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PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Division

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J. Holwick.

W. Anderson.

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THE
Scripture Doctrine
OF THE
Most Holy and Undivided
TRINITY,
VINDICATED
From the Misinterpretations
of Dr. CLARKE.

To which is prefixed a LETTER to
the Reverend DOCTOR,
BY
ROBERT NELSON, Esq;

The Second Edition.

L O N D O N :

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To the Reverend
Dr. CLARKE,
 R E C T O R of St. James's,
 W E S T M I N S T E R.

Reverend S I R,

I SHOULD not have given you the Trouble of this Address, if my Worthy and Learned Friend, the Author of the following Treatise, *concerning the Scripture Doctrine of the Trinity, &c.* could have been prevailed upon to have put his Name to it. If I mistake not, it is written with all those Qualifications, which you in your *Introduction* require, except that one which is also altogether extrinſick to its

true Value, and is (if it be a Fault) the most easie of all to pardon, since no body but himself can be the Loser by it. But his Modesty and Humility being of a Piece with his Learning and Piety, which are confined by no common Bounds, he contents himself with the Satisfaction of maintaining and defending a good Cause, without reaping that just Applause, which results from the Judicious Management of it. You will find the whole Composure governed by a *Spirit of Christianity*, and not by a *Spirit of Popery* or Persecution. And if any one be not favourable to the Argument, or satisfied with his and the Church's Reasons for the *Common Faith*, at least the Learning and Candor with which he treats it, may, I am
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persuaded command no *unfavourable* Reception.

There is nothing for certain more commendable in any Writer, than Candor and Sincerity, without perplexing the Question with a Multitude of Proofs, but little or nothing to the Purpose, and drawing in Authors and Authorities, to speak that which we are certain enough they could never mean : And nothing undoubtedly is more necessary to guide our Judgment, in distinguishing what is the *Scripture Doctrine* in any Point, whether it be an *Article of Faith*, or a *less necessary Truth* only, than a good Understanding of the *Original Revelation* itself, and of the best and most Ancient *Interpreters* thereof. These our Learned Author possesses in great Perfection ; and

though he hath not the Honour and Happiness of waiting at the Altar ; yet he truly respects your Order, and above all values the Sacred *Depositum* to you committed ; neither doth he want Talents and Endowments to distinguish him, even if he were admitted into the Sacred Function ; and therefore I hope you will not neglect to consider what he offers upon this Subject, though it comes from a Lay-Man, whose great Ambition is to lie concealed.

I must confess, I have had the following Papers by me above six Months, but I still deferred the Publication, in hopes the Author might have been persuaded to have owned them himself ; but since no Intreaties can shake the Resolution he hath taken of continuing unknown,

known, I thought I ought not to detain them any longer from the Service of the Publick, for the sake of some uncommon Remarks in them. And the Reverend Dr. *Wells*, having considered your *Introduction*, and offered several things, in respect to the General Design and Plan of your Book, which will be thought by many not unworthy your Notice; it was not only my Opinion, but that of others also whom I consulted, That these Learned Remarks on the *Book* it self, would very properly follow what that Learned Doctor hath observed upon the *Introduction*. That so this whole Matter may be sifted into according as it deserveth, and the Evidence of Truth may determine it for the strongest Side; which is all the End that I here-

in propose to my self, that so God may be glorified in his Church by the Profession of a True Faith.

If you find the Observations and Remarks of my Learned Friend well grounded, you will do your Self and the Truth the greatest Honour, in receiving them according to the *Intrinsic* Weight they bear ; and if they be not thus grounded, it will be a Piece of Justice due to the Publick, to undeceive those who may differ from you in their Opinion concerning his Manner of treating those Texts which have been alledged by you in favour of your *Hypothesis*, as distinguished from the received Doctrine of the Church of *England*, in Her *Articles* and *Offices*.

You will not, I believe, be able to fix upon him the
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Character of a Despicable and *Careless Writer*, when you shall set about a Re-examination of that Original Revelation, both of the Old and New Testament, which is the true and undoubted Standard to go by in this Dispute. I have the Hopes, you will fully discharge the Promise with which you have bound your self, and which the CHURCH, which hath been so kind to you, hath a Right to expect. There are about Forty Texts, upon which the main Strefs of your Theory depends, that are here examined; and being tried according to the *Catholick Exposition*, are vindicated for the Church by an able Scripturist, who hath applied the Rules of Criticism, not *against* but *for* the
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the Faith, of which the *Catholic Church* is in Possession.

When I had Occasion to mention your Name in the Life of Bishop *Bull*, and thereupon to take notice of your late Celebrated Performance, touching the *Scripture Doctrines of the Trinity*, so far as the Honour of that Great Man did seem to be concerned; I did not think I should ever trouble the World or You again upon this Head. And though, as you know, I have with your self been publicly animadverted upon by a very Zealous and Learned Divine in our Church, for not coming up to his Measures of Orthodoxy; and censured for that very Part of this Good Bishop's Life, in which you are more particularly concerned, as if I there shewed my self too

too favourable to you and your Doctrine, and made too near Approaches towards *Arianism*, though even by following that Great Defender of the *Nicene Faith*, of whose Writings I was there giving an Historical Account. However, I chose rather to bear the Censure passed upon me, without saying one Word for my self, but leaving my Readers to judge, as they should see Reason, either for or against me, than to enter beyond my Depth, or presume to intermeddle with the Discussion of so venerable a Mystery of our Religion as this, of which I can by no means think my self or any other obliged to have a full and adequate Idea: Notwithstanding I was thus invited by your and my Animadverter, or rather chal-

challenged to defend Bishop *Bull* and my self, and to adventure the losing my self in the τὰ βάλθη τῷ Θεῷ, when the Part of an *Historian* did only belong to me, and there wanted not able Divines enough in our Church, I was sure, to vindicate the Truth of the Scripture Doctrine, concerning the Object of our Worship, *as it was understood and believed in the beginning, is now, and, I trust, ever shall be.*

If I have discharged the Part of an *Historian* faithfully, in the Accounts which I have given, I have done my Duty, and what I undertook. And of this you were very sensible, when you were pleased to express your self to me with so much Candor and Ingenuity upon that Subject. It was not with-
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in my Province, as such, to debate those Scholastical and Critical Points, in which some Great Masters of Controversie have lost themselves. And I never thought that it would have been expected by any, that in an History, I should have entered into the Detail of the abstrusest Questions, or have discussed the various Acceptations of such Terms, as I had occasion to use after Great Men, who had taken them in the same Sense before me. Not engaging my self therefore farther, I shall account it no small Satisfaction to find, that what I there advanced hath not been altogether without Fruit; if it may have given, at least an Hint to Men of more Learning and
Leisure,

Leisure, either to correct what I have said, or to carry the Matter further, and very accurately to examine those Weights and Measures, which are to determine us in this Grand Question now before us.

To the Gospel and to the Testimony the Appeal is made, and there let it be determined. You have taken very much Pains in the Search; and others also have been at no less, who cannot yet be satisfied with yours. We must all, however, commend the Design of tracing the Originals of our most Holy Faith, with Candor and Impartiality; and of most strictly cleaving to the sincere Revelation of Divine Truth. And far be it from me, to derogate
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in the least from any Service you may have formerly done to the Cause of Religion, whether Natural or Revealed; or to lessen any Part of those Solid Merits, which are and must be confessed to be in you, even by those who are otherwise very different from you; I mean especially as touching this deep Article, which will for ever continue to puzzle all the Disputers of this World.

But I could heartily have now wished, That we of the Laity had no such Handle ever given us, as this your last Book hath afforded, as it is to be feared, but to too many, who think themselves able to overturn any Foundations whatsoever, if such a Method
as

as you there propose be allowable, with respect to the most Solemn Acts and Deeds of that Church and Community whereof we are Members, and to substitute what they please in their Room. It cannot be denied, but that your Method hath a plausible Appearance at the first View, and that you have said as much as is possible for the Setting it off, and recommending it to your Reader. But it is no less undeniable, that a considerable Advantage hath been thence made by the Enemies of our Peace at this Time, whether with or without Reason I do not say, and that our Church, both as to Doctrine and Worship, hath by this Means been very much traduced, and even triumphed
over

over by our Adversaries of several Sorts and Denominations.

Now if your System, which you have drawn out in many more Propositions than we have Articles, be indeed the true Scripture System; it will be doubtless our Duty to renounce so far the Doctrine and Worship of our Church, as it is inconsistent with your said Propositions, and immediately to set about a new and thorough Reformation; lest while we tax the Church of *Rome* with Idolatry, we our selves should at the same time be found guilty of it in our common Devotions, and in our most Solemn Acts of Communion; and that so much the more unpardonably, as that no heavier Charge
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can be laid against that corrupt Church for a Ground of our Separation, than that of Idolatry, as it hath been managed by the late most Learned Bishop *Stillington*. But if otherwise, and this your System, after a most strict and elaborate Examination of it, be found no more consistent with the Scripture, than it is with the received Doctrine and Worship of our Church; then it will be doubtless our Duty, to continue stedfastly our Adherence to such Doctrine and Worship, according as the same is delivered to us from the Scriptures, by our first Reformers; That is, in the Sense which *the Catholick Fathers and Primitive Bishops have thence collected*. And I am willing to hope, that in the
Learned

Learned Dr. *Clarke* there will be found so much of Christian Sincerity and Candor, as may oblige him by his own Example to approve of this Procedure; to justify the Rule which they have given us, and he hath commended, to prevent the Overturning of Foundations both Sacred and Civil, with which we are threatned from a Method of this Nature; and to endeavour to heal again those Wounds of his Mother the Church, which this Book of his may have given Her, and which so many of his Brethren loudly complain of, as if She had received them, not from an Enemy, but from a Friend.

But whatever may be said, either for or against this System of yours, and with whatever Mind it was by you published, thus much is certain and fixed ; That according to the best of our Capacity, we are obliged, if we would avoid running into Heresy and Error, to *have Recourse to the Rule it self*, and also to take in *the best Helps* for the understanding this Rule. And it is no less certain, that either by not having Recourse to the *Original Revelation* it self, which is the *Rule*, or by neglecting the *best Helps* for the Interpretation of it which we are capable of using, there is the greatest Danger of falling into some Mistake ; and generally so much the more, as the Enquirer is a Person of brighter Parts
than

than ordinary, yea if he be never so little above the common Level. And if the Judges, and others Learned in the Law, shall follow the same Method of interpreting the Laws of the Land, and accommodating the Civil Oaths and Engagements, as you have taken in interpreting and accommodating the Sense of the Church, in her most Authentick Forms and Declarations before God and Man, and of the Venerable Fathers of the *Catholick Church*; There are many of the Opinion, That every Thing might easily be leaped over, and that no Establishment could be so strong as to last long.

Which being considered it is presumed that you cannot take it amiss, if this be a little farther

ther enquired into, for the sake of what is so dear to your self; for who knows where-about his Religion, Liberty or Property may be, if such a Latitude of Interpretation be defensible, as is avouched in your Third Part openly, and is therefore suspected in your First and Second. This will deserve to be set to rights.

It is very justly by you observed, That this Matter, which is of the greatest Importance, ought not to be *treated of slightly and carelessly*; for I fully agree with you, that it ought to be *examined thoroughly on all Sides, by a serious Study of the whole Scripture, and by taking Care that the Explication be consistent with it self in every Part.* And certainly the Design of digesting

gesting with Care and Pains under proper Heads the Texts of Scripture which relate to this Doctrine, is very commendable ; and then drawing up a Scheme of the whole, and reducing and explaining it, in a great Number of particular and distinct Propositions. And if indeed, according to the *Weight and Dignity of the Subject*, you have considered it throughout as carefully and distinctly as you was able ; there is no sufficient Reason in my Opinion, for any Learned Person, who may think you mistaken, to treat You angrily, and in the Spirit of Popery, as if we were not to use our own Understandings in Matters of Religion as well as in other Matters ; but must always plead for what Notions happen at any time to pre-

vail, as if they were therefore true, because they prevail.

However, SIR, You know there is an Apostolical Injunction, that we should *earnestly contend for the Faith*; and if the Divine Oeconomy of FATHER, SON, and HOLY GHOST, in the Unity of the Divine Essence, which is taught us by our Excellent Church, in her most Publick and Authentick Acts, and is the *Common Faith* both of Protestants and Papists, or the *Common Salvation* as delivered in all the Churches Reformed and Unreformed, should be that Faith which was *once delivered unto (or by) the Saints*; you must not be disturbed if some, who have pursued Truth by the same Methods you have done,

done, do *earnestly contend* against you in a Matter of so high a Nature, where they apprehend you to be mistaken after all the painful Search you have made ; and not to have represented the true *Scripture Doctrine of the Trinity*, but to have substituted in its room another of your own ; against the true Apostolical Tradition of that Doctrine, and the common Interpretation of the Scriptures throughout All the Ages of the Church of Christ.

If it should be thus, I say, as some, whose Learning and Piety are unquestionable, and who also have spared no Pains in the Research, do apprehend and assert ; in this Case an *Earnest Contention* for the Catholick Faith, and for the Revelation
of

of God as generally understood in the Church, where there is opposed to it no more than a *private Interpretation* of Scripture, should (if not commended at least) not be presently and altogether condemned, though it may not seem to you written with all that *Spirit of Meekness*, which you have laid in your Claim for, in whomsoever shall appear against your Explication. Indeed it is much to be wished that the *Spirit of Meekness and Christianity* did more universally influence the Management of all our Disputes both Religious and Civil; which I conceive may be very consistent with an Holy and Humble Zeal for God's Glory and the Defence of the Christian Revelation; and with an earnest Contention for all the
Great

Great Truths thereof, by the Word of God, and the Testimony of his Saints, even such as were the Greatest Lights of the Church in the earliest and purest Ages of it. To a fuller Discovery of these important Points if the following Papers may any ways contribute, you will not be displeas'd, I am confident, with the Application which is made to you by,

Reverend SIR,

Your most Faithful

Novem. 16.
1713.

Humble Servant,

R. O. B. N E L S O N.

THE
P R E F A C E.

PERHAPS *the Reader may wonder, since Jesus Christ is the End of the Law, and Moses and the Prophets are every where full of his Sacred Person ; that there is little cited out of the Old Testament for a Proof of his Divinity in the following Observations ; especially since it is reasonable to believe, That in so frequent a Mention of Him as there occurs, something must be dropped in several Places in relation to his Godhead, as a proper Preparative for the greater Light of the Gospel-Dispensation. But the Truth is, The Learned Dr. having confined his Enquiries to the New Testament, gave little Occasion of making Excursions into the Writings of the Old ; tho' I am well satisfied, from those Writings themselves, from the Citations of the Apostles, and from the Interpretations of the Antients, that there is a rich Treasure of Divine Authorities contained in them, which giving and receiving Light from the New, are an able Witness*
of

The PREFACE.

of the great Mystery of the Son of God, in the hand of a Scribe that is well instructed to the Kingdom of Heaven, and knows, like the Householder, the Time and Manner of bringing into View both the New and the Old, for the Profit and Pleasure of those that are entertained by Him.

As for the Citations out of the Fathers, there would have been little need of them, had there been any Certainty that the Doctor's Preface would have been always read with the Performance following it, or always remember'd: But for fear, lest the Contradiction charged on these good old Men might not haply occur to the Reader's Mind, in weighing the Passages which the Dr. alledges, and their whole Writings might suffer Damage, and be judg'd of a Piece with the Sense impos'd on these few Passages: I have made it my Endeavour to shew, in some Instances, the little Ground which the Dr. had for placing those Authors on the side of his Opinion; being verily persuaded, that such as are cited in these following Papers, give great Light to the Doctrine of our Church, and confirm its Antiquity, as deduced from Scripture.

THE

T H E
C O N T E N T S.

C H A P. I. Pag.
O F G O D *the FATHER.* 1

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C H A P. III.
Of the HOLT SPIRIT of GOD. 112



THE
 Scripture Doctrine
 OF THE
TRINITY, &c.

CHAP. I.

Of GOD the FATHER.

I. **M**ATT. xix. 17. *There is none good but One, (is, one * Being) that is, God.*

* There is no necessity for rendring the Word *is* by *One Person*, as the learned Dr. supposes; since it may be as well

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well or better done by *One Being*. For *One* (εἷς) is Masculine, by reason of its Relation to *God*, (Θεός;) and is no less fitted to represent *Being*, than it is *Person*; since they are neither of them Masculine. After the like manner is εἷς used for *One Thing*, Galat. iii. 28. *for ye are all one (εἷς) in Christ Jesus; not one Person*, for that is impossible; but *one Thing*, as the vulg. *Latin* reads it, *Omnes enim vos Unum estis in Christo Jesu*; which *Jerom* explains thus.

You are all one Body of Christ; *Omnes unum Corpus estis Christi*. *Theodoret* says, The Term *One*, is τὸ εἷς ἀντὶ τῆ ἐν σαρκί, used for *One Body*.

Theophyl. explains it, as we are ἡμεῖς ἐν σαρκί ἓσμεν, all *One Body*.

And doubtless the *Greeks* were proper Judges of their own Language. If then *One* (εἷς) signifies *one Thing* or *Body*, in the *Galatians*, Why may it not signify *One Being* in *St. Matthew*? But after all, the Words might have been better rendred in our *English* Translation, *There is none good but God alone*; as they are in the vulg. *Latin*, *Nemo bonus nisi solus Deus*, Luke xviii. 19. for so we render the very same Terms, εἰ μὴ εἷς ὁ Θεός, in *Mark* ii. 7.

Who

Who can forgive Sins but God only? Which the vulg. Latin confirms, *nisi solus Deus*; and is justified by the Parallel place, *Luke v. 21.* which puts $\mu\acute{o}\nu\textcircled{\text{C}}$ in the place of $\epsilon\acute{\iota}\varsigma$, *Who can forgive Sins but God alone?* $\epsilon\acute{\iota}\ \mu\grave{\eta}\ \mu\acute{o}\nu\textcircled{\text{C}}\ \delta\ \Theta\epsilon\acute{o}\varsigma$; Which puts an end to the Criticism of Personality founded upon the Term $\epsilon\acute{\iota}\varsigma$.

II. *Mark xii. 29.* The first of all the Commandments is; Hear O *Israel*, the Lord (*Jehovah*) our God, the Lord (*Jehovah*) is † *One*, (or the * *only one*, that is, the only God.)

† So the *Hebrew* and *Greek* read it.

* The Term *One* is used in this exclusive Sense in the Old Testament, out of which the Passage is cited; as for instance, what we render, *and that Man perished not alone in his Iniquity*, *Josh. xxii. 20.* is in the *Hebrew*, and that (a) *one Man perished not in his Iniquity*; (a) וְיָהוֹשֻׁעַ and is paraphrased thus in the *Alexandrian* Manuscript, (b) *and tho' this one Man was alone, yet He perished not alone in his Sin*; and in the following Sentence, *I called Him alone*, *Isaiah li. 2.* the Term *alone* is the rendering of (b) $\text{Καὶ ἕως μόνῃ ἦν, μὴ μόνῃ ἕτῃ ἀπέθανεν, \&c.}$

The Scripture Doctrine Chap. I.

the *Hebrew Word* one. (See N^o I.) now in this very Sense is the *Lord our God* said to be *One*, that is, exclusive of the Gods of the Nations, among whom the *Jews* were then Strangers, as the Text is explained *Zeck. xiv. 9. in that Day shall the Lord (or Jehovah) be One, (or the only God ;) and his Name One, (or be only invoked) in opposition to Idols, and their Names that were to be cut off from the Land, c. xiii. 2. which is confirmed by comparing Deut. vi. 4. whence the Text is taken, with v. 12, 14. for Moses having inculcated Love and Fidelity to the One and only God, and enjoyned them the Methods of preserving themselves and their Children after them, in this Faith and Practice from v. 4. to v. 10. he proceeds to caution them from falling away from the One God to the Gods of the Nations that were round about them, when they should come into the Land of those Idolatrous People ; which is done from v. 10. to v. 15. and shews, That the Unity of the Godhead and their adherence to him, is taught and commanded in Opposition to the Multitude of false Gods, and the Worship paid them ; and it is very probable that this Unity is generally, if not always, affirmed*

firm'd in the Sacred *Writings* in this exclusive Sense, as oppos'd to the Multitude of false Gods.

As for the first Citation out of *Athanasius contr. Gent.* p. 6. it is plain from the Context, that the Unity of the Godhead affirm'd in this Place, is not in Contradistinction to the Son; but to another unbegotten God or Principle, besides the true One, conceived by some Hereticks to be the Author of Evil.

In the second Citation out of his *Orat.* 3. *contr. Arian.* the Unity is assert'd in like manner in Opposition, not to the Son, but to pretended Deities. For thus *Athanasius* explains himself, §. 6. These sort of exclusive Terms are used not upon the account of the Son; but to deny the Existence of any other Being, like the Father and his Word.

Οὐκ ἔν ἐ δι' αὐτόν
(υἱόν) εἰρήται, ἀλλ' εἰς
ἀναίρεσιν τῶ μὴ εἶ
ἕτερον, οἷο. ἔστιν ὁ
Πατήρ καὶ ὁ τέττε Λό-
γος.

And he affirms the Son in this very Place to be Co-essential with the Father.

Irenæus was of the same Mind with *Athanasius*, concerning the exclusive Terms,

6 *The Scripture Doctrine* Chap. I.

Terms, that they did not affect the Son, when he says,

Ita ut is quidem, qui omnia fecerit, cum verbo suo justè dicatur Deus & Dominus Solus. Lib. 3. c. 8. That He, who made all things, is justly called with his *Word*, the *Only God and Lord*.

Including the Son in the *Only Lord God*, and not excluding him by the Term *Only*. See N^o v. and *Tertull. adv. Prax.* c. 18, 19.

III. Mark xii. 32. *There is † one God, and there is none other but He.*

† This referring to the foregoing Citation out of *Deut. vi. 4. The Lord our God, the Lord is one*, shews it must be understood in the same exclusive Sense here, that is, in Opposition to *false Gods*; as appears from the following explicatory Sentence, *And there is none other but He*, which is spoken of the true God in Opposition to false Ones, *Deut. xxxii. 37, 38, 39. Isai. xlv. 20, 21.* and therefore is not to be opposed to the Son. In which Sense it is taken by *Tertullian*, who says,

There-

Chap. I. of the Trinity, &c. 7

Therefore there is one God the Father, *and there is none other but He.* By which Inference He does not deny the Son, but another God.

Again, that He says, *there is no other God besides himself,* Isai. xlv. 5. is spoken in respect of the Idolatry of the Gentiles and of the Jews.

Again, I am God, *and there is none other besides me;* Isai. xlv. 21. Sept. He shews himself to be the only one, but in Union with the Son.

Igitur unus Deus Pater, & absque eo alius non est. Quod ipse inferens, non filium negat, sed alium Deum.

Itaque præter semetipsum non esse alium Deum, hoc propter Idololatriam tam nationum quam Israelis.

Ego Deus, & absq; me alius non est, qui se unicum, sed cum Filio ostendit. adv. Prax. c. 18.

Novatian follows him in the like Interpretation, and says of God the Father; who says by the Prophet Isai. xlv. 21. Sept. I am God, *and there is none beside me;* who says by the same Prophet, Isai. xlvi. 11. I will not give my Glory unto another; that He may exclude all Heathens and

Qui dicit per Prophetam, Ego Deus, & non est præter me. Qui per eundem Prophetam refert; Quoniam majestatem meam non dabo alteri, ut omnes cum suis figmentis Ethnicos ex-

8 *The Scripture Doctrine* Chap. I.

cludat & Hæreticos, cap. 3. Hereticks with their false Gods, or their own Inventions.

Tho' then God Father be *αὐτότεος*, or such who derives his Being and Godhead from no Cause; yet since the Terms *One God* are used in no such Meaning in this Place, but in opposition only to false Gods; they ought not to be confined to the Father alone, as exclusive of the Son: Neither, indeed, does *Atbanasius* so confine them in the Passage cited from him, under this Article, but includes the Son in *the One God*, saying,

Ἐστὶ γὰρ καὶ αὐτὸς ἐν
τῷ ἐνὶ καὶ Πρώτῳ καὶ
μῶν, &c.

The Son also is in that
(a) *One*, and *First*, and
Only God, &c.

And He tells us just before, that tho' the Father be the *One* and *Only God*, and the *First*; yet that these Titles are not spoken of him in such a manner, as to exclude the Son.

Εἷς γὰρ Θεὸς καὶ
μὸν, καὶ πρῶτος
ἔστιν· οὐκ εἷς ἀνείρε-
σιν ὃ τὸ ἕβ λέγεται.

(a) Ἐνα εἷν Θεὸν ——— ἢ Πατέρα καὶ ἢ υἱὸν θεοπροδορῶν.
We worship one God, who is both Father and Son. *Orig. cont.*
Cels. lib. 8. p. 386.

And

And again, §. 8. of the same Oration.

These and such like exclusive Terms are not used on the Son's account to exclude Him, but false Gods only.

"Οὐκ εἰς ἀναίρεσιν
τῆ ὑμῶν, ἐδὲ δι' αὐτὸν
ἔστι τὰ τοιαῦτα ρητά
ἀλλ' εἰς ἀθέτησιν τῆ
ψεύδους.

V. John xvii. 3. *That they might know Thee the † Only true God, and Jesus Christ whom Thou hast sent.*

† The Term *Only* does not always exclude every thing else but the Subject to which it is united; as *Ecclus. xxiv. 5.* Wisdom says of her self, *I alone (μὲν) compassed the Circuit of Heaven*; which surely does not exclude the Father, since *Job* says of *El schaddai*, or the Almighty God, a Name appropriated by the Modern *Arians* to the Father, *That He walketh in the Circuit of Heaven*: If then the Term *Only* does not exclude the Father, we cannot necessarily infer that it does the Son. And indeed it is not understood to do so, as will appear from the following Authorities, that may be added to the foregoing N^o II, III.

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10 *The Scripture Doctrine* Chap. I.

Si noluiſſet ſe etiam Deum intelligi, cur addidit, & quem miſiſti Jeſum Chriſtum, niſi quoniam & Deum accipi voluit?— Sed Deo junxit, ut & Deum per hanc conjunctionem, ſicut eſt, intelligi vellet. Eſt ergo credendum ſecundum præſcriptam regulam in Dominum unum verum Deum, & in eum quem miſiſt Jeſum Chriſtum conſequenter; qui ſe nequam Patri, ut diximus, junxiſſet, niſi Deum quoque intelligi vellet. c. 24.

Non intelligo quomodo nobis à Deo vero ſeparandus ad fidem ſit, qui non ſit ſeparabilis ad Sa-

Novatian ſays, for if Chriſt would not have been thought God, why did He add, And Jeſus Chriſt whom thou haſt ſent, except he had a Mind to be accounted God? But He joyned himſelf with God, that by this Union, He might be known to be God, as really He is; we muſt therefore believe, according to the foregoing Rule, in the Lord, the only true God, and by conſequence in Jeſus Chriſt whom He ſent: Who would never, as we have ſaid, have joyned himſelf with the Father, except He had been willing they ſhould have believed him to have been God.

I cannot conceive, ſays *St. Hilary*, how it is neceſſary to a right Faith, to ſeparate the Son from *the true God*, who cannot be ſeparated

Chap. I. of the Trinity, &c. 11

separated from him in the Work of our Salvation. *ludem. De Trin. Lib. 9. p. 69. Edit. Paris. 1572.*

And again, The Faith of the Church, which confesses the Father to be the only true God, confesses the Son also.

Ecclesia fides solum verum Deum Patrem confessa, confitetur & Christum.

He probably refers to the Nicene Creed, where He is called *very God of very God.*

St. Ambrose says, The Evangelist in Writing those Words of our Lord, *That they may know Thee the only true God, and Jesus Christ whom Thou hast sent,* has so united the Father and Son together by the Conjunction, that no one can separate Christ the True God from the Majesty of the Father; for a Conjunction never separates.

Scribendo verba Domini, ut cognoscant te solum verum Deum, & quem misisti Jesum Christum, conjunctione illâ Patrem utique copulavit & Filium, ut Christum verum Deum à Majestate Patris nemo secer- nat; nunquam enim conjunctio separat. De fid. Lib. 5. c. 2.

This

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This Doctrine is evidently founded upon Scripture, in which the Son is called, *the true God and Eternal Life*, 1 Joh. v. 20. for that this relates to the Son and not to the Father, is clear, not only from the Construction itself, but from *Eternal Life* joined with *the true God*, which is spoken of no Person in the preceding Part of the Epistle, but of the Son only; *vid. inf.* N^o 410.

To what purpose then was the exclusive Term *Only* added, if the Son be *true God*? It was in opposition to Idols and false Gods.

Ὁ ἀληθινὸς πρὸς
τὸς ψευδεῖς ἀνιδια-
σεμόμενοι λέγεται.
adv. Eunom. Lib. 4.
p. 106.

So says St. *Basil*, He is called *true* in Opposition false Gods.

Ἄλλ' οἶμαι πὶ μὲν
ἵνα γνώσκωσί σε τὸν
μόνον ἀληθινὸν Θεόν,
ἐπ' ἀναίρεσει λέγεσθαι
τῶν ἐκ ὄντων μὲν
Θεῶν, — λεγομένων
ἧ. ἢ γὰρ ἂν προσέ-
κειτο, καὶ ὃν ἀπέστει-
λας Ἰησοῦν Χριστόν, εἰ

And *Gregor. Nazianz.*
I conceive the Words, *that they may know Thee the onely true God*, are spoken to exclude those who are no Gods, tho' they are so called; for it would not have been added, *and Jesus Christ whom thou hast sent.*

if

if the Terms *the only True* had been used in opposition to the Son, and the whole Expression had not been meant of the Divine Nature in common to them both.

πρὸς ἑκείνον ἀντιδι-
κῆτο τὸ μόνον ἀλη-
θινόν, ἀλλὰ μὴ κατὰ
κρίνω εἶ Θεότητι. ἦν
ὁ Λόγος. Orat. 2.
de Fil. p. 586. Edit.
Paris.

This Observation upon the exclusive Term *Only*, is justified out of *Deut. xxxii. 12.* where it is used in opposition to false Gods, and not otherwise. *The Lord alone did lead Him, and there was no strange God with Him.*

The Citations out of *Athanasius* are to be explained by the Passages in *Numb. 2. 5.* adding only one Observati-
on, that the Context shews, that in the last of those Citations, *the only true God*, is affirmed of the Father in oppo-
sition to false Gods.

Origen indeed makes the *only true God* to signify the Father as he is ἀπο-
δείξις, *God undervived from any Cause*; but perhaps it may be as difficult to prove this Sense of the Words out of Scripture, which the Dr. professes to be his Rule in these Matters, as it is to
make

make good the critical Remark of the same Father, that the Article δ prefixed to $\Theta\epsilon\acute{o}\varsigma$ appropriates the Name to God the Father; when it is evident, that the Son is called *God* with the same Article by his Disciple *Thomas*, Joh. xxii. 28. $\delta\ \Theta\epsilon\acute{o}\varsigma\ \mu\epsilon\upsilon$ And by St. *Paul* also in his Epistle to the *Hebrews*, c. i. v. 8. which is taken from *Psal.* xlv. 6. to say nothing of Writers older than *Origen*; and even of *Origen* himself, who destroys his Criticism in his own Writings, as will appear from one Instance that may serve for others, $\mu\epsilon\tau\epsilon\mu\omicron\rho\phi\omega\delta\eta\ \delta\ \Theta\epsilon\acute{o}\varsigma\ \eta\mu\acute{\omega}\nu$, which he uses of the Son, *Lib.* 4. *cont. Cels.* p. 170.

VIII. 1. Cor. viii. 4. *We know that an Idol is nothing in the World, and that there is none other God but One.*

Here it is plain, that the Unity of the Godhead is affirmed in opposition to idols.

Ver. 5, 6. *For though there be that are called Gods — as there be Gods many, and Lords many. — To us there is but one God the Father.*

Here again the Unity of the Godhead is opposed to the Multitude of pretended Deities; and though the Father
ther

ther be said to be the *one* God; yet is not this spoken to the Exclusion of the Son, who has been proved to be comprehended in the *one* God. N^o 2, 3.

Irenæus expresses himself after this manner,

<p>And thus it is proved, that there is <i>one</i> God the <i>Father</i>, who is above all, and thro' all, and in all; above all (as) <i>Father</i>— thro' all (as) <i>Word</i>— and in all of us (as) <i>Spirit</i>. — For there is one <i>Father</i>, who is above all, and thro' all, and in us all, Ephes. iv. 6.</p>	<p><i>Et sic unus Deus Pater ostenditur, qui est super omnia, & per omnia, & in omnibus. Super omnia quidem Pater — per omnia autem Verbum — in omnibus autem nobis Spiritus — quia unus Pater, qui est super omnia, & per omnia, & in omnibus Nobis.</i> Adv. Hæres. lib. 5. c. 18.</p>
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In these Words it is plain, that under *one* God the *Father*, is contained the *Word*, who is thro' all; and the *Spirit*, which is in all; in which respect He is said to be thro' all, and in all.

Ver. 6. *And in one Lord Jesus Christ.*

This

This is not added as if the Son were not comprehended in *the one God the Father*, as He is the *Word*; but forasmuch as the Son is not only God, but God and Man consisting of two Natures; and by reason of that Union cannot be comprehended, as to his whole Person, under any one of them; therefore does He seem to be mentioned after *God the Father*, as a Being distinct from pure Deity, such as the Father is; though his superior Nature, or God the Word, is comprehended in it. See N^o 501.

The Passage out of Mr. *Mede*, which says, that we have but *One in each sort of superior and inferior Deities*, supposes indeed, that the Father is the superior, and the Son the inferior Deity. But since He opposes the Son to the *Baalim*, or *Dæmon* Mediators of the Heathen, who were the inferior Deities, and nothing more than the Souls of Men deified after Death, as he affirms, *Lib. 3. c. 4.* it appears to be plain, that when he names Christ the inferior Deity, he means it in no other respect, than in that of his deify'd Soul, or deify'd Humanity. And therefore

fore tells us, *Chap. 6.* That when the *Athenian* Philosophers had heard *Paul* preach *Jesus risen from the Dead*, they encountred him on that account, as a Setter forth of strange *Dæmon* Gods, *δαίμωνιον*, *Acts xvii. 18.* and that *Celsus* in *Orig. Lib. 8.* calls *Jesus Christ* the Christian's *Dæmon*, because he was honoured by them with *Divine Worship* after *Death*, as their *Lord* and *Saviour*:

LXVI. *Acts v. 3, 4.* To lie to the Holy Ghost. — *thou hast not lied unto Men, but unto God.*

If the Term *God* can be applied to the *Holy Ghost*, (see N^o 1056, 1075, 1132, 1211, 1248.) Why should there be so much Pains taken to prove it to belong to the *Father*, who is not mentioned in the *Context*? But if the Term *God*, cannot be applied to the *Holy Ghost*, how comes it about that when the *Object* of the *Lie* is said by the *Apostle* to be not himself, but *God*, the *Author* of his *Power* and *Mission*, it is yet affirmed to be the *Holy Ghost*? Since if the *Holy Ghost* be not *God*, but act by an *Authority* derived from
C
him,

him, the Person of the Spirit would be as little affected with the *Lie* spoken, in comparison of the Authority affronted in him, as the Persons of the Apostles were affected by it in comparison of the Authority affronted in them. Or if the Person of the Spirit were the Object of the *Lie*, by reason of the Authority delegated to him, the Apostles themselves would have been the Objects of it also, from the same Authority committed to them. Which is a Difficulty that is not removed by the large Citations alledged by the Dr., because, though it be granted, that God is present in an especial manner, wheresoever his Spirit is; and that He is affronted in those, in whom his Spirit is, as being present with them through the same Spirit, when the Affront is offered; yet does it not follow, neither can it be granted, that what is a *Lye* against the Holy Ghost, should be comparatively *none* against the Sons of Men, except it be true, That the Spirit is God.

As for the Explication of *Athanasius*, it is certain, that in the very Section out of which it is taken, He teaches the Essential Unity of the Spirit with God,
and

and therefore looked upon the Sin against the *Holy Ghost* to be done against *God*, as being both subjectively *One*, tho' Personally two.

The Spirit of God (says He) is no stranger to, or is not separated from, the Divinity and Essence of God.

Τὸ Πνεῦμα τῆ Θεῆ
 ἔ Θεότητι αὐτῆ καὶ
 ἔ ἑσίας ἐκ ἑστίν ἀλλό-
 τειον. De Incarn. &
 cont. Ar. §. 13. See
 also §. 9.

CLXXX. Galat. iv. 8. *Ye did service unto them which by Nature are no Gods*; τοῖς μὴ φύσει ἔσι Θεοῖς.

The Comment on these Words is, *Unto Gods which have no Being in Nature*; or *to Gods, which in Nature (or in reality) have no Being*.

First, then, this rendering is contrary to the two most antient Versions: The Vulgar reads it according to our Translation.

Which by Nature are no Gods.

Qui naturâ non sunt Dii.

*Qui naturâ suâ
non sunt Dij.* The *Syriac* is more plain.
Which by their own
Nature are no Gods.
Which is followed by the *Arabic*.

Secondly, The rendring in the Com-
ment, is not agreable to the Apostle's
Style of Writing.

For *First*, He no where uses φύσις for
Nature in general, or the System of
Natural Beings, as the Dr. seems to do ;
for I conceive his Meaning is, That they
are Gods, which have no Existence
among natural or real Beings.

Secondly, Had φύσις, or Nature been
used by him in that general Notion, yet
would he have expressed himself by ἐν
φύσει, and not φύσει alone, after the Par-
ticipule of the Verb substantive ; if *in*
Nature, and not *by Nature*, had been
his true Meaning, as will appear from
the following Instances ;

Rom. viii. 8. οἱ ᾧ ἐν σαρκὶ ὄντες.

They that are in the Flesh.

Chap. i. 7. τοῖς ἔσιν ἐν Ῥώμῃ.

That be in Rome.

neither

neither am I conscious of any one Instance to the contrary, in all the Apostles Writings.

Thirdly, If φύσει be granted to signify what the Comment would have it, yet is it not probable that the Apostle would have join'd it with τοῖς μὴ ἔσσι, to signify *Things which have no real Being*; because this latter Expression would have done it of it self, according to his Style in the like Cases; as Rom. iv. 17. 1 Cor. i. 28. τὰ μὴ ὄντα, signifies *Things which are not*, or, have no Existence; which is agreeable to the *Septuagint*, *Isai.* xli. 11, 12. where ἕσονται ὡς οὐκ ὄντες, has this Meaning, *They shall be as if they were not*, or, had not been; or, as those who have no Existence at all. So in like manner may it be supposed, that the Apostle would have used τοῖς Θεοῖς τοῖς μὴ ἔσσι, to have expressed *Gods who have no Existence at all*, or no real Existence, had that been his Mind.

But, *Fourthly*, φύσει is used in this very Epistle to the *Galatians*, and in all other Writings of this Apostle for *by Nature*, and not for *in Nature*; as the few Particulars will evince.

Ἡμεῖς φύσει Ἰουδαῖοι.

Φύσει παρὰ τῆ νόμου ποιῶν.

Καὶ ἦμεν τέκνα φύσει ὀργῆς.

Galat. ii. 15. *We who are Jews by Nature.*

Rom. ii. 14. *Do by Nature the Things contained in the Law.*

Eph. ii. 3. *And were by Nature the Children of Wrath.*

Gregory Nyssen argues thus upon the Text ;

Εἰ μὲν ἔν ἐστιν ὁ Θεὸς χωρὶς τῆ ἑῆ φύσει Θεὸς αὐτὸς ἂν εἰδέη ταῦτα λέγων. εἰ δὲ ἔκ ἐστι Θεὸς ὁ μὴ φύσει Θεὸς ὢν, μαθέτωσαν ὡσαύτῃ τῆ μεγάλῃ Παύλῳ, ὅτι οἱ δαδύοντες τοῖς μὴ φύσει Θεοῖς, Θεῶν ἐδεδεύσαν. *contr. Eunom. p. 9. Edit. Par.*

If therefore the Son be God without being *God by Nature*, let him look to that, who affirms it. But if He is no God, who is not God by Nature, let them learn from the great Apostle, that they, who serve those who are not Gods by Nature, do not serve God.

CCLXIV. Heb. iii. 3, 4. *For this Person (viz. Christ) was counted worthy of more Glory than Moses, inasmuch as He who hath builded the House, hath more honour than the House.*

For every House is builded by some one; But He that built all Things is G O D.

In these Words, v. 3. Christ is the Builder of the House; and the Church is the House, v. 6. *whose House are we:* And *Moses*, having been a chief Servant in it, was a Part of the House, and was as much exceeded by Christ in Glory, as the House is by the Builder. And to prove that Christ was the Builder, he shews, First, That the House was not Self-existent, but had a Cause, *for every House is builded by some One.* Secondly, That *God was the Builder*, because *he built all things*, of which the House is a Part. Now if this *God* is not *Christ*, but a distinct Being from Him; how does the asserting one Being to be a Builder prove another to be so? Except it be upon the following Supposition, That the One never acts without the Other, or the Father without the Son; which tho' it be indeed

true, and so the Creation of the Father infers that of the Son; yet since that Reason is not assigned in this place for the Inference, and the Inference may appear too remote, or not sufficiently clear, if it be drawn from the Premise, by means of a Supposition concealed in the Mind, and not expressed; it is natural to conclude that *Christ* is meant by the Term *God*; especially if we look back upon the beginning of this Epistle, where the Creation of the World, or of all Things, is attributed to the Son, *Ch. i. 10.* and consider, that *the building of the House* is given to *Wisdom*, or the Divine † Word and Son of God, *Prov. ix. 1. Wisdom hath builded her House.*

† *Prov.*
viii. 22.

CCLXXXIX. *2 Pet. i. 1. The Righteousness of our God and Saviour Jesus Christ.*

If we determine the Sense of these Words by the other like Expressions in Scripture, they will appear rather to belong to the Son than to the Father. The Words in the Original are thus, *τὸ Θεὸς ἡμῶν, καὶ σωτὴρ ὁ Ἰησοῦς Χριστὸς*. The like to which are

Τῷ Κυρίῳ ἡμῶν καὶ σωτῆρι Θεῷ Ἰησοῦ Χριστῷ,
Of our Lord and Saviour Jesus Christ.
 v. 11. and Ch. iii. 18.

Now these latter are evidently understood of *one* Person, as appears from the Doxology immediately following, that is directed to *one*, and not more; *to Him be glory, &c, c. iii. 18.*

Of the like Construction are,

Τῷ Κυρίῳ καὶ σωτῆρι Ἰησοῦ Χριστῷ.
Of the Lord and Saviour Jesus Christ,
 c. ii. 20.

Τῷ Κυρίῳ καὶ σωτῆρι.
Of the Lord and Saviour, c. iii. 2.

Which I think both belong to the Son alone; neither do I know any one Place of the same Construction and Terms that may seem to contradict this Remark, except it be the following,

Τῷ μεγάλῳ Θεῷ καὶ σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ.
The great God and our Saviour Jesus Christ, Tit. ii. 13.

Which

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Which yet is understood by *Clemens Alexandr.* (a) of *God the Son alone*, and by *Greg. Nyss.* also in his Book against *Eunom.* p. 265. and their Interpretation may be confirmed from the Word *ὑπεράνεα*, used in the Context, which relates to the *Appearing* of no other Person in the remaining Part of the New Testament, but of the Son only.

(a) Pro-
trept. p. 6.
Edit. Par.
1629.

CCCXL. Mat. xix. 17. *Why callest thou me Good? There is none Good, but One (sis, one Being) that is God. Or, There is none Good but God alone. See N^o 1.*

That *Clemens Alexand.* included the Son in the *one good God*, is evident from the following Words, that are in the very next Page to the Passage cited by the Learned Dr. under this Number.

Ὡς ἔστι παῖς ἀλη-
θείας καὶ ἀφανὲς τὸ ἴ-
σχυρον πάντων Θεῶν ἕνα
μόνον ἔστι ἀγαθόν, δι-
καίον δημιουργόν, υἱόν
ἐν Πατρὶ ὡς ἡ δόξα εἰς
τὰς αἰῶνας τῶν αἰώνων,
Ἀμήν. *Pædag. lib. 1.*
p. 119.

So that it is truly evi-
dent, that *the God of all*
is the *one only Good*, and
just Creatour, namely, the
Son in the Father; to
whom be Glory for ever
and ever, *Amen.* See also
N^o 535.

The

The Citation out of *Athanas.* has been already explain'd N^o 2. and excludes not the Son from *the one good God.*

And when *Novatian* uses these Words,

<i>Whom alone</i> the Lord justly pronounces to be <i>good.</i>	<i>Quem solum me- rito bonum pronun- ciat Dominus.</i>
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He cannot be supposed to shut out the Son from the essential Goodness of the Father, because he makes him to be of one Substance with the Father, c. xxiii. 31. As for *Self-originated*, and *begotten*, they do not appear to be essential, but personal Characters, inferring not a Difference of Substance, but a different manner of having their Subsistence; the Son receiving it by Generation from the Father, which denominates him *begotten*, the Father having it without receiving it from any other, which names him *Self-originated*. See N^o 591.

CCCLXXII. Rom. xi. 36. *Of him, and through him, and to him are all things,*
Of

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Of him, as he is *Father*; through him, as he is *Son*; to (or rather *in*, for so the Particle *es* is frequently used) him, as he is the *Holy Ghost*.

*Nam & imperio
ejus omnia, ut ex
ipso sint & Verbo
ejus digesta, ut per
ipsum sint. c. 3.
de Trin.*

All things exist by his Command, so that they are *of him*; and are order'd by his *Word*, so that they are *through him*, says *Novatian* upon the Place. See N^o 8. and 382.

CCCLXXXII. Eph. iv. 6. *One God and Father of all, who is above all, and through all, and in you all.*

This is understood of the Trinity, by *Iren.* Lib. 5. c. 18. N^o 8. and 372.

CCCXCV. Tit. ii. 13. *The appearing of the Glory of the great God, and our Saviour Jesus Christ.*

See this Text explained, N^o 289.

CCCCX. 1 John v. 20, 21. *This is the true God and Eternal Life.——
Keep your selves from Idols.*

The Comment upon this Text is something strained and extraordinary.

This

This (this Knowledge of God in his Son Jesus Christ) is the true Religion, and the way to eternal Life. I wish some Instances had been given, in which *the true God* is used for *the true Religion*: But I shall endeavour to shew, That the Person of Jesus Christ is understood by these Words.

First, From the general Design of the Epistle; which is not to teach the Truth and Existence of the *One only God*, in Opposition to Idols, but according to *c. v. v. 13.* to encourage the Believers to continue in the Faith of the Son of God, by assuring them that they had Eternal Life by virtue of that Faith, but not without it, *v. 12.* And therefore the Apostle begins his Epistle with the *Word of Life*, or Son, *c. i. v. 1.* and proceeds to speak of Him, and of our Salvation by Him, throughout the whole Discourse; and concludes it with the following Truth, as the Result of all he had been saying, namely, that the Son of God, Jesus Christ is himself *the true God*, and the only way to Eternal Life, or rather, *Eternal Life* it self; and that therefore they ought to keep themselves from Idols, or from all Means
of

of approaching God beside this Divine Person, ending his Epistle, as he began his Gospel, with the *Divinity of the Word*.

Secondly, From the Context, and that first, in respect of the Term *ἀληθινός*, *True*, which is rarely apply'd to the Father, but frequently to the Son in *St. John's* Writings. As for Instance, in an Emphatick Sense, with the Article *ὁ*, it does not seem to have been *once* us'd of the Father, whereas it is spoken of the Son after this manner, not only in the Context, as shall be made to appear by and by ; but in *Rev. iii. 7.* where it is written, *These things saith He that is holy, He that is true, ὁ ἀληθινός*, that is, Christ, who is the Person speaking to all the Churches. I cite not *Chap. vi. 10.* because it does not so evidently appear to belong to Christ, tho' the greater Probability is on that Side, if it be compared with *Rev. xix. 11.* which certainly belongs to him.

Again, The same Term without an Article, is but *twice* used of the Father in the Writings of the same Apostle, and that in his Gospel *c. vii. 28.* and *xvii. 8.* whereas it is frequently affirmed
of

of the Son, partly without an Article, and partly with one, as He is consider'd under certain metaphorical Characters, according to the following Citations, *John* i. 9. vi. 32. I *John* ii. 8. *Rev.* iii. 14. xix. 11. In the last of which it is said, that *He that sat upon him* (the white Horse) *was called Faithful and True*, as if *True* were a Name, or Attribute more particularly the Son's.

These general Remarks are a strong Prejudice in favour of the common Interpretation, that *the true God* is the *Son of God*; but the whole Verse will more particularly shew it, which runs thus, *And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, (ὁ ἀληθινός) and we are in him that is true (ἐν τῷ ἀληθινῷ) even in his Son Jesus Christ. This is the true God and eternal Life.* In which it is plain, that the Terms *in him that is true* are explain'd by *in his Son*; so that no Doubt can be made, but that the Word *True* belongs to Christ; the Difficulty is, whether the first Expression, *that we may know him that is True*, belongs to the Son also. And here I think

think it is certain, that the Application of the same Phrase to Christ in the same Verse, is a strong Probability that this is spoken of Him also, since there is nothing in the Context, that appears to contradict it, and the Sense of the Expression will evidently allow it: For most certainly Jesus Christ *came* into the World to bear Testimony to himself, that he was the *true* Messiah, and to give Men an understanding to receive his Testimony, as is evident from *John* xviii. 37, 38. *Pilate said unto him, art thou a King?* (the King of the Jews, v. 33.) *Jesus answered, Thou sayest that I am a King,* (the King of the Jews.) *To this end was I born, and for this cause came I into the World, that I should bear witness to the Truth,* (to his being the King of the Jews.) *Every one that is of the Truth, heareth my Voice,* (hath an understanding to receive his Testimony, or know him to be the King of the Jews, or the *True* Messiah.) It is probable then from this Evidence, that the *Understanding*, which the *Son of God* gave Men, to know him that is true, was to know himself as the *true* Messiah, and King of the Jews, and expected

pected Saviour ; and under this Character of the *true* Messiah, King, and Saviour, who *bears witness to the Truth* of his own Person, is He well opposed to the *ὁ Πονερός*, the Wicked One, the Devil, *v. 19. 20. Who is a Liar, and the Father of a Lye*, Joh. viii. 44. Who will pretend himself to be that which he is not, and whose greatest and most notorious *Lye* will consist in denying the Truth, that was attested to by Christ, namely, That Jesus Christ is the *true* Messiah, the King of the *Jews* ; or that Jesus Christ came in the † *Flesh*, or as *Origen* expresses it,

† 1 Joh. ii. 21, 22. & iv. 3.

That *God* came in a human Soul and Body.

Θεὸν ἐληλυθότου
ἐν ἀνθρωπίνῃ ψυχῇ καὶ
σώματι. cont. Cell.
Lib. 3. p. 128.

And in substituting another in the Place of Christ, 2 *Thess.* ii. If then the Term *true* be rarely used of the Father in the Writings of St. *John*, but frequently of the Son ; if never of the Father in the *first* Epistle ; if it belongs to the Son in the Context, as He is the *true* Messiah, King and Saviour ; and as He is the Amen, *the faithful and true Witness* * * Revel. in iii. 14.

in Opposition to the *Wicked one, the Lyar*, and false Witness; and if the Term *this*, in Grammatical Construction, generally refers to the last Noun, what, but apparent Prejudice, can determine any one to understand the Expression, *This is the True God*, of any other but the Son? Especially since it was given to the Son in the earliest Times, as appears from *Irenæus*, who says,

*Neque Prophetae,
neque Apostoli, ali-
um Deum nomina-
verunt—præter ve-
rum & solum Deum.*
Lib. 3. c. 8.

That neither the Prophets nor Apostles have named any other, *God*, — besides the *True and Only God*.

But then he grants the *Son* to be called *God* in an absolute Sense, c. vi. and says,

*Ab omnibus ac-
cipiens testimonium
— quoniam verè
Deus, à Patre, à
Spiritu, & ab An-
gelis, &c. Lib. 4.
c. 14.*

That He receives Testimony from all Things — that He is *truely God*, from the Father, from the Holy Ghost, and from Angels, &c.

There-

Therefore did he look upon the Son to be *true God*.

Melito gives Him the same Title of *true God*, Θεὸς ἀληθὴς, in his Fragment, in *Cave's Hist. Lit.*

The Church of *Jerusalem* confessed Him to be such in their Creed, calling Him Θεὸν ἀληθινόν.

And the Universal Church, or Generality of Christians, had the same Faith, and publicly declar'd it in a general Council about the beginning of the fourth Century, as appears from the *Nicene Creed*, which styles him also, Θεὸν ἀληθινόν. See N^o 534.

Secondly, The following Part of the Context, *Eternal Life*, is another Argument that the Person of Jesus Christ is understood by the *true God*: For it does not appear that those Terms are spoken of any other Person in the whole Epistle, but of the Son only; as c. i. 2. v. 11, 12, 13. if then the Son be the *eternal Life*; the *true God*, who is this *eternal Life*, must be the Son also.

CCCCXI. Jude v. the 4th. *Denying the † only Lord God, and our Lord Jesus Christ.*

† See N^o 2, 3.

We must not understand the Citation out of *Pearson*, as if that learned Author meant that the Son, as well as other Beings, received his Power from the Father, either by Donation or Permission ; for he says, p. 141. *Edit. 7.* That God was *always Father*, as *always God* ; which seems to import, that the Character of Father depends upon the Godhead, and not upon the Will ; that he is as necessarily *Father* as *God* ; and consequently that the Son is as necessarily Son, as the Father is Father ; and that therefore his Power founded upon his Nature, is no more by bare *Donation* from the Father, than his very Being.

CCCCXLIV. Matt. vi. 9. *Our † Father, which art in Heaven, &c.*

† *Tertullian* in his Comment on the Lord's Prayer, written before he was a *Montanist*,

Montanist, comprehends the *Son* under the Name *Father*, saying,

The *Son* also is invoked in the *Father*.

Item in Patre Filius invocatur. c. 2.

And he says of *Christ*, who taught the *Prayer*,

God only could teach how He would have *Himself* be pray'd to.

Deus solus docere potuit, ut se vellet orari. c. 9.

DI. I Tim. ii. 5. For there is * One God, and † one Mediator between God and Men.

* In Opposition to false Gods. See N^o 2, 3, 8.

† The mentioning the *Son* here after the *One God*, is not an Argument that He is excluded out of the *One God*, but that He is something more than pure Deity, a Mediator made up of God and Man; and therefore was to be spoken of distinctly by Himself. See N^o 8.

That the Notion of *very God* and *very Man* was comprehended in the meaning of the Word *Mediator*; or, that the Person so named was believed to be true

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God and true Man, will appear from the following Authorities.

Ἠνωσεν οὖν ὁ ἄν-
θρωπον τῷ Θεῷ· εἰ
γὰρ μὴ ἄνθρωπος ἐνί-
κτισεν ὁ ἀντίπαλον τῷ
ἀνθρώπῳ, ὅταν ἂν δι-
καίως ἐνικήθῃ ὁ ἐχ-
θρὸς· πάλιν εἰ μὴ ὁ
Θεὸς ἐδώρησατο ὁ σω-
τηρίαν, ὅταν ἂν βεβαί-
ως ἐχομένη αὐτῷ· καὶ εἰ
μὴ σωενώθῃ ὁ ἄνθρω-
πος τῷ Θεῷ, ὅταν ἂν
ἠδυσήθῃ μεταχρεῖν ὁ
ἀφιδασίας· ἔδει γὰρ
ὁ μοίσιον Θεῶν καὶ
ἀνθρώπων διαὶ ὁ ἰδίας
πρὸς ἑαυτὸς οἰκεί-
οις εἰς φιλίαν καὶ
ὁμόνοιαν τὸς ἀμφο-
τέρους συναγαγεῖν· καὶ
Θεῷ μὲν πρὸς ἀνθρώπους
ὁ γνωρίζαι ὁ Θεόν. Lib. 3. c. 20.

Irenæus says, He (Christ) united *Man* to *God*; for except *Man* had overcome the Adversary of *Man*, the Enemy could not have been conquer'd fairly. And again, except *God* had given Salvation, we could not have enjoyed it securely; and except *Man* had been united to *God*, He could not have been Partaker of Incorruption: For it became the Mediator of *God* and *Men*, by his proper Relation to each (of the Parties,) to bring them to an Agreement, and make them both Friends; and to present or unite *Man* to *God*, and make *God* known to *Men*.

In which Words it is plain, that the great Design of the Son's Incarnation was according to this Authour, to unite *Man* imme-

immediately to the *true God*; and that this was to be performed in his own Person, by uniting his own Divine Nature, or Himself, as † *God*, to the human Nature, as *Irenæus* explains himself a little after: For if his own Divine Nature was not *true God*, and no human Nature can arise to a sublimer Union with God than that of the Son; it will follow, That no human Nature can be immediately united to *the true God*; which is contrary to the Intent of the Father's Reasoning, which is to shew the immediate Union of *Man* with *the true God*; by the immediate Union of *Man* with *God* in the Person of Christ.

† The *Word* was that which it appeared to be; namely, *God* restoring in himself the old created Nature of *Man*.

Quod autem parebat, hoc erat; Deus hominis antiquam plasmatationem in se recapitulans. Ibid.

Tertullian says, He is called the Mediatour of *God* and *Men* from that which is committed to him by both Parties, (or, from the Nature of both Parties communicated to him.)

Hic Sequester Dei atq; Hominum appellatus ex utriusq; partis deposito commisso sibi. De Resur. Car. c. 51. Edit, De La Cerda.

Hippolytus has these Words,

*Ut demonstratur
utramq; quidem in
se habere substan-
tiam, scil. Dei &
Hominum, sicut A-
postolus ait: Me-
diator quidem Dei
& Hominum, Homo
Christus Jesus —
oportebat ergo ut
Christus factus Me-
diator Dei & Ho-
minum, ab utrisque
arrhabonem quan-
dam acciperet, ut
appareat Mediator
duarum naturarum.*

Vid. Leon. advoc.

cont. Nest. & Eut. Lib. 1, p. 463. Tom. 6. Bibl.
Patr. Edit. Col. Agrip.

So that it may be de-
monstrated, That he has
both Substances in him-
self, namely, that of *God*,
and that of *Men*; as the
Apostle says, *the Mediator
between God and Men, the
Man Christ Jesus.* ———

It was fitting therefore
that *Christ*, who became
the *Mediatour* between
God and *Man*, should re-
ceive an Earnest or Pledge
from both (Parties,) that
He might appear to be the
Mediator between the two
Natures.

Cyprian says thus,

*Deus cum homine
miscetur. Hic Deus
noster, hic Christus
est. Qui Mediator*

God is united to *Man*.
This is our *God*, this is
Christ. Who being the
Mediator between two, as-
sumed

fumed Man, that he might bring him to the Father.

duorum, hominem induit, quem perducatur ad Patrem. De Idol. vanit. p. 15. Edit. Oxon.

Novatian says, For if he came to Man, that he might be the Mediator between God and Men, it was necessary that he should be with Man, and that the Word should become Flesh, that he might unite in Himself both the things in Earth, and the things in Heaven, in perfect Concord; while he joined God to Man, and Man to God, by the Union of the Pledges (or Natures) of both Parties in his own Person,

Quoniam si ad hominem veniebat, ut Mediator Dei & Hominum esse deberet, oportuit illum cum eo esse, & Verbum carnem fieri, ut in semetipso concordiam confibularet terrenorum pariter atque celestium, dum utriusque partis in se connectens † pignora, & Deum homini, & hominem Deo copularet. de Trin. c. 18.

† Note, That which he calls here *utriusque partis pignora*, is in *Irenæus*, τῆς ἰδίας τοῦ εἰς αὐτὸν οὐκ ἐκείνου; in *Tertullian*, *utriusque partis deposito*; and in *Hippolytus*, *ab utrisque arrhabonem*;

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nem ; which is explained by, *utramq;*
Substantiam, scil. Dei & Hominum.

DXXXII. Revel. xxii. 9. *Worship* God.

Cyprian reads or explains it thus.

<i>Jesum Dominum</i>	Worship	the	Lord
<i>adora. De bono</i>	Jesus,		
Pat. p. 152. Edit.			
<i>Amstel.</i>			

CHAP.

CHAP. II.

Of the SON of GOD.

DXXXIV. **L**UKE i. 16, 17. *Many*
—shall He (John the
 Baptist) *turn to the Lord their*
God ; and He shall go before Him,
&c.

The Dr's Remark is very good, that the Words " (the Lord their God) are " in strictness of Construction immediately connected with the following " Word, *Him* " ; which must necessarily be understood of Christ, did He not endeavour to spoil the Consequence of it, by his References to N^o 538, and 293.

The great Difficulty, which that learned Gentleman makes of understanding the Words of Christ, is a Supposition, that

that according to the whole Analogy of Scripture (I suppose He means the Old Testament as well as the New) they cannot but signify the Father ; which if I shew to be a Mistake, then the Strictness of Construction ought to take place, and determine them for the Son.

I will begin first with the New Testament ; in which *Thomas* calls the Son, *my Lord and my God*, Joh. xx. 28. and if He was the *Lord God* of *Thomas*, He was, without doubt, as much the *Lord God* of every believing *Israelite* ; in *Rev. xxii. 6.* He is called *the Lord God of the Holy Prophets*, as will appear from the Context, *the Lord God of the Holy Prophets sent his Angel to shew unto his Servants the Things which must shortly be done* : Now the Person who sent the Angel for this purpose, is *Jesus Christ*, v. 16. *I Jesus have sent mine Angel to testify unto you these Things in the Churches* ; Which is confirmed c. i. v. 1. *The Revelation of Jesus Christ, which God gave unto him, to shew (that He, Jesus, might shew) unto his Servants things which must shortly come to pass ; and He (Jesus) sent and signified it by his Angel unto his Servant John.* If then God the Father did not
immediately

immediately send the Angel himself, but revealed the Secret to Jesus Christ, that He (as *Mediator*) might have the Honour of sending it by *his* Angel to his Servant *John*; it will follow, that the *Lord God of the Holy Prophets*, who sent *his* Angel, is Jesus Christ, and if He be *the Lord God of the Prophets*, He is questionless of the Church also.

But if He had not been so called in the New Testament, which treats of the Son in respect of his Humiliation or Incarnation chiefly, and of the Benefits resulting from it; yet secondly if he be so called in the Old Testament, as interpreted by the New, this is sufficient to shew, that *Lord God* is not appropriated to the Father, according to the whole Analogy of Scripture. As for Instance, *Isai. xl. 3.* is cited *Luke iii. 4.* thus, *The Voice of one crying in the Wilderness, prepare ye the way of the Lord, make his Paths straight.* But in *Isai.* it is thus, *Make straight in the Desert a Highway for our God.* In which Application of the Text by *St. Luke* it is evident, that by *the Voice* is understood *John the Baptist*; and by the Person, whose Way he was sent to prepare,

† Luke i.
15, 17, 76.
Acts xiii.
24.

prepare, Jesus † Christ ; but this Person is called *Lord* (Jehovah,) and *God* (Elohijm) or, *our God*, that is, the God of the *Jews*. Therefore Jesus Christ is *the Lord God*, or, Jehovah Elohijm, the God of the *Jews*, no less than of the believing *Gentiles*; and may well be *the Lord God*, to whom many were to be converted. But to proceed ; In *Isai. xl. v. 9.* it is said of him, *Say unto the Cities of Judah, Behold your God: And v. 10. Behold, the Lord God will come with strong Hand, and his Arm shall rule for him. Ver, 11. He shall feed his Flock like a Shepherd: For the Son is the good Shepherd,* John x. 11. and *the chief Shepherd,* 1 Pet. v. 4. The same Person in the Process of this Chapter, for there are no Tokens of a Change of Person, is called also *the Everlasting God, the Creator of the Ends of the Earth,* and the Workmanship of the *Heavens* is attributed to Him.

Again, when the Apostle saith, *Let the Angels of God worship Him* (the Son,) *Heb. i. 6.* the Context out of which it is taken, *Deut. xxxii. 43.* both in the *Sept.* and *Hebrew,* shew the Person spoken of to be *the Lord God.*

I will

I will add but one Instance more out of the same Epistle and Chapter, v. 10. &c. in which, Part of the 102 Psalm is applied to Christ; now in the Epistle he is only called *Lord*, but in the Psalm, v. 24. immediately preceding the Citation, he is called *God*. *O my God, take me not away, &c.*

I will proceed from Scripture to Authority, and here we shall find the most Celebrated of the Antients calling Christ in his own Person, *Lord God*.

Justin says, That Christ who is *Lord and God, &c.*

Ὅτι Κύριος ὁ ὢν ὁ
Χριστὸς καὶ Θεός. Dial.
cum Tryph. p. 820.
Edit. Steph.

And God the Father is the Cause of his (the Son's) being — both *Lord and God*.

Ἄριστος τε ὡπὸς τῆ
ἐκείνου — καὶ Κυρίου καὶ
Θεῶ. Ibid. p. 121.

Irenæus says, No — other — is named *God*, or called *Lord*, but He who is the *God and Lord* of all — and his Son Jesus Christ our *Lord*.

Nemo — alius — Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus & Dominus — Et hujus Filius Jesus Christus Dominus noster. Lib. 3. c. 6. Clem.

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Διὰ τὸτότοι εἰς
 ὃν ὄν ὁπίστασαν ἀν-
 θρωπον, ἢ φιλάνθρω-
 πον Θεὸν ὁπίγνωσαν-
 ται Κύριον, καὶ δίκαιον.
Pædag. Lib. 2. p.
182. Edit. Paris.

Clem. Alex. Therefore
 Him, on whom they did
 not believe as Man, they
 will acknowledge to be
 the Merciful and Just *Lord*
God.

Scimus Dei no-
men & Domini, &
Patri, & Filio, &
Spiritui Sancto con-
venire. Tertul. adv.
Prax. c. 13.

Tertullian. We know
 that the Name of *God*
 and *Lord*, belongs to the
 Father, Son, and Holy
 Ghost.

Ex his — rebus
superioribus Divi-
nitatem Christi so-
nantibus, Dominus
Christus Jesus &
Deus, quod Hæreti-
ci nolunt esse, mon-
stratur. c. 17.

Novatian. From what
 has been already alledged,
 to prove the Divinity of
 Christ, it is demonstrated,
 that Jesus Christ is *Lord*
 and *God*, which the *He-*
reticks deny.

The Synod of *Antioch* says,

Ὁ ἵ" Ἀγγελ. τῶ
 Πατρὸς ὁ υἱὸς ἔστι, ἄν-
 τὸς Κύριος καὶ Θεὸς
 ὢν. *Epist. Synod.*
Antioch. ad Paul.
Samof.

The Messenger of the
 Father is the Son, who
 himself is *Lord and God.*

And

And to conclude all, tho' more might have been cited on this occasion, *Eusebius* calls the Son,

The *Lord and God* of all created Things. Τὸν ἰσὺν γεννητὸν ἀπάντων ὡς Θεὸν καὶ Θεόν. Ecclef. Hist. C. 2.

And absolutely *Lord God* ;
 The *Lord God* is said to have appeared —to *Abraham*. Ὡς Θεὸς γενεῶν ὁ Θεὸς ἀνείρηται— τῷ Ἀβραάμ. Ibid.

If the many Citations of these Authors out of Scripture should be produced, in which the Person, spoken of as *Lord God*, is interpreted by them to be the Son of God, it would tire the Reader as well as the Writer : What has been already urged does sufficiently shew their Opinion of the Son : And if we would know more, their large Writings will teach us the Scriptures, on which it was founded, and their Interpretation of the Scriptures will teach and instruct us what Doctrines and Expositions of the Sacred Writings, were handed down to them by Tradition from their Fathers.

Of the Importance of the Title *Lord God*, *Irenæus* shall be Witness, who affirms,

Neque igitur Dominus, neque Spiritus Sanctus, neque Apostoli eum, qui non esset Deus, definitivè & absolute Deum nominassent aliquando, nisi esset verè Deus, neque Dominum appellassent aliquem ex suâ personâ, nisi qui dominatur omnium Deum Patrem, & Filium ejus, qui dominium accepit à Patre suo omnis conditionis. Lib. 3. c. 6.

That neither the Lord himself, nor the Holy Ghost, nor the Apostles, would at any time have called him, who was not God, expressly and absolutely *God*, if He had not been truly *God*; nor have named any one *Lord* in his own Person, but He who rules over all, namely, God the Father; and his Son, who has received from Him the Dominion over all Creatures.

And then affirms Father and Son to be called *God and Lord* by the Holy Ghost, which is an Evidence, that He looked upon the Son to be *true God and Lord*, like the Father.

And

And lest any notwithstanding, should conceive the Son to be such a God to the inferior Creation, as *Moses* was to *Pharaob*, He distinguishes, saying,

Moses indeed — was said to be a *God* to *Pharaob*, *Exod. vii. 1.* But He was not called *truly Lord*, nor *God* by the Prophets, but *Moses* the Faithful Minister and Servant of God, by the Spirit, *Numb. xii. 7.* *Heb. iii. 5.* as indeed He was.

Et ipse autem Moses — Deus quidem dictus est ante Pharaonem ; non autem verè Dominus appellatur, nec Deus vocatur à Prophetis, sed fidelis Moyses famulus & servus Dei dicitur à Spiritu, quod & erat. Ibid.

If then the Writings of the Old and New Testament ; if the Doctrine of the Antient Fathers, founded upon Scripture, and their Scripture Interpretations justly conceived to be founded upon Tradition, and the Analogy of Faith have evinced and delivered to us, that Christ is *Lord God* ; and if the Strictness of Construction, as the Dr. confesses, connects these Terms with the Son of God, *Luke i. 16, 17.* then is Jesus Christ *the Lord God* of the *Jews*, to

whom many were to be turned, by the Preaching of the *Baptist*; and thus is the Text explained by *Irenæus*;

Cui ergo populum præparavit, & in cuius Domini conspectu magnus factus est? Utique ejus qui dixit; quoniam & plus quam Propheta habuit aliquid Johannes — Et propter hoc convertens eos ad Dominum eorum, præparabat Domino populum perfectum. Lib. 3. c. 11.

For whom did He (the *Baptist*) prepare a People? And in the Sight of what *Lord* was He made great? Truly in the Sight of Him (Christ) who said, That *John* was more than a Prophet. — And therefore turning them to their *Lord*, (Christ) He prepared for the *Lord* (Christ) a perfect People, &c.

DXXXV. John i. 1. *And the Word was † God.*

The third Interpretation of the Word *God* in the Comment, and which is delivered as the true one, is the following; “A Person deriving from the
“ Father (with whom he existed before the World was) both his Being
“ it self, and incomprehensible Power
“ and Knowledge, and other Divine
“ Attri-

“Attributes and Authority.” If now by *the Being derived from the Father* be meant that which is consubstantial with the Father ; and by *incomprehensible and divine Attributes*, such as are essentially inherent in the consubstantial Being, the Explication is Good. But if any thing less be meant by them, such as that the *derived Being* is substantially different from the Father, and *the incomprehensible and divine Attributes* not essentially inherent, but adventitious to the Subject, or *derived Being* ; it will be hard to make out how a Person so conceived can be properly comprehended under the Name *God*. It is added, “In a manner not revealed.” But *the manner is revealed* so far as it is expressed and conveyed to the Understanding by the general Term *Generation*, tho’ the particular manner of Generation is not discovered ; for the Prophet *Isaiab* doth not say in general, who shall declare the manner of his deriving his Being ? That is, whether it be by Generation, Procession, Manifestation, or otherwise : But *who shall declare his Generation ?* Allowing the manner to be by *Generation*, but

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denying the Manner of Generation to
be known.

*Et in quo dista-
bit Dei Verbum,
imò magis ipse De-
us cum sit Verbum, à
verbo hominum? &c.
Lib. 2. c. 18.*

† *Irenæus* says, Where-
in will the Word of God,
nay, rather *God himself,*
since He is the Word, differ
from the Word of Men?
&c.

Ἄλλ' οὐδὲν ἄρα μισῶ-
ται ὑπὸ τοῦ Θεοῦ ἄλλ'
ἔδὲ ὑπὸ τοῦ Λόγου·
ἐν γὰρ ἅμφω, ὁ Θεὸς
ὅτι εἶπεν, ἐν ἀρχῇ ὁ
Λόγος ὡς ἐν τῷ Θεῷ·
καὶ Θεὸς ὡς ὁ Λόγος.
*Pædag. Lib. 1. c. 8.
p. 113.*

Clem. Alexandrin. says,
Nothing therefore is hated
of God or his Word, for
they are both *One,* name-
ly *God.* For he hath said,
*In the beginning was the
Word in God, and the Word
was God.* See N^o 594,
340.

