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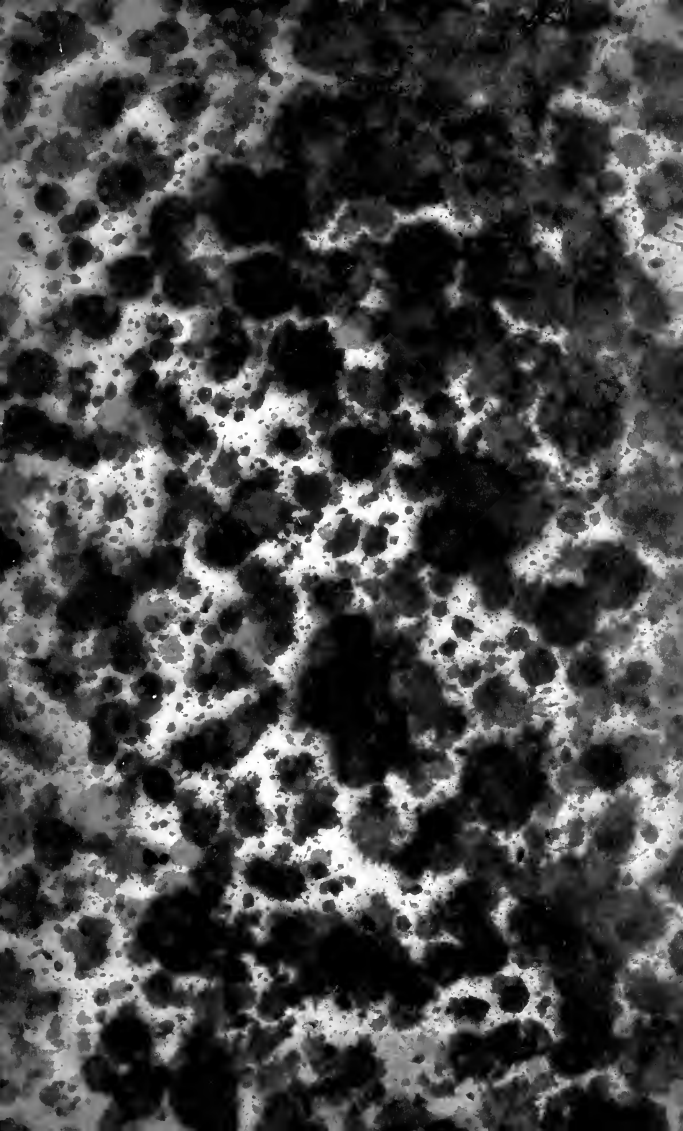
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SCRIPTURE MANIFESTATION

*of the Equality of the Father,
Sonne, and Holy-Ghost.*

Wherein is above an Hundred Particulars by
parrallell places of Scripture, this truth is
clearly confirmed;

NAMELY THAT THE

Scriptures Manifest the Sonne, and Holy
Ghost to be God equall with the Father, by ascri-
bing to them such Names, Attributes, Works,
and Worship, as are proper to God alone.

By BENIAMIN AUSTIN, Pastor of the
Church of God at *Castle-Ashbey* in
Northamptonshire.

*There are three that beare record in Heaven, the Father
the Word, and the Holy-Ghost, and these three are one.*
1 Joh. 5. 7.

*Go and teach all Nations, baptizing them in the Name
of the Father, and of the Sonne, and of the Holy-Ghost,*
Mat. 28. 19.

*Awake O Sword against my Shepheard, and against the
man that is my fellow, saith the Lord of Hosts, Zac. 13. 7.*

*Christ Jesus, who being in the forme of God, thought it
no robbery to be equall with God, Phil. 2. 5, 6.*

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at the Kings Head in the Old-Baily, 1650.



To all those that love the Lord Jesus in Sincerity.

Brethren,



HE Beloved Disciple of the Lord telleth us, *1 Joh. 2. 18.* That in his time there were many Antichrists; Many that did seeme to professe Christ, yet in truth did oppose him, which in words would confesse him, but in works would denye him, *Tit. 1. 16.* If the first Age of the Church could not escape the furey of Satan: and if those more pure times did not avoide the unbridled rage of his Antichristian Darlings: we that live in the latter dayes, which are the perillous times, must not look to be free from Satans opposition, nor hope to be exempted from the malice of his Antichristian Factours. For the mystery of iniquity which was but hatching, in the Apostles dayes, is now grown to it's full maturity: it then began onely to worke, *2 Thes. 2. 7.* it is now acting with the efficacy of Satan with all power, and signes, and lying wonders, *2 Thes. 2. 9.* And however there are many Antichrists in the world, yet according to Johns threefold discription of them, we may worke them into three heads; For they are such as deliver poysonous Doctrine not truly grounded on Gods Word, and doe oppose first, the Divine Nature of Christ: secondly, the Humane Nature of Christ: thirdly, the Offices of Christ.

First, there are *Antichrists*, who doe oppose the Divine Nature of Christ, as *Cerinthians*, *Arians*, *Samo-Satenians*, *Jews*, *Turkes*, and in a word, the *Sarcinians*, whose Doctrine is as it were a filthy sinke, into which all the Heresies of former and latter Ages have emptyed themselves. These the Apostle *John* directly describeth, 1 *Joh. 2. 22, 23.* He is *Antichrist* that denyeth the Father and the Sonne. For although never any Antichristian Heretick did in words deny the first Person; and however they may pretend with the blinded *Jews*, and misled *Turkes*, they doe honour the Creatour of the World: yet by taking away that personall relation which he hath to the Sonne, they deny him by consequence to be a Father, and dishonour both the Father and the Sonne.

However therefore they would undefeemedly fasten on us the Name of *Antichrist*, because we affirme the Lord *Jesus* in Nature, and Essence, to be equall with the Father, whenas even the Father stileth him his fellow, *Zac. 13. 7.* and the Sonne, who is in the forme of God thinketh it no robbery to be equall with God, *Phil. 2. 7.* who was the onely begotten Sonne of God, *Joh. 1. 14, 18.* *Joh. 3. 16, 18.* 1 *Joh. 4. 9.* and said, that God was his proper Father, *Joh. 5. 18.* and he is said to be his proper Sonne, *Rom. 8. 32.* (for the word translated own is *ἴδιον*, in the Originall) yea he is the Sonne *ἰαυτῶ*, of himself, *Rom. 8. 3.* And therefore the name and nature of *Antichrist* agreeth to them, and not to us; For they oppose the Father, and the Sonne, and by denying Christ to be the eternall Sonne of God, they deny also God the Father to be a true and eternall Father. Thus doe they robbe them both of their excellent glory: making the one to be no proper Father of Christ, and the other to be no proper Sonne of God, whom they blasphemously affirme to be a meere creatre.