DXXXVIII. Acts xx. 28. *To feed the
Church of God; which He hath
purchased with his own Blood.*

In the Note on this Place there is a
Citation of *1 John iii. 5. Ye know that
He was manifested to take away our
Sins; and in Him is no Sin.* On which
Words is this Remark, “ *He and Him*
“ *must of Necessity be referred to Christ,*
“ *though*

“ though without any antecedent mention of Him.” It is readily granted that *He* and *Him* refer to Christ, but not that there is no antecedent mention made of Him. For if we look back upon the Context, and well consider it, the Son will appear to be comprehended under the Name *God*. But before this be done, it will be necessary to remark, that St. *John* comprehends the Father and Son under the Name *God*, as will appear from *Job. i. 1. The Word was with God, and the Word was God*: And therefore may be supposed to use the same Name sometimes for the Father, and sometimes for the Son, or for both together ; which is always to be determined by the Circumstances of the Context. Now this seems to be the very Case in this Chapter, *v. 1.* it is said, *Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God.* In this place the Term *God* may very well be judged to stand for the Father and Son, or for the *one God*, as comprehending the Father and Son ; for the *washing of Regeneration*, *Tit. iii. 5.* through the Virtue of their Names in-yoked in Baptism, begets us into Children ;

dren ; so that we are the Sons of both Persons, as we become Children by a like Invocation of the Names of both.

Ver. 2. He says, *Beloved, now are we the Sons of God*, (of the one God, Father and Son) *and it doth not yet appear what we shall be : But we know, that when he shall appear*, ὅτι ἕαν φανερωθῆ, when the one God shall appear in the Person of the Son ; for so the Word *appear*, or manifested, ἐφανερώθη, is spoken of the Son in v. 5, 8. and in other places of this Epistle ; neither does it evidently appear to be once used of the Person of the Father in the Writings of St. John ; nor perhaps in the whole New Testament ; *We shall be like him ; for we shall see him, as he is*. This may be very well explained by Colos. iii. 4. *When Christ, who is our Life, shall appear*, φανερωθῆ, then shall ye also appear with him in Glory.

Ver. 3. *And every Man that hath this Hope in him, purifieth himself, even as He (God the Son) is pure*. For so is it said of Him, v. 7. *Even as He (God the Son) is righteous* : Which is the same with, *And in Him is no Sin*, v. 5. which is undoubtedly spoken of the Son ; for the former part of the
Verse

Verse runs thus, *And ye know that He* (God the Son spoken of v. 2, 3.) *was manifested, ἐφανερώθη, to take away our Sins*; for none other but the Son was manifested to do it. If then *God* be the common Name of the Father and the Son, and if it be so used of the Father and the Son in the first and second Verses of this Chapter, as the Style of speaking there, and in the Context shews; how can it be said that the Pronouns *He* and *Him* refer to *Christ*, without any antecedent mention of *Him*? There is indeed no antecedent mention of *Him* in this Chapter under the Name *Christ*, but He is plainly spoken of under the Name *God*.

DXLVI. John i. 3. *All Things were made by † Him.*

† Not as by a Person substantially distinct from the divine Power dwelling in him, and using him as an Instrument; but as by the Son of a Father, who is himself like his Father essentially God, essentially Free, All-wise, All-powerful, and All-good; who though he works every thing in Obedience to his Father; yet works
* freely,

*freely, being moved thereto by an Excellency of Nature, that is the same in both ; and that equally moves them, the Father primarily, and the Son subordinately, to the same Acts of Power and Goodness.

**As the Father raiseth up the Dead, and quickneth them : even so the Son quickneth whom He will, John v. 21.*

DLXXX. John v. 18. *But said also that God was his Father (his own proper Father) making himself † equal with God.*

The Premise from whence the *Jews* made this Inference, that Christ called God his *proper Father*, and in so doing made himself *equal with God*, is his saying in the preceding Verse, *my Father worketh hitherto, and I work* ; which, if it meant no more, than that the Power of God wrought in Christ, as in a great Prophet, could have given as little occasion for such an Inference to be made by the *Jews*, in Relation to Christ, as it would have done in respect of *Moses*, or of any other Prophet that wrought Wonders by a divine Power. The *Jews* therefore,

therefore, who drew the Inference, must have looked upon the Premise, as spoken in a Sense, which attributed more to the Person speaking, than ever any Prophet or Man could claim ; and which could bear the Conclusion, they readily drew from it and charged him with, *of making himself equal with God the Father* : They must have had some Reason also for understanding the Premise in so exalted a Sense, as would infer their Conclusion ; that is, they must have had a Notion that there was a certain Person so closely united to the *great God* in all his Operations, as that He never acted without that Person, nor that Person ever without God ; and that the Person, so co-operating with the *great God*, was his proper Son, and the *great God* his proper Father, and that on this account He was *equal* with the Father ; and that Jesus Christ using the Expression, *my Father worketh hitherto, and I work* ; that properly belonged to the divine Person working with the Father, made himself the Son equal with the Father : For except all this be supposed to have been known to them, it is difficult to account, how so extraordinary a Conclusion could be drawn from a Premise, that

that was otherwise capable of a lower Interpretation: Now it is certain, that the *Jews*, if they understood the meaning of their own Scriptures, must have known, that there was a divine Person subsisting with the Father, and operating with Him from the Beginning of the World, which is called *Wisdom*, as is evident from *Prov. ix. 22, 27, 30.* *The Lord possessed me in the beginning of his Ways, before his Works of old. — When he prepared the Heavens I was there — then I was by Him as one brought up with him, &c. The Lord by Wisdom hath founded the Earth. Prov. iii. 19. and made the Heavens: Ps. cxxxvi. 5. and, That this Divine Person was brought forth, or begotten; when there were no depths, I was brought forth. — Before the Hills was I brought forth, γεννάμε, Sept. Prov. viii. 24, 25. and by Consequence that this Divine Person must be the Only begotten before the World, forasmuch as the Divine Scriptures mention no other begotten of the Father before the World, but this Divine Person; which has this Title given it, *Wisd. vii. 22. for Wisdom, which is the Worker of all Things, taught me: for in her is an understanding Spi-**

rit,

rit, Holy, Only begotten (*μνογενής.*) They must also have known that God had a Son; *what is his (God's) Name, and what is his Son's Name?* Prov. xxx. 4. and that this Son is the same with *Wisdom*, or the *Only begotten*; otherwise *Wisdom* could not be the *Only begotten*, if there be a Son begotten different from *Wisdom*; and according to this Doctrine, *John* calls the Son, *the Only begotten Son*, *ὁ μνογενής υἱός*, ch. i. v. 18. If then, I say, the *Jews* could not have been ignorant of these great Truths, upon the Supposition of their Knowledge of the Scriptures, and this Knowledge ought to be supposed, till the contrary be made to appear; that is, if they knew that there was a divine Person operating with the Father from the beginning of the World; and that this Divine Person was *the Only begotten Son*; it is no wonder that they understood these Words, *my Father worketh hitherto, and I work*, spoken by our Saviour, to be a taking to himself the Character of Son of God, who wrought with the Father in the Creation of the World, and operates with him in preserving and governing it; and by Consequence to be an asserting God to be
his

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his *proper* Father, as *Only begotten*; and himself *Equal* to him, as the *proper* Son of a *proper* Father.

† *Tertullian* says of the Father,

Exinde eum patrem sibi faciens, de quo procedendo Filius factus est. adv. Prax. c. 7.

That he made the Word equal to himself, ever since he proceeded from him, and became his Son.

Cujus sic Divinitas traditur, ut non aut dissonantiâ aut inæqualitate Divinitatis duos Deos reddidisse videatur. de Trin. c. 31.

Novatian says, Whose (the Son's) *Godhead* is taught us in such manner, as that none may think that two Gods are introduc'd either by a *Difference* or *Inequality* in the *Godhead*.

That is, the *Divinity* of the Son was taught to be *like* to, and *equal* to that of the Father; because otherwise, if it were *unlike*, and *unequal*, their *Natures* must be different, and Father and Son be distinct Gods.

DXCI. John viii. 58. *Before Abraham was, I Am.*

“ The Comment grants, that possibly our Saviour might hereby intend
“ to

“ to insinuate — that he was that
“ Person, in whom the Name of God
“ was, *viz.* *Jehovah*, or, *I Am.*”
Which seems to import, as if the Au-
thor thought, that *the Name of God*
was a distinct Thing from the Person
in whom it was; the Consequence of
which is, that not the Person of the
Son, but the *Name of God* in Him, is
Jehovah, or *I Am.* Now if this be
the Case, the Words would not have
proved what our Saviour intended by
them, namely, his Existence in the
Days of *Abraham*. For the Meaning
of them must have been this, *Before*
Abraham was, the Name I Am existed ;
and how could the Existence of *the*
Name of God prove the Existence of the
Son of God, if the *Son* and *Name* were
two different Things? Or would it
not be strange Reasoning for a modern
Christian to prove his Existence in the
Days of Christ, from the Name of
Christ, which He bears in Him? Nay,
if Christ could call himself *I Am*, as
certainly He does, not because He sub-
stantially or essentially is so, but be-
cause that divine Name is in Him ;
might not any Christian call himself
Jesus, because He bears that Name,

or

or is baptiz'd into it ? If then the Son calls himself *I Am*, He must really be so in his own Nature.

Again, it is suppos'd that the Term $\delta\ \acute{\omega}\nu$ signifies *the self-existent Being*. If the Meaning be that *Self-existence* is an essential Part of the Idea of *Being*, the Person affirming it is oblig'd to prove it ; since others are of Opinion, and with good Reason, that it rather relates to the manner of existing of the first Person in the Divine Being, than to the Nature or Essence of Being it self: And indeed if it be thoroughly consider'd, it is a positive Term for a negative Idea, and imports no more than that the Person or Subject, of which it is affirm'd, derives not its Existence from another Person. So that the Son in respect of his Divine Nature may receive the Names expressing him * as *Being* ; and yet they, who give them him, not incur the Blame of falling into Sabellianism, or making him *Self-existent*. See N^o 340.

* See N^o 616.

As for the Comparison between *Exodus* and *Acts*, which is made to shew that *the Name of God* was in the Angel spoken of in both those Places, which Angel is Christ ; if it be meant to prove that

that the Angel or Christ, in respect of his Divine Nature, is a distinct Subject or substantially different from the *Name of God* in Him ; such a Construction of the places compared cannot be approved of ; for the Name of the Father is not in the Son, by pure indwelling, but after such a manner, as the real Communication of the Divine Nature from the Father to the Son by Generation requires. But if it be intended to shew, that the Angel or Christ is a distinct Subject, or Substantially different from *the Name of God* in Him, not in respect of his Divine Nature, but of a created Nature assumed by the *Word* at the beginning of all Things, as the *First-Fruits* of the Creation, and in respect of which, He may be more properly and accurately denominated an *Angel*, it may be readily assented to as a strong Probability, not a little favoured by the Sacred Writings.

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

† *One*, not by a bare Unity in Power, but by an Unity of Nature, the Foundation of the Unity in Power.

F

That

That the Son is *One* in Nature with the Father, appears from the Divine Names attributed to him; such as *Jehovah*, and *Hu*; which express Him as He is *Being*, *I Am*, and, *Who was, and is, and is to come*; which *Jehovah* or *Being*, is but *One*; *Jehovah our God, Jehovah is One*, Deut. vi. 4. If then these Divine Names are alike affirmed of the Father and the Son; if the Name *Jehovah* be given to none but *the one true God*, Exod. iii. 15. Psal. lxxxiii. 18. and the Name *Hu*, be of the same Importance with the Name *Jehovah*, and on that account alike incommunicable; it will follow, that the Father and Son is *the one true God, the one Divine Being*, or the *One Jehovah*.

This Unity of Nature and Godhead in Father and Son is confirmed by the Fathers;

Et in quo distabit Dei Verbum, imò magis Ipse Deus, cum sit Verbum, à verbo Hominum?
Ec. Lib. 2. c. 18.

Irenæus says, Wherein will the *Word of God*, nay, rather *God himself*, since *He is the Word*, differ from the *Word of Men*? *&c.*

Clem.

Clem. Alexandrinus, Nothing therefore is hated of *God*, nor indeed of his *Word*; for they are both *One*, namely, *God*.

Ἄλλ' οὐδὲν ἄρα μισεῖται ὑπὸ τοῦ Θεοῦ· ἀλλ' ἐδὲ ὑπὸ τοῦ λόγου· ἐν γὰρ ἁμῶν, ὁ Θεός. *Pædag. Lib. i. c. 8. p. 113.*

Again, He who places some, *Matt. xxv. 31, &c.* at his Right Hand, and others at his Left, being *Good*, as He is consider'd in the Character of *Father*, is denominated that only which he is, namely *Good*; but as He exists in the *Father* in the Character of the *Son*, his *Word* is denominated *Just*.

Ὁ γὰρ ἱσθὲς, τὸς μὲν ἐκ δεξιῶν, τὸς δὲ ἐξ ἐναντιῶν, καὶ μὲν Πάτερ νοεῖται, ἀγαθὸς ὢν, αὐτὸ μόνον ὃ ἔστι κέκληται, ἀγαθὸς καὶ ὁ υἱὸς ὢν ὁ Λόγος αὐτοῦ ἐν τῷ Πατρὶ ἔστι, δικαιοῦς παραγορεύεται. *Ibid. p. 113.*

In which Words it is evident, that the same *God* judging the World according to *Matt. xxv. 31, &c.* is consider'd under a twofold Subsistence of *Father* and *Son*; and that in respect of the former He is called *Good*, and of the latter *Just*.

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Quomodo dictum est, Ego & Pater unum sumus, ad substantiæ unitatem, non ad numeri singularitatem. Adv. Prax. c. 25.

Cum nullius hominis hæc vox esse possit, Ego & Pater unum sumus, hæc vocem de conscientia divinitatis Christus solus dicit. c. 13.

Tertullian says; As it is said, I and my Father are One; to express not the Singularity of Person, but the Unity of Substance.

Novatian; Since this can be the Voice of no meer Man, I and my Father are One; Christ utter'd it alone from a Sense of his Godhead.

Which *Godhead* is founded upon a *Communion of Substance* between the Father and the Son; For, says He,

Unus Deus ostenditur verus & æternus Pater, à quo solo hæc vis Divinitatis emissa, etiam in filium tradita & directa, rursus per substantiæ communionem ad Patrem revolvitur. c. 31.

It has been shewn that there is One true and eternal God the Father, from whom alone this *Virtue of the Godhead* being emitted, nay, delivered to, and directed towards the Son, returns again to the Father by a *Communion of Substance*.

And

And that this *substantial Virtue of the Godhead*, emitted from the Father, is the very Nature of the Son, appears from the same Chapter, where He says of the *Word*.

<p>That He is acknowledged to be a <i>substantial Virtue</i> brought forth from God.</p>	<p><i>In substantiâ prolatæ à Deo Virtutis agnoscitur.</i></p>
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Where Note the Agreement between *substantiâ prolatæ à Deo Virtutis*, and *Vis Divinitatis emissa* ——— *per substantiæ communionem*.

DXCV. *John x. 33.* That thou being a Man, makest thyself † God.

† *God*, in respect of the Unity of Nature affirmed of himself with the Father, in the Words, *I and my Father are One*, v. 30. N^o (594) and not in respect of a bare Unity in Power: For it does not appear from the Writings of the Old Testament, that the *Jews* ever called any one *God*, absolutely, from the Divine Power communicated to him, except He were true God, or God by Nature; (see N^o 534) and there-

fore when they charge Christ with calling himself *God*, absolutely, because He affirmed himself to be *one with the Father*, they must understand it of an *Unity of Nature*, that would infer him to be true *God*, or *God by Nature*, and not of a bare *Unity in Power*.

Eusebius founds the *Godhead* of the *Son*, upon his being *Son of God by Nature*, which supposes such an *Unity of Nature* between them, as is between a *Natural Father* and his *Son*; his *Words* are these.

Καὶ ὅλον γὰρ τὸ
 αἶπιον ἂν εἴη τὸ καὶ
 αὐτὸν (εἰ) Θεόν, τὸ
 μόνον (εἰ) φύσει τὸ
 Θεὸς ὡν, καὶ μονογενῆ
 χρηματίζαν. Dem.
 Evang. p. 227.

And all this may be the Reason, why He (*Christ*) also is *God*, because He only is *Son of God by Nature*, and called *Only Begotten*.

Novatian reasons upon the place just as the *Jews* did, for says He,

Quomodo enim
 Ego & Pater unum
 sumus, si non & est
 Deus & Filius?
 Qui idcirco unum

How can that saying be true, *I and my Father are one*, if He is not both *God* and *Son*? (that is, *Son*, as He calls Him *Father*; and *God*,

God, as he affirms himself to be one with Him) who therefore may be said to be one (with the Father,) because He is of Him, is his Son, is born of Him, and is found to have come forth from Him (which is opposed to being *made* in this Chapter) on which account He is God also: And because the *Jews* were offended at this Saying, and held him as a Blasphemer, because He had shewn by these Words, that He was *Christ the God*, and were ready to stone him; He strenuously confutes his Adversaries with the Authority of Scripture, saying, *if He called them Gods, unto whom the Word came, and the Scripture cannot be broken: Say ye of Him, whom the Father hath sanctified, and sent into the World, Thou blasphemest, because I said, I am the Son of God? In which*

poteſt dici, dum ex ipſo eſt, & dum Filius ejus eſt, & dum ex ipſo naſcitur, dum ex ipſo proceſſiſſe reperitur, per quod & Deus eſt. Quod cum invidioſum putáſſent Judæi, & blaſphemum credidiſſent, eo quod ſe oſtenderat his ſermonibus Chriſtum eſſe Deum, ac propterea ad lapides concurríſſent, & ſaxorum iétus injicere geſtáſſent, exemplo & teſtimonio Scripturarum adverſarios ſuos fortiter refutavit: ſi illos, inquit, dixit Deos, ad quos verba facta ſunt, & non poteſt ſolvi ſcriptura: quem Pater ſanctificavit & miſit in hunc mundum, vos dicitis,

quia blasphemus, quia dixi, Filius Dei sum ego? Quibus vocibus neque se negavit Deum, quin imo Deum se esse firmavit. c. 23.

Words He did not deny himself to be God, but rather affirmed that He was such.

DXCVII. John xii. 41. *These things said Isaias, when He saw his Glory, and spake of Him.*

That Christ comes in *the Glory of the Father*, is true, and that He comes in *his own Glory*, is true also; for St. Luke says, ch. ix. 26. *Of Him shall the Son of Man be ashamed, when He shall come in his own Glory, and in his Father's.* Which supposes a personal, tho' not a real difference of the *Glory of the Son* from that of the *Father*. He came also in *the Name or Power of the Father*; and He had also a *Name or Power of his own*, which He preach'd to the *Jews*, as the *Object of their Faith*, in order to *Salvation*, John iii. 18. *He that believeth not, is condemned already, because He hath not believed in the Name of the only begotten Son of God.* Which *Name*, tho' derived from the *Father* with his *Person*, was yet as distinct from the *Name of the Father*,

as his Person was from the Person of the Father, as appears from the baptismal Precept and Form given by our Saviour, *Matt. xxviii. 19. Go ye—and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* It is true also that the Person of the Father was manifested in the Son his substantial Likeness; but then the Son had his own Divine Person the substantial Likeness, which He manifested to the World. So that the *Glory, Name, and Person* of the Father are manifested in, and united with, the *Glory, Name, and Person* of the Son, and that with a substantial Unity, as has been above proved. As then from the Unity of Essence is inferred the Unity of Glory, where the Glory is essential; so from the Unity of Glory is inferred the Unity of Essence: Or if no part of the Glory be essential, but only representative, yet forasmuch as such Representations are intended to instruct us about the Things of which they are Representations; if two Persons are represented by one Glory or Appearance, it is natural to conclude it is with this Design, that we should believe the two Persons to be one *Being*, represented by the one Glory or Appearance; otherwise

wife it might be expected that two Persons distinct in Natures should constantly be represented by distinct Appearances, especially since it is as easie for God, and apparently more convenient for our Instruction, to represent distinct Beings by distinct Appearances, as by One only.

But the most remarkable thing in the learned Doctor's Note upon the Text, and which I take to be *the Key* of his whole Book, is his confounding *individual Being* and *Person*, as if they were Terms of the same Importance; and then ranking those among the Followers of *Sabellius*, who hold the Father and Son to be one and the same *individual Being*. But if God be *Being*, $\delta \omega \nu$, and *God* be individually *One*, and *Being* individually *One*; and the Son no less than the Father *be true God*, as has been already proved, N^o 594, 501, 410. then must the Father and Son be one and the same *individual Being*, that is, there must be *two Persons* in one and the same *individual Being*; and therefore *individual Being* and *Person* cannot be Terms of the same Importance. Otherwise if they were, and the Son be a distinct *Person* from the *Father*,

as doubtless He is, he must be a distinct *individual Being*. And since the *One true God* is but *one individual Being*; and the *Father* is this *one true God*, the Son, who is a distinct individual Being from the Father, must be distinct from the *one true God*, that is, be no true God himself at all; which is contrary to *John v. 20*. See N^o. 410.

As for the Authorities, they shew indeed that the Father never manifested himself otherwise than through the Son, and that the Son appeared and acted in the Person and Name of the Father; yet do not deny, that He appeared and acted in his own Person also as God, and in the Power and Virtue of his own Name, unitedly with the Person and Name of the Father.

DCXVI. Acts vii. 30, 31, 32. *There appeared to Him — an Angel of the Lord, in a flame of Fire in a Bush.*

And the Voice of the Lord came unto him saying, *I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob.*

Christ

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Christ having a Divine *Person* of his own, did not so speak in *the Person of the Father*, as to exclude himself from being *the God of the Patriarchs*; but gave himself that † Name, as being really such, in Union with the Father: Neither do the Testimonies shew, that He was so excluded. See N^o 597.

Ipse igitur Christus cum Patre, vivorum est Deus, qui locutus est Moysi.
Lib. 4. c. 11.

Irenæus tells us, that Christ with the Father, is *the God of the Living*, who spake to *Moses*.

Now Christ himself teaches us, that *the God of Abraham, and the God of Isaac, and the God of Jacob is the God of the Living*; Matt. xxii. 32. Christ therefore with the Father, is *the God of Abraham, and the God of Isaac, and the God of Jacob*.

Justin Martyr, says,

Τὸ ὃ ἐρημένον ἐκ
βάτε τῶν Μασαί, ἐγώ
εἰμι ὁ ὢν, ὁ Θεὸς
Ἀβραάμ, καὶ ὁ Θεὸς
Ἰακώβ, καὶ ὁ Θεὸς τῶν

That which was spoken
to *Moses* out of the Bush,
*I Am that I am. The God
of Abraham, and the God
of Isaac, and the God of
Jacob.*

Jacob, and the God of thy Fathers, signifies that those dead (Fathers) continue to be, and are the Men of Christ.

πατέρων σου, σημαν-
τικὸν τὸ καὶ ἀποθανόν-
τας δεύουσιν μένειν, καὶ
ἐν αὐτοῖς τὸ Χριστὸς
ἀνθρώπου. Apol. 2.
p. 161. Edit. Steph.

That is, As the Son proves the Patriarchs to *live to God*, Luke xx. 37, 38, because God calls himself the God of the Patriarchs; which supposes them to be the Object of his Love and Providence: So *Justin Martyr* proves them (a) to *live to Christ*; because the Person, who spake to *Moses* out of the Bush, calls himself the God of the Patriarchs; which would be no direct and immediate Consequence, but upon the Supposition that Christ is the Person who spake to *Moses*, and called himself the God of the Patriarchs, or of *Abraham, Isaac, and Jacob*; so that it is evident from *Justin*, no less than from *Irenæus*, that Christ, to whom the Patriarchs live, is with the Father the God of *Abraham, the God of Isaac, and the God of Jacob*; and Indeed He affirms Christ to be the Person, who spake those Words out of the Bush to *Moses*.

(a) Rom. xiv. 8, 9.

It is to be observed also, that he who calls himself the God of the Patriarchs, who has been proved to be Christ, is said also to call himself (*ἐγώ εἰμι ὁ ὢν*) *I Am that I Am*, or *I Am He who is*: Whence it is evident, that the Son with the Father is *Being itself*, and by Consequence, Necessary and Eternal. See N^o 591.

† If it be objected that Christ gave himself the Name of *Jehovah the God of your Fathers, the God of Abraham, &c.* Exod. iii. 15. in respect of the Father present with him, and not in respect of his own Person, it must be observed, that the Name *Jehovah* is given to Christ, in Distinction from the Person of the Father in the following Text; *The Lord (Jehovah) rained upon Sodom and upon Gomorrah, Brimstone and Fire from the Lord (Jehovah) out of Heaven,* Gen. xix. 24. where *Jehovah*, who rains down the Fire and Brimstone, is the Son; and *Jehovah*, from whom it is rained, is the Father, as is known to those, who are acquainted with the In-

* Not to mention any others, see Apolt. Const. Lib. 5. c. 20. interpretations of the * Antients: And if the Supream Name *Jehovah*, doubtless any other Name belonging to God, may be given to the Son: If it be further

ther objected, that the Name *Jehovah*, is spoken of the Son in an improper Sense; that must be repeated, which has been observed before, that the Name is * incommunicable to any Being but * N^o 594. the true God, and therefore belongs to the Son in the most proper Sense.

Philo says of the *Word*, or Second Principle, as cited by *Eusebius*,

That He is called the Beginning, and the Name of God.

Καὶ γὰρ ἀρχὴ, καὶ ὄνομα Θεοῦ — προσ-
αγορεύεται. Euseb.
πραρ. Evang. p. 533.

Now the *Name of God*, emphatically so called, is the *Name Jehovah*, which is absolutely called the *Name*, Lev. xxiv. 11, 16, as being the Chief and Supreme Name of God; if then *Philo* spoke the Sense of the learned *Jews* in this Matter, as is highly probable; the *Name Jehovah*, or the Divine Virtue of the Name, did not lodge in the *Word*, as in a distinct Subject, but was the very *Word* itself, according to the Wisdom and Tradition of the *Jews*; the Consequence of which is, that since the *Name*, or Thing signified by the *Name*,
was

* Deut. was * feared, † called upon, and
 xxviii. 58. || praised by the Jews. the Word,
 † Pſal. which is the thing ſignified, was the
 xcix. 6. Object of Jewiſh Worſhip; and be-
 || Pſal. cauſe the Object of Jewiſh Worſhip is
 lxxviii. 4. but *One*, who is called the Lord God,
 or Jehovah Elohim, *Thou ſhalt wor-
 ſhip the Lord thy God, and Him only
 ſhalt thou ſerve*, Matt. iv. 10. Deut. vi.
 13. *Sept.* And it is certain the Father
 was worſhipped as well as his *Word*;
 the *Father* and the *Word* are the *one*
 Object of Jewiſh Worſhip, or the Lord
 God, who is but *One*, Deut. vi. 4.
 Theſe, I ſay, are the Conſequences of
Philo's Poſition, without a ſtrict Enqui-
 ry, how far He carried them in his own
 Writings; tho' it ſeems to appear with
 very great Evidence from the Goſpel of
St. John, and from the Nature of the
 Reasoning in the Epistle to the *He-
 brews*, that the *Jews* had a Notion in
 the times of our Saviour, that the Word
 * John was * God, and One † with the
 x. 33. Father, and the Object of || Wor-
 † Ch. x. ſhip.
 30. See
 N^o 594, From the *Jews* proceed we to the
 595, 580. Christians, among whom *Clem. Alexan-
 || Heb.* drinus ſpeaks of *the Son* after much the
 i. 6. ſame manner, as *Philo* does of *the Word*.

For

for having cited *Malachi* i. 11, 14. where the *Name* of the Lord of Hosts is declared to be great and dreadful among the Heathen, and the Object of Worship, He asks,

What Name? Among the Faithful, it is *the Son revealing the Father*, Matt. xi. 27. But among the *Gentiles*, it is *God the Creator*.

Ποῖον ὄνομα ; ἐν
 μὲν τοῖς πεπιστευμένοις,
 ὁ υἱὸς πατέρα μνηύων·
 ἐν δὲ τοῖς Ἑλλησι, ὁ
 Θεὸς ποιητῆς, Strom:
 5. p. 613. Edit.
 Paris.

In which Words we may observe,
 1st, That *the Son revealing the Father*,
 or, containing and manifesting the Fa-
 ther in Himself, is the very *Name*,
 and not the bare Subject in which it
 dwells. 2^{dly}, That this *Name* is the
 Object of Worship, for it is said, *Ma-
 lach. i. 11. In every place incense shall
 be offered unto my Name*, (that is, to
 the Son manifesting the Father) *and a
 pure offering*. 3^{dly}, That the Son ma-
 nifesting the Father is the same Object
 of Divine Worship to the Christians, as
 God the Creator was to the *Gentiles* ;
 that is, as God was known to, and
 worshipped by, the wiser Heathens in
 G the

the Unity of his Nature, and as Creator of the World : So is He known to, and worshipped by, the Christians in a Distinction of Persons, and more especially in the Person of the Son the Redeemer of the World. 4thly, That the *Name* manifested to the Christians and worshipped by them is as divine, as the *Name* manifested to the *Gentiles*, and worshipped by them ; that is, the Son manifesting the Father is as true God, as God the Creator ; otherwise the Christians in their new Dispensation, which is a plain Improvement of the State of Nature, would have a Name to trust in of lesser Efficacy than the very *Gentiles*. 5thly, That therefore the Son manifesting the Father is *One* with God the Creator, since the true God is but *One*.

Note, The Apostle tells us, *Acts* iv. 12. that *there is none other Name under heaven* (but the Name of Jesus Christ) *given among Men whereby we must be saved*. Now it is certain that the *Name*, by which the Church is to be saved according to the Prophecies of the Old Testament, is *the Name Jehovah*. For *Joel* says of the Christian Dispensation, as it is apply'd by St. Peter,

ter, Acts ii. 21. and by St. Paul, Rom. x. 13. *That whosoever shall call on the Name of the Lord (or, on the Name Jehovah) shall be delivered, or, saved,* according to the Greek, Joel ii. 32. it follows then that the *Name Jesus*, and the *Name Jehovah* are *One*; for so is the Name Jehovah as cited out of Joel applied to Jesus Christ by St. Paul, Rom. x. 12, 13. If then Jehovah be incommunicable to † any but the true † See N^o God, and the true God is but *One*,⁵⁹⁴ and Jesus Christ is Jehovah, Jesus Christ is the true God.

DCXXII. } Rom. xiv. 9, 10, 11, 12.
 DCXXIII. } &c. For to this End
 Christ both died, and rose, and
 revived, that He might be *Lord*
 (*κωκυβον*) both of the Dead and
 Living, &c.

These and the following words seem to import something more than that God shall judge the World by Jesus Christ; namely, that Jesus Christ is himself both *Lord and God*, as may appear by looking back, and considering that these words are the Proof of a Truth asserted, v. 7, 8. *That no Be-*
 G 2 *liever*

iever lives or dies to himself but to the Lord, (ωελω') and the whole Reasoning runs thus: Christ died, rose again, and lived, that He might be *the Lord (ωελεωη)* both of the Dead and Living; the Faithful therefore, who live in, or, depart out of this World, ought so to live in, or depart out of it, as that, if they continue in it, they may live to *the Lord (ωελω)* or to the Person who rose again that He might be *Lord* of the Living; or, if they depart out of it, may die to *the Lord*, who himself died that He might be *Lord* of the Dead. Thus far then it is clear that Christ is *Lord*. But let us go a little more backward, and we shall find that the general Assertion, *none of us liveth and dieth to himself, but to Christ the Lord of the Dead and Living*, is laid down to prove a particular Truth, *v. 6.* that the Observation or Non-observation of Days by the Faithful, and their Eating or not Eating are Acts of Worship to the Lord. And the Reasoning is thus; No Believer lives to himself, but to Christ *the Lord of the Living*: All Acts therefore done by them in this Life, or Cessation from Acts, are to the Glory of the Lord;

Lord ; observing of Days, or not observing, Eating or not Eating, are Acts of this Life, or a Cessation from Acts ; therefore they are done by the Faithful to the Glory of Christ *the Lord of the Living* : Which is the Reason why none of the Faithful, whether weak or strong, should on these Accounts be condemn'd by their Brethren. So that it is still evident that Christ is *the Lord* understood in the Context. If then Eating or not Eating be to the Glory of Christ, it is reasonable to suppose that *the Thanksgivings offered* on either Occasion, v. 6. are to his Glory also ; and that He is *the God*, or comprehended in *the God* to whom they are offered ; for thus are the words, *He that eateth, eateth to the Lord (Christ) for He giveth God thanks. And He that eateth not, to the Lord (Christ) He eateth not, and giveth God thanks*, v. 6. But it is yet more probable that Christ is comprehended in the Name *God*, if we retire to v. 1, 2, 3. where the Apostle exhorts the *Romans* to receive a weak Brother, and Him that eateth not, as well as Him that eateth, because God hath received them both. Which He repeats c. xv. v. 7. *Wherefore receive ye one another,*

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as Christ also received us, to the glory of God, putting Christ in the place of God, as if He were comprehended in that Name. But let us take a View forwards, as we have done backwards ; it is written v. 10. *we shall all stand before the judgment seat of Christ.* And to prove this, the following words are cited out of *Isaiab*, † *As I live saith the Lord (Jehovah) every knee shall bow to me, and every tongue shall confess to God* ; that is, to *Jehovah*, which the Septuagint take from the beginning of the next Verse, where it is placed according to the modern way of Pointing. And then from this Proof and Argument the Apostle repeats the Proposition to be proved, which was *that we shall all stand before the judgment seat of Christ*, with some Variation in the following Terms, *So then every one of us shall give an account of himself to God*, making these two Expressions, *standing before the judgment seat of Christ*, and *giving an account to God*, to be equivalent. Now if it did not appear from Scripture, that the Son in his own Person as well as the Father was called *Jehovah*, which is rendered here by the Name *God* ; and that *Jehovah* was
the

† Ch. xlv.
23, 24.

the special and distinguishing Name of God, *Exod. iii. 15.* and that the Being meant by it was *One* only, *Deut. vi. 4.* it might be conceived that, *standing before the Judgment Seat of Christ* was no otherwise giving an account to God, than in the Person of his Vicegerent, who bare his Authority, but was not God in his own Person: But since the contrary appears, and the Person swearing, *that every knee shall bow to Him, and every tongue shall confess to God,* is Jehovah; and Christ is acknowledged to have been the Person that generally manifested himself to the *Jewish Nation*; it will be a strong Presumption that Jehovah speaking by the Prophet *Isaiab* was the Son of God; and that the Apostle knowing this, cited the place as a direct Proof that we were *all to stand before the judgment seat of Christ*, and called him *the God to whom all are accountable.*

And thus *Irenæus* understood it as it is cited *Philip. ii. 10, 11.* for says He,

Ἰνα Χειρῶν Ἰησοῦ,
 τῶ Κυρίῳ ἡμῶν καὶ
 Θεῶ καὶ σωτῆρι καὶ βα-
 σιλῆϊ, καὶ τῷ ἁγίῳ ἐκδηκτικῶν
 τῷ Πατρὶ τῷ ἀόρατῶν,
 πᾶν γόνυ καμψῆ ἐπι-
 θανῶν, καὶ ἐπιγείων,
 καὶ κατὰχρονίων, καὶ
 πᾶσα γλῶσσα ἐξομω-
 λογήσεται αὐτῷ. Lib.

I. C. 2.

That every Knee of things in Heaven, and in Earth, and under the Earth, might according to the good Pleasure of the invisible Father bow to Christ Jesus our *Lord and God*, and Saviour, and King, and every Tongue might confess to him.

And *Novatian* says,

*Neq; enim, si non
 & Deus esset Chri-
 stus, omne se in no-
 mine ejus genu flec-
 teret caelestium, &
 terrestrium, & in-
 feriorum. c. 17.*

For neither, if Christ were not God also, would every Knee of things in Heaven, and in Earth, and under the Earth, bow in, or to his Name.

DCLXII. Heb. xiii. 8. *Jesus Christ, the same yesterday, and to day, and for ever. Or rather, yesterday, and to day, and for ever † He. See ch. i. v. 12.*

The Comment tells us the meaning is, “*That the Doctrine of Christ once taught*”

“taught by the Apostles ought to be preserved unchanged.” So that Jesus Christ here is *the Doctrine of Christ*; as *the true God*, N^o 410. is *the true Religion*. But I believe it will appear both from the Words, and the Context, that the Person of Christ, and his eternal Existence, in respect of past and future Duration are understood by them. *Chapter xii.* the Apostle had been exhorting the *Hebrews* not to apostatize from the Faith of Christ, on account of any Troubles and Discouragements they might meet with from their Adversaries. And here *Chap. xiii. v. 7.* He proposes their own Pastors for an Example, whom he encourages them to imitate in the Constancy of their Faith; the Object of which was Jesus Christ, who was no Person of a modern Date, unable to sustain the Weight of so great a Confidence reposed in Him; but was God Eternal, or a Divine Being without Beginning, and without End; on whom the Church was at first founded, does at present rest, and will be fix'd and establish'd to all Eternity, so that they might safely trust in Him, without Fear and Danger of Disappointment.

† That

† That the Name *He* attributed to Christ is Divine, and argues Him to be
 (d) See N° 594. (d) *God*, *Justin* is Witness, who says,

Ἡ γὰρ Ἄυτὸς ἀν-
 τωνομία ἢ ὄντως ὄντα
 Θεὸν σημαίνει. Co-
 hort. ad Græc. p. 22.
 Edit. Steph.

That the Pronoun *He* signifies Him, who is true-ly *God*.

Ipsè verò Idem est quod est, veluti Moysi famulo suo dixit, Ego sum Qui Sum. in *Epist. ad Heb. c. I. v. 12.*

Ambrose says, *He*, is the same with *that which is*; as He said to his Servant *Moses, I Am that I Am.*

The Cabalistic *Jews* placed איה among the Divine Names.

Origen understands it as expressing the Immutability of God.

Ἄλλ' ὁ Ἰουδαίων καὶ
 Χριστιανῶν Λόγος, ὁ
 τὸ ἀτρέπτον καὶ ἀναλ-
 λοιώτον τῷ Θεῷ πρῶτον,
 ἀσεβὴς (εἶ) νενομισται,
 ἐπεὶ μὴ συνασβεῖ τοῖς
 ἀσεβῆσι θεῷ Θεῷ φε-

But the Doctrine (says He) of the *Jews* and *Christians*, which asserts the Immutability and Unchangeableness of God, is accounted impious, because it falls not in with the Impiety

Impiety of those, who think impiously of God, but teaches us to say in our Prayers to God, *Thou art He.*

νῦν, λέγων ἐν ταῖς
πρὸς τὸ θεῖον ὑχαῖς·
Σὺ ᾧ ὁ αὐτὸς εἶ. Cont.
Cels. Lib. 1. p. 17.

Again; We say that the Divine Scriptures affirm God to be immutable in this Expression, *But Thou art He.*

Ἡμεῖς μὲν ἐν ᾧ
τὰ θεῖα γράμματα
παρείσαμην ἀτρέπτου
λέγοντα τὸ θεόν, ἐντε
τῷ, Σὺ ᾧ ὁ αὐτὸς εἶ.
Lib. 4. p. 169.

I think it is plain that *Origen*, in citing the words, *But thou art He*, refers to *Psal. cii. 27. Heb. i, 12.* where they are only written, so far as I know, in the same Order and Number as they are here cited. Now since the Apostle *Paul* explains them of the Person of Christ, and the Learned *Origen* skilful in Scripture could not be ignorant of it, He must be supposed to use them in the same Sense that the Apostle explained them in, and to comprehend Christ in the Notion of the *immutable and unchangeable God.* Which He seems to do from the Context of the latter Citation. For *Celsus* having objected to the Christians that it was impossible for
God

God to descend, and take upon him a mortal Body, without suffering an essential Change in his divine Nature, p. 169, 171. Origen answers him by explaining the true Meaning of God's descending, p. 169. which He had done before p. 168. and to which He refers him, and tells Him that notwithstanding this Descent, God remain'd immutable in his own Nature. That what descended to Men was in the Form of God, p. 169. or, was *the immortal * God the Word*, p. 170. who suffered no essential Change, tho' He emptied himself to be comprehended of Men. Which He proceeds to prove after the same manner as He had proved God to be immutable, p. 169. that is, as He had proved that by his descending to Men God was not chang'd, as *Celsus* supposed, from *Good* to *Evil*, from *Beautiful* to *Deformed*, from *Happy* to *Miserable*, and from the *Best* to the *Worst*; because *He remained* † *unchangeable in his nature*, and did no more than || condescend or accommodate himself by the OEconomy of his Providence to human Affairs: So does He prove of God the Word, that He suffered by his Descent no such Change

* ὁ ἀθά-
νατος Θεός
Δόξ.

† Μένων
τῆ ἐσία
ἀτρέπτῳ.
|| Συγκα-
ταβαίνει.

Change from *Good* to *Evil*, &c. running through all the Particulars: And adds, that if *Celsus* thinks He must be changed on the account of his taking upon him a mortal Body and an human Soul. He ought to be instructed that *the Word, remaining in * its nature** Ὁ Λόγος
the Word, suffers none of those Changes ἢ τῆ
 which the Body and Soul do; but be- ἔστι μέρων
 comes Flesh by way of † *Condescen-* Λόγος.
sion, &c. Since then the Word is God † Συγκα-
 according to *Origen*, and his *Immutabi-* στασίαν.
lity is proved by the same Arguments as that of God is, I think it is plain that the Son was comprehended under *the immutable God* by this Learned Father. Nay, his calling the Word *the immortal God*, seems to be done with an Intent to shew *Celsus*, that the *Word* was ever
 || *the same*; which is *Celsus's* Definition of *immortal*, p. 169. and that He || Κατὰ τὰ
 was guilty of an Absurdity in affirming αὐτὰ, ὅ
the immortal God to be changed by his ἀσάτως
 Descent into a mortal Body, p. 170, ἔχει.
 171.

As for *Yesterday, to Day, and for Ever*, it falls in with, * *Who is, and* * Rev. i.
was, and is to come, a Name that ex- 8.
 presses the *eternal* Existence of God.

Ambrose

Heri, propter aeternitatem. Lib. 5. de Fide. c. 2. *Ambrose* says, *Yesterday*, because of his *Eternity*.

Τὸ χθές, ἢ παρελθόντα πάντα λέγει χθόνον· τὸ σήμερον, ἢ ἐνεσῶτα· ὁ αἰὼν, τὸ ἀπειρον, καὶ λήξιν οὐκ ἔχον. In loc.

Chrysofom ; *Yesterday* signifies all the past time. *To Day*, the present. And *for Ever*, that which has no End.

DCCLXXIII. *Mark* xiii. 32. *But of that day and hour knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.*

It may be supposed, that, when these words were spoken, the Humanity of the Son had no Knowledge of the Time of his coming to Judgment, because it was illuminated by degrees. *Luk.* ii. 52. and probably received the Knowledge of it with other Revelations after his Ascension into Heaven and Glorification there, *Rev.* i. 1. and v. 4, 5. *Irenæus* indeed seems to have understood the Passage of the Divinity of Christ, but may be very well explain'd by

by the Citation out of *Basil*; who means nothing more by the Son's Ignorance, than that the Father is the Fountain of all Knowledge, which is derived to the Son with his Essence from the Father: For that *Irenæus* believ'd that the Son knew all things is evident from the following Words:

How could therefore that which is produced by Ignorance and Defect contain Him (the Word) who has the knowledge of all things, and is true and perfect?

Quomodo igitur ignorantia & Labis emissio eum qui continet universorum agnitionem, & sit verus & perfectus, portare potuit?
Lib. 5. c. 18.

Clem. Alexand. was of the same Mind, for says he,

Ignorance does not approach God, who was the Father's Counsellor before the Foundation of the World. For this is the Wisdom which God Almighty delighted in.

"Αγνοια γδ εν απτελει τε θεου, τε προ καταβολης κοςμου συμβεβηκε γενομενε τε πατρος αυτη γδ σοφια η προσεχαιρεν ο παντοκρατωρ θεος.
Strom. 7. p. 703.

DCCCXXX. *My Father is † greater than I.*

† *Greater* as He is Father ; not in respect of the Divine Nature, which is the same in both.

DCCCCXXXIV. Phil. ii. 6, 7. *Who being in the Form of God (as He is God the Word) thought it not robbery to be equal with God († Did not take upon him at his first appearance in the World an Equality with God, or appear in the Glory and Power of his Divine Nature.) But made himself of no Reputation, and took upon him the Form of a Servant ; and was made in the likeness of Man, (or emptied himself, by taking upon him the Form of a Servant, being made in the Likeness of Men.)*

† It must be observed that Christ *the*
 (a) 1 Cor. *second Man*, the Lord (a) from Hea-
 xv. 47. ven, coming into the World to redeem
 Mankind, took contrary Steps to bring
 it about, to those that were made by
 the first Man, who ruined himself and
 the

the Creation with him. As for Instance, the first *Adam* had an ambitious Desire of becoming *as God*, אֱלֹהִים, that is, *equal with*, or like to God; of the same meaning with, ἴσα Θεῷ, *Phil. ii. 6.* as the Particle (כ) is render'd, *Job xxix. 14.* where לְעֵבֶר as a Robe is in the *Sept.* ἴσα διπλοῖδι, *equal or like to a Robe*; and to compass his Desire violated the Laws, and trampled on the Authority of God his Creator: But the second *Adam*, the Son of God, tho' himself *God*, was so far from attempting to shew himself *as God*, or *equal with God* by violent Methods, that He would not appear to be that which He is, or come into the World in the proper Splendor of his Divine Nature, but concealed his Glory under *the Form of a Servant*, or the human Nature.

† The Divine Nature of the Son did not *empty* itself of its *Glory*, which was Essential, nor of *the Form of God*, which was the Divine Nature itself, being entirely (a) immutable. But conceal-
 ed its Majesty under *the Form of a Ser-*
vant: That is, the Son relatively, and
 in regard of Men, was as it were,
emptied of his *Glory*, because the *Jews*
 H could

(a) See
 Orig. cont.
 Cels. lib.
 4. p. 170.
 & N° 662.

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could not discern it through the Vail of his Flesh; but absolutely He was not. And in this Sense is the Text understood by the following Writers.

*Exhausit semet-
ipsum acceptâ effi-
gie Servi. Adv.
Marc. Lib. 5. c. 20.*

Tertullian says, He emp-
tied himself, by taking on
Him the Form of a Ser-
vant.

*Si Christus ex-
inanitur in eo quod
nascitur, formam
servi accipiendo,
&c. c. 17.*

Novatian; If Christ was
emptied in being born, and
taking on him the Form of
a Servant, &c.

Πῶς ἐκένωσε; μορ-
φήν δ' ἔλαβων. In
loc.

Chrysostom; How did He
empty himself? By taking
upon him the Form of a
Servant.

If it be further enquired, how the
taking upon him the Form of a Servant
was understood to be an emptying; it is
explained thus by *Theodore*,

Θεὸς ὢν, ἔχ' ἑωρα-
το Θεός, ἢ ἀνθρω-
πέαν περιείμεν
φύσιν. In loc.

Tho' He was God, He
was not discerned to be
God, by reason of his be-
ing clothed with the Hu-
man Nature.

That

That is, The Glory of the Godhead was so veiled and concealed under the Man, as if it were not there; and this Concealment was the emptying.

Again, He hid his Majesty.

Τὴν ἀξίαν κατέκρυψας. Ibid.

Which is *Jerome's* Sense upon the Place,

He hid what He was, by Humility.

Quod erat, humilitate celavit. In loc.

Novatian is more particular, and says,

It would have been more truly said of Christ, That He was enriched when He was born, than emptied; except it had been on this Account, that the Authority of the Divine Word, resting from the Exercise of its own Strength, in order to take upon it the Nature of Man, humbled and depressed it self for a cer-

De quo verius dictum fuisset locupletatum illum esse tunc, quum nasceretur, non exinanitum; nisi quoniam autoritas Divini Verbi ad suscipiendum hominem interim conquiescens, nec se suis viribus exercens, dejecit se

ad tempus atq; depouit, dum hominem fert, quem suscepit.
c. 17.

tain Season, while it bore the Man whom it took upon it.

Exinanivit se dum ad injurias contumeliasq; descendit; dum audit infanda, experitur indigna.
Ibid.

And again; He emptied himself while he condescended to the bearing of Injuries and Reproaches; while He heard Words that ought not to have been spoken to him, and experienced things that ought not to have been done.

The Sense of the former of which Passages is expressed thus by St. *Ambrose*,

Sed semetipsum exinanivit. Potestatem suam ab opere retraxit, ut humiliatus otiosâ virtute infirmior videretur. In loc.

But He emptied himself. He withheld his Power from acting; that being humbled by the Inactivity of his Power, He might seem weak.

The Sum of the Doctrine is this; That the Son of God *emptied himself*, or concealed his Glory and Power by taking

taking upon him human Nature, and bearing the Indignities offered him in it, thro' the Suspension of the Acts of his Divine Power ; so that He seemed to Men to be void of that Power, which was essential to him and inseparable from him. For if He were really, and absolutely emptied of his Glory, or separated from it, it is impossible it should ever have been essential to him, or He himself have been true God ; nor could the Glory of the Divinity have been mentally discerned by the Apostles themselves thro' the Vail of the Flesh, if it had not been there ; as St. *John* tells us it was, c. i. 14. *And we beheld his Glory, the Glory as of the only begotten of the Father,* in which Sense it is understood by *Euseb. de Eccles. Theol. Lib. 1. p. 85.* and it is not improbable but that the Brightness of his Person, when transfused upon the Mount, was the Effect of the Eruption of this concealed Glory.

The Comment indeed supposes, That Christ Jesus emptied himself *of that Form of God which He before possessed* : which seems to import, That He did not possess it in his State of Emptiness. Now if He was God, as being in *the*

Form of God, his losing the Possession of *the Form* was losing his Godhead ; and since his State of Emptiness, was one and the same with his State of Humiliation in a Body of Flesh, and the Loss of the Possession was in his State of Emptiness, it will follow that He was not God, or possessed of the Godhead in his State of Humiliation in a Body of Flesh, which is contrary to Scripture, that tells us, *God was manifested in the Flesh*, 1 Tim. iii. 16. calling him *God* while He was yet in the Flesh, or in his State of Humiliation. But further, If He was not possessed of the *Form of God*, or of the Godhead in his State of Emptiness, and Manifestation in the Flesh, as He could never have been real God, because otherwise, *the Form of God*, or the Godhead, would have been essential to him and inseparable from him ; so could He never have been the Mediator between God and Men, and have reconciled us to God ; that Character and Office, requiring a Person who equally consisted of both Natures, according to the reasoning of the Antients, N^o 501. So that the Consequence of the Supposition, overturns the Foundation of our Christian Hope. If then the Learned
 Author

Author believes that the Son is true God, He must mean something less than is here imagined, and the Words seem to import, when He says, That Christ Jesus emptied himself of that Form of God which he before possessed. But if He looked upon Christ Jesus to have been a mixt Being before his Incarnation, consisting of God the Word, and an intellectual Nature made and assumed by him, as the First-fruits of his Creatures holy to the Lord ; it may be well conceived, how the created Nature in a qualified Sense might be said to empty it self, of something it possessed from the immediate Union, and glorious Irradiation of the Divine Nature, when it came into Flesh.

Origen was of this Mind, when He said, that

The *Word* suffered no Change in it self, when out of its great Love to Mankind it caused a Saviour (meaning its own pre-existing Human Soul) to come down to them.

Καὶ τί ἄποπον ἀπαν-
τα πρὸς λόγον, διὰ πολ-
λῆς φιλανθρωπίας κα-
ταβιάζοντι Σωτῆρα
πρὸ γένει Ἀνθρώπων;
Cont. Cels. Lib. 4.
p. 172.

Ἐκείως εἰς τὰς ἀν-
θρωπίνους κῆρας ὑπὲρ
τῆς γένεος ἡμῶν κατὰ
ἐᾶσα. Ibid.

Which Soul, He says,
voluntarily descended for
our Sakes into the frail and
forrowful Condition of
Men.

And then having affirmed, That the
Scripture talks much of this Humiliation
and Condescension of the Soul of the
Word to Sorrow and Suffering, chooses
out of all the rest, *Phil. ii. 5, &c.* to
prove and confirm it, thereby shewing,
That He understood all that was said
there of *Christ's emptying* and *humbling*
himself, to belong to his *Soul* and not
to the *Word*, which he makes to be
immutable. p. 170.

Now whether the Learned Dr. were
of this Mind or not, it would have been
more instructing and satisfactory to the
Reader, if he had proposed his Senti-
ment with a little more Clearness.

DCCCCXXXVII. Coloss. i. 15. *Who is
the Image of the invisible God, the
First-born of every Creature.*

Without strictly enquiring, whether
the Son be called the *First-born of every
Creature,*

Creature, in respect of his Eternal Generation, or of his coming forth in order to Creation; it may be worth our observing, That the coming forth of the Son from the Father, is differently expressed in Scripture, and, as it is probable, according to the different Views, in which the Sacred Writers spake of him: As for Instance, The Ancients thought, that the Prophet *David* spoke of the Production of the Son, in the following Words, † *My heart is enditing* † Psal. xlv. i.

a good Matter, or, a good Word, Heb. *λόγον αγαθόν*, Sept. which if it be true, it must be concluded, That *David* considered the Son as Light of Light, or as the *Word* and *Truth* conceived in the Mind or Heart of the Father; for so the Heart is used for the Principle of Thought by the *Jewish* Writers; and then it is no wonder that the Word *שׁוּרַר* render'd *Enditing*, was used by the Prophet, as probably expressing the rising up of a Thought in the Mind or Understanding not with Contemplation: But again, when the

Scriptures speak of him as *the proper* (a) *Son of God* (a) who is his (b) *proper* Father, it may reasonably be concluded, (a) *Τὸ ἴδιον υἱὸς* Rom. viii. 32. (b) *Πατήρ* Joh. v. 18.

That the Sacred Writers consider'd him as

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as the Fruit of the whole Person and Nature of the Father, or as the Offspring † of his Love; and therefore expressed his coming forth by the Term *Generation*, as signifying the Production of a Being in the Power of Love, of the same Nature and Perfections with the Parent.

† The Apostle calls the Son, *The Son of God's Love*, τὸ υἱὸν τῆ ἀγάπης αὐτοῦ, *Coloss. i. 13.* That is, not only *the Object of his Love*, or the Person in whom *He is well pleased*, *Matt. iii. 17.* but also the substantial Fruit and Product of his Love, or of his * whole Nature, thro' Love.

Clem. Alexand. calls him

Ὁ τεχθεὶς ἐξ ἀγάπης
 πατρὸς, ἀγάπην.

Quis Dives, &c.

P. 97. §. 37.

Love, as being the Fruit brought forth by Love.

Which if it be true of his Relative Existence, is much more so of his Absolute and Eternal.

* I cannot but take notice of a Saying of *Origen*, which in its plain and natural Consequence shews us, That He held the Son to proceed from the whole Perfection of the Father. His Saying is this,

I think that the Son is the Effulgency of the *whole* Glory of God.

Ἡ ὅλης γὰρ ἐν οἴματι
 τῆ δόξης τῆ Θεοῦ αὐτῆ
 ἀπαύλασμα (εἰ) τῆ
 ὑπὸν. Orig. in Joan.
 p. 416.

Now the Son is not a Being of one Perfection, but of many. He is the Holy One, the True One, (a) the Just (a) Rev. One (b) the Image of God's goodness, iii. 7. (c) or, the Son of his Love, (d) the (b) Acts mighty God, (e) or, the Breath of the (c) Wisd. Power of God Eternal Life, (f) and vii. 26. absolutely God (g), or the true God (h) (d) Colos. i. 12. Which includes all Perfections. If then (e) Isai. ix. 6. the Son as Light proceeds from the (f) Wisd. vii. Reason, why as Holy, True, Just, (f) 1 Joh. i. 2. ἢ κτῆ Good, Mighty, Life it self, and true φύσιν ζωῆς. God, He should not proceed from the Life by whole Holiness, Truth, Justice, Good- Nature. Frag. Just. ex Spicil.

Seit. 2. p. 172. Τὴν ὄντως ζωὴν. Truly Life. C. Alexand. Stro. 7. p. 708. (g) John i. 1. (h) 1 John, v. 20.

ness,

ness, Might, Life, and Godhead of the Father, and be the Fruit and Offspring of his whole Nature ?

In Page 185. it is affirmed, “ That
 “ the Antients from certain Expressions
 “ of Scripture, took occasion to speak
 “ as if the *Son of God* was produced
 “ by the Father just before the Crea-
 “ tion of the World ; but that the
 “ Words of Scripture gave no Ground
 “ for such Speculations.

Whatever the Opinion of this learned Gentleman may be concerning the meaning of the Scripture Expressions, it seems to be certain, that the Antients, who took occasion from them to assert the Generation of the Son, in order to Creation, thought they were a sufficient Ground for such their Assertion. And since these Antients are in great Numbers, and some of them in the most early Times, let the Reader judge which of the two may be presumed to be the best Witnesses, or Interpreters of Scripture.

As for the $\Lambda\omicron\gamma\Theta$. $\epsilon\tau\delta\iota\alpha\theta\epsilon\acute{\iota}\Theta$, it was usually taken by Heathen, Jewish, and Christian

Christian Authors for the Thoughts of the Mind. And the Christian Writers considering the Father under the Character of *Mind*, or as an intellectual Nature, spoke of the Son as the Conception of the Mind, calling Him $\Lambda\omicron\gamma\textcircled{\text{C}}$ $\epsilon\upsilon\delta\iota\alpha\textcircled{\text{C}}$, and $\nu\omicron\varsigma$, as it stands for the Thoughts, and not for the Faculty. But then as they did not look upon the Father to be a bare intellectual Power, when they called him *Mind*, but a Divine Person, naturally and necessarily furnished and compleated with all Perfection: So must they not be supposed to have conceived the Son, when they called Him *Thought*, as the bare Effect of the simple Faculty of Conceiving and Understanding, but as a Divine Person, the adequate Fruit of so compleat a Mind and intellectual Nature, as the Person of the Father.

Thus *Athenagoras* * calls God the Fa- * P. 38.
 ther, an (a) *Eternal Mind*; and agree- Edit.
 ably to this first Notion, That which Oxon.
 is brought forth by him, (b) *Thought* (a) $\text{N}\epsilon\acute{\iota}\varsigma$
 or *Word*. And because an *Eternal* (b) $\text{N}\epsilon\acute{\iota}\varsigma$ $\lambda\omicron\gamma\textcircled{\text{C}}$
Mind, can never be suppos'd to be $\text{P}\alpha\lambda\omicron\gamma\textcircled{\text{C}}$
 void of *Thought*, He makes it (c) eter- (c) $\text{A}\iota\delta\iota\omicron\varsigma$
 nally *thoughtful*, or the *Thought* to be $\text{A}\omicron\gamma\iota\kappa\acute{\alpha}\varsigma$.
 co-existent with the *Mind*. This *Eternal*
Thought

Thought came forth and manifested it self in order to create, and is *the Son of God*. If then *Athenagoras* understood the whole Person of God the Father, by the *Eternal Mind*, as it is evident He did; the *Thought* of such a *Mind*, must be the Off-spring of the whole Person of God the Father: and therefore the *Thought* or *Word* coming forth to create, must have been as Real and Personal a Subsistence before, as it was after the coming forth. For otherwise it is inconceivable, how the bare coming forth without Creation, and it is mentioned as a bare coming forth, should make, or be thought to make, a pre-existing Thing become a Person, which was none before.

Theophilus speaks of the Son after the same manner, * first as a † *Thought* Eternally existing in the Mind of God, which was also his Counsellor. Secondly, as a *Voice*, or as the same Eternal Thought, uttered and spoken forth, in order to create: Which shews, That He believed the Son to be a distinct Person from the Father from all Eternity, partly by his calling him *Counsellor* before his coming forth, which is a Personal Character; partly by

* Ad Autol. p. 81, 129. Edit. Oxon.

† Τὸν λόγον ἃ ὄντα ἀπαρτίστου ἐνδιδέχοντος ἐν καρδίᾳ Θεοῦ. — ἔν τῳ φρονοῦντι.

Chap. II. of the *Trinity*, &c: III

by his affirming him after his coming forth, when He was doubtless a Person, to be the very same *Thought* that eternally existed in the Mind of God; which evidently infers him to have been a Person before. Nay, his Reasoning argues him to be *Son*, while He was yet concealed in the Heart of God, which is as Personal a Name as any that can be given.

Tatian seems to have been of the same Mind with the two preceding Writers. For the * *Power of the Word*, or *ratio-^{* Λόγος δὲ}*
nal Power, which is spoken of §. xi. as ^{ναμιν λο-}
a Person, is mentioned as existing before ^{γικῆς δὲ}
his coming forth, §. vii. So that the ^{ναμιν}
Word according to all these Writers, was a Real Person present with the Father, and distinct from him, before his coming forth in order to create.

CHAP.

CHAP. III.

Of the HOLY SPIRIT
of GOD.

DCCCCXCVIII. **M**ATT. iv. 1.
*Then was Je-
sus led up of the * Spirit into the
Wilderness.*

Concerning the Son's *emptying him-
self*, N° 934.

* It is not to be supposed, That the
Word so far *emptied himself*, and *con-
cealed* his Glory under the Vail of Flesh,
and suspended his Acts, as to leave the
Humanity to the sole Conduct of the *Holy
Spirit*. For if this were true, then was
our Salvation wrought out, not by the
Word made Flesh, or by the Second Per-
son of the Trinity united to Man, but
by

by the Holy Ghost. The Truth then appears to be this; That as the Father works through the Son in the Holy Ghost; so the *Word* works from the Father through the Spirit, and that this OEconomy was observed in the Human Nature; the Father working with and through the Son, *Job. v. 17, 19.* and the *Word* in the Flesh, working with and through the Spirit; so that the whole Trinity, or the Father, and the *Word* in the Spirit, wrought in and through the Man assumed by the *Word*. For that the *Word* was not Idle in the Human Nature, in relation to Acts of Mercy and Goodness, is evident from hence, that it was a Light that instructed, and a Life that quickned, *John i. 4, 9, 12, 18:* and *xi. 25, &c.* Nay, all his Acts of Patience and Goodness; his Victory over the World, and his Resurrection from the Dead, and Ascension into Heaven, are attributed by *Irenæus*, to the Influence of the *Word*. His Words are these,

I

For

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Ὡσπερ γὰρ ὡς ἄν-
θρωπος ἵνα πειραθῆ,
ἔτι καὶ λόγος ἵνα
δοξαθῆ· ἠσυχάζον-
τος μὲν τῷ λόγῳ ἐν
τῷ πειράζεσθαι καὶ σαυ-
ροῦσθαι, καὶ ἀποθνήσκειν
συζηγομένῳ ὅτι τῷ ἄν-
θρώπῳ ἐν τῷ νικᾶν,
καὶ ὑπομένειν, καὶ χρη-
στῶσθαι, καὶ ἀνίστασθαι, καὶ
ἀναλαμβάνεσθαι. Lib.
3. c. 21.

For as He was *Man*,
that He might be tempted:
So was He the *Word*, that
He might be glorified. *The*
Word indeed † resting
(here is its emptying it
self;) in regard of the
Temptation, Crucifixion,
and dying of the Man;
but being present with, or
assisting him, in regard of
his Conquest, Patience,
Goodness, Resurrection and
Ascension. † See N^o 934.

MV. *Luke* iv. 18. *The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the Poor.*

Irenæus's Comment upon this Place
is very proper,

*Nam secundum id
quod Verbum Dei
Homo erat, ex ra-
dice Jesse, & Fi-
lius Abrahæ, se-*

As the Word of God
was Man, of the Root of
Jesse, and the Son of *A-*
brabam, in this respect *did*
the Spirit of God rest upon
him

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him (*Eum*, the Man, not the Word) and He was *anointed* to preach the Gospel to the Meek.

cundum hoc requiescebat Spiritus Dei super Eum, & ungebatur ad evangelizandum humilibus. Lib. 3. c. 10.

MLVI. *Act's xxviii.* 25, 26, 27. Well spake the *Holy Ghost* by *Isaiab* the Prophet unto our Fathers, saying, *Go unto this People, and say, &c. ——— and I should heal them.*

The Glory which appeared to *Isai. chap. vi.* is the Glory of the Father, *Revelat. iv. 8.* and of the Son, *Job. xii. 41.* and in this Place, of the Holy Ghost. For the *Glory*, or *Lord*, which spake to the Prophet, is called here the Holy Ghost. Now since Three Persons are manifested in one Glory, and Manifestations are intended to bring us into the Knowledge of the Things manifested, it is a great Probability, that the one Glory teaches us the Unity or Identity of Nature, of the Persons manifested in it. See N^o 597.

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It is worth observing, That it is no strange thing with the *Jews*, to put *Holy Ghost* in the place of *God*, as if they were one and the same Being.

Rab. Ob. De Bartinora, says, At the time of Destruction, *God* was sad for the Misfortunes of his People ; and then the Angels would have comforted him ; but the *Holy Ghost* answered, Hasten not to comfort *Me*. *In Notis in Tract. de Patr. Capit. Pars 4. Leg. Miscb. p. 460.*

The Sea heard the Voice of the *Holy Ghost* (*Jehovah*, *Exod. xiv.*) which spake to *Moses* out of the midst of the Fire. *Addit. ad Paraph. Chald. Brev. in Exod. xiv. 21.*

The *Holy Ghost* (The Lord of Hosts, *Hag. i. 9.*) answered them, *because of mine House that is waste.* *Tractat. de Patr. c. 4.* which will explain those Expressions, in which the Church is called the *Temple of the Holy Ghost*.

The Prophets do the same Thing. *Isaiab* says of the *Jews*, *c. lxiii. 10.* That they rebelled and vexed his (God's) *Holy Spirit*. Which *Holy Spirit*
rit

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rit is the same with *the Angel of his Presence*, that conducted and saved them, v. 9. For this was *the Being* that was provoked by them in the Wilderness, and in the succeeding Generations. But this *Angel of his Presence* is *God himself* according to the *Septuag.* and according to their Notion of the Word *Presence*, *Exod. xxxiii.* that is, it is *God himself* as manifested in the Glory. It appears then that the Prophet looked upon *God* as manifested in the Glory, and the *Holy Ghost* to be *One*.

Ver. 11. He says, *where is He that put his Holy Spirit in the midst of Him?* Now that which was in the midst of them was *the Glory of the Lord*, sometimes resting on his *Tavernacle* in the midst of the *Camp*; and sometimes marching before them in the *Cloud*, *Exod. xl. 34, &c. Numb. ii. 17.* Which *Glory* is called by the *Name of God*; and is said to be *Jehovah himself*, *Zech. ii. 5.* *I, saith Jehovah, ——— will be the Glory in the midst of Her.*

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Ver. 14. He says, *the Spirit of the Lord caused Him to rest.* But it was the *Glory*, or his *Presence*, that led, conducted them, and caused them to rest in the Land of *Canaan*. It is plain then that the *Glory* and *Spirit* were considered as one in the Eye of the Prophet. But the *Glory* is called *Jehovah*; the *Spirit* therefore, who is one with it, is comprehended in *Jehovah*; which being but *One*, *Deut. vi. 4.* and the Name incommunicable, *Exod. iii. 15.* *Psal. lxxxiii. 18.* God and the *Spirit*, who are *Jehovah*, are *One*; that is, as the *Divine Nature*, or *Jehovah*, is but one; so is the *Glory*, which is a *Manifestation* of it, and called by the same Name, but *One* also; but this *One* *Glory* is that of God and the *Spirit*, therefore it may reasonably be inferred, That God and the *Spirit* are united in the *One* *Divine Nature*, as they are in the *Glory* or *Manifestation* of it.

Ezekiel seems to be of the same Mind with *Isaiab*; for says He, *c. viii. v. 2, 3.* *I beheld, and lo, a likeness as the appearance of fire: ——— And He put forth the form of an hand, and took*

took me by a lock of mine head; and the Spirit lift me up. It is no wonder that the Spirit lift up the Prophet, when the *Hand* of the Glory, or of the Lord (for so it is called *c. ix. v. 3, 4.*) took him by a Lock of the Head, for indeed the Spirit is called the *Hand* of the Lord, *v. 1.* and *c. iii. v. 14.* *The Spirit lifted me up, and took me away* ———— *The hand of the Lord was strong upon me.* That is, the Spirit, which took him up, was strong upon Him; (or the Spirit of Prophecy, as the *Hand* is called, Paraph. Chald.) As then the *Hand* is *one* with the visible Glory of the Lord, so may it reasonably be concluded that the Spirit is *One* with Jehovah, or the Lord manifested in it.

Note, *the Spirit* and *the Son* are called the Hands of God the Father by *Irenæus*, Lib. 5. c. 6. and Lib. 1. *in præf.* and are said to be *God himself.* Lib. 2. c. 55. p. 185.

Chap. iii. v. 24. *The Spirit entered into me, and set me upon my Feet, and spake with me.* No Subject intervenes between *Spirit* and *Spake*; so that the Spirit, which set him upon his Feet, seems to have spoken to him. If then this be true, the Spirit calls himself, *Lord Jehovab*, v. 27. *When I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord Jehovab.* And doubtless the Testimony of the Spirit concerning himself, is to be believed by us. It is true, indeed, That the Verbs *entered* and *set* are Feminine, relating to Spirit; but *Spake* a Masculine; and therefore may belong to Glory, and not Spirit. But since Verbs of both Genders are joyned with Spirit, see *Gen.* vi. 3. *1 Kings* viii. 12. I think it is most agreeable to the Construction, to refer them all to Spirit.

Chap. xi. v. 1, 2. *Moreover the Spirit lift me up, and brought me unto the East gate of the Lord's House, ——— Then said He unto me.* Here the Spirit is the common Subject of the Verbs according to the foregoing Observation.

servation. The *Septuagint* and *Syriack* indeed, put in *Lord* before the Verb *said*, *And the Lord said unto me*. But whether they refer it to the Glory at the East-gate, c. x. 19. whither the Prophet was carried, c. xi. 1. or to the Spirit carrying him, as being one with the Glory, is uncertain; though the latter is more probable according to the *Hebrew*, which has no Subject beside *Spirit* only.

Ver. 5. *And the Spirit of the Lord fell upon me, and said unto me*. The *Spirit* again is the common Subject of both these Verbs, which have the same Distinction of Masculine and Feminine with the former. If then the *Spirit* is the Person speaking, and calls himself *Lord* or *Jehovah*, as he does, v. 10, 12. *Ye shall know that I am the Lord*, He is truly such. And if it be objected that the *Spirit* speaks in the Name of the *Lord* only, and not in his own Name, because He says to the Prophet, v. 5. *Speak, thus saith the Lord*; it may be answered, That where the *Lord* himself undoubtedly speaks, the like Form of Words is used, as *Isai. vii. 3, 4, 7. Then said the Lord unto Isaiab,*
Go

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Go forth now to meet Abaz, ——— and say unto him, ——— thus saith the Lord God.

After the same manner, because the One Glory of the Father, Son and Holy Ghost, was manifested in the Human Nature of Christ, though the Word Only was Personally united to it, are the Words of Christ attributed to the Spirit. *Revel.* ii. and iii.

It is no wonder then from all these Considerations, that some Antient Writers understood, *Isai.* vi. 9, &c. as cited by St. *John* and St. *Paul*, to be expressive of the Trinity in Unity of Essence and Glory.

Chrysostom says upon the Words of St. *John*, c. xii. 41.

Ταῦτα ὃ εἶπεν, ὅτε εἶδεν ἢ δόξαν αὐτοῦ πίνθη; τῷ Πατρὸς ὡς ἐν ὁ Ἰωάννης περὶ τῷ υἱὸ λέγει, ὃ ὃ Παύλῳ περὶ τῷ Πνεύματι; ἔχ ὡς συναλείφοντες τὰς

These things said Isaiab when He saw his Glory, Whose Glory? The Father's. How then does John apply them to the Son, and Paul to the Spirit? Not as confounding the Persons, but declaring

clarating the Glory to be but but one.

ἁποστάσεις, ἀλλὰ μί-
αν ἀξίαν δηλῶντες ᾧ,
φάσι. In loc.

Ferom says, who that Lord was, who was seen, may be fully learnt from *John* the Evangelist, and the Acts of the Apostles. *John*——evidently means Christ. *Paul* in the Acts — says, well spake the Holy Ghost by *Isaias* —— But the Son was seen in the Dress of a King. And the Holy Ghost spake as being a Partner in the Glory, and one with Him in Substance.