Secondly,

Secondly, they are *Antichrists* who deny the Humane Nature of Christ, as *Marcionites, Valentinians, Manichees*, and others; They take away the benefit of his death and passion. The Apostle doth more especially point at these, 1 *Job. 4. 3.* and 2 *John 7.* where he sheweth him to be of an *Antichristian Spirit, that denyeth Jesus Christ to be come in the flesh.*

Thirdly, they are *Antichrists* who doe not oppose directly the person of Christ, but by delivering Doctrine contrary to the Word, doe oppose Christ in his three-fold Office.

First, they depive Christ of his Kingly Office, and make the Pope the Supream, and uncontrollable Head of the Church, *exalting him above all that is called God, 2 Thes. 2.* namely above Angels, Magistrates, Divels, which in Scripture are called Gods; yea, above God, and Christ, whenas they give power to him to prescribe Lawes, which are more authentique to them, then the Laws of God. None being of power to dispence with his, as he can, and doth with Gods Lawes. And they attribute such sovereignty to him, as not onely to forgive sinnes on earth, but to place, or displace soules in Heaven, or in Hell at his pleasure.

Secondly, they take away the Prophetical Office of Christ. For they in stead of teaching the Doctrine of Christ, teach the Doctrine of the Devils, 1 *Tim. 4.* Setting up Legens, Councils, Decrees, Decretals, Traditions, and their corrupt glosses of the Text above the Scripture. And with their Anagogicall, Allegoricall, and Tropicall interpretations of the Scriptures, have quite taken away the true sense thereof.

Thirdly, they divest Christ of his Priestly Office;

by Indulgencies, Pardons, Penances, Pilgrimages, Masses, Dirges, Purgatory, workes of Supererogation, and a thousand the like inventions, have taken away the one al-sufficient Oblation, and satisfaction of Christ. All whose wearing service shall one day have no better reward, then, who required this at your hands? yea, that which in a word overthroweth all the Doctrine of Christ, and was enough. If Rome had stood guilty of no other error, to have made us to separate from her, even her soule-destroying Doctrine of Justification by Workes. For as the Apostle speaking of the Jewes, told the true Church of Rome, *Rom. 10. 3. They being Ignorant of Gods Righteousnesse, and going about to establish their own Righteousnesse, have not submitted themselves to the Righteousnesse of God.* These the Apostle John principally deciphereth in the Revelations; *Rev. 13. &c.*

However, these *Antichrists* are divided, and doe crash one against another, yet all doe fight against Christ, and doe oppose his Church. They being like *Sampsons* Foxes, joynd together by the tails, with the fire of dition bewixt them, whereby they doe set on fire Gods dearly beloved Vineyard.

And although *Antichrist* had alwayes a mouthfull of blasphemies, yet never were there more loathsome blasphemies belched forth from the rotten hearts of his corrupt followers, then in these latter dayes. For now many in a pretended zeale against the whore of *Babel*, have joynd with the false prophet *Mahomet*, and out of a seeming opposition to the Romanish *Antichrist*, have imbraced the Turkish *Antichrist*, whereby the hearts of sound professours have been sadded; those who have been weake in the faith, have had their faith shaken, and others who before were wavering, have

have been tossed to and fro, with the stormy winds of erroneous Doctrine, and have split themselves on the soule-destroying Rocks of Hereticall opinions, miserably blaspheming God, and deploredly making shipwreck of faith, and a good conscience, 1 Tim. I. 19, 20.

And surely, it maketh my heart to melt, and my soule to mourne in secret, to see how greedily men suck in this *Antichristian* poyson, in stead of the pure milke of the Word; poysoning thereby there owne soules, and with their poysonous breath endangering, if not infecting the soules of others; making them to vilifie the Sonne of God, and to doe despite to the spirit of Grace.

Now that which first revived this cursed Monster of opinion in our Fathers dayes, was carnall policy. For some *Polonians*, *Transylvanians*, and other *Turkish* borderers out of sinister respects, and base ends, went about to reconcile God and *Belial*, Christ and *Mahomet*, Christianity and *Turcisme* together.

But that which hath since heightned their pride, and made them bold to fight against the Lord Jesus, and his holy Spirit, and yet to promise themselves Victory beforehand in this their unequall combate: is first, their naturall blindnesse, which maketh them to have the grosse conceits of God, and of his simple Nature; They conceiving him to be like some corporall Substance, and therefore require alike instance in Nature in this mystery, whereas the Lord is of a pure, spirituall, transcendent Nature.

Secondly, Pride, who although they cannot fully understand what their own soules are, yet dare to think they can comprehend, and bound the incomprehensible Cod in the narrow limits of corrupted reason,

reason, and therefore as Peter prophesieth of them, 2 Pet. 2. 12. They speake evill of the things they understand not, who therefore shall utterly perish in their own corruptions. And as he sheweth, 2 Pet. 2, 1. By denying the Lord that bought them, bring upon themselves swift destruction.

Thirdly, Giant-like ambition, who thinke themselves able to resist truth, though manned with a whole army of Martyrs confessours; Fathers living in all Ages of the Church.

Fourthly, Grosse Ignorance, and false glosses of the Scripture, which they wrest to their own destruction, 2 Pet. 3.

Fifthly, the not considering of Gods wrath against them, which have formerly undertaken this and the like cause, as against *Arrius*, *Cerintus*, *Olympius*, *Valens*, the *Arrian Emperour*, *Pope Anastatius*. 2. *Julian*. and divers other as ye may see recorded in the *Controversialists*, *Ruffin*. *Tripart. Histor*. *Platin*. *Cyrl*. For that which *Moses* speaketh of *Korah* and his Companions, was true in these, *Numb*. 16. 29. They dyed not as every man dyeth, neither were they visited after the visitation of all. *Arrius*, and *Anastatius* which went to ease Nature, voided their own bowels into a Jakes. *Cerintus* killed with the fall of a House, *Olympius* was slain with thunder and lightning, *Valens* burnt in a Cottage, *Julian*, if not slain with a darte from Heaven, yet with a Dart directed by a divine hand, which being ready to give up the Ghost, he took it out of his body and threw it towards Heaven, and cryed out, *Thou hast overcome me, O Galilean*.

But haply some will object against me, first, why I should adventure to traffique in publike, when others who have more, and greater Talents, yet desire to keep theirs private.

In brieft, all that I shall say for my self is this; An earnest desire of doing good, hath put me on this labour, and hath made me to seeme carelesly prodigall of my little; Oh that it were as fervent in richer hearts, and that they would traffique in the like kind. How would the Church of God which is *beautifull as Tirzech, comely as Jerusalem*, be also then terrible to the enemies thereof, *as an Army with Banners*? Where-as yet (me thinks) I heare opposed truth cry aloud for helpe, and doe see the languishing Church robbed of her Children, with cheeks bedewed with teares, bewailing her self, and spreading her hands, imploring aid of all her friends, and crying out in the bitterness of her soule to all that passe by. Look away from me, for I will weep bitterly? labour not to comfort me, because of the spoyling of the Daughter of my people.

Oh that all in their severall places, would endeavour to quench these horrid flames of Doctrinall Errors, and that to this end they would with the Children of Israel, *1 Sam. 7. 6. draw water out of their hearts, and poure it out of their eyes before the Lord, and beseech him to put to his hand, because they have almost destroyed his truth, by wickedly trampling under foot his Christ, and by miserably blaspheming his holy Spirit.*

Secondly, others that are more learned, will perhaps blame my plainnesse of Language, and dislike my labour for want of elegant expressions, and haply, because I have not cited the Fathers that have copiously written of this subject.

But these I beseech, that they would not dislike truth, because she cometh plainly attyred, nor disregard sould Doctrine, although she weareth a homely dresse.

dress. The strength of the matter was the thing that I aimed at, and not elegance of words: and the validity of the argument was more intended by me, than any neatnesse of stile. Besides, I held it most fit to speake of the Lord in his own words, and not in the wisdom of speech, and I desired Gods holy Spirit, rather than mans enticing words.

As touching the Fathers, I have indeed seldome cited them, not out of any dislike of them: but because I know they are disliked, slighted, and contemned of the enemies of this truth. And because the thing I proposed, was the confirmation of this point by Scripture.

Where if I should have used Hamane Eloquence, this Subject of all other is most unfitting. There being nothing in which want of words doth more wrong us, or can more grieve us, then in the discussing of this misterious truth. Where many things may be adored, which we cannot search into: many things may be searched in, which we cannot conceive: and many things be conceined, which we cannot utter. The path of this truth is narrow, slippery, steep, and therefore it will not admit of a stragler, to rove up and down in a wandering discourse.

Thirdly, Some there be that may carp at the word Essence, Trinity, and Persons, which I have used.

To these I answer, first, in every Art this liberty is granted, to use termes of Art, which haply are no wayes used but in that Art: and why should Divinity which is more excellent then all Arts and Sciences be debarred that common priviledge, which every inferiour Art, and Science hath granted to it.

Secondly, the thing is in the Scriptures, if not the

word, and it is a vanity to dote about questions, and
strife of words, whenas we agree in the thing.

The word being but the shadow, and the thing
the substance, and therefore the word necessarily
followeth the thing, as the shadow the body. And
surely did not men dislike the truth, they would never
quarrell with the words that expresse it.

Thirdly, the words were used in the Church long
before the Councell of *Nice*; as ye may see in the writ-
tings of *Ireneus*, *Justin*, *Martyr*, *Clemens*, *Alexand.*
Syrrian, *Origen*, *Tertul.* *Lactant.* and others, yea, and
the same of these words are used by the enemies of this
truth.

Fourthly, the words *Essence*, *Trinity*, *Person*.

Thus *Chija*, or *Essence*, derived of *Jascha* fruit, is used
of God, *Isa.* 28. 19. *Job* 12. 16. *Pro.* 8. 14.

Secondly, *Essence* is most properly ascribed to God,
who alone hath *Essence* of himself, and all things have
their *essence* from him.

Thirdly, If the word *Essence* were not in the Scrip-
tures, yet the Adversaries cannot deny, there is that
which is equivolent to it. As for example, the Names
of God, both in the Old Testament, *Jehovah*, *Jah*, *Ehe-*
jeh, all derived of the Hebrew Roote, *Havah*, or *Ha-*
jab, that signifieth *to be*, and also the Names of God in
the New Testament, *Rev.* 1. 4, 8. *Rev.* 41, 17. *Rev.* 16.
5. *He that was, and is to come, and I am*, *Joh.* 8. whose
conjugate is *Essence*.

Fifthly, the word *Trinity*, though not found in
the Scriptures, yet the word *three* being used of God
in *Job.* 5. 7. it followeth from the equivolency of its
conjugate; even as the word *Unity* is not found in
the Scriptures, but the word *One* being used, it fol-
loweth from the equivolency of its conjugate also.

Secondly

Secondly, If the word Three were not so used, yet Christ and his Apostles, and Prophets Name, Three, *Mat. 28. 19. 2 Cor. 13. 14. Mat. 3. 16, 17. Hag. 2. 5. Psal. 33. 6. Rev. 1. 4, 5. 1 Cor. 12. 4, 5, 6. Eph. 2. 18. Eph. 2. 22. 1 Job. 5. 7. Isa. 63. 9. 10. Job. 14. 16. Joh. 15. 26. Gal. 4. 6. 2 Thes. 3. 5. &c.*

First, as touching the word *Person*, which we use, because we have no fitter. The Greek word, *σωισαρις*, is applied to the Father, *Heb. 1. 3.* as also *ουσωνω*, is ascribed to the Father, *Mat. 18. 10.* to the Sonne, *2 Cor. 2. 10. 2 Cor. 4. 6.* the Holy-Ghost, *Psal. 95. 6.* in the Greek; *David* inviteth all to worship his Person, whom he introduceth, speaking; which was the Holy-Ghost, *Heb. 3. 7.* which Greek words are translated by the word *Person*.

Secondly, if that may be called a *Person*, which hath personall Acts ascribed to it. Surely then the word *Person* may be given to the Father, to the Sonne, and to the Holy-Ghost, for we have all three speaking in the first, spoken to in the second, and spoken of in the third Person. I might instance in many hundred places of Scripture, I shall onely name a few.

First, you have all three speaking in the first. $\left\{ \begin{array}{l} 1. \text{The Father, } \text{Ps. 2. 7, 8. } \text{Heb. 1. 5.} \\ 2. \text{The Son, } \text{Mat. 3. 1. } \text{Can. 2. 1. } \text{Re. 21. 1} \\ 3. \text{The Holy-Ghost, } \text{Ac. 10. 1. } \text{Ac. 13. 2} \end{array} \right.$

Secondly, you have all three spoken to in the second. $\left\{ \begin{array}{l} 1. \text{The Father, } \text{Job. 11. 42. } \text{Job. 17.} \\ 2. \text{The Son, } \text{Act. 13. 35. } \text{Ps. 2. 7. } \text{Ps. 110. 4.} \\ 3. \text{The Holy-Ghost, } \text{Can. 4. 1a. } \text{Act. 4. 24.} \end{array} \right.$ It was he that spake by the mouth of *David*, *Act. 1. 16.*

Thirdly, you have all three spoken in the third, *1 Cor. 12. 4, 5, 6.* where to shew there is none greater, nor lesser then other: you have, first, the Spirit, and from him are derived gifts, *vers. 4.* secondly, the Son, and

and from him are Administrations, *vers.* 5. thirdly,
the Father, and from him you have Operations, *vers.*
6. you have in the like manner, the Sonne, mentioned
in the first place, before the Father, 2 *Cor.* 13. 14.
2 *Thef.* 2. 16. *Gal.* 1. 1. *Eph.* 5. 5. Sometime the Sonne,
put in the last place, after the Holy-Ghost, *Rev.* 1. 4, 5.
Though the usuall order of the Scriptures, is Father,
Sonne, and Holy-Ghost, *Mat.* 28. 19. 1 *John* 5. 7.
1 *Thef.* 3. 11, 12.