Quis sit autem iste Dominus qui videtur, in Evangelistâ Johanne & in Apostolorum Actis plenius discimus. Quorum Joannes—haud dubium quin Christum significet. Rursum Paulus in Actis — bene, inquit, Spiritus Sanctus locutus est per Isaiam, —— visus est autem Filius in regnantis habitu. Et locutus est Spiritus

Sanctus propter consortium majestatis, unitatemq; substantiæ; Isai. vi. 1.

And indeed the Glory speaks of itself as Plural as well as Singular, when it says, *Whom shall I send, and who will go for us?* *Isai. vi.*

MLXXV. John iii. 5. *Except a Man be born ——— * of the Spirit, He cannot enter into the Kingdom of God.*

* To be born *of the Spirit*, is according to this Evangelist, *Ch. i. 23.* to be born *of God*; it is probable then that *God* and the *Spirit* or Holy Ghost, were believed by Him to be *One*.

Nemesianus à Thubunis was of this Opinion, who reasons thus;

Quod natum est de carne, caro est; & quod natum est de Spiritu, Spiritus est; quia Deus Spiritus est, & de Deo natus est. Concil. Carthag. apud Cypr. §. 5.

That which is born of the *Flesh*, is *Flesh*; and that which is born of the *Spirit*, is *Spirit*. For *God* is the *Spirit*, and it is born of *God*.

That is, That which is born of the *Spirit*, is therefore *Spirit*, because it is born of *God*, who is the *Spirit*.

MCXXI. Matt. xii. 31, 32. *The blasphemy against the Holy Ghost shall not be forgiven unto Men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*

The Dr. argues, That the Blasphemy is not against the *Person*, but the *Works* of the Holy Ghost, for this Reason, because otherwise Blasphemy against the Persons of God the Father, and the Son of God, would be as unpardonable as that against the Holy Ghost. Which is plainly supposing, That Blasphemy against God the Father, and the Son of God are pardonable. But where this Doctrine is to be found is hard to tell; the Text does not seem to infer it, nor the Parallel places in the rest of the Evangelists. Nay, the Scripture rather contradicts it. For *First*,

Blasphemy

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Blasphemy against *the Father* is unpardonable according to *Levit. xxiv. 11, 13, 16.* as interpreted by the *Jews*. The Words are these, *an Israelitish Woman's Son blasphemed, or profanely uttered the Name.* ——— *And the Lord spake unto Moses, saying — He that blasphemeth the Name of the Lord, or the Name Jehovah, He shall surely be put to Death, and all the Congregation shall certainly stone him.* Now doubtless, Blasphemy against the *Name of God the Father, is Blasphemy against God the Father himself*; if then Blasphemy against the *Name, is not to be pardoned, but punished with Death, Blasphemy against the Person is equally unpardonable.* And because it may be objected, that this only proves it unpardonable in *this World, but not in the World to come*: That the Temporal Punishment was to be inflicted, but not that the Sin was irremissible; I shall observe that the *Jewish Doctors* were of another Mind. They had a Tradition among them, that there were certain Crimes, that excluded the Sinners from having any Portion in

לעולם
דבא.

* *the World to come.* Among which

was

was pronouncing the Name *Jehovah*, according to its Letters (a); Now they looked upon the *Egyptian* to have cursed God, by such a Pronunciation of the Sacred Name (b). The Consequence of which is, That his Blasphemy was irremissible in the *World to come*. Whether then the Reason assigned by them be good or no for their judging it unpardonable; this is certain, they had such a Doctrine, that there were some Crimes, that were not to be pardon'd in the *World to come*; and if any Crime, Blasphemy doubtless against the God of Heaven, or the Person of the Father, as being an Act of open Defiance, and most provoking Insolence. And to this *Jewish* Doctrine, it is probable our Saviour has respect in speaking of the Sin against the *Holy Ghost*; and St. Paul also in pronouncing Apostacy from Christ, to be beyond Repentance (a), to have no Sacrifice that is capable of expiating it (b), to be reserved for the Judgment, and Fire of the Great Day (c), and by Consequence to be unpardonable in the *World to come*. And St. John also in affirming, That there

(a) Tract. de Syned. c. 11. §. 1. Vol. 4. Leg. Misc. (b) Ibid. in not. ad c. 7. §. 5. P. 242.

(a) Heb. vi. 6. (b) Ch. x. 26. (c) Ch. vi. 8, & 10, 27.

is a Sin unto Death, that is, not to be pray'd for in order to be pardon-

(d) 1 Joh. done (d).

v. 16.

St. *Cyprian* seems to be of the mind, that there were Sins against God, that were alike unpardonable with that against the Spirit; for when he had cited *Matthew* and *Mark* for the unpardonable Sin against the Holy Ghost, He adds,

De hoc ipso in Basileiwn primo: Si delinquendo peccet Vir adversus Virum, orabunt pro eo Dominum: Si autem in Deum peccet homo, Quis orabit pro eo? Testim. Lib. 3. c. 28.

Concerning this very thing (or Sin) it is written in the First of Kings (or 1 Sam. ii. 25.) *If one man sin against another, they shall intreat the Lord for him: But if a man sin against God, (or Jehovah) who shall intreat for him?*

Now God or *Jehovah* is He, whose Service and Tabernacle were polluted and prophaned by the Sons of *Eli*: If then *Cyprian* by God understood the Spirit, then He believed the Spirit to be God. But if He meant the Father, then the Sin against the Holy Ghost

Ghost was not the only One, which He believed unpardonable.

Secondly, Blasphemy against the Son, as He is Son of God, and God himself, is unpardonable also. For if the Son as Son of God, and God is *Jehovah*, as Scripture and Antiquity affirms; and if Blasphemy against the Name *Jehovah* is unpardonable; Blasphemy against the Son of God is unpardonable also. Neither does this contradict the Text, which says, *Whosoever speaks a Word against the Son of Man, it shall be forgiven him.* For Jesus Christ as He is *Son of Man*, is not *Son of God* or *Jehovah*; and therefore Blasphemy against Him *as Son of Man*, is not Blasphemy against the Name *Jehovah*, or the Son of God; and therefore is it remissible, as being done, not against the Godhead, but the Humanity of the Son, which is a meer Creature. For in this respect, it is of the Order of Crimes, which one Man is said to commit against another, and admits of Intercession in order to be pardoned.

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Since then Blasphemy against the Father, and the Son, as God, is unpardonable, it can be no Argument, That the unpardonable Sin of Blasphemy was not against the Person of the Holy Ghost, because there is no such unpardonable Sin against the Person of the Father and of the Son of God ; but on the contrary, because there is such an unpardonable Sin against the Person of the Father, and of the Son of God, as God, both comprehended in the Name of Jehovah ; it may be inferred, that the unpardonable Sin against the Holy Ghost was not Blasphemy against his Works only, but his Person also. For when they said, *He (Christ) had Beelzebub, or an unclean Spirit*, they resolved the Works into a Diabolical Principle, or took occasion from the Works to traduce the Person and Authority that wrought them, making him *unclean* who was truly *Holy* ; and of a *devilish* Nature, who was really *Divine* ; which appears to be as Personal an Injury, as any that cou'd be offered,

It

It is further observed in the Comment as a remarkable thing, “ That
 “ neither here in St. *Matthem*, nei-
 “ ther in any other Place of Scrip-
 “ ture, is there any mention made of
 “ any Sin against the Holy Ghost, but
 “ only of a *Blasphemy* against the Ho-
 “ ly Ghost.” What does the Remarker
 think of the *lying* to, and tempting
 the Holy Ghost, *Acts* v. 3. 9. Was not
 that a Sin against the Holy Ghost?
 And a Sin of a different Sort from that
 of Blasphemy? And a Sin, not against
the Works: For as *Ananias* and *Sapphi-
 ra* did not blaspheme them, so how
 cou’d they lie to, and tempt *Works*?
 But a Sin against the Authority and
 Person of the Holy Ghost, that was
 present with the Apostles and acted
 thro’ them; as it might well do, be-
 ing present every where, (a) and fill-
 ing the World, and containing all things, 8.
Wisl. i. 7.

(a) P^{sal.}
cxxxix. 7,

MCXXXII. 2 Cor. iii. 17, 18. *The
 Lord is that Spirit, and where the
 Spirit of the Lord is, there is
 Liberty.*

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But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.

The Comment explains these words, *The Lord is that Spirit*, thus “ Christ “ (or the Gospel of Christ) is the true “ Intent and Spirit (in opposition to “ the dead Letter and burdensome “ Rites) of the Law.” But I shall endeavour to shew, that there is something more literal contained in them, and expressive of the Divinity of the Holy Ghost. In order to which two Things shall be considered, *1st*, who the *Lord* is; *2dly*, who the *Spirit*. Who the *Lord* is, will appear by comparing v. 16. with *Exod. xxxiv. 34.* The Words of both places are these. *Nevertheless when it (the Heart) shall turn to the Lord, the Vail shall be taken away, v. 16.*

When Moses went in before the Lord (Jehovah)—— He took the Vail off. Exod. xxxiv. 34.

Here is a plain Allusion of the former Words to the latter, importing that

that as the Vail was taken from the Face of *Moses*, when He went into the Tabernacle to talk with the Lord (Jehovah;) so the Vail shou'd be remov'd from the *Heart* of the unbelieving *Jews*, when it should turn or move towards the Lord (or Jehovah;) for so the Term *Lord* seems to mean; it being difficult to suppose that the *Being*, before whom the real Vail is removed, should not be Jehovah, when He, before whom the typical one was taken away, is really such. Now this very *Lord* or Jehovah, before whom the inward Vail is taken away, is said to be the Spirit, *v. 17. The Lord is the Spirit.* The *Lord* then is Jehovah.

The second Consideration is, who *the Spirit* is; which will appear to be the *Holy Ghost* by looking back upon the Context. For the Apostle makes an Opposition between the Law and the Gospel; shewing that the first was a Dispensation of Condemnation, as having no Sacrifice for Sin, nor quickening Spirit; the latter a Dispensation of Justification, as having both; and tells the *Corinthians v. 3.* that the Gospel

was written in their Hearts by *the Spirit of the Living God*, or, the Holy Ghost, in Opposition to the Law written upon Tables of Stone ; That the Apostles were *Ministers of the Spirit*, v. 6. which was the peculiar Gift of the new Covenant, administered to the Faithful by the Imposition of their Hands ; And that Divine Life was given to the Church by the *quickening Spirit*, and that the *Spirit thus administered*, was the Spirit of Glory, v. 8. as *Peter* calls it, c. iv. 14. that is, such a Spirit, as will adorn Believers in the Life to come with a brighter and more lasting Glory, than that which discovered it self in the Face of *Moses*. The *Spirit* then being used for the *Holy Ghost*, or *the Spirit of the Living God*, in the preceding part of the Chapter, it is no wonder that the Apostle repeats it in the same Sense, v. 17. saying, *now the Lord*, or *Jehovah*, is *that Spirit*, that is, is the Spirit of which He had been speaking ; for nothing occurs in the whole Context to determine it to another Sense ; nay the remaining part of the Verse rather confirms it, *where the Spirit of the Lord*

is, (that is, *the Holy Ghost*, which seems ever to be understood by *the Spirit of the Lord*) *there is Liberty*. Whence it may be observed, that as *the Spirit* it self is *Lord* or *Jehovah*; so is it said to be the *Spirit of the Lord* or of *Jehovah*; that is, as it is the Spirit of the Father, it is the Spirit of *Jehovah*; and as it is substantially one with the Father, it is it self *Jehovah*. For *Jehovah* is but *One*, *Deut. vi. 4.* in the last Verse it is called again, *the Lord* (or *Jehovah*) *the Spirit* (even as by *the Lord the Spirit*, v. 18.) which is the more agreeable rendering, on the following Considerations: 1st, Because the Positions of the Words are the same with, *the Lord is that Spirit*, v. 17. 2^{dly}, Because according to the Apostles way of writing, He would probably have put Πνεῦμα before Κύριος in this oblique Construction of the Nouns, had his Meaning been, *the Spirit of the Lord*. These two Verses then are a strong Testimony for the Divinity of the Spirit, or that the *Holy Ghost is God*,

MCCXI. Matt. xxviii. 19. *Baptizing them in the Name of ——— the Holy Ghost.*

A Testimony of *Tertullian* for the Divinity of the Holy Ghost must not be omitted in this place.

Spiritus Dei super aquas ferebatur ——— solus Liquor ——— dignum vestaculum Deo sub-jiciebat. De Bapt. c. 3. p. 159. Edit. De la Cerda.

The Spirit of God, says He, moved upon the Waters ——— That liquid Element only — afforded a Chariot worthy of God, (that is, of the Spirit moving upon it.)

Note, This was written before he was a Montanist.

Clemens Alexandrinus is more plain:

Non hic Hominis sed Columbae similitudinem Deus assumpsit, quia volebat novam quadam apparitione Spiritus,

God did not take upon Him the Likeness of a Man, but of a Dove. Because the Spirit wou'd, by a new sort of Appearance in the Likeness of a Dove, declare

declare his Simplicity and Meekness.

per Columba similitudinem, simplicitatem ac mansuetudinem

declared. Ex Cat. in S. Luc. ad fin. Lib. Quis Dives, &c.

MCCXLVIII. 1 John v. 7. For there are three that bear Record in Heaven; the Father, the Word, and the Holy Ghost; and these three are One.

Since it ought not to be concealed, That this Passage does not certainly appear to have been found in the Text of any Greek Manuscript: It ought also to be told, That it appears to have been found in the old Latin Version, that was used in the African Church. Else how cou'd St. Cyprian have cited it in his Treatise, *De Unit. Eccles.?*

And again, it is written of the Father, Son, and Holy Ghost; And these three are One.

Et iterum De Patre, & Filio, & Spiritu Sancto scriptum est; & Hi tres Unum sunt.

Now

Now where is this *written*, but in the above-cited Passage of *St. John* ?

Again in his Epistle to *Jubaiamus*, He says,

Si peccatorum remissionem consecutus est, & sanctificatus est, & Templum Dei factus est ; Quæro cujus Dei ? Si Creatoris, non potuit Qui in eum non credidit : Si Christi, nec hujus fieri potest Templum, qui negat Deum Christum. Si Spiritus Sancti, cum tres unum sint, &c.

If a Man can obtain Remission of Sins, (among Hereticks,) then is He sanctified, and made the Temple of God. But of what God, I beseech you ? If of the *Creator*, that is impossible, because He has not believed in him : If of *Christ*, neither can He be his Temple, because He denies Christ to be God. If of the *Holy Ghost*, forasmuch as these *three are One*, &c.

Here is a plain Allusion to the same Passage of *St. John's* Epistle ; besides a Testimony of the Author's Opinion of the *Divinity* of the *Holy Ghost* ; since under the Term *God* He comprehends the *Creator*, *Christ*, and the *Holy Ghost*.

As

As for the *Unity of these Three*, it is not a bare *Unity of Testimony*, but of *Substance*. (See N^o 594.) *Tertullian* says of Father, Son, and Holy Ghost.

Which Three are One (*Being*,) not one (*single Person*;) as it is said, *I and my Father are One* (*Being*,) to express the *Unity of Substance*, not the *Singularity of Person*.

Qui tres unum sunt, non unus: Quomodo dictum est, Ego & Pater unum sumus, ad substantia unitatem, non ad numeri singularitatem. Cont. Prax. c. 25.

In which Words, as *Tertullian* seems plainly to have read the same Passage with *St. Cyprian* in *St. John's Epistle*, *These Three are One*; so have we no Reason to believe, but that his Disciple *Cyprian* followed his Master in understanding *One* of a *Substantial Unity*.

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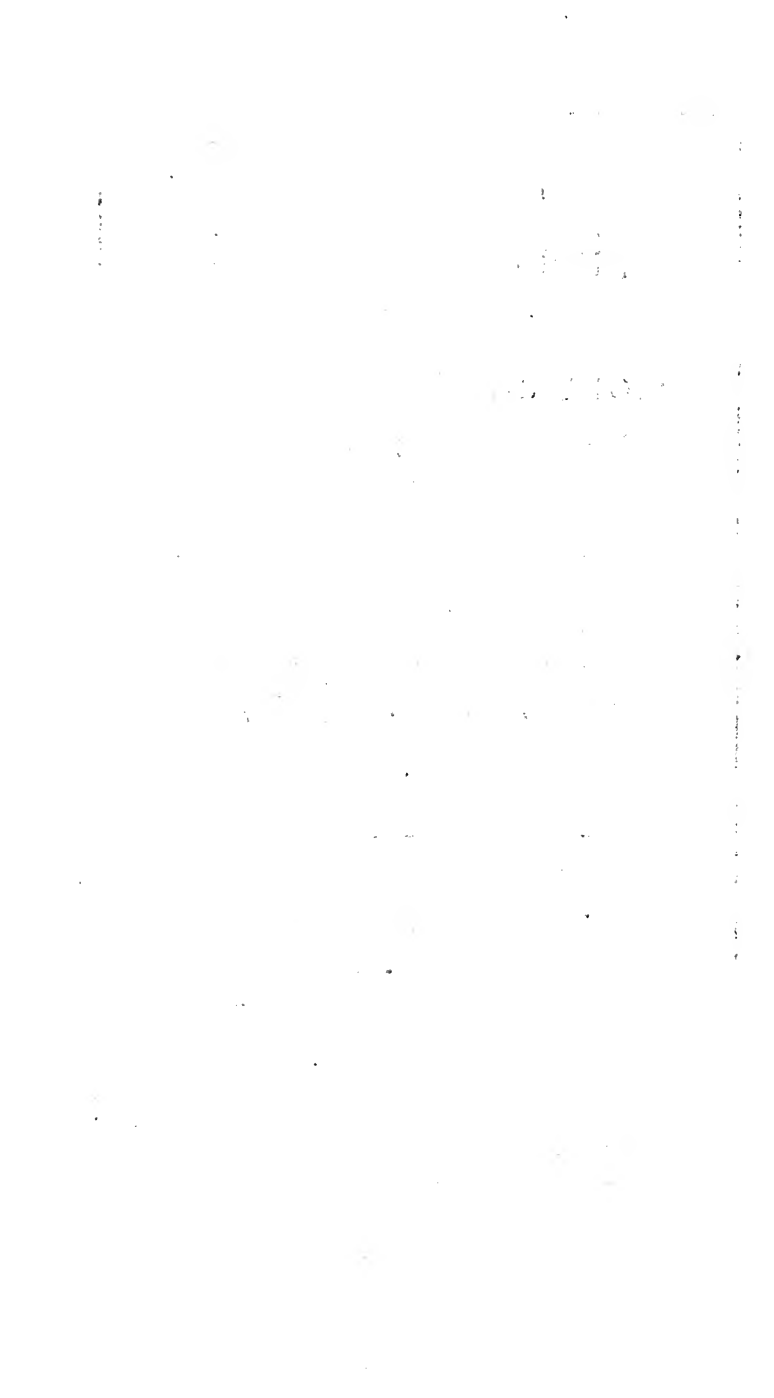
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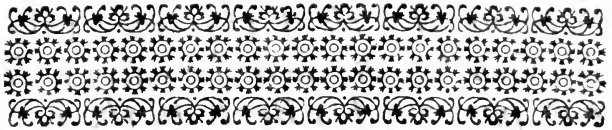
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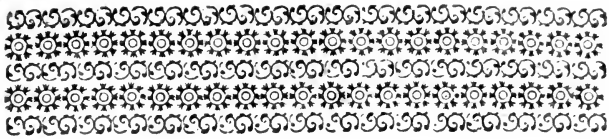
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Weight

Weight of the Objections, but the declining Health of this most valuable Gentleman, was the only Cause that prevented a Reply to the Letter he received from the Learned Doctor.

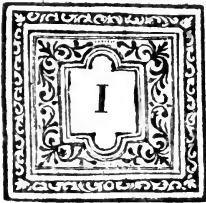
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The



The True Scriptural Doctrine
 OF THE
 TRINITY
 CONTINUED.



It is necessary before I proceed to the Consideration of the Texts, to premise something in relation to the *Two General Observations* made by the Doctor. I say then in Answer to the First of them, That if the Texts I have selected be represented to the Reader in their true Meaning, there is sufficient ground, notwithstanding the Numbers which remain untouched, for rejecting the Notions advanced by the Dr. For should such of those Texts be separated from the rest, which either both Sides agree in; or may be taken in the Sense, they are explained in by the Dr.

B

with-

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without any Damage or Advantage to either; or have been already set in their proper Light, as importing no more than what is contained in the select Passages; I conceive none would remain of such Moment and Consequence, as to infer the Doctrines contended for by the Dr. The Life and Strength of his whole Scheme, seem to be contracted into these few Passages, I have taken from the rest; and it must stand or fall, as the Explications given of them, either by the Dr. or my self, shall appear to be agreeable to the Analogy of Faith delivered to us in Scripture.

In Answer to the *Second General Observation*, I say, If I have shewn that the learned Dr's Explications are either not agreeable to Scripture and Antiquity; or do not come up to the Mind of them: And that his Citations from the Fathers are many of them produced in a Sense different from, or short of the Meaning of those ancient Writers. His Doctrines built upon such Explications and Citations, cannot be the Doctrine of Scripture and Antiquity. The Dr. says, "That I do not so much as attempt to prove
" my Notion to be true;— And that it is
" very hard to guess what that Notion or
" Supposition is, which I intend to establish."
Now granting this to be true, which whether it be so or no I refer to the Reader, Does it therefore follow that the
Dr.

Dr. is in the right? Or because I cannot set a sacred Truth in so clear a Light, as lesser Matters, that are adequate to our Understandings, are capable of being placed in: Must therefore the Dr's Scheme, which attempts to bring it down to the Level of our Understandings, be so well contrived, as none can refuse to give their assent to it, but Men of confused and obscure Notions? And must I be said not to know distinctly what I intend to prove, when I undertake to prove the Dr. mistaken, ~~pag. 38.~~ because I do not say so much on the other Side, as he may be pleased to expect, or perhaps the Nature of the Thing cannot admit of? As for the Contradictions and Inconsistency charged upon my Writings, I hope, the following Papers will clearly shew, that there is no Foundation for any such Censure.

I. Matt. xix. 17. *There is none good but One, that is, God.*

The Dr. in his Answer, pag. 40. says, "That one Being, when spoken of an intelligent Agent, is the very same as one Person." To which I Answer, That if the *intelligent Agent* has but *one Subsistence*, as a Man, or Angel, *one Being* spoken of it, is subjectively the same with *one Person*; but where the *intelligent Agent* has *more Subsist-*

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ences, there *one Being* spoken of it, is subjectively the same with *the Plurality of Persons* contained in it. But proceeds the Dr. "There is no other Notion of a Person, " than as it signifies an intelligent Agent, " or intelligent Being." The Notion indeed of *a Person*, and an *intelligent Being*, in relation to the Creatures, is the same, because each such *intelligent Being*, is supposed to have but *one Subsistence*: So that the Notion of a *single Subsistence* enters into the Idea of *a created intelligent Being*; and *Person*, and *intelligent Being*, may be reciprocally spoken the one of the other. But the Notion of *a Person*, and an *intelligent Being*, in relation to *God*, is not the same, neither can they be reciprocally spoken the one of the other; for tho' each Divine *Person* by himself is an *intelligent Being*, yet the *Divine intelligent Being* is not one *Person* only; because *God*, who is that *Divine intelligent Being*, is represented to us in Scripture as having, not *one Subsistence* only, but a *Plurality of Subsistences*: So that the Notion of a *Plurality of Subsistences* enters into the Idea of *God*, or the *Divine intelligent Being*. If then the Term $\epsilon\iota\varsigma$ may be rendered *one intelligent Being*, and there be a *Plurality of Subsistences* in that *one intelligent Being*, it will follow, that the good *God*, who is that *one intelligent Being*, is not one *Person* only, but a *Plurality of Persons*. See N. 597.

Now that there are a *Plurality of Subsistences*
in

of the TRINITY Continued. 5

in the *Divine intelligent Being*, will appear from N. 3, 8, 66, 372, 382, 1056, 1075, 1248.

The Dr. goes on, pag. 41. "If there be any one Passage, in any one Greek or Latin Writer, wherein the Word ($\epsilon\acute{\iota}\varsigma$ unus,) or any other Masculine Adjective, placed absolutely without any Antecedent Substantive, (as $\epsilon\delta\lambda\epsilon\acute{\iota}\varsigma$ and $\epsilon\acute{\iota}\varsigma$ are placed in this Text) can possibly signify either Thing or Being, or any thing else besides Person; I will acknowledge my Explication of this Text to be erroneous." *First*, It must be observed, that $\epsilon\acute{\iota}\varsigma$ may refer to a Consequent, as well as an Antecedent Substantive, as it does in the Text, namely, to δ Θεός: And in other Places of Scripture. *Secondly*, That $\epsilon\delta\lambda\epsilon\acute{\iota}\varsigma$ absolutely placed, does not refer to any Greek Word expressing Person, according to the Dr's Concession, pag. 43. but to a Noun of the Masculine Gender generally known and made use of, to signify a created intelligent Being living upon Earth, that is, to $\alpha\acute{\nu}\theta\rho\omega\pi\omicron\upsilon$ Man, as Mark xi. 2. $\epsilon\delta\lambda\epsilon\acute{\iota}\varsigma$ $\alpha\acute{\nu}\theta\rho\omega\pi\omega\upsilon$, no Man. So 1 Tim. vi. 16. $\delta\upsilon$ $\epsilon\acute{\iota}\delta\epsilon\nu$ $\epsilon\delta\lambda\epsilon\acute{\iota}\varsigma$ $\alpha\acute{\nu}\theta\rho\omega\pi\omega\upsilon$, whom no Man hath seen. The parallel Place to which, 1 John iv. 12. has $\epsilon\delta\lambda\epsilon\acute{\iota}\varsigma$ only without $\alpha\acute{\nu}\theta\rho\omega\pi\omega\upsilon$, as thus; Θεός $\epsilon\delta\lambda\epsilon\acute{\iota}\varsigma$ $\pi\acute{\omega}\tau\omicron\tau\epsilon$ $\tau\epsilon\delta\acute{\epsilon}\lambda\epsilon\iota$, no Man hath seen God at any time. $\epsilon\acute{\iota}\varsigma$ also is joined with the same Noun in the New Testament; as, John xi. 50. $\epsilon\acute{\iota}\varsigma$ $\alpha\acute{\nu}\theta\rho\omega\pi\omega\upsilon$, one Man. So Chap. xviii. 14. and in Rom. v. it is sometimes

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with ἀνθρώπου, and sometimes without it; and both ἑδείς, and εἷς, are joined with ἀνὴρ, of the same Gender, in other Writings. And the Translators of the Bible seem to have been so very sensible of this Truth, as that they generally render ἑδείς, *no Man*; not, *no Person*. In like manner οἱ ἄνθρωποι, if it be spoken of *Men*, relates to ἀνθρώποι, or ἄνδρες; and ὁ ὄν, emphatically taken, to Θεός. See N. 597.

Thirdly, As then ἑδείς belongs to ἀνθρώπου, who is a *created intelligent Being*, of *one Subsistence*; in this respect it signifies, *no Person*. But as εἷς belongs to ὁ Θεός, who is an *uncreated intelligent Being*, with a *Plurality of Subsistences*; in this respect, if it be rendered separately, it signifies, *not one Person*, but *one uncreated intelligent Being*; which is manifested to its Creatures in a *threefold Subsistence*.

Fourthly, “ A Masculine Adjective placed absolutely, without any Antecedent Substantive, may signify either *Thing*, or *Being*; ” as 1 John v. 8. Καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα. *And there are Three that bear Witness in Earth, the Spirit, and the Water, and the Blood*. Where τρεῖς is a Masculine Adjective, has no Antecedent Substantive; and yet the *Three* signified, are not *Three Persons*. So that Gregory Nazian. observes upon the Place, That the Term *Three*, expressed

pressed in the Masculine Gender, is followed by Three Things of the Neuter Gender, (meaning, τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἶμα,) against the Rules and Laws of Grammar. Τὸ τρεῖς ἀρρένικῶς προθεῖς, τὰ τρία ἐδελέρως ἐπὶνέσκει, παρὰ — τὸ γραμματικῆς ὄρεσ ἢ νόμος. *Orat. de Spirit.* p. 603. Which may probably be an *Hebraism*; that Language expressing the Neuter by the same Termination that expresses either the Masculine or Feminine Gender. When on the other Side, had they been *Three Persons* that had followed, the Language would have bore a Neuter Adjective; as *Prov. xxx. 21.* Διὰ τεταῶν σέκλαι ἢ γῆ, τὸ ἴ) τέταρτον (this shews that τεταῶν is Neuter) ἔ δὺναται φέρειν· ἐὰν οἰκέτης βασιλεύσῃ, ἢ ἀρρῶν πληθῆ σίλων. Καὶ οἰκέτις ἐὰν ἐκβάλλῃ, ἢ ἐαυτῆς κυρίαν, ἢ μιστῆν γυνὴ ἐὰν τύχῃ ἀνδρὸς ἀγαθοῦ. *For Three Things the Earth is disquieted; and the Fourth, it cannot bear: If a Servant Reign, and a Fool be filled with Meat; If a Handmaid cast out her Mistress, and an odious Woman get a good Husband.*

In Answer to *pag. 42.* it may be said, That forasmuch as εἰς relates to ἀνθρώπου, as has been before observed, and εἰς τὸ ὁ Θεός, the genuine rendring of the Text is this: *No Man is good, but the One God; or, God only.* Or if εἰς be separately rendred, as it is by the Dr. then it runs thus: *No Man is good, but the one uncreated intelligent Being, that is, God.* And so *Chrysostom,* and *Theophylact,*

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interpret εἰς ; τρέψω, εἰς ἀνθρώπων : Which is confirmed by like Expressions of Scripture, as 1 Cor. ii. 11. Τὰ τῶ Θεοῦ εἰς, (ἀνθρώπων, as the Beginning of the Verse shews,) οἶδεν. εἰ μὴ τὸ Πνεῦμα τῶ Θεοῦ, that is, in the *English* Translation thus : *The Things of God knoweth NO MAN, but the Spirit of God.* The Particles, εἰμὴ, not excepting God in St. Matthew, and *the Spirit of God* here, from any general Idea, common to God, and *the Creature*, and referred to by εἰς, such as *Person* is supposed to be by the Dr. but opposing God and *the Spirit* to Men, in regard of their Essential, Eternal, and all Perfect Goodness and Knowledge : The want of which is charged upon Men in the Term εἰς. Whence it appears, that as there is no ground for the Construction, which the Dr. draws from my affirming εἰς to belong to ὁ Θεός, which Construction is this : *There is no God good, but One God ; that is, God.* So is there none for what he calls the plain Construction : *There is no Person good, but one Person ; which is, God.* The Term εἰς relating to ἀνθρώπων, and the Term εἰς to ὁ Θεός, God, who is more than *one Person* ; and therefore εἰς is not to be rendred by *one Person*, but the whole thus ; *No Man is good, but the One God, or God only.*

Pag. 43. the Dr. affirms, “ That the
 “ Word Person, is always expressed, both
 “ in

“ in Greek and Latin, by the Masculine Adjective, and by it only.” To which my Answer is, That the Masculine Adjective always respects either *ἄνθρωπος*, or *ἄνθρωπος*, or some other Word of the same Meaning and Gender; the Language requiring, according to Grammar, that the Gender of Adjectives be determined by some known Substantive, to which they refer: And there is no such known Substantive of the Masculine Gender, as PERSON, in the Greek Tongue, according to the Dr. So that the Masculine Adjective, must necessarily be determined in its Gender by *ἄνθρωπος*, or *ἄνθρωπος*, &c.

Pag. 44, 45, 46. shews, That the Term *εἰς*, in the following Expression, *ye are all one* (*εἰς*) in Christ Jesus, Gal. iii. 8. may signify, in a figurative Sense, *one Person*, or rather *one Man*, as it is said, *Ephes. ii. 15. To make in himself of Twain, one new Man*; which is undoubtedly true. Yet this does not prove, that it could not be written, and might not be taken in a neutral Sense, as well as *τρεῖς*, for the Reason above given, pag. 6. or that the Translator into the Vulgar Latin understood not the Meaning, or Use of the Word; or that those Greek Commentators, who explain it by *ἐν σῶμα*, rather than by *εἰς ἄνθρωπος*, did not understand it in a neutral Sense; especially, since if *εἰς* had been incapable of a neutral Meaning, it may

may reasonably be supposed, that those learned Writers would have been as careful to have found out a Substantive, with which it might have agreed, according to the Genius of their own Language, as the learned Dr. himself; and have taken ἀνθρωπῶτα, which was ready at hand, rather than have explained it by a neutral Expression.

Pag. 47. the learned Dr. is of Opinion, That the Words εἰ μὴ εἰς ὁ Θεός, Mark ii. 7. are paraphrastically rendred, *but God only*. Whereas, it is the true rendring; as will appear, *First*, From the parallel Place, Luke v. 21. which puts μόνον in the Place of εἰς: *Who can forgive Sins but God alone?* εἰ μὴ μόνον ὁ Θεός; which I had observed before, and the Dr. took no Notice of. *Secondly*, From the Use of the Hebrew Word אחד One, which I had shewn, N. 2. p. 3. to be often *exclusive*, and signify *alone*. *Thirdly*, From the Testimony of Basil, who upon the Words εἰ μὴ εἰς ὁ Θεός, makes this Remark; Τὸ εἰς ἐνλαῦθα τὰ μόνον τανύον δηλῶν; *The Term One, in this Place, has the same Signification with alone*. Epist. 141. *Fourthly*, From the Reading of Justin Martyr, who cites the foregoing Passage with μόνον, instead of εἰς; εἰ μὴ μόνον ὁ Θεός ὁ ποιήσας τὰ πάντα: *None is good but God only, who made all Things*, p. 141. Edit. Steph. So that upon the whole, I am of Opinion, that my Conclusion did not outrun my
Pre-

Premises, when I said, That an end was put to the Criticism of Personality, founded upon the Term εἷς.

The Dr. proceeds to Authorities, and tells us, “ That *Clem. Alexandrinus* interprets this “ Text, *Matt. xix. 17.* exactly, as he does, “ when he paraphraseth *One, that is, God,* “ by the Words, ὁ Πατήρ μὲν ἔστιν ἐν τοῖς οὐρανοῖς; “ *My Father, which is in Heaven.*” Now if the Expression, *my Father, which is in Heaven,* so appropriated the Term *Good,* to the Person of the Father, as to exclude the Son, it would argue, that this Author understood the Words, εἷς ὁ Θεός, of one Person only, as the Dr. does. But I conceive it will appear from the Design of the * Chapter, whence the Citation is taken, that the contrary was intended. Now the Design is to prove, that that which is *Just,* is *Good*; for some Persons had advanced a Notion, that the Lord (the *Word* the *Pedagogue*) was not † *Good,* because he was *Just.* Against whom this learned Father proceeds to shew, that *God,* and his *Word,* notwithstanding their *Justice,* were *Good,* because such Acts of *Justice* were intended for the Reformation of the Creature; and lays the Foundation of his Reasoning in their being both *One,* as a Key to the Chapter;

* Lib. 1. cap. 8. *Pedag.*

† Ἀγαθός.

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affirming, that *God* hates nothing, which he supports: And, by Consequence, that the *Word* hates nothing, because * *they are both One, that is, God.* That what does not hate, loves: That therefore *God* loves, and his *Word* loves. That he who loves a Thing, desires to profit it: And then, a little after adds, that *God* profits, because he is *Good.* If then the *Word* does not hate, but love, and desire to profit the Creature, because he is *one* with that *God*, who does not hate, but love, and desire to profit the Creature: And if these Acts are the Effects of Divine *Goodness* in the Father, it will follow, that they are the Effects of the same Principle in the *Word*; and that the *Word*, who is *one* with *God* the Father in his *Godhead*, is also † *one* with him in his || *Goodness*; and is no more to be excluded from his *Goodness*, in the Sense of this Writer, than he is from his *Godhead.* And therefore he concludes his Reasoning answerably to his Beginning, by asserting the *Unity* of both in *Godhead* and *Goodness* after the following Manner.

* Ὡς εἶπὲν τοῖς ἀλη-
θείας καταφανὲς τὸ πρῶ-
τον πάντων θεῶν ἕνα μόν-

* So that it is truly
evident, that the God
of All, is the one only

* Ἐν γὰρ ἀμφοῖν, ὁ θεός.

† || Ὁ φύσει ἀγαθὸς θεός, spoken of the Father, p. 124.
Ἡ γὰρ ἐσθία καὶ κατὰ φύσιν ἡ ἀγαθότης αὐτῆς, spoken of the Son, p. 126.

Good

Good and Just Creator, *νεν ἔτι ἀγαθὸν, δικαίον,*
namely, the Son in the *δουμιῶρον, υἱὸν ἐν Πατρὶ.*
Father. To whom be *ὡ ἡ δόξα εἰς τὰς αἰῶ-*
Glory for ever and ever. *νας Ἧ ἀιώνων. Ἀμήν.*
 Amen. p. 119.

Which is so far from being a rhetorical Sentence, as the Dr. judges it to be, pag. 89. that it is the proper Result of the whole Chapter.

The next Citation is out of *Origen*, who recites the Words thus: *There is none good, but one God the Father, or, God the Father only;* *εἰ μὴ εἰς ὁ Θεὸς ὁ Πατήρ.* *Comment. in Johan.* p. 38, 60. But this *Origen* tells us, That * *in like manner, as the Saviour is the Image of the invisible God, so is he the Image of his Goodness.* When therefore it shall be once well settled how far *the Image of God* entitled the Son to *Divinity*, in the Opinion of this Writer, it will then appear how far *the Image of his Goodness* entitled him to the Appellation of *Good*. In the mean time I refer the Reader to what I have said upon *Origen*, N. 3.

As for *Novatian*, I had shewn, pag. 68, & 27. that he held the Son to be of one Substance with the Father; or that the Substance of the Father was communicated to the Son; and that therefore he could never intend to exclude him from the Good-

* Καὶ ὁ σωτήρ δὲ ὡς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀορατοῦ, ἕως καὶ τοῦ ἀγαθότητος αὐτοῦ εἰκὼν. *Comment in Matt. p. 377.*

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ness of the Father, a substantial Attribute. The Dr. calls this a remote, metaphysical, and scholastic Consequence, pag. 90. Let the Reader judge of the Remoteness of it; or whether it be the worse for being scholastic and metaphysical. However, I have a further Reason for believing the Son not to be excluded by the Term, *alone*, when *Novatian* says, * *Whom alone the Lord justly pronounces to be good*; because he is not excluded by the like Expressions of the same Author. As for Instance; He does not think the Son excluded from the Godhead by that Saying, *That they might know thee the only True God, and Jesus Christ whom thou hast sent*, John xvii. 3. For, says he, † *He (the Son) joined himself with God (the True God,) that by this Conjunction he might be known to be God also, (true God) as really He is*, cap. 24. For if the Conjunction proves him to be God, because it joyns him with the God, who is True God, it must prove him to be God, in as True a Sense, as the God is with whom He is joined, that is, to be True God: For the Conjunction is to shew, that He is united in Godhead with the Father; and since the Godhead is but one, He is a God like the Father, that is, True God. Again: The exclusive Expression, *I am God*,

* *Quem solum merito bonum pronunciat Dominus, c. 4.*

† *Deo junxit, ut & Deum per hanc conjunctionem, sic ut est, intelligi vellet.*

and there is none other beside me, Isa. xlv. 21. which he understands of the Father, cap. 3. is explained afterwards to extend no farther than to false Gods. If then He never designed to exclude the Son by the latter Expressions, why should He be imagined to do it in the former? I am perswaded the Context does not shew it. The Truth indeed appears to be this; The *Father* is called the *One God* in this Author, to exclude any other co-ordinate God, who might be falsely imagined to receive his Being and Attributes from himself, that is, to exclude any other *first Person*: But not to exclude the Son from the Godhead, who has his Being and Attributes from the Father; as will appear from the 30th, and 31st Chapters. In the latter of which it is shewn, That the *Unity* spoken of, is of such a sort, as could only suffer Damage by another innate or co-ordinate God, or first Person: For, says this Writer, *If * Christ had been unoriginated like the Father, there must have been Two Gods*; because there would have been two independent Divine Substances. But the Son being begotten, or receiving his Being and Perfections from the Father, † *by a Communion of Substance*, does not destroy *the Unity*, tho'

* Duos Christus reddidisset Deos, si sine origine esset, ut Pater, inventus.

† Per substantiæ communionem.

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He is God; because he is not innate, or another first and co-ordinate Person, and therefore is comprehended, by Virtue of his Birth, in *the One God*: For the Divine Substance being communicated to the Son without Division, remains one; and the Godhead one. As therefore *the Unity* excludes no other but *an unbegotten God*, or another first Person; so does it exclude no other than an *unbegotten Good*: And as the Son is *one God* with the Father, by being begotten of him; so is He *one Good* also. As for *unbegotten*, it shall be shewn hereafter to be no positive, or substantial Attribute of the Godhead; and therefore it can infer no substantial Difference between the Father, and the Son. See *N. 340.*

That *Athanasius* understood the Text of the Father, is true; but not of the Father to the Exclusion of the Son. For, says he, a little before, * *When therefore the Father is called the only God, — He is not so called to the Exclusion of the Son.* And again, † *The Son also is in that One, and First, and Only God.* When Christ therefore said, *There is none Good, but the One or Only God*; He did not exclude himself according to the Mind of

* Ὅτι γὰρ μόνον λέγεται ὁ Πατήρ θεοῦ, εἰς ἀναίρεσιν ὃ ἴσ' οὐκ ἐξέλει. Orat. 3. cont. Ar. §. 5.

† Ἐστὶ γὰρ καὶ αὐτὸς ἐν τῷ ἐνὶ, καὶ Πρώτῳ καὶ μόνῳ. Orat. 3. cont. Ar.

this Author, out of *the One or Only God*, but was comprehended in him, and that with a substantial Unity, the known Doctrine of this eminent Writer:

The Citation out of *Irenæus*; tho' it be much the same with that, which the Dr. produces out of *Justin Martyr*, yet is it the Reading of Hereticks; some of whom placed *the Word* at too great a Distance from *God the Father*: And therefore nothing can be inferred from it concerning the Mind of *Irenæus*. Rather it appears from the Writings of this Father, that had he cited the Passage after the same manner, he could not have understood it in a Sense exclusive of the Person of the Son; for he look'd upon such exclusive Terms to be used in Opposition to false Gods throughout the whole Scripture.

Since therefore, says he, *the whole Scripture, both prophetic and evangelic, teaches, That the God, who is one and only, by way of Exclusion of others, (that is, false Gods) made all Things by his Word.*

Cum itaq; univ-
sæ Scripturæ, & Pro-
pheticæ, & Evange-
licæ, unum & solum
Deum, ad excluden-
dos alios, prædicent
omnia fecisset per ver-
bum suum, *Lib. 2.*
c. 46.

For otherwise he includes the *Word* in *God*, notwithstanding the Addition of the Term, *Father*: As for Instance, *Lib. 2. c. 55.* he says,

C

There

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Solus unus Deus
Fabricator—— Hic
Pater—— qui fecit ea
per semetipsum, hoc
est, per Verbum &
Sapientiam.

*There is only one
God the Creator——
This is the Father——
who made them (all
things) by himself, that
is, by his Word and
Wisdom.*

And *Lib. 2. c. 24.* * *For if (the Word) existing in the Father knows him (the Father) in whom He is, that is, Himself; He is not ignorant of the Father. Which is not arguing upon the Principles of the Heretics, whom he labours to confute, but upon his own; who affirms a little before, † That the Mind is the Father, and the Father the Mind—— and the Mind the Word, in Opposition to the different Aëons of the Hereticks, called by those Names. If then he calls the Word, and the Spirit, || the Self of the Father, in the second Citation; and the Father, ** the Self of the Son, in the Third (as He is called the invisible Filii, that of the Son which is invisible, Lib. 4. c. 14.) in an Orthodox, not a Sabellian Sense, that is, as substantially, not personally one; How can it be thought, that this Author would have excluded the Son from being Good, by the additional Term, Father?*

* si enim existens in Patre (Logos) cognoscit hunc in quo est, hoc est, semetipsum, non ignorat.

† Nus Pater, & Pater nus,— ipsum nun, cum sit Logos. *Ibid.*

|| Semetipsum, *Lib. 2. c. 55.*

** Semetipsum, *Lib. 2. c. 24.*

The second Citation, out of * *Clem. Alexandrinus*, gives occasion for no new Remark. Neither do I know any thing in the Writings of *Justin*, that determines the Passage cited by the Dr. to any other Sense, than what I have been proving.

It appears then, from what has been said, that *εἷς* and *παλῆς*, in the foregoing Authors, were never intended to exclude the Son. What other Writers have either expressly denied, that the Son is excluded by such like Expressions, or have comprehended him in *the one God*, I have already shewn in my first Answer; where they will appear to be no less Persons than *Tertullian*, *Hilary*, *Ambrose*, *Basil*; to which others may be added hereafter.

II. *Mark* xii. 29. The first of all the Commandments is: *Hear, O Israel, the Lord our God is one Lord; (or, the Lord our God, the Lord is one; that is, the only one, or only God.)*

The Dr. upon my affirming *God* to be *one* in Opposition to Idols, puts a Question, who that *God* is, of whom this is spoken. I Answer, The Eternal *God*, having Three Persons in Unity of Substance. But the *Jews* did not understand these Words in such

* *Strom. Lib. 7. p. 733.*

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a Sense, when they were spoken by *Moses*. Probably they did not as to the Generality of the People, the Nature of their OEconomy leading them from Polytheism to the Unity of the Godhead. But this does not infer, that no more was meant, than what they understood: Or, that the Evangelical Mystery of Three Persons in Unity of Substance was not comprehended in *the one Lord God*, to be discovered at a time, when their Minds should be prepared for so sublime a Doctrine; and the Knowledge of the Unity, by a long Habit, had put them out of danger of running into Tritheism. It is not to be doubted, but that the Gospel was contained and published to the *Jews*, under the Vail of the Law: And that the Bulk of that People saw not through the Vail, but rested in the Letter and Ceremonies of the Law; yet, notwithstanding this Blindness, the Gospel was there, and consequently the Fundamental Doctrine of the Gospel Dispensation, the Trinity in Unity. Read, I pray, *Psal. cii. 25, &c.* *St. Paul* cites it in such a manner, as shews, that it belongs to the Person of the Son, *Heb. i. 10, &c.* And yet it may reasonably be supposed, that the major Part at least of the *Jewish* Nation understood it of none but of the Father only. The imperfect Notions of the *Jews* then, are by no means the Measure of the Extent and Meaning of the Law, and the Prophets: So that Christ
might

might very well cite the Words before us in the Sense they were delivered in, and yet not in that, in which they were received by the Gros of the *Jews*. As for the Meaning of *John xvii. 3.* it is explained, under the first Article. See also *N. 5.* The other two Texts shall be considered in their proper Places. It may be sufficient to make this general Remark, That *one God*, or *God* simply, tho' spoken of the Person of the Father, are not so limited to him, as to exclude the Son from being really God, and substantially one with the Father. And I have shewn already, that *Irenæus* extends the exclusive Terms in the *Old* and *New Testament* no further, than to the shutting out of false Gods. The Son may be really and truly God, by subsisting in the same Nature or Substance with the Father, notwithstanding the Term *God* be absolutely used of the Father: As the Father is really and truly God, notwithstanding the Term *God* be absolutely used of the Son. And therefore the large Collection of Scripture Passages made by the Dr. *Part I. Chap. I. Sect. 2.* of his *Scripture Doctrine*, proving no more than that the Word, *God*, is absolutely used of the Father, is no Argument against the Godhead of the Son in the forementioned Sense, or that He is not *One God* with the Father. For tho' the Term *Father*, expressed or understood (as it is understood in several of the forementioned Pas-

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sages,) excludes the Son from being the same Person with the Father; yet the Term *God*, or *One God*, does not exclude him from an Union in the Godhead. Which will answer Part of the 50th Page, where the learned Dr. supposes *the One God* to exclude the Son from being the Person who is supream, independent, &c. when it is indeed the Term *Father*, implicitly, or explicitly united with it, that so excludes him; the *One God* excluding nothing, according to *Irenæus*, and others, but false Gods. The Citation out of *Athanasius* has been considered before.

I have revised also the numerous Passages taken out of the Fathers, *Part 2. Sect. 9.* and find none that prove the Thing for which they are cited, namely, “ That the Words “ *One and Only*, are used, by way of Eminence, “ to signify him who is absolutely, supream, “ self-existent, and independent,” that is, as the Dr. expresses it just before, the supream Person of the Father. For the better Understanding of which, we must enquire into the Meaning of, *by way of Eminence*; for if the Dr. means, that the Person of the Father, who is first in the Trinity, and is self-existent, and independent, is first in the Conception of *the One God*, it is undoubtedly true; for *the One God* comprehending in its Notion the Persons of the Father, Son, and Holy Ghost, the Father who is the first in Order, and the Root of the rest, is first in
the

the Conception of *the One God*. But if his Meaning be, that *One* and *Only* are so attributed and appropriated to the Father, as that the Ideas of Self-existence and Independency enter into the Idea of *One* and *Only*, when they are united with *God*, so that the Son, who is not self-existent and independent, cannot be comprehended under *the One and Only God*, which appears to me to be the Dr's true Meaning: This is what I think my self oblig'd to deny; neither, as I observ'd before, do I find that the Authorities alledged by the Dr. *Part. 2. Sect. 9.* prove it. As for Instance; The Term *One* united with *God*, in *Clem. Romanus*, and *Ignatius*, does not appear to be any thing more than exclusive of false Gods. *Irenæus* calls the Creator of the World, or God the Father, *One* and *Only*, in Opposition to the *Valentinian Aëons*, that were supposed to be above Him. * *Clem. Alexandrinus*, and † *Tertullian*, have been proved to comprehend the *Word* in *the One God*. *Novatian* shuts out all pretended, unoriginated, and co-ordinate Gods, or any other First Person, or Father, but not a Second Person, or Son, from the Godhead; as appears from the Citation out of *Chap. 31.* where he joyns the Term *Father* with *God*, and *Only God*: Shewing by this Addition, that the Term *Only* is

* See N. 1.

† See the 1st Answer, N. 3.

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applied to the *Father*, not as He is *God*, but as he is *Father*, as He is *innate*, or *unoriginated*, as the Context shews. So that the * *One*, or *Only God the Father*, imports no more, than the God who is alone *Father*, exclusive of any other *Fathers*. The like Judgment is to be made of the Passage out of *Justin*, and *Eusebius*; the latter of whom says, † *Tho' the Son is by us acknowledged to be God, yet there is but One God only*. But if you would know in what respect he applies to him the Term *Only*, he explains himself thus, || *He who is alone without beginning* (or a Cause of his Being) *and unbegotten*; fixing the exclusive Term upon his being *underived*, and *unbegotten*, not upon his being *God*; that is, excluding any other from being *underived*, and *unbegotten*, but not from being *God*. So again, he calls him, ** *The One and Only God*, as He is *the Original, the Fountain, and Root of all Good*; that is, he denies any other *first, underived, and innate Cause* besides the *Father*; but does not deny any other Person to be *God*, that is *second, derived, and begotten*: See the Passages in the above-cited Place of *the Scripture Doctrine*.

* Unus Deus Pater, Deus solus Pater.

† Τὸ ὕψος τοῦ ἡμεῶν ὁμολογούμενου Θεοῦ, εἰς ἃν γίνονται μόνον Θεοῦ.

|| Ἐκεῖνον ὁ μόνον ἀναρχος καὶ ἀγεννητός.

** Πάντων ὃ αὐτὸς ὢν ἀρχὴ, καὶ πηγή, καὶ ῥίζα ἢ ἀσφαλῶν, εὐκότως εἰς, καὶ μόνον ἀνασφάλλεται ἃν Θεός.

Hilary makes the Father to be the *One and Only God*, because He is *unbegotten*, that is, the God who is alone unbegotten, there being but one unbegotten for were there any other unbegotten, intellectual Principle besides the Father of Jesus Christ, the Father's being *unbegotten* would not prove Him to be *the Only God*. So that the Term *One*, or *Only*, is exclusive of any other pretended innate Principle, that is, it does not exclude any other Person from being *God*, but from being *innate*, which is a negative Character of the first Divine Person; it does not exclude any other from the Nature or Substance of the first Divine Person, but from being the first Divine Person; for otherwise he * includes the Son in † *the Only True God*. De Trin. Lib. 9. *Epiphanius* makes *the One God*, to be *One Original*; but the Context shews it is in Opposition to many Originals, or Polytheism. *Greg. Nazianzen* comprehends the Son in *the Only True God* ||. Orat. 2. de Fil. I omit *Origen*, referring the Reader for my Opinion, to N. 3. and the Sentiments of *Athanasius* and *Austin*, are generally known. It appears then, that *One* and *Only*, in the fore-mentioned Authors, as cited by the Dr. in his *Scripture Doctrine*, are

*† Ecclesiæ fides solum verum Deum Patrem confessa, confitetur & Christum.

|| See the 1st Answer, p. 12.

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used in a Sense exclusive, not of the Son from the Unity of the Godhead, but of false Gods, and of any other Person from the Title of First, Unbegotten, and Father. Well then what is it, that shews God the Father to be absolutely Supream, Self-existent, and Independent? Not the Term *One*, or *Only*; but the Term *Father*. If then God the Father be absolutely Supream, Self-existent, and Independent, is not the Son, who is not absolutely Supream, Self-existent, and Independent, substantially different from the Father? No; because absolute Supremacy, Self-existence, and Independency, are not substantial Characters of the Godhead of the Father. For *absolute Supremacy* relates to *Order*, not to Substance, and signifies no more than that He is the First Person; and *Self-existence*, and *Independency*, no more than that his Being and Attributes are underived: Which being negative Characters, can by no means relate to the Substance of the Godhead; which is real and positive. So that the Son may be substantially one with the Father, tho' the Title of Order, or the negative Characters, cannot be applied to him.

III. Mark xii. 32. *There is One God, and there is none other but He.*

This is to be explained by what has been said under the foregoing Number, where it is

is shewn, That the Notions of the *Jews* are not the Measure of the Meaning of their Law; That the Words *One God*, are of the same Import in the *New Testament*, that they were in the *Old*, tho' the Bulk of the *Jews* did not fully comprehend the Meaning of them; That they do not so signify the Father in the best and most ancient Christian Writers, as to exclude the Son from the Unity of the Godhead by a Communion of Substance: Neither, do I think, that He is so excluded here in the Text before us. The learned Dr. indeed talks very orthodoxly, pag. 52. " And would not be thought to exclude the Son from being *God* in any other respect, than from being He, who alone derives his Being and Godhead from no Cause." But this does not remove the Matter of Dispute between him, and the Orthodox; which is, whether the Son may not be excluded from the Person of the Father, without being separated from his Substance, The Church holds the affirmative, that the Son is a different Person from the Father, but of the same Divine Substance with him. If the Dr. holds the same, I am very glad of it; only wish, that some Passages and Explications, found in his Writings, had pointed more directly upon this Article. For if the Son be not con-substantial with the Father, it will be difficult, if not impossible, to give a reasonable Account of
the

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the Divinity of the Son; but if the Son be consubstantial with the Father, and the Divine Substance, or Nature be indivisibly *One*, the Son is of the same individual or undivided Substance with the Father. The Dr. indeed seems to endeavour to give an Account of the *Divinity* of the Son without touching upon his Substance, when he says, “ That the Son
“ is really and truly God— by deriving
“ real and true Divinity from the ineffable
“ Power of Him, who alone has an unorigi-
“ nated Being and Godhead.” But what this *Divinity* is, which is said, not to be derived from the Substance of the Father by a Communion of Substance, but from his ineffable Power, is hard to conceive; neither does the Dr. tell us.

Pag. 53. The learned Dr. thinks, that my few Citations under this Article are over-balanced by ten times the Number of Places cited out of the same, and many more Fathers, *Part 2. Sect. 9.* of his *Scripture Doctrine*; which would indeed be true, were these Passages against me, as I have shewn they are not, *N. 2.* or were those the only ones I cited in my Book; but I have brought several Authorities under several Texts, to shew, that the Son was comprehended in *the One God*. The Dr's Remarks upon those of this Place, are the following; That when *Tertullian* says, “ *Deus se unicum,*
“ *sed cum Filio ostendit, God declares himself to*
“ *be*

“ be One only, but yet together with his Son.” He did not mean that God, and the Son of God, were One individual. If by One individual the Dr. means one Person, I readily agree to it; and the Dr. is unkind in charging me with understanding it after that manner. But if he means one individual Substance, I cannot but affirm it was *Tertullian’s* Opinion, That the Father and the Son were *the One God*, by subsisting in one individual or indivisible Substance. For he says in the same Chapter,

That the Son, tho’ He is not expressly mentioned, yet is so far to be reckoned in the Father, as He is undivided, and unseparated from the Father.

Filium quanto individuum & inseparatum a Patre, tanto in Patre reputandum, etsi non nominatum. *Adv. Parax. c. 18.*

And he makes the Father and the Son to be * of One undivided Substance, like the Sun and its Ray. And it is notorious, that in other Places of this Book, he speaks of them as *substantially One*, as *Chap. 2, 12, 25.* *Tertullian* therefore did not barely mean, “ That God was so One, as nevertheless to have a Son, to whom He had communicated true Divine Dominion over the whole Creation;” but that this Son was comprehended in the Father as He

* Unius & indivisæ substantiæ, c. 17.

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is God, and of One *undivided* Substance with him. As for *Tertullian's* Notion of the Monarchy of God, which the *Sabellians* thought was consistent only with One Divine Person, it is founded upon the Unity of Substance communicated by the Father, to the Word and Spirit: And his arguing from the Monarchy of a Prince administered by his Son and Servants: And from the Monarchy of God administered by his Angels, is arguing from a lesser to a greater Union; and imports, That if the Government be One, where the Persons are separate and different Substances, the Government and Godhead are much more One, where the Son and the Spirit are of One Substance with the Father. For says he,

Quale est ut Deus
divisionem & disper-
sionem pati videatur
in Filio & in Spiritu
Sancto, secundum &
tertium sortitis lo-
cum, tam conforti-
bus substantiæ Patris,
quas non patitur in
tot. Angelorum nu-
mero & quidem tam
alienorum a substan-
tiâ Patris?

*How comes it about,
that God should seem to
be divided and parted
in the Son and Holy
Ghost, who are in the
second and third Place,
and of the Substance of
the Father; when He
is not parted and divi-
ded (in relation to
the Monarchy) in
such a Number of An-
gels, who are of a differ-
ent Substance from that*

of the Father? Adv. Prax. c. 3.

Which

Which is not expressly asserting, as the Dr. affirms, pag. 54. " That God is *One*, in the same Sense, that the *Monarch* of a Country is the *One* and *Only King*, notwithstanding that He has an *Only Son* administering under him : " But it is inferring in a super-eminent Manner the Unity of God, and his Government, from the Unity of the Substance of the Father, and the Son, and the Holy Ghost ; and from an Unity of Power arising from it. *Novatian* and *Athanasius*, who held the substantial Unity of both Persons, as well as *Tertullian*, have been shewn not to exclude the Son from *the One God* ; as indeed, how could they do it, when the Substance is *One* ? I am now to justify myself for a Citation * out of *Origen*, which I had put into the Margin, and not into the Text. My Reasons for doing it I conceive to have been these, or some such like Considerations : *First*, That his comprehending the Father and the Son under the *One God*, tho' he may be supposed to have looked upon them as different Substances, is a probable Argument, that they were generally comprehended under that One Name by the Christians of his Age, and before his Time ; and that therefore he could not depart from the usual Form and Manner of speaking,

* See also the Dr's Answer to the learned Author of some Considerations, p. 269.

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tho' he might differ from others of greater Antiquity as to the Ground and Reason of it, by affirming, that the Father and the Son were different Substances. And this general way of including the Son in the *One God*, may be the Reason why the Compilers of the *Sirmian* Form of Faith, which is recorded in *Socrates's Ecclesiastical History*, Lib. 2. c. 30. p. 123. and in *Athanasius's Treatise, De Synod*, p. 742. * *Anathematize those, who say, That the Son is excluded from the Godhead by the following Expression, I am the First, and I am the Last, and besides me there is no God, Isa. xlv. 6. which they declare to be spoken to the Exclusion of Idols, and false Gods, and not of the Son*; for otherwise this Assembly seems to have receded from the *Nicene Standard*, in leaving out the Term *εὐμοΐσιον* in the Account which they give of the Person of the Son. *Secondly*, That the Context of the cited Passage is not sufficient to determine fully, what the Mind of *Origen* was in this Matter; because other Writers, who explain the Unity of the Godhead of the Father and the Son, by an Unity of Consent in one Place, as *Origen* does here, do yet notwithstanding hold an Unity of Sub-

* *ΕΙΤΙΣ τὸ ἐξῶ θεὸς πρῶτος, καὶ ἐξῶ μὲν ταῦτα, καὶ πλὴν ἑμῶ ἐκ ἔστι θεὸς τὸ ἐπ' ἀναρέσει εἰδικῶν καὶ ἴσ' μὴ ὄντων θεῶν ἡρμεινον, ἐπ' ἀναρέσει ἢ μονογενῆς πρὸ τῶν αἰώνων θεῶ ἰσθαικῶς ἐκταμβάρις; ἀνάθεμα ἔστω.

stance in others: Which may be the Case of *Origen*, since an Unity of Consent does not exclude an Unity of Substance. Thus *Lactantius*, who resolves the Unity of the Godhead in the Father and the Son into an Unity of * Consent in the † latter Part of the 29th Chapter of the Fourth Book, does yet, at the || Beginning of the same Chapter, affirm an * Unity of Substance in both Persons. *Novatian* does the same; who says,

When (Christ) says *One*, it relates to Agreement, to the same Mind, to an Union of Love; so that the Father and Son are justly *One*, by Agreement, and by Love, and by Affection.

Unum autem quod ait (Christus) ad concordiam, & eandem sententiam, & ad ipsam charitatis societatem pertinet, ut merito unum sit Pater & Filius per concordiam, & per amorem, & per dilectionem, c. 22.

Which is making them *One* by an Unity of Consent, and no more. And he illustrates it after the Manner of *Origen* with the following Instance.

I have planted, *Apollos* watered;—but

Ego plantavi, Apollo rigavit—qui au-

* † Quapropter cum Mens & voluntas alterius in alterà sit, vel potius una in utroq; merito unus Deus uterque appellatur.

|| * Una utriq; Mens, unus Spiritus, una Substantia est.

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tem plantat, & qui rigat, unum sunt. He who Plants, and He who Waters, are One.

And yet notwithstanding this, in the very next Chapter, he founds the Unity upon an higher Principle than bare Consent, upon an Unity of Nature, when he says of the Son,

Unum potest dici, dum ex eo ipso est— & dum ex ipso nascitur, dum ex ipso processisse reperitur. He may be said to be *One* with the Father, because He is of him, and is born of him, and is found to have proceeded out of him.

And asserts, *Chap. 31. A Communion of Substance* between the Father and the Son: The Father communicating it, and the Son receiving it; as I have already shewn in my first Answer, *pag. 68, 69.*

Thirdly, That this is probably the Case of *Origen*, if we consider his Notions concerning the Son of God. He held him to be * *Eternal*, to be *Wisdom it self* †, and *Truth it self*, to be || *Righteousness*, to be *Great*, to be the adequate, or *commensurate* (σὺμμετρῶν) Image of the invisible God **, to be the

* Homil. in Jerem. p. 106. Socrat. Hist. Eccles. Lib. 7. c. 6. Pamphil. Apol. p. 483, 484. † Ἡ ἀβυσσοϋσία, καὶ ἡ ἀνταλίθεα. Lib. 3. p. 135. Lib. 6. p. 319. cont. Cels. || Δικαιοσύνη ἣ ἀν μέγιστα ἀπὸ τοῦ δικαίου. Cont. Cels. Lib. 6. p. 320. ** Pag. 323.

Immortal God, the Word, ever the same ††, to be *Immortal*, as He is the *Resurrection*, and the *Life* *, that is, essentially such, and not of meer Grace, to be *not made* †, and to be the Son of God by Nature ‖. Now can it be imagined, that any one could have such sublime Notions of the Son of God, and yet look upon him to be no more *One* with the Father, than by a bare Unity of Consent? It must be confessed indeed, that there are some apparent Inconsistencies in the Writings of this Author. He acknowledges the Son to be *Eternal*, and yet affirms him to be created before the World. But these contrary Positions may readily be reconciled by that known Doctrin of some of the Antients, that the Son subsisted in the Father from all Eternity, and came forth and was manifested before the Worlds, as the productive Power, and original Pattern of all Things to be created. And some low Expressions used of the Son in certain Places of this Father's Writings, may probably refer to him in no other respect, than as He thus came forth to be the Cause and Pattern of the whole Creation. However this, I think, is a sufficient Apology for flinging a Passage into the Margin only.

†† Lib. 4. p. 170, 169.

* Lib. 7. p. 342.

† Τὸν ἀγέννητον. Lib. 6. p. 287.

‖ Comment. in Johan.

p. 56. & in Epist. ad Rom. p. 366.

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V. John xvii. 3. *That they might know thee the only True God, and Jesus Christ, whom thou hast sent.*

The first Reason which the Dr. gives for his Interpretation is, that the other (given in my Book) is forced and unnatural. To which my Answer is, *First*, That it can hardly appear unnatural to those Persons, who from other Passages of Scripture believe Jesus Christ to be *True God*: Nay, on the contrary, it would be an unnatural Interpretation of the Term *Only* to exclude him by it from the *True God*, who is himself *True God*.

Secondly, It does not appear in Fact to have been judged unnatural by those Fathers, who believing the Son to be *True God*, declare him not excluded by the Term *Only*; for had they thought it unnatural, such honest Men could never have used it in the Manner they have done, such as *Novatian, Hilary, Ambrose, Basil, and Nazianzen*, cited in my first Answer, p. 10, &c. To which may be added *Epiphan*, who says,

Ἐν τῷ Ἐν εἶπεν ὁ
 μόνον ἀληθινὸν θεόν, εἰς
 μοναρχίαν ἡμᾶς ἤγαγεν,
 — ἵνα μὴ πολυθεΐα
 ἐν ἡμῖν ἐπι ᾗ, — ἐξ ὧν ἀ-
 πώσειλας Ἰησοῦν χειρὶν.
 Ἰησοῦν χειρὶν πάντα; ἀ-

When therefore, he
 says, the Only True
 God, he leads us to the
 Unity, — that we may
 be no longer Worshippers
 of many Gods. (And
 when he adds,) And
 Jesus

Jesus Christ, whom thou hast sent; What Jesus Christ? *The True God.*

ληθινὸν θεόν. Ancorat. §. 2.

And *Athanasius*, who says,

If therefore the Father be called the *Only True God*, He is not so called to the Exclusion of him, who says, *I am the Truth*; but to the casting out of Gods, who are *not true by Nature*.— But now when He joyns himself with the Father, He shews that He is of the *Nature* of the Father.

Ἐὰν τοίνυν ἢ μόνῳ ἀληθινὸς θεὸς ὁ Πατήρ λέγηται, ἢ εἰς ἀθέτησιν ἢ λέγοντι, ἕξω εἰμι ἢ ἀλήθεια, ἔρημαι ἀλλ' εἰς ἀνάρεσιν πάλιν τῶ μὴ περυγῶτων εἶναι ἀληθινῶν. — Νῦν ὁ συνάψας ἑαυτὸν τῷ Πατρὶ, ἐδείξεν ὅτι ἢ φύσεως ἢ πατρὸς ἐστὶ. Orat. 3. cont. Arian. §. 9.

Epiphanius indeed seems a little after to apply μόνῳ to the Father, as He is Father; but then this does not exclude the Son from being One with the Father, as *He is true God*, but from being *One* with him as He is Father: Which must ever be done.

The Dr's second Reason for his Interpretation is, "That in each of the other Places of the *New Testament*, where the *True God* is mentioned, it signifies, by way of Eminence, the Person of the Father." Well, but because the *True God* is affirmed primarily of the Father, as the Root of the Tri-

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nity, must therefore the Son be denied to be *True God* by a Communion of Substance? As I conceive it, the Dispute is not, whether the Appellation of *the True God* primarily belong to the Father; but whether it so belong to him as to exclude the Son from being *True God*, by a real Communion of the Divine Nature. The Dr. indeed, acknowledges, p. 52. "That the Son is really and truly God, by deriving real and true Divinity from the Power of the Father." But what this Divinity is, or whether it be founded upon a Communication of the Substance of the Father to the Son, the Dr. tells us not: Here he leaves us in the Dark; and till this be cleared up, no Apology he can make, can prove satisfactory. It is granted therefore, that the Father is *the Living and True God* in Opposition to *Idols*, who have no Life, nor true Divinity, as the Text teaches us, *1 Thess. i. 9.* and that the *Word* is the Son of *the Living and True God the Father*: And yet it cannot be granted, that the Father is contradistinguished from the Son, as *Living and True God*, but as *Father*; which is implied, tho' not expressed. For if He be contradistinguished as the *Living and True God*, the Son cannot be the *Living and True God*; otherwise there will be a Coincidence of Characters: And where there is a Coincidence, there is no Distinction, which is contrary to the Thing supposed;

posed; but the Son is * *the Living and † True God*. The Dr. therefore cannot be supposed to distinguish the Father from the Son, by his being *the Living and True God*, but by his being *primarily and originally the Living and True God*; that is, the Distinction lies in his being the *First*, and the *Origin*, or in his being the *Father*, as I reasoned before: So that the *Son* is distinguished from the *Father*, who is *the Living and True God*, not as He is considered in the Character of *Living and True God*, which Titles have been already shewn to be given to the Son, but as He is considered in the Character of *Father*. But, adds the Dr. “ In like Manner, the other “ Places of Scripture, where *the One or Only “ God* is mentioned, do all of them—mean “ *thereby the Person of the Father singly.*” If they mean the Father singly, then *One and Only* are a Personal Character, as the Dr. seems to understand them in his *Scripture Doctrine*, Part 2. §. 9. And the Son must necessarily be excluded from *the One and Only God*; but I have shewn, N. 2. That *One and Only* joined with *God*, is no Personal Character of the Father, and therefore does

* See the 1st Answer, p. 76. Ἡ χριστός φύσις ζώνη. Frag. Just. in Spicil. Sec 2. p. 172. Τὴν ὀντως ζώνη. C. Alex. Strom. Lib. 7. p. 708. And Θεὸς ζώνη. Id. in Admon. ad Gent. p. 66. Ζώνη Θεὸς. Euleb. Orat. de Laud. Const. p. 660.

† See N. 410.

not exclude the Son. *One and Only* joined with *Father*, is indeed a personal Character, and excludes any other *Father*, and by Consequence the Son from being *the Father*; but this is a different Expression from the *One and Only God*, which excludes from the *Divinity*, and cannot affect the Son who is *God*, but those only, who are no Gods. And thus *Tertullian* understands these exclusive Terms.

Deniq; inspicie sequentia hujusmodi pronunciationum, & invenies fere ad Idolorum Factitores atq; Cultores definitionem earum pertinere, ut multitudinem falsorum Deorum unio Divinitatis expellat. Adv. Prax. c. 18.

head might exclude the *Multitude of false Gods*.

Ireneus, as I have observed * before, makes the *One and Only God*, wheresoever used throughout the whole Bible, to shut out false Gods, and mentions no other.

Consider, says he, the Context, or what follows this sort of Expressions, (meaning, the exclusive Expressions) and you will find that they are generally confined and directed to the Makers and Worshipers of Idols, that the Unity of the God-

* N. 1. p. 16.

of the TRINITY Continued. 41

And Basil says,

The Terms *One and Only* are spoken of God in the Scripture, not in Opposition to the Son, or *Holy Ghost*; but to those, who are not Gods, but falsely so called.

Τὸ γὰρ εἶς ἐν μόνῳ ὅπι τῷ θεῷ ἐν τῇ γενεῇ, ἢ θεὸς ἀνιδιαισολὴν τῷ υἱῷ, ἢ τῷ ἁγίῳ πνεύματι λέγεται, ἀλλὰ θεὸς τὰς μὴ ἐνίας θεῶς, ὀνομαζομένους ᾧ ψευδῶς. Basil. Epist.

141. p. 927. A.

What other Authors have been of this Opinion, will appear by considering my first Answer, pag. 5, 7, 8, 9, 10, 11, 12. As for the Texts cited to support the Dr's Assertion, they will be explained by the Remark on, 1 *Theff.* i. 9.