If men were not blinded with sinne, they might see
this their great errour, in fighting against the Lord Je-
sus and his Spirit. The Lord open their eyes to see
the glorious light of the truth, and draw their hearts
to imbrace it.

Now the Lord Jesus Christ, and God even our Father,
who hath given us everlasting consolation, and good hope
through grace, comfort your hearts, and establish you in e-
very good worke and word, 2 *The.* 2. 16, 17. That ye may
grow in grace, and the knowledge of our Lord Jesus Christ,
2 *Pet.* 3. 18. Looking for the mercy of the Lord Jesus to
eternall life, *Jude* 21. Which is the prayer of him,
who through the grace of the Lord Jesus hath devo-
ted himselfe to the service of the least of Christs little
Ones, which beleve in him, And is

Yours in the Lord Jesus,

BENIAMIN

AUSTIN,

The Scriptures manifest the Son and Holy Ghost to be God, equal with the Father, lib. 1. c. 1. By ascribing to them

1. Such names as are proper to God only, cap. 2. as

In the Old Testament

1. Jehovah, cap. 3.
2. Lord of Hosts, cap. 4.
3. Jah, cap. 5.
4. Ehcieh, or I am, ca. 6.
5. El, cap. 7.
6. Elohim, cap. 8.
7. Adonai, cap. 9.
8. Shaddai, cap. 10.

In the new Testament

1. Θεός God, cap. 11.
2. Κύριος Lord, ca. 12.

In both the old, and in the new

1. Father, cap. 13.
2. Highest, cap. 14.
3. Lord God, cap. 15.
4. L. G. Almighty, c. 16.
5. Great God, cap. 17.
6. Great King, cap. 18.
7. The G. of Israel, c. 19.

1. One, cap. 2.
2. Eternall, cap. 3.
3. Omnipotent, cap. 4.
4. Omnipotent, cap. 5.
5. Omnicent, cap. 6.
6. Incomprehensible, cp. 7.
7. Most wise, cap. 8.
8. Most free, cap. 9.
9. Most holy, cap. 10.
10. Good, cap. 11.
11. Gracious, cap. 12.
12. True, cap. 13.
13. Living, cap. 14.
14. Glorious, cap. 15.
15. Blessed, cap. 16.

2. Such Attributes as are proper to God, lib. 2. cap. 1. as

3. Such works as are proper to God, lib. 3. which are either

1. Worship given by { Men, cap. 2.
Angels, cap. 3.
2. Obedience and Service, cap. 4.
3. Love, cap. 5.
4. Hearing of him, cap. 6.
5. Knowledge of him, cap. 7.
6. Beleeving on him, cap. 8.
7. Hoping and trusting on him, cap. 9.
8. Baptizing in his Name, cap. 10.
9. Swearing by him, cap. 11.
10. Prayer, cap. 12.
11. Praise by { Men, cap. 13.
Angels, cap. 14.
12. Building to him the Temple of Jerusalem which was his house, built for his honour and worship, cap. 15.
13. Legall Sacrifices were offered to him, cap. 16.
14. Glorifying him in our lives and conversations, cap. 17.

4 Such divine honour and religious worship as is proper to God alone, lib. 4. as

1. Common works, which extend to all, Sect. 1.

1. Creation, cap. 2.
2. Preservation, or providence
3. Illumination, cap. 5.
4. Judging the earth, cap. 6.

1. Christ the head of the Church as his

1. Incarnation, cap. 2.
2. Attestation, cap. 3.
3. Vocation, cap. 4.
4. Miraculous operations, cap. 5.
5. Death and Passion, cap. 6.
6. Resurrection, cap. 7.
7. Ascension, cap. 8.

2. Special works, the benefit whereof reach onely to the church of God, Sect. 2. which are such works as the Lord worketh in regard of

1. The Church, the body of Christ, and do concerne

1. The Church in general, Sect. 3. as, namely the Lords.

1. Covenanting with them, cap. 2.
2. Delivering Israel out of Egypt, cap. 3.
3. Sending Angels to them, cap. 4.
4. Sending them prophets, cap. 5.
5. Sending them Apostles, cap. 6.
6. Appointing them their places in which they must preach, cap. 7.
7. Speaking in and by the Apostles and Prophets, cap. 8.
8. Strengthening them in their calling, cap. 9.
9. Sending Pastours and Teachers, cap. 10.
10. Giving lawes to the Church, cap. 11.
11. Giving the law on Sinai, cap. 12.
12. The transgression offend him, c. 13. whereof doth provoke him, c. 14.
13. Working wonders, cap. 15.
14. Gifts of Miracles, cap. 16.
15. Building the Church, ca. 17.
16. Raising the Dead, cap. 18.

2. The Faithfull in particular, Sect. 4. as namely, in

1. Election, cap. 2.
2. Redemption in keeping and delivering us from { 1. Sin, cap. 3.
2. Satan, cap. 4.
3. Wrath to come, ca. 5.
3. Justification in regard both of { 1. Remission of finnes or healing the soul, cap. 6.
2. Imputation of the Righteousnesse of Christ, cap. 7.
4. Faith, cap. 8.
5. Hope, cap. 9.
6. True Knowledge, cap. 10.
7. Our union and communion with God, cap. 11.
8. Adoption, cap. 12.
9. Sanctification in the beginning and progresse thereof { Drawing us to him, c. 14.
Quickning us, cap. 15.
Multiplying his graces in us, cap. 16.
10. Giving us testimony we are his, c. p. 17.
11. Sealing us, cap. 18.
12. Giving unto us Christian Liberty, cap. 19.
13. Glorification, cap. 20.

1. Universally, in regard of all creatures in all places, cap. 3.

2. Particularly, in regard of the Sea, cap. 4.





THE

Consubstantialitie and Equalitie of FATHER, SON, and HOLY-GHOST,

Who are but one GOD, yet three Persons:

Distinguished from each other, both internally,
by their Personall Properties; and exter-
nally, by their order in co-working.

The first Booke.

The Names of GOD are equally ascribed to
FATHER, SONNE, and HOLY-GHOST,
in the Scriptures.

CHAP. I.

HERE is nothing which a Christian can know with more comfort, or erre in with greater danger, then this great and holy mysterie of three Persons in one divine essence; the conceit either of three substances, or of but one subsistence, is erroneous and damnable: Neither have we (I say not any better, but) any other Guide, to direct us with safetie to search out this mysterious Truth, but the holy Scriptures. Reason must not beare sway herein; not because it contradicteth that, but because this transcendeth that; where, if Reason might be admitted our Pilot, to steere our Faith in its right course, it would not be prayse-worthy to be-
B
leeve.

leeve. But when Faith layeth hold on a bare Truth, which is above Reason; now we beleeve, not because it is manifested by sense, or demonstrated by Reason, but because it is so taught in the holy Scriptures: This is that which maketh us happie, and our Faith commendable. As our Saviour telleth *Thomas*, when he was by his outward senses convinced of the Lord Christs divine power: *Thomas, because thou hast seene me, thou hast beleeved; blessed are they that have not seene, and yet have beleeved,* Joh. 20. 29. For it is a signe we take God at his word, when we beleeve a Truth, because the Scripture affirmeth it. And without doubt, the Majesty of Heaven is so farre pleased to reveale himselfe to us in his Word, as we (clothed with corruptible bodies) are capable of: by which we may know so much of God, as is not onely usefull for our comfort, but also needfull for our salvation. The greatest measure of this knowledge, which we can attaine in this life, is but darke, in comparison of that clearer Light which we shall enjoy in Heaven: Although even that will not be a totall comprehending of the Lords infinite Majesty, yet it will be a full apprehending, in respect of our selves, who are finite creatures; and therefore cannot know so much of an infinite God, as he himselfe knoweth of himselfe. In that place of *Paul*; *Then shall I know, as also I am knowne,* 1 Cor. 13. 12. The word (*as*) is a note of qualitie, not of equalitie; it intimateth a likenesse, it demonstrateth no proportion: yet we shall have such a perfect and certaine knowledge of God, as will conduce to our eternall felicitie. In the meane while, the Lord affordeth us some comfortable glimpses of his Divine Majesty; *He looketh forth upon us out of the windowes, and sheweth himselfe through the Lattesse,* Cant. 2. 9. We may see Christ shining gloriously on our soules through the grates and windowes of

of his Word and Sacraments: The wall of our flesh hindreth the full fruition of him. We can onely by the eye of Faith see the Lord as *through a Glasse, darkely*, 1 Cor. 13. 12. We see him in the Ministerie of his Word, *which we shall doe well, if we take heed thereunto; as unto a Light that shineth in a darke place, untill the day dawne, and the Day-starre arise in our hearts*, 2 Pet. 1. 19. The Scriptures are the Light which we must looke unto, that we may steere our Faith aright in the troublesome Sea of this World, that we may not make *shipwrack of Faith and a good Conscience*, 1 Tim. 1. 18, 19. Oh that we would consider, that in all the wayes wherein we walke, if we have not this Light to direct us, we either wander in darknesse, or are mis-led by an *ignis fatuus*, a mock-Light; which if we follow, we hazard our soules, and lose our true comfort: And amongst other Truths, we shall clearly discern (if we looke not through the false-colouring Spectacles of *Arrius*) even this Truth; That the Sonne and Holy-Ghost are God, equall with the Father, when as the Scriptures ascribe to them such Names, Attributes, Workes, Worship, as are proper to God, and common to them with the Father.

CHAP. II.

The Scriptures manifest the Sonne and Holy-Ghost to be God, equall with the Father, by ascribing to them equally with the Father, such Names as are proper to God.

FOr these, who have the Names of the true God in the Scriptures properly, definitively, and absolutely predicated of them, even as the Father hath, are truly God, as the Father is.

But the Sonne and the Holy-Ghost have the Names of the true God properly, definitively, and absolutely predicated of them in the Scriptures, even as the Father hath.

Therefore the Sonne and the Holy-Ghost are truly God, as the Father is.

The *Major* is evident; the *Minor* I shall prove by induction: shewing unto you out of the Scriptures, That not onely one or two Names of God, but all the usuall Names of God are equally attributed to the Father, to the Sonne, and to the Holy-Ghost: I shall instance in these following.

First, the Names of God in the Old Testament are, 1. *Jehovah*, 2. *Lord of Hosts*, 3. *Jah*, 4. *Ehejeh*, or, *I am*, 5. *El*, 6. *Elohim*, 7. *Adonai*, 8. *Shaddai*.

Secondly, in the New Testament, in the Greek, 9. *Θεός*, 10. *Κύριος*, God, and Lord.

Thirdly, in both the Old Testament and the New, 11. *Father*, 12. *Highest*, 13. *Lord God*, 14. *Lord God Almighty*, 15. *Great God*, 16. *Great King*, 17. *The God of Israel*.

CHAP. III.

The Name Jehovah is ascribed to the Father, to the Sonne, and to the Holy-Ghost.

Jehovah is a Name of God, that describeth unto us his essence: It is derived of *Havah*, esse, to be.

First, Because the Lord alone hath essence, and being of himselfe, *Isa.* 44. 6.

Secondly, He it is that alone giveth life, and being to all creatures, *Act.* 17. 25.

Thirdly, He giveth being to his Word, and Promises, effecting

effecting what he speaketh, and performing what he promiseth, *Isa.* 45. 2, 3. *Ezek.* 5. 17.

First, This Name is proper to God alone, *Psal.* 83. 19. *Thou whose Name alone is Jehovah*: and *Nehem.* 9. 6. *Thou art Jehovah alone*. It is the *incommunicable Name*, *Wisd.* 19. 21. because it is never simply given to any but to God onely. It was called of the Grecians ἀνεκφώνητον, ἄρρητον, a Name that was not to be expressed, either in regard of the Grecians, which out of want of Letters could not write it, or in respect of the Jewes, which out of superstition would not speake it.

This Name, because it could not be written in Greek, hath the force of it opened by the Holy-Ghost, *Rev.* 1. 4, 8. *Rev.* 4. 8. *Rev.* 11. 17. *Rev.* 16. 15. styling the Lord, *He that is, that was, and that will be, or is to come*. And that you may know he expresseth an Hebrew Name, he varieth not the Cases according to the manner of the Greekes, but speaking in the Genitive Case, he putteth this Name in the Nominative, *Rev.* 1. 4. according to the Hebrew forme, *יהוה*, &c. *Je*, the first syllable of the Name *Jehovah*, is a note of the time to come; *Jeheveh*, He will be: *Ho*, a signe of the time present; *Hoveh*, He that is: and *Vah*, a Characteristicall marke of the time past; *Havah*, He was, or hath beene. This Name pointeth out the Eternitie of his Essence, that he is God *from everlasting to everlasting*, *Psal.* 90. 2. which is of himselfe, and from himselfe, a most absolute and perfect substance.