The learned Dr's third Reason is, pag. 58. "That all the Writers in the three first Centuries understand the Text as he does." When he shall be pleased to produce these Writers, it will then be time to consider them. As for the Meaning of *Novatian*, I have considered it before, *N. 1. p. 13.* I shall only add one Passage out of an Author, who would not easily be suspected to have called Christ *the Only True God*, I mean *Eusebius* of *Cæsarea*; who in his Panegyrick upon *Constantine*, pag. 654, 655, chap. 15. having given this as a second Reason why Christ rose from the Dead, namely, that He might manifest his Godhead, adds, for since Men had deified Men, who were detained of Death,

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Death, calling them Gods and Heroes :
The *Word*, out of Compassion to Men,
would discover to them who He was, raising
up his Body after Death to a new Life.

<p>Καὶ μόνον τῶτον ἐν θανάτῳ θεὸν ἀληθῆ εἶ- ναι διδάσκων ὁμολογεῖν, ὅτι τὰ βραβεῖα ἔχει κατὰ τὸ θανάτου νίκης ἀνα- δυσόμενον.</p>	<p><i>And teaching them to confess, that He only of all who died was True God, who was crowned with the Re- wards of Victory over Death.</i></p>
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Calling the *Word*, who quickened his Bo-
dy, *the only True God*, in Opposition to Men,
who were deified after Death, but detained
of it : As the Father is called *the only True God*,
in Opposition to all false Gods whatsoever.

The fourth Reason is, “ That many even
“ of the latter Fathers also understand this
“ Text, as He does.” Of whom he cites
two only, *Athanasius* and *Hilary*. That
Athanasius, tho’ he understood *the only True
God* to be the *Father*, yet never intended to
exclude the Son, is evident from his own
express Explication of this Text, which I
have produced, pag. 34. And that *Hilary*
does not exclude the Son from being *True
God*, has been shewn in my first Answer,
pag. 10, 11. from Words as clear, as well
can be expected. Neither does the Passage
brought by the Dr. prove the contrary, as
has been observed before, N. 2. p. 23.

The

The fifth and last Reason is, “ That the
“ learned Bishop *Pearson*, and the learned
“ Bishop *Bull*, expressly acknowledge these
“ Words, *the Only True God*, to be meant—
“ of the *Father only*, by way of supream Emi-
“ nence, in Contradistinction to the Son.”
That *the True God* is a Title primarily attribu-
ted to the Father, as the first Person and Root
of the Trinity, has been already granted. And
that the Term *Father* contradistinguishes the
Person, of whom the Words are spoken, from
the Person of the *Son*, is equally true. But
that the *Only True God* is used in Contra-
distinction to the Son, is what the Senti-
ments of the Antients concerning the Term
Only, which I have plentifully alledged in
the foregoing Pages, suffer me not to be-
lieve. It appears, indeed, to have been the
Opinion of these learned Prelates, that it was
used in Contradistinction to the Son; but
the *Authorities* they produce for the Confir-
mation of their Opinion are very few, and
argue no more than that the Son is excluded
from the Person of the Father, but not from
a Communion of Substance and Godhead:
These very Fathers cited by them, as well as
the learned Prelates themselves, holding the
Unity of Nature in both Persons. As for the
Texts they alledge, in Favour of their Opi-
nion, and as the Foundation of it, they are
the Text at present under Consideration,
and 1 Cor. viii. 6. and *Ephes.* iv. 6. The Text
out

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out of the Epistle to the *Corinthians*, has been considered in my first Answer, pag. 14, 15. where I have observed, That the Father is *the One God* in Opposition to the many Gods so called, whom the Context speaks of; and not in Opposition to the Son, who is comprehended in *the One God*: For the Proof of which I refer to N. 2, 3. And now further refer the Reader to what I shall say upon this Article afterward. To which may be added, N. 5. of my first Answer; and what I have now said, by way of Confirmation, under the same Number. To which I will subjoin two or three Authorities more in relation to the Text out of the Epistle to the *Corinthians*. *Irenæus* having cited it, *Lib. 3. c. 6. p. 209, 210.* makes this Reflection upon it,

Distinxit enim & seperavit eos, qui dicuntur quidem, non sunt autem Dii, ab uno Deo Patre, ex quo omnia.

He distinguished and separated them who are called, indeed, but are not Gods, from the One God the Father, of whom are all Things.

But not a Word of the Exclusion of the Son from the Unity of the Godhead. *Theophylact* says,

Πρὸς ἀντιδιαστολὴν τοῦν τῷ ψευδοκρούματι θεῶν, ἐχρὶ τῆς ὕψ, ἔταρον ἓνα θεῶν τὸ Παλίεσ. In Loc.

That the Apostle said One God the Father, in Opposition to Gods falsely so named, and not in Opposition to the Son.

Chry-

Chrysoſtom ſays,

Περὶ τῶς προσηγορίας
τῶ Πατρὸς, βεβλήμενον
γνωρίσαι τὸν ἀγέννητον.
ἤρκει γὰρ τὸ Θεός, εἴγε
αὐτῷ μόνῳ ἦν γνωρι-
σικόν, τῆτο δηλῶσαι.
In Loc.

The Additional
Term *Father*, would
have been superflu-
ous, when the Apo-
ſtle intended to ex-
preſs him who was
Unbegotten. Because
the Term *God* would

have ſufficiently done it, if that Term
were expreſſive of him only, who is
Unbegotten.

And upon the like Expreſſion, 1 *Tim.* ii.
5. He ſays, * *How comes it that he ſays One?*
(God.) His Answer is, *In Opposition to Idols,*
not to the Son. Whence it appears, that
the Terms *One God*, are in *Opposition* to
Idols, or False Gods; and the Term *Father*,
either expreſſed or implied, is in *Opposi-
tion to the Son.* The other Text referred
to *Eph.* iv. 6. is near the ſame with
1 *Cor.* viii. 6. and has the ſame Meaning.
What I have ſaid in Answer to the Dr's
Fifth and Laſt Reason, will give a clear
Account of the Paſſages cited out of the
Learned Biſhop *Bull* by the Dr. in his
Reply to the Learned and Ingenious Mr.
Nelson, pag. 8, 9. and help us to make a
right Judgment of the Mind of the *Catholic*

* Πῶς ἔν φησιν, εἷς; πρὸς ἀντιδιαστολὴν τῶν εἰδώλων, ἢ πρὸς
τὸν υἱόν.

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Fathers, whom the Dr. believes generally to be on his Side; there is one particularly, whose Opinion he largely examines into, from *pag.* the 11th, to *pag.* 14th, which I think my self obliged to take Notice of, because I have taken Passages out of the same Chapter of the same Author, *pag.* 47, and 50. of my First Answer. The Author is *Irenæus*, whose Reasoning He sums up after the following manner, *pag.* 12. “ The Gods of the Heathen are false Gods, “ or, no Gods at all: God the Father is “ true God, or Lord, because he originally “ ruleth over all: The Son also is true “ God, or Lord, because he has truly and “ really received from his Father Divine “ Power and Dominion over the whole “ Creation.” That this is not a just Representation of the Reasoning of *Irenæus*, I think will appear from the following Remarks; first, the Dr. puts in, *Originally*, which *Irenæus* mentions not; his Words are, *Neque Dominum appellassent aliquem ex suâ Personâ, nisi qui dominatur omnium, Deum Patrem.* They would not have called any One Personally Lord, but God the Father, who rules over all. Again, *Nemo igitur alius Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus & Dominus.* No other therefore is named God, or called Lord, but he who is the God and Lord of all. Where the Father
ther

ther is not called *true God*, and *true Lord*, because he *originally* ruleth over all; but simply because *he ruleth over all, and is the God of all*. Originally, belonging to God the Father, not as an Essential Part of the Idea of *the true God, and Lord*, or of the Father, as *true God and Lord*: But of the Father, as *First, unbegotten*, or deriving his Being and Power from no other. So that as *He is the God and Lord of all*, He is *the true God and Lord*: And as He is *originally* the God and Lord of all, He is the true God and Lord *the Father*, who is *First* and *unbegotten*. Secondly, the Son is not called *true God*, because he receives Dominion from the Father; but only *true Lord*. For having said, *That neither the Lord, nor the Spirit, nor the Apostles, — would have called any one Lord — except God the Father, who rules over all*; he adds, *and except his Son, who hath received Dominion from his Father over all the Creation. Et Filium ejus, qui dominium accepit a Patre suo omnis conditionis*. Where there is nothing said of the Son as *God*, but as *Lord*; and that in such a Sense of the Word, as it signifies one who has *Dominion*; and not in the *Hebrew* Sense of *Jehovah*, which signifies him who emphatically *is*, or *is Being it self*; which causes a great Difference: For the Term *Lord*, as it signifies one who has Dominion, is inferior

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to the Term * *God*, as it signifies Him, who has a Divine Nature † or Substance, the Ground of Dominion; when on the other Side, the Term *God*, (*Elohijm*,) as it signifies Power, and consequently Dominion, is inferior to *Lord*, (*Jehovah*,) as it signifies a *necessarily existing Substance*, which is the root of all Power. *Dominion* then, as *Irenæus* uses it, proves the Son to be *Lord*; and his receiving it from the Father, proves his Dependency upon the Father. But as for his *Godhead*, He gives no other Proof of that, than that He is absolutely called *God*; I mean in this Chapter: For in other places He resolves his *Godhead* into the *Divine Substance*, or Nature communicated to him by Generation; as *Lib. 3. c. 26*. He has the following Words upon *Isaiab vii. 10, 17*.

Diligenter igitur significavit Spiritus Sanctus per ea quæ dicta sunt, generationem ejus quæ est ex Virgine, & Substantiam quoniam Deus.

The Holy Ghost carefully shewed, by what has been said, his Birth of the Virgin: and his Substance, as He is God.

Which is called, his *illustrious* || *Birth of the most high Father*. The *Divine Substance* shewing him to be *God*; his *Birth*, or re-

* † Θεός ὄνομα ἑστίας σημαντικόν. Greg. Nyssen. adv. Græc. p. 82. see N 534.

|| Præclaram — eam quæ est ab Altissimo Patre genituram. *Lib. 3. c. 21*.

ceiving

ceiving it by Generation, shewing him to be Son.

The learned Dr. proceeds, pag. 12, 13. "But still *the Father alone* is strictly and "properly the *One God.*" Which he endeavours to prove from Two following Expressions in the same Chapter of *Irenæus*, whereof the one declares, * that *the Father is the Only and true God.* And the other, † that *He is the only God.* But I must reply, that the Father is called the *Only God*, in Opposition to false Gods, and not in Opposition to the Son, as if he were not *properly* contained in the *Only God.* And this appears from the very Citation of the Dr. For when *Irenæus* says, *who art the only and the true God*, he adds, || *above whom there is no other God*, Shewing, that all pretended Superior Deities, not the Son, who is subordinate to the Father, were excluded from *the Only God.* For the preceding Chapter will shew, that he affirms and proves the *Demiurgos*, or Creator of all Things, to be *the Only God*, in Opposition to them who denied

* Qui est Solus & vetus Deus. † Quia Solus Deus es. || Super quem alius Deus non est. For these Hereticks hold ἄλλον θεόν παρά τὸν δημιουργόν, Lib. 1. c. 4. To which ἄλλος θεός, Irenæus opposes τὸν πρῶτον ἑγενεῖς καὶ οὗτος μόνον θεόν παντοκράτορα. Lib. 1. c. 13. § 2. which may shew in what Sense this Father thought the first Article of the Creed to be exclusive.

him to be *the Only God*, and made him to * *be the Off-spring of Defect*, who was out of the *Pleroma*, beneath all the *Æons*; that is, the God † of the Creation only, but not the Supreme God. And this Opposition I believe will generally be found throughout his whole Book. And to make this more plain, that none but pretended Deities are excluded from *the Only God*, He tells us in express Terms.

Ita ut is quidem, *That He, who made*
 qui omnia fecerit, *all Things, is justly*
 cum (which is not called with his Word,
 said to be wanting in The Only God and
 more than one MS.) Lord.
 Verbo suo justè dica-
 tur Deus & Dominus Solus, *Lib. 3. c. 8.*

Comprehending the *Word* in the *Only God and Lord*. Which is agreeable to his Sentiments in other places, in which he makes them really, not personally One, as *Lib. 2. c. 18. and 24.* and opposes them jointly, as being each *true God and true Lord*, to the pretended Deities of the Heretics, against whom he disputes; as *Lib. 3. c. 6. Lib. 4. c. 1. Lib. 3. c. 9.* The Citation out of *1 Cor. viii.* I have spoken to before. *pag. 44.* So that I am surpris'd at what the learned

* *Labis esse fructum Lib. 3. c. 5.* † *Παντοκράτωρ,*
 — *τῶν ὑποκειμένων. Lib. 1. c. 5. §. 1.*

Dr. says at the Conclusion of this Paragraph, to the learned Mr. *Nelson*, “ That he could not have picked a Chapter out of the whole Works of *Irenæus*, or indeed out of all Antiquity, more contrary to his own Purpose, or more pertinent to his.” Concerning which round Assertion, let the Reader judge.

Having thus passed through the Dr’s Reasons for his Opinion, I come now to consider his Objections to mine. I had said, *Page* the 9th, that the Term *Only*, does not always exclude every thing else but the Subject to which it is united. This the learned Dr. denies, and I had supported my Opinion with a Sentence out of *Ecclesiasticus*, c. xxiv. 5. *I alone* (μόνη) *compassed the Circuit of Heaven*; which being spoken of *Wisdom* a Divine Person, did not exclude the Father, of whom the like Expression was used, *Job* xxii. 14. The Dr. denies, that *Wisdom* in this Place is a Divine Person. I Answer, in Relation to the first, that it is evident from the Use of the Word *Only*, (and the Import of Words is to be taken from Use, and not from Speculation,) that it does not always exclude every thing else, but the Subject to which it is united. As for Instance, *Origen* calls Christ * *the Only Lord*.

* Μόνω ὃ Κυρίω δουλεύειν τῷ υἱῷ τῆ Θεῆ, Cont. Cels. p. 389-

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And says in his Comment on Psal. cxlvi. v. 10. not yet published, concerning Christ, if therefore, O Sion, He, who is esteemed thy only God, reigns for ever, &c.

Cyprian says,

Solus Dominus misereri potest, veniam Peccatis, quæ in ipsum commissa sunt, Solus potest Ille largiri, Qui Peccata nostra portavit. De Lapsis, pag. 129. Edit. Oxon.

Now no one will say, that these Authors intended to exclude the Father from being Lord and God, and from the Power of forgiving Sins. Clemens Alexand. calls the Son, † the only Judge. And yet God the Father is called the Judge of all, κερτῆ θεῶ πάντων, Heb. xii. 23. So on the other Side, God the Father is called the One and Only God, and yet not to exclude the Son from being comprehended in the One and Only, as has been abundantly proved. Tertullian says, || Before all Things God was alone. But then adds, ** He was alone: Because there

Ὁ γὰρ, ὁ σιὼν, μόνος εἶ θεὸς νομιζόμενος εἰ τοίνυν βασιλεύσει διὰ παντὸς ἢ μένει διηνεκῶς. Vide Cod. Baroc.

always, and remains

The Lord only can pity: He only who bore our Sins, can pardon the Sins which are committed against him.

† Μόνος κερτῆς. Padag. Lib. 1. c. 2. p. 80. || Ante omnia enim Deus erat Solus. ** Solus autem; quia nihil aliud extrinsecus præter illum.

was nothing Foreign to him besides himself, excluding only that which was Foreign to his Nature, but not the Word; for, says he, *But even then He was not alone; for He had his Reason with him: Caterum ne tunc quidem Solus: Habebat enim secum—rationem suam. Adv. Prax. c. v.* in which Reason He affirms, that the Word was before its Prolation. *Theophilus ad Autol.* says, * *in the Beginning God was alone, but subjoyns immediately, † and the Word was in Him.* So when *Tatian* says, || *The Lord of all things was alone;* it is with this Distinction, *In respect of his Works, which were not yet made.* For he says notwithstanding, ** *that the Word subsisted with him.* And where the Son is not expressly excepted out of the Exclusion, there, either the Context, or the like generally exclusive Expressions limited in other places, or the known Doctrine of the Author, will generally shew that the Son is excepted. In Relation to the Second, I say, that *Wisdom* mentioned *Eccles. xxiv.* is a Divine Person, as is evident from the Context, compared with the following Words out of *Prov. viii. 22, 23.*
 Κύριος ἔκτισέ με ἀρχὴν ἡμερῶν αὐτοῦ εἰς ἔργα

* Ἐν πρώτοις μόνος ἦν ὁ Θεός. † Καὶ ἐν αὐτῷ ὁ λόγος.
 Lib. 2. p. 130. || Ὁ γὰρ δεσπότης πῶν ὄλων — κατὰ μὲν-
 τὴν μηδέπω γεγεννημένην ποίησιν μόνος ἦν. ** Σὺν αὐτῷ
 γὰρ — αὐτὸς καὶ ὁ λόγος, ὅς ἦν ἐν αὐτῷ, ὑπέστη. §. 7.
 Edit. Ox.

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αὐτὴ πρὸς τὸ αἰῶν; which Wisdom speaks of her self, and are generally attributed by the Antient Writers, both Orthodox and *Arian*, to the Person of the Son. Now this very Stile of speaking, is appropriated to Wisdom in this very Chapter of *Ecclesiasticus*; for v. 9. She is represented as speaking thus of her self, πρὸς τὸ αἰῶν; ἀπ' ἀρχῆς (ἀπαρχῆν, MS. Alex.) ἔκτισέ με, and v. 8. ὁ κτίσας με κατέπαυσε τὴν σκηνὴν μου, &c. Which, compared with v. 4. shews, that the *Schechinah* was hers. If then there was but *one Wisdom* created before the World: And that *Wisdom* is the *Word*, according to the general Sentiments of the Antient Orthodox and *Arian* Writers: The *Wisdom* in *Ecclesiasticus*, affirmed to be created before the World, must be the *Word*, that is, a Divine Person.

The Dr's Second Reply is referred to its proper Place.

The Third Reply is, " That the Word
 " *Only* appropriates somewhat to the Sub-
 " ject, not only exclusive of what the
 " Subject is opposed to, but also of what
 " it is contradistinguished from. My An-
 " swer is, That if *Only* relate to the Term
Father, the Term *Father* is so appropriated
 thereby to the *First Person*, as to exclude
 the Son, as well as every thing else, from
 being the Father. But if it relate to the
 Term

Term *God*, or *true God*, it is attributed to the Subject in such manner, as not to exclude the Son from the *One true God*, but Idols only. Again, The *Father* is not contradistinguished from *the Son*, by the Character of the *Living and True God*, but by that of *Father*; for this is the full Meaning of the Citation out of the First Epistle of the *Theſſalonians*, c. i. v. 9. *Ye turned to God from Idols, to ſerve the Living and True God the Father, and to wait for his Son from Heaven.* Where *the Living and True God*, is uſed in Oppoſition to *Idols* only, who have no *Effential Life and Truth*; and not in Contradiſtinction to the Son, who is *the Life and the Truth*, John xiv. vi. And the Term *Father* implied, is in Oppoſition to, and excluſive of *the Son*. But I have ſpoke of this already, p. 38, 39.

The Fourth Reply is in Relation to the Authorities cited in my Answer. I have ſaid enough before, concerning * *Novation*, † *Hilary*, and ‖ *Athanaſius*, obſerving only, that *Novatian* does not barely mean, that *Chriſt* is *God*, by *having received true Divine Dominion over the whole Creation, from and in Subordination to the Father*, as the Dr. ſays; but that *He* is *God* by a *Communication of the Subſtance of the Fa-*

* Page 13, 14, 15.
and p. 25. of this Answer.

† Page 10, 11. of my First Answer;
‖ Page 37.

ther to him, or by a *Communion* * of *Substance*. *Nazianzen's* Reasoning is not his own; it was a Traditional Manner of arguing upon the Text. He says, † *That these following Words would not have been added, and Jesus Christ whom thou hast sent, if the Terms the Only True, had been used in Contradistinction to the Son. Which I think is much the same Reasoning with that of Novatian, who says of Christ, || Who would never — have joined himself with the Father, except He had been willing they should have believed Him to have been God. And again, ** But He joined himself with God, that by this Conjunction, He might be known to be God, as really He is. Which is as much as to say, That He would not have joined himself with God the Father, if He had not been God, that is, if He had been excluded from the Godhead, or from being comprehended under the One True God, by the Words, the Only True God; †† for that He is excluded from the Person of the Father, by the Term Father, v. 1. is already acknowledged. Athanasius talks after the like manner, ||| But now, by joining himself with the Father, He shewed that He was of the Nature of the Father; which*

* Per Substantiæ Communionem, c. 31. † See *First Answer*, p. 12, 13. || See my *First Answer*, p. 10.
 ** Ibid. †† See *above*, p. 13, 14, 15. ||| *Above*, p. 37.

argues, that He would not have joyned himself with the Father, had He shut himself out from the Nature of the Father by the exclusive Expression, that is, from the Nature of the Father as He is God. *Ambrose* was of the same Mind, when He said, * *That the Evangelist joined the Father and the Son together by the Conjunction, that none might separate Christ the True God from the Majesty of the Father.* Which he seems to have taken from *Novatian*, who says, in the like Style, † *But He joined himself with God, that by this Conjunction, He might be known to be God.* *Ambrose* indeed adds, *For a Conjunction never separates,* which the Dr. reflects upon with some keenness: But be this Reason never so weak, it cannot take off from the Authority of an Explication, which has so much Appearance of being traditional.

We come now to *Origen*, whom this learned Gentleman thinks to have described the Sense of the Primitive Church in explaining *the Only True God* by $\alpha\mu\theta\epsilon\omicron\varsigma$; but, I conceive, I have sufficiently shewn the contrary in this Article. The Dr. proceeds, and affirms, pag. 67. "That he could never find the Title $\delta\ \theta\epsilon\omicron\varsigma$, given absolutely to any other Person, than to God the Father." Which he grounds, I suppose, as well on

* *First Answer*, p. 11.

† *Above*, p. 56.

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Origen's Remark, as on his own Observation; who had said, * That *ὁ Θεός*, or *God unoriginated*, is *ὁ Θεός*, (*God with the Article ὁ.*) And that whatever is *God* besides *God unoriginated*, being so by a Communication of his Godhead, cannot be called *ὁ Θεός* (*God, with the Article ὁ*) but more properly *Θεός*, † (*God, without the Article.*) To which Remark I had replied after the following Manner, *pag. 14.* of my first Answer, That if this Observation were true, neither Scripture, nor Antiquity, would have named Christ *God, Θεός*, with the Article *ὁ*; for which I cite *Thomas's Words, ὁ Θεός μὲν*. The Dr. says, It is quite a different Thing from *ὁ Θεός* absolutely. To which I Answer, That in *Irenaus's* Sense of the Word *absolutely*, whatsoever the Dr's may be, *ὁ Θεός μὲν* is an Argument that the Son is *ὁ Θεός*, *God absolutely*. This Father lays down this as a Principle,

Neq; igitur Dominus, neq; Spiritus Sanctus, neq; Apostolicum qui non esset Deus— *absolute* Deum nominassent aliquando, nisi esset verè Deus. *Lib. 3. c. 6.*

That neither the Lord, nor the Holy Ghost, nor the Apostles, would at any time have named him— absolutely God, who was not God, except He had been truly God.

* In *Johan. p. 46.* Huet.

† See this Authority urged against the learned Author of *Some Considerations, &c. p. 281.*

Where

of the TRINITY Continued. 59

Where *the Truth of the Godhead* is the Foundation of his being named *absolutely* God. And among the Instances, which he brings to shew that the Son is named *absolutely* God, are the two following, *Deus Deorum Dominus loquutus est*, in the *Septuagint*, Θεὸς Θεῶν κίριος ἐλάλησε; and, *Deus manifestè veniet, Deus noster*, in the *Septuagint*, ὁ Θεὸς ἐμφανῶς ἥξει, ὁ Θεὸς ἡμῶν, P^{sal.} l. 1, 2, 3. If then Θεὸς without an Article, notwithstanding it relates to Θεῶν, or the Church, as he explains himself afterward: And Θεὸς with an Article, notwithstanding it relates to ἡμῶν, are Arguments that the Son is named *absolutely* God, and consequently that He is *absolutely and truly* God: Shall not Θεὸς with an Article, notwithstanding it relates to μὴ, be an Argument also that the Son is *absolutely* God, or called so in Scripture? The Ground of this Father's Reasoning I take to be this, that none could be the *God of the Church*, but who was *absolutely* God, that is, *truly* God, *verè Deus*, or God by Nature; (for truly God, and naturally God, are the same with this Author, *Lib. 4. c. 1.*) And that therefore the Son being *the God of the Church*, is thereby proved to be *absolutely* God, *truly* God, or God by Nature. And in this Sense of being *absolutely* God, or *truly* and naturally God, he opposes him to those who are not *truly* and naturally Gods, but only so reputed. For, says he, in the same Chapter,

Cum

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Cum autem eos, qui non sunt Dii, nominat, non *in totam* — Scriptura ostendit illos Deos. Sed cum additamento & significatione, per quam ostenduntur non esse Dii.

When the Scripture names them, who are not Gods, it does not shew them to be absolutely Gods, That is, does not use any such Expressions about them, as are made use of to shew either immediately, or by

Inference, that the Father and the Son are absolutely God; but makes mention of them with some additional Term and Token, that shew them to be no Gods.

Whence it appears, that according to this Author, *absolutely* is used in such a Meaning as comprehends both Father and Son, and excludes false Gods, and is not applied to the Person of the Father, in Contradistinction to the Son: In which latter Sense the Dr. understands it, when, he says, *ὁ Θεός absolutely*, is the same as *ὁ παντοκράτωρ*, or *ὁ ἄνω πάλιν Θεός*; which he holds to be a Personal Character of the Father. But to give two or three Proofs more out of Scripture, as interpreted by the Antients. Ἀνέστη ὁ Θεός ἐν ἀλαλαμῆ, &c. *Psal. xli. 6, &c.* is attributed to Christ by *Justin Martyr*, in *Dial. cum Tryph.* Ὁ Θεός ἐκ Θαυμαῶν ἤξει, *Hab. iii. 3.* by *Irenæus*, *Lib. 3. c. 23.* Καὶ εἶδον τὸ πρόσωπον ἑαυτοῦ ἔστηκεν ὁ Θεός Ἰσραὴλ, *Exod. xxiv. 10.* by *Eusebius*, *Lib. 5. c. 18.* *Dem. Ev. Indeed*

deed it would be endless to shew how Θεός, with the Article ὁ, is given absolutely to Christ in the Holy Scriptures, as cited by the Antients. They use also themselves, ὁ Θεός, of the Person of the Son. *Justin* says, in *Dial. cum Tryph.* p. 54. *Edit. Steph.* That He is ὁ Θεός ἀπὸ τοῦ Πατρὸς ὁ ὄλων γεννηθεὶς, καὶ λόγος, καὶ σοφία, &c. *Irenæus*, ὁ Θεός ἐν ἀνθρώπῳ ἐγένετο, *Lib. 3. c. 23.* *Clem. Alexandrinus*, καὶ Ἰσραήλ ἐπωνόμασαι, ὅτι εἶδεν τὸ Θεὸν τὸ κέλευον, ἕως ἔβην ὁ Θεός ὁ λόγος, *Pædag. Lib. 1. p. 110.* *Eusebius*, εἴμ δ' ἂν ὁ Θεός λόγος καὶ πάντα φάσκων, *Demon. Evang. Lib. 5. c. 6.* The Dr. may probably think that these latter Citations, tho' they prove the Son to be Θεός, with the Article ὁ, yet don't prove him to be *absolutely God* like the former; because ὁ Θεός, is not used *absolutely* by it self, but with the Term λόγος. But I must say that, according to *Irenæus's* Notion of *absolutely*, which I have already explained, they are *absolute Expressions*, because there is no *additional Term or Token* that shews the Person spoken of under the Character of ὁ Θεός to be no True God; which is the Mark of Distinction he gives us, to know God absolutely so called, from those who are not absolutely called by that Title. Now that these Authors had a different Notion of the Word *absolutely*, from that of *Irenæus*, is what I am not apprized of; tho' if they had, yet the

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Apology is certainly good for *Irenæus's* own Expression, $\delta \text{ Θεός } \xi \nu \text{ ἀνθρώπου } \text{ \& } \text{ ἐγένετο}$, which is *absolute* in his Sense, notwithstanding what *Dr. Clarke* says, in his Letter dated July 22. 1714. "That in the Passage of *Irenæus*, cited again by *poor Dr. Grabe*, $\delta \text{ Θεός } \xi \nu \text{ ἀνθρώπου } \text{ \& } \text{ ἐγένετο}$, the Words $\delta \text{ Θεός}$ are "not put *absolutely*;" And why so? Because they refer to Christ. And so do those Expressions which *Irenæus* brings to prove him *absolutely* God. And yet they are *absolute* in his Sense, because there is nothing joined to them that argues the Son to be no True God. Nay, I may say, that $\delta \text{ Θεός } \xi \nu \text{ ἀνθρώπου } \text{ \& } \text{ ἐγένετο}$, is as *absolute* as $\delta \text{ Θεός } \xi \nu \text{ σαμὴν } \eta \xi \epsilon \iota$, *Hab. iii. 3.* to which it plainly refers, as $\kappa \upsilon \rho \iota \omicron \varsigma$ does in the same Fragment to the Term *Lord*, in the Citations out of *Isaiah* and *Joel*, in which it is used *absolutely*. So that I am persuaded it was not a *Poverty* or *Weakness* of Judgment, but a right Understanding of the Mind of his Author, that made the good and learned *Dr. Grabe* cite that Passage in the Manner he does.

The learned *Dr.* tells us in the Margin, that the same Remark (namely, that $\delta \text{ Θεός}$ is appropriated to God the Father) is largely insisted on by * *Eusebius*. But I am of Opinion, that there is a Difference between him and *Origen*. For *Origen* appropriates it to the

* See this Authority urged against the learned Author of *Some Considerations*, &c. p. 281.

Person of the Father ; but *Eusebius* does not deny it generally to the Son, but says, in Opposition to *Marcellus*, a reputed *Sabellian*, That if Father and Son were Personally One, the Apostle would in this Place have said thus ; *The Word was with God* (the Father,) *and the Word was that God* ($\delta \Theta\epsilon\acute{o}\varsigma$) the very Person of God the Father. Which, I think, does not deny the Use of the Article in other Places, but only shew the Impropriety of it here in such a Personal Sense ; for otherwise this learned Author applies $\delta \Theta\epsilon\acute{o}\varsigma$ to the Son, both in his Scripture Interpretations, and in his own Expressions. Nay, *Philo* the Jew, whom I take to be the Author of this Criticism, and whose imperfect Notions of the *Word*, no less than his allegorical Genius, might lead him sometimes to Remarks which it may not be safe for Christians to follow, does not make it a general Rule, that the Article δ is to be omitted, when the Term $\Theta\epsilon\acute{o}\varsigma$ is spoken of the *Word* ; but only says it is so in that particular Place of Scripture, $\epsilon\nu \tau\alpha\iota\varsigma \pi\alpha\sigma\epsilon\acute{o}\nu\tau\iota$, which he is there speaking of, pag. 599. For otherwise in that very Page, and in pag. 74. he calls him $\delta \Theta\epsilon\acute{o}\varsigma$. As for the Citation out of *Clem. Alexandrinus*, brought against the learned Author of *Some Considerations*, &c. pag. 282. tho' it shews that Father to have allowed the Distinction in some Cases, yet it does not prove, that he admitted it in relation to the Son, whom,

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as I have shewn a little before, he calls *God*, Θεός, with the Article ὁ.

There is one Criticism still behind of the learned Dr's, and that is, that ὁ Θεός, *Heb. i. 8.* is the Vocative Case from Θεός, without an Article: But, I humbly conceive, that the Vocative Case of Θεός is Θεέ, as *Matt. xxvii. 46.* And that ὁ Θεός is the Nominative Case, used in a Vocative Sense; and that the Articles have no Vocative Case, but that the Adverb ἔ is used with the Vocative, as *Grammarians* observe. And that therefore if ὁ Θεός be appropriated to the Father, it can be used in a Vocative Sense for him only, and not for the Son; who, according to the Dr. has no right to the Article ὁ before the Term Θεός in the Nominative Case.

VIII. 1 Cor. viii. 4, 5, 6. *We know that an Idol is nothing in the World, and that there is none other God but One, &c.*

I have considered this Text before under N. 5. and shall proceed a little further in this Place. The learned Dr. says, *pag. 69.* “But to say that the One God the Father is the Son also, and not the Father only.” I do not know the Person who in this present Controversy says, That the One God the Father, as He is the Person of the Father, is the Son. But to say, That the *One God*, who

who is the *Father* in the *first* Subsistence of the Godhead, is the *Son* in the *second* Subsistence; is, I think, not contrary to Scripture nor Tradition. But adds the Dr. “ Or (to say) that the Son is not excluded from being that One God, which is the Person of the Father; this is directly affirming, that Two Persons are one and the same Person.” The Answer is plain, That tho’ the Son is not excluded from being substantially comprehended in that One God, who in the first Subsistence of the Godhead is the Person of the Father, yet he who so includes the Son, does not affirm, that two Persons are one and the same Person; because he considers the Son, who is so substantially included, to be God, not in the first Subsistence of the Godhead, but in the second. *Pag. 70.* The Dr. says, “ If the Apostle had here mentioned Jesus Christ in the second Place— only upon Account of his being (as God Man) a Being distinct from pure Deity; he must have said, not One God the Father; but One God the Father, and Son, and Holy Ghost; and One Lord, (or God Man) Jesus Christ.” *First*, I no where say, that it is the only Reason, tho’ I conceive it to be a sufficient one. *Secondly*, It may be worthy to be considered, whether the Word *Son* simply used, does not generally represent the second Person under both Characters of God and Man; and if so, whether it would not

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have

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have been unnecessary to have mentioned him with the *Father*, since He was to be distinctly spoken of afterward as Mediator, or as God and Man. Tho' had the Dr. put *Word* instead of *Son*, yet it is hard to tell in this Case what the Apostle should have said more, than he has said. *Chrysoſtom* ſays, That the Holy Ghoſt is omitted, and the Son not mentioned by the Name *God*, that the Apostle might not be thought to teach a Plurality of Gods. The Words are theſe.

Ἐἰ τοίνυν—ἐκ ἔτολ-
μησε καλέσαι—τὸ ὕον
θεὸν μετὰ τῷ Πατρὶ,
ἵνα μὴ δοῦν * νομιζήσῃ
λέγειν θεὸς· τὴν δαυμά-
ξεις, εἰ τῷ πνεύματι ἐκ
ἐμνημόνευσε; ὡς γὰρ
ἐκέλευε αὐτῷ τέως ἦν ὁ
ἀγὰν καὶ τὸ δείξαι ἕτι
ἐκ ἔτι πολυθεΐα παρ'
ἡμῶν.

If therefore he (the Apostle) did not dare to call the Son God, together with the Father, that He might not be thought to speak of two Gods; why doest thou wonder that He did not make mention of the Spirit? For He was then labouring to convince them, (the Co-

inthians,) that we were not Polytheists.

So also *Theophyl. in Loc.* I will add also the following Citation out of *Chrysoſt.*

Καθάπερ ἐκ ἕξω δεῖ τὸ
Πατέρα τῷ κύριον εἶναι—
διὰ τὸ ἓνα αὐτὸν λέγεσθαι
κύριον τὸ ὕον· ἕτως ἔδδ'

As the *Father* is not excluded from being Lord— because the Son is called the *One*

* Vid. Hilar. de Trin. Lib. 8. p. 62. col. 2. Edit. Paris, 1572.

Lord: So neither is the Son excluded from being God,—because the Father is called the One God.

† ὁὖν ἐκβάλλει † Ἐὐθεὸν—— δια τὸ ἓνα θεὸν λέγεσθαι † Πατέρω. in Loc.

See also *Theodorite* and *Theophylact* upon the Place, and *Jerom* upon *Ephes. iv. 5.* *Irenæus* certainly held a substantial Union, or Unity of Substance in the Father, and the Word, as has been shewn before in Article the First. To which may be added what he says, *Lib. 2. cap. 18.*

But in that God, who is over All, forasmuch as He is all Mind, and all Word, and there is nothing sooner or later ;

In eo autem qui sit super omnes Deus, totus nus & totus Logos cum sit,—— & nec aliud antiquius nec posterius, &c.

That is, the Word, who is comprehended in the One God over All, is of the same Duration with the One God. And in the same Chapter, under the Term God, is understood and contained * Mind, and Word, and Life, and Incorruption, and Truth, and Wisdom, and Goodness, and all such Appellations. Where by the Term Word is not meant, as is evident from the Context, an Attribute of the Father, but the Person of the Son in relation to his Godhead, being opposed under

* Appellationi enim Dei coobaudientur Sensus, & Verbum, & Vita, & Incorruptela, & Veritas, & Sapientia, & Eonitas, & omnia talia. *Lib. 2. c. 18.*

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the Titles of *Word*, *Life*, and *Truth*, to the *Æons* of the *Valentinians*, called by those Names: And by the Term *Wisdom*, is meant the *Holy Ghost*, as will appear from *Chap. 55. Lib. 2.* and elsewhere; which also may be meant by the Term *Goodness*. If then the God over All, be *all Word*; if the *Word*, and *Wisdom*, or the *Holy Ghost*, be comprehended under the Term *God*, and that with an Unity of Substance; what other Interpretation can be put upon *Ephes. iv. 6.* as cited by *Irenæus*, than that which I have given. For He who is *all * Word*, if He is *thro' All* by his *Word*, as the Dr. explains it, is *thro' All* things, as He is *the Word*. And the God, who is *Wisdom*, or *the Spirit*, if He is *in All* by his *Spirit*, is *in All* as He is *the Spirit*. See more of this, *N. 382.* Bishop *Pearson*, and Bishop *Bull*, have been considered, *N. 5.* And *Hilary*, *N. 2.* As for *Athanasius*, see *N. 382.*

VI. *ACTS v. 3, 4. To Lye to the Holy Ghost*
 —— *Thou hast not lyed unto Men, but*
unto God.

That attempting to deceive the Holy Ghost, was in effect an attempt to deceive God himself, or God the Father, as this learned Gentleman understands it, is not to

* In quo distabit Dei Verbum, imo magis ipse Deus, cura sit Verbum, &c. *Lib. 2. c. 13.*

be doubted. But this is not all; the attempting to deceive the Holy Ghost was an attempting to deceive God himself, as He is the Holy Ghost. But the Dr. says, *That I cannot alledge any Author——till after Athanasius's Days, that understood this Text in any other Sense, than he there gives.* My Answer is, That I have not met with one *Antinicens* Writer, that has denied the Holy Ghost to be the God mentioned in the Text. For those early Authors cite many Passages of the *New Testament*, of which this is one, in such a Manner, as that nothing can be inferred from them concerning their Opinions, that can decide the Controversies of after-Ages. However, St. Cyprian, in his Third Book of *Testimonies*, Chap. 30. in which he treats of paying our Vows to God, alledges this Instance as a Breach of that Duty; which if it be compared with his Epistle to *Jubaianus*, where he comprehends the Holy Ghost under the Term *God*, will render it probable, that he believed the Holy Ghost to be the God, whom *Ananias* and *Saphira* attempted to deceive. The *Post-nicene* Writers, when there was occasion given to speak of this Text with greater Accuracy, explain it in Favour of the Divinity of the Spirit. *Athanasius*, in his *Treatise de Trin. & Spirit. Sancto*, §. 12. says,

*They will perhaps say, Dicent forte, qui
that they, who lye to Spiritui mentiuntur,*

sicut qui ministrum contumeliâ afficiunt, Regem dehonestant. Quibus dicimus; ergo & illi Apostolo mentientes, nonne Deo mentiti sunt? Oportebat ergo Petrum memorantem: Quid quod tentavit Satanas cor tuum mentiri Spiritui Sancto? Non es mentitus Spiritui Sancto, sed Deo. Aut dicere, quid quod tentavit Satanas mentiri nobis? Non es mentitus Hominibus, sed Deo, ut sequentia ratio habeat.

the Spirit of God, lye to God: As they who affront the Minister, dishonour the King. To whom we Answer, Did not they therefore, when they lyled to the Apostle, lye also to God? Peter therefore should either have said, How comes it that Satan hath tempted thine Heart to lye to the Holy Ghost? Thou hast not lyled to the Holy Ghost, but to God. Or he should have said, How comes it that Satan tempted thee to lye to us? Thou hast not lyled to Men, but to God; that the Consequence might be reasonable.

Greg. Nyss. in his Oration de Deit. Fil. 83 Spiritus Sancti, says,

Ὡσπερ τοίνυν ὁ λέγειν, ἐπὶ τὸ λογικὸν ὑβρίσας τὸ ἄνθρωπον ὑβρίσας, καὶ εἰς δύο τιμὰς φέρει τὸ ὑβρίσας, ἀλλὰ πρὸς ἓν ὄσι πρὸσωπον ἢ ἀναφορὰ διαφόρεσι ἰδιώμασι

As therefore he who uses this Expression, he who injures a reasonable Creature, injures a Man, does not refer the Injury to two Persons, but to one Person, known by different

different Properties: So Peter also in saying, that Ananias lyed to the Spirit, and to God, shews them, who are of pious Sentiments, that these two Words mean the same thing, p. 910. *

γνωρίζομενον· εἰς τὸ ἕν, ὁ Πέτρος, ἢ πνεῦμα ἢ Θεὸν εἰπὼν παρὰ τὸ Ἄνανις διεψευσμένον, ταυτὸν τὰ δύο — ἀποδείκνυσιν.

But says the learned Dr. p. 74, 75. “ If the Word God, placed absolutely as in this Text, signified not the Father, but either the Holy Spirit, or the whole Three Persons, it would follow, that the † Holy Spirit of God, was the Holy Spirit of himself.” Surely this learned Gentleman may easily see, that tho’ God absolutely placed may relate to the Person of the Holy Ghost, where the Circumstances of the Text so determine it: Yet it is not necessary it should so relate, where there are no Circumstances to determine it to the Person of the Spirit. The Holy Spirit may be God, as being the Third in the Godhead, and yet may be the Holy Spirit of God, that is, of God the Father who is First, or of God the Son who is Second, or of both together, without being the Holy Spirit of himself. But, Secondly, put the Case it were granted, that in this Expression, the

* See Ambros. de Spirit. Sancto. Lib. 3. c. 10. & Exp. fidei ad Cyril. among Jerom’s Works. Basil. adv. Eunom. Lib. 5. p. 124. D. And de Spirit. Sancto. c. 16. p. 179. † See N. 1075.

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Holy Spirit of God, the Word *God* stands for *the Trinity*, yet there would be no more Absurdity in saying, *the Holy Spirit of the Trinity*, tho' the Spirit be a Part of the Trinity, than in saying, *the Spirit of a Man*, which is yet a Part of the Man; and this latter Expression is the Style of * Scripture, or of the Holy Ghost. The Dr. concludes this Article, p. 75, 76. with the following Reflection upon my Reasoning for the Divinity of the Spirit in this Place, "The Strength of it indeed
" is no more than this: If the Holy Ghost
" be at all subordinate to the Father (as the
" Scripture every where declares He is *sent*
" and *given* by him) then He is *nothing at*
all superior to Men." Any one would imagine from this Representation, that I, who hold the Holy Ghost to be superior to Men, do therefore not think him to be *subordinate* to the Father, to be *sent* and *given* by him. Whereas I hold him to be subordinate to the Father as proceeding from him, to be *sent* and *given* by him, and yet to be *God* the Holy Ghost; and therefore to be as much superior to Men, as *God* is to Man: So that a Crime committed against Men, is comparatively nothing in respect of a Crime committed against him. But how the Dr. who does not seem to make that Difference between Men and the Holy Ghost as I do,

* 1 Cor. ii. 11.

but rather to place him beneath the Dignity of a *God*, by not confessing him to be *God* the Holy Ghost, can make such a Difference between Two Beings acting alike by a commissioned Power, neither of which is *God*, that what is a Crime against one, should be mentioned as of no Consideration in respect of the other, is what he does not yet explain, tho' I conceive there are many Readers, who stand in need of Help to reconcile this Matter. The Process of my Remarks will shew, whether *God*, in no other Text, ever signifies the Holy Ghost, pag. 74. I will conclude with a Saying out of *Jerom*, in his Notes on *Isa. lxxiii.*

If any one shall provoke and grieve the Holy Ghost— He provokes God; for the Holy Ghost is of the same Nature with Father and Son.

Sin autem quis exasperaverit & afflixerit Spiritum Sanctum— Deum exasperat: Ejusdem enim Spiritus Sanctus cum Patre Filioque Naturæ est.

And then he gives an Instance of this Provocation in the Story of *Ananias* and *Saphira*.

CLXXX. Galat. iv. 8. *Ye did Service unto them, which by Nature are no Gods.*

My Reasons why the Term *Nature* signifies *Essence* or *Substance*, are the following:
First,

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First, Because the Confidence and Honour due to God, are required to be given him principally on account of his being $\delta \tilde{\omega}v$, *Jehovah*, or *Jah*, that is, *He who is*, or *whose Essence and Existence is necessary*, *Exod. iii. 14, 15. Psal. lxxviii. 4.* that is, on Account of his being essentially and substantially *God*. And therefore it is reasonable to suppose, that Service paid to any other Being would be principally condemned in this respect, that it was paid to one who was not $\delta \tilde{\omega}v$, *Jehovah*, or *Jah*, or who was not essentially and substantially *God*. *Secondly*, Scripture is used to argue, that the Gods of the Heathen, or the Beings called Gods, are no Gods; and by Consequence, that Honour is not due to them, because their Essence or Substance is not Divine. Thus *Psal. cxv.* in Opposition to *Jehovah*, or $\delta \tilde{\omega}v$, the God of *Israel*, *Idols* are said to be *Silver and Gold*, v. 4. that is, Beings of a Substance incapable of Deity, and therefore were so far from being Gods, that they could neither *speak*, nor *see*, nor *bear*, &c. and that whosoever trusted in them, were like unto them, or in a manner as senseless as they. Again: When the Heart of the Prince of *Tyre* was *lifted up*, and he said, *I am God*; The Divine Answer is, *Thou art a Man, and not God*. Shewing from the Difference of Essence, or from his being a Creature of a rational and immaterial, and a mortal and material Substance, that

that his Pretensions to Divinity were groundless and foolish, *Ezek. xxviii.* for adds the Prophet, *ver. 9.* *Wilt thou yet say before him that slayeth thee, I am God? But thou shalt be a Man, and no God in the Hand of him that slayeth thee.* Thirdly, Divine Worship is not commanded to be paid to any Being that is not substantially and essentially God, but to such * only. And therefore the *Essence* or *Substance* of the Godhead being the principal Ground of such Worship, the want of that *Essence* or *Substance*, as I have observed before, is the principal Reason why no such Worship should be paid to any, who for want of that *Essence* or *Substance* are no Gods. And therefore, since the Apostle pronounces them no Gods, who are not Gods by *Nature*, he may be justly supposed to give the principal Reason for his Assertion, namely, their want of the *Essence* or *Substance* of the Godhead: And to use the Term *Nature* for *Essence* or *Substance*; in which Sense, as † *Phavorinus* tells us, *It is generally used by the Christian Doctors.* I take therefore the true Notion of Idolatry, in the proper Sense of the Word, to be paying Worship to a Being as God, or as having the *Substance* and *Perfections* of God, which indeed has no such *Substance* and *Perfections*.

* Deut. vi. 13. Mat. iv. 10. † φύσιν ἢ πάλιν ὡς πᾶ πολλὰ, ἢ ὅσων ἔχουσιν συνηθῆς, καὶ μάλιστα τοῖς ἡμετέροις διδασκάλοις.

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The Dr's Notion of Idolatry is this, " The
" ascribing to any Being, real or imaginary,
" such invifible Dominion, or Power, and
" confequently fuch Worship and Honour
" as does not belong to it." Which I take
to be a loofe Definition; for fhould I afcribe
to an inferior Angel the Power and Honour
of an Arch-Angel, I do not conceive it to
be Idolatry, becaufe I do not put him up in
the Place of God, but of a Fellow Creature;
I do not afcribe to him the Divine Substance
and Attributes: Neither does it take off any
thing from my Faith in, and Dependance
upon God, to whom, notwithstanding this
Miftake, I immediately apply my felf for his
Favour and Protection, leaving it to his Pro-
vidence either to blefs me by himfelf, or by
thefe Second Caufes, as He fhall think fit.
The Dr. proceeds; " For Worship being
" nothing elfe but the Acknowledgment or
" Payment of due Honour, correspondent to
" the true Dominion and Dignity of the Per-
" fon to whom it is paid." The Power and
Perfections of God, are founded in his Sub-
ftance or Effence, and are infeparable from
it; whence it follows, that Divine Worship,
or the Worship of God, which is founded
upon them, is a Payment of due Honour, ac-
cording as the Substance or Effence of God,
to whom it is paid, is powerful and per-
fect; which Substance being the moft pow-
erful, and moft perfect, the Worship that
is

is paid to God, is the highest Worship. The Dr. goes on in a Parenthesis; (“ For all
“ Worship or Honour is Personal, paid not
“ to a Metaphysical Substance, but to an
“ intelligent Agent.”) Tho’ Honour be not
paid to the Divine Substance abstracted from
its Perfections, which are really and insepara-
bly one with it, yet is it paid to the Di-
vine Substance and Perfections together,
which are no other than God himself. And
the Honour thus paid is a *Personal* Honour,
because it is paid to the Divine Substance
and Attributes, as Personalized in the Father,
Son, and Holy Ghost. But further, The Dr’s
Notion of Person, pag. 40. is an *intelligent Be-
ing*; now *Being* is the Subject or Substance,
and *intelligent* the Attribute: So that an *in-
telligent Being*, is the same with an *intelligent
Substance*; if then *Worship* be *Personal*, and
Person an *intelligent Substance*, the Idea of
Substance is not excluded out of the Object
of our Worship. The Dr. concludes, “ It
“ follows manifestly, that so far as Domi-
“ nion, and Power, and Authority, is af-
“ cribed to any Being, more than it really
“ has; so far that Being is meerly [*εἰδωλον*]
“ an *Idol*, a Nothing in the World, 1 *Cor.* viii.
“ 4. a meer Fiction of the Imagination.”
I Answer, That so far as the Power and
Perfections of God are ascribed to any Being
as God, which is not God, and has not such
Power and Perfections; so far is the Divine
Sub-

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Substance the inseperable Ground of all such Perfections falsely ascribed to it; and so far is that Being an Idol, a Nothing in the World, as having nothing of the Divine Substance and Attributes that are ascribed to it. And this I have observed to be properly and strictly the Notion of Idolatry according to Scripture, namely, when a Being, that is not God, or has no Divine Substance and Attributes, is honoured as if it were God, or had such Divine Substance and Attributes. And in this Sense does *Clem. Alexandrinus* understand it, who says,

Ἰδωλολατρεία ἐκ τῆς ἑνὸς εἰς τὰς πολλὰς ἐπιπέμους ἕστι θεῶν. *Idolatry is the dividing of the One God into many,*
Strom. 3. p. 464.

That is, attributing Divinity, or Divine Substance and Perfections to many Beings, which have nothing at all of them. There is indeed a Secondary, and less proper Notion given to the Word, *Ephes. v. 5.* where a covetous Man is called an *Idolater*; but this is not spoken, as if every, or perhaps any covetous Man professedly and intentionally Attributes the Substance and Perfections of God to Gold and Silver, and gives them the Worship due to that Substance and its Perfections, but because he confides in them in such a Manner, as God only should be confided in; which is in effect to give them a Divine Substance, Nature, and Perfections,
 and

and to make them an Idol. The same may applied to any other thing delighted and confided in, in Prejudice to our Delight and Confidence in God. Besides these two Meanings, I know no other Notion of Idolatry: So that the learned Dr's Words seem too lax, when he says, *pag.* 80. " That so far as Dominion, and Power, and Authority is ascribed to any Being, more than it really has; so far that Being is meerly an Idol." For an ignorant Person may ascribe more Power to a subordinate Magistrate than really he has, and yet that subordinate Magistrate is not therefore an *Idol* in the religious Sense of the Word: Because that Power is not ascribed to him in Prejudice to the Honour and Glory of God. He may, indeed, be a political Idol, if they rank him in Power and Authority with his Prince; but not an *Idol*, as the Scripture understands it, that is, such as receives the Honour and Worship of a God. It is my Opinion therefore, that *St. Paul* charges the *Galatians* in the Text, now under Consideration, with serving Gods that neither were *Supreme, Self-existent,* nor *Independent,* like the Father; nor had received from him the Divine Substance, and its inseperable Attributes, like the Son and Holy Ghost; which he might well do, tho' it be supposed that the Heathens did not look upon their Gods to be Gods in Substance, or Nature, but in
Power

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Power only ; because it was informing them that none could be Gods in Power, who were not such in Substance: And that therefore the Gods they worshipped being not Gods in Substance, could not be such in Power. Tho' I think it appears from the Genealogy of their Gods, and the Saying of *Amiliames* the Roman Governour, That the Gods they worshipped were reputed to be Gods in *Nature* or Substance, as well as in *Power* ; for he addresses himself thus to *Dionysius* of *Alexandria*, when he endeavoured to perswade him to Worship his Gods with the One God and Creator of all Things,

<p>Τις γὰρ ὑμᾶς κωλύει ἐν τῷ τῶτον, εἰπέρι θεός, μετὰ τῶν κατὰ φύσιν θεῶν προσκυνεῖν. Eu- feb. Eccl. Hist. Lib. 7. c. 11.</p>	<p><i>Who hinders you from worshipping this (One God and Crea- tor) also, if he be a God, together with them who are Gods by Nature,</i></p>
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That is, together with the *Roman* Gods, shewing by this Expression, that in his Opinion, a Godhead founded on Nature or Substance, was the Ground of the Worship paid to their Gods ; as the Apostle supposes it, and in effect requires it in the Text before us, to be the real Ground of the Christian Worship. And it may be observed, that when he said of the Christians God, εἰπέρι θεός, *if he be a God*, he meant at least such a God as theirs, that is, κατὰ φύσιν, a *God by Nature*.

CCLXIV. Heb. iii. 3, 4. *For this Person (viz. Christ) was counted worthy of more Glory than Moses, inasmuch as He, who hath builded the House, hath more Honour than the House.*

For every House is builded by some One; but He that built all Things, is God, &c.

The Dr. thinks, that my Interpretation spoils the Elegancy of the Comparison which the Apostle makes between *Moses's* Faithfulness as a *Servant*, and *Christ's* as a *Son*; as if affirming him to be *the God, who built the House*, was inconsistent with his *Faithfulness as a Son over his own House*: When, indeed, my Interpretation proves him to be *God the Son*; which I will confirm with the following Authorities. *Philo the Jew* says,

That this visible World is nothing else but the House of God, (meaning the Word) one of the Powers of the True God, by which He is Good.

Ὁ αἰδιτικός ἐστὶν κόσμος ἐδὲν ἄρα ἄλλο ὅτιν, ἢ οἶκον θεῶν, μιᾶς τῆς ἐν ἑαυτῷ δυνάμεων, καὶ ἦν ἀγαθὸς ἦν. De Som. p. 593.

That this Power, called God, is that which made, and orders all Things.

Ἡ μὲν ποιητικὴ θεός, p. 366. Δύναμις ἢ ἔθηκε— κέκληται— θεός, p. 339.

And that there are Two Divine Temples, of which this World is

Δύο γὰρ, ὡς εἴπικεν, ἱερὰ θεῶν, ἐν μὲν ὅδε ὁ κόσμος, ἐν δὲ ἕν One,

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ἀρχαιεὺς ὁ θεολόγος. *One, in which the Di-*
 αὐτὸς θεὸς λόγος. *vine Word, the First-*
 Som. p. 597. *begotten of God, is*
High-Priest.

Where he affirms, That the Power, which *created* all Things, is God (the Word;) That the World, and consequently the Church, a Part of it, is *the House of God* (the Word;) And that the *Divine Word*, the First-begotten of God, is *the High-Priest* of the World, *House*, or *Temple*: Which, I think, is so like the Apostle's Style in this Epistle, that it may very well be used as a Comment on the Place, making some Allowance for their different Notions of the Dignity of *the Word*, whom yet they both call θεός, God. *Theodorit* says, on *ver. 4.* we must know,

Τὴν μὲν ὑπερῶν
 λόγῳ τῷ θεῷ ἐδείξε φύ-
 σιν.
That he (the Apo-
stle) shows the Excel-
lency (of Christ) from
his Divine Nature,

Understanding the Term *God*, of the Person of *Christ*.

And *Chrysoström*, on *ver. 2.* says,

Ἀρχαίᾳ μὲν ἐν λόγῳ
 τῷ σαρκὶ, ἀνέεισι ἢ εἰς τὸ
 θεῶν, ἔθθα ἐκέτι σύγ-
 κρισίς ἐν γένεσιν.
He (the Apostle)
begins with the Flesh,
and ascends to the God-
head (of Christ, v. 4.)
where there could be no

more Comparison between Him and *Moses*. See also *Theophyl.* upon the Place.

CCLXXXIX. 2 Pet. i. 1. *The Righteousness of our God, and Saviour Jesus Christ.*

The learned Dr. pag. 83. Blames me for setting down my own Translation only; which, he says, “Determines the Sense according to my Explication.” The Translation in the *English Bible* is this; *Of God and our Saviour.* My Reason for differing from it, is the Position of ἡμῶν immediately after Θεῶ, which requires it should be rendred *our God*: Whereas, it should have been put after σωτηρίας, as it is *Tit. ii. 13.* if it had answered our *English Translation.* In which latter Position Dr. *Mills* is of Opinion, the *Syriac* and *Arabic* Translators found it in their *Greek Copies.* For otherwise, to make ἡμῶν, as it stands before εἰ, to refer to σωτηρίας, will, I believe, be found upon Examination to be very different from the Apostle’s Manner of placing his Words on the like Occasions.

The Dr’s Reasons for understanding the Term God of the Person of the *Father*, I leave to the Reader; and shall only make two or three Remarks upon what he has said in Opposition to mine. *First* then, Tho’ it should be granted that *God our Saviour*, be always spoken of the *Father*, yet is there a great Difference between *God our Saviour*,

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and the Lord Jesus Christ, and our God and Saviour Jesus Christ: The former belongs to two Persons, but the latter not so evidently. Secondly, *The Great God* is not a Character appropriated to the Father exclusive of the Son. In the *Old Testament* it is spoken of *the One God*, who was known to the Bulk of the *Jews* in one Subsistence only, but was really in more: See *N. 2, 3*. Now the Son is not excluded out of *the One God*, as has been already proved, *N. 1, 2, 3, &c.* The Son therefore is not excluded out of *the Great God*; but as the Father and He are *the One God*, so are they *the Great God*. The Truth, indeed, appears to be this: As the Term *One* is not used in Opposition to *the Son* when it is joyned with *God*, but to false Gods; so neither are the Appellations, *True, Living, Great*. Thus *Psal. xcv. 3*. God is called *the Great God*—above all Gods; that is, above all false and pretended Deities, *Psal. xcvi. 4, 5*. And *Psal. cxxxv. 5*. *I know that the Lord is Great, and that our Lord is above all Gods*; that is, above the Idols of the Heathens, *ver. 15*. and other Gods in Title only. And therefore some of the Antients never scrupled to apply the Name to the Son of God. I have observed in my first Answer, that this was done by *Clem. Alexandrinus*, and *Greg. Nyssen*. *Origen* does the same, who says, *That to foretell, that God the Word, as such, should die; is the same as to foretell that the Great*

God

of the TRINITY Continued. 85

God (ὁ μέγας Θεός) should die. Lib. 7. cont. Cels. p. 342. Basil interprets Tit. ii. 13. of the Son. Adv. Eunom. Lib. 4. p. 107. And so do Chrysostom and Theodorite.

The former of whom says,

Where are they, who say, that the Father is less than the Son?

Πῶς εἶπιν οἱ ᾧ Πα-
τρὸς ἐλάττωνα τῷ υἱῷ
λέγοντες.

And the latter,
He (the Apostle)
named Christ, the Great
God, confuting there-
by the Blasphemy of the
Heretics.

Μέγαν ᾧ Θεὸν ὀνό-
μασε τῷ Χριστῷ, τῷ ἀι-
ρετικὴν βλασφημίαν ἀνε-
λέγχεαι.

Jerom is of the same Mind. And Cyril of Alexandria, *de rectâ fid.* p. 75. And if any regard may be paid to the Testament of the Twelve Patriarchs, we find the following Words in that of Symeon, *δ.* 6. p. 156. *Spicil. Patr. Tom. 1.*

* That the Great
Lord God of Israel

Ὁ ὄντι κύριος ὁ Θεός
μέγας ᾧ Ἰσραὴλ φα-
G 3 appeared

* The learned Dr. in his Letter, dated July 22. 1714. is of Opinion, That this Book was written by a Sabellian Author; and that the Passage is to be understood of God the Father in Christ. But I conceive it is a plain Allusion to the following Words, *ἔτι ὁ Θεός ἡμῶν ὅτι τῷ υἱῷ ὤφθη, καὶ ἐν τοῖς ἀνθρώποις συνανεστέφθη.* This our God— did shew himself upon Earth, and conversed with Men, *Baruc. 3. 35, 37.* Which are applied by Antinicens Writers, to the Person of the Word, and not to God the Father in Christ: In which Sense they may be referred to by this Author: And I am the more confirmed in this Opinion from the Testaments

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νόμειν ὅτι γῆς ὡς *appeared upon the Earth*
 ἀνθρώπου, καὶ σώζων ἐν *as Man, and saved*
 ἀδὰμ τὸν Ἀδάμ. *Adam thereby.*

Nay, a reputed *Arian*, in his Comment upon *Psal. 96.* is not afraid to explain these Words, *The Lord (Jehovah) is Great,* ver. 4. which are Terms of as great Importance as *God is Great,* after the following Manner.

Μέγας, ὡς τὸ θεῶν *He is Great, as He*
 λόγος, καὶ πάντων δημιουργός. *is the Word of God, and*
Creator of all Things.

Theodor. Heracl. in
 cat. Patr. a Corder. Edit.

As for the single Instance produced by the Dr. out of *Rev. xix. 17.* “ To prove that the
 “ *Great God* is never used of Christ in the
 “ *New Testament,* but of the Father only.”
 It appears from *Dr. Mills,* that some of the

ment of *Dan. Sect. 5.* where the last Sentence of the Passage out of *Barnuch* is cited, of the same Divine Person, after the following manner, ὅτι κῶειτ ἔσται ἐμμέσω ἀνθρώπων, τοῖς ἀνθρώποις συνασπρόμεν; for the Lord shall be in the midst of *Jerusalem,* conversing with Men. And from the Testament of *Nephtalim,* §. 8. where the whole is applied with some Variation, ὁφθήσεαι θεός, κεντρώων ἐν ἀνθρώποις ὅτι τὸ γῆς, God shall be seen dwelling with Men upon Earth. In the Testament of *Levi,* §. 7. it is said, Ἀναστήσει γὰρ κῶειτ ἐκ τῆς Λαδὶ ἀρχιερεῖα, καὶ ἐκ τῆς Ἰσραε βασιλεία, θεὸν καὶ ἀνθρώπον; The Lord shall raise up out of *Levi* an High-Priest, and out of *Juda* a King, both God and Man. Where it is reasonable to suppose, that the Person raised up, who is God and Man, is distinct from the Lord raising him up; that is, that the God and Man raised up, is God the Son incarnate; and the Lord raising up, is God the Father: which, I think, is enough to remove the Suspicion of Sabellianism from this Author.

best

best Copies, and the best Versions read it, *the Great Supper of God*; which he judges to be the true Reading. And I am confirmed in that Opinion from the parallel Place, *Ezek. xxxix. 17.* where it is called, not *the Sacrifice of the Great God*, but *the Great Sacrifice of the Lord God*; or which the Lord God sacrificed for the Fowls, and for the Beasts. *Thirdly*, Tho' the Father be manifested in the Son, yet the Term *ἐπιφάνεια* seems to be appropriated in Scripture either to *the Appearance of the Son in Flesh at his first coming*, or to his *Appearance in a Body of Glory at his second coming*. And it is probably in this respect that *Basil* says,

<p>We wait for the Appearance and coming of the Son, not of the Father;</p>	<p>Τὴν γὰρ ἡμεῖς τὴν ἐπιφάνειαν καὶ παρουσίαν ἐκδεχόμεθα, ἢ τὴν Πατρὸς.</p>
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Which he speaks in relation to *Tit. ii. 13.* As for the Dr's Marginal Remarks on some contested Places, as he judges them, of the *New Testament*, let the Reader compare them with the learned Notes of that judicious Critic *Dr. Mills*. I shall add, however, one Passage to those which are collected by that learned Critic, as a further Proof that *Rom. ix. 5.* belongs to the Son. *Eusebius* tells us, that in the *Dioclesian Persecution*, the Soldiers surrounding a populous City of *Phrygia*, and setting it on Fire,

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<p>κατέβλεξαν ἀνδρες ἄ- μα νεπίους ἢ γυναῖξι, ἔ- πι πάντων θεὸν χει- ρὸν ἑπισημένους. L. 8.</p>	<p><i>Burnt the Men, Wo- men, and Children call- ing upon Christ the God over all.</i></p>
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C. II.

Which if they be really the Terms of In-
vocation used by those distressed People, and
not the bare Expression of *Eusebius*, or of
the Author from whom he had the Account,
are an ample Testimony of the Opinion of
the Christians concerning the Person of the
Son in that Age, and in what Sense they un-
derstood *Rom. ix. 5*. However, *Eusebius*
thought not that Title inconsistent with the
Personal Subordination of the Son of God.
In relation to the second Text taken out of
1 Tim. iii. 16. I shall observe, That the Con-
text of *Greg. Nyssen*, and of *Theodorite*, evi-
dently shews, that they read θεὸς God.
Greg. Nyssen says, * That *St. Paul* calls the
Lord (Christ) not only God, but *Great God*,
and *God over All*. And he proves these three
Assertions by three Instances; the last Asser-
tion by *Rom. ix. 5*. the second by *Tit. ii. 3*.
and the first by *1 Tim. iii. 16*. Which ar-
gues, that the Term *God*, was as much read
in this last Text, as *the Great God*, and *God
over All*, in the former; otherwise, how
could it prove, that the Apostle called the
Son *God*, for which it was cited by this Fa-

* *Cont. Eunom. Orat. 10.*

ther? See also his Treatise *de Fide*. Theodorit's Comment is this,

For being God——
He was manifested to
all in Human Nature.
And the Apostle has evi-
dently taught us two Na-
tures; for he says, The
Divine Nature was
manifested in Flesh.

Θεὸς γὰρ ἦν—— δὴ-
λατῶν ἀποασιν ἐναι θρη-
νήσας ἐγένετο. Σαρῶς
ἡ ἡμᾶς τὰς δύο φύσεις
ἐδίδαξεν· ἐν σαρκὶ γὰρ
τὸ θεῖον ἐρη φανερωθῆναι
φύσιν.

Which, I think, as plainly supposes the
Term God in the Text, as Words possibly can.
Chrysostom says of the Mystery of Godliness,

It is indeed Great;
for God became Man,
and Man God,

Καὶ γὰρ ἑνὸς μέγα·
ἄνθρωπον γὰρ ἐγένετο
ὁ θεός, ἐν θεῷ ὁ ἄν-
θρωπος. In Loc.

An evident Variation of, God was mani-
fested in the Flesh.

Whence it appears, that these Fathers
read the Text, as we now find it, with the
Term Θεός; and that this Reading was both
known and used before the Beginning of
the Sixth Century.

CCCXL. Matt. xix. 17. *There is none
Good but One, (εἷς, One Being,) that is,
God; or, There is none Good but God
alone.*

This Text has been considered, N. 1. with
the Passages out of Clem. Alexandrinus, Atha-
nasilus,

nasius, and *Novatian*; I shall add two or three Words more by way of Confirmation. *Philo* the *Jew*, whom the *Arians* have probably followed in some of their Opinions, had such a Notion of the *Word*, that sometimes he speaks of him as *Goodness* in the Abstract, or *Eternal Goodness*, that created all Things, and is it self *God*, that is, *God the Word*; for he supposes, $\delta \acute{\alpha}\nu$, *He who is*, to be attended by two Powers; the first and most antient of which is his *Goodness*, ἀγαθότης, pag. 112, 130. or his *Eternal Goodness*, ἡ αἰδιότης ἀγαθότης, pag. 309. which is also the *creating Power*, pag. 112, 366, 367 this *Goodness*, or *creating Power*, is called *God*, with an Article, δ Θεός, pag. 74. and without an Article Θεός, pag. 339, 366. and the *God*, whose House this visible World is, pag. 593. which *God* is the *Word*, pag. 599. At another time he says, That * *God both Governs, and is Good by his Word*. Which are Expressions of such Force, as, I conceive, shew that this learned *Jew* had no such Opinion, that the *Word* was excluded from the *Goodness* of the Father; so that my Interpretation is supported both by *Jewish* and *Christian* Authority.

† Λόγος γὰρ καὶ ἀρχὴ καὶ ἀγαθὸν ἔστιν ὁ Θεός, p. 112.
 And again, Ὁ αἰδιότης ἐστὶν κόσμος ἐδὲν ἄλλο ὅτιν ἢ οὐκ ἔστιν (God the Word) μᾶς ἢ ὅπως θεὸς συνάμεων, καὶ ἦν Ἀγαθὸς ἦν, p. 593.

of the TRINITY Continued. 91

I cannot pass by the Reasoning of *Gregory Nyssen*, which is very proper on this Occasion.

How can it be, says he, that he who partakes of the Godhead, should not partake of its Goodness? *Πῶς ἔ κοινοῦναι τὸ ἀγαθότητος ὁ κοινοῦναι τὸ θεότητος;* Contr. Eunom. Orat. II. p. 265.

The Dr. says, p. 92. "For what is a Personal Character, but a Character which distinguishes that particular Person from all other Persons? And what is this, but the Essence of that Person?" To which my Answer is, That if a Person be characterized by that which expresses his Substance or substantial Attributes, such a Character is essential: As for Instance, If God the Father be distinguished from Idols, or false Gods, by the Character of an Eternal, Immortal, All-wise, and All-powerful Spirit, this is an essential Character, but it does not distinguish him from all other Persons; it does not distinguish him from the Son, and the Spirit. But if He be characterized by that which does not express his Substance or substantial Attributes; such a Character, tho' it may distinguish him from the Son, and Spirit, and all other Persons, is yet no essential Character. Thus *underived and unbegotten*, is a Character of the First Person in the

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the Godhead; it is not * essential, because it is negative, and does not express either his Substance, or any of his substantial Attributes; but yet it distinguishes the Person of the Father from the Son, and Holy Ghost, and all other Persons, those two Terms being unitedly affirmed of no other Person but of the Father only; it is therefore a Personal Character, shewing not what the Father is, but that He is not derived nor † begotten, or has not his Subsistence after the manner of any other Person or Being. *Self-originated* is of the same Importance with *underived*, being a Term in its meaning Negative, and shewing that the Person, to whom it is applied, does not owe his Subsistence to any other Person, himself being *the First*. In Opposition to *unbegotten* in the *First* Person, is *begotten of the Father* in the *Second* Person; a Character not essential to him as He is God, because it expresses neither the Substance of the Person, nor any substantial Attribute, but yet it distinguishes

* Ὅτι ψεῦδος ὁ πηρέμενος τὴν εἰσὶν αὐτοῦ εἶναι τὴν φωνὴν ταύτην ἀπαραίτητον. He is a Lyar who affirms that the Term (*unbegotten*) signifies the Substance it self. *Bas. cont. Eunom. Lib. 1. p. 19 D.*

† *Ingeniti* autem appellatio non quid sit, (Sci. Deus) nobis intelligere dar, sed quod non est factus. *Recognit. Lib. 3. §. 13.* So Greg. Nyfl. says, *That unbegotten signifies,* Ὅτι οὐ τί ὄντιν ἀλλὰ πὶ ἐκ ὄντιν, contra Eunom. p. 329. Edit. Paris, 1515. Οὐκ ἐν τῇ τῶ πὶ ὄντιν ἀνεργονήσει ἢ τῶ ἀγεννήτε ἑμὴν ἐννοεῖα ὑπεπέσθη, *Bas. cont. Eunom. p. 24, 25.*

the Person of the Son from the rest of the Divine Persons, and from any other Persons whatsoever, He being the *only begotten Son* of the Father; which makes it a Personal Character, signifying the Manner after which the Son has his Subsistence. Thus *begotten* is no essential Character of *Seth* the Son of *Adam*, as he is Man, that is, no Character expressing his Substance, or any substantial Attribute; for otherwise the Human Substance and Attributes being specifically the same in both, *Adam* must have been *begotten* as well as *Seth*: But it is the Ground of the Relation of *Seth* as Son, to *Adam* as Father. But says the Dr. “ If we
“ know any thing of the Essence of God,
“ the first, and of all others the most essen-
“ tial Character of Him, is his being *Self-*
“ *existent*, or *Un-originated* :” Which is what he affirms in Answer to the learned and ingenious Author of *Some Considerations*, p. 229. In Answer to which I observe, That the Dr. uses *Self-existent* and *Un-originated* as synonymous Terms, explaining the former by the latter, as he uses *Self-originated* and *Un-originated* in the same Page, saying, pag. 92. *Self-originated*, or (to speak more properly) *Un-originated*. Now essential Terms, by which the *essential Character* of a Thing is known, are such as express the Substance and substantial Attributes of a Thing; but *Un-originated* is Negative, shewing not what
the

the Subject is according to its Substance or substantial Attributes, but what it is not according to the Manner of having its Subsistence; it shews not what does belong to the Subject, but what does not, that is, that it cannot be said of it, that it has an Original Cause, or Beginning; and therefore is no *essential Character*. For as *Basil* observes, and common Sense teaches us,

Ἡ δὲ εἶσα ἔχ ἐν π *Essence is not one of*
 τ μὴ περὶ τῶν ἔστω, *those things that do*
 cont. Eunom. Lib. 1. *not belong to the Sub-*
 p. 19. D. *ject;*

The very Notion of *Essence* indicating, not that which is not, but that which *is*. *Self-existence* is *Existence not derived* from another; tho' then *Existence*, which is necessary in God, be the first *essential Character* of Him, because without *Existence* there can be no real *essential Character* at all, yet the additional Term *underived*, the same in Meaning with *self*, in the compounded Word *Self-existence*, can be no part of this first *essential Character*, being a pure Negation of having that *Existence* from any other. The learned Dr. therefore should not say, That *Self-existent*, or *underivedly Existent*, is the first *essential Character* of God, because *self*, or *underivedly*, is no Part of that *essential Character*: But he should say, That *existent*, in the emphatical Sense of the Word, is the first *essential Character*,

acter, expressing God as He is, *He, who is, & ὁ ὢν.* In which Sense the Son is *existent*, as having the same *existent Substance* with the Father; but with this difference, that the Negative Character *self*, or *underived*, cannot be joyned with the *Existence* of the Son, because the Son exists from the Father, whereas it may be joyned with the *Existence* of the Father, who exists from none. Whence it appears, that the same *existent Substance* with its substantial Attributes, as it is considered in the *First* Person, or Person of the Father, is called *underived*; as it is considered in the *Second* Person, or Person of the Son, to whom it is communicated from the Father, is called *derived*: The Terms *underived*, or *derived*, arguing no Difference of Substance, or substantial Attributes, but the different Manner only, after which each Person has his Subsistence.

CCCLXXII. Rom. xi. 36. *Of Him, and through Him, and to Him are all Things.*

The Term *Him*, refers to *God*, v. 33. and *Lord*, v. 34. which *Lord God* I conceive to be the *One God* in a *Trinity* of Persons; as will probably appear from the Consideration of the Context. V. 33. it is said, *How*
* *unsearchable are his Judgments, and his Ways.*

* Ἀνεξετάστον

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past finding out. If these Words do not belong to God, as standing for the *Trinity*, they must belong to the Father alone: And it will be universally true, that his *Judgments are unsearchable*, &c. that is, to any but himself; for the Proposition is absolute, without Limitation and Exception, and therefore excludes not only Men from *searching into* and *finding out* God's *Judgments* and *Ways*, but Angels also, who *are desirous to look into* the *Mysteries of the Gospel*, 1 Pet. i. 12. and *know by the Church the manifold Wisdom of God*, Ephes. iii. 10. or *the unsearchable Riches of Christ*, v. 8. and all created and made Beings whatsoever; who being of a different Nature from the Father, inferiour to Him, and seperate in Substance, can never be conscious of his Thoughts and Purposes, or search out the Reasons of his wonderful Works without a Revelation. But it is certain from Scripture, that *the * Spirit searcheth the Depths of God*, and by Consequence *the † Depth of his Riches, and Wisdom, and Knowledge*; if then they are *unsearchable* to created Beings, if *searchable* to God only, and yet *searchable* to the Spirit, the Spirit can be no created Being, it must be One with God, and comprehended under that Name, and consequently *the Judgments of God are not unsearchable* to any, but the *Father* only. For

* Ἐρῶντα τὰ βάθη τῶ θεῶ, 1 Cor. ii. 10. † Rom. xi. 33.
should

should it be objected that they are *searchable* to the Spirit, because they are revealed to it, it will follow, that they are no otherwise *unsearchable* than because they are not revealed; and therefore when the Scripture says, *The Things of God knoweth no Man, but the Spirit of God*, 1 Cor. ii. 11. no more is meant, than that it is the Prerogative of the Spirit to know those Mysteries by Revelation from God, that are not revealed, or communicated to others: Or, that the Spirit has the Knowledge of them before all others. Which should it be true, how can it be said of the Divine Spirit, *That it knows the Things of God, as the Spirit of Man the Things of Man?* v. 11. Which imports an essential or natural Knowledge arising from it self, not a barely communicated Knowledge; and that the Spirit is as essentially one with God, as the Spirit of a Man is one with the Man: And that therefore he is excepted from those, to whom *God's Judgments are unsearchable*, as essentially knowing them, or by Virtue of his Nature, and as being himself contained under the Name *God*. The *Judgments* then, *Ways* and *Depths* of God, are *searchable* to the Spirit, as being one with God, and comprehended under the Name *God*. Which is farther confirmed in the next Verse; *For who hath known the Mind of the Lord?* This being put interrogatively, is equivalent to a Negative, and excludes all others but the

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Lord himself from knowing his Mind; but the Spirit having an essential Knowledge of the Things of *God*, who is also *Lord*, cannot be excluded from knowing his Mind: The Spirit therefore is comprehended under the Name *Lord*. And if the Spirit be comprehended under the Names *God and Lord*, much more is the *Son*, who, in order of subsisting, is superiour to the *Spirit*; as will appear from the following Part of this Verse, *Or who hath been his Counsellor?* This is negative and exclusive as the former, and shews, that *God* had no *Counsellor* besides himself: But it is certain, that the Father has a Counsellor, his only Son, who is called * *Counsellor, the Mighty God*; with whom he consulted about † creating Man, and punishing him when he ‖ was fallen. The *Lord God* therefore, that had no *Counsellor*, is not the Father solely, but the Father and the Son: So that the Father and the Son are both comprehended under the *Lord God*, mentioned in the Context. Which will give a clear Light to v. 36. *For of Him, and through Him, and to Him, are all Things.* For if the Father, Son, and Holy Ghost, are comprehended under the Titles *Lord and God*, and if the Being meant by *Lord and God* is the same, of whom the 36th Verse is spoken, then does it follow, that the 36th Verse re-

* Isa. ix. 6.

† Gen. i. 26.

‖ Gen. iii. 22.

lates to the whole Trinity, that is, of *Him*, to the Father; *through Him*, to the Son; and *to Him*, or *in Him*, to the Holy Ghost. Of *Him*, to the Father; for so it is written, 1 Cor. viii. 6. *To us there is but One God the Father, of whom are all Things. Through Him*, to the Son; as it is written in the same Place, *And one Lord Jesus Christ, by or through whom are all Things.* And *to Him*, or *in Him*, to the Holy Ghost; for as the whole Church is taken into one Spirit, or *made to drink into one Spirit*, 1 Cor. xii. 13. so does that *one Spirit fill the World, and contain all Things*, Wisd. i. 7. *To whom be Glory for ever, Amen.* This shews the *Unity*, as the preceding Part of the Verse does the *Trinity*.

The Authorities for interpreting this Text of the Trinity, are the following.

Basil says, *Lib. 5. adv. Eunom. p. 128.*

This Expression of *Him, and through Him, and in Him*, reduces the Property of the Father, and of the Son, and of the Spirit to *one Name*, (I suppose he means, *Lord God*, v. 34, 33, 32. to which *αὐτῆ*, or *Him* refers;) for there is *one of whom*

Τὸ ἐξ αὐτῆ, ἢ δι' αὐτῆ, ἢ ἐν αὐτῆ τὰ πάντα, συνῆλθον εἰς ἓν ὄνομα τὸ, τε Πατρὸς ἰδίωμα, ἢ ᾧ υἱὸς, ἢ ᾧ πνεύματος, εἰς γὰρ ἐξ ἓ τὰ πάντα, ἢ εἰς κλειθρὸν Ἰησοῦς Χριστὸς δι' ἓ τὰ πάντα, ἐν δὲ πνεῦμα ἅγιον ἐν ᾧ τὰ πάντα.

are all Things, and one Lord Jesus Christ, by whom

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whom are all Things, and one Holy Ghost, in whom are all Things.

Marius Victorinus says, Lib. 1. adv. Ar. p. 300. Vol. 4. Biblioth. Patr.

Quoniam ex ipso, & per ipsum, & in ipso omnia. Ex ipso, ut dicitur de Patre; per ipsum ut de Christo; in ipso, ut de Spiritu Sancto.

Ambrose says,

Quia enim omnium Creator est Deus — ideo ex ipso sunt omnia. Et quoniam ab ipso sunt, per Filium ejus, qui ejusdem utiq; Substantiæ est, esse cœperant. — Quia ergo ipse operatur per Filium, per ipsum sunt omnia. Et quoniam quæ sunt ex Deo, per Deum sunt, post renata in Spiritu Sancto sunt, in ipso sunt omnia; quia & Spiritus Sanctus de Deo Patre est. — Ergo & in Spiritu Sancto

For of Him, and through Him, and in Him, are all Things. Of Him, as it is spoken of the Father; through Him, as of Christ; in Him, as of the Holy Ghost.

For because God is the Creator of all Things — therefore are all Things of Him. And because they are of Him, they began to be by his Son, who is indeed of the same Substance. — Because therefore He operates by his Son, all things are through Him. And because what are of God, and through God, are afterwards renewed in the Holy Ghost, therefore are all Things in Him; for the Holy Ghost
also

also is from God the Father. — Therefore the Father is in the Holy Ghost also, because that, which is from God the Father, cannot be of a different Nature from God the Father.

Austin says, If of Him be of the Father; if through him be through the Son; if in Him be in the Holy Ghost;

It is manifest that Father, Son, and Holy Ghost, are One God: Forasmuch as He concludes in the Singular Number, To whom be Glory for ever.

Pater est, quia quod de Patre est Deo, non potest aliud esse quam est Deus Pater.

Manifestum quod Pater, & Filius, & Spiritus Sanctus, unus Deus est: Quando Singulariter Intulit, Ipsi Gloria in secula seculorum. *De Trin. Lib. 1. c. 6. Vol. 3.*

p. 56. Edit. Paris, 1555.

Where tho' he does not directly affirm that this is the Sense of the Words, yet he plainly supposes it may be so. See also *Hil. de Trinit. Lib. 8.*

The Dr. p. 93. objects, that the Passage cited out of *Novatian* is directly against me. But if the Reader considers that *Novatian* makes the Son to be *substantially One* with the Father, c. 31. he will be inclined to understand the Passage as I apply it. For therefore are all Things done by *the Word*, said to be done by *God the Father*, because the Word, and the Father, are *substantially and indivisibly One*:

So that the Power of the Father is derived to the Word, with the Substance of the Father. I desire it may be observed also, that I understand no Part of this Passage in the following Sense, *by Him* (the Father) *as He is the Word*, which the Dr. affirms: Neither did my Interpretation of it infer any such Meaning. For tho' all Things are through the Lord God, as He is the Son and Word; because the Lord God is a common Name to Father and Son, yet all Things are not through the Father as He is the Word; because *Father* is not a common Name to the Father and the Word; the Term *Father* expressing a single and individual Person; the Terms *Lord God*, a common Nature. See N. 382.

I had said concerning the Particle *ἐἰς* before *ἐν τῷ*, that it should be rendred *rather by, in,* (than *to;*) *for so the Particle ἐἰς is frequently used.* To this the Dr. replies, p. 94. "That there is no such Thing in the World, as putting one Word, in this manner, for another." Now I had no where said, That *one Word is put for another.* The learned Dr. owns, pag. 95. *That sometimes indeed one and the same Word has indifferently two or more Significations; and then it may (according as the Sense requires) be understood in any of those Significations.* And he gives the following Instance, *Thus the Word (ἐν) in the New Testament, according to the Genius of the Hebrew*
and

and Hellenistical Style, signifies indifferently in, or by. And in like manner I affirm, that the Word εἰς, in the *New Testament*, signifies indifferently to, or in; and the Expression I used imported no more: Tho' had I said, that εἰς was put for ἐν, I think the Meaning is much the same. But not to contend about Forms of Expression, the Dr. says, That the Word εἰς has but one Signification. Every one knows that one Signification is, to. But *Phavorinus* tells us it has another; that it signifies in also.

The Attics, says he, Εἰς, ἀντὶ τοῦ ἐν χρωσ-
use εἰς for ἐν. ται ἀπλοῖ.

(Which, I think, is near that Form of Expression which the Dr. condemns.) The Evangelists do the same; thus ἐν ᾧ ἐσθένοντα, Matt. iii. 17. is, εἰς ᾧ ἐσθένοντες, c. xii. 18. and ὁ ἐν τῷ ἀγρῷ, Matt. xxiv. 18. is, ὁ εἰς τὸ ἀγρὸν ὄν, in the parallel Place, *Mark* xiii. 16. And it is certain, that εἰς was so understood by the Translators into the *Vulgar Latin*, who render the disputed Passage thus, *in ipso sunt omnia*; except their Copy had ἐν instead of εἰς, as *Basil* reads it. Which yet shews, that εἰς has the Signification of in.

CCCLXXXII. Ephes. iv. 6. One God and Father of All, who is above All, and through All, and in you All.

Above All, in his own Person, or in the Person of Father. Through All, and in All,

as his Substance and Attributes communicated to, and personalized in the Son and Holy Ghost, are *through* and *in* All. Concerning which Passage, as cited by *Irenæus*, see *N. 8.* As for the Authorities of Bishop *Pearson*, and Bishop *Ball*, I have spoken to them already, *N. 5.* I shall add a Citation or two more upon this Article. *Athanasius*, in his first Epistle to *Serapion*, §. 28. Comments thus upon the Text.

Ἐπὶ πάντων μὲν ὡς
Πατρὸς, ὡς Ἀρχῆς, καὶ
Πηγῆς διὰ πάντων ᾧ,
διὰ τοῦ Λόγου ἐν Πᾶσι
θεῷ, ἐν τῷ Πνεύματι
ἁγίῳ.

*Above all, as Father,
as the Beginning, and
Fountain; through all,
by the Word; and
in all, by the Holy
Ghost.*

But then, he says, of the Trinity.

Ὁμοία ᾧ ἑαυτῇ καὶ
ἀδιαιρέτος ὅτι τῆ φύ-
σα, καὶ μία ταύτης ἡ
ἐνέργεια.

*That it is like to it
self, and indivisible
in its Nature, and is
of one Operation.*

And, §. 29. he says,

Ἐἰ μὲν ἐν δύοσι ὅτι,
συναριθμῶν παρ' ὑ-
μῶν τοῖς κτίσμασι τὸ
πνεῦμα ἐκ ἑστὶ μὲν τὸ
ταῦτον ὑμῶν φρόνημα
εἰς ἓνα θεῷ, ἢ ὅτι
πάντων, καὶ διὰ πάντων,
καὶ ἐν πᾶσι· τὸ γὰρ, ἐν
πᾶσι, ἐκ ἑστέ, διαμ-
ρῶντες καὶ ἀποξενῶντες

If there are but
two Persons, let the
Holy Ghost be reck-
oned by you among
the Creatures; but
then this sort of
Faith of yours is not
in the *One God* who
is *over All*, and *through
All*, and *in All*; for
you

you want *in All*, (that is God, as He is *in All*;) if you divide and alienate the Spirit from the Godhead.

Jerom says upon the Place,

<p>For God the Father is above All, because He is the Author of all Things. The Son is thro' All, because he runs thro' all Things, and passes thro' all Things. And the Holy Ghost is in All, because nothing is without Him.</p>	<p><i>Super omnes enim est Deus Pater, quia Auctor est omnium. Per omnes Filius, quia cuncta transcurrit, vaditq; per omnia. In omnibus Spiritus Sanctus, quia nihil absq; eo est.</i></p>
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Which is much like *Ireneus's* Manner of speaking upon the Text, and probably taken from it. Now all learned Persons know, that * *Jerom* no less than *Ireneus*, held an Unity of Substance or Nature in the Father, Son, and Holy Ghost. Whence it appears, that the substantial Union of the Spirit, and Word, with the Father, seems to be taught by *who is above All, and through All, and in you All*; as the Difference of Persons is by the distinct mention of *One Spirit,—One Lord,—One God and Father of All*, v. 4, 5, 6.

CCCXCV. Tit. ii. 13. *The appearing of the Glory of the Great God, and our Saviour Jesus Christ.* See N. 289.

† See 1st Answer, p. 123. And 2d Answer, N. 1056.

CCCCX. 1 John v. 20, 21. *This is the True God, and Eternal Life—Keep yourselves from Idols.*

In Answer to *pag. 98, 99.* it may be said, That tho' the Person of the Father is the ultimate End of all Worship, as being the First in the Godhead, yet this does not hinder, but that the main Design of St. *John's* Epistle may be, as it appears to be, to shew the Reader, that Jesus Christ is the Son of God, that He is the only Means of approaching the Father, that He is *Eternal Life* himself, and *True God*, (that is, as He is substantially One with the Father;) and all this, without exalting him into the Person of the Father, to whom the Title or Character of *True God* primarily belongs. For the greatest Difficulty lay in perswading Men of the Being, Nature, and Offices of the Person of the Son, not in bringing them to a right Notion of, and Faith in, the First Person. Which will Answer also the latter Part of *pag. 103.* where the Dr. plainly mistakes me.

Pag. 101. the Dr. says, in Opposition to my Observations on the Use of the Term *ἀληθινός*, “ That there is an Error in the
 “ Reading of the Original; and that had I
 “ consulted Dr. *Mills*, I should have found
 “ that the most and best Manuscripts have,
 “ v. 20.

“ v. 20. thus, ἵνα γινώσκωμεν τὸ ἀληθινὸν θεόν, that we may know the True God.” But I must observe, that out of *thirty* Manuscripts cited in the various Readings of this Epistle, there are but *ten* produced with the Term θεόν; which is an Argument that it was not found in the other *twenty*: So that the *most* are not on the learned Dr’s side; but double the Number will appear, upon Examination, to be found on mine. As for the *Authority* of the Manuscripts which omit θεόν, there is not one of them, whose Credit is questioned by that judicious Critic Dr. *Mills*, and which does not appear to be either of good Antiquity, or from approved Copies: Whereas one * of the *ten*, which the Dr. refers to, is judged by *Estius* (and not denied by Dr. *Mills*) to be of no great Authority; so that it is not to be wondered at, that this learned Critic, in his *Prolegomena*, pag. 88. col. 2. is of Opinion, that θεόν is not genuine, but borrowed from the latter Part of the Verse, *this is the True God*. But further, If Dr. *Clarke*’s Reading be true, it may be asked, What Occasion is there for this Repetition, *this is the True God*? When it is said twice before, in the same Verse, that He is *the True God*, according to the Dr’s rendering, which runs thus: † *The Son of God is come, and hath given us an Understanding, that*

* Steph. 12. † Pag. 101, 102, 103, 104, 105, 106, 107.

we may know the True God, and we are in that True God by his Son Jesus Christ. This is the True God, &c. But the Dr. says, That Basil confirms his Reading. And so do * Hilary, † Augustin, and ‖ Jerom mine. But there is another Error I am guilty of, in being misled by the English Translation in the following Words, *We are in him that is True, even in his Son Jesus Christ*; which he would have to be thus, *And we are in that True God by his Son Jesus Christ*. And to support this Translation, he asks a Question, “ If the Words, “ says he, *in him that is True*, were meant “ of Christ; whom then would the Word “ *His* refer to, in the following Period, *even “ in his Son Jesus?* ” My Answer is, That *His*, ἀυτοῦ, refers to God, ὁ Θεὸς, at the Beginning of the same Verse; for there He is called, *the Son of God*; and here He is called, *His Son*; which, I think, is no very remote Antecedent: Tho’ had it been more remote than it is, it would not have been disagreeable to the Style of this Apostle, who, c. 16. of his Gospel, refers ἐκεῖνος, v. 13. to παράκλητος, v. 7. As for the Dr’s Translation, *by his Son Jesus Christ*, I believe he cannot produce one ancient Writer of the Church on his Side; *Athanasius, Basil, Ambrose, Hilary, Jerom, and Cyril*, give us no Occasion

* De Trin. Lib. 6. p. 44. Edit. Paris, 1572.
Lib. 1. c. 6. ‖ In his Notes on Isa. 65.

† De Trin.

to think, that they understood it otherwise than Explicatory of the preceeding Sentence, *in Him that is true.* But Secondly, This manner of Style seems never to be used in the *New Testament*, when it speaks of our being *in*, or united to, the Father by the Son. St. Paul says, Col. iii. 3. *Your Life is hid with Christ in God*, $\sigma\upsilon\nu\ \tau\acute{\omega}\ \chi\rho\iota\sigma\tau\acute{\omega}\ \epsilon\nu\ \tau\acute{\omega}\ \theta\epsilon\acute{\omega}$. And, 1 Thess. i. 1. 2 Thess. i. 1. *The Church of the Thessalonians in God* ($\epsilon\nu\ \theta\epsilon\acute{\omega}$) *the Father*, or *our Father*, and (in) *the Lord* ($\kappa\upsilon\ \rho\iota\sigma\tau\acute{\omega}$) *Jesus Christ*. And John says, c. ii. 24. *Ye also shall continue in the Son, and in the Father*; $\epsilon\nu\ \tau\acute{\omega}\ \ υ\acute{\iota}\ \kappa\upsilon\ \epsilon\nu\ \tau\acute{\omega}\ \text{Πατρ}\iota$. For it must be observed, that St. John, speaking in his own Person, never uses this sort of Phrase, *with or in the Father by the Son*, but *with or in the Father and the Son*, joyning them both together by the Copulative *And*. Thus, besides the foregoing Instance, it is said, * *Our Fellowship is with the Father, and with his Son Jesus Christ*, not with the Father through his Son: And thus, in all Probability, would it have been expressed in the disputed Text, *And we are in the True One, and in his Son Jesus Christ*, were it true, that the Apostle intended to speak of *two* Persons, and not of *one* only. As for the Instances given by the Dr. they none of them relate to the Father and Son unitedly together; and there-

* 1 Epist. i. 3.

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fore do not appear to come up to the Case. *Pag.* 106. the Dr. says, *Irenæus* very justly Styles, “*Christ True God, and truly God*; “ meaning thereby— not Self-existent, Independent, Underived Divinity.” And, I pray, in what Part of my Writings does the Dr. find, that *Self-existence, &c.* are Parts of the Notion of *the True God*, as applied to the Son? Nay, I have rather shewn, *N.* 340. that they are Negative and not Essential, or Substantial Characters; and therefore the Son may be *True God*, by a Communication of the Substance and Attributes of the Father to Himself, without being *Self-existent, &c.* But he refers to *pag.* 11. of his Reply to Mr. *Nelson*. For an Answer to which, I refer him to *N.* 5. *p.* 43. &c. where I have considered what he has said in that Reply in relation to *Irenæus*. The rest of the Authorities, cited in my first Answer, *pag.* 35. for the Son’s being *True God*, are passed over by the Dr. without any distinct Reflection. *Pag.* 107. he says, “ Had St. *John* intended “ to affirm what your Friend supposes; he “ would not have said, ἕως ἔστιν, but ἔστι καὶ “ ἕως or ἔστι καὶ ἕως, &c.” But the contrary is true. The Dr’s Form with the Pronoun ἕως is never used by this Apostle, but mine is in parallel Cases: Thus, *John* xxi. 24. after the Apostle had been speaking of himself for the Four preceding Verses, he adds, ἕως ἔστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τέτων,

τέτων, *This is the Disciple, &c.* And, Rev. xx. 14. when he had said, *That Death and Hell were cast into the Lake of Fire*; he subjoyns, in relation to the latter, ἕως ἔσται ὁ δεύτερος θάνατος, *This is the Second Death.* So when he says, *We are in him that is true, even in His Son Jesus Christ*; he adds, ἕως ἔσται ὁ ἀληθινὸς Θεός, *This is the True God.* But proceeds the Dr. “Neither would he have said, ὁ ἀληθινὸς Θεός, but ἀληθινὸς Θεός; for ὁ Θεός, is never by any Writer put for Θεός.” *First*, It is the Dr’s Opinion, that the Son is no other than Θεός without an Article; but I have shewn, N. 5. that the Son both in Scripture, as interpreted by the Antients, and also by the Antients themselves, is called ὁ Θεός. *Secondly*, The placing of the Article ὁ after ἕως ἔσται, is so constantly the Style of this Apostle, that I know not one Instance to the contrary. The Dr. adds, “It ought also to weigh somewhat with your Friend, that none of the Writers of the Three First Centuries alledge these Words, *This is the True God*, as spoken of Christ.” It would indeed have had some Weight with me, if the Dr. could have produced any one of those Writers, who had alledged the Words, as spoken of the Father. Nay, it has not been my Fortune to meet with one Writer of Antiquity who explains the Text, who has not understood it of the Son, notwithstanding the Article ὁ
 be

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be joyned with *Secd.* Pag. 108. The Dr. says, " St. *John* does not say, *That the True God is Eternal Life.*" This is indeed very strange. The Dr. affirms, and labours to prove it, pag. 106, 108. that the Words, *this is the True God*, are meant of the Father: Now *Eternal Life* is a joynt Predicate with *the True God*, of the Pronoun *This*, which is said to refer to the Father; for, says the Apostle, *This is the True God, and Eternal Life.* If then the Father be *the True God*, as the Dr. affirms; and He, who is *the True God*, is also *Eternal Life*, as the Apostle affirms; then does the Apostle, by plain Consequence, affirm, *That the True God is Eternal Life.* Indeed the Perplexity that the Dr. is in to make his Sense out against the plain Letter of Scripture, and Mind of Antiquity, is a sufficient Argument of the Violence of the Interpretation. The learned Dr. had explained *the True God*, by *the True Religion*, Scripture Doctrine, pag. 61. and endeavours to justify it, by saying, that *Idols*, or false Gods, in the next Verse, *Keep your selves from Idols*, signify *the Worship of false Gods*; which is, *false Religion.* I shall not at present examine how this Interpretation, that *the True God is the True Religion*, is consistent with the other I have mentioned before, that makes *the True God* to be spoken of the *Father*; but shall rather give my Reasons why I cannot agree with the Dr. that *Idols*,

in

of the TRINITY Continued. 113

in the next Verse, signify *the Worship of Idols*. In order to which, I desire the Reader would consider the Import of the first Part of the Sentence, namely, *Keep your selves from*, φυλάξατε εαυτὸς ἀπὸ; which admits of different Meanings, according to the different Terms, or Matter of the Context it is joyned with: As for Instance, *Josh. vi. 18.* it is said, *Keep your selves from the accursed Thing*, φυλάξεσθε—ἀπὸ τοῦ ἀναθέματος, that is, as it is explained in the same Verse, *Take not of the accursed Thing*; for adds *Joshua*, *Lest ye make your selves accursed when ye take of the accursed Thing*, μήποτε—λάσητε ἀπὸ τοῦ ἀναθέματος, Sept. Again, *Jer. ix. 4.* it is said, *Take ye heed every one of, or keep your selves every one from, his Neighbour*, ἀπὸ τοῦ πλησίον αὐτοῦ φυλάξασθε, that is, *Trust ye not in him*; for so the Phrase is varied or explained in the very next Sentence, *And trust ye not in any Brother*; which is more exactly done in *Mic. vii. 5.* *Trust ye not in a Friend or Neighbour*; the Term *Friend*, in *Micah*, being the same in the Original, with the Term *Neighbour*, in *Jeremiah*. And thus in like manner is, *Keep your selves from Idols*; the same with, *Worship not Idols*. As then *the accursed Thing*, does not signify *the taking of the accursed Thing*; nor *Neighbour*, signify *the trusting in a Neighbour*: So neither does the Term * *Idols*, signify † *the Worship of Idols*. For

* † Non jam ab Idololatriâ quasi ab officio. Ter. de Cor. Mil. c. 19.

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the taking, the trusting in, and the worshipping, are no Part of the Idea of the following Nouns, but are implied in the Prohibition, *Keep your selves from;* as if it were said, *Do not take, do not trust in, do not worship.*

To the Authorities already cited in my first Answer, and to what I have said before upon this Subject, N. 5. I subjoyn the following. *Arnobius* says of Christ, That

<p>Atqui constitit Christum——omnia illa, quæ fecit, nominis sui possibilitate fecisse, & quod proprium, consentaneum, dignum, Deo fuerat vero, nihil, nocens, aut noxium——nobis——donasse. <i>Lib. 1. pag. 142. Edit. Paris, 1580. vid. pag. 143.</i></p>	<p><i>He did all Things by the Power of his Name, and what was proper, agreeable, and worthy of the True God; He gave us nothing hurtful, or noxious.</i></p>
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And again,

<p>Hoc enim est Proprium Dei veri, Potentiæq; Regalis, Benignitatem suam negare nulli, p. 144.</p>	<p><i>It is the Property of the true God (meaning Christ,) and of Royal Power, to deny his Bounty to none.</i></p>
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CCCCXI. Jude iv. *Denying the only Lord God, and our Lord Jesus Christ.*

In Answer to pag. 113. it may be said, *First,* That allowing the Generation of the Son from the Father to be by *Necessity* of Nature,

Nature, yet this does not exclude the Concurrence or Approbation of the *Will* of the Father; because *Necessity* is not inconsistent with the Approbation of the *Will*. The Nature and Perfections of God are *necessary*, yet are they not therefore without the Approbation of the Divine *Will*; for the *Will* of God rests and acquiesces with the utmost Contentment in the Attributes or Perfections which He is *necessarily* conscious of in his own Nature. Let then actual Fruitfulness be one of the Perfections of the Paternal Nature; this being supposed to be *necessary*, like other Perfections, is not the Effect of the *Will* of the Father, or of an Act of his *Will*, any more than they; yet is it doubtless an Object and Occasion of Delight; it is what his *Will* approves of, and fully acquiesces in: So that tho' the Son is not from his *Will*, or the Act of it, yet can it not be said, that He is without the *Will*, or Approbation of the Father. But the learned Dr. is of Opinion, "That if the Son
" be not caused by the Will of the Father,
" He is not caused by the Father at all, but
" by some superiour Cause." Which is also what he asserts by way of Answer to the Reasoning of the learned Author of *Some Considerations*, &c. p. 227. To which I reply, That the Nature, or Substance of the Father, is not *superiour* to the Father; but as it is his own Substance, with its substantial Attributes,

or as it is personalized in Him, is the very Father: Now the Son considered as *necessarily* begotten, is the Effect of an essential Act of the Nature of the Father; the Son therefore as necessarily begotten, or not caused by an Act of the Will of the Father, is not produced by a *Cause superiour* to the Father, or not by the Father, because the Nature or Substance of the Father essentially acting in the Generation of the Son, is the very Father. And such an essential Act of begetting, tho' it is independent on the Will of the Father, yet being considered as a Perfection of his Nature, no more infers the Subjection of the Father to a *superiour Cause*, than any other essential Perfection independent on his Will, and founded in his Nature. And to conceive the Father to be an *Instrument only* in this way of begetting, as the Dr's Reasoning infers, is the same thing, as to conceive him to be an Instrument to himself; which, whether it be a proper way of thinking, let the Reader judge. However, it infers a Subjection to none but to himself, or to his own Nature; which, I think, is Independency in the highest Degree.

Athanasius says, That as the Father is good, neither by his * *Will*, nor *against*, or *without* his *Will*, or by *Necessity* (I suppose, as it stands,

* Ὑπερναβίβηκε δὲ τῆ βελήσεως τὸ πεφυκέναι καὶ ἐν αὐτῷ κατέρα τῆ ἰδίου Λόγου. Orat. 2. cont. Ar. §. 2.

for a *superiour Cause*, or *Fate*) but by *Nature* : So is He * by *Nature Father*, and not by *Will* ; (for the *Arians* had objected, that if the Son did not subsist by the Will of the Father, the Father must have the Son *necessarily* and unwillingly, or without his *Will*.) But in Opposition to this the Dr. cites *Justin Martyr*, *Origen*, *Novatian*, *Eusebius*, the Council of *Sirmium*, *Marius Victorinus*, *Basil*, *Gregory Nyssen* ; who, he says, professedly argue, “ That the Son was generated by the Father, “ not by an absolute *Necessity of Nature*, but “ by an Act of his *Eternal Power and Will*.” And refers to his *Scripture Doctrine*, Part 2. §. 17. I conceive, that if the learned Reader will be at the Pains to examine the Passages cited out of *Justin Martyr* and *Novatian*, and compare them with the like Style in *Athenagoras*, and *Theophilus Antiochenus*, he will have Reason to believe that they relate, not to the *Eternal Generation* of the Son, of which *Athanasius* speaks ; but to his *Manifestation*, or *Coming forth*, in order to create. As for *Origen*, it is certain from what has been observed, N. 3. That he held the *Eternal Existence* of the Son ; and yet he speaks of the *Creation of Wisdom*, or the Son, as if it were done just before the *Creation of all Things*, and in order to it.

* Φύσει καὶ ἔκ ἐκ βυλῆσεως Πατρὸς. Orat. 3. cont. Ar. §. 62.

Καὶ λεγόντι ὅτι κλί-
 σασ, ἵνα ἕως ἔσχα,
 ἐμφύχον σοφίαν ὁ Θεός,
 αὐτῇ ἐπέτρεψεν διὰ τὴν
 ἐν αὐτῇ τύπασ, τοῖς ἔσι
 καὶ τῇ ὄλη, ἁμα, παρε-
 χεῖν τὴν ὑπαρξίαν, καὶ τὴν
 κλάσιν, καὶ τὰ ἔσχα.
 In Joan. p. 19.

For, says he, God
 having created, as I
 may so say, a living
 Wisdom, committed
 it to her Care to give
 Subsistence and Form
 to Beings and Mat-
 ter, according to the
 Figures which she
 had in her self.

Which is affirmed with some Variation,
 pag. 36. E. Now if the Son be *Eternal*, and
 the Son be *Wisdom*, and the *Creation of Wis-
 dom* be spoken of by *Origen* in the like Terms,
 which others have used to express her com-
 ing forth by the *Will* of the Father in order
 to create, I think it is reasonable to con-
 clude, that this *Creation* only, in the Sense
 of this Author, is the Effect of the *Will* and
 Power of the Father; for there is no other
voluntary Generation, that I know of, men-
 tion'd in his Writings. With this Doctrine
 of *Origen*, in his *Greek Remains*, agrees that
 of the Book *Peri Archon*, which makes the
Creation of Wisdom, or the *Son*, to be no other
 than his forming and comprehending in him-
 self the Ideas and Principles of all Things.

Quali autem modo
 intelleximus sapien-
 tiam initium viarum
 esse, & quomodo
 esse dicitur,

But after the man-
 ner, as we understand
 Wisdom to be the Be-
 ginning of the Ways
 of God; and after the
 manner

manner, as she is said to be created; namely, by forming and containing in her self the Ideas and Principles of the whole Creation, after the like manner, &c.

species scilicet in se, & initia totius Præformans, & Continens Creaturæ, hoc etiam modo, &c. Lib. 1. c. 2.

As for the Passage out of the *Sirmium Creed*, it was to condemn those, who said, that the Father was necessitated against or without his *Will* to beget a Son; and therefore their main Aim, as it appears to me, was to shew, that the Generation of the Son was not in such a Sense *necessary* as to exclude the *Will* of the Father; or to shew, that *Nature* and *Will* did both concur in the Production of the Son: Whereas the Creature was formed by the *Will* of God, without his *Nature*. And, I think, it is evident from the following Passages, that *Hilary* could mean no more in his Comment on the Place: For, says he, * *it is impossible that that, which was* (meaning the *Word*, John i. 1.) *should not have been*. And again, he says, That God the Father, according to *Moses*,

Is He who is;

Is qui est.

That that, which is, cannot be conceived, and said not to be.

Id quod est, non potest intelligi diciq; non esse.

* Quod erat, non potuit non fuisse. Lib. 2. de Trin. p. 11. col. 1. Edit. Paris, 1572.

Quod igitur & per
Moyſen de Deo ſigni-
ficatum— id ipſum
unigenito Deo eſſe
propriū Evangeliſta
teſtatur, &c. p. 107.
col. 1. C.

*That what is ſpoken
of God (the Father) by
Moses, the Evangelist
(St. John) teſtifies to
be proper to (the Son,
or) the only begotten
God, when he ſays, In
the Beginning was*

the Word, and the Word was with God.

Which are Expreſſions that imply the ne-
ceſſary Exiſtence of the Son; and that his
neceſſary Exiſtence is founded upon his Na-
ture, or upon his Being, *He who is*, like the
Father.

Baſil ſays of God the Father, that He is,
Τὸ καὶ εἶναι Θεῶν God and Father
καὶ Πατρὸς, p. 926. by Eſſence;

Founding his *Paternity*, as well as his *God-
head*, upon his Eſſence. And *Lib. 2. Adv.
Eunom.* p. 48. he ſuppoſes, That it is,

Καλὸν καὶ πρέπον τῆ Good and becom-
μακαριότητι τῆ Θεῶν τὸ ing the Blessedneſs of
εἶναι Πατρὸς. God to be a Father.

And pag. 56, 57. he calls the Son * ὁ ὢν,
as *Hilary* does, *Is qui eſt*; which, I conceive,

* *Athenagoras ſays, Τὸ ὢν ἐ γίνεſται, ἀλλὰ τὸ μὴ ὢν.
Legat.* p. 18. *But he ſays of the Son, εὐχ ὡς γινόμενον,
p. 38. The Son therefore is not, Τὸ μὴ ὢν. But there is no
Medium between τὸ μὴ ὢν, and τὸ ὢν; the Son therefore is com-
preherded in τὸ ὢν, and conſequently muſt neceſſarily ſubſiſt from
the Father, according to this Author's Principle; for τὸ εἶναι
neceſſary.*

is not so consistent with the Notion of a Generation purely arbitrary. And, pag. 57. he says, That the Heretics

Blasphemously say, that the Son of God was not once, as if *He did not exist by his own Nature*, but was brought into being by the Grace of God.

Μὴ εἶη ποτε τὸ υἱὸν τοῦ Θεοῦ βλασφημῶντες, ὡς τῆ μὲν ἐαυτοῦ φύσει μὴ ὄντα, χάριτι δὲ εἰς τὸ εἶη ὑπὸ τοῦ Θεοῦ παραχθέντα.

A Passage which shews, that He did not believe the Existence of the Son to be of *meer Grace*, but by Virtue of *his Nature*, that is, *necessary*.

Greg. Nyss. says of the Son,

St. Paul callshim the *Brightness of (God's) Glory*.

Διὸ καὶ ὁ Παῦλος ἀπαύγασμα δόξης αὐτὸν ὀνομάζει.—

And then to shew the Eternal Existence of the Son with the Father, he adds,

For it is *impossible* for the *Glory* to be *without its Brightness*; as it is *impossible* for a *Lamp* to be *without its Brightness*.— For it is *impossible* for the *Glory* to be *without its Brightness*.

Ὅπου ἐγγραφεὶ γὰρ ἀλαμπῆ εἶη τὸ δόξαν, ὡς ἐκ ἐγγραφεὶ ἀνευ ἀπαύγατος αἶμα εἶη τὸ λύχνον.— Τὴν γὰρ δόξαν ἀνευ ἀπαύγατος αἶμα ἀμήχανον. De Fid. p. 471, 472.

If then the *Glory* cannot possibly be without its *Brightness*, and the Son is the *Brightness* of the *Paternal Glory*, the Person of the
Father

Father could never possibly have been without the Son. And that, which it is as impossible not to be, as the Person of the Father, is *necessary*. As for the two Citations taken out of this Author, pag. 286. of the *Scripture Doctrine*, the First of them seems plainly to import no more, than that the *Generation* of the Son was not in such a Sense *necessary*, as to exclude the *Will* of the Father; or, that the *Will* of the Father was not so unconcerned, as that

Ὅς κατὰ τινὰ φύ-
σιν ἀνάγκη ἀπορ-
ρέως τ' οὐκ ἐξ ηὐτοῦ,

He had the Son by
a certain *Necessity* of
Nature without his *Will*,

Which is not absolutely to deny a *Necessity* of *Nature*, but a *Necessity* of *Nature* alone, without the Concurrence or Approbation of the *Will*. The Second Passage is rather *Argumentum ad hominem*, a confuting *Eunomius* upon his own Principles. *Marius Victorinus*, after the like manner, denies such a *necessary Generation* as excludes the *Will* of the Father; for otherwise he allows a *Necessity*, when he says,

Ergo *necessario* Ge-
nerator est Pater, &
item *necessario* omnia,
quæ Pater habet, ha-
bet & Filius. Lib. 3.
adv. Ar. p. 345. Vol. 4.
Bib. Patr.

The Father therefore
is necessarily Father,
or necessarily begets;
and the Son also has
necessarily every thing
that the Father has.

As for *Eusebius*, it is doubted among learned Men, whether he held the Eternal Generation of the Son, or not. *Vid. Prælim. in Comment. Euseb. in Psalm.* And a Passage in his Letter, as publish'd by *Theodorit*, in his *Ecclesiast. Hist. L. 1. c. 12.* And *Dem. Evang. * L. 4. c. 3.* However, since there is Reason to believe he was once † of that Opinion, if not always, it may be worthy Consideration, *First*, Whether he did not believe the double Subsistence of the Son after the Manner of *Theophilus*, *Athenagoras*, &c. Whether this may not be inferred from his Epistle to the Church of *Cæsarea*, as it is found in *Theodorit*. And whether the voluntary Generation of the Son may not be meant of his Second Subsistence. *Secondly*, If it be not so, whether he might not by Mistake apply to the First and Eternal Generation of the Son those Expressions, which were appropriated by Writers before him, to the Manifestation of the Son, or what they called his Coming forth in order to create. Or, whether he may not mean, with the foregoing Writers, that the Birth of the Son is not in such a Sense *necessary*, as to exclude the concurrent Approbation of the *Will* of the Father.

* Ὁ δὲ Πατὴρ προὔπαρχει τῷ υἱῷ, καὶ τὴν γένεσιν ἀπὸ προὔφασκεν, ἢ μόνῳ ἀγέννητῷ ᾧ. † See N. 1248.

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These, I think, are the only clear Authorities relating to this Point, in that Part of the *Scripture Doctrine* referred to by the Dr.

I shall add one Observation, that the *Anti-nicene* Writers generally, if not always, mean no other *Generation* by that which is *voluntary*, than *the Coming forth*, or *Manifestation* of the Son before the Worlds, in order to create them: Whence it is probable, some following Writers transferred the Style in a different Sense to the *Eternal Generation*.

As for the Citation out of *John* v. in pag. 114. of the Dr's Answer, I think it very probable, that *the Father hath given to the Son to have Life in himself*, v. 26. in the same respect, as *He hath given Him Authority to execute Judgment also*, v. 27. that is, as He is the Son of Man, or, *because He is the Son of Man*, v. 27. for the *Word is the Life*, *John* xiv. 6. *This Life the Father has in himself*, c. 5. v. 26. or, *this Life was with the Father*, *1 John* i. 1, 2. and *was manifested unto us*, v. 2. in the human Nature of the Son, or, was given to the Man born of the Virgin, that He might overcome Death, and give Proof of his Victory in raising the Dead. For He was the Seed of the Woman, who by the *Word of Life given to Him by the Father*, and operating thro' his Body hanging upon the Cross, was to *bruise the Serpent's Head*, or *destroy the Devil, who had the Power of Death*,
and

and had subjected *Adam*, and his Posterity to it.

Cyril says,

The Son being *Life* by Nature, says that he receives it from the Father, not as He is the *Word*,—but as He is made *Man*, to whom all things are given of God.

Ζωὴ κατὰ φύσιν ὑπάρχων ὁ υἱὸς δεχόμενος παρὰ τοῦ Πατρὸς ταύτην φησὶν, ἔχῃ ἢ Λόγῳ ὄντιν, ——— ἀλλὰ κατὰ γέρονεν ἄνθρωπον, ᾧ πάντα θεόσδοια, &c.
Thesauri Assert. 14.
p. 146. A.

CCCCXLIV.

As I do not see that *Tertullian's* Words are attended with the Consequences which the Dr. draws from them; for he did not hold the Father and the Son to be one Person: So do they evidently shew what they were alledged for, that it was his Opinion before he was a *Montanist*, that the Father and the Son were so much *One*, (for which he cites *John* x. 30.) that they were the common and inseperable Object of the Christian Worship.

DI. 1 Tim. ii. 5. For there is One God, and One Mediator between God and Men.

I have shewn before, under N. 8. that *One*, as joyned with *God*, is not used in Oposition

sition to the Son, to exclude him from being comprehended in the *One God*, but in Opposition to false Gods. And so I understand it here, where the Term *Father* is implied, as if the Apostle had said, *There is One God the Father*: So that the Meaning is this, *There is One Mediator between God the Father and Men*; which God the Father is called the *One God*, to exclude Idols from the Godhead, and not the Son. In which Sense it is taken by *Chrysostom*.

Τὸ ἐν; ὁ ὕψος ἔθεός; ἐν
ἐν σφόδρα. Πῶς ἐν
φρονι, εἰς; ὡς ἀντι-
διαστολήν ἢ εἰδωλῶν,
ἔ ὡς ἢ ὕψ. In
Loc.

What then? (says he) Is not the Son God? Yes certainly. How then does he say *One*? In Opposition to *Idols*, not to the *Son*.

But says the learned Dr. "Not so in this Place; for there is no mention of false Gods in the Context, pag. 116." But, I conceive, the Apostle had them in his Mind, as will appear from the preceding Verse, which runs thus; *Who will have all Men to be saved, and to come to the Knowledge of the Truth*. In which he plainly has respect to Persons in Error, and not yet admitted into a State of Salvation by *the Knowledge of the Truth*; for they were *to come to the Truth*, in order to be saved. Now the major Part of *all Men* were at that time Idolaters, particularly the *Ephesians*, among whom *Timothy* dwelt,

dwelt, who were Worshippers of *Diana*, and of the Image pretended to have fallen down from *Jupiter*; whence it follows, that *Idolatry* was the chief Part of the Ignorance and Error in which those Persons were, whom, the Apostle tells us, *God would have come to the Knowledge of the Truth*, in order to be saved. If then the *Error* was principally *Idolatry*, and the *Truth* opposed to it, as immediately follows, is, That *there is One God the Father, and One Mediator between God and Men*; the Consequence is, That *this God the Father* is called the *One God*, in * Opposition to the many Gods of the Idolatrous Heathens. The learned Dr. proceeds; "But *One God* " is put directly as the *Person mediated to*, " (which all Men allow to be the *Father* " only) in Contradistinction to the *Person* " *mediating to Him*, which is the *whole Person* " *of the Son incarnate.*" It is granted, That *God the Father* is the *Person mediated to*: That *God the Son*, or, the *whole Person of the Son incarnate*, is the *Person mediating to Him*: That *God the Father mediated to*, is distinguished from *God the Son mediating to Him*: And yet it cannot be granted, That the Term *One* was ever united with the Term *God*, in Opposition to the *Son*; because the *Son* being

* Chrysostom says upon the Place, That the Apostle's Discourse was concerning Truth and Error. Περὶ τοῦ ἀληθείας καὶ πλάνης ἢ αὐτῶ ὁ Λόγος.

God the Son, as the *Father* is *God the Father*, and the *Godhead* being but *One*, the *Son* cannot be excluded from *the One God*, tho' He is excluded from *God the Father*, who is sometimes called *One*, in Opposition to *Idols*. So that the Truth appears to be this, there is a mixt Opposition in the Terms, *One God* the *Father*; the Term *Father* implied, is opposed to the Term *Son*, and the *One God* to false Gods only.

The Authorities, which I had cited under this Article, as they shew the *Son* not to be excluded from *the One True God*, by affirming, or supposing Him in the Character of *Mediator*, to have the *Natures* both of *God* and *Man*: So are they passed over by the Dr. with a general Reflection only. It must also further be observed, That *Hippolytus* argues from this very Text, that the *Son* has the *Substance* both of *God* and *Man* by his being a *Mediator* between both of them, as is evident from the Passage out of him in my first Answer, pag. 40. and indeed most of the Authorities there cited point at this very Text, to which may be added the following one out of *Tertullian*.

Sic & Apostolus
etiam Dei & Homi-
num appellans seque-
stem, utriusq; Sub-
stantiæ confirmavit.
Adv. Prax. c. 28.

*Thus the Apostle also
calling Him the Me-
diator between God
and Men, confirmed
his being of both Sub-
stances.*

And

And Lactantius says,
Ut (Filius) mediam
inter Deum & Homi-
nem substantiam ge-
rens, nostram hanc
fragilem imbecillem-
que naturam quasi
manu ad immortalitatem
posset educere: Factus est & Dei
Filius per Spiritum, &
Hominis per carnem,
id est, & Deus & Ho-
mo.— Interim &
Deum fuisse, & Ho-
minem ex utroq; ge-
nere permistum. L. 4.
c. 13. & vid. c. 25.

*That the Son, who
has a * middle Sub-
stance between God and
Man, might, as it were,
lead by the Hand this
our frail and weak Na-
ture to Immortality:
He became both the
Son of God by the Spi-
rit, and the Son of Man
by the Flesh, that is,
both God and Man.—
In the mean time He
was God and Man,
mixed or compound-
ed of both sorts.*

So that I am of Opinion, they are not so
*entirely besides the Purpose, as the Dr. ima-
gines.*

* Note, Hence it appears, that the middle Substance, is a
middle of Participation, not of Negation.

The Substance of the Doctrine of the foregoing Chapter may be reduced to the following Articles.

THAT *One*, or *Only*, when united with *God*, is not exclusive of the Person of the Son, but of false Gods only, N. 1, 2, 3, 5, 8, 501.

That therefore the Son with the Father is the *One God*.

That the Son was comprehended in *the One God* of the Jews, N. 2, 3, 340.

That the Son is *God* with the Article δ , and *absolutely God*, N. 5.

That He is the *Great God*, N. 289. The *Living God*, N. 5. The *True God*, N. 410.

That *Self-existence*, and *Independency*, are no substantial Characters of the Godhead of the Father, N. 2, 340.

That therefore the Son is not excluded, for want of those Characters, from the Substance of the Father.

That the Son is of the Substance of the Father; which Substance is indivisibly, or individually One, N. 3, 501.

That δ $\acute{\alpha}\nu$, does not relate to *Person*, but to *God*, $\delta\epsilon\acute{\iota}\varsigma$, N. 1.

That δ $\acute{\alpha}\nu$, is the God *who is*, or whose Essence and Existence is necessary, N. 180.
that

that is, the One Divine, Intelligent, and necessarily Existing Being.

That the Son is $\delta \omega\upsilon$, N. 411.

That therefore the Son with the Father is the One Divine, Intelligent, and necessarily Existing Being.

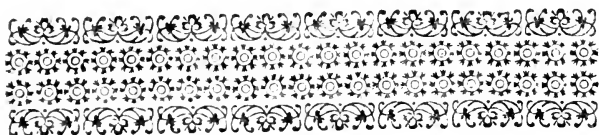
That therefore *Intelligent Being*, and *Person*, are not convertible Terms, or of the same Importance, N. 1.

That the *necessary* Existence of the Son does not exclude the *Will* of the Father, N. 411.

That God is the *Object of Worship*, as He is $\delta \omega\upsilon$, *Jehovah*, or *Jah*, or in respect of his necessarily Existing Substance, N. 180.

That the Son therefore, who is $\delta \omega\upsilon$, is the *Object of Worship* in the same respect.

That the *Holy Ghost* is *God*, N. 8, 66, 382. and *Lord God*, N. 372.



C H A P. II.

Of the SON of GOD.

DXXXIV.



LUKE i. 16, 17. *Many shall He (John the Baptist) turn to the Lord their God, and He shall go before Him.*

The Original State of the Controversie under this Article, which was about the Use or Application of the Name *Lord God*, whether it signify the Father * only according to the Analogy of Scripture, is now changed by the Dr. to a Dispute concerning the Meaning of that Name, when applied to the Son. To follow then the Dr. in this Enquiry, I must observe to the Reader, that, he says, pag. 119. “ That the Title “ *Lord God*,—— is a *Personal Character* ; “ expressing—— *Personal, and Relative Per-*

* See Scripture Doctrine, pag. 84. where the Dr. affirms it.

“ *fections,*

of the TRINITY Continued. 133

“*fections*, namely, *Dominion* and *Government* over the World.” If I understand the Dr. right, he makes *Personal* and *Relative Perfections* to be the same; and therefore a *Personal Character* expressing them, must be a *Relative Character*: And *Lord God* being a *Personal Character*, must be a *Relative Character*. In Answer to which, I say, that tho’ *Lord God* be sometimes the rendring of other Terms, yet is it generally of *Jehovah Elohim*; that the Term *Jehovah* is not of a Relative, but Absolute Signification; and that therefore Part of the *Character Lord God*, is, at least Absolute. Now that *Jehovah* is of an Absolute Signification, appears from hence, that it expresses God as *He is*, or as *He is He who is Being*; for, *First*, It is put in the Place of *Ehjah*, or, $\delta \acute{\omega}\nu$, as of the same Signification: For when God had said, *Thus shalt thou say to the Children of Israel, I am hath sent me unto you*, Exod. iii. 14. He adds a second Time, in the like Style, v. 15. *Thus shalt thou say to the Children of Israel, Jehovah, the God of your Fathers— hath sent me unto you*; as if He had said, *I am*, or *Jehovah*, who is the God of your Fathers, hath sent me unto you. *Secondly*, Both * *Jew-*

* See Philo de Vit. Mosi, Lib. 3. p. 673. Maimon More Nevoch. p. 106. Menass. Ben. If. Concil. Quæst. 3. in Genes. and Quæst. 3. in Exod.

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ish, and * Christian Critics agree, that this is the Meaning of it. If then *Jehovah* signifie *God as He is*, or, as He is *He who is Being*, and *Being* be an *Absolute Appellation*, as the Dr. says in this Page; *Jehovah* is a Name of *Absolute Signification*. And indeed it does not admit of *Relative Terms* as other Words do; for we no where find in Scripture, *my Jehovah*, *our Jehovah*, or *the Jehovah of Israel*, but *Jehovah*, the *God of Israel*; concerning which, and its Construction with *Tzebaoth*, see *Buxt. de Nom. Dei*, §. 12, 56. And tho', *my Lord*, be frequently used in the *English Translation of the Old Testament*, yet in such Cases it is never the rendring of the Term *Jehovah*. This *Absolute Name Jehovah* is sometimes rendred by *θεός*, or *God*; and then † *God* is a Name of || *Being* or *Essence*; and it might be partly in this respect that *Greg. Nyssen* says,

Εἰ δὲ θεός ὄνομα
 ἑσίας σιμαντικόν ἔστι,
 μίαν ἑσίαν ὁμολογῆντες
 ἡ ἁγίας τεράδιον, ἕνα
 θεὸν ἐκόντως δοξάζομεν.
 ἕπει μίας ἑσίας ἐν ὄνο-

If *God* be a Name that signifies *Essence* or *Substance*, we, who confess *One Substance* of the *Holy Trinity*, do rightly glorifie *One*

* Cl. Alex. Stromat. Lib. 5. p. 562. Epiph. Hæres. 40. Theod. Quæst. 15. in Exod. Ainsworth, &c. Buxtorf on the Name *Jehovah*. And Pearson in his Notes on the Article *Lord*.

† || Compare this with what the Dr. says in Opposition to the learned Author of *Some Considerations*, &c. p. 290.

God; because God is a Name of One Substance.

μα τὸ θεός ἕστι. Adv. Græc. p. 82.

Basil says,

That according to the Opinion of many, the Name of God (or expressing the God-head) demonstrates his Nature.

Κατὰ τὰς τῶν πολλῶν δόξας φύσεως ἐνδεικτικόν ὄστι, τὸ θεότητι ἐνομα. Epist. 80.

And Greg. Nazianzen says,

He who is, and God, are Names of Substance.

Ὁ ἄν ἐγὼ ὁ θεός ἐστίν ἐστίας ἐνόμαζα. Orat. 36. p. 586.

Let the Reader consider the Passages of the *Scripture Doctrine* referred to pag. 120. and what I have said already in my first Answer, and shall say hereafter under the same Numbers in this present Answer, and judge of the Reasonableness of the Dr's Interpretation. Pag. 121. He conceives, that my Words infer, "That the Son is so stiled Lord God, as not to be distinguished from the Father." I do distinguish Him from the Person of the Father; but not separate Him from his Substance. For *Jehovah* is a Name expressing the *Divine Substance*, as has been already shewn; which Name being in common to the Son with the Father, and expressive of *One God* only, Deut. vi. 4. the Son with the Father is *One God*, and *One Substance*, the *Divine Substance* being *One* only.

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I had supposed *pag.* 49, 51. that there was a traditional Explication of Scripture handed down from one Person to another in the first Ages of the Church ; and that by Virtue of this Tradition, many of those Passages, in which the *Lord God* is mentioned, were applied to Christ : For this was the Original State of the Controversie, whether that Name signified the *Father* only, or did not belong to *Christ* also according to the Analogy of Scripture. In Opposition to this the Dr. says, “ What and where this *Tradition* “ is, it does not appear, *pag.* 121.” In Answer to which, *First*, I will shew, that there was a *traditional Explication* of Scripture ; *Secondly*, I will give some Instances of it in relation to the Name *Lord God*. That there was a *traditional Explication* of Scripture, will appear from *Irenaeus*, *L.* 4. *c.* 69. *p.* 368. *col.* 2. where he says of the Heretics,

De iisdem Scripturis
varias habentes
sententias.

That they had different Sentiments of one and the same Scripture, or of the same Passages of Scripture.————

De iisdem verbis
non consentientes.

That they did not agree about the same Words,

That is, about the Meaning of them ; to which he opposes the uniform Agreement of the Church in the same Interpretations from the very Beginning ; saying,

But

of the TRINITY Continued. 137

But we following the One and Only True God our Instructor, and having his Words for a Rule of Truth, say all of us always the same Things of the same Words,

Nos autem Unum & Solum Verum Deum Doctorem sequentes, & regulam Veritatis habentes ejus Sermones, de iisdem semper eadem dicimus Omnes.

That is, interpret the *same* Words in the *same* Sense. Now can it be supposed that the *same* Meaning should be put *always*, or from the very Beginning, by *all* the Drs of the Christian Church upon the *same* Words of Scripture, and yet they not transmit that Meaning from one to another either in their public Discourses and Writings, or private Instructions? Or, was it possible that they could teach their People the Words of Scripture, and yet not give them the uniform Sense of the Church about them? *Secondly*, That I may give an Instance or two of such traditional Interpretations in relation to the Name *Lord God*, or *Jehovah Elohim*, I will premise, that where Fathers of different Ages agree in interpreting Places of Scripture concerning the *Son*, which might otherwise be understood of the Person of the Father, there, next to the Illumination of the Holy Ghost, it may reasonably be supposed, that they were induced to do it by receiving those Interpretations from the Drs before them, and by finding them agreeable to the Analogy of Faith.

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Faith. Thus *Pſalm* xxiv. from *ver.* 7. to the End, ſeems to be literally and prophetically meant of the Entrance of the Ark, and of the *Schechinah*, or Glory, that reſted upon it, into the Holy of Holys in the Days of *Solomon*, when the Temple was finiſhed. And *Jehovah Tzebaoth*, or the Lord of Hoſts, was doubtleſs underſtood by the Bulk of the *Jews* of the Perſon of the Father; And yet, notwithstanding this, this very *Pſalm* is alledged as a Proof by *Juſtin Martyr*, that *Jeſus Chriſt is Lord God*, *Dial. cum Tryph.* And he is followed in this Interpretation by *Irenæus*, p. 364. *Edit. Grab. Tertull. Adv. Marc.* p. 958. *Edit. Pamel. Cyprian. Adv. Jud. Lib. 2. c. 29. Orig. in Matt.* p. 438. *Edit. Huet. Euseb. in Loc.* and others. Again, *Pſal. lxxxii. 1.* God (*Elohiim*) *ſtandeth in the Congregation of the Mighty, He judgeth among the Gods*, is underſtood by *Juſtin Martyr* of the Son, *Dial. cum Tryph.* p. 117. *Edit. Steph.* by *Iren.* of the Father and the Son together, *L. 3. c. 6. p. 208.* and by *Novat. de Trin. c. 15. Cyprian. Adv. Jud. Lib. 1. c. 6. Euseb. in Loc. Greg. Nazianz. Orat. 2. de Fil. ſive Orat. 36. p. 579.* and others, of the Perſon of the Son; and yet we need not doubt but the *Jews* underſtood it of God the Father. I conceive then it appears from theſe two Inſtances, for more are not needful, both *where*, or in what Authors a *traditional Explication* of Scripture may be traced: And
also

also *what* that traditional Explication is, namely, that the Son is *Jehovah Elohijm*, or *Lord God*: The first Instance shewing him to be *Jehovah*, or *Lord*, the Second to be *Elohijm*, or *God*, and both together to be *Lord God*. Pag. 122. the Dr. says, “ That
“ this Title, *the Lord God*, when used abso-
“ lutely, and without any antecedent men-
“ tion of the Person it refers to, does in
“ Scripture Language, by way of Emi-
“ nence, always signify the Father.” This
Rule laid down by the Dr. was unknown
to the ancient Writers. They frequently
interpret the Title *Lord God*, of the Son, in
many Passges of the *Old Testament*, where it
is used *absolutely, and without any antecedent
mention of his Person*. I have shewn this al-
ready in *Psal. xxiv*, and *lxxxii*. and will ob-
serve further, that *Irenaus*, among other
Texts, alledged, to prove the Son *absolutely
Lord God*, *Lib. 3. c. 6.* cites *Psal. l. i.* *The
Mighty God, even the Lord hath spoken*, or ra-
ther according to the *Hebrew*, *the God of Gods,
the Lord* (*Deus Deus noster Q.*, Sept.) *hath spo-*
ken, or *Jehovah, the God of Gods hath spoken*;
which is, I think, as high a Title as possibly
can be given. And *Justin*, that he may
prove Him to be *God and Lord of Hosts*, be-
sides *Psal. xxiv.* cites *Psal. xlvii. 5*, &c.
God is gone up with a Shout, the Lord (*Jeho-*
vah) *with the Sound of a Trumpet, &c.* and
Psal.

Pfalms xcix. the Lord * (Jehovah) reigneth, &c. And the Author of the Epistle to the *Hebrems* gives us to understand, c. i. v. 10, &c. that the Person called *Lord and God*, *Pfal.* cii. is the Son; tho' there are no certain Tokens, no antecedent mention of him in that Character, either in this, or any of the foregoing *Psalms*, to determine an unenlightned Reader to that Meaning. Thus was the *Son* comprehended in the *One* † *Lord God*, while the Church was trained up in the OEconomy of the Unity, and the Memory of *Polytheism* was wearing out of their Minds. But when the Season was come, that the Church could be entrusted with the Great Mystery of the Divine Nature, the Doctrine of the *Trinity*: And was capable of receiving it, and being founded upon it, without incurring the Danger of dividing the *Unity*: The Son, who was now incarnate, or become Man, was generally spoken of in relation to the Nature which he had newly assumed; and the Father, whose Supremacy in Order, and whose Paternal Dignity, by no means submitted him to any such Alliance, was spoken of in Terms relating to his Godhead. Whence it is, that the Title, *Lord God*, is generally given

* Note, *Moses and Aaron were the Priests of this Lord Christ*, v. 6.

† Lactantius says, Lib. 4. c. 14. (*Judei*) nefandas manus Deo suo intulerunt, c. 16. propter hanc humilitatem Deum suum non agnoscentes, &c. c. 18. ut Deum suum condemnarent— in qua (cruce) Deus a cultoribus Dei suspensus est, vid. Lib. 5. c. 9.

him in the *New Testament*, but without any Design of excluding the Son, whose Right to that Name was sufficiently secured in the OEconomy of Unity; the Gospel Dispensation being principally careful to distinguish the Persons, and build up its Professors upon a distinct Faith in the ever Blessed Trinity. But notwithstanding, that the Father is most generally meant by the Name *Lord God* in the *New Testament*, yet are there other Instances, besides those which I have produced in my first Answer, by which it will appear, that the *Son* had a Right to the same Name. In *Matt. xxvii. 9, 10.* there is a Citation out of *Zech. xi.* which is as follows, *And they took the thirty Pieces of Silver, the Price of him that was valued, whom they of the Children of Israel did Value: And gave them for the Potter's Field, as the Lord appointed me.* Now, according to *Zachary*, the Person so valued is *Jehovah*, or the *Lord*; for says the Prophet, *v. 13. And the Lord (Jehovah) said unto me, cast it unto the Potter; a goodly Price that I was prized at of them.* But according to the Evangelist, He is *Jesus Christ*. *Jesus Christ* therefore is the *Jehovah*, or *Lord*, who was valued. Again, *Peter* says of Christ, *1 Epist. c. ii. v. 8. That unto them which be disobedient—— He is a Stone of Stumbling, and a Rock of Offence* Which is cited by *St. Paul* in the same Sense, *Rom. ix. 33.* But the Prophet, out of whom it is taken, speaks it
of

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of the *Lord of Hosts*, saying, *Sanctifie the Lord of Hosts (Jehovah Tzebaoth) himself—and He shall be for a Sanctuary; but for a Stone of Stumbling, and a Rock of Offence to both Houses of Israel, Isa. viii. 13, 14.* If then the Apostles cited these Words according to the Mind of the Prophet, (which cannot be doubted since they were enlightned by the same Spirit) *Jesus Christ*, to whom the Apostles apply them, is *Lord of Hosts*. Again, it is written, *Rom. x. 13. For whosoever shall Call upon the Name of the Lord, shall be saved.* The *Lord*, whose Name is to be called upon, is *Christ*: As appears from *ver. 11. Whosoever believeth on Him, shall not be ashamed;* which Expression is attributed to *Christ*, *c. ix. 33.* and *1 Pet. ii. 6.* and as appears from the Words, *Lord over All, κύριος πάντων*, *ver. 12.* which is the Title of *Christ*, *Acts x. 36.* for there is no Appearance of a Change of Person from *v. 11.* to *v. 13.* but the Passage in *Rom. x. 13.* is taken out of *Joel ii. 32.* where the *Lord*, whose Name is to be called upon, is *Jehovah*; the *Son* therefore is *Jehovah*; and if He be *Jehovah*, or *Lord*, we cannot doubt but He is *Elohim*, or *God*. But the Dr. thinks, *pag. 123.* “ That Passages of “ this sort, out of the *Old Testament*, if they “ be understood literally, (in the Manner “ I cite and apply them,) prove too much “ for me,” *viz.* That *Christ* is *God the Father Himself*. But this proceeds from the
 Dr's

Dr's Mistake, who supposes *Lord God* absolutely used to signify the *Father* only; whereas it is a common Name to *Father* and *Son*, and sometimes signifies the *Father*, sometimes the *Son*, as the Matter of the Context determines the Meaning. But he appeals to *Acts* vii. 30. which he is of Opinion is with other-like Passages of the *Old Testament* to be understood, "Of the Angel of God's Presence, speaking in the Name, and Person, and Authority of the Father; which, he says, is *Stephen's* Explication." I suppose the Dr. means, that He *spake in the Name, and Person, and Authority of the Father only*; for otherwise, if *Jehovah Elohim*, or *Lord God*, in which Name the *Son* speaks of himself, and is spoken of by others, express the *Nature, Person, and Authority* of the *Son*, no less than the *Nature, Person, and Authority of the Father*, the Name *Lord God* absolutely used is not appropriated to the *Father*, as the Dr. supposes. It appears then to be this learned Gentleman's Mind, that the *Son*, or Angel of God's Presence, *spake in the Name, and Person, and Authority of the Father only*. I shall observe, in Opposition to this, that *Stephen* delivers himself in such a Manner, as that it cannot be inferred, that the Angel *spake in the Name, and Person, and Authority of the Father only*. His Words are these, *Acts* vii. 30. *That the Angel of the Lord appeared; and,*
ver.

ver. 31, 32. That the Voice of the Lord came to him (to Moses) saying, *I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Which will admit of different Interpretations; for *First*, If the *Angel* be the *visible Glory* manifested to *Moses*, then the *Lord* may be the *Word* actuating that *Glory*: And the Voice of the *Lord*, the Voice of the *Word*, who calls himself, * *the God of Abraham, &c.* and consequently speaks in *his own Name*. For *Angel*, as it signifies *one that is sent*, in which Sense מְלַאֲכֵי is rendered by מְלִיָּאָה in the *Targum*, *Prov.* xiii. 17. can never signify the *Word*, but the *visible Glory*; because *sending*, in the proper Sense of the *Word*, imports a *Motion* of the *Thing sent*, from the *Person sending*, to the *Person sent to*: But the *Word*, which is omnipresent, ever with the *Father*, and ever with the *Creature*, as supporting it by his *Power*, can never either be withdrawn from the one, or make nearer Approaches, than He does, to the other; can never move from Place to Place, from one Part of the *Creation* to another Part of it, without deserting his *Work*, and suffering it to relapse into its first *Nothing*. But the *visible Glory* being finite and circumscribed, may pass like an *Angel* from Place to Place, and perform the Office of a limited Being. And

* See N. 616. of my first Answer.

therefore *Clem. Alexandrinus* says of the Son, in respect of his Divinity, That

He does not pass from Place to Place, but is always every where, and contained no where.

’Ου μεταβάλλεν ἐκ τόπου εἰς τόπον, πάντη ᾗ ὧν πάντοτε, ἐν μηδαμῆ περιέχομεθα.
Stromat. L. 7. p. 702.

Secondly, If the Angel be the *Word* it self, as he is * *the operating Power of the Father in a Personal Subsistence*; (for *Malach* signifies an active † *operating Being*, as appears from *Melachah*, a Word of the same Radicals signifying *Work*.) I say, if the *Angel* be the *Word* in this Sense, then indeed *Jehovah*, or the *Lord*, is the *Father*; and the *Voice of the Lord* may be the *Voice of the Father* speaking thro’ the *Son* in his own Name, yet so as not to exclude the *Son* (who speaks in the Name of the *Father*) from speaking at the same time in his own Name, Person, and Authority derived from the *Father*; into which Name, no less than into that of the *Father*, the *Faithful* are baptized; that is, when the *Angel*, or *Son*, said, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*, he spake it of his own *Divine Nature*, as well as of the *Person of the Father*, who being both substantially *One*, tho’ personally distinct, are in respect of that

* Παλεική τις ἐνέρῃα ὁ υἱός, p. 703. δύναμις παλεική, p. 704.
Strom. C. Alex. † Thus created Angels are call’d, λε τεργηῆ
πινδματα, Heb. i. 14. as *Melachah* is rendred by λειργία,
1 Chron. xxvi. 30.

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substantial Unity, the *One God* of the *Patriarchs*, or of *Abraham*, *Isaac*, and *Jacob*; concerning which, see *N. 616. p. 76.* of my first Answer. *Thirdly*, Tho' it be granted, that *Lord* signifies *the Father* in the first Expression, *the Angel of the Lord*, ver. 30. yet does it not certainly follow, that it signifies the *Father* in the Second, *the Voice of the Lord*, v. 31. because the Term *Lord* signifies the *Son* as well as *the Father*, and is sometimes spoken of him in so singular a Manner, as to be by no means applicable to the Person of the *Father*. As for Instance, he, who speaks in the first Person, *Zech. xii.* is *Jehovah*, or the *Lord*; but this Person says, ver. 10. *They shall look upon me, whom they have pierced:* Which belongs to none but to the *Son*, to whom it is applied, *John xix. 34, 37.* Again, *The Lord*, or *Jehovah* says, *Zech. xi. 13.* *Cast it unto the Potter; a goodly Price that I was prized at of them:* But the *Son* only could be prized and sold, in respect of his *Humanity*, to whom it is applied, *Matt. xxvii. 9, 10.* It appears then, from what has been said, that the *Son*, when He speaks in the Name *Jehovah*, or *Lord*, does not always speak *in the Name, Person, and Authority of the Father* only; (nay, that sometimes He speaks entirely in his own Name.) For, if He always spake *in the Name, &c. of the Father*, no Texts could be brought to prove him *Lord God*, because *Lord God* would always

expresses the *Person* and *Authority* of the *Father*; but it is evident, that *Justin*, *Irenæus*, and others, do professedly cite Passages of Scripture to prove the Son to be *Lord God*: That Title, or Name, then no less expresses, * *the Person and Authority of the Son*, than of the *Father*; and, by Consequence, He speaks no less in his own *Name*, *Person*, and *Authority*, when He speaks in the Character of *Lord God*, than He does in the *Name*, *Person*, and *Authority* of the *Father*.