Secondly, Although this Name *Jehovah* is a Name of Gods Essence, and is alwayes used Singularly, and never Plurally, as *Elohim* and *Adonai* are; (which are Names of God in regard of his Personalitie, or Subsistence, and the Lord styleth himselfe one *Jehovah*, *Deut.* 6. 4. but never one *Elohim*) yet the ancient Jewes before Christ, did note the mysterie of the Trinitie, in their

expositions of this Name, by twelve, and by fortie and two Letters, which they called *Sem Hamphoras*. Father, Sonne, and Holy-Ghost, was their exposition of this Name by twelve Letters, in Hebrew: And the Father is God, the Sonne is God, and the Holy-Ghost is God, three in one, and one in three, is their exposition of that Name by fortie and two Letters; it being written likewise with so many, as *R. Judas Nagid*, *R. Hacadosh*, *R. Moses Ben Mammon*, and others observe: Adding moreover, that this mysterie was to be kept secret untill the comming of the *Messias*, who should more clearly reveale it; *R. Hacadosh* in *Galarazein*. Yea, they were so Catechized in the mysterie of the Trinitie, that, as *P. Fagius* observeth on *Exod. 28*. they collected this mysterie out of this Name; which, although it was called *Tetragrammaton*, or the Name of foure Letters, yet (say they) there were but three sorts of Letters in it: (י *Jod*) signified the Father, who was the beginning of all things; (ו *Vau*) is a conjunction copulative, and denoted the third Person; (ה *He*) signified the Sonne of God: And they affirme, this Letter is doubled, to demonstrate both Natures of the *Messias*. These, and the like observations, you may see in the learned Workes of the much admired and ever to be honoured, *Morneus de verit. Christ. Relig. P. Calat.* and others, who have sufficiently proved, that the ancienter Doctors of the Jewes beleaved this mysterie; albeit their latter Rabbins, in opposition to the Lord Jesus, doe oppose it. And surely, the Jewes in Christs time were acquainted with this Truth, in that they accuse Christ of Blasphemie, when as he said he was *the Sonne of God*, *Joh. 10. 33*. First, because he being but a man, as they thought, yet made himselfe God, *Joh. 10. 33*. Secondly, because he made himselfe (as they rightly concluded) equall with God, when as they said, God was his

his Father, *Joh. 5. 18.* They not denying, that there was a Sonne of God, which was equall with the Father; but denying him to be that Word, and Sonne of God; blaspheming him, whom they accused of Blasphemie, *Mark. 14. 64, 65. Joh. 19. 7.* And that the Holy-Ghost was knowne to them, is evident, *Mat. 1. 20.* where the Angel telleth *Joseph*, that *Mary* was with Child by the Holy-Ghost. And *John Baptist* speaking of Christ, saith, *He shall baptize you with the Holy-Ghost, and with fire,* *Mat. 3. 10.* In vaine had he spoken to them of the Holy-Ghost, of whom they had not heard of before. That place, *Act. 19. 2.* where the Disciples had not heard whether there were an Holy-Ghost, it cannot be so understood, as if they were ignorant of his Person, but of the gifts of Tongues, and Prophefying by him: for first, being Disciples, they were baptized in the Name of the Father, the Sonne, and the Holy-Ghost: secondly, when the Holy-Ghost is used Personally, he is pointed out with one, if not with two Articles, in the Originall; whereas when the word is used metonymically, for his Gifts and Graces, you have usually no Article in the Greek prefixed, as in this and divers other places. Thirdly, you have the same expression used by the Evangelist *John*, *Joh. 7. 39. The Holy-Ghost was not:* He was in Person before, he was as touching sanctifying Graces before; but he was not yet poured forth on the Disciples (as *Joel* prophefied, *Joel 2. 28.*) in gifts of Tongues, and miraculous operations.

Thirdly, This incommunicable and essentiall Name of God is sometimes used Personally, and is then ascribed either to the Father, or to the Sonne, or to the Holy-Ghost: for,

First, the Father is *Jehovah*, *Gen. 19. 24. The Lord rained fire and brimstone from the Lord;* where you have the Sonne executing Judgement from *Jehovah* his Father

ther: and *Zach. 3. 2.* *The Lord said to Satan, The Lord rebuke thee:* where one, that is *Jehovah*, speaketh of another *Jehovah*; namely, *Christ* speaketh of his Father: and *Psal. 2. 2.* *The Kings of the earth stand up against the Lord, and against his Anointed.*

Secondly, the Sonne is *Jehovah*, as in the two afore-cited places, *Gen. 19. 24.* *Zach. 3. 2.* where the Sonne is stiled *Jehovah*, even as the Father is. *Isa. 25. 9.* *This is the Lord, we have waited for him;* who also did swallow up death in victorie, *Isa. 25. 8.* which was the Lord *Jesus*, *1 Cor. 15.* in whom that Propheſie was fulfilled. *John Baptist* is to prepare the way of *Jehovah*, *Isa. 40. 3.* which was the way of the Lord *Christ*, *Mark. 1. 2, 3, 4.* *Luk. 1. 76.* It was the Lord *Jesus*, who was valued at thirtie pieces of silver, *Mat. 27. 9.* whom *Zacharie* calleth *Jehovah*, *Zach. 11. 13.* *I will save them by the Lord their God,* *Hos. 1. 7.* A Propheſie fulfilled in *Christ*, who is the Lord our righteouſneſſe, *Jer. 23. 6.* Six times, *Zach. 12.* is he called *Jehovah*; which, that it was *Christ* of whom the Prophet ſpeaketh, is cleare, *Zach. 12. 10.* *They shall looke upon me whom they have pierced:* which *John*, a faithfull eye-witneſſe, ſheweth it was fulfilled in *Christ*, *Job. 19. 34, 35.* and as a true interpreter, affirmeth, that this Propheſie was ſpoken of him, *Job. 19. 37.* He it was, that appeared to the Patriarchs and Saints in the Old Teſtament, *Aſt. 7. 30, 32.* who was then oft called *Jehovah*, *Exod. 3.* *Gen. 18.* *Judg. 6.* *Exod. 13. 22.* who is likewise ſtiled an *Angel of the Lord*, *Exod. 14. 19.* who oft tooke the name of an *Angel*, but never the nature of an *Angel*, *Heb. 2. 16.* he being no created *Angel*, *Heb. 1. 13.* but the uncreated *Angel of the Covenant*, *Mal. 3. 1.* *The Mediator betweene God and us*, *Zach. 2. 10, 11.* *Jehovah* promiſeth to dwell among us, which was the *Word*, who was made fleſh, and dwelt among us, *Joh. 1. 14.* who is our God, and we are his people.