Since then the learned Dr. has declared, pag. 124. That the Title *Lord God*, if it be understood of the Son, as *He is the Angel of God's Presence, speaking in the Name, and Person, and Authority of the Father*, proves nothing against him: So, I hope, he will acknowledge, that if *Lord God* has been proved to belong to the Son, in regard of his own *Person* and *Authority*, as well as in regard of the *Name*, *Person*, and *Authority* of the *Father*, in which he also speaks, it is an Argument against him; except the Dr. be of Opinion, that *Jehovah* contains in it the Notion of *Being* according to Scripture, and according to the Sentiments of *Jewish* and *Christian* Writers, and that it belongs to the Son in this very Sense, as being himself *ὁ ὢν*, *He who is Being*, or, as He is *Consubstantial* with the *Father*, in like Manner as a Son

* Neq; Dominum appellassent aliquem ex sua *Personâ* nisi Deum Patrem, & Filium ejus, *Iren. Lib. 3. c. 6.*

is of the Nature and Substance of the Father who begat Him.

As for my Citations out of *Justin, Irenæus,* and the Synod of *Antioch*, which the Dr. thinks expresses his Sense, and not mine, I wish he would have been so just to the Reader, and my self, as to have shewn, where in they are *directly contrary to what I cited them for*; which was to shew, that the Son was *Lord God*, not by being the Person of the Father, for that is a Contradiction; but by being his Son, or by receiving from him his Nature, which is *Being it self*; and by which He, who receives it, is *He who is*.

In the Passage which I cited out of *Novatian*, the *Heretics* are those, who denied the *Divinity* of Christ; and, by Consequence, denied him to be *Lord and God*. The *Heretics*, in the Passage cited by the Dr. out of the next Chapter, are of a contrary Sort, such, indeed, who acknowledged his *Divinity*, and therefore confessed him to be *Lord and God*, but thought * and affirmed Him to be *God the Father Himself*, or, the very Person of the Father. Now the Dr's Mistake in confounding these two Sorts of *Heretics* together, might have been avoided if he had considered, that the Beginning of the Eighteenth Chapter, out of which his Citation is taken, is a Transition of the Author from

* Sed ipsum Deum Patrem promere & putare, c. 18.

Scripture to Authority, in order to convince the *first Sort of Heretics*, that the *Son is God*; which he does by arguing from the extravagant Notion, which the *second* had conceived of Him, in making Him the Father.

DXXXV.

The Dr. under this Number, makes only a short and general Reflection, which does not require an Answer.

DXXXVIII. ACTS xx. 28. *To Feed the Church of * God, which he hath † purchased with his own Blood.*

I had taken no Notice of the Text at all, nor meddled with the various Readings, which the Dr. thinks I should have done; however, I desire the learned Reader to consider Dr. Mill's Note upon the Place, and his *Prolegomana*, p. 146. col. 2. and to weigh the Number and Importance of the Manuscripts on both Sides, and judge whether that learned Critic had Reason or not to adhere, as he does, to the Modern Reading, and reject that which the Dr. contends for.

*† Non tam parum sanguine suo redemit Deus, nec tam pauper est Christus, says Pacian, *Epist.* 3. *ad Sempron.*

The remaining Difference between us, is about the Explication of the First Part of the Third Chapter of the First Epistle of St. *John*. And here such strange Consequences are drawn from my Premises, that I cannot but be surprized at them. The Principles which I had laid down for explaining the Place, are, *First*, That the *Father*, and the *Son*, are comprehended under the Name *God* by St. *John*; for the Proof of which I bring, *John* i. 1. *The Word was with God, and the Word was God*, meaning, that the Term *God*, in the First Sentence, signifies the *Father*; in the Second, the *Son*. *Secondly*, That therefore this same Apostle may be supposed to use the same Name in other Places, sometimes for the *Father*, as in the First Sentence; sometimes for the *Son*, as in the Second Sentence; and sometimes for *both* together: *Which is always to be determined by the Circumstances of the Context*. What then does the Dr. gather from these Principles? Why, that according to my Criticism, *John* i. 1. must be paraphrased thus, *The Word was with the Father and Son, and the Word was Father and Son*, p. 129. that is, because *God* sometimes signifies *Father and Son* together where the Context requires it, according to my Principle; therefore the Dr. will have it signify *Father and Son* together, where the Context does not require it, contrary to my Principle. Had the Dr. when he cited my

Words,

Words, not omitted this last Sentence, *which is always to be determined by the Circumstances of the Context*, he could not have fallen into so unfair a Representation. Which yet, he says, with great Assurance, “ Is no Misrepresentation of my Sense, but is my true, real, and professed Meaning.” And why so? Because, says he, “ His Design is to shew, not that the Word *God* means in one Part of the Sentence *the Son*, and in the other *the Father*; but that the same individual Word singly, in one Part of the Sentence alone, signifies both *Father and Son*.” But I affirm, with the same Assurance, that it was not my Design. My Meaning is plain, that as the Name *God* repeated signifies *the Father* in one Place, and the *Son* in the other: So it may be supposed, that the same Name does sometimes signify both *Father and Son* together without a Repetition, which may each of them be separately referred to in the Context following.

Pag. 130. The Dr. endeavours to bring me to an Absurdity by a Reasoning that is extraordinary: It is this, “ Christ is the Natural Son of God, we are Adoptive Sons of God; if then the Adoptive Sons of God, are Sons of the Father and Son; Christ, the Natural Son of God, must be the Son of the Father, and the Son also.” I think I have done no more than barely abridged it, without altering the Reasoning, which,

in a parallel Case is this, *Joseph* is the Natural Son of *Jacob*, *Ephraim* and *Manasseh* are the Adoptive * Sons of *Jacob*; if then *Ephraim* and *Manasseh*, the Adoptive Sons of *Jacob*, are the Sons of *Jacob* and *Joseph*: *Joseph*, the Natural Son of *Jacob*, must be the Son of *Jacob* and *Joseph* also. Now is not this a strange Inference to be drawn from so clear Premises? May not Christians be the Sons of Christ, and yet be the Adopted Sons of God the Father, as *Ephraim* and *Manasseh* were the Sons of *Joseph*, and yet the Adopted Sons of *Jacob*? And must it follow that because they are the Adopted Sons of the Father thro' Christ begetting them, Christ also must be the Natural Son of the Father thro' himself begetting himself, any more, than that because *Ephraim* and *Manasseh* are the Adopted Sons of *Jacob* thro' *Joseph* begetting them, *Joseph* also must be the Natural Son of *Jacob* thro' himself begetting himself? For the Term *God*, in the Dr's Reasoning, should be understood, according to my Principle, of the *Father* only, not of the *Father* and *Son* together; otherwise it cannot be Sense. Tho' then we are the Adopted Sons of God the Father, yet we are such by being begotten of Christ, who is also *our Father*; as will appear, *First*, From the Parallel drawn between the *First* and *Second*

† Genes. xlvii. 5, 6.

Adam, which supposes the *Son* to be the Head of Mankind in a *Spiritual* way, as *Adam* in a *Natural*. As for Instance, *St. Paul* says thus, 1 *Cor.* xv. 47, &c. *The First Man is of the Earth, Earthy: The Second Man is the Lord from Heaven. As is the Earthy, such are they also that are Earthy; that is, that are begotten of Adam by Natural Generation, And as is the Heavenly, such are they also that are Heavenly; that is, that are begotten of the Son by Divine Generation. And as we have born the Image of the Earthy, by receiving our Natural Being from Adam; we shall also bear the Image of the Heavenly, by receiving a Spiritual Nature from the Son. And in this respect He is called, The Everlasting Father, or, * The Father of the World to come, Isa.* ix. 6. because He Peoples that New State with a Spiritual Progeny, as *Adam* did the Old One with his Natural Issue. For *Procopius* says upon the Place,

St. Paul teaches us, how He is also the Father of Eternity; when he says, For as in Adam we all die, even so in Christ shall we all be made alive.

Παρίσησι ᾧ Παῦλῳ.
πῶς ἐν Πατρὶ ἀιώνος
ἔστιν, ἐπὶ τῶν ὡσπερ γὰρ
ἐν τῷ Ἀδὰμ πάντες
ἀποθνήσκουμεν, ἕτως ἐν
τῷ Χριστῷ πάντες ζωο-
ποιηθήσόμεθα. See al-
so *Theod. in Loc.*

* Πατρὶς ᾧ μέλλοντι ἀιώνῳ. MS. Alex.

Secondly,

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Secondly, It will appear that Christ is our *Father* from the following Words used of the Son, *Heb. ii. 13. I, and the Children which God hath given me.* Upon which *Chrysostom* has this Remark.

Ὡςπερ ὁδὲ ἐνλαῶθα
πατέρα δέκυσιν ἑαυτὸν,
ἕτως ἐκεῖ ἀδελφόν.

As He shews himself here to be a *Father*; so does He there (*v. 12.*) to be a *Brother*.

That is, as He is our *Brother* in respect of his *Flesh*, and our being the *Adopted Sons* of God the *Father*; so is He our *Father* in respect of his regenerating us into *Children*.

Thirdly, From the following Authorities; *Irenæus* says,

Pater autem generis Humani Verbum Dei est: Quemadmodum *Moses* ostendit, dicens, (*Deut. xxxii. 6.*) Nonne hic ipse Pater tuus qui possedit te, & fecit te, & creavit te. *L. 4.*

The Word of God is the Father of Mankind: As *Moses* hath shewn, saying, Is not He thy Father that hath bought thee, and hath made thee, and created thee?

c. 51. p. 354.

Clem. Alexandrinus says,

Ὁ Λόγος τὰ πάντα τῷ Νηπιῷ, ἢ Πατρὶ, ἢ Μήτρει, ἢ Παιδαγωγῷ, ἢ Τετραῶς. *Pædag. p. 102. c. 6. Lib. 1.* vide *Strom. p. 708.*

The Word is all things to the Infant, He is *Father*, and *Mother*, and *Instructor*, and *Nourisher*.

And

And Origen says,
I have said, ye are
Gods: And all of you
are Children of the most
High (Psal. lxxxii. 6.)
or of his Christ.

Ἐγὼ εἶπα θεοὶ ἐστε,
καὶ ὑμεῖς πάντες, ἢ
Ἰησοῦ αὐτοῦ, p. 476.
Vol. 1. Edit. Huet.

Philo speaks of the Word after the same
Manner,

Professing one and
the same Father, not
a Mortal one; but
the Immortal Man
of God, who being
the Word of the Eter-
nal one, is himself also
necessarily incorrup-
tible——honouring
one Father, right Rea-
son, or the Word;

Ἐνα καὶ τὸ αὐτὸν ὁπι-
γλωσσομένοιο Πατέρα, ἔ
θνητόν, ἀλλ' ἀθάνατον
ἀνθρώπων Θεῶν, ὃς τὸ
αἰδίος Λόγος ὢν, ἐξ
ἀνάγκης καὶ αὐτός ἐστι
ἀρραπτός — ἓνα Πα-
τέρα τὸ Ὁφθόν πμῶντες
Λόγον. De Confus.
Ling. p. 326.

Which is opposed to the Worship of many
Gods, or Authors of the Soul. For, indeed,
if Adam was at first made by the * Father and
the † Son together, in their Image and Like-
ness, as it is said, *Let us make Man in our Image,
after our Likeness*, Gen. i. 26. Shall we not
say that He is regenerated also by the same
Father and Son, into the same Image and Like-
ness? But the learned Dr. has one Absur-
dity more, as he thinks, to charge me with.

*† Barnab. Epist. §. 5, 6. Theoph. ad Autal. p. 115. Iren.
p. 330. Tertull. Adv. Prax. c. 12.

I had used this Expression, pag. 56. *When the One God shall appear in the Person of the Son*; which the Dr. Paraphrases thus, p. 130. “When the Father and the Son shall appear in the Person of the Son.” As I suppose, because the Term *God* is understood of both Persons at the Beginning of the Verse. But he should have considered, as I have observed before, that where a Name signifies sometimes a Plurality of Persons together, and sometimes One of them singly by himself, as the Term *God* does, it may be applied either to One Person singly, or to more, or to all of them together, according to the different Circumstances of the Matter discoursed of. Which is the Case before us; for in the Words, *now are we the Sons of God*, the Term *God* signifies the *Father* and the *Son*, who are *unitedly* called *God*, and each of them *singly*: But in the following Sentence, *when He shall appear*, the Pronoun *He* refers to *God*, not as it stands for the *Father* and the *Son together*, but as it stands for the *Son*, who is comprehended in the Name *God*, and is himself *God*; so that the Meaning is, *when God the Son shall appear*, (who is comprehended in the General Name *God*, and is singly called *God*,) *we shall be like Him*. But let the Dr’s Paraphrase stand, *when the Father and the Son shall appear in the Person of the Son*; I must own I can see no Absurdity in it. For it is certain, that the *Father* is *seen* (which means

means the same with *appear*, or *manifested*, (*εανερωθη*;) in the Person of the Son, according to Christ's own Words, *If ye had known me, ye should have known my Father also: And from henceforth ye know him, and have seen him*— He that hath seen me, hath seen the Father, John xiv. 7. 9.

And *Irenaeus* says,

By the Son therefore, who has the Father in himself, He who is, is manifested, or appears to be God: Or He, who is God, is manifested, or appears.

Per Filium itaq; qui— habet in se Patrem: Is qui est, manifestatus est Deus. *Iren. p. 209. col. 1.*

And it is as certain that the Son *appears*, or is manifested in *his own Person*; which it is no less proper to say, than that *Abshalom went to Battle in his own Person*, 2 Sam. xvii. 11. And therefore there can be no Absurdity in saying, That the Father and Son are manifested, or appear in the Person of the Son; because as the Father does appear in the Person of the Son, and the Son appears in his own Person, so may neither of them appear in his own Person, but in the Person of the Holy Ghost. Thus far in Answer to the Dr's Objections. I proceed now to establish my Comment. *Origen* refers the Words, ver. 2. when He shall appear, to God (*Θεῶ*) in the same Verse, as I do; but understands it of the Father: Whereas, I understand it of the

the

the Son comprehended in the Word (θεός) God; for to Him *κατασκευάζω* more strictly and properly belongs, according to *ver. 5, 8.*

Didymus Alexand. reads the latter Part of the Second Verse thus;

<p><i>For when He shall appear, we shall be like Him, who begat.</i></p>	<p>Quoniam cum apparuerit, similes ei qui genuit erimus.</p>
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Upon which Words he has the following Comment.

<p><i>We shall be like the Father and the Son by partaking of the Trinity.</i></p>	<p>Similes Patri Filioq; futuri participatione Trinitatis. <i>In Loc. Vol. 9. Biblioth. Patr. Lat. p. 536. C.</i></p>
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Where *He, who begat*, is explained by *Father and Son*: But *He, who begat, is God*; for we are called *the Children of God*, *ver. 1, 2.* God therefore *who begat*, and to *whom we shall be like*, is, according to this Author, both *Father and Son*; which he founds upon their being *One*. *Austin* explains the following Words, *1 John ii. 29. is Born of Him*, thus, *of God, of Christ*; meaning either that every righteous Person is *Born of the Father*, and *of the Son*: Or, *of God the Son*. If he means *the Father and the Son together*, then the *God*, in the Two next Verses at the Beginning of the Third Chapter, whose *Sons we are called and are*, is *Father and Son*. If he means *God the Son*, then is the *God*, whose *Sons we are*, *God the Son*. And the Term *God*, is the Noun

Noun referred to in either of these Senses by the Pronouns following. And accordingly St *Austin* explains *Him, whom the World knew not*, ver. 1. And *Him, whom we shall be like, when He shall appear*, ver. 2. to be the Son; as the Reader may find by consulting his Comment on the Place, *Tom. 9. Tract. 4.* And this Manner of interpreting, is agreeable to other Drs of the Christian Church, who comprehend both *Father and Son*, under the same individual Word, *God*. Thus *Irenaeus* makes *the God of the Living*, to be *Father and Son* together; for, says he,

Christ therefore with the Father is the God of the Living, who spake to Moses, and was manifested to the Fathers.

Ipsē igitur Christus cum Patre vivorum est Deus, qui locutus est Moysi, qui & Patribus manifestatus est. Lib. 4. c. 11.

Again, *Lib. 3. c. 6.* he affirms *the God, who standeth in the Congregation of the Mighty*, *Psal. lxxxii. 1.* to be *the Father and the Son*.

The Holy Ghost, says he, means it of the Father, and the Son.

De Patre & Filio —dicit.

And yet he applies the Term *God* to the *Son only* in the next Sentence, saying,

Which (Congregation) God, that is, the Son, hath gathered by himself.

Quam (Synagogam) Deus, hoc est, Filius ipse per semetipsum collegit.

So the *One*, and *the same Jehovah*, who speaks *Exod. iii.* is affirmed, now to be *the Father*, now to be *the Son*, by this same Dr. in this very Chapter; which depends upon the Father's being in the Son, and the Son in the Father, and the Father's being manifested in the Son, as he speaks. So that it is strange, that the learned Dr. *Grabe*, who was so well acquainted with this Father's Style, should be surprized at it, as he seems to be, *pag. 208. not 7.* In like manner *Clem. Alexandrinus* and *Tertullian*, include the Father and the Son in the *One God*, and the *Only God*, *pag. 7. and 26.* of my first Answer, with others cited, *N. 3, 5.* From all which Considerations, *I trust*, I have no Reason to be ashamed of my Scripture Interpretation under this Article.

DXLVI.

No Objection is made by the Dr. to any thing I have said under this Text; in which if we both agree, it is strange we should so much differ in other Places.

DLXXX. John v. 18. *But said also, that God was his Father (his own proper * Father) making himself equal with God.*

* Παῖς ἐξ ἴσου.

The first Objection the Dr. makes to my Reasoning upon this Text, is by way of Interrogation and Surprize, *p.* 134. “ Is not this, “ says he, now a wonderful Flight of Imagination, to conceive that the Affirmative “ ought always to be supposed, till the Negative appears? ” Whether the Affirmative ought always to be supposed, is not the Matter of Dispute between us; but whether it ought not to be supposed in the Case before us. It appears from Scripture, that the Persons who generally troubled our Saviour, and opposed his Ministry, were the *Chief Priests, Scribes, and Pharisees*, and others of the Learned in the Sacred Writings, according to the Customary Interpretations of those Times. The Bulk of the People were generally his Friends, and screened him with their Numbers. Of this learned Sort were the *Jews* in the Text, whom our Saviour talked with, as may reasonably be supposed from the following Observations: They were Men in Authority, who reprov'd the Man, who was made whole, for carrying his Bed on the Sabbath-day, *ver.* 10. who examined him about the Person who made him whole, *ver.* 12. who took his Information, when he had discovered it was Jesus, who wrought the Cure, *ver.* 15. who sought in Consequence of that Information to put him to Death, *ver.* 16. who were of the Number of those who sent to *John*, *ver.* 33. that is,

M

who

who sent *Priests* and *Levites* from *Jerusalem* to ask *John*, Who art thou? And why doest thou baptize? *c. 1. v. 19, 25.* And who were therefore probably of the *Great Sanhedrin*. To whom our Saviour recommended the Searching of the Scriptures, *ver. 39.* as being those who were principally entrusted with the Oracles of God; not that they were unacquainted with the Scriptures, for they held them to be the Rule conducting them to Life: But that they might correct their Notions, and have just Sentiments of the first Appearance of their expected *Messiah*, and believe *Moses* according to the Meaning he delivered his Writings in, and not in the Sense imposed upon them by the *Rabbins*, or the later Drs, *ver. 46, 47.* Now is it any more strange that Persons of this Condition and Order should be supposed to understand the Scriptures committed to their Care, in its true Meaning, in certain Particulars, where there is no Evidence they made a Mistake: than that any learned Dr. of the Christian Church, whose Business and Duty it is to study and understand, so far as he is able, the Sacred Writings, and to instruct others, should be supposed to understand them in their true Meaning in Articles of Importance, till the contrary appears by his Doctrines and Writings? The Learned among the *Jews* were certainly divided into different Sects in the Time of our Sa-

viour: Yet it does not appear that they had wrong Notions of the Person of the *Word* considered abstractedly from the Son of *David*; or, if some of them had, that the Mistake was general among all the Learned, as is evident from the *Targums* of *Jonathan* and *Onkelos*, which are supposed to be, the former a little older, the latter a little later, than the Time of Christ. And as appears from *Philo* the *Jew*, and from the Style of *St. John*, in his Gospel and First Epistle: And of *St. Paul*, in his Epistle to the *Hebrews*; where they do not labour to prove, that there is such a Person as the *Word*, or Son of God existing from the Beginning, for that they rather suppose, or affirm, as a Thing already known to the Persons they wrote to, but shew that this Divine Person became Man in Jesus Christ, who was the Son of *David*. The Dr. proceeds, “ That every Man ought to be supposed to know every thing, till the contrary appears.” That is, because the learned Drs. among the *Jews*, whose Business it was to study and know the Scriptures, are supposed to have understood them in certain Passages, where it is not recorded that they erred: Therefore every Man ought to be supposed to know every thing, which he is under no Obligation of knowing by his Business, or Profession. The Dr. further supposes, “ That according to my Reasoning, the

“ *Jews* must be conceived to have under-
 “ stood clearly every thing that was hinted
 “ in the *Old Testament*, even in the obscurest
 “ Prophecies, concerning the Greatness and
 “ Dignity of the Person of our Saviour.”
 That is, because the *Jews*, the Learned at
 least among them, are supposed to have un-
 derstood the plain Letter of Scripture accord-
 ing to its easie, obvious, and literal Sense,
 (for the Passages I cited in my first Answer
 relating to *Wisdom*, or the *Son*, or a Second
 Person, are sufficiently plain; and it is evi-
 dent from the above cited Authorities, and
 from *Ecclesiasticus*, *Wisdom*, and *Baruch*, that
 the Learned *Jews* had a Notion of the Word,
 or *Wisdom*, as a Person :) Therefore the
 Dr. will have it follow, that the *Jews* must
 have understood also the obscurest Prophe-
 cies concerning the Greatness and Dignity
 of the *Messiah*; which yet might have been
 believed in some Degree of the Learned
 Part of them, if the History of their Beha-
 viour in relation to the *Messiah* recorded in
 the Gospels, if the Testimony of the Apostles
 in other Places, and the present Circum-
 stances of that unhappy People, argued not
 the contrary: So that in this Case *the contrary*
is made to appear, which is my Exception to
 any such supposed Knowledge, p. 61. since
 then, according to this Exception, the *Jews*
 cannot be supposed to have had a *perfect*
Knowledge of Christ's Spiritual Kingdom, be-
 cause

cause the contrary appears from History and Observation: To what Purpose is an Argument drawn from the Ignorance of the Apostles to the Ignorance of the Jews, when the Ignorance of the Jews is so clearly supposed, as to the Kingdom of Christ, in that which I have written? I hope then nothing yet appears to determine the Reader to believe that my Reasonings on this Text are the Effects of an indulged, or extraordinary Imagination, but the Words of Truth and Soberness. And in order to prove this further, I will shew, *First*, That the learned Jews about, or near our Saviour's Time, had a Notion that there was a Divine Person subsisting with the Father, and operating with him from the Beginning of the World. Philo says,

That the Word of God is the Instrument, by which (the World) was made.

*Ὁργανον ἢ λόγον θεῶ, δι' ἧ *καλεσκει-
ώθη. P. 129. Lib.
de Cherub.

That God made the Universe by his Word.

Ὁ θεὸς— τῷ αὐτῷ λόγῳ ἐν τὸ πᾶν ἐργαζόμεν. P. 131. de Sacrif.

That the Divine Word is the Pilot and Governour of the Universe.

Ὁ πηδαλιεργὸς † ἐν κυβερνήτης ἦ παντὸς λόγου θεοῦ. P. 114. de Cherub.

* John i. 3. Coloss. i. 16. Heb. i. 2. † The Son upholdeth all things by the Word of his Power. Heb. i. 3.

Secondly, That this Divine Person, or the *Word*, was the *First begotten Son* of God; for so he is called by *Philo*.

Τὸν ὀρθὸν αὐτὸ λόγον
πρωτόγονον * ὑἱόν. De
Agricul. p. 195.

The right Word of
God his *First begotten*
Son.

And again,

Πρᾶσλύτατον ὑἱόν—
ὃν ἐτέρωθεν πρωτόγονον
ἀνόμασε. De Confus.
ling. p. 329.

The *Eldest* Son of
God, whom he names
elsewhere his *First be-*
gotten.

Thirdly, That He was the Son of God after a particular Manner, that distinguished Him from all others; for says *Philo*,

οὐτε ἀγέννητος ὡς
ὁ θεὸς ἄν, ἕτε γεννητός
ὡς ἡμεῖς. Quis rer.
divin. Hær. p. 509.

(The Word) is nei-
ther *unbegotten* as God
is, nor *made* as we
are.

And this Notion of the Præ-existence of the *Word* before the World, He tells us is *Moses's*;

Μωσῆς γὰρ ὅτι τὸ
δόγμα τῆτο, ἐκ ἐμὸν.
De Mundi Opific. p. 5.

For this is *Moses's*
Doctrine, and not
mine.

Which if it be true, (and the ancient Christians were of the same Mind, that it was *Moses* his Sentiment) can it be thought that *Philo* was the only *Jew* among the learned that had a right Understanding of the

* Heb. i. 6.

Mind of *Moses*? Or, that retained the Tradition, about our Saviour's Time, that the World was created by the *Word* of God? It must indeed be owned, that *Philo* says nothing of the *Equality* of the Son; but then he considers him generally either as the Archetypal World, or in some lower Characters expressing his relation to the Creature He made. In which Views, it is no wonder that He speaks of the *Word* as inferior to the Father. That the *Targumists* also had a Notion of the Subsistence of the *Word* with God as a distinct Person from him, will appear from several Passages, that agree with *Philo* and Christian Writers. The *Targum* of *Jonathan* says, That God stretched out the Heavens by his *Word*, Isa. xlv. 24. and made the Earth by his *Word*, c. xlv. 12. Which is *Philo's* Notion, *Lib. de Cherub. p. 129. de Sacrif. p. 131.* And is the Christian Doctrine, *Johni. 3. Col. i. 16. Heb. i. 2. ut sup.* The *Targum* of *Onkelos* Paraphrases *Jacob's Vow* thus, *If the Word of the Lord will be my Help, &c. Then shall the Word of the Lord be my God, Gen. xxviii. 20, 21.* which agrees with *Wisd. x. 10.* which says, *When the Righteous (meaning Jacob) fled from his Brother's Wrath, she (Wisdom the only begotten Spirit, c. vii. v. 22. or the Word) guided him in right Paths, &c.* And with *Philo*, who makes God to appear to *Jacob* at *Bethel* in his *Word*; which *Word* he calls

* God, p. 599, 600. *de Som.* and † Lord, p. 101. *Lib. 2. Leg. Alleg.* and with St. John, who says, *The Word was God*, c. i. 1. See also *Irenæus, Lib. iv. c. 23.* The *Targum of Jonathan* says, in the Person of God, *I redeemed them (the Israelites) by my Word, on the 15th Day of the Month Nisan, Hos. iii. 2.* which agrees with *Wisd. xviii. 15, 16.* *Thine Almighty Word leapt down from Heaven out of thy Royal Throne—and—filled all things with Death.* *Onkelos Paraphrases, Exod. xxx. 6.* thus, *Before the Mercy-Seat, that is over the Testimony, where I will cause my Word to meet with Thee.* Which falls in with the Style of *Philo*, who Places the *Word* as || *Charioteer* above the ** two Cherubims, or God's creating and governing Powers; And of *Irenæus*, who says,

Ὁ ἄνωθεν ἰσχυρὸς λόγος, ὁ καθήμενος ἐπὶ τοῦ χερουβίμου.

The *Word* the Creator of all things, who sitteth above the Cherubim.

Lastly, The latter Part of v. 23. of the 29th Chapter of *Jeremiah*, is expressed thus in the *Targum of Jonathan*, *It is manifest before me, and my Word is a Witness, saith the Lord: Where there are two Persons, the Lord before whom it is manifest; and his Word, that is a*

* Τὸν θεὸν ἢ πρῶτον αὐτὸν λόγον. † Ὁ δὲ κύριος με δεῖτος λόγος. || Ὁ δὲ ἡνίοχος μὲν ἔστι τῶν θυράμιων ἢ λόγον. ** Ὁ δὲ ὑπερέχων τῶν λόγων θεὸς, p. 465.

Witness. With which agrees the Style of St. *John*, who calls the *Word*, or *Son*, *The faithful and true Witness*, *Rev. iii. 14*. If then the learned *Jews* about, or near our Saviour's Time, had a Notion, as appears, of a Divine Person subsisting and operating with the Father from the Beginning of the World, and Jesus Christ speaks in a Style becoming this Divine Person, when he says, *v. 17. My Father worketh hitherto, and I work*; I think it is reasonable to conclude, that the *Jews* understood him to take upon him the Character of this Divine Person. Which they might the more readily do, because there was an Opinion among them, that their *Messiah* was to be more than a bare Man, or the Son of *David*; for say they, *John vii. 27. When Christ cometh, no Man knoweth whence He is*: Which must relate to a * superior Nature born from † above; because otherwise it is certain they knew whence He was, or of what Family He was to be born according to the Flesh, as appears from *v. 42*. Now as there is nothing in all this that tends to confound the Son with the Father, or is inconsistent with the Context following that refers all to the Father; so let the Reader compare it with the Dr's Explanation, and see which of the two comes up nearest to the Letter of Scripture, and the Sense of Antiquity.

* *Vid. Theoph. in Loc.*

† See *c. 3. 8.*

As for *Novatian*, it will be necessary to consider in what respects he accounts the Father and Son *unequal*, that we may the better Judge in what respect he held them to be *equal*. Now it is certain, that he denies an *Equality* between the Father and the Son in the following Respects; that is, the Son is not *equal* to the Father on Account of his being *Innate*: For if He were, there would be two independent Principles, and, by Consequence, two Gods. That He is not *equal* to the Father, on Account of his being the *Father*; for then there would be two *Fathers*, and, by Consequence, two Gods. That He is not *invisible*, or *incomprehensible* as the Father, or any thing of that which is proper to the Father, for then there must have been two *Invisibles* and *Incomprehensibles*, and two Gods; that is, He is not the *first*

Note, *The Son is Invisible and Incomprehensible Person manifested by his Word as the Father is; for then He must have*
 * *Invisible and Incomprehensible by Nature: But* * *Visible and Comprehensible*

* Vid. Ignat. Epist. ad Poly. Tertull. adv. Prax. c. 14. Philo de Mund. Opif. p. 6. Hil. de Trin. Lib. 12. p. 110. Edit. Paris, 1572. Iren. Lib. 4. c. 41. p. 341. Clem. Alexand. p. 704. Euseb. Orat. p. 635. Arnob. ad Fin. Tertull. p. 146.

† Herm. Lib. 3. Sim. 9. §. 14. Iren. Lib. 3. c. 18. p. 241. Orig. cont. Cels. p. 323. Arnob. p. 150. Euseb. in Isai. c. 6. p. 374, 375.

had a *Word*, or Second Person also to have manifested him to the World: Which would have made him a *First Person*, and have introduced two First Persons, or Fathers, and consequently two independent Principles, or Gods; but, says this Author, whatsoever He is, He is not of *Himself*, because He is not *Innate*, c. 31. Where it is evident, that the *Inequality* lies in the Son's not being *unbegotten*, not

being the *First* Divine Person, not being the *Father*. Which is the Purport also of the Passage taken out of c. 17. But this does not infer, that He may not be *equal* to the Father in the Divine Nature so far as it is communicable to the Son; or, that this Author, who held him *unequal* in the foregoing Respects, might not believe and affirm him to be *equal* in others. I say then, that both the Dr's Citations and mine may be equally true without a Contradiction: As for Instance, the Passage I cited, p. 62. is this;

Visible by Condescension and Grace. Invisible, as He is an Immaterial Being. Incomprehensible, as his Nature and Perfections are unlimited, and exceeding the Capacity of a finite Creature. Visible, as He hath discovered himself in various created Forms, and lastly in Flesh. Comprehensible, as He has manifested his Power and Godhead in a Measure adapted to the Understandings of his Creatures.

Whose

Cujus sic Divinitas traditur, ut non aut *dissonantiâ aut inequalitate* Divinitatis duos Deos reddidisse videatur. *De Trin.* c. 31.

Whose (the Sons) Godhead is taught us in such manner, as that none may think that two Gods are introduced either by a Difference, or Inequality of Godhead.

The true Meaning of which will be best found out by considering the Importance of *dissonantia* and *inequalitate*. The Terms *dissonantia Divinitatis*, relate to that *Difference*, or *Disagreement* of Godhead that arises from the Supposition of the Father and the Son's being two *Innate, Independent, and Co-ordinate* Gods. Which *Novatian* explains before by *discordiam Divinitatis* thus;

Dum non aliunde est quam ex Patre, patri suo originem suam debens, *Discordiam Divinitatis* de numero duorum Deorum facere non potuit. c. 31.

While He (the Son) has no other Origin than from the Father, He could not make a Difference or Disagreement of Godhead by introducing the Number of two Gods,

That is, of two *Innate* and *Independent* Gods. And therefore opposes this Branch of the Sentence to those, who, by exalting the Son into the State of the Father, do, in effect, make of two Persons, *two Fathers*, or *unoriginated Beings*. The other Part of the Sentence *inequalitate Divinitatis*, is spoken probably

bably in Opposition to a contrary Sort of People, who, by depressing the Son into a meer Man, make him a God in no other respect than in *Title* and *Authority*. So that *Novatian's* Meaning seems to be this, that the Divinity of the Son is taught in such Terms, as that neither two distinct, independent, and jarring Deities are introduced by making the Son, in all respects, *equal* to the Father: Nor yet, on the other Side, are two distinct and *unequal* Gods introduced by holding an *Inequality* of Nature and Godhead among them; that is, they are as *equal* in *Nature*, as the Communication of the Substance of the Father to the Son can possibly make them, but are not *equal* in *Person*, or in what is properly Personal. Which is well expressed by *Hilary*, as if he had commented upon the Text of *Novatian*, saying of the Son,

That He is not equal to Him, who is unbegotten, by being himself unbegotten: But that He is by means of his Birth the only begotten (Son,) who is not unequal.

Neq; ex innascibilitate innascibili coequallem, sed ex generatione unigenitum non disparem. L. 10. de Trin. p. 83. Edit. Paris, 1572.

In which Words, as the Context shews, he denies his *Equality* in relation to the Manner of his having his Subsistence, or in relation to that which is properly Personal:

But

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But owns his *Equality*, or denies his *Inequality* in relation to his Nature. And he says again, to the same Purpose,

<p>Patri <i>ingenito nihil comparare</i>: Unigenitum ab eo nec tempore, nec virtute discernere. L. 3. p. 14.</p>	<p><i>That nothing is to be compared with the unbegotten Father: That notwithstanding that, the only begotten (Son) is not to be distinguished from him either in Duration, or Power.</i></p>
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Which will explain the following Expression of *Novatian*, *Numquam se Deo Patri aut comparavit aut contulit*, He never compared himself with God the Father, that is, He never compared himself with the Father by pretending to be *unbegotten*; for it follows, *Memor se esse ex suo Patre*, Remembering He was from his Father, that is, that He was *begotten*, and not *unbegotten*, c. 17.

DXCI.

The learned Dr. says, p. 142. “ That I “ seem some way or other to have misunderstood his Words.” And he professes, p. 143. to understand not mine at all: So that this Article must continue in the State it is in, for such as can understand us.

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

DCXV.

DXCV. John x. 33. *That thou being a Man, makest thy self God.*

I understand these Texts of an *Unity of Nature*: The learned Dr. says, I do not declare what I mean by *Unity of Nature*. I think the Context shews I meant *Unity of Substance*: For *Phavorinus* tells us,

It is a very usual thing to express *Substance by Nature, especially among the Christian Doctors.*

Φύσιν ᾧ πάλιν ὡς τὰ
πολλὰ τ' ἕσταν καλεῖν
συνηθεῖς, ἢ μάλιστα τοῖς
ἡμετέροις διδασκῆλοις.

If he asks me further, what Sort of *Unity* it is? The Blessed Persons, who subsist in it, only know that. All, that we can say, is in a Negative way; that the Divine Substance is capable of no Division; that being communicated to the Son by Generation, and to the Holy Ghost by Procession, it remains undivided, notwithstanding it is communicated; that what is incapable of Division, is an || *individual*; that the Divine Substance, incapable of Division, is an *individual Substance*; that therefore the Divine Substance communicated from the Father to the Son, and thro' the Son to the Spirit, is an individual Substance, and consequently *One*. When therefore, I say, Je-

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*Jehovah our God, Jehovah is One, I mean, One God, or, an individual Divine Substance; not One Person, which the Dr. thinks to be the Mind of Scripture; concerning which, see N. 1, 2. As for what I mean, when I include Father and Son under the One True God, see N. 5. and that I do not reduce Father, Son, and Holy Ghost to One Person only, when I understand Rom. xi. 36. to belong to them, see N. 372. and that I do not hold such an Equality between the Father and the Son, as to make them two unoriginated, independent Beings; but that, I confess, the Father to be First, unoriginated, and Father; and the Son to be Second, originated, and Son; and notwithstanding this, that they are equal in Nature, that is, so far equal as it is possible for them to be by a Communication of the Substance of the Father to the Son, is evident from the whole Design of my Writings. The Arguments used from Scripture and Authority were plainly to shew, that the Father and the Son are substantially One; which if those Arguments proved them to be, it follows that there is no reason to exclude such an Unity of Substance out of the Meaning of the Words, I and my Father are One, &c. especially since such a Sense is not contradictory to the Context, but rather confirmed by it. The first Argument is taken as from other Divine Names, so especially from *Jehovah*, which expresses*

expresses God as He is *Being*, or *He who is*, according to both *Jewish* and *Christian* Writers; see *N. 534.* which * is appropriated to *the True God*, *Exod. iii. 15. Psal. lxxxiii. 18.* and represents One God, or One Divine Intelligent Being only, *Deut. vi. 4.* and yet is given to the Son; the Consequence of which is, that He is *One* with that *One* and *True God*, who is *Being*. In Answer to this, the Dr. refers to *N. 24.* of his *Reply*; which, if the Reader pleases, he may compare with what I say here, and have said in my first Answer, *N. 591.* and in this present Answer, *N. 534.* The second Argument to prove the Unity of Father and Son in Substance and Godhead, is taken from Authority; whether the Dr's general Remarks upon the Passages I cited prove them insufficient for this End, let the Reader judge. Since they speak so plain, and nothing in particular is alledged against them, a further Explication of them would prove needless. In Consequence of these Arguments from Scripture and Authority, the Passages in dispute are to be interpreted thus, *I and my Father are One*, that is, *One in Substance*, and consequently, *One in Power*: So that none can pluck my Sheep out of my Hands. Upon

* שם המיוחד Lib. prec. p. 126. & Targ. Jon. Ben. Uzz. Levit. xxiv. 16. Orig. Hom. 4. in Num. p. 141. Euseb. Dem. Evang. Lib. 9. p. 435. Hierom. Epist. 136. Menass. Ben. Is. Concil. Quæst. 3. in Exod. p. 104. Wisd. xiv. 22.

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our Saviour's using these Words, the Jews took up Stones to stone him; and give this Reason for so doing, *Because thou being a Man makest thy self God*, that is, because He, by affirming himself to be the Son of God in a proper Sense, (see *John v. 18.* compared with *Rom. viii. 32.*) declared himself to be of the *same Substance* with the Father, and therefore of the *same Power* with him, and by Consequence *God*: As the Son of a Man is of the same Substance with his Father, and is therefore *Man*. To this Accusation our Saviour Answers, not by denying that He is *God*; which was the Consequence they drew from his affirming himself to be the *Son* who was *One with the Father*: But by justifying the Premise, or his being the *Son*, and consequently by confirming the Conclusion they drew from it, that He *made himself God*, or *God the Son*. For, says he, *if He called them Gods* (in an improper Sense, as being the Images, or Representations of *God the Word*,) *unto whom the Word of God came*, (who were invested with Divine Authority, and were renewed by receiving the Light, Truth, and quickening Power of *God the Word* thro' *Moses* and the Prophets) *and the Scripture cannot be broken*: Say ye of him whom the Father hath sanctified, (whose Humanity the Father hath sanctified by uniting it to the very *Word it self*, *John i. 14.* whence others derive their Divine Vertue, and which

which is it self God, *John i. 1.*) and sent into the World, (abroad into the World, or to all the *Jews* in the Land of Promise, *c. xii. 19.* to preach to them Repentance and Remission of Sins,) *Thou blasphemest ; because I said, I am the Son of God?* That is, the Word, which is the proper Son of God, One with him in Substance, and himself God. By which He confirmed the Inference drawn by the *Jews*, that He made himself God, or professed himself indirectly to be God the Word. This I take to be the genuine and most natural Meaning of the Words, and agreeable to the Sentiments, so far as appears, of the learned *Jews* of that Age ; who, as I have shewn *N. 580.* had the Knowledge, at least some of them, of a Second Divine Person besides the Father, and believed that their *Messiah* was to be more than a meer Man.

As for the learned Dr's Interpretation, it infers no more from the following Words, *I and my Father are One*, than an Unity in Power, *p. 146.* which might probably be true, did it not appear from Scripture, that the Son was God the Word, consubstantial with the Father : And that the Unity in Power is founded upon an Unity in Nature. He says, that when the *Jews* charged Christ with making himself God, they meant no more than that He assumed to himself the Power and Authority of God, *p. 147, 136.* And the like is replied to the learned Author

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of *Some Considerations, &c.* p. 254. Which also might probably be true, were it not already proved, *N.* 580. that the *Jews* had a Notion of a Divine Person, whom they called the *Word*, and *God*, subsisting with the Father before the World; whose Person and Character they probably conceived was assumed by our Saviour, when He said, *I and my Father are One*: And did it not appear they were of Opinion, that their expected *Messiah* was to be more than Man, or to enjoy a Nature superior to that which was to be derived to him from *David*. As for the other Instances in which they accused our Saviour of *Blasphemy*, and which are cited by the Dr. p. 149, 150. it is not necessary they should all be parallel to the Case before us. Sometimes He might barely affirm himself to be the Christ, or King of the *Jews*: And leave it to such of them to infer his *Godhead*, who knew that the *Messiah* was to be more than Man, as *Matt.* xxvii. 11. Sometimes He might represent himself as the Son of the Father, co-operating with him from the Beginning of the World, and one with him in Nature and Power, as He does in the Text before us, and *c.* v. 17. At other times He might shew his * *Godhead* by
for-

* † || Si enim nemo potest remittere peccata, nisi Solus Deus; remittebat autem hæc Dominus, & curabat homines; manifestum est quoniam ipse erat verbum Dei— ut— tanquam
Deus

† forgiving Sins, and strengthen that Evidence with an Act of || Healing, as *Mark ii. 5, 10, 11, 12.* And on other Occasions He might declare himself that Person, or the Lord of David, who was to sit at the right Hand of God, *Psal. cx. 1. the Dew of whose Birth is of the Womb of the Morning, v. 3.* and who is the Son of Man who should come with ** the Clouds of Heaven, *Dan. vii. 13.* as he does, *Matt. xxvi. 64. & xxii. 43, 44, 45.* All which different Representations, or Manners of discovering himself to the Jewish Nation, might be the Ground of different Accusations; some, that He made himself God, or *God the Word*; others, that He assumed to himself a Power, that He had no claim to. So that nothing can be inferred from the Matter of one Accusation to that of another, which must needs vary, as the Degrees of Evidence were greater or less, that He was pleased to give them of the Dignity of his Person.

Pag. 152. The Dr. gives us a large Collection of Scripture Passages; which, so far as they relate to the *Union* of the *Father and the Word*, are of the same Import with, *I and my Father are One*, or express an *Unity in Substance*. So far as they relate to the

*Deus misereatur nostri, & remittat nobis debita nostra. Iren. Lib. 5. c. 17. Τὰ μὲν ἀμαρτήματα ὡς θεός ἀφίει. Cl. Alex. Pæd. c. 3. p. 82. ** Et quoniam Deus fortis super nubes veniens universorum Judex. Iren. Lib. 3. c. 21.*

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Presence of the Father with the *Humanity* of the Son thro' the *Word*, are of less Import; it being impossible that the *Humanity* should be *One* with the Father like the *Word*, or of one Substance with Him. And so far as they relate to the *Presence* of the *Father*, and of the *Word* with the *Church*, are still of less Importance than the two foregoing; since the Father is manifested primarily, and most eminently in the *Humanity* of the Son, and secondarily in the *Church*: And the Union of the *Word*, with the human Nature in the Person of Christ, is more strict and close, than with any Member of the Mystical Body.

Had the learned Dr. told us for what End he brought the two Passages out of *Tertullian* and *Novatian* under these Articles, something might have been said to them: However, this is certain, they held a greater Union between Father and Son than of bare *Likeness*, *Agreement*, and *Love*, namely, an *Unity of Substance*, or a *Communion of Substance*, as appears from the Citations in my first Answer, p. 68, 69. but without a Confusion of Persons.

DXCVII. John xii. 41. *These things said*
Isaias, when he saw his Glory, and spake
of Him.

The first Objection the Dr. makes to my Reasoning, besides that of Remoteness
and

and Obscurity, is in relation to our Baptism into the Name of the Son. “As if, says he, “being baptized into the Name of Christ, “was not being baptized into the Profession of his Religion, but into the Name it self taken (as they speak) technically, “materially, or cabbalistically.” I think a Name *technically*, or *materially* taken, is nothing else, if it be pronounced, but an articulate Sound: Or, if it be written, but a Set of Letters; and none can be supposed to be so absurd as to imagine, that when we are baptized *into the Name of Father and Son*, we are baptized into a *Sound*, or into a *Set of Letters*. Secondly, Name in Scripture signifies * Power: As *Acts* iv. 7. where the *Sanhedrin* ask the Apostles, *By what Power, or by what Name have ye done this?* To which Peter Answers, *v. 10. That by the Name of Jesus Christ—doth this Man stand here before you whole.* And adds, *v. 12. For there is none other Name under Heaven given among Men, whereby we must be saved:* Making it a Principle of Salvation both to Body and Soul in them who believe. And, *c. 3. v. 16.* he says, *And his Name, thro’ Faith in his Name, hath made this Man strong,* that is, his Power hath done it; for a bare Sound, or bare Letters, could not effect this Cure. Now in this Sense do I conceive, that we are bap-

* See the *Dr’s Answer*, p. 161.

tized *into the Name* of the Father, and of the Son; That is, into the healing and regenerating * *Power* of the Father and the Son, as well as into the Profession of the Gospel. Which *Power* of the Son is as distinct from the *Power* of the Father in the Regeneration of Baptism, as the Name of the Son is distinct from the Name of the Father in the Form made use of on that Occasion; and consequently, the Son does not act in the *Name*, or *Power* of the Father only, but in his own distinct and proper *Name*, or *Power* derived from the Father. And therefore, the *Power* of the Son is represented as a joyn't Principle of Salvation to us with the *Power* of the Father. I had said, p. 73. *That two Persons are represented by one † Glory, or Appearance*: The Dr. says, "This is not the Case; but, on the contrary, one Person is the Glory, or Representation of another, the *Visible* representing the *Invisible*, p. 157." It is true indeed, that the Son is the *Brightness* of the *Glory*, Heb. i. 3. and the *Image* of the *Invisible God*, Col. i. 15. and yet it is certain, that the *Glory* upon the Throne was a visible Representation of

* *Tous*, Gal. iii. 27. *it is said*, As many of you as have been baptized into Christ, have put on Christ, *that is*, have received thro' Baptism the Grace and Virtue of Christ. And Rom. vi. 3. To be baptized into Christ's Death, *is* to receive thro' Baptism the Benefits of his Death, by which we die to Sin, as He died upon the Cross. † See Chrysoft. upon the Place; and p. 122. of my first Answer.

both Persons, of the Father, and of the Son; sometimes of the Father distinct from the Representation given of the Son, as *Rev. iv. 3, 5, 1.* where the *Glory* upon the Throne represents the *Father* as distinguished from the *Lamb*, or Representation of the Son upon the same Throne, *v. 6.* which *Lamb* took the *Book* out of the right Hand of him that sat upon the Throne, or, out of the right Hand of the Father, *v. 7.* as a Person representatively distinguished from him. To both which Persons, Honour and Glory are unitedly offered under their *distinct Representations* by the whole Creation, as *v. 13. Blessing, and Honour, and Glory, and Power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever.* The like may be said of *Dan. vii. 9, 13. Acts vii. 55.* Sometimes the *Glory* was a Representation of the *Son*, or of *God the Word*, who is allowed by all Antiquity to be manifested in the *Glory* sitting upon the Throne. And in the Text before us, or in *Isa. vi.* it is a Representation of the Father, as appears by comparing *v. 3.* with *Rev. iv. 8,* which belongs to the Father; and of the Son, *John xii. 41.* that is, when there is no other Appearance of a Divine Person besides the *Glory* sitting upon the Throne, this is a Representation of Father and Son together, tho' with a special Relation to the Son on Account of his future Incarnation; but if there be a distinct Appearance

pearance of the Son, then is it a Representation of the Father exclusive of the Person of the Son, as in the Texts before cited; the *united* Representation expressing the *Unity of Nature*: The *different* Appearances, or Representations, the *Difference of Persons*. Pag. 157. the Dr. says, “ If a Person be not “ an intelligent Agent, and an intelligent “ Agent an individual intelligent Being— “ will your Friend tell us what a Person, in “ his Sense, is.” The Dr’s Definition of a Person, in relation to the Creatures, is good, if it be extended no further. Among these every Person is an *individual intelligent Being*, and every individual intelligent Being is a Person. But the great Mistake is in arguing from the Creature to the Creator: In comprehending things Divine and Human under the same Conceptions; whereas their Natures are different, and the Persons subsisting in those different Natures, are to be spoken of, and represented after different Manners. The Notion of Person, in relation to the Creature, is taken from Observation, and sensible Experience; the Notion of Person, in relation to God, is taken from Revelation; the Excellency of his Nature being otherwise too great to be subject to the Discoveries of the largest Understandings. As then Observation, and the general Sense of Mankind founded thereupon, is appealed to for the Meaning of the Word *Person* when spoken

spoken of the *Creature*: So Divine Revelation, and the general Sense of the Church founded thereupon from the very Beginning, is to be appealed to for the Meaning of the Word *Person*, when spoken of *God*. I say then, that according to Scripture, and the general Sense of the Church founded thereupon from the very Beginning, there is *one God*, or, one * Divine Substance manifested to the World in * three Subsistences: So that, *First*, every Divine Person is an *individual intelligent Being*, but the Divine intelligent Being, which is individually, or undividedly one, is not one Person only; which is the first Difference between Human and Divine Persons. As for Instance, the Father and the Son are each of them an individual intelligent Being, as subsisting in the Divine Nature or Substance; the Father originally, the Son derivatively. But this Divine Substance being in Father and Son without Division, and being separate and distinct in Existence and Perfections from all other Substances, and compleatly perfect, is an individual intelligent Being; but more than one Person, as comprehending in it more. *Secondly*, Tho' each Divine Person is an individual intelligent Being, yet are they not three Beings separate and divided from each other; but

** See N. 1. where some Places proving this Doctrine are referred to.

one undivided, or individual Being: Which is the Second Difference between Human and Divine Persons. Three Persons among Men, are three Beings separate and divided from each other: But the Divine Substance being communicated by the Father after different Manners to the Son and Holy Ghost without Division, remains one undivided, or individual Substance, or Being. So that each Person by himself, is in one respect an individual intelligent Being, and in another respect all three together are but one individual intelligent Being. The Father as not divided, or divisible, into two Fathers: The Son, into two Sons: The Holy Ghost, into two Holy Ghosts, remain each of them an individual intelligent Being; but as subsisting in one indivisible Substance, or individual Being, in this respect, they are all together but one individual, or undivided intelligent Being: Which is no Contradiction, because the Respects are different. *Thirdly*, Hence it appears, that a Divine Person is an individual intelligent Being, inseparably and substantially united with other Divine Persons, in one indivisible Substance, or Being: So that a Human and Divine Person cannot be comprehended under the same Notion. But the Dr. says, in his Answer to the learned Author of *Some Considerations*, &c. p. 237. “ That if the Word
“ God, which always signifies an intelligent and
“ powerful

“ *powerful Agent*, signified the Divine Nature, or the whole three Persons, who are each of them intelligent Agents; it would follow unavoidably, that the Divine Nature was a fourth intelligent Agent, distinct from, and constituted of, those three intelligent Agents.” In Answer to which, I observe, *First*, That the Divine Nature, or Substance, being in three Persons without *Division*, remains in that respect *one*. *Secondly*, That this *one*, or undivided Divine Substance being *Intelligent* and *Agent* in the three Divine Persons, is therefore *one intelligent Agent*, or, *one intelligent and active Substance*, or *Being*. *Thirdly*, That this *one* Divine Substance, which exists in, and is *Intelligent* and *Agent* in those three Divine Persons, is not a *fourth intelligent Agent distinct from those three Persons*; because it does not exist out of those three Persons, but in them only.

The Meaning of the Passage cited by the Dr. out of *Justin Martyr*, and put in the Margin, p. 158. is this, that the Son is not a meer Power of the Father, without any Personal Subsistence of his own, which operates, or rests as the Father pleases, (which was the Sentiment of those whom he there finds Fault with;) but that He is a real Person distinct from the Father. For, says he, in the very next Passage to that, which is first cited by the Dr.

Ὀυτως ὁ Πατήρ ὅταν
βέληται, λέγῃσι, δύνα-
μιν αὐτοῦ ὡςπιδᾶν
ῥωοῖ: καὶ ὅταν βέληται,
πάλιν ἀιασέλλει εἰς
ἑαυτὸν.

So they (the mista-
ken Persons) say, the
Father, when He will,
causes his Power (or
Son) to spring forth
from Him: And when
He will, draws it back
again into himself.

But this interferes with nothing that I say, who own him to be a distinct Person from the Father, and to subsist for ever in a distinct Person: And not to be a meer Power of the Father, or a temporary and transitory Manifestation of his Power. *Pag.* 159. the learned Dr. says, in Opposition to one of my Premises, “ That God is “ not only (τὸ ἓν) *individually one Being*, but “ also (ὁ ὢν) *individually one intelligent Agent*, “ or Person.” For which he refers the Reader to *N. 1.* and whither I refer him also in this second Answer, having shewn, that this sort of Masculine Terms refers to some known Noun among the *Greeks* of the Masculine Gender, which *Person* is not. As for Instance, *οἱ ὄντες* relates to *ἄνθρωποι*, *ἄνδρες*, or some other-like Noun of the same Gender: As *τὰ ὄντα* does to a Noun of the Neuter Gender. Thus *Esth.* xiv. 11. *Μὴ παραδῶς κύριε τὸ σκήπτρόν σου * τοῖς μὴ ἔσι:* that is,

** So *τοῖς ἔσιν*, and *τοῖς μὴ ἔσι*, and *μὴ ὄντας*, relate to *θεοῖς* and *δεδῖς*. *Just. ad Græc. Cohort.* p. 20, 21, Edit. Steph.

either ἐχθροῖς, v. 6. if it be meant of Men; or εἰδώλοις, v. 8. if it be meant of * false Gods. And thus ὁ ὦν relates not to Person, but to Θεός; and signifies *the God, who is*, in an emphatical Sense; or, *the God who is Being*, or eternally † exists; and is explained by ὁ Θεός ὦν, ὁ ὦν Θεός, ὁ ὄντως ὦν Θεός, and ὁ αἰεὶ ὦν Θεός, *Just. ad Græc. Cohort. p. 20, 21.* and is attributed to the *Word*, or *Son*, no less than to the *Fathers* by ancient Writers, as will appear from the following Authorities. *Justin* says, That the *Son* spake these Words to *Moses*, ἐγὼ εἰμι ὁ ὦν. *Apol. 2. p. 160, 161. Edit. Steph.*

Athanasius says,
God is *He who is*,
— therefore his *Word*
also is *He who is*.

Ὁ δὲ Θεός ὦν ἔστῃ.—
διὸ καὶ ὁ τέτις λόγος
ὦν ἔστῃ. *Orat. cont.*
Gent. p. 40.

Basil says,
So that *He*, who
named himself to *Mo-*
ses, *I am*, or, *He who*
is, can be conceived
to be no other but
God the Word, who
was in the *Beginning*
with God.

Ὡσεὶ καὶ ἐπὶ τῷ Μω-
σέως, ἔντα, ἑαυτὸν ἐνο-
μάσας, ἐκ ἄλλός τις
παρὰ τὸ Θεὸν λόγον τὸ
ἐν ἀρχῇ ὡς τὸ Θεὸν
νοηθεῖν. *Cont. Eunom.*
Lib. 2. p. 57.

† Τὴν αἰδιότητα αὐτῷ ὁ Θεός πρὸ Μωυσῆ σημήναι θέλων ἐγὼ εἰμι ὁ ὦν, ἔφη, τὸ ὦν συλλαβῆς ἔχονα μόνον δηλώσας, ἀλλὰ τὸς τρεῖς, τὸ τε παρεληλυθότα, καὶ τὸ ἐνεσῶτα, καὶ τὸ μέλλοντα. *Just. ad Græc. Cohort. p. 23.*

Where he also makes it a very great Fault to say, that the Son is not $\delta \tilde{\omega}\nu$, *He who is*. See also *Greg. Nyssen. cont. Eunom. p. 204.* B. If then $\delta \tilde{\omega}\nu$ does not relate to *Person*, but to *God*, who has been proved to be more than *one Person*; then is not my Premise faulty in not explaining $\delta \tilde{\omega}\nu$ by *one individual intelligent Person*. And if $\delta \tilde{\omega}\nu$ be attributed to the *Word*, no less than to the Father, the Son's being $\delta \tilde{\omega}\nu$ does not prove him to be *the same individual Person*, but to be *one individual Being*, or *one God* with the Father; for $\delta \tilde{\omega}\nu$ is *individually one*. And if $\delta \tilde{\omega}\nu$ be *individually one* and no more, and $\delta \tilde{\omega}\nu$ be *the true God*, and *the true God* be *individually one* and no more, then is the Son, who is $\delta \tilde{\omega}\nu$, *the true God*: And being *the true God* is $\delta \tilde{\omega}\nu$; these Terms being convertible, notwithstanding what the learned Dr. says, p. 160. where he would have *the Son's being true God*, to signify not that He is $\delta \tilde{\omega}\nu$, but "That He has true Divinity" (which false Gods have not) communicated to him from Him who is alone $\delta \tilde{\omega}\nu$." But what this *true Divinity* is, if it be not the true Divine Nature, or Substance, is hard to tell. But if it be the true Divine Nature, which is *Being*, and without which none can appear to be *true God*, see N. 180. Why should the Son, who receives the true Divine Nature, or that which is emphatically *Being*, be denied to be $\delta \tilde{\omega}\nu$? In Op-
position

position to the remaining Part of my Reasoning, which the Dr. repeats in the same Page; he says, That the Passage, *this is the true God*, 1 John v. 20. is not spoken of the Son. For an Answer to which, I refer the Reader to N. 410. But proceeds the Dr. " If it was spoken of the Son, still it would follow, that the Son was *true God*, not by being himself *the Father*, the *self-existent Being*." And who is it that affirms this? The Son may partake of the same Substance with the Father, without being *self-existent*; that is, The Divine Substance, as it is personalized in the Father without Derivation, is called *self-existent*: But as it is personalized in the Son by Derivation from the Father, or, as it passes from the Father into a second Subsistence, is called *begotten*; it receiving different Denominations in different Respects. In like manner, as the Substance of *Adam* personalized in himself, the first Man, without Generation, is called *unbegotten*: But as personalized in *Seth* by Communication from *Adam*, is called *begotten*. The Dr. adds, " But by having true Divinity and Dominion communicated to him from him." But, as I have observed before, what this true Divinity is, distinct from the Divine Substance, that can make a *true God*, is hard to conceive, if not altogether impossible: Neither does the Dr. explain it.

DCXVI. Acts vii. 30, 31, 32. *There appeared to him— an Angel of the Lord in a Flame of Fire in a Bush, &c.*

Concerning the Angel here spoken of I have already discoursed N. 534. The Dr. says, p. 162. “ That, Rev. xi. 1, 3. even an “ inferiour Angel is introduced speaking in “ the Name or Person of God; *the Angel “ stood, saying— I will give Power unto my “ two Witnesses.*” But it must be observed, that the Words, *ἔστηκεν ὁ ἄγγελος,* and *the Angel stood,* are not in *Arethas*, nor in the *vulg. Lat.* and are contrary to the general Reading of the Manuscripts, as Dr. *Mill* tells us; who therefore leaves it out of his Edition of the Testament. It is probable then, that the Person who gave the Reed, said, *I will give Power to my two Witnesses,* (tho’ it might be the *Voice from Heaven*, c. 10. v. 8, 4.) But it does not appear that this Person was no more than a meer Angel. If it was the mighty Angel in the foregoing Chapter, whose *Face was as the Sun*, and a *Rainbow upon his Head*, and who was the last Person who spake to St. *John* in that Chapter, he is believed by many to be the Son of God; which I easily assent to, because *the Rainbow*, which appeared about his Head, is a * *Token of the Covenant between God, and Noah,*

* Gen. ix. 12.

and every living Creature: And therefore is a proper Emblem to point out him, who is * *the Angel of the Covenant*, even the Son of God. Neither do I remember any one Instance in the whole Scripture besides, by which it appears, that the Rainbow was on the Head of any other, but of the *Divine Glory* sitting upon the Throne; which is generally allowed to be the Manifestation of the Son. In this same Page, *p.* 162. the Dr. grants, that the Premises I lay down, and which he there enumerates, are in no wise contrary to any thing he has asserted: But then denies my Inference, namely, that *the Son with the Father is the necessary Being it self*. For which he assigns three Reasons; *First*, Because it is an express Contradiction; that is, the Dr. conceives *Being* and *Person*, in relation to *God*, to be the same: Whence it is a Contradiction to affirm *two Persons* to be one *Being*, or *Person*. But I have shewn in the foregoing Number, and *N.* 1. that *Being* and *Person*, in relation to *God*, are not the same; which removes the pretended Contradiction. *Secondly*, Because it is contrary to the Text; but this I have considered, *N.* 534. *Thirdly*, Because it is contrary to the Opinion of all the antient Fathers; for which he refers to *N.* 597, 616. in his *Scripture Doctrine*. As to the First of

* Mal. iii. 1.

these Numbers I had made a general Remark in my first Answer, p. 75. that the Authorities cited under that Number shewed, indeed, that the Son appeared and acted in the Person and Name of the Father; but did not deny that he acted in his own Name and Person also. I add further now, that they shew indeed, that the Son was not the same Person with the Father: But do not deny, nay, rather the Writings of the same Authors suppose, that He was *one Being* with him; as will appear from a short View of Particulars. *Theoph. ad Autol.* affirms, *Lib. 2. p. 129.* that the *Word* appeared in the Person of God the Father; which argues a Difference of Person: But yet, in the same Page, he calls him *the Eternal Word, Mind, and Wisdom* of the Father; which are Terms, that, I think, cannot import less than a **Consubstantiality*, or that He is of *one undivided Substance* with the Father. *Irenaeus* says, It is the *Word*, or Son of God, that appeared to the Patriarchs and ancient Saints, according to the Dr's Citations; and yet he speaks of the *Father*, and the *Word*, as *one Being*:

<p>Et in quo distabit Dei Verbum, imo magis ipse Deus cum sit Verbum a verbo hominum? <i>Lib. 2.</i> <i>c. 18.</i></p>	<p><i>Wherein</i>, says he, <i>will the Word of God,</i> <i>nay, rather God him-</i> <i>self, since He is the</i> <i>Word, differ from the</i> <i>Word of Men?</i></p>
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* See N. 937.

of the TRINITY Continued. 197

See also c. 48. *Justin Martyr* says, It was not God the Father of all Things, but the Son, who appeared and spake to the Fathers; yet, notwithstanding this Distinction of Persons, the Dr. does not shew, that he held the Son to be of a different and separate Substance from the Father: Nay, the following Words rather shew, that he believed him to be of *one Substance* with the Father, or *one Being* with him; for, says he,

That which was spoken to *Moses* out of the Bush, *I am that I am* (or, *I am He who is*;) the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, and the God of thy Fathers, signifies that those dead (Fathers) continue to be, and are the Men of Christ.

Τὸ ὁμιούμενον ἐκ βάρ-
 τς πρὸς Μωσῆϊ ἐγὼ εἰμι
 ὁ ὢν, ὁ Θεὸς Ἀβραάμ,
 καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ
 Θεὸς Ἰακώβ, καὶ ὁ Θεὸς
 τῶν πατέρων σου, σημα-
 νικὸν τὸ καὶ ἀποθανόντας
 ἐκείτους μένειν, καὶ εἶναι αὐ-
 τὸ τῷ Χριστῷ ἀνθρώπου.
 Apol. 2. p. 161. Edit.
 Steph.

That is, the Patriarchs lived to Christ, because He was their God; and He was their God, because He was ὁ ὢν, * *the God who is*, or, *who is Being it self*; by Virtue of

* Note, Athanasius, in his Orat. cont. Gentes, p. 40. and in his Treatise de Incar. p. 51. shews, that the Word, as He is ὢν, supports the Creatures that are made ἐξ ἑκ ὄντων; and that Man might have been immortalized by Him, if He would have adhered to the Word.

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which, notwithstanding they were dead, He both could, and did continue them in Being. Which shews, that He believed the Son to be $\delta \alpha \nu$, in his own Person. Now it being certain, that $\delta \alpha \nu$, *the God who is, or, who is being it self*, is but *one*, because *Being* is but *one*: And the Son being affirmed by this Writer to be $\delta \alpha \nu$, *the God who is, or, who is Being it self*, that is, in Union with the Father: It will follow, that, according to this Writer, the Son with the Father must be *the one necessary Being*. St. Cyprian may reasonably be supposed to have believed them to have been *one Being*, from his * Epistle to *Jubaianus*, and his Treatise * *de unit. Eccles.* And || *Tertullian*, ** *Athanasius*, and †† *Cyril of Jerusalem*, make the whole Three Persons to subsist in *one undivided Substance*, or *Being*. These are the Authors cited under N. 597. to whom the learned Dr. refers; and who rather confirm than contradict my Inference, that *the Son with the Father is the necessary Being it self*. The remaining Citations under N. 616. relate to his being called an *Angel*. The Dr. produces one of them in his Answer, p. 163. which may stand for the rest.

* See first Answer, p 138, 137. || Adv. Prax. c. 18, 13, 12, 24, 25. ** See N. 1056. †† Catech. 17. §. 15, 16. he holds the $\delta \mu \omega \kappa \alpha \tau \omega \nu$. And Catech. 16. §. 2. the Indivisibility, $\mu \alpha \rho \tau \upsilon \rho \alpha \iota \varsigma \epsilon \tau \epsilon \rho \omega \tau \epsilon \rho \omega \nu \delta \epsilon \alpha \nu \alpha \nu \tau \iota \mu \alpha$.

The Son (says the Synod of *Antioch*) is spoken of sometimes as an *Angel*, sometimes as Lord, sometimes as God. For it is impious to imagine that the God of the Universe is called an *Angel*. But the Angel of the Father is the Son, who himself is Lord and God. For it is written, *the Angel of great Counsel*.

Ποτὲ μὲν ὡς ἄγγελος, ποτὲ ᾧ ὡς Κύριος, ποτὲ δὲ Θεὸς μαρτυρούμενος. Τὸν μὲν γὰρ Θεὸν τῷ ὅλῳ ἀπέβη ἄγγελον νομίσαι καλεῖσθαι. Ὁ δὲ ἄγγελος ὁ Πατρός, ὁ υἱὸς ὅστις, αὐτὸς Κύριος καὶ Θεὸς ὢν. Γέγραπται γὰρ, μεγάλης βουλῆς ἄγγελος. Epist. Synod. ad Paul. Samosat.

I have observed, N. 534. that the Son was called an *Angel* (*Malac*) in two respects; either as *He was sent*, or, as *He is the operating Power of the Father* in a Personal Subsistence. The *First* relates to that visible *Glory*, or limited *Figure*, which the *Word* assumed, and appeared in to the Fathers, as preparative to his appearing and living in the *Flesh*; and which was capable of moving from one Place to another. The *Second* is the *Word* himself considered, as creating, upholding, and performing all things, and discovering to Men the Will of the Father. To say then that the Father assumed, and appeared in, the visible *Glory* under the Character of an *Angel*, was, according to the Doctrine of the Antients, the same thing, as to say, that

He appeared afterwards in Flesh, or was incarnate; for, according to their Reasonings, the same Person, who conversed as an *Angel* with the Patriarchs and Saints in a visible Manner, became *Man*, and was manifested in the *Flesh* to their Children after them: It was also the same thing as to say, that the Father *was sent*, which was to make him, not the Father, or a First Person, but a different and subordinate Person, that could be sent by him. *Secondly*, To say that the Father was an *Angel* in the Second Sense, as it stands for *the operating Power of the Father* in a Personal Subsistence, is the same thing as to affirm, that He is the Son, and to deny that He is the Father; which is doubtless impious. But how this affects my Inference, that *the Son with the Father is the necessary Being it self*, I cannot tell. It is certain, that the following Fathers, who affirm the Son to be an *Angel*, and are cited for this purpose in the *Scripture Doctrine*, N. 616. such as *Athanasius, Hilary, Basil*, did not think their asserting him an *Angel* to be inconsistent with their holding him to be of *one * undivided Substance* with the Father; for the Son might act thro' a visible Form, and declare the whole Counsel of the Father, and yet be substantially *one* with the Father. The Dr. grants in this same Page,

* See 1056.

p. 163. that the Name *Jehovah* is given to the Father and the Son; but the Scripture tells us, *Deut. vi. 4.* that *Jehovah*, or the *Being* meant by *Jehovah*, is the *one* and only God. The Father then, and the Son together, who are meant by the Name *Jehovah*, are the *one* and only God. And if Father and Son be the *one and only God*, why should the Dr. contrary to Scripture, call the Father, in this Page, *the one and only true God*, in Contradistinction to the Son, whom he calls barely *the true God*? For as for *Self-existence*, and *Supremacy*, or *Priority in Order*, which he makes to be the Ground of that Title, they are no substantial Characters that make a Difference in the Godhead, as has been already shewn, N. 2, 340. Neither does it appear from Scripture, nor from the general Use of the best Antiquity, that the Terms *one God* have any such regard to *Self-existence* and *Supremacy*; but are used in Opposition to *false Gods*, and exclude them only from the *Unity of the Godhead*. See N. 1, 2, 3, 5, 8. If the Dr. is of Opinion, that the * Father only is meant by *Jehovah*, the God of the *Jews*, who is said to be *one*, *Deut. vi. 4.* let it be supposed also that the Father only is meant by *Jehovah*, the God of the *Fathers*, who says, *This is my Name for ever; and this is my Memorial unto all Gene-*

* See his Reply, N. 2.

rations, Exod. iii. 15. that is, a *Name*, and *Memorial*, that distinguishes him from all others. But *Jehovah* is the *Name* and *Memorial* of the Son, no less than of the Father, N. 534. *Jehovah* then is not the distinguishing *Name* of the Father. But it is certainly the distinguishing *Name* of the God meant by *Jehovah*. *Jehovah* therefore, *the God of the Fathers*, whose *Name* and *Memorial*, the Term *Jehovah* is, cannot be the Father only, but is the Father and Son together. And if *Jehovah*, *the God of the Fathers*, be the Father and Son together, in Exod. iii. Why should not *Jehovah*, *the God of the Jews*, be the Father and Son together, in Deut. 6? The Father then, and Son together, are the *one and only true God*, and, by Consequence, *one Being*; *the one true God* being but *one Being*. But the learned Dr. says, p. 163, 164. “ That in the *New Testament*, where Christ “ appears in his own Person, that *Name*, “ meaning *Jehovah*—— is never given to “ Him.” For an Answer to which, consider N. 534. both in this, and in my first Answer. As for the Dr’s Remark, that *יהוה* is the rendring of *Adonai*, which with *Elohim* is always read and translated by the *Septuagint* instead of *Jehovah*, I refer the Reader to *Pearson* on the *Creed*, p. 146. of the Ninth Edition: Where he will find both the Remark it self, and a learned and full Answer to it. Part of my Reasoning, which
the

the Dr. repeats, *p.* 164. is unintelligible to him as he declares, and therefore I can expect no Reply to be made to it. That the Consequence of *Philo's* Position is, that the *Father*, and the *Word*, were the *one Object* of *Jewish* Worship, will, I think, clearly appear to any one, who revises my Reasoning, *p.* 79, 80. of my first Answer. The Dr. confesses, *p.* 165. towards the End, as he did before, that the Son is, "True God, by having true Divinity and Dominion communicated to him from the Father." But will not tell us, whether this true Divinity be founded upon a Communication of the Substance of the Father, or not; or, how it can be true Divinity without it.

DCXXII, DCXXIII. Rom. xiv. 9, 10, 11, 12, &c. *For to this End Christ both died, and rose, and revived, that He might be Lord (κυριεύσει) both of the Dead and Living.*

The Dr. cannot deny, but must confess, That every Knee shall bow to Jesus; and every Tongue confess, that He is *Lord, Phil. ii. 10, 11. It is plain also from *Isa.* xlv. 23. that to the same Being, to whom the Knee shall bow, the Tongue also shall confess. But the Being, to whom the Knee shall bow, is Christ,

* Probably Jehovah. See the following Note.

Phil. ii. 10. and to whom the Tongue shall confess, is * *God, Rom. xiv. 11.* Why then should I be blamed for making the Inference, which the plain Letter of Scripture leads me to, that *Christ* is the *God* to whom every Knee shall bow, every Tongue confess? How does this make the Son and the Father one Person? Does not *Irenæus* make him the *Lord God*, to whom every Knee shall bow? And does the Dr. charge him with confounding Persons? No, certainly. But what appears very strange, he says the Passage out of him is *directly against me*, without telling me wherein the Contrariety consists, excepting, that he interprets the Passage in such a Manner, as if *Irenæus* had said, That *the Son was Lord God according to the † good Pleasure of the invisible Father*: Whereas I interpret it so as if he had said, That every Knee might bow, according to the good Pleasure of the invisible Father, to *Christ Jesus our Lord and God*; which, I think, agrees better with the Doctrine of *Irenæus*, who makes the Son to be || substantially, and ||| co-eternally one with the Father, and consequently *God by Nature, or Substance*. I grant then with the Dr. that *giving Account to Christ*, is the same thing as giving Account

* *Jehovah, Isa. xlv. 24.* from the Beginning of which Verse it is taken by the Septuagint, and translated *θεός*, M. Alex.

† See what I have said on this Point, N. 411. || Lib. 2. c. 18, 48. N. 1, 8. ||| Lib. 2. c. 18, 43. N. 8.

to God the Father. But I further affirm, that giving Account to Christ, is giving Account to *God the Son*; and believe also, according to the foregoing Reasoning, that *God the Son*, in Union with the Father, is the * *God*, to whom every Knee shall bow, and every Tongue confess, v. 11. Rom. xiv. if then *God* absolutely used, v. 11. be the Son in Union with the Father, which is agreeable to my Observations, N. 538. Why may not † *God*, v. 3. comprehend them both after the same Manner? And why may not the two Persons implied here, be explicitly mentioned, c. 15. v. 7? The Term *God* signifying the *Father* and the *Son* in the former Passage, and the *Father* only in the latter, according to my Observations, N. 538. As for v. 6. if my Remark on that Text does not render it probable, that the Son is comprehended in the Name *God*, the Reader is at liberty to understand it as he pleases; it being sufficiently evident from what has been said, that the Son is called *God*, or *Jehovah*, in this Chapter.

DCLXII. Heb. xiii. 8. *Jesus Christ, the same Yesterday, and to Day, and for ever;*

* Ἡ μὲντοι προσωπικὴ μαρτυρία ἡ μόνουθεν θεότης διδύσκει τὸ ὑψ. Θεοδ. in Loc. † Ν. 15. Theophyl. understands it of Christ, Τί τίνω αὐτῷ πρὸ νόμου διαλέσῃ, ὅπου καὶ αὐτὸν ὁ Χεῖς ἐδικαίωσεν; Why dost thou dispute with him about the Law, when Christ hath justified Him? in Loc.

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or rather, Yesterday, and to Day, and for ever He.

The learned Dr. p. 169. supposes, that this is my Reasoning: "Imitate your own Pastors, because the Person of Christ is always the same." And asks me, "Where now is the Force of this Argument?" But if the Dr. pleases to review my Words, he will find the Force of my Reasoning to be this, which I wonder could be mistaken, since it is so plain, namely, Jesus Christ, who is *He*, or a Divine Being without Beginning, and without End, or *God Eternal*, is the Object of the Faith of your Pastors, which they constantly do, and have adhered to; it is your Duty to imitate your Pastors in all things necessary to your Salvation; it is your Duty therefore to follow them in believing in, and constantly adhering to, Jesus Christ; who is not a created and mutable Being, capable of failing in his own Person, and of disappointing your Expectations: But is *He*, or *God*, *eternally and immutably the same*, who can never disappoint you. Which I desire may be once more compared with the Dr's Interpretation, who makes *Jesus Christ*, the same *Yesterday, and to Day, and for ever*, to mean no more, than that the * *Doctrine of Christ is alway one and the same,*
and

* Note, *The following Authors understand the Text of the Person of Christ, and not of his Doctrine.* Chrysost. Theodor. Athanas.

and cannot be changed by Men. To their Faith in Christ, and Perseverance in the same, by which alone they are justified, the Apostle opposes the Works of the Law, warning them not to be drawn aside by the Doctrines, that enforce them, as if doing those Works, and not Faith in Christ, was the proper Means of making them righteous. *Be not carried about, says he, with divers and strange Doctrines: For it is a good thing that the Heart be established with Grace, not with Meats, which have not profited them that have been occupied therein,* v. 9. which compare with c. 9. v. 9, 10. The Dr. p. 170. makes his Remarks upon my rendring the Words thus, *Jesus Christ, Yesterday, and to Day, and for ever He;* and allows not the Authority of the Cabalistic Jews, who placed *יהוה* He, among the Divines Names. Now tho' they may be good Witnesses of the Meaning of a Word, notwithstanding their Mystical and Cabalistic Genius, yet I will produce at present more sober Authority to justify that Observation, I mean, the *Mischna*; which none will condemn for containing *the Phrenzies of a Mystical Imagination*, being that, which the Jews receive as the Body of their

Athanas. Orat. 1. cont. Ar. § 36. & Alib. Greg. Nazianz. Orat. 38. p. 613. Ambros. Lib. 5 de Fid. c. 2. Cyril. de rectâ Fid. ad Regin. p. 74. Methodius seems plainly to allude to the Passage, when he says of Christ, *ὁ ἀνὴρ ὁ ἀληθινός*, de Cast. p. 387.

Law. In this Work the following Words, *O Lord*, (Jehovah) *save now*, Pſal. cxviii. 25. are paraphraſed thus, אֲנִי יְהוָה, *I and He ſave now*. Vol. 2. p. 274. §. 5. Edit. Surenhaus. where *I and He* are put in the Place of *Jehovah*, and probably reſpect Deut. xxxii. 39. *See now that I, even I am He*. See the Note of Maimon. on the Place. But the Dr. ſays, “ That the Words of the Original cannot bear my Tranſlation: For the Word is not, ὁ θεός, *He*, but, ὁ αὐτός, *the ſame*.” I muſt obſerve, that it is not certain, that the *Greek* is the *Original Language* of this *Epiſtle*. Clem. Alexand. and other learned Antients ſay, It was written in *Hebrew*. And if ſo, we need not doubt but the Original Word rendered ὁ αὐτός, was יהוה, as it is, c. i. v. 12. which ſignifies *He*; and is applied, in an emphatical Senſe, to *the God of the Jews*, as being *He who is God*, or, *the true God*. In which Senſe it is taken by the *Chald. Paraphraſt*, who renders יהוה and *He*, Pſal. lxxxvii. 5. by יהוה ואלהים, and *God He*, &c. And in *Iſa. xliii. 10*. *I am He*, is explained, v. 11. by *I am Jehovah*; and v. 12. by, *I am God*, *El*; as if *Hu*, *Jehovah*, and *El*, were Terms of the ſame Importance. Our Tranſlators generally render it *He* in the emphatic Senſe, as Deut. xxxii. 39. *Iſa. xli. 4. xliii. 10, 13. xlvi. 12. Jer. xiv. 22*. The *Septuagint* render it ſimply θεός without the Article in *Jer. xiv. 22*. ἐγὼ σὺ εἶ θεός; and

and the Translator into the Vulgar *Latin*, renders it, *Heb. xiii. 8. ipse*, as I do. If then we consider the *Greek* only, the Dr's Remark is good, and, $\delta \alpha\upsilon\tau\omicron\varsigma$, ought to be rendered *the same*; but if we consider the Original *Hebrew*, which is אֱלֹהִים , the Meaning is, as the Vulgar has it, and I render it, *He*, in an emphatical Sense, or, *Jehovah, the true God*. This will justify my rendring $\Sigma\delta \delta \alpha\upsilon\tau\omicron\varsigma \epsilon\iota$ in the two Passages taken out of *Origen*, by, *but thou art He*, according to the Original *Hebrew*, אֱלֹהִים הוּא , *Psal. cii. 27.* which *Arias Montanus*, and *Pagninus* render, the first, *Et tu ipse*: The latter, *tu autem ipse*. The Reason why the *Septuagint* render אֱלֹהִים by $\delta \alpha\upsilon\tau\omicron\varsigma$ here, is, because *God* is spoken of principally in relation to his *Eternity* and *Immutability*, being opposed to the Things that *perish, wax old, and are changed*. However, it is not their Custom in other Places to translate the *Name*, or Pronoun אֱלֹהִים , by a Term expressing the *Attribute*, which is particularly treated of in that Place, or in relation to which *God* is particularly considered and spoken of in the Context: As for Instance, *God* calls himself *He*, in respect of the *Truth of his Godhead*, and his *Almighty Power*, *Deut. xxxii. 39.* and in respect of his *Knowledge, Power, and Eternity*, *Isa. xliii. 10.* and of his *Power* alone, *Fer. xiv. 22.* and of his *Power and Eternity* together, *Isa. xli. 4.* yet the *Septuagint* do

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not render, *I am He*, by any other Terms, than by ἐγώ εἰμι only. And, *thou art * He*, by any other Terms, than by σὺ εἶ ὁ αὐτός simply, without an Article, as *Jerem. xiv. 22*. And thus here, in *Psal. cii. 27*. instead of, Σὺ ᾧ ὁ αὐτός εἶ, *but thou art the same*; they might have rendered the † Original, Σὺ ᾧ εἶ ὁ αὐτός, *but thou art He*, as a more comprehensive Translation, expressing, not his *Eternity* and *Immutability* only, but himself as *God*, or, his very *Godhead*: And consequently all the Divine Attributes contained in it. So that, I hope, from all these Considerations, it will appear, that not a bare Defect of Skill, in the *Greek* Language; but a due Regard also to the *Hebrew* Original, was the Cause of my translating Σὺ ᾧ ὁ αὐτός εἶ, by, *but thou art He*.

DCCLXXIII.

The learned Dr. occasionally mentions under this Number, *Matt. xix. 17*. *There is none good but One, that is, God*. For the true Meaning of which, I refer the Reader to *N. 1*.

DCCCXXX. *John xiv. 28*. *My Father is greater than I*.

* אֶתְהוּיָהוּ

† אֶתְהוּיָהוּ

I had said, That the Father is *greater*, as He is Father: But that the *Divine Nature* (or Substance) is the *same* in both. The Dr's Remark is, "That if I speak consistently, I must be understood to mean so the *same*, as that which is *derived* can be the *same* with that which is *underived*; and that which is *begotten* can be the *same* with that which is *unbegotten*." Which I readily agree to. But then, as *underived* and *unbegotten* are Negative Characters, and *derived* and *begotten* are positive Characters, neither of them affecting the Substance of the Persons; but relating to the Manner of their having their Subsistence, the *Substance* of the Son, *derived* from the Father *without Separation*, may be *inseparably the same* with the *Substance* of the Father.

DCCCCXXXIV.

The Dr. here accuses me again of great *Darkness* and *Obscurity*; which I am sorry for, designing to be understood when I wrote those Pages: And intending to go no farther in explaining the *Manner* of Christ's divesting himself of his former Glory, than was consistent with the Scriptures, the Analogy of Faith, and the sober Sentiments of the ancient Christians; which, I hope, I have observed, especially, since the Dr. makes no particular Objection to me.

DCCCCXXXVII. Coloss. i. 15. *Who is the Image of the Invisible God, the First born of every Creature.*

Here again my Notions are unintelligible to the Dr. and, as he says, out of certain *Mystical Authors*. But who these are I cannot tell: Except some of the most celebrated Drs. of the Church come under that Name. This learned Gentleman is so kind as to give two or three Instances of them; which, as he transcribed, so I shall consider, for the Reader's Satisfaction. The first Passage he brings, is out of p. 105, 106. of my first Answer: Where I affirm, "That some of the Antients thought, that *David* spoke of the Production of the Son in the following Words, *Psal. xlv. 1. My Heart is inditing a good Matter, or a good Word.*" Now these Antients are *Tertull. adv. Hermog. c. 18. Novat. de Trin. c. 23. Cyprian. adv. Jud. Lib. 2. §. 3. Many Christians in Origen's Time, Comment. in Joan. p. 43. Euseb. Dem. Evang. Lib. 4. c. 15. tho' he is of a different Opinion in his Comment upon the Psalm. Athanas. de Decret. Nic. Syn. §. 21.* with other noted Writers. From this Premise I infer, "That if their Interpretation be true, *David* considered the Son as Light of Light, or, as the Word and Truth conceived in the Mind, or Heart, of the Father; for

" so

“ so the *Heart* is used for the *Principle of Thought* by the *Jewish Writers*, &c. ”
 Where I do not affirm the Truth of this Interpretation, but shew, what Sentiments these ancient Fathers had themselves, and what Notions their Interpretation supposes the Holy Ghost to have conveyed, and *David* to have received in Writing this *Psalms*, (if he understood the full Import of that which he wrote,) concerning the *Generation of the Son*, when they conceived him to have represented it by the *Conception of a Thought in the Mind of the Speaker*. That is, it appears to me, that they looked upon the *Son* to be as nearly related to the *Father*, as a **Thought* is to the *Mind of the Speaker*. Again, I say, “ That when the Scriptures speak of him as the *proper Son of God* (ὁ υἱὸς ὁ ὄντις, *Rom.* viii. 32.) who is his *proper Father*, (πατέρεα ἰδίον, *John* v. 18.) it may reasonably be concluded, that the Sacred Writers considered him as the *Fruit of the whole Person and Nature of the Father*,” so far as it is communicable. For to what Purpose are the Terms *proper Son* used, but to instruct us, that there is at least as near a relation between *God* and his *Word*, as there is between a *Father* and his *Son*? Especially, since nothing can be clearly

* Ὅποια τῶν νοημάτων ἢ φύσις τοῖς τῶν νεῦ κινήμασιν ἀχέινως συνυφιστάμεν. Basil. adv. Eunom. Lib. 2. p. 54.

brought out of the Sacred Writings, and no certain and infallible Evidence can be given concerning his Divinity, that sets this Relation at a greater Distance, or shews it to be impossible. And if the Sacred Writers intended to teach us this Relation, and such Relation always supposes, that the Son is the Fruit of the whole Person of the Father: Can it be unreasonable to infer, “ That the
 “ Sacred Writers considered him as proceed-
 “ ing from the whole * Person of the Father,
 “ when they call him *the proper Son* of God;
 “ or, as receiving from him his † *Nature*
 “ and Attributes, so far as they are com-
 “ municable?” The Dr. makes a Marginal
 Note upon my calling the Son a *Being*;
 “ Yet generally our Author, says he, does
 “ not allow the Son to be a *Being*.” Con-
 cerning which, see *N.* 597. Upon my ar-
 guing, *p.* 107. “ That as the Son proceeds
 “ from the || whole *Glory* of the Father in

* “Ολον ὅξ ὅλα, says Symbol. Lucian. Martyr. & concil. Antioch. ad Encan. vocat. apud Athanas. de Synod. Arim. & Seleuc. *p.* 735, 736. apud Socrat. Lib. 2. *c.* 10. Sozom. Lib. 3. *c.* 5. & Hil. de Synod. Ex toto Patre, totus Filius natus est. Hil. de Trin. Lib. 3. *p.* 14. col 2. Edit. *Paris*, 1572. “Ὡσαυτὸν ἐν σφραγίδι πνι τὸ ὅλης φύσεως τῷ Πατρὸς ἐξαποσημανθείσης πατὸς υἱῶ. Basil. adv. Eunom. Lib. 2. *p.* 54.

† Quicquid est in Patre, ad Filium transfuit. Lactant. Lib. 4. *c.* 29.

|| Διότι καὶ ὅλον ἐν ἑαυτῷ δείκνυσι τῷ Πατρὶ, ὅξ ὅλης αὐτῶ τῷ ὁξῆς ἀπαυγαλαίς. Basil. adv. Eunom. Lib. 2. *p.* 54. Nay, Origen himself speaks of the Son, as σύμμετρον εἰκόνα τῷ ἀρχαίῳ θεῷ. Cont. Cels. *p.* 323.

“ the

“ the Character of *Light* : So He proceeds
“ from the whole *Holiness* of the Father, in
“ the Character of *Holy*, &c. and is the
“ Fruit of his *whole Nature*,” so far, as it is
communicable; the Dr. makes the following
Remark : “ Here he talks as if every one
“ of the Attributes of God were real Beings,
“ or Parts of the Divine Substance.” The
learned Dr. very well knows, that our Un-
standings are so limited, that it is necessary,
that things, which are *simple* in themselves,
be considered under *different Views* to be
comprehended by us. Thus God, who is
one *simple* Essence and Being, has different
Denominations according to the different
Regards, which He is considered in by us.
As He performs his Word, and is really the
Being, which He declares himself to be, we
denominate him *True*. As He rewards
Vertue, and punishes Vice, He is named
Just. As He does what He pleases in cre-
ating, supporting, and governing the World,
He is called *Mighty*, &c. The Meaning
then of my Words is plainly this; That the
Son receives the *Substance* of the Father in
such Fulness, that He is known to his
Creatures after the same Manner, so far
as is possible, as the Father is known; the
Father being manifested in the Son. And,
consequently, that He receives the same
Denominations of *Just, Holy, True, &c.* p. 177.
The Dr. calls *Athenagoras, Theophilus, and*

Tatian, the ancient Founders of Sabellianism. Eusebius was of a different Mind in relation to *Theophilus*; for in speaking of Him, *Irenæus*, and others, He gives this summary Testimony of the Soundness of their Writings:

ὅτι καὶ εἰς ἡμᾶς, καὶ ἀποστολικῆς παραδόσεως ἢ καὶ ὑγιᾶς πίστεως ἐκφαρὰ κατήλθεν ὀρθολογία. L. 4. c. 21.

Whose Orthodoxy, and sound Faith, according to Apostolic Tradition, is transmitted to us in their Writings.

An Argument, that the Notions of *Theophilus*, concerning the Son, had another Appearance with that learned Father, than they have with the Dr. *Eusebius*, indeed, finds Fault with * *Marcellus* for the same Expressions, that were used by *Theophilus*; but he did it, probably, because *Marcellus* had fashioned and adapted them to his own Hypothesis: Which is further credible, because the like Style, which is condemned in † *Marcellus*, passes uncensured, or, is rather approved of by this learned Writer, in the Account which he gives of *Constantine's* Reasoning in the *Nicene Council*; which shews, that he understood the Words in an Orthodox

* De Eccles. Theol. Lib. 2. c. 11. † Ibid. Δυνάμει τῷ Πατρὶ ἴδιον καὶ λόγον— ἐνεργεία πρὸς τὸ Θεὸν ἴδιον καὶ λόγον, Marcell. Περὶ ἐνεργείας γιννῆσθαι, δυνάμει ἢ ἐν τῷ Πατρὶ ἀγεννήτως. Constant. vid. Epist. Euseb. ad Cæsar. apud Theod. Lib. 1. c. 11. Eccles. Hist.

Sense, or what he thought to be so, when they were used by the Emperor. After the like Manner, the Council of *Sirmium* condemns the following Terms, ἐνδιὰ θεῶν ἢ ἀποθεῶν μὴ ὄντων; which, nevertheless, came under the general Character of *Orthodoxy* given to *Theophilus* in the forementioned Passage of *Eusebius*. And the Reason is plain; *Theophilus* meant a Divine Person distinct from the Father, whose Existence he considered in a twofold Respect, as He is ὄντων ἐνδιὰ θεῶν, the Eternal Personal *Word* of the Father: And as He is ὄντων ἀποθεῶν, the creating Principle, or Cause of all Things. Whereas those, who are condemned by the Synod, are understood to have taught, that the *Word* was no more a distinct Person from the Father, than the Thought of a Man, expressed by his Word, is a different Person from the Man expressing it; for that this was the Notion condemned by the Council, we are told by *Hilary*, in his Comment upon the Clause. The Sentiments of *Athenagoras*, in this particular, are the same with *Theophilus's*; and therefore could no more have been condemned by *Eusebius*, had he spoken of his Writings, than those of *Theophilus*, whose Books to *Autolycus* he particularly mentions, without any Censure passed upon the Doctrines contained in them, *Lib. 4. c. 24.* The same *Eusebius* makes *Tatian* a joyn't Witness of the Divinity of Christ with
Justin,

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Justin, Miltiades, and Clement; and therefore may be supposed to have judged him as Orthodox in this Article, as any of the rest.

Λέγω δὲ Ἰστίνου, καὶ
Μιλτιάδου, καὶ Τατιανῆς,
καὶ Κλήμεντος, καὶ ἐτέρων
πλείων, ἐν οἷς
ἅπασιν θεολογεῖται ὁ
Χριστός. L. 5. c. 28.
Eccles. Hist.

I mean *Justin*, and
Miltiades, and *Tatian*,
and *Clement*, and ma-
ny others, in all whose
Writings Christ is de-
clared to be *God*.

Nay, he makes mention of his Discourse against the *Greeks* as a celebrated Piece, without giving us the least Hint that it was any ways heterodox in relation to the Point of the Divinity of the Son; which, probably, he would have done, had he judged it faulty in so momentous an Article.

Ἐν (συγγραμμάτων)
μάλιστα παρὰ πολλοῖς
μνημονεύεται διαζήτησις
αὐτῷ λόγος ὁ πρὸς Ἑλ-
ληνας— ὅς δὲ καὶ δοκεῖ ἔ
συγγραμμάτων ἁπάν-
των αὐτῷ κήρυξις τε
καὶ ὠφελιμώτατος ὑπάρ-
χει. Lib. 4. c. 29.

Among whose Wri-
tings (says he) that,
which is most taken
Notice of, is his ce-
lebrated Discourse a-
gainst the *Greeks*—
which seems to be
the best and most use-
ful of all his Wri-
tings.

We may therefore fairly conclude, that these Fathers neither were, nor would ever have been, censured, as the *Founders of Sabellianism*, by the learned *Eusebius*; and, I think,

think, if they could escape him, they may very well be spared by any Orthodox Writer among the Moderns. The learned Dr. having put down, p. 177. the Doctrine I collected out of *Athenagoras*, and *Theophilus*, makes the two following Remarks, “ Either
 “ the Term *Λόγος*, *the Word*, signifies, in
 “ Scripture, that *Λόγος*, which is first *ἐνδιέ-*
 “ *θετος*, and then *πρὸς ἑαυτὸν*, *the internal Reason*
 “ of God, (I suppose the Dr. means *the*
 “ *Attribute*, or, what we call the *Faculty of*
 “ *Reason*,) and his *external Word* spoken forth,
 “ represented only figuratively as a Per-
 “ son.”— (Which Meaning, as the Dr. justly condemns; so can it not be charged upon the Writings of these Fathers.) “ Or
 “ else, on the other Side, the Term *Λόγος*,
 “ *the Word*, signifies, in Scripture, *a real Di-*
 “ *vine Person*— represented only figura-
 “ tively, as the *Word*, or *Wisdom* of the Fa-
 “ ther.” That the *Word* signifies, in Scrip-
 ture, *a real Divine Person*, is undoubtedly true: In which Sense it is used by the fore-
 mentioned Writers, and cannot stand for *the internal Reason* of the Father, or, the Attri-
 bute of Reason: Nor for his *external Word* spoken forth, considered as a Sound. In
 neither of which Senses, these learned Antients used the Terms *Λόγος ἐνδιέθετος* and
πρὸς ἑαυτὸν, as I have observed before, notwithstanding what the learned Dr. affirms,
 p. 179. Secondly, It is undoubtedly true also,
 that

that the Term *Word*, or *Wisdom*, is attributed to the Son in a figurative Sense, if it be compared with the Use of the same Term in relation to the *Thoughts* and *Words* of a created Agent. *Thirdly*, Notwithstanding all this, it appears to have been the Opinion of these Fathers, that the Term *Word* was given to the Son in the Holy Scriptures to instruct the Readers, that the Relation of the Son to the *Father* was, so far as possible, like that of the *Thoughts* to the *Mind*; for they express the former by the latter Relation. They speak of the *Father*, as a *Mind*: Of the Son, as the * *Thoughts* of that *Mind* in a Personal Subsistence. And therefore may fairly be judged to have looked upon the Son, tho' a distinct Person from the Father, to be no more divided from him, than the *Thoughts* from the *Mind*; to be no more a distinct and separate Substance from the Father, than the *Thoughts* are a Substance separated from the *Mind*. And to be as truly † *begotten* of the Father, as the *Thoughts* are *produced* and *formed* in the *Mind*. Whether this be a proper Explication of the Doctrine of St. *John* concerning the *Word*, is not the Matter at present in Dispute: But whether this Explication does not infer, that the Persons using

* Cogitatio enim ejus Logos. *Iren. Lib 2. c. 48.*

† Ἰὸ Θεὸς Λόγος † ἔξ αὐτοῦ, ὁμοῦ, πατρὸς ἢ ἀνωτάτω πατρικῆς δόξης γεγεννημένον. *Euseb. Orat. p. 643. See also p. 639.*

it were of Opinion, that the Son was *consubstantial* with the Father; and if it does, whether it can be supposed they would have given an Explication so clearly inferring the *Consubstantiality* of the Son, if the Doctrine of the *Consubstantiality* were contrary to the Belief and Sentiments of the Church in the Age they wrote in; or, if it were contrary, whether their Writings would not have been censured by the learned Drs. of their own Times; whether such a Censure could have escaped the Knowledge of the learned *Eusebius*; and whether *Eusebius* himself would not have condemned them in this particular. As for confounding that which is *literal* with the *figurative*, and the *figurative* with the *literal*: If it should prove true, it does not affect me, who gave only a short Extract out of the Writings of those Fathers, to shew, that they held the Personal Existence of the Son with the Father from all Eternity. But says the learned Dr. p. 179. “Christ is called the *Power and Righteousness* (or Mercy) of God— And the same Authors might have argued— that the Son of God is literally *that Attribute* which is called *the Power*, and that Attribute which is called *the Mercy* of God.” In like manner, as they argue, that He is literally the *Reason*, or *Wisdom* of the Father. But I have already observed, that they do not hold the Son to be *the Attribute*, or Faculty of *Reason*; neither

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ther do they hold him to be *the Wisdom begetting*, or the Father : But the *Wisdom begotten*, or the Son ; that is, *Light of Light*. In like manner may the Son be said to be the *Power of God*, and the *Righteousness of God* : That is, not the Attributes of the Father so called ; but *the begotten Power*, and *the begotten Righteousness*. For the Divine Substance communicated to the Son admits of the same Appellations of *Wise*, *Powerful*, and *Righteous* : Or, in the Abstract, of *Wisdom*, *Power*, and *Righteousness*, as it does in the Person of the Father. So that some of the Antients never scrupled to speak of the Son in that Abstract manner. Cyprian calls him, *Innocentia ipsa, & ipsa Justitia*— * *Veritas, de bono patient. p. 213. Ed. Oxon.* And, *Virtus Dei, ratio, sapientia ejus & Gloria. de Idol. Van. p. 15. Edit. Oxon.* Irenæus, *Incorruptela, & Immortalitas, Lib. 3. c. 21.* Origen, *Ὁ αὐτολόγος, ἢ ἡ αὐλοσοφία, ἢ ἡ αὐταλήθεια, cont. Cels. Lib. 3. p. 135. & Lib. 6. p. 319.* And, *Ἀποδικαιοσύνη, p. 309.* He says also,

Ὁ Σωτὴρ ἡμῶν &
 μέλει μὲν δικαιοσύνης,
 δικαιοσύνη δ' ὧν μετέχει
 ταῦτα ἀπὸ τῶν δικαίων. L. 6.
 p. 320.

That our Saviour does not partake of *Righteousness*, but being himself *Righteousness*, is partaken of by the *Righteous*.

* See the like Abstract Terms attributed to God the Father. Epist. 35. p. 111.

of the TRINITY Continued. 223

Laëtantius says, *Ipse Virtus, & ipse Justitia est*, Lib. 4. c. 16. And *Clem. Alexandrinus* calls him, *Δύναμις πατερική*, Lib. 7. p. 704. that is, He is called, Innocency it self, Righteousness it self, Truth it self, the Power of God, or the Paternal Power, Reason, or the *Word* it self, Wisdom it self, the Glory of God. All which Appellations, I conceive, do not barely shew, that He is that Divine Person, by whom all these Attributes are manifested to the Creature, but that also He subsists in that very Substance, which is really one with all these Attributes; and, by reason of which, He may be abstractedly named by any one of them. As for what is meant, when it is said, that the Father, considered distinctly without the Son, would be *ἄλογος*, it is not that the Attribute of Reason, or rational Power, would be separated from the Father: But the begotten *Logos*, or *Wisdom* only.

The Doctrine of the foregoing Chapter may be summed up in the following Articles.

THAT the Son is *Lord God* in his own Person, N. 534, 623.

That *Lord*, or *Jehovah*, is a Name expressing the Divine Substance; which is one, N. 534. or individually one, N. 595. and is appropriated to the God of the *Jews*, N. 595.

That the Son therefore with the Father subsists in the Divine Substance, which is individually one, N. 595, 597. and is *on* with the God of the *Jews*, N. 595.

That the Son was comprehended in the one Lord God of the *Jews*, N. 534, 580.

That the Father, and Son, are understood under the same individual Term God, N. 538.

That the Name of the Father, and the Son, into which the Church is baptized, is the healing and regenerating Power of the Father, and the Son, N. 597.

That $\delta \tilde{\omega}\nu$ does not relate to *Person*, but to *God*, Θεός, N. 597.

That $\epsilon \tilde{\omega}\nu$ is *the God who is Being*, who is individually one, N. 597.

That

That the Son is $\delta\acute{\omega}\nu$, N. 597.

That therefore the Son with the Father is the God, who is individually one Being, N. 597, 616.

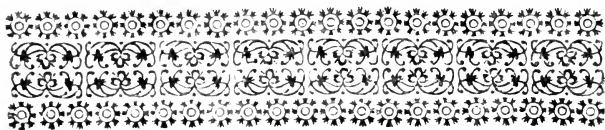
That therefore individual intelligent Being and Person, are not Terms of the same Meaning, N. 597.

That the Son is the Angel of the Father, and in what respect, N. 534, 616.

That the Name *Jehovah* is appropriated to the one and only God; and, consequently, the Father and the Son, who are *Jehovah*, are the one and only God, N. 595, 616.


That the Son with the Father is *He*, or God eternally and immutably the same, N. 662.

That the $\Lambda\acute{\omicron}\gamma\omicron\varsigma$ Ἐνδιεθέτος , and Περισσινός , is the one Eternally, Existing, and Personal Word of the Father, considered in a twofold Respect, N. 937.



C H A P. III.

Of the HOLY GHOST.

MV.  **LUKE** iv. 18. *The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the Poor.*

The Strefs which I lay upon *eum*, does not certainly relate to the *Greek*, as the Dr. justly observes: But may serve to shew in what Sense the Translator, of almost as great Antiquity as the Author himself, understood the Passage; who may be supposed to refer *eum* rather to ἀνθρώπου, which he renders by a Masculine, than to λόγῳ, which he renders by a Neuter.

MLVI. Acts xxviii. 25, 26, 27. *Well spake the Holy Ghost by Isaiah the Prophet unto our Fathers, saying, Go unto this People, and say, &c.— and I should heal them.*

The

The learned Dr. p. 182. says, " That
" *Isaias*, by the Revelation of the *Holy Ghost*,
" saw *God* sitting upon the Throne of his
" *Glory*, and heard him saying, *Go*, &c.
Isa. vi. 1, 9." I should be glad to be in-
formed, whether *the God sitting upon the*
Throne, and speaking, be judged by the Dr.
to be the Father *exclusive* of the Spirit, or *in-*
clusive. If He be the Father *exclusive* of the
Spirit, how could the Apostle, who refers to
this Place, say, That *the Holy Ghost spake*,
when it appears from the Place it self, that
none is said to have spoken, but *the God sit-*
ting upon the Throne, who is supposed to be
the Father *exclusive* of the Spirit. If it be
the Father *inclusive* of the Spirit, as it must
needs be to make good the Words of the
Apostle, who affirms, that *the Spirit spake* ;
then must the Spirit be included in the Term
God, and in the *visible Glory*, which is deno-
minated *God*. Which is the Thing I con-
tend for ; having shewn, that the *visible*
* *Glory*, is called by the Name of the † *Holy*

Q 2

Ghost,

* † I will add a Remark or two to those in my first Answer.
Aben Ezra upon the following Words, They vexed his Holy Spi-
rit, *Isa. lxiii. 10.* Says, There be some who say, that his Holy
Spirit is the Angel of Glory. And upon the Words, Where is
He that put his Holy Spirit in the midst of Him, *v. 11.* He
says, There be some who understand it of the Glory, which
was in the midst of *Israel*. D. Kimchi upon the following Words,
When the Lord shall bring again *Sion*, *Isa. lii. 8.* says, When
the Glory shall return to *Sion*, which is the Spirit of Prophecy,
putting these two Terms, *Glory and Spirit* in the Place of Je-
hovah,

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Ghost, in my Remarks upon this Text, in my first Answer. And because the *Father*, *Son*, and *Holy Ghost*, manifested themselves in this *visible Glory*, which was *as the Appearance of a Man*, Ezek. i. 26. and a prelude to the Incarnation of the Son of God; it is no wonder that the *Son and Holy Ghost* should be said to speak in the Humanity of Christ, Rev. c. ii. and c. iii. which succeeds in the Place of the *visible Glory*, or *Appearance of a Man*. The Dr. says, in the same Page, “That whatever *God* speaks, may very properly be said to be spoken by *the Holy Ghost*; because *God* always speaks to his Prophets by the Inspiration of his *Holy Spirit*.” But does the Dr. mean, that the *Holy Ghost* himself speaks the Words: Or only, that by his Inspiration, he puts the Prophet into a fit Disposition to hear the Words that are spoken by *God*? If he puts the Prophet into a fit Disposition only, then *the Holy Ghost* himself does *not* speak the Words; which is contrary to the express Assertion of the Apostle, who says, *Well spake the Holy Ghost*. But if *the Holy Ghost* himself speaks the Words, and none is said to speak in *Isaiah* but *the God sitting upon the Throne*, then is the *Holy Ghost* included in the

hovah, or Lord, as expressing all of them the same Thing. In like manner Peter calls the Spirit of God, the Spirit of Glory, 1 Pet. iv. 14.

God

God sitting upon the Throne. As for the inferior Angel, whom the Dr. conceives, p. 183. to have spoken in the Person of God, Rev. xi. 1. 3. I refer the Reader to what I have said upon that matter, N. 616. In the same Page the Dr. charges me with saying, "That the *Glory* mentioned, *Isa. 6.* is "said, *Acts xxviii. 25, &c.* to be the *Glory* "of the *Holy Ghost*;" and then tells me with Wonder and Surprize, "That there is not "one Syllable about *Glory*, either in the "Text or Context." If every Mistake, indeed, is the Matter of Wonder, I have reason to wonder at the Dr's in this particular. My Words are plainly these; "The *Glory* "which appeared to *Isa. vi.* is the *Glory* — "in this Place, of the *Holy Ghost*." Where I do not say, *it is said* in this Place, or, that the Words of Scripture say, it is the *Glory* of the *Holy Ghost*: But I infer from the Apostles attributing the Words to the *Holy Ghost*, that the *Glory*, which spake them, was the *Glory* of the *Holy Ghost*. The Dr. replies, "It cannot be; because neither in the *Old* "Testament, nor in the *New*, is the *Holy* "Ghost, at any time, stiled *Lord*." And the *Glory* in *Isa. vi.* is stiled *Lord*. I think I have given Instances to the contrary out of the *Old Testament* under this Number. Nay, *Origen* * himself is on my Side in

* See also *Orig. cont. Cels. p. 324.*

his Comment on *Pfal.* xvi. 9. not yet published.

Γλαῶσαν δὲ νῦν τὸ
 χάρισμα τῆς ἁγίας πνεύ-
 ματος λέγει. Δόξα γὰρ
 μου φησὶ ἢ ὑψῶν τῆς κε-
 φαλῆς μου ὡς τῆς κύ-
 ρειον. Ὁ δὲ κύριος τὸ
 πνεῦμά ἐστι κατὰ τὴν
 Ἀπόστολον. Vid. Cod.
 Baroc.

He (the *Psalmist*,) says he, calls the Gift of the Holy Spirit *the Tongue*; (that is, *the Glory*, Heb.) For he says unto the Lord (*Pfal.* iii. 3.) Thou art— *my Glory, and the Lifter up of mine Head.* But the Lord

is the Spirit according to the Apostle, 2 *Cor.* iii. 17.

And as for the *New Testament*, see *N.* 1132. “But, on the contrary, adds the Dr. the “Prophets are always represented as seeing those Visions by the Inspiration of the “Holy Ghost: In which Visions they hear God, or the Lord speaking.” Here the Dr. seems plainly to make *the Holy Ghost* do no more, than put the Prophet into a Disposition to *hear God speaking*, but not to speak himself, contrary to the Apostle’s Assertion in the Text now under Consideration: And contrary to the Doctrine of the *Jews*, as I have shewn in my first Answer, *p.* 116. and will further shew, by a Passage out of *Targ. Jonath. Numb.* vii. 89. which runs thus; *And when Moses went into the Tabernacle of the Congregation to speak with Him, He heard the Voice*

*Voice of the * Spirit, which spake with him (when it came down from the Heaven of Heavens upon the Mercy-Seat, which is upon the Ark of the Testimony) from between the two Cherubims.* The Original Hebrew does not mention who it was, that spake from off the Mercy-Seat between the two Cherubims; but the Paraphrast calls him *the Spirit*: And the Septuagint, † *Lord, xups*; which compare with *Exod. xxv. 22. 1.* But the learned Dr. p. 184. objects to these Authorities after the following Manner, “ That (if they prove any thing) they
 “ prove either that those *Rabbies* took the
 “ *Holy Ghost* to be only another Title for
 “ *God the Father himself*: Or else, that they
 “ understood him to be a Person speaking in
 “ *the Name* of God the Father.” That they looked upon *the Holy Ghost* to be a Person of a different Nature from *God the Father*, who was not himself *God*, but yet spoke in *the Name* of God the Father, I think cannot be proved from the foregoing Citations, except it be from the first of those out of *Aben Ezra*, which yet may admit of some doubt. But that such of them, who knew not the God-

* The Word also is said to speak from, and sit between, the Cherubims. See Onkelos, Philo, and Irenæus, N. 580.

† Note, According to the Eighth Foundation of the Jewish Law, God spake to Moses without a Medium; if then the Spirit spake to Moses, as the Paraphrast affirms, the Spirit is God. See Maimon. Mor. Nevoch. Part 2. c. 45. p. 321. & Not ad c 11. de Syned. & Præfat. in Patr. Capit. p. 402. Vol. 4. Misch. Edit. Sarenhaus, & Aben Ezra in Numb. 12, 8.

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head but in one Subsistence only, or in one Person, (which may be supposed to be the Case of the later *Rabbins*) should take the *Holy Ghost* to be another Title for that *One Divine Person*, is what I think much more agreeable to the forecited Passages. The Consequence of which is, that except the Scripture had represented the *Holy Ghost* in such Characters as inferred his *Godhead*, the *Rabbins*, who held but one Person in the Divine Nature, could never have taken him to be God the Father in another Title. If then the *Holy Ghost* be God in the *Old Testament*; if He be confounded with the Father by the Ignorance of the *Rabbins*, and not from a Personal Identity with the Father: If He be declared in the *New Testament* to be a distinct Person from God the Father: And if God be but *One*; it follows that the *Holy Ghost*, tho' a distinct Person from the Father, is yet *one God* with him. Other *Jews* there were, who, as they held the *Spirit* to be God; so acknowledged him to be a distinct Person from the Father, as *Eusebius* tells us, who has these Words:

Οἱ πάντες Ἑβραίων
 θεολόγοι, μετὰ τὸ ὅτι
 πάντων Θεὸν, καὶ μετὰ
 τὸ ἀριστότερον αὐτῆ
 σοφίαν, καὶ τρίτον καὶ ἄριον
 δυνάμει, ἄριον Πνεῦμα
 ἀνεσπαστόν, ἀπείραστον

All the *Jewish* Do-
 ctors, after the God
 over all, and after
 Wisdom his first begot-
 ten, deify, or hold
 for God, a Third and
 Holy Power, which
 they

they call the *Holy Ghost*. ζεσω. Præp. Evang. Lib. 7. c. 15.

Agreeable to which Assertion, concerning a *Third Power*, τ̄ τρίτην δύναμιν, is *Philo's* Notion, which he expresses after the following Manner :

The enlightened Soul, says he, receives a *threefold Appearance*, or Manifestation of *one Subject*—The Father of all is manifested in the Middle, who is called in the Holy Scriptures by a proper Name, *He who is*. They that are on either side of him, are the most ancient Powers of *Him who is*, and the nearest to Him.

Τρίτην φαντασίαν ἐνὸς ὑποκειμένου καταλαμβάνει— Πατὴρ μὲν τῆς ὅλων ὁ μέσθ', ὅς ἐν ταῖς ἱεραῖς γράφαῖς κυρίῳ ὀνοματι καλεῖται ὁ ἄν. Αἱ δὲ παρ' ἐκείτης πρεσβύταται καὶ ἐξῆς ταῖς τῆς ἐνὶ ὅλῳ δυνάμεις. ὧν ἡ μὲν ποιητικὴ, ἡ δὲ βασιλικὴ προσαγορεύεται.— Καὶ ἡ μὲν ποιητικὴ θεός.— Ἡ δὲ βασιλικὴ κύριος, &c. De Abrah. p. 366, 367.

Whereof the One is called, the *creating Power*; the other, the *Royal Power*. And the *creating Power*, is *God*— but the *Royal Power*, is *Lord*.

And, p. 503, 504. he tells us, That *He who is*, is called in respect of his *creating Power* *Lord*, and of his *Royal Power* *God*. And, p. 368. he says,

That there is a *threefold Appearance*

Ὅτι δὲ ἡ τρίτη φαντασία δυνάμει ἑνὸς ἔστιν
in

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in or by the Power *ἑκασμῶν*, &c.
of *One Subject*.

And proceeds to shew, that the *Three* which appeared to *Abraham*, were no more than *One*. See p. 370. B. &c. In which Words we may observe, that the Divine Subject, Substance, or Being, manifested to the Understanding of an enlightned Person, is *One*. That there are *Three Manifestations* of this *one Subject*, or Substance. That one of these Manifestations is of God, as He is *He who is*, or *ὁ ὢν*; and the other *Two*, of his *creating and Royal Powers*. That therefore God, as He is *ὁ ὢν*, and his *creating and Royal Powers* are *one Subject*, or Substance; that is, God, as He is *ὁ ὢν*, as He is *Creator*, and as He is *King*, is the *one Subject*, known by *Three Appearances*. And that both those *Powers*, and *ὁ ὢν* in respect of those Powers, are called *Lord God*. Now that the first of these *Powers* is the *Word*, is evident from what I have said, N. 340. See also *Philo*, p. 416. C. And if the *First* be the *Word*, a Divine Person, it need not be doubted but the *Second* is the *Spirit*, or *Holy Ghost*, a Divine Person also; the nearest *Power* to the *Word* being the *Holy Ghost*. And if the *Two Powers*, and *ὁ ὢν*, are *one Subject*; the *Word*, and *Spirit*, and *God the Father*, are *one Subject* also; which is the *Doctrine* of the *Church* at present contended for. And if the two *Powers* be *Lord God*; the *Word and Holy*

Holy Ghost, who are these two *Powers*, are *Lord God*: So that it is evident, that not all the learned *Jews*, who held the *Holy Ghost* to be *God*, did look upon him to be *God the Father* in another Title; much less to be a separate Subject, tho' a distinct Person, from *God the Father*; and that those, who did confound him with the Father, tho' they were mistaken in so doing, were yet in the right in holding him to be *God*, according to the Light they received from Scripture. As for the Citations out of the *Old Testament*, I do not conceive that the *Holy Ghost* in these, or any other Passages, " is figuratively put " for *God himself*, or the Person of the Father, in like manner as the *Spirit of a Man* signifies the *Man himself*: " Because then the *Spirit of the Father* must be considered as a *Part* of the Person of the Father; as the *Spirit of a Man*, is a *Part* of the Person of a Man; which is contrary to Scripture, that represents the *Spirit* as a *distinct Person* from the Person of the Father.

Page. 184. the Dr. says, " Two Persons " cannot be (*ταυτοῦσαι*, or *μονοῦσαι*) of the " same individual, or identical Nature; be- " cause then one of those two Persons would " be the same Person, which the other of " them is." It is evident to Reason without Revelation, that the *Divine Nature*, or *Substance*, is *individually*, or *indivisibly One*. It has been also proved from Revelation, that

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that the *Substance*, or Nature of the Father, is communicated to the Son, *N.* 534, 594, 595, 597, 616. And it appears from *N.* 1056, 1132. of my first Answer, that the *Holy Ghost*, and *Jehovah* are *One*. And from *N.* 66. that the *Holy Ghost* is *God*. Which is confirmed by Authorities cited *p.* 119, 124, 136, 138, 139. To which may be added the Reasoning of *Athenagoras*, who argues, that the Christians are no *Atheists*, because they acknowledge

Θεὸν πατέρα, ἢ υἱὸν God the Father, God
 Θεὸν, ἢ πνεῦμα ἅγιον, the Son, and the Holy
 §. 10. Ghost.

Which, I think, infers the *Divinity* of the *Holy Ghost*; because if He were *not God*, the acknowledging of the *Spirit* would be no joint Argument that the Christians were not *Atheists*. If then *Lord God* expresses him, who is *essentially, or substantially God*, according to *N.* 534. the *Holy Ghost*, who is *Lord God*, is *essentially, or substantially God*: And consequently of *one* * *Substance* with the Father. And if the *one* Divine Substance be communicated without Division, as appears from the Premises, it remains after Communication *one undivided*, or individual Substance: And the Three Persons, the *Father*, the *Son*, and the *Holy Ghost*, are

* ἅγιον Πνεῦμα ἀπρόρροιαν εἶναι φασὶν τῷ Θεῷ, ἀπρόρροιαν καὶ ἐπα-
 ναρξέμενον ὡς ἀκτῖνα ἡλίου. Athenag Leg. p. 41. Edit. Oxon.

of *one* and the same *individual* Nature, or Substance. Neither does this confound the Persons; because the Divine Substance is in the *Father* after one Manner, and in the *Son*, and *Holy Ghost*, after another. Indeed if by ταυτόσιοι, or μονόσιοι, be meant that the *Son*, and *Holy Ghost*, are of the Essence of the Father, as He is Father; this would be to make the *Son*, and *Holy Ghost*, one Person with the Father, or different Names of the Person of the Father. But I affirm no more, than that the *Son*, and *Holy Ghost*, are of the *same* undivided *Substance* with the Father; or, of *the same* Essence with him as He is God. In which Sense they may be called ταυτόσιοι, as appears from Expressions of the like Import: The Author of *the Questions and Answers to the Orthodox*, says,

One God, namely, Father, Son, and Holy Ghost, is believed in an *Identity* of *Essence*, or *Substance* of Persons.

Τῆ ταυτότητι δὲ τῶν
προσώπων ἑσίας, εἰς
Θεὸς πεπίστευται, ὁ, πα-
τρὸς, καὶ ὁ υἱός, καὶ τὸ
ἅγιον Πνεῦμα. In Re-
spons. ad Quæst. 139.

See the Confession of Faith sent by *Damasus* to *Paulinus*, *Theodorit*. *Eccles. Hist.* Lib. 5. c. 11.

Epiphanius says,

That the Trinity always existing, is of *the same* Essence, or Substance.

Τριάς ἀεὶ ἕσα δὲ
αὐτῆς ἑσίας. Vol. 2.
p. 11.

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Of the same Meaning is the Term *ὁμοόσιον*, a Word not only fitted to represent Persons of the same Kind of Substance, but of the same undivided Substance or Essence, according to the Analogy of the Tongue. For if *ὁμομήτεροι*, and *ὁμοπάτεροι* signify them, who are born of the same individual Mother, and begotten of the same individual Father: May not *ὁμοόσιον* be equally fit to represent them, who subsist in the same individual or undivided Substance? And indeed it is explained by Terms equivalent to *ταυτοόσιον*.

Phavorinus says,

Ὅμοοσιον, τὸ δ' αὐ-
τῆς οὐσίας ἐν ἐνεργείας.

Homoousion, is that which is of the same Essence, or Substance, and Energy.

Hesychius says,

Ὅμοοσιότης, ταυτό-
της κατὰ τὸ ὑποκείμενον.

Homoousiotes, is an Identity of Subject.

And *Ephraim* says,

Ὅταν ᾖ τὸ ὁμοόσιον
λέγει, ἐκ ἀλλότρου δ'
αὐτῆς θεότητος σημαί-
να. Vol. 2. p. 11.

That *Homoousion*, is that which is not excluded from the same Godhead, that is, from the same Substance, or Essence; for so he explains himself afterward,

Οὐδὲ ἐτέρα ἢ οὐσία
παρα' ᾗ θεότητα, ἐδὲ

Substance, or *Essence*, is nothing else but

but the Godhead; and the Godhead nothing else but Substance, or Essence.

ἕτερον ἢ δευτέρας παρὰ τὸ εἶναι. Ibid.

And to put the Matter quite out of doubt, I will shew, that the most eminent Christian Writers, after the *Arian* Controversie, understood it in this Sense, that is, as signifying a Plurality of Divine Persons, not in the same specific or common Nature, but in the same undivided Substance; which may serve for an Answer to the 35th Page of the Reply to Mr. Nelson.

Athanasius says,

God is *He who is*— therefore his *Word*, also is *He who is*.

Ὁ δὲ Θεὸς ὧν ἔστι— διὸ καὶ ὁ τέτατος λόγος ὧν ἔστι. Orat. cont. Gent. p. 40.

But the God who is, or, who is Being it self, is indivisibly, or individually One; because Being is indivisibly, or individually One: The Son therefore, who with the Father, is *He who is*, or, who is Being it self, is with the Father indivisibly, or individually One Being, or Substance.

Again, he says,

Homoousion, is that which has an Identity of Nature, (or Substance, N. 595.)

Τὸ ὁμοούσιον τὸ μὲν ταυτότητα τὴν φύσεως ἔχει. Cont. Apoll. Lib. I. §. 9.

Which is spoken in relation to the Three Divine Persons, and is, I conceive, directly

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contrary to the learned Dr's Assertion, "That
 " two Individuals cannot, without an express
 " Contradiction, have an *Identity of Nature.*"
 See his *Reply*, p. 184.

This Doctrine is confirmed by the following Words,

Τριὰς μίᾳ ἢ ἀδιαι-
 ρετῷ — ἀτμήτως ἢ
 μόνως χωρίζεται. Om-
 nia mihi tradita sunt,
 Eccl. §. 6.

The Trinity is *One*,
 and *Indivisible* — And
 the *Monad*, or *Unit*,
 is distinguished into
 Persons *without being*
divided.

In which Words, *First*, He calls the One Divine Nature by the Name of * *Monad*, or *Unit*, which is known to be altogether † *indivisible*. *Secondly*, He affirms this *Monad* to be *indivisibly* || *distinguished* into Three Persons. Which argues, that the *Monad* is not a specific Nature, a Kind, or general Idea, but one really existing Substance; because a specific Nature, which is not real, but ideal, cannot be distinguished into real Persons, tho' it may be the common Standard, or Exemplar, with which they agree. *Thirdly*, He affirms, that the Trinity is *indivisibly One*. Which is the necessary Consequence of the *indivisible Monad's* being *indivisibly distinguished* into Three Persons. And this being like the Style of *Dionysius* of *Alexandria*,

* † || See N. 1248.

cited by * *Athanasius*, is probably used by him in the same Sense.

And to add no more, he illustrates the substantial Unity of the Father and the Son, (which may be extended also to the whole Trinity, which he holds to be con-substantial) after the following Manner;

For as the Fountain is not the River, neither the River the Fountain, but both are *one* and *the same* Water flowing from the Fountain into the River: So the Godhead comes from the Father to the Son without flowing, and *without Division*.

Ὅτι ἡδὲ ἐκ ἕως ἡ πηγῆ ποταμὸς, ἔδὲ ὁ ποταμὸς πηγῆ, ἀμφοτέρωθεν ἐν ἑνὶ ταυτὸν ὅτι ὕδωρ τὸ ἐκ πηγῆς εἰς τὸ ποταμὸν μεταχετεύμενον ἕως ἡ ἐκ τῷ Πατρὸς εἰς τὸ υἱὸν θεότης ἀρρέτως καὶ ἀδιαιρέτως τυγχάνει. Expos. fid. ὁ. 2.

Where as the Fountain and the Stream have the *same undivided* Water; so the Father and the Son are affirmed to have *the same indivisible* Godhead, or Divine Substance. But let the Reader consult the learned *Cudworth*, p. 616, 617, 618, 619, 620. where he proves, that *Athanasius* held more than a specific Unity of Substance, or Essence in the Three Persons.

Basil, after the same Manner, calls the Son ὁ ὢν, *Lib. 2. contr. Eunom. p. 57.* See

* See N. 1248.

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N. 597. The Consequence of which is, according to the foregoing Reasoning, that the Son is *One undivided Being*, or Substance with the Father.

Again, he says,

Καὶ σεβάσμῳ ὅσῳ
(ἢ τριάς) ἐν μιᾷ καὶ αἰ-
δίῳ δόξῃ, τῷ αὐτῆν καὶ
μίαν μόνην θεότησα παν-
ταχῶς περιρέουσα, ἀρρή-
κῆ, ἀχυσῆ, ἀδιαι-
ρετῆ. Lib. 5. adv.
Eunom. p. 135. Edit.
Paris.

That the Trinity is to be worshipped in One Eternal Glory: Forasmuch as it has every where *one and the same only Godhead*, being *indissoluble, inseperable, indivisible*.

And in his Treatise *de differ. Essent.* εἰ Hypost. he gives us the following Illustration.

Ἡ ἀπαυγάζουσα τῷ
πολύχρωμον ἐκέλευεν αὐ-
τὴν μία εἶσα ἦν τὸ ὅ
ἀνθῆ τῷ φαινόμενε πο-
λυειδέες— ἐν τῇ κοι-
νότητι τῆς εἰσίας τὰς γνω-
ριστικὰς ιδιότητας ὅπι-
λάμπειν ἐκείσῳ.

As the Essence, or Substance of a Rainbow, which shines with different Colours, is *one*, but its Colours many— So in one common Essence, or Substance, do shine forth the dis-

tinguishing Properties of every Person.

In which he represents the Divine Substance to be *One*, as the Substance of a Rainbow is *One*, that is, *individually One*. It is true, indeed, he sometimes illustrates the *Unity* in the Divine Nature by that which is *specific* in created Beings; but then he can

can not mean, that the *Divine Unity* is no more than *specific*, as will appear from the following Considerations: *First*, That such an Unity is *ideal* only, and not real; for a Species being a common Idea representing the Nature of all its Individuals, a specific Unity must be an ideal Unity only: And if the Unity be ideal only, then is it not real, that is, there is no real, substantial Union between the Three Persons, but the Three Persons are Three distinct Substances, or Three Gods.

Secondly, Since $\delta \tilde{\alpha}\nu$, *the God, who is Being*, is but *One*, and individually *One*, N. 597. and this Writer holds the Son to be $\delta \tilde{\alpha}\nu$, he evidently holds him to be *One undivided Substance* with the God *who is Being it self*, which is more than a specific Union. Now $\delta \tilde{\alpha}\nu$, or *I am*, is no more communicable to any other Being, besides the *One True God*, than *Jehovah*, which is put in the Place of *I am*, or $\delta \tilde{\alpha}\nu$, and is it self incommunicable. See N. 534, 595.

Thirdly, His illustrating the Union of the Three Persons in *one Substance*, by the Union of the Colours of the Rainbow in *one Subject*, which is a really existing and undivided Subject, shews, that he looked upon the *one Substance* of the Three Divine Persons to be a really existing and undivided Substance; And that he meant no more by comparing the Divine Union with the specific Union of

Three created Individuals of the same Order, than, that as Three created Individuals agree in the same *common* Idea : So the Three Divine Persons are united in the same Divine Substance *inseparably* existing in each of the Three. For it cannot be supposed that a real Subjective Unity, such as that of the Colours in the Substance of the Rainbow, should be made use of to represent a specific or ideal Unity ; when, indeed, general Notions and their Affections, are founded upon, and are representative of, really existing Subjects and their Affections. But the forementioned Treatise will discover more of this Author's Mind concerning the *real and substantial Unity* of the Three Divine Persons.

Greg. Nyssen. holds the Son to be $\acute{\alpha}\nu$, or, *One undivided Being* with the Father, *contr. Eunom.* p. 204. B. And says,

Εἰς δὲ Θεὸς ἢ ὁ ἄν-
τὸς διὰ τὸ ταυτότητα τῆ
εἰσίας, ἥς ἔστι Θεὸς σι-
μαλινόν. *Adv. Græcos.*

There is *One* and *the same God* by reason of an *Identity* of Substance ; of which Substance the Term

God is Significant. See *N.* 534.

And in his Catechetic Discourse, *cap.* 3. he says,

Ἐκ τῆ ἰσθλαμῆς ὑπο-
στάσεως ἢ τῆ φύσεως ἐν-
της παρεμέντω.

Let the *Unity* of Nature remain according to the *Jewish* Notion.

Now

Now the Unity of the Divine Nature, according to the Jewish Notion, is not a specific Unity, but a real Unity, such as is the Affection of a really existing and undivided Substance: This Father then looked upon the One Divine Nature, to be *one really existing and undivided Substance*. But in this Unity of Nature, ἐν τῇ ἐνότητι τῆς φύσεως, or, in this one really existing and undivided Substance, he holds a Difference of Hypostases, or Persons, c. 1. The Three Divine Persons then, according to this Father, subsist in *one really existing and undivided Substance*. And therefore, agreeably to this Notion, he says, it cannot be explained,

How the same Being may be numbred (as to Persons,) and cannot be numbred (as to Substance;) How it is seen *dividedly*, and yet is comprehended in a *Monad*: How it is distinguished in Subsistence, but *undivided in Subject*.—— But after you have considered their Distinction, (that is, the Distinction of Persons) the Unity of Nature (the Jewish Unity) admits of *no Division*.

Πῶς τὸ αὐτὸ καὶ ἀριθμητὸν ὄντι, καὶ διαρεύει τῇ ἐξαριθμησίᾳ, καὶ διηρημένως ὁρᾶται, καὶ ἐν μονάδι καταλαμβάνεται, καὶ διακρίεται τῇ ὑποστάσει, καὶ ἔμεμειψαι τὰς ὑποκειμένας,—— ἀλλ' ἐπειδὴ τὸ διακριμένον ἐν τέτοις κατανοήσεσι, πάλιν ἢ τῆς φύσεως ἐνότητι τῆς διαμερισμῶν ἔπεσκέται.

Gregory Nazianzen says,

Ὡς γὰρ ἐκ ἑα̅ μείαζυ
 νῆ ἐν ἐπιθυμίᾳ ἐν
 ψυχῆς, διάρεσιν ἕπινο-
 νθινά πνα ἐν τομὴν
 ἕτως ἔδὲ τ̅ ἁγίῃ πνεύ-
 ματι, ἐν τ̅ Σωτῆρος,
 ἐν τ̅ Πατρὸς ἐν μέσῳ
 τομὴν ἢ διάρεσιν ἕπινο-
 θινά ποτε, διότι τ̅ νοη-
 τῶ ὡς ἔραμεν ἐν Δεί-
 ων ἀδιώρητοι ἢ φύσις.
 Orat. 45.

As we can con-
 ceive no *Division* and
Seperation between
 the *Mind*, and *Thought*,
 and *Soul*: So can we
 not conceive any *Se-
 peration*, or *Division*
 between the *Holy
 Ghost*, and the *Sa-
 viour*, and the *Fa-
 ther*; because, as we
 have said before, the
Nature of *Intelligible*

and *Divine Beings* is *Indivisible*.

Again,

Ὡσαυτὲρ γὰρ αἱ τ̅ φω-
 ῖος ἀκτῖνες ἀμέριστον
 ἔχουσαι κατὰ φύσιν τ̅
 πρὸς ἀλλήλα ἔχουσιν, ἕτε
 τ̅ φωτὸς χωρίζονται, ἕτε
 ἀλλήλων ἀσπείρονται
 — τὸν αὐτὸν τρέψων
 ἐν ὁ Σωτῆρ ὁ ἡμέτερος,
 ἐν τὸ πνεῦμα τὸ ἅγιον,
 ἢ δίδυμοι τ̅ Πατρὸς
 ἀκτῖς — τῶ Πατρὶ συ-
 νήνωται — ἀμερῆς γὰρ
 — ἢ τῶ κρείττωνων
 φύσις.

As the *Rays* of
 a *luminous Body*,
 which have natural-
 ly an inseperable *Re-
 lation* one to another,
 are neither seperated
 from the *luminous
 Body*, nor divided
 from one another:—
 So our *Saviour*, and
 the *Holy Ghost*, who
 are *Twin Rays* of the
Father,— are united
 to the *Father*.—

For the *Nature*, (or
Substance, N. 595.) of those excellent *Per-
 sons*— is *Indivisible*. If

If then the *Mind, Thought, and Soul*, are subjectively and inseperably *One*, so that the *Thought* cannot subsist out of the *Mind*: And if the *Luminary*, and its *Rays*, are *One undivided Substance*, according to this Author; Then are the *Father, Son, and Holy Ghost*, subjectively and inseperably *One*, or one *undivided Substance*.

St. Chrysostom says of the Holy Ghost,

That it is of the	τῆς αὐτῆς ὅτι ἐστὶν ἑσίας
same Essence, or Sub-	τῷ Πατρὶ καὶ τῷ υἱῷ.
stance, with the Fa-	De Sanct. Pentec.
ther, and the Son.	Ser. 37. p. 563. Tom.
	5. Edit. Paris.

Here is a plain *Identity* of Substance, Essence, or Nature, affirmed in the Three Persons. This Trinity of the *same* Substance, or Essence, he calls,

The inseperable Tri-	τὴν ἀχώριστον τετριά-
nity. The indivisible	δα. ἁδυναίρετον τριά-
Trinity.	δα. De Sanct. &
	Consubstant. Trin.
	Tom. 6. p. 190, 191.

And says again upon *Matt. xxviii. 19*.

You see that the	Εἶδες τὴν τριάδα τὸ
Trinity is indivisi-	ἀδυναίρετον. De Sanct.
ble.	Pentec. Serm. 37.
	p. 562.

If then the Three Persons are of the *same* Substance, and *indivisible*; it follows, that they are of the *same indivisible* Substance. Which will further appear from the follow-

ing Citations. He says, that the *Nature* (or Substance of the Father and Son) *is not separated*, ἡ φύσις ἐχωρίζεται. De Serpente Moïsis, p. 59. Tom. 6.

And again,

Τὴν φύσιν ἀμέριστον
ἐπολαμβάνω——— κη-
ρύττω, p. 65.

I conceive, and declare that the *Nature* (or Substance of the Trinity) is *indivisible*.

And again,

Τῆς ᾧ ἁγίας καὶ ἀθά-
νάτης προσκυνητῆς τρι-
ἁδου τῆ φύσιν ἐτέμνει
λόγου, ἐμερίζει χρο-
νίου, ἐδιζῶσιν αἰῶνες,
p. 66.

Reason does not divide, Time does not part, nor Ages separate the *Nature* of the Holy and Immortal Adorable Trinity.

But this *Nature*, or Substance, is the *same* in *All*, according to the first Citation. The Three Divine Persons then have *the same undivided, or indivisible Nature, or Substance*.

Hilary holds the Son to be *He who is*, Is qui est, or ὁ ὢν; see N. 411.

He says,

Eadem atq; indif-
similis Dei natura sit
in utroq;. De Trinit.
Lib. 7. p. 109. Edit.
Paris, 1631.

That the Nature of God (or the Divine Nature) is the same, and not unlike, in both (Father and Son.)

Igitur ex vivente
Deo Patre vivens
Dei Filius, & ex Deo
Deus, & naturæ in-

That the living Son of God from the living God the Father, and God of God, shewing,
both

both the Unity of Nature, which is inseparable and not unlike: And also the Mystery of his Nativity says, I and my Father are One.

seperabilis, atq; indiffimilis unitatem: Et Sacramentum Nativitatis ostendens, ait, Ego & Pater unum sumus, p. 108.

And in relation to the following Words, Surely God is in thee, and there is none else, there is no God. Verily, thou art a God that hidest thy self, O God of Israel the Saviour, Isa. xlv. 14, 15. He speaks thus,

And Isaiah prophesied these Things after this Manner, giving Testimony to the Individual (or Indivisible) and Inseperable Divinity of Father and Son.

Et hæc quidem Esaias, individuum atq; inseperabilem Patris & Filii Divinitatem testatus, ita prophetavit. Lib. 6. de Trin. p. 53.

Note, By Divinity, he means the Divine Nature; as the Context in the preceding and following Pages shews. He also holds the Consubstantiality of the Three Divine Persons. It follows then it was this Father's Opinion, that the Three Divine Persons had One and the same individual, or indivisible and inseperable Divine Nature, or Substance.

Jerom says,

There is One only Nature (or Substance) of God, which truly is.

Una est Dei & Sola Natura, quæ verè est. Epist. ad Damas. adv. Arian. Hypost.

This

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This *Nature*, or *Substance*, is not specific, or ideal, because it *truly is*, or truly exists. If then it *truly exists*, and is *One* and *Only*, it excludes *Plurality*, and consequently *Division*, otherwise it would not be *only*; and if there be no *Division*, it is one *undivided*, or *individual Substance*, or *Nature*.

Again,

Ille (Deus) Sola
Natura est perfecta,
& in tribus Personis
Deitas una subsistit,
quæ est verè, & una
Natura est. *Ibid.*

God is the Only perfect Nature, and One Godhead subsists in Three Persons; which (one Godhead) truly is, and is the One Nature,

That is, the One only perfect and truly existing Nature is God, or the One Godhead, which subsists in Three Persons. Which Nature being undivided, as it is One and Only, the Three Divine Persons are in One truly existing and undivided Nature, or Substance, according to this Author.

St. Austin says,

Omnes quos legere
potui, qui antè me
scripserunt de Trinitate
quæ est Deus, divinorum
librorum veterum & novorum
Catholici Tractatores
hoc intenderunt
secundum scripturas

*All the Catholic Writers, upon the Divine Books of the Old and New Testament, whom I could read, and who have writ before me concerning the Trinity, which is God, have endeavoured to prove this
by*

by the Scriptures, that Father, Son, and Holy Ghost, by an inseparable and equal Fruition of one and the same Substance, do give us to understand, that there is a Divine Unity.

docere quod Pater, & Filius, & Spiritus Sanctus, unius ejusdemq; Substantie inseparabili æqualitate divinam insinuent Unitatem. De Trin. L. I. c. 3.

These Words are very remarkable, and afford us the following Considerations; *First*, That the Divine Substance is one and the same. *Secondly*, That the Three Divine Persons do inseparably and equally subsist in, or enjoy, this one and the same Substance. *Thirdly*, That this is the Ground of the Divine Unity; which is therefore an Unity of Persons in one and the same Substance, without a Possibility of Separation, and without Inequality. *Fourthly*, That all the Catholic Commentators that wrote of the Trinity before St. Austin, and which he could possibly read, were of this Opinion. *Fifthly*, That they undertook to prove the Truth of this Doctrine from the Holy Scripture; which, I think, is a large and copious Testimony, that the True Scripture Doctrine of the Trinity is, that Three Persons subsist in one and the same undivided Substance.

Now I cannot conceive, that all these Fathers were mistaken in the Meaning of the Term *ὁμοῦσιον*, considering how near the

Time

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Time of the *Nicene Council* they lived; and that the Tradition could not probably be lost in so short a Time of the Sense it was used in: And therefore I cannot but conclude, that as they understood it to import, that the Three Divine Persons had *one and the same undivided Substance*; so the Sense of the Council was expressed in their Sentiment.

What the learned Dr. means by the Citation out of *Justin Martyr*, p. 186. I cannot tell. It affirms, that *the Divine Word, or Prophetic Spirit, sometimes foretels things to come, that is, in its own Person; sometimes speaks, as in the Person of the Lord, of All, and God the Father; and sometimes, as in the Person of Christ.* But surely the *Holy Ghost* may do all this, and yet be comprehended in the *Glory* sitting upon the *Throne*, and be the *Third Person* in the *One Divine Substance*; this near relation being no hindrance, why the *First*, and *Second Person* should not speak thro' the *Third*: or the *Third* speak in the Person of the *First* and *Second*.

MLXXV. John iii. 5. *Except a Man be born— of the Spirit, he cannot enter into the Kingdom of God.*

When I said that *God* and the *Spirit* were probably believed by *St. John* to be *One*, I introduced no Confusion of Persons; because
my

my plain Meaning was, that since *God*, c. i. 13. Answers to *Spirit* a Divine Person, c. iii. 5, 6. it is probable that St. *John* meant by *God* the same Person, that he did by *Spirit*, that is, *God the Holy Ghost*, not *God the Father*. The Dr's Citations out of Scripture, p. 187. shew, indeed, that the *Holy Ghost* is a distinct Person from *God the Father*; and that *God the Father* quickens us, leads us, adopt us into Sons, and dwells in us by his *Spirit*, which I heartily assent to as Divine Truth: But this does not prove that the Term *God*, c. i. 13. cannot be meant of the Person of the *Spirit*; or, that the *Spirit* is not of one Divine Substance with the Father. But says the Dr. "According to your Friend's Argument, the * *Spirit of God* will be the *Spirit of himself*." I have shewn, N. 538. that *God* sometimes signifies the *Father*, sometimes the *Son*; and, N. 66. sometimes the *Holy Ghost*. When therefore I say, that the *Holy Ghost* is *God*; I do not mean the *Father*, or the *Son*, but the Third Divine Person, by the Term *God*. When I say, that the *Holy Ghost* is the *Spirit of God*; I do not then mean, as I did before, the Third Divine Person by the Term *God*: But either the *Father*, or the *Son*; for the *Son* is supposed by *Irenæus* to be the *Fountain of the Spirit* also, in the following Words,

* See N. 66. p. 67.

Δίδωσι ἃ ἐκ ἐμψυ-
 σήσει, καθάπερ ὁ χρι-
 στός ὅτι μὴ ἔστι πηγὴ τοῦ
 Πνεύματος, p. 470. ex
 Fragment.

Moses (says he)
 did not give the Spi-
 rit (to *Joshua*) by
 breathing on him, as
 Christ, (gave it to his
 Disciples by breath-

ing on them, *John* xx. 22.) because He was
 not the Fountain of the Spirit.