Thirdly,

Thirdly, the Holy-Ghost is *Jehovah*. *Ezekiel* calleth him *Jehovah*, Ezek. 2. 4. Ezek. 11. 5. which he before called the *Spirit*, Ezek. 2. 2. Ezek. 11. 1, 5. It was the Holy-Ghost, who gave orders for the Tabernacle; so the Apostle sheweth, *Heb.* 9. 8. whom *Moses* calleth *Jehovah*, Lev. 19. 2. Exod. 25. 1. *The Holy-Ghost* spake by the Prophets, 2 Pet. 1. 21. 1 Pet. 1. 11. whom usually they stile *Jehovah*, Jer. 47. 2. Jer. 51. 1. Jer. 33. 12. Yea, *Isaiah* calleth him *Jehovah*, Isa. 6. 3, 5. whom *Paul* expressly calleth the Holy-Ghost, *Act.* 28. 25. Yea, the Prophets in the New Testament say, *Thus saith the Holy-Ghost*, *Act.* 21. 11. And, *the Holy-Ghost* said, *Act.* 13. 1, 2. And, *the Holy-Ghost* testifieth, *Act.* 20. 21. Whereas the Prophets in the Old, which spake by the same Spirit, say, *Thus saith the Lord*.

Thus doth the Scriptures affirme the Father to be the true God *Jehovah*, the Sonne to be the true God *Jehovah*, the Holy-Ghost to be the true God *Jehovah*; because whatsoever Name, Attribute, Worke, or Honour is by the Scriptures ascribed to the Father, is in the like manner given to the Sonne, and to the Holy-Ghost, as is exemplified in the Name *Jehovah*. Not as if there were three *Jehovahs*, differing in nature, essence, or substance, (for, *the Lord thy God is one Lord*, Deut. 6. 4. and, *I am the Lord*, saith he, and *there is none else*, Isa. 45. 5.) but because there is but one essence of Father, Sonne, and Holy-Ghost, which yet are distinct from each other by their mutuall relations, or personall properties.

CHAP. IV.

Lord of Hosts is a Name common to the Father, to the Sonne, and to the Holy-Ghost.

Jehovah Sebaoth, Lord of Hosts, or Elobe Sebaoth, God of Hosts, is a Name proper to God, *Isa.* 51. 15. *Jer.* 51. 19. *Jer.* 10. 16. *Jer.* 32. 18. He hath Armies in Heaven, in Earth, and in all places, by which he fighteth against his and the Churches enemies; and he it is that ordereth and guideth all the Hosts in the world. *The whole battaile, in a just and well-managed Warre, is the Lords,* 1 *Sam.* 17. 47. He is the great Commander of all creatures, he hath souldiers under him of all sorts; he can make *Wormes* to be his great *Armie*, *Joel* 2. 25. and by them can he render vengeance to his enemies, and reward them that hate him. *Acts* 12. 23. *Herods* pampered *Carkas* is made a Stable for *Wormes* to live in, his body is food for them to feed on, (as the word in the *Syriack* importeth:) yea, *Frogs*, *Flies*, and *Lice*, are under his command, *Exod.* 8. He that giveth them their being, sets them their stint; they cannot hurt an *Israelite*, or spare an *Egyptian*. Yea, from the lowest of all earthly, to the highest of all heavenly creatures, they are all under his command, and fulfill his word, *Psal.* 148. 2, 3, 10. *Psal.* 103. 20, 21, 22. And yet such is his Power, that he need not muster his Forces, nor gather his Armies together; it is sufficient, if he doe but arise, his enemies shall be scattered; if his Power doe but appeare, they that hate him shall flee, *Psal.* 68. 1.

This Name is never given to any creature in the Scripture, but to God the Father, Sonne, and Holy-Ghost.

First, the Father, He is the *Lord of Hosts*, Zach. 2. 9. Zach. 2. 11. *Ye shall know the Lord of Hosts hath sent me.* The Prophet speaketh of Christ, who was sent by the Lord of Hosts, his Father.

Secondly, the Sonne, He is the *Lord of Hosts*, Zach. 2. 8. *Thus saith the Lord of Hosts; after the glory hath he sent me to the Nations that spoiled you:* Lo the Sonne, who is sent by the Father, is stiled likewise the Lord of Hosts; for the Prophet mentioneth one Lord of Hosts sending, another Lord of Hosts sent. *Isaiah* likewise calleth Christ the Lord of Hosts, *Isa.* 8. 13, 14. *Sanctifie the Lord of Hosts himselfe, let him be your feare, and let him be your dread, and he shall be for a sanctuarie, but for a stone of stumbling, and for a rock of offence to both the Houses of Israel.* That Christ was the Lord of Hosts, who is also stiled a *stumbling-block*, is confirmed by two un-erring Interpreters, namely, by *Peter*, 1 *Pet.* 2. 6. and *Paul*, *Rom.* 9. 32, 33. He it was whom *Hosea* first calleth an *Angel*, *Hos.* 12. 4. and in the next Verse stileth him, *The Lord God of Hosts*, *Hos.* 12. 5. *The Chariots of God are twentie thousand, even thousands of Angels*, *Psal.* 68. 17, 18. That this was Christ, who was the Lord of this great Host, the Apostle maketh cleare, *Eph.* 4. 8. in citing the very next words, and applying them to Christ.

Thirdly, the Holy-Ghost, He is the *Lord of Hosts*, Zach. 1. 3. *Say thou to them, Thus saith the Lord of Hosts, Turne ye to me, saith the Lord of Hosts, and I will turne to you, saith the Lord of Hosts.* Where you must admit the Holy-Ghost, who spake by the Prophets, *Act.* 1. 16. *2 Pet.* 1. 21. *Neh.* 9. 30. *Mar.* 12. 36. to be He, that is stiled the Lord of Hosts in the first place, unlesse you will admit a Tautologie, by ascribing to one and the same Person three times commanding of, or speaking to *Israel*, when as he speaketh onely twice to them. Yea, the Prophet

Prophet *Isaiab* compareth the Spirit of the Lord to a Warlike King, who setteth up his Standard against the enemies of his Church, *Isa. 59. 19.* *When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him.*

Yet that Father, Sonne, and Holy-Ghost are one Lord of Hosts, the Prophet *Isaiab* maketh plaine, *Isa. 6. 1, 3, 5.* when he was sent by him, *Isa. 6. 9.* First, that this was the Father, if any denie, *Isaias* manifesteth it, *Isa. 48. 16.* Secondly, that it was the Sonne, whose glory he saw, when he sent him, *John* averreth, *John 12. 40, 41.* Thirdly, that it was the Holy-Ghost, who sent him, *Isaiab* affirmeth, *Isa. 48. 16.* and *Paul* putteth it out of doubt, *Act. 28. 25.* Thus one God, distinguished into three Persons, Father, Sonne, and Holy-Ghost, hath one and the same glory, and is one and the same Lord of Hosts, in nature, substance, and essence, though they are distinct from each other, by their mutuall relations to each other: the Father begetting the Sonne, the Sonne being begotten of the Father, and the Holy-Ghost proceeding from the Father and the Sonne.

CHAP. V.

*Jah is a Name of God, ascribed to the Father,
Sonne, and Holy-Ghost.*

J*ah* is a Name of God, of the same signification and derivation with *Jehovah*; it is not oft used in the Scriptures, unlesse it be in Psalmes, or Songs of Thanksgiving. Sometime this Name is redoubled, as *Isa. 38. 11.* *I shall not see the Lord, the Lord in the Land of the living.* Sometime it is joyned to *Jehovah*, as *Isa. 12. 2.* *Isa. 25. 4.* and sometimes with *Elohim*, as *Psal. 68. 19.*

Of times it is joynd to *Hallelu*, and so it is used in the beginning and ending of the five last Psalmes. It should be the first and last, our highest and chiefeft end, to glorifie Father, Sonne, and Holy-Ghost.

Jah is not a proper Name of Christ incarnate, (as some imagine, who say, That Christ in his incarnation was *Deus contractus*, when *all the fullnesse of the God-head dwelt bodily in him*. Col. 2. 9. as they say, *Jah* is contracted of *Jehovah*:) for this Name is given,

First, to the Father, together with the Sonne and Holy-Ghost, *Exod. 15. 2. The Lord is my strength, and song*. Israel did acknowledge *Jah* to be their deliverer, who delivered Israel out of Egypt, and destroyed his and their enemies; which I shall shew to be the workes of Father, Sonne, and Holy-Ghost. *Psal. 35. 3, 4. Jah* is prayesd, who made a *Covenant* with his people; which was not onely the Father, but also the Sonne and Holy-Ghost, as I purpose to manifest.

Secondly, the Sonne hath this Name ascribed to him, *Psal. 68. 4.* which Psalm the Apostle, by citing the eighteenth Verse, sheweth belongeth to Christ. And, *Psal. 118. 14, 18, 19. The Lord, or Jah, is my strength; and, the Lord hath chastened me sore; and, prayse the Lord;* which was Christ: as out of the twentieth and second Verse of that Psalm, by being compared with *1 Pet. 2. 4. Act. 4. 11. Math. 21. 42. Mar. 12. 10.* doth easily appeare.

Thirdly, to the Holy-Ghost. *Psal. 68. 18. Thou receivest gifts from men, for the rebellious also, that the Lord, or Jah, God might dwell amongst them: Or, if you reade it according to the Apostles interpretation, Ephes. 4. 8. gave gifts unto men: It is both wayes a Prophecie of Christ, who received the promise of the Holy-Ghost from his Father, Act. 2. 33. and did give him to his Church, who also dwelleth in the faithfull.*

full, Rom. 8. 9. 2 Tim. 1. 14. Rom. 8. 11. 1 Cor. 3. 16. Jam. 4. 5. 1 Cor. 6. 19. 1 Pet. 4. 14.

Oh, that as *prays*e is in *precept*, Psal. 146. 1. *last*. Psal. 147. 1. *last*. Psal. 148. Psal. 149. Psal. 150. Psal. 135. joyned to this word, that it might be so likewise in our *practise*: at the leastwise, let it be our endeavours to performe it. Give prayse to Father, Sonne, and Holy-Ghost. *Prays*e the Lord in his Name, *Jah*.

CHAP. VI.

Ehejeh, or I am, or I will be, is a Name of God, ascribed to Father, Sonne, and Holy-Ghost.

E*Hejeh* is a Name of God, of the same signification and derivation with *Jehovah*; it noteth unto us the eternitie, and immutabilitie of God, both in himselfe, and in his Promises: a Name which God is pleased to stile himselfe by; *Exod.* 3. 14. *I am*. To this Name Christ alluding, stileth himselfe, *I am*, *Joh.* 8. 58. *Joh.* 8. 28. *Joh.* 8. 24. *Joh.* 13. 19. *Joh.* 4. 26. I shall shew not onely the Father, but also the Sonne and the Holy-Ghost to be *Ehejeh*, when as I treat of the worke of God in bringing Israel out of Egypt, as he promised, *Exod.* 3. who are one God, of one essence and substance: The *Word* being the Fathers *owne*, *Rom.* 8. 3. *proper*, *Rom.* 3. 32. *begotten*, *Heb.* 5. 5. *Heb.* 1. 5. *his onely begotten Son*, *Joh.* 3. 16, 18. *Joh.* 1. 18. 1 *Joh.* 4. 9. And therefore of the same essence with him that begat him. Neither is the Spirit differing in nature from the Father and the Sonne; from whom he proceedeth, and in whom they are; no more then the *spirit of man* differeth in nature and essence from a man, in whom he is, *1 Cor.* 2. 11.

CHAP. VII.

El is a Name of God, ascribed to the Father, to the Sonne, and to the Holy-Ghost.

EL is a Name of God, in regard of his Power which he hath in himselfe, and which he giveth to all creatures. This Name is ascribed,

First, to the Father. Thus Christ *in the dayes of his flesh offering up prayers and supplications*, Heb. 5. 7. *to his Father*, stileth him *El*, Mat. 27. 46. Mar. 15. 34. *Eli, Eli, &c. My God, my God, why hast thou forsaken me?*

Secondly, to the Sonne. He is *El Gibbor*, Isa. 9. 6. *The mightie God*; a Name not communicable to a creature: His name is *Emmanuel*, Isa. 7. 14. Mat. 1. 23. *A Virgine shall conceive, and beare a Sonne, and shall call his Name Emmanuel*. And therefore he was borne of a woman, after the manner of men, that it might be manifested he was truly man: And yet not borne of mans seed, that he might be knowne to be not onely man, but God also, as his Name importeth.

Thirdly, to the Holy-Ghost. *He hath said, which hath heard the words of God, which saw the vision of the Almighty, falling into a traunce, but having his eyes open*, Num. 24. 4. He, whose words *Balaam* heard, was the *Spirit of God*, Num. 24. 2. He spake by him, and in him, and yet in the fourth and sixteenth Verses, it was the words of *El* which he heard.

Father, Sonne, and Holy-Ghost, having one and the same Name properly and definitively given to them in Scripture, are one in Nature also.

CHAP.

CHAP. VIII.

Elohim, or