The Words of *Nemesianus a Thubunis*, were
 doubtless understood by the Council as a
 Citation out of the Gospel of St. *John*; which
 is an Argument, that they were generally
 found at that time in the *African* Copies of
 the *New Testament*: For otherwise, they
 would not have been registred, nor pro-
 duced by St. *Cyprian*, as a Scripture Reason
 of the Suffrage of that Prelate. And if they
 were found in those Copies, they could not
 be contrary to the received Doctrines of the
African Church; because otherwise, as may
 reasonably be supposed, such learned Bishops
 and Witnesses of the Truth would soon have
 discovered, and zealously have rejected, a
 Form of Words introduced into the Text,
 that tended to the Corruption of the Catho-
 lic Doctrine in so momentous an Article.
 It is evident then, that *the Divinity of the Spi-
 rit* was the common Doctrine of the * *African*
 Churches of that Age; and it may fairly be

** See a Noble Testimony of Eusebius concerning the Orthodoxy of
 the African and Gallican Churches. De Martyr. Paläst. c. 13.

concluded, that *Tertullian's* Notion of the *Holy Ghost*, whom he held to be *God*, and who cites this Passage no less than *Nemesianus*, was by no means the Effect of his private Spirit, but of the Doctrine of the Church of which he was a Member. Neither was *Africa* the only Place where the Godhead of the Spirit was believed and asserted in the *Latin Church*; for we find it acknowledged in the Second Century by a learned Father, and Bishop of *Lyons*, I mean, *Irenæus*, who may be supposed in his public Writings to have taught nothing that was contrary to the Faith of the * *Gallican Church*, in which he was a Governour. This Father tells us, *Lib. 2. c. 55.*

That God made all things by himself, that is, by his Word, and by Wisdom,

Fecit ea per semetipsum, hoc est, per Verbum & per Sapientiam.

Or the *Holy Ghost*; comprehending them both in the Name *God*, by affirming them to be *One with God himself.*

Again, he says, that

The Word and Wisdom (or the Holy Ghost) are understood, or contained, under the Term God.

Appellationi enim Dei coobaudientur— Verbum— & Sapientia. Lib. 2. c. 18.

Again,

The Scriptures are perfect, because they

Scripturæ quidem perfectæ sunt, quippe
arc

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a Verbo Dei, & Spi- are dictated by the
ritu ejusdictæ. Lib.2. Word of God, and his
c. 47. Spirit.

Which supposes, that the * *Word*, and
Spirit, are themselves perfect. For a perfect
Effect cannot proceed but from a perfect
Cause. But nothing is perfect that is made,
according to this Author, who says,

Καθὸ δὲ μὴ ἔστιν So far as any thing
ἀγέννητα, κατὰ τὸτο is not unmade; so far
ὡς ὑπερβύλαι ἢ τελεία. it falls short of that
Lib. 4. c. 73. which is perfect.

But † *God only is unmade*. God || only there-
fore is perfect; but *the Word*, and *the Spirit*,
are perfect: *The Word*, and *the Spirit*, there-
fore are comprehended in the *God*, who is
alone unmade. And to conclude with this
Father, he has the following Words, Lib. 5.
c. 12.

Καὶ πάλιν ὁ αὐτὸς And again, the
Ἠσαΐας— φησὶ, Πνεῦ- same *Isaias* says,—
μα γὰρ παρ' ἐμοῦ ἐξε- For the *Spirit* shall
λεύσεται, καὶ πνοὴν πᾶ- come forth from me;
σαν ἐγὼ ἐποίησα, τὸ and I have made every
πνεῦμα ἰδίως ὅτι ἢ Breath, or Soul, (c. lvii.
θεὸς τάξας— ἢ ἢ 16. Septuag.) rank-
πνοὴν κοινῶς ὅτι ἢ κτί- ing the *Spirit* with

* γιὸς ἢ θεὸς τελείῃ ὦν.
ὁ καὶ μόνῃ ἀγέννητῃ, c. 75.
ἢ ἔστῃ δὲ ὅτι θεός. Ibid.

Lib. 4. c. 75. † Ὁ θεός
|| Τελείῃ γὰρ ὁ ἀγέννη-

of the TRINITY Continued. 257

God properly: But the *σπῆς ἐν ποίμα ἀναγοῦ*
 Breath, or Soul, in *ρεῦσας αὐτῆς.*
 common with the Crea-
 ture, and calling it a *Thing made.*

Where ranking the Spirit with God, *τὸ πνεῦ-
 μα ἵσως ὅτι τὸ θεῶν τὰξας,* has the same Mean-
 ing with speaking of the Spirit, or representing
 it under the Character of God; as will appear
 from the Use of the like Phrase concerning
 the Holy Ghost, in the following Greek Wri-
 ters. Chrysostom says, in his Comment on
 2 Cor. iii. 18. You see again, how,

He places the Spirit *Ἐν τὰξαι τὸ θεῶν τὸ*
 in the Rank or Order of *πνεῦμα τῆθης.*
 God;

Referring, I suppose, to the following
 Words, *ὡς κως πνεῦμα αἰθε,* which he un-
 derstood thus; *By the Lord the Spirit, or,*
who is the Spirit. Basil says, *Let them consider,*
which is the more just, either to rank the
Spirit with God, μετὰ θεῶν συντάσσειν, or, to
level Him with the Creature, πρὸς τὴν κτίσιν ἐξω-
θεῶν. De Spirit. Sto. c. 16. p. 179.

MCXXI. Matt. xii. 31, 32. *The Blasphemy against the Holy Ghost shall not be forgiven unto Men, &c.*

The learned Dr. p. 190. brings these
 Words, *All manner of Sin, and Blasphemy, shall*
be forgiven unto Men, Matt. xii. 31. and all
Sins shall be forgiven unto the Sons of Men, and

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Blasphemies, wherewith soever they shall blaspheme, Mark iii. 28. as a Proof, that *Blasphemy against God the Father, and the Son of God, is pardonable.* But, I conceive, that neither of these Passages, tho' univversally delivered, are understood of Sins of *Blasphemy against God the Father, or, the Son as He is God*; but against Men only, or, the Son as He is Man. My Reasons are, *First*, Because *Blasphemy* is not appropriated to signify that sort of evil speaking, which is directed against *God*; but comprehends in its Notion, that against the *Creature* also: So that nothing can be inferred from the Use of that Term. Thus railing against the Devil, *Jude ix.* is βλασφημία in the Original; and, καθὼς βλασφημέμεθα, *Rom. iii. 8.* relates to a slanderous Report, that was raised against the Apostles. *Secondly*, The Words, *All manner of Sin, and Blasphemy, shall be forgiven unto Men,* are explained and confirmed by the following; *And whosoever speaketh a Word against the Son of Man, it shall be forgiven Him,* v. 32. which limits the *Blasphemy* to that against the Son, as Son of Man. For that the 32d Verse is repeated as an Explanation and Confirmation of the 31st, is evident, partly from the remaining Parts of both these Verses; whereof the One, v. 31. *But the Blasphemy against the Holy Ghost shall not be forgiven unto Men,* is explained and confirmed by the other, v. 32. *But whosoever speaketh*
against

against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come. It being usual in Scripture to repeat a Matter, not only to render it more clear, and impress it deeper on the Mind of the Hearer, but also to shew the Certainty of the Thing spoken of. If then the remaining Parts of both these Verses are explicative, the one of the other; we need not doubt but the former Parts are so also. And partly from the parallel Places in St. Mark, and St. Luke; whereof St. Mark, c. iii. 28, 29. joyns the first Part of the 31st Verse in St. Matthew with the latter Part of the 32d Verse, omitting the rest between; and Luke, c. xii. 10. joyns the first Part of the 32d Verse with the latter Part of the 31st, omitting what follows and goes before, as if what each of them wrote seperately without a Repetition, imported by it self the same with the Matter repeated in St. Matthew's Gospel. Thirdly, The following Writers include the Father, and the Son, with the Spirit, in the Object of the unpardonable Blasphemy: The Divinity being equal, and the Energy alike in the Three Persons.

Athanasius says,

He who sees his (Christ's) Works, that are wrought by the Holy Ghost, and says, He who does

Ὁ ὁρῶν αὐτῆς τὰ ἔργα τὰ πνευματικὰ ἁγία γινόμενα, καὶ λέγων τὰ τοιαῦτα ποιῆσαι μὴ εἶναι θεὸν καὶ τὸν θεὸν ἕν· ἀλλ-

λα τῷ Βεελζεβούλ αὐ-
τὰ ἔπιγράφων, φανερώς
βλασφημεῖ ἀρνέμενθ
αὐτῷ τὸ Θεότητα. Epist.
ad Serap. 4. §. 20.

such things is *not* God,
and the Son of God,
but attributes them
to *Beelzebub*, he evi-
dently *blasphemes* in
denying his Divinity.

Where it is evident, that *the unpardonable Sin*, in attributing the Works of Christ to an *unclean Spirit*, is declared to be committed not against *the Holy Ghost* alone, but *the Divinity of the Son* also. Now, according to this Author, he, who *blasphemes the Godhead of the Son*, not only *blasphemes the Holy Ghost*, but *the Father* also; for, he says,

Ὡς ἐξ ἀνάγκης τὸ εἰς
τὸ υἱὸν ἀμαρτάνοινα καὶ
βλασφημεῖν ἀμαρτάνοι-
ναι καὶ εἰς τὸ Πατέρα καὶ
εἰς τὸ ἅγιον πνεῦμα.

It is necessary that
he, who Sins against
the Son, and *blasphemes*
Him, Sin also
against *the Father*,
and the Holy Ghost.

Which he founds upon this, that the *Trinity* is indivisible; so that in the Opinion of this Writer, the *Father*, *Son*, and *Holy Ghost*, were the joint Object of the *unpardonable Blasphemy*.

Ambrose says, upon *Luke* xii. 10.

Numquid ergo Spi-
ritus Sanctus præfer-
tur Christo, ut in
Christum peccantes
veniam consequan-
tur, in Spiritum San-

Is the Holy Ghost
therefore preferred be-
fore Christ, that they
who Sin against Christ
should obtain Pardon;
but they who Sin against
the

the Holy Ghost should be unworthy to obtain Forgiveness?

Etum delinquentes remissionem non mereantur adipisci?

To which he replies,

If therefore, as we believe, there is an Unity of Trinity, the Greatness indeed is indivisible, as the Operation is indivisible.—And if the Operation be One, the Blasphemy is also One.

Si igitur, quod credimus, unitas Trinitatis est, indiscreta utiq; magnitudo, sicut indiscreta Operatio.—Ergo si Operatio una est, una est & contumelia.

That is, the *Father* and *Son* operate thro' the *Spirit*, and are *blasphemed* in the *Spirit*; and therefore the Sin is *unpardonable*, no less on *their* Account, than on Account of the *Spirit*. St. *Jerom*, in his Comment on *Matt.* xii. 32. understands the *Blasphemy against the Son of Man*, which is capable of Forgiveness, to be no more, than a reproaching him as *He is * Man*. But, on the other side, he says, That that Person shall *never be forgiven*, who, against the clear Demonstration of Divine Power, affirms,

That *Christ the Word is the Minister*; and that the Works of the Holy Spirit, are the Works of *Beelzebub*.

Qui Christum deniq; *Verbum*, & opera Spiritus Sancti dicit esse *Beelzebub*.

* So Athan. Ep. 4. ad Serap. § 16. And Theophyl. in Loc. & in Luc. xii. 10.

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And in his Comment on *Mark iii. 29.* he says,

Quia non meretur
pænitentiam agere ut
recipiatur, qui Chri-
stum intelligens, prin-
cipem Dæmoniorum
esse dicebat.

*For that Person is
not worthy of Re-
pentance in order to
be restored, who know-
ing who Christ is, says
he is the Prince of the
Devils.*

In all which Authorities we find, partly that the *Word*, partly that the *Father*, and the *Word*, were the joynt Object with the *Holy Ghost* of the *Blasphemy* of the *Jews*; and that the Sin was *unpardonable* on Account of them all. For if the *Father* works thro' the *Son* in the *Holy Ghost*, the *Demonstration* of *Power*, as *Ambrose* has reasoned, is alike from them all; and all were affronted by the *Blasphemy* of the *Jews*, who resolved those *Works*, that were the genuine *Fruits* of the *Holy Trinity*, into an unclean Principle, or diabolical Agent. Tho' then the *Blasphemy* was in *Opposition* to the *greatest* and *last* *Means* of *Conviction*, to the *most* *beneficial*, as well as *most* *powerful* *Works*; (p. 191. of the *Dr's* *Reply*) yet, forasmuch, as those *Works* were not wrought by the *Spirit* alone, but by the *Father*, and the *Son* thro' the *Spirit*, as our *Saviour* says of the *Works* which He did by the *Spirit*, *hitherto* my *Father* *worketh*, and *I* *work*, *John v. 17.* And, forasmuch, as the *Blasphemy* consisted in saying, That it
was

was an *unclean Spirit*, *Beelzebub*, or, *the Prince of the Devils*, which wrought in Christ, and cast out Devils, *Mark iii. 22, 30*. It follows, as has been observed before, that the Three Persons equally working *the most beneficial, as well as most powerful Works*, and equally affording *the greatest and last Means of Conviction*, were equally affected with the blasphemous Charge; and that the Sin was *unpardonable*, no less in respect of the *Father* and of the *Son*, than of the *Holy Ghost*. And here, on occasion of the Circumstances required by the Dr. to render *Blasphemy unpardonable*, namely, that it be directed against *the greatest and last Means of Conviction and Amendment*, p. 191. I shall observe, that the Blasphemy of the *Israelitish Woman's Son*, *Lev. xxiv. 11*. was of this sort; He had seen the Wonders of the Lord by the Hand of *Moses*, in the Land of *Egypt*, in the *Red Sea*, and in the Wilderness, till that time; He had heard God speaking from the Holy Mountain himself, and seen the Tokens of his Majesty and Power; and yet, notwithstanding these Evidences, this *greatest Conviction* of the Truth of his Godhead, which that Age was capable of receiving, he audaciously blasphemed Him; which was in effect to deny his Godhead, and resolve the Works, which he had hitherto seen, into another Principle than what was Divine; so that I cannot but continue

to believe, it was a *Sin unto Death*, or *absolutely unpardonable*, tho' done against the *Father*. The learned Dr. says, in the same Page, "That the Texts I alledge out of the *Epistle to the Hebrews*, and out of *St. John*, "are by almost all Divines understood, not "of a Sin absolutely unpardonable." I conceive that they, who hold the *Sin against the Holy Ghost*, *Matt. xii. 31, 32.* to be *absolutely unpardonable*, as the learned Dr. seems to do in his *Scripture Doctrine*, and in his *Reply*, p. 191. at the End; must, in Consequence thereof, if they well consider it, hold the Sin mentioned, *Heb. x. 26, &c.* to be *absolutely unpardonable* also. For the Crime here spoken of being Apostacy, as appears from *v. 25, 39.* and from the parallel Place *c. vi. 6.* it will follow, that *the Despite done to the Spirit of Grace*, *c. x. 29.* if it were a thorough Apostacy proceeding from the Heart, was a rejecting of the Spirit, and condemning of its Works as delusive, or diabolical; which is the same Malignity that rendered the *Blasphemy an unpardonable Sin*, *Mark iii. 29, 30.* And if the Malignity be the same in both these Crimes, we have reason to believe that they are alike *unpardonable*. But further, it is highly probable, from *Acts xxvi. 11.* that the *Jewish Apostates* were obliged to * *blaspheme* the Son of God, and the Power
He

* *Hermas says, That the Apostates added this to the rest of their*

He wrought by, in exprefs Terms, as the greatest Evidence they could poffibly give, that they had truly renounced him from the Bottom of their Hearts; which if they had done, and this Remark be true, there is a further Reason for understanding the Apoftle in the ftrictest Sence, when he fays, *It is impoffible* (for Believers) *if they fhall fall away, to renew them again unto Repentance,* c. vi. v. 4, 6. And, that *there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment,* c. x. 26, 27. But Secondly, The Sin of *Apoftacy* is declared *unpardonable*, or a Sin unto Death, in the *Old Testament*; and therefore may be judged to be fuch in the *New Testament*, or, in the Epiftle to the *Hebrews*. As for Instance; the *Jews*, who had difobeyed God, and retired into *Egypt* contrary to his Word, were reproved by *Jeremiah* for *apostatizing* from Him, and offering up Incenfe unto other Gods, c. xlv. But this unhappy People, notwithstanding this Reproof, and that the Events had juftified the Prophet's Miffion, by answering his Predictions, inftead of repenting, obftinate-

their Sins, that they blasphemed the Name of the Lord. Nomen Domini nefandis infectati sunt verbis. Sim 6. §. 2 And Theoph. ad Autol. fays of the Greeks, that they propofed Rewards and Honours to thofe (*Christians*) who blasphemed God, (*Jesus Christ, or God in Christ*) openly. Τοῖς ἐυζώνως ὑβρίζουσιν ἢ Θεόν, ἄθλα καὶ τιμὰς πιδέσσιν. Lib. 3. p. 286, 287. Edit. Oxon.

ly refused to submit themselves to the Authority and Will of the Spirit, speaking to them by the Prophet. They tell him, v. 17. *That they will certainly do whatsoever thing goeth forth out of their own Mouth, to burn Incense unto the Queen of Heaven, and to pour out Drink-Offerings to her.* Upon which Declaration God answers them in the following Manner by his Prophet, v. 25. *Ye will surely accomplish your Vows, and surely perform your Vows,* importing, that their Resolution was unalterable, and their Apostacy confirmed; and then passes this severe Sentence upon them, v. 26. *Behold, I have sworn by my Great Name, saith the Lord, that my Name shall no more be named in the Mouth of any Man of Judah, in all the Land of Egypt, saying, the Lord God liveth,* like that Sentence in the Revelations, c. xxii. 11. *He that is unjust, let him be unjust still: And he which is filthy, let him be filthy still;* that is, since they were resolved to forget him, he was resolved they should not remember him: And since the Divine Resolution was *immutable*, as appears from the *Oath*, their Conversion was *impossible*, and their Sin *unpardonable*. Jonathan also, in his Paraphrase on *Isa. lxxv. 6.* expresses the Certainty of the Punishment of such like Apostates in the following Words, *I will not prolong their Life; but I will punish them for their Sins, and deliver their Bodies to the Second Death.* See also, v. 15. *Thirdly, Some of the*

the most ancient and eminent Writers either speak of *Apostacy* as *absolutely unpardonable*, I mean, a thorough *Apostacy* proceeding from the Heart: And therefore could have had no reason to have put a milder Construction on the Epistle to the *Hebrews*, had they happened to have cited it; or else, they cite this Epistle for the *unpardonable Sin*.

Hermas says,

They, who have apostatized from God for ever, — cannot return by Repentance unto Life; because they have added this to their other Crimes, that they have blasphemed the Name of the Lord. This sort of Men is allotted unto Death.

Clem. Alexandrinus alledges, *Heb. x. 26*, &c. as an Instance of Sinners to whom there is no Repentance, *Strom. Lib. 2. p. 385*. And in his Treatise, *Quis Dives*, &c. seems to allude to both the Sixth and the Tenth Chapters, when he says, that he who Sins to that Degree,

That He perfectly falls away, is entirely condemned of God,

Qui in perpetuum a Deo discesserunt — iis non est per poenitentiam regressus ad vitam; quoniam quidem adjecerunt ad reliqua delicta sua, & nomen Domini nefandis infectati sunt Verbis. Hujusmodi homines morti sunt destinati. *Sim. 6. §. 2.*

ὡς ὑπαννέχθαι τέλειον, ἔτι καλεψήρισαι παντάπασι ἰσὶν ἡ δειξ. §. 39.

Ter-

Tertullian, *Lib. de pudic. c. 19.* acknowledges the Distinction of Sins into *pardonable* and *unpardonable*, or *Sins unto Death* which are *not to be prayed for*; and cites for this purpose the Epistle of *St. John*, and of *St. Paul* to the *Hebrews*. *Origen* also, and *Theognostus*, understood Chapter the Sixth, *v. 4, &c.* of the Epistle to the *Hebrews*, to be meant of a Sin altogether *unpardonable*; for which, see *Athan. Epist. 4. ad Serap. §. 9, 11.* And thus much in relation to the Mind of *St. Paul*. As for *St. John*, I think no doubt can be made of the Meaning of his Words; for if *Blasphemy against the Holy Ghost*, and final *Apostasie* are *unpardonable* Sins, it is evident that there are *Sins unto Death* in the strictest Sense: And can it be thought, that the Apostle had no regard at all to these sorts of Crimes in his *Sins unto Death*? *Tertullian*, in the Place before cited, urges the Passage, we are now speaking of, as a Proof that there are Sins which *cannot be pardoned*. And *Hermas* seems plainly to allude to it, in saying of *Apostates*, * *That they are corrupted—unto Death.* † *That they are allotted unto Death.* And in calling the Sin of *Apostacy* by the Name of || *Death. Simil. 6. §. 2.* Which Sin he judges *unpardonable*, as I have shewn a little before. And this is not at all dis-

* *Corrumpuntur usq; ad Mortem.* † *Morti sunt destinati.*
 || *Mors.*

agreeable to the Style of the *Old Testament*, which mentions also *Sins unto Death*, that is, such as are *unpardonable*; for *Isaiah* says, c. xxii. 14. *Surely this Iniquity shall not be purged from you till ye die*; that is, as *Jonathan* paraphrases it, *till ye die the Second Death*. And *Numb.* xviii. 22. God tells the *Children of Israel*, *That they must not come nigh the Tabernacle of the Congregation, lest they bear the Sin unto Death*; as it may be rendered, לָמוֹת לְחַטָּאת אֲמַרְלִיכֶם דָּאֵנֶנְכֶם, Sept. that is, *lest they perish in their Presumption*, as *Korah* did, c. xvi. 40, & xvii. 13. of whom it is said, *That he shall have no Portion in the World to come*. Tractat. de Syned. c. 11. §. 3. Vol. 4. Leg. Mish. *Fourthly*, The *Church of England*, in its *Homily of Repentance*, Part I. which may stand for the *Opinion of many Divines*, says, “ That the *Apostle St. Paul*, in the *Sixth and Tenth Chapters* of his *Epistle to the Hebrews*, and “ *St. Peter*, in the *Second Chapter* of his “ *Second Epistle*, speak— of the *final fall-* “ *ing away from Christ and his Gospel*; “ which is a *Sin against the Holy Ghost* that “ *shall never be forgiven*, because that they “ *do utterly forsake the known Truth*, do “ *hate Christ and his Word*, they do *crucifie* “ *and mock him*, (but to their utter De- “ *struction*,) and therefore fall into *Despe-* “ *ration*, and *cannot repent*.” If then, according to the foregoing Reasonings and Au-
thorities,

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thorities, the Sin mentioned in the Epistle to the *Hebrews* be *absolutely unpardonable*, and it be a Sin no less against the *Son* than the *Holy Ghost*, as appears from the following Expressions, *it is impossible*—*if they shall fall away, to renew them again unto Repentance; seeing they crucifie to themselves the Son of God afresh, and put him to an open Shame, c. vi. 4, 6.* And again, *Of how much sorer Punishment*—*shall he be thought worthy, who hath troden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, c. x. 29.* It will follow, that it is * *unpardonable* on account of the *Son* as well as of the *Spirit*, being done in Opposition to the *greatest and last Means of Conviction* afforded equally by both.

MCXXXII. 2 Cor. iii. 17, 18. *The Lord is that Spirit; and where the Spirit of the Lord is, there is Liberty, &c.*

The learned Dr. begins with observing, p. 192. “ That the Gospel, by way of Eminence, is styled *the Ministration of the Spirit*, upon account of the *Holy Ghost* that was poured forth upon the Apostles at *Pentecost*; and from that Consideration

* *There remaineth no more Sacrifice for Sins; but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries, c. x. 26, 27.*

“ (that

“ (that is, as it is *the Ministration of the Spirit,*) he says, the Apostle, thro’ the whole Chapter, magnifies the Doctrine of Christ, as being more clear and plain, more powerful and efficacious, more illustrious and glorious, than the Law of *Moses.*” For if the Law be called *the Ministration of Death, or Condemnation,* because it * convinces Men of Sin, and condemns them for it, but affords no help to get rid of their Sin: The Gospel may be well called † *the Ministration of the Spirit,* because, at the Beginning of that Dispensation, *the Spirit* was † communicated by Christ to his Apostles on the Day of *Pentecost,* and is still communicated to such who believe, and are baptized into Him; and therefore they, who communicate it, are called *the Ministers of the Spirit,* v. 6. If then one of the Advantages of the Gospel above the Law be on account of the *Holy Ghost,* or quickening Spirit, communicated to the Faithful: And if the Gospel in this Chapter be opposed to the Law in respect of this Advantage more than any other, as is evident to the Reader: It will follow, that the *Holy Ghost* is the Advantage principally regarded in the Opposition between the Law and the Gospel; as I have

* Ουίθ ς (νόμθ) † κόλασιν ἐπιγγε, κὶ τ̄ ἀμαρτίας δεικτικὸς ἦν. Chryf. † † Ἡ γὰρ καινὴ διαθήκη — πνεῦμα ἐχορήσει — δόξατες εἶπα, ἢ διακορία τ̄ πνεύματος. Chrysof. in v. 7.

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already shewn in my first Answer, and shall further shew in that which follows. *Ver. 3.* It is said, *Ye are—the Epistle of Christ—written not with Ink, but with the Spirit of the Living God; not in Tables of Stone, but in fleshy Tables of the Heart.* The Apostle in this Branch of the Opposition, gives us to understand, that the *Holy Ghost*, by influencing the Hearts of the Believers, enables them to perform the Duties of both the Tables; which is a Benefit peculiar to the Evangelical Dispensation, or New Covenant, in which God declares, *He will put his Law in their inward Parts, and write it in their Hearts,* Jer. xxxi. 33. that is, by his Spirit, as Ezekiel expresses it, *I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgments, and do them,* c. xxxvi. 27. Now if the learned Dr. means, p. 193, by *the Power and Efficacy of the Gospel*, in his Comment on this Place, *the Power and Efficacy of the Holy Ghost* communicated to us in the Gospel Dispensation, by which we discern, and assent to, the Truths of the Gospel, and perform its Obligations: And if he means, that *that, which is imprinted inwardly in the very Heart and Soul it self*, is imprinted by the *Holy Ghost* mentioned in the Text: His Comment comes up to the Mind of the Apostle, tho' he says nothing expressly concerning the Spirit; and we are agreed, that the *Holy Ghost*, or Third Person in the Trinity, is meant

meant in this Place. Which is also the Mind of *Irenæus*, who so understands it, *Lib. 5. c. 13. p. 420.*

The Apostle, *v. 6.* pursuing the same Opposition, says, God *hath made us able Ministers of the New Testament, not of the * Letter, but of the † Spirit: For the Letter killeth, but the Spirit giveth Life.* That is, they were not like *Moses*, who gave a Law written upon Stone, and upon Parchment, (which cursed the Transgressors) without giving them the *Spirit* as a Help to perform it; but they communicated the *Spirit* as well as the Rule, that what they spake, or wrote, the Hearers might comprehend, assent to, and practise by the *Spirit* in them. The Dr. in his Comment on the Place, says nothing of *the Spirit* as a Person, but seems to paraphrase it by *Spiritual Precepts*; and the Expression, *the Spirit giveth Life, by the Gospel teaches us the way to Eternal Life*, which, I conceive, is underinterpreting the Text. *Tertullian* understands *the Spirit* in this Place to be *the Holy Ghost* properly so called, *Adv. Marcion. Lib. 5. c. 11.* From *v. 7.* to *v. 12.* the Apostle proceeds to shew the different Effects of the Power of God upon the Subjects of both these OEconomies. In the *First*, the Law was *external*; and the Obedience paid to it was

* † Οὐ γὰρ πνεῦμα ἐκβιάζε Μαυσῆς, ἀλλὰ γράμματα, ἡμεῖς δὲ ὁπσιῦσθμεν πνεῦμα διδόναι. Chrylost.

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an *external* Obedience in Comparison of that, which was wrought in the Heart by the *Holy Ghost*, in the *Gospel Dispensation*: And therefore *the Glory of the First*, in the Face of *Moses*, was an *external Glory*, affecting the Body, and of a short Continuance like the Body it self, and not to be extended beyond that *Oeconomy*. But in the *Second*, where *the Spirit of God* influences the Heart, and is always present with the faithful Christian to perfect his Obedience; where the Rule is *inward, spiritual, and eternal*, and the Person, regenerated by *the Holy Ghost*, is himself *eternal*; there the *Glory* wrought by the *Spirit of God*, which is * *the Spirit of Glory*, is an *inward Glory* rooted in the Soul, no less than an *outward* one illustrating the Body: It is of an eternal Duration like the Soul it self, and as much superiour in Degree of Brightness to the *First Glory*, as the Dispensation of *the Spirit* is superiour in Power to that of *the Letter*. V. 13, 14, 15. He describes, as the Dr. observes, the Blindness of the *Jews* in not seeing thro' the Types and Figures of the *Old Testament*, which *Vail of Blindness* is done away in *Christ*; that is, by the *Holy Ghost* given by *Christ*: Which will entirely remove away the Blindness from their Hearts, and make them clearly see, that *Jesus Christ* is the *End* of their Law.

* Τὸ τὸ δόξης πνεῦμα, 1 Pet. iv. 14.

V. 16. Nevertheless, when it shall turn to the Lord, the Vail shall be taken away, that is, when the Heart, or Understanding, and Will, shall submit to the Convictions and Impressions of God's Holy Spirit, so as to believe in Christ, be baptized into his Name, and receive, by Imposition of Hands, the Measure of the Spirit allotted to the Church in its present Circumstances: Then shall the Vail be taken away, and they shall discern that, according to the Types and Figures of the Law, the Glory of the Spirit, or *the Spirit of Glory*, was to rest upon Christ, or upon the human Nature of the Son of God, thro' the Sufferings of the Cross; and does rest upon him, and is manifested in him to all Eternity; and that the End of his coming and conversing in the World, was to obtain this Glory in his own Humanity, to purchase it for others, and to put them in Possession of it when their Obedience should be accomplished. The learned Dr. indeed, p. 194. understands the Lord, v. 16. to be *Christ*; but it appears from v. 17. that He is the *Spirit*: Tho' it is true, that he, who turns to the Lord *the Spirit*, turns unto *Christ*, the *Spirit* leading him to *Christ*. But then he must first come to the *Spirit*, or open his Heart to its first Impressions, that it may bring him unto *Christ*; who, in return, will pour upon him the *Spirit* in larger Measure, than he had it before: For the *Father*

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and the *Son* convert Sinners, and bring them to themselves, by the Means of the *Spirit* operating upon their Hearts.

V. 17. Now the *Lord* is that *Spirit*, that is, the *Lord*, to whom the *Hearts* of the *Jews* are to turn, or to whose Convictions and Impressions their Understandings and Wills are to submit themselves, is that *Spirit*, of whom the Apostle had been speaking from the Beginning of the Chapter; and who has been already shewn to be the *Holy Ghost*. And this is the joynt Sentiment of the following Writers, *Athanas.* *Epist. 1. ad Serap* §. 6. *de Trinit. & Spiritu Sancto.* §. 17. tho' he interprets it of the *Son*, *Orat. 1. cont. Ar.* §. 11. *Basil. de Spirit. Sancto.* c. 21. *Greg. Nyssen. cont. Eunom. Orat. 6.* p. 186. *Chrysof.* & *Theodorit. in Loc.* The learned Dr. interprets it thus, p. 195. " This " *Lord*, even *Christ*, is that *Spirit* which the " Apostle had been speaking of thro' the " whole Chapter." But if the Dr. by *Lord* and *Christ*, means a Divine Person, and if the *Spirit* be the *Holy Ghost*, as appears before; the Dr. in asserting *Christ* to be the *Spirit*, does, in effect, fall into that Confusion of Persons, which he endeavours to charge upon others: For I know no one Instance in the Sacred Writings, in which the *Son* is called the *Spirit* of the *Living God*, as the *Spirit* is in this Chapter, v. 3. *Christ*, indeed, as He was the *last Adam*, or the *Son of Man*, born of a *Virgin*, was made a quickening

ing Spirit, 1 Cor. xv. 45. but it was by receiving the Fulness of the *Spirit*, *Isa.* xi. 2. *John* iii. 34. in Opposition to *Adam*, who wanted that Fulness. The *Spirit* also is said to speak in Christ, *Rev.* ii, & iii. because the *Holy Ghost*, who wrought by his Hands, *Matt.* xii. 28. spake by his Lips, *Isa.* lxi. 1. *Luke* iv. 18. but in no Place is the *Word* said to be the *Spirit*, or the *Holy Ghost*. If the Dr. does not mean a Person by *Lord*, *Christ*, and the *Spirit*: But that they are the *Gospel*, or *Doctrines of Christ*, the *End*, *Design*, *final Intent*, or *full Meaning and Signification of the Law*, as he expresses himself in the same Page, I think there is but little need of Reasoning to shew, that this falls short of the Mind of the Apostle. For let us put any of these synonymous Terms in the Place of the *Spirit*, and see how it will run in the Context of the Epistle; as for Instance, let the following Words, *Ye are*— *the Epistle of Christ*— *written not with Ink, but with the Spirit of the Living God; not in Tables of Stone, &c.* Be read thus, *Ye are the Epistle of Christ, written not with Ink, but with the Design of the Law of the Living God.* Such a Style, I dare say, would appear harsh and uncommon to the Reader; but if we understand the *Spirit* to be the *Holy Ghost*, the Sense is easie, and the whole is an Allusion to an Epistle written with *Pen and Ink*, and to the first Covenant written upon *Stone*; that is, the *Heart An-*

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swers to the *Parchment* that is written upon, and to the *Tables of Stone*; and the *Spirit of the Living God*, writing upon the *Heart*, Answers to the *Pen and Ink* of the Person writing, and to the *Finger of God writing upon the Stone*, Exod. xxxi. 18. for the *Spirit* is called the *Finger of God* in Luke xi. 20. compared with Matt. xii. 28. whence it appears, that the *End and Design of the Law*, which is the *Gospel of Christ*, is the thing written on the *Heart*, not the *Spirit* writing: Now the Thing written, differs from the *Spirit* writing it; the *Spirit* therefore is not the *End and Design of the Law*, as it stands for the *Gospel of Christ*, or the Thing written: But is the *Divine Agent, or Principle*, that enlightens the *Heart*, and gives it the Knowledge of the *Gospel of Christ*, which is the *End of the Law*.

And where the Spirit of the Lord is, there is Liberty, that is, where the *Spirit of the Lord*, or of God the Father, enlightens the Understanding, and disposes the Will to comply with its Dictates; there the Person is free from Ignorance, Error, and Sin. For it is the *Paraclete, the Spirit of Truth*, a Divine Person distinct from the Father, and the Son, that guides us into all Truth, John xvi. 13. 1 John ii. 27. making us to confess, *That Jesus is the Lord*: Or, *That Jesus Christ is come in the Flesh*. 1 Cor. xii. 3. 1 John iv. 2. Which Truth manifested by the Spirit makes

us free, John viii. 32. It is evident then, that where the Spirit of the Lord is, there is the Manifestation of the Truth; and where the Manifestation of the Truth is, there is Liberty. But then the Spirit is not the Manifestation of the Truth, as the Dr's Comment supposes, p. 195. but is the Cause of it; so that Liberty argues a Manifestation of the Truth: And the Manifestation of the Truth, the Presence of the Spirit manifesting it, which is the Spirit of the Lord, a Divine Person.

V. 18. But we all with open Face beholding as in a Glass the Glory of the Lord. This is spoken in Opposition to the unbelieving Israelites, who, by Reason of the Vail of Ignorance upon their Hearts, could not discern Jesus Christ to be the End of their Law. But we Believers, says he, having the Vail of Ignorance and Error removed from our Hearts by the Holy Ghost enlightning them, do behold, in the * Glass of the † Law, or in the Types and Figures of it, that not only the Sufferings of Christ were represented in it, but also the End of those Sufferings, the Manifestation of the Glory of the Lord in the Face of Jesus Christ, or the Manifestation of the || Glory of the Spirit in the Humanity of Christ perfected thro' Sufferings; the Know-

* Thus the Christian Law is compared to a Glass, Jamesi. 23, 25.

† Ανακαλυμμένῳ προσώπῳ ἢ ἐν τοῖς κεκρυμμένοις νοήμασι χρὶ τὰ γέγραμματα δεξάν ἢ κρείς ὡσπερ καποπείλει ζεῖλαι. Orig. contr Cels. Lib. 5. p. 271. || Τὴν (δεξάν) πνεύματος. Chrylost.

ledge of which *Glory in the Face of Christ*, being founded upon the Scriptures, is improved into *Vision*, by our obtaining thro' the Spirit a Lot or Portion in *the same Glory*. The learned Dr. understands, by *the Glory of the Lord*, p. 197. "The clear and glorious Manifestation of the Will of God by the Gospel." For the Proof of which he cites several Scripture Passages. But tho' *the Will of God be clearly and gloriously manifested by the Gospel*, yet does not this Interpretation seem to come up to the Mind of the Apostle; First, Because the Scripture Passages brought by the Dr. prove more than his Interpretation amounts to, and relate either to the Brightness and *Glory of the Humanity of Christ*: Or, to that Portion of *Glory*, which the Saints shall enjoy under Christ their Head, in the Kingdom of Heaven. Thus Rom. ix. 23. *The * Riches of his Glory* is, as the Context shews, that *Fulness of Glory, unto which he had afore prepared the Vessels of Mercy*, by Tryals and Afflictions; for God has determined, *in bringing many Sons unto Glory*, to make them perfect, like their Great Captain, thro' *Sufferings*, Heb. ii. 10. Rom. viii. 17. In like manner are we to interpret, *The Riches † of the Glory of this Mystery among the*

* *Divitiæ autem Gloriæ sunt dignitas multiplex præparata credentibus* Ambros. *In Loc.* † Ὅτι τὰ ἔθνη— τῷ Χριστῷ κοινωνήσῃ τῆ δόξης· πλεῖστον γὰρ δόξης τῆ φιλοπρίμων τῆ δόξης ἐκδέλεσε. Theod. in Loc.

Gentiles, Col. i. 27. *The Mystery* is the Word of God, v. 25, 26. *The Mystery among the Gentiles*, is the Word of God relating to the Salvation of the *Gentiles*, that they should be co-heirs with the *Jews*, *Ephes.* iii. 3, 6. which was concealed from the World until that time, *ibid.* v. 5. *Coloss.* i. 26. *The Riches of the Glory* is *Christ*; for so the Verse goes on, *which is * Christ in you, the Hope of Glory.* That is, God would have the Saints, or the Holy Apostles and Prophets among the *Jews*, *Ephes.* iii. 5. who were ignorant of the Salvation of the *Gentiles*, *Acts* x. 45. xi. 2, 3, 18. know, that the *Gentiles* had an Interest in the Gospel no less than they: That it was to be preached to the *Gentiles*, to the End that they also might believe in *Christ*, in whom *the Riches of Glory*, and *the Fulness of the Godhead dwells*, c. ii. v. 9. And from whom † the *Spirit of Glory* was to be derived to them, no less than to the *Jews*, according to *John* xvii. 20, 22, 24. And therefore He is called the || *Hope of Glory*, because that *Glory*, which Believers *hope* for, is to be derived from him as the Head of the Church, and as the Fountain of Honour and *Glory* to its Members. So that the *Mystery*, or the *Gospel* preached to the *Gentiles*, is not, as the

* † Ὁ δεσπότης χειρὸς ἐκείνης ὑμῶν ἀξιώσει τὴν δόξης.
Theod. in Luc. || Ἐλπιδὰ γὰρ δόξης τὴν περιδικωμένην
ἐπάλασσε δέξαν. Ibid.

Dr. imagines, the *Riches of the Glory*, but the Means that lead or direct them to that *Glory*; and the *Knowledge* or *Contemplation of the Glory of God*, or of the *Riches of God's Glory, in the Face of Jesus Christ*, and the *Enjoyment* of it afterwards, when *Knowledge* shall be consummated, and end in *Vision*, is the End and Result of promulging the *Gospel*, or the Means of Salvation to the *Gentile Nations*. The Citation out of *John i. 14. The Glory as of the only begotten of the Father, full of Grace and Truth*, relates to the *Glory of the Word in the Humanity of Christ*, which the Apostles either *spiritually discerned* by the Operation of the *Holy Ghost*, as * *Eusebius* seems to understand it: Or saw at his *Transfiguration* upon the Mount: Or were convinced of by its † *Effects*, as *St. John* says, *c. ii. 11. This beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his Glory*. And the Passage out of *2 Cor. iv. 4.* should be rendered thus, *Lest the Light of the Gospel of the Glory of Christ, who is the Image of God, should shine unto them*, that is, as it is explained, *v. 6. Of the Glory of God in the Face of Jesus Christ*; the *Knowledge* of which *Glory* is obtained by the *Gospel*. So that this belongs to the *Glory of God the Father*, manifested in the *Humanity of the Son*: Who, as

* De Eccles. Theol. Lib. 1. p. 85.
in Loc.

† See Theophyl.

of the TRINITY Continued. 283

He is the *Word*, is the *Image* of the Father; for the *Glory* of the Father thro' the *Word* in the *Holy Ghost*, is manifested in the *Humanity* of Christ. The Words of the 6th Verse I will paraphrase thus, *God, who* (at the Creation) *commanded the Light* (this visible Light) *to shine out of Darkness, hath* (in order to redeem us out of Spiritual Darkness) *shined in our Hearts* (by the Light of his *Holy Spirit*) *to give us the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*, that is, that in the Light of the *Spirit* we might have an intellectual View of the *Glory of God*, which the *Humanity* of Christ is filled with thro' Sufferings: And be assured, that by the same Means, we our selves also may attain to a Portion of the same *Glory*.

The second Reason, why I believe that *the Glory of the Lord* imports more, than *the clear and glorious Manifestation of the Will of God by the Gospel*, is, that *the beholding with the Face unveiled the Glory of the Lord*, is made to answer *Moses's* beholding the *Lord* with the *Face unveiled*; and is opposed to the *Israelites* beholding the *Glory of the Lord* in the *Face of Moses* thro' a *Vail*. As then *Moses* beheld the real and true *Glory of the Lord*, or the visible *Brightness* that indicated his *Presence*: And as this real *Glory* and visible *Brightness* reflected from, or shining in the *Face of Moses*, was *veiled* from the *Jews*: So *the Glory of the Lord*, mentioned by the *Apostle*,

ftle, can be nothing less than the real and true *Glory of God*, or than the visible Brightness indicating his Presence; for the Comparison is made between the Law and the Gospel, to shew the Advantages of the latter above those of the former: To instruct the Reader, that the *Glory* of the one is more excellent and durable than that of the other; and therefore, if the *Glory* of the Law be the *visible Glory* of the Divine Presence, or that which resulted from it, the *Glory* of the Gospel can be nothing less than a *visible Glory*, or bright Indication of the Divine Presence. So that the Meaning is, that by the Light of the *Holy Ghost*, we both see in the Types and Figures of the *Law*, and are convinced thro' the Gospel, that *the Glory of the Lord* was intended to rest, and does really rest in the Person of Christ thro' the Sufferings of the Cross; by means of which Conviction we contemplate thro' Faith this *Divine Glory*: And by the Power of the Spirit, and Perseverance in well doing, attain at last to such *Purity of Heart*, as to *see him as He is*, Matt. v. 8. John iii. 2. and shine our selves in the same *Glory*.

*Are changed into the * same Image, are now, thro' the Contemplation of Faith accompanied with Obedience, gradually changed, and*

* Ου μόνον ὁραῖμα εἰς τὸ δόξαν τῷ θεῷ, ἀλλὰ καὶ ἐκείθεν δε-
 χόμεθα πνευματικῶς. Chrysost. in Loc. See also Theodorit.

shall hereafter be fully changed, by the Power of the *Holy Ghost*, into the same Image, when He shall change the Body of our Humility, that it may be fashioned like to the Body of his Glory, Phil. iii. 21. This change, I say, is begun now after an invisible manner, the Spirit of Glory actually resting upon us, 1 Pet. iv. 14. but shall be fully compleated in a future State, when, according to our Saviour's Petition, John xvii. 24. We shall be with him where He is, that we may behold his Glory which God hath given Him. For the Glory, which God gave Him, He hath given us, ver. 22. And when, according to St. John, 1 Epist. iii. 2. We shall be like him at his Appearance, because we shall see him as He is.

From Glory to Glory, that is, gradually from lesser Degrees of Glory in the Flesh, to the last Degree of Glory at the Resurrection; from the lesser Communications of the Spirit of Glory now, to the full Communication of it at Christ's second coming.

Even as by the Lord the Spirit. This gradual, and finally compleat Change, is wrought in us by the Spirit of Glory, or by the Holy Ghost * the Lord, who rests originally in the Humanity of Christ, and is derived from Him to every Believer.

P. 201. The learned Dr. makes some Objections to the Interpretation I give in my

* Ὁ Θεὸς πῶς καὶ ἐν ἡμῶν τὸ πνεῦμα κύριον καλεῖ. Chrysoft.
See also Theodor. in Lec.

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first Answer, and says, “ That the Word
“ *Lord*, v. 17. cannot possibly signify the
“ *Holy Ghost*, which, he thinks, is very evi-
“ dent from the following Considerations.”

First, “ The whole Scope and Connection
“ of the Apostle’s Discourse from the Begin-
“ ning of the Chapter to the End, is very
“ clear, natural, and elegant, according to
“ the Explication he has given of it——
“ Whereas, according to mine, the whole
“ is made intricate and obscure.” Which
I leave to the Judgment of the Readers ;
some of whom perhaps may be of a differ-
ent Opinion, and think the Interpretation
I give to be more agreeable to the Mind of
the Apostle, and the Analogy of Scripture,
which is the Rule of interpreting, than that
of the Dr.

The *Second* Consideration, which must be
examined into, is, “ That the Context im-
“ mediately going before, and following,
“ necessarily determines the word, *Lord*,
“ in the 17th Verse, to signify Christ.”
His Reasons are, “ That, v. 14. the *Vail* of
“ Ignorance is done away in Christ. That,
“ v. 16. to turn to the Lord that the *Vail* may
“ be taken away, evidently means, being con-
“ verted to Christ. That therefore, v. 17.
“ it is most manifest, that the word, *Lord*,
“ must mean that very same *Lord*, who
“ is spoken of in the 16th Verse; and
“ who, in the 14th Verse, is expressly called
“ *Christ*.”

“*Christ.*” Thus far the Dr. And I readily grant, that the *Lord*, v. 17. is the same with the *Lord*, v. 16. but deny him to be the Person, who, in the 14th Verse, is *expressly called Christ*. For the Meaning of the Words, *which Vail is done away in Christ*, v. 14. is this, That it is done away *by the Spirit given us by Christ, and working in us the Faith of Christ*. Which Spirit, as I have observed before, is sent for this purpose to guide *us into all Truth*, John xvi. 13. and bring us unto *Christ*, by working in us the Faith and Love of his Name; the Father and the Son converting us by the Spirit, and the Spirit leading us to the Father and the Son. And therefore, v. 3. we are called *the Epistle of Christ*, because our *Hearts are written upon*, that is, enlightened and influenced *by the Spirit * of Christ*, or, *of the Living God*, which is *the Holy Ghost*. Agreeable to which Doctrine are the following Words, v. 16. *That when the Heart shall turn to the Lord*, that is, when it shall submit to the Convictions and Impressions of God’s Holy Spirit, *the Vail of Ignorance shall be taken away*, that is, *done away by the Spirit of Christ, or Holy Ghost*; so that Men shall believe and confess, in the Light of the Spirit, that Jesus Christ is the Son of God perfected, or glorified thro’ Sufferings. For *turning to the Lord* in its immediate Sense, cannot be turning to Christ; because, in the

* 1 Pet. i. 11.

next Verse, the *Lord* is declared to be *that Spirit*, which the Apostle had been speaking of, and which appears from *v. 3.* to be *the Holy Ghost*: Tho' secondarily and consequentially it is *turning to Christ*; because, in turning to the *Spirit*, we turn to *Christ*, to whom the *Spirit* leads us. And the Truth of this Explication will appear more evident, if we place the Words of the 16th and 17th Verses after the following Manner, *Nevertheless, when the Heart shall turn to the Lord, which is that Spirit, (or, the Spirit of the Living God, v. 3. of which he had been speaking in the former Part of the Chapter) the Vail shall be taken away.* Which shews, that the Term *Lord* relates to the *Spirit*, or *Holy Ghost*: And teaches us after what manner *the Vail is done away in Christ*, namely, by *turning to the Holy Ghost, or Spirit of Christ*. The Dr. adds one further Reason against my Interpretation, which is, if the Word *Lord*, in the foregoing Words, *v. 16, 17.* signifies *the Holy Ghost*, then *the Spirit of the Lord* would be much the same with *the Spirit of the Holy Ghost*; or, *the Spirit of the Spirit itself*. That is, because the *Lord* signifies the *Holy Ghost* in the Two preceding Sentences, it must signify *the Holy Ghost* in the Third also. But the Truth is this, the Term *Lord*, like the Term * *God*, is to be understood of dif-

* See N. 538.

ferent Persons according to the Circumstances of the Context; so that in the Two first Sentences, it signifies the *Holy Ghost*, and in the Third, *God the Father*.

The *Third* Consideration is, that *the Holy Ghost* is never called *Lord* in the *Old* and *New Testament*. But this is what I have been endeavouring to prove from the *Old Testament*, under N. 1056. in my First, and this Second Answer; and from the *New Testament*, under this present Article. With what Success let the Reader judge.

MCCXI. Matt. xxviii. 19. *Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost.*

The learned Dr. p. 205. says, "That to be baptized *into the Name of the Father, and of the Son, and of the Holy Ghost*, is to be baptized into the Profession of our Belief." But, I conceive, this Account to be too general, and that the Words rather mean, that the baptized Persons were taken thro' Baptism into a Communion with the *Father, Son, and Holy Ghost*, (1 John i. 3.) in whom they had professed their Belief before; that is, they received thro' Baptism a real, quickening, and regenerating Power, from the joynt Influence of the *Father, Son, and Holy Ghost*, which is called their *Name*; by which *Power, or Name*, the Divine Image

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impaired thro' Sin was restored in them, and their Natural Powers perfected and assisted to conform the Man in all his Operations to the Divine Will, *Phil. ii. 13.* that the *Father thro' the Son in the Holy Ghost* might be *all in all*, *1 Cor. xv. 28.* *Ephes. i. 23.* *Col. iii. 11.* or, as Christ himself expresses it, *I in them, and thou in me, that they may be made perfect in one*, *John xvii. 23.* For that *Name* signifies *Power*, I have already shewn *N. 597.* from *Acts iv. 7. iii. 16.* And this *Name*, or *Power* of the Trinity, I conceive, is the Cause of that, which is called by our Church, *the inward and spiritual Grace of Baptism*, namely, *a Death unto Sin, and a new Birth unto Righteousness.* As for the *Latin Sentence* of *C. Alexandrinus*, I think, it is of some Authority, till it can be proved to be *spurious*, or a *bad Translation.*

MCCXLVIII. *1 John v. 7. For there are Three that bear Record in Heaven: The Father, the Word, and the Holy Ghost; and these Three are One.*

The learned Dr. has these Words, *p. 207.*
 “ How the Mistake arose concerning *Stephen's* Manuscripts, I have shewn at large
 “ in my *Letter* to *Dr. Wells*, *p. 43.* and *Dr.*
 “ *Mills* himself fully acknowledges it in his
 “ *Prolegomena*, *p. 117.*” What *Dr. Mills* acknowledges, by way of Mistake, in his *Prolegomena*,

legomena, is no more than this: That whereas *Robert Stephens* had collated the Text of the *New Testament* with *Fifteen Manuscripts*, and had noted *Seven* of them in the Margin, in which the Terms, $\epsilon\upsilon\ \tau\alpha\ \acute{\sigma}\epsilon\alpha\nu\tilde{\omega}$, were wanting to the *Seventh Verse* of the 5th Chapter of the First Epistle of St. *John*: He thence inferred, that the other *Eight Manuscripts* had the *Seventh Verse* with those Words in it; when, indeed, those *Seven*, noted in the Margin, were the only Manuscripts that had the Epistle of St. *John*. In which Words there is no Acknowledgment of a Mistake made in relation to the Texts being found in the *Seven Manuscripts*: But in relation to his Opinion, that it was *entire* in the other *Eight*. The Dr. in his *Letter* to Dr. *Wells*, is of Opinion, that $\epsilon\upsilon\ \tau\alpha\ \acute{\sigma}\epsilon\alpha\nu\tilde{\omega}$ stands for the remaining Part of the *Seventh Verse*, and the Beginning of the *Eighth*: So that the Reference to the *Seven Manuscripts* is to shew, that *the Testimony of the Father, the Word, and the Holy Ghost*, was wanting in them. But this Conjecture of the Dr. is contrary, *First*, to the printed Copy, which separates $\epsilon\upsilon\ \tau\alpha\ \acute{\sigma}\epsilon\alpha\nu\tilde{\omega}$ from the rest of the Text by two Semicircles, as an Indication, that this Part of the Verse only, and no more, was wanting in the Manuscripts; whereas otherwise the Second Semicircle must have been placed near the Middle of the *Eighth Verse*. *Secondly*, It is contrary to a Marginal Note in a *La-*

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tin Edition of the Bible, by Robert Stephens, Anno 1545. in which the triple Testimony of the *Father, Word, and Holy Ghost*, is left out, and the Reading is thus; *Quoniam tres sunt qui Testimonium dant, Spiritus, & Aqua, & Sanguis, & hi tres unum sunt*: Upon which Reading, after *Quoniam, &c.* (which stands for, *Quoniam tres sunt qui Testimonium dant*, found in the Text :) He adds in the Margin, *Pater, Verbum, & Spiritus Sanctus, & hi tres unum sunt, & tres sunt qui Testimonium dant in terrâ, Spiritus, &c. sic legunt quædam exemplaria Græca.* In which Words, as he affirms, that the threefold Testimony of *Father, Word, and Holy Ghost*, was found in some *Greek Manuscripts*: So does he give you the Reading in such a Manner, as shews, that *ἐν τῷ ἑαυτῷ*, and that only, was left out in the Seventh Verse; for we need not doubt but that these very Manuscripts were a Part of those, which he afterwards used in his *Greek Editions*, this *Latin* one being published but a Year before the *First* of the *Greek* ones. Whether, indeed, he had all the *Seven Manuscripts* at this time is uncertain; but, I think, no doubt can be made but he had the *Four* out of the *French King's Library*. *Thirdly*, It is contrary to the Remarks of *Beza*, in his Edition of the *Testament*, printed by *Robert Stephens* himself, Anno 1556. who says of the *Seventh Verse* in general, *Legit Hieronymus,*

nymus, legit Erasmus in Britannico Codice & in Complutensi Editione, legimus & nos in nonnullis Roberti nostri veteribus libris. Non convenit tamen in omnibus inter istos codices, nam Britannicus legit sine Articulis Παλιῆς, Ἀββ, & πνεῦμα, in nostris vero legebantur Articuli, & præterea etiam additum erat Sancti Epitheton Spiritui, ut ab eo distingueretur, cujus fit mentio in sequenti versiculo, quiq; in terrâ collocatur. Where he affirms, that he read the Seventh Verse himself in some ancient Books of Robert Stephens, that is, Greek Books, because the Greek Articles were found in them before Παλιῆς, Ἀββ, &c. Which ancient Greek Books could be no other than Manuscripts, because no Printed Copies, at that time, could be called ancient, the First of them, which was the Complutensian, being no more than about Forty-two Years old. And the same Beza, in his Note upon ἐν τῷ ἑξατά, says, *Hoc deerat in septem vetustis codicibus,* the same without doubt with the ancient Books of Robert Stephens, in which he himself had read the Seventh Verse; so that it is evident, that not the Testimony of the Father, the Word, and the Holy Ghost, but this Part only, namely, ἐν τῷ ἑξατά, was wanting in the Seven Manuscripts of Stephen's. And, indeed, had Beza been mistaken in this particular, Robert, who printed the Testament, and the Notes of Beza, would, doubtless, have set him right.

The learned Dr. says in the same Page, "That *Erasmus* himself, who is the only Person that mentions the *British* Manuscript, declares, at the same time, that he did not believe there was any such Thing." What *Erasmus* declares, in his Notes upon the Place, is this, That he suspected the *British* Manuscript *was corrected by the Latin Copies, ad nostros esse correctum*; but not a Word of his disbelieving there was any such Manuscript. In his Apology to *Stunica* he says much the same, *That he suspected ad Latinorum Codices fuisse castigatum*; but this was all. And in his *Responsio de Trinit.* he calls it, *Codex Recentior*; but says no more. Neither, indeed, can I believe, till I see it proved, that *Erasmus* could have been, either so *unsincere* as to insert a Passage upon the pretended Authority of a Manuscript, which he did not think was in being, that is, upon no Authority at all; or, so *weak*, as to own, at the same time, that there was no such Authority.

In Answer to *p. 210.* I must observe, that the Words cited by the Dr. out of my first Answer, *p. 137.* are not a Concession, that the Text was never found in any *Greek* Manuscripts; but a Repetition of the Dr's Words used, *N. 1248.* of the *Scripture-Doctrine.* By which, and what follows, I gave the Reader to understand, that since the Dr. was pleased to declare, that this Passage

Passage does not certainly appear to have been found in the Text of any *Greek* Manuscript (in his Opinion,) it ought as freely to be declared, that it appears to have been found in the *African* Copies. For, as I verily believe that *St. Cyprian* referred to the foregoing Passage, when he said, *It * was written of the Father, and of the Son, and of the Holy Ghost; and these Three are One: So in Consequence of such a Perswasion, I must believe also that there were Greek Copies, that had the Passage in them; since, if St. Cyprian took it from the Greek, the Thing is granted; if from the Latin, it is hard to tell, how it should get into the Latin Copies, if it had never been in the Greek. For I have little Opinion of that Solution of the Difficulty, which refers the Words of St. Cyprian to the Eighth Verse, notwithstanding the Authority of Facundus: For the Understanding of which Matter, I desire the Reader to consult the learned Dissertation of the judicious Dr. Mills.*

I had said, that the Testimony of the Three Divine Persons *appears to have been found in the old Latin Version, that was used in the African Church.* The learned Dr. tells me, p. 210. "That *Dr. Mills* shews, that "the old *Latin* Version had it not." This was, indeed, that Critic's Opinion; but

* De Patre, & Filio, & Spiritu Sancto *S.riptum est: Et hi tres unum sunt. De Unit. Eccles.*

might not some of the *African* Copies have this Amendment? The same Dr. *Mills*, who thinks, that the *Italic* Version had it not from the Beginning, is yet of Opinion, p. 743. col. 2. p. 746. col. 2. p. 748. col. 2. that those eminent Writers, *Tertullian* and *Cyprian*, corrected their Copies by *Greek* Originals; and that some few Transcripts of those corrected Copies were publickly used in that very Age in some of their Churches. And in his *Prolegomena*, p. 59, 60. he tells us from *St. Austin*, that the *African* Church had several *Latin* Versions besides the *Italic*, from the very Beginning; whereof some were made from compleat Originals, and had the *Testimony of the Three Divine Persons*: And that *Tertullian* made use of One of these Copies. But after all, it is not improbable, that the *Italic* Version was originally as perfect, as the Dr. supposes the *Greek* Text was; that the Passage in Dispute might as easily have been dropt out of most of the Copies after the same Manner, as it is supposed to have been dropt, by that learned Critic, out of the greater Part of the *Greek* Originals; and some of those Copies, which remained perfect, might have come to the Hands of these *African* Fathers. But I shall refer the Reader for further Information to the *Notes* and *Remarks* of the learned Dr. *Mills*, who has examined into this Matter with great Accuracy, and also

to the Writings of the learned Bishop Bull for ancient Testimonies concerning the *Trinity of Persons in Unity of Nature*. What I shall do further, is to conclude this Article with Two or Three Authorities of great Weight for the *Divinity of the Spirit*, and the forementioned *Unity*. Origen, in his Comment * upon the *Psalms* not yet published, uses a Reasoning that infers the *Divinity of the Spirit*. I will put down his Words, and make my Observations afterwards.

On *Psal.* cxlvii. 13. he has the following Expression,

A right Faith in the *Adorable and Holy Trinity*.

Καὶ ἡ ἐρῶν πῖσις τῆ
προσκυνῆτις † ἐν ἁγίας
τριάδι.

And on *Psal.* lxxii. 5, 7. the following,

You may say, that Men also were at peace with God. For in the Days of Christ the Blessed *Trinity* was worthily and righteously worshipped.

* Ἐπιτοίσις ἂν εἰρήνην ἐν
τῇ τῇ ἀφρώτων πρὸς
θεόν. Ἐν ταῖς ἡμέραις τοῦ
χριστοῦ ἡ μακαρία τριά-
ς ἀξίως ἐν δικαίως προσ-
κυνηθεῖ.

And in his Comment on *Psal.* xcvi. 7. he supposes nothing is *adorable*, προσκυνῆτον, that is not *God*. The Words are these;

* Vid. MS. Baroc. St. John, p. 124. Edit. Huet.
τριάδι.

† Note, In his Commentary on
he has the Terms, προσκυνῆτις
τριάδι.

298 *The True Scripture Doctrine*

Τὸ γλυπτόν ἦτοι διὰ
τὴ φύσιν προσκυνήτων, ἢ
διὰ τὸ σχῆμα. Καὶ εἰ
μὲν διὰ τὴ φύσιν προσ-
κυνήτων, λέγέτωσαν, διὰ
τί μὴ πάντες οἱ λίθοι
προσκυνητοὶ· εἰ δὲ διὰ
τὴ γλυφὴν, τὸ σχῆμα
προσκυνήτων, ἢ ἔχῃ ἢ
φύσις. Ἀλλὰ πᾶν σχῆ-
μα σώματα θέλει
πρὸς τὸ εἶναι, ὁ δὲ Θεὸς
ἐξενός χρῆζει πρὸς τὸ
εἶναι. Οὐκ ἄρα τὸ σχῆ-
μα Θεός. Εἰδὲ ἔ Θεός,
ἔ προσκυνήτων.

A Graven Image
is *adorable*, either be-
cause of its *Nature*,
or its *Form*. If it be
adorable because of its
Nature, let them tell
me, why all Stones
are not *adorable*; if
because of the Work-
manship, then the
Form, and not the
Nature, is the *Object*
of *Worship*. But eve-
ry *Form* wants a *Body*
to subsist, and *God*
wants nothing to sub-
sist. The *Form* there-

fore is not *God*. And if it be not *God*, it is
not the *Object* of *Worship*.

If then the *Holy Trinity* be the *Object* of *Wor-
ship* (προσκυνήτων,) and nothing is the *Object* of
Worship (προσκυνήτων) that is not *God*, the
Holy Trinity, which is the *Object* of *Worship*,
is *God*: And consequently, the *Holy Ghost*,
that is worshipped in the *Trinity*, is *God* also.

Athanasius, in his *Epistle* concerning the
Sentiments of *Dionysius* of *Alexandria*, §. 17.
tells us, that he expressed himself concern-
ing the *Trinity* after the following Manner,

Ὅστω μὲν ἡμεῖς εἰς
τὴ τριάδα τὴ μονάδα
πλατύνομεν ἀδιαίρετον,

Thus we dilate the
indivisible Unity, or
Unit, into a *Trinity*:
And

And again recapitulate, or gather up the *Trinity*, which cannot be diminished, into the *Unity*, or *Unit*.

ἐν τῇ τριάδι πάλιν
ἀμείωτον εἰς τὴν μονάδα
* συγκεφαλαιώμεθα.

In which Words he plainly affirms, that the *Unity* is maintained in a *Trinity* of Persons without *Division*. It is true, indeed, this manner of speaking was used by *Marcellus*, and condemned partly by *Eusebius* in his *Ecclesiastic Theology*, *Lib. 3. c. 4.* who understood it in a Sense altogether *Sabellian*; and partly by the Synod of *Sirmium* † for the same Reason. But it is certain, that *Dionysius*, who was so strenuous an Opposer of that *Heresie*, as to run into Extreams in asserting the Distinction of the Divine Persons, could never have used it in a *Sabellian* Sense. And if so profest and able an Adversary of the *Sabellian* Cause, could hold *Three Persons* in *one undivided Substance*, as the Words import he did, without falling into the Heresy which himself opposed: (For he knew it too well, to make use of Expressions that evidently inferred it;) why should the Churches in these latter times, whose Faith is the same with that of *Dionysius*, or who profess their Belief in *One God*, and *Three Persons*, or in *Three Persons* united in the same undi-

* See Athan. de Syn. Nic. the 6th and 7th Anathema.

† See Hilary's Comment on

vided Substance, be thought to be *Sabellian* on account of that Profession, and to be less capable of opposing that Error, by holding this Faith, than the learned *Dionysius* was, who believed the same with these Christian Churches? Whatever Propriety, or Impropropriety may be judged to have been in the word *πλαύνομεν*, as applied to the *Trinity*; yet it is certain, that before the time of *Dionysius*, a Term of the like Meaning was made use of by *Tertullian* to illustrate the Generation of the Son out of the Substance of the Father: For, in his Apologetic, c. 21. he says,

Cum Radius & Sole porrigitur, portio ex summâ; sed Sol erit in Radio, quia Solis est Radius: Nec separatur Substantia, sed extenditur. Ita de Spiritu Spiritus, & de Deo Deus.

When a Ray is extended from the Sun, it is a Part out of the whole; but the Sun is in the Ray, because it is the Ray of the Sun: Neither is the Substance divided, but extended. In like manner is the Spirit

from the Spirit, and God from God.

In which Comparison, *First*, He makes the *Divine Substance* to be *indivisible*, as *Dionysius* does the *Monad*. *Secondly*, The Son to be the *Divine Substance*, as it were, *extended*, or dilated into a Second Person, as *Dionysius* does the *Trinity* to be the *Monad* dilated into *Three Persons*. And after the Condemnation

demnation of this Form, or Manner of speaking, *Isid. Peleus* thought he could use it in an Orthodox Sense, notwithstanding its Condemnation; for having mentioned the Doctrines of the *Jews* and *Gentiles*, that were opposite the one to the other, he adds,

But the most right and true Doctrine is this, that he who dilates (or multiplies) the Persons (or Subsistences) into a Holy Triad (or the Number Three,) recollect

Τὸ ἵ πλαινύνηλα εἰς ἓ ἀγίαν τετράδα τὰς ὑποστάσεις εἰς μίαν ἐσίαν συνάξειν, ἕρδοτάλιν ὅτι ἐν ἀληθείαλον δόγμα. L. 2. Ep. 143.

or reduce them into one Substance.

Eusebius, in *Orat. de Laudibus Constant.* p. 618. speaks thus of the Unity and Trinity. First, He says,

That the *Monad*, or *Unit*, is an Image of the indivisible Substance, which is distinct from all others;

Φέρσατε (μόνας) εἰκόνα ἢ ἀμερίσσις ἐν διακεκευμένῃς ἢ ἄλλων ἐσίας.

that is, an Image of the *Divine Substance*. Secondly,

That the *Triad* is a-kin to the *Monad*, or *Unit*, being inseparable and indivisible after the same Manner.

Τετράς δὲ ταύτη συνγενής, ἀχίς ὡσαύτως ἐν ἀδιαίρετῃ.

That it teaches Equality, as having its

ἴσότητα καθιζουμένη, ὡς ἂν ἀρχὴν, ἐν Be-

μεσότηα, ἢ τελευτὴν ἴσον ἀπολαύουσα. Ἐικὼν δὲ ταῦτα μυστικῆς ἢ παναγίας, ἢ βασιλευστικῆς τριάδος.

Beginning, and Middle, and End, *equal*. And that these are an *Image* of the *Mysterious* and all *Holy* and *Royal Trinity*.

That is, he would have us understand, that the *Divine Trinity* is *indivisible*, like the *Unity*: And that the *Three Divine Persons* are *equal*. He adds,

Ἡ δὲ ἀνάρχα, ἢ ἀγενήτα φύσεως ἡρτημένη.

That the *Trinity* depends upon, or subsists by, a *Nature* that has *no Beginning*, nor is *made*.

Which being equally spoken of all the *Three Persons*, shews, that the *Nature*, or *Substance* of the *Son*, and *Holy Ghost*, is *without Beginning of Duration*, and *not made*, as the *Substance*, or *Nature* of the *Father*. For his design seems to have been to represent the whole *Three Persons* in a *View*, in which they were *equal*, according to the *Equality* affirmed of them before. How this agrees with what he says of the *Spirit* * elsewhere, let the *Reader* judge. And to conclude, he says,

* Ἐν ᾧ πρὸς διὰ τῆς οὐσίας γενομένων τυγχάνει. *Eccles. Theol. Lib. 3. c. 6.*

That

That (the Trini-
ty) has the Seeds,
and Reasons, and
Causés of the Esséce,
or Substance, of all
created Things.

Τῆς ᾧ γεννητῆ ἀπάν-
των ἐσίας τὰ σπέρμα-
τα καὶ τὰς λόγους καὶ τὰς
αἰτίας ἀπείληξε.

Which further excludes the Holy Ghost
out of the Number of the Things *that are
made.*

*The Sum of the Doctriné of this
Third Chapter, is as follows.*

THAT the visible *Glory* is called *Jehovah*, and the *Holy Spirit*; and that the *Holy Spirit* is *Jehovah*, and *Lord God*, N. 1056, 1075, 1132, 1248.

That *ἁμοῦσι*, as applied to the Divine Persons, signifies not a meer *Specific Unity*, but, *an Unity of Persons in the same undivided Substance, or Essence*, N. 1056.

That *Blasphemy* against the *Father*, and against the *Son* as *God*, is unpardonable, N. 1121.

That the *Name* of the *Father*, and of the *Son*, and of the *Holy Ghost*, into which the *Church* is baptized, is the quickening and
rege-

regenerating *Power* of the Three Divine Persons, N. 1211.

That the Father, Son, and Holy Ghost, subsist in *One undivided Substance*; or, are *One undivided Subject*, N. 1248, 1056.

F I N I S.

A Ca-

An *EXTRACT* out of *Mr. Nelson's Life of Bishop Bull*, pag. 3. Speaking of *Bishop Bull*, he says,

“ **B**UT besides, if he had been silent
“ in his Life-time, yet being dead he
“ still speaketh with so much Clearness and
“ Strength of Reason, with so masterly a
“ Knowledge in his own Profession, the
“ best of Studies, with such an affecting
“ Pathos, that impresseth it upon the Minds
“ of others, and above all, with such an
“ inward Sense of Piety and Devotion,
“ the true Christian Unction, in those Ser-
“ mons and Discourses which are now pub-
“ lished, that the World would not have
“ been at a Loss to have fram'd a just Idea
“ of this consummate Divine, if these Re-
“ mains had been the only Works of his,
“ which were to have been conveyed
“ down to Posterity.

And in another Place the same learned Author gives the Character of *Bishop Beveridge's* Sermons, pag. 75, 76.

“ And now I have named this great and
“ good Man, I cannot forbear acknowledg-
“ ing the favourable Dispensation of Provi-
“ dence to the Age in which we live, in
“ blessing

“ blessing it with so many of those Pious
“ Discourses, which this truly Primitive
“ Prelate delivered from the Pulpit ; And I
“ the rather take the Liberty to call it a fa-
“ vourable Dispensation of Providence, be-
“ cause he gave no Orders himself that they
“ should be Printed ; but humbly neglected
“ them, as not being Composed for the
“ Press. But this Circumstance is so far
“ from abating the Worth of the Sermons,
“ or diminishing the Character of the Au-
“ thor, that to me it seemeth to raise the
“ Excellency of both ; because it sheweth
“ at once the true Nature of a Popular
“ Discourse, and the great Talent this Pre-
“ late had that way. For to improve
“ the Generality of Hearers, they must be
“ taught all the Mysteries of Christianity,
“ and the Holy Institutions belonging to
“ it ; since it is upon this true Foundation
“ that the Practice of Christian Vertues
“ must be built, to make them acceptable
“ in the Sight of God. And then all this
“ must be delivered to the People in so plain
“ and intelligible a Style, that they may
“ easily comprehend it ; and it must be ad-
“ dressed to them in so affecting and moving
“ a Manner, that their Passions may be
“ winged to a vigorous Prosecution of what
“ is Taught. If I mistake not, the Ser-
“ mons of this Learned Bishop answer this
“ Character ; and I am confirmed in this
“ Opi-

Opinion by the Judgment of those who are allowed to have the greatest Talents or the Pulpit, as well as for all other Parts of Learning. He had a way of gaining Peoples Hearts, and touching their Consciences, which bore some Resemblance to the Apostolical Age; and when it shall appear that those bright Preachers, who have been ready to throw Contempt upon his Lordship's Performances, can set forth as large a List of Persons whom they have Converted by their Preaching, as I could produce of those who owed the Change of their Lives, under God, to the Christian Instructions of this Pious Prelate, I shall readily own that they are superior to his Lordship in the Pulpit. Though, considering what Learned Works he Published in the Cause of Religion, and what an Eminent Pattern he was of true Primitive Piety, I am not inclined to think, that his Lordship will, upon the whole of his Character, be easily equalled by any one.

The English Works of the Two afore-mentioned Prelates, are as follows: Viz.

Bishop Bull's Important Points of Primitive Christianity maintained and defended, with the History of his Life; and an Abstract of those Fundamental Doctrines which he defended in the *Latin Tongue*. In 4 Vol. 8vo.

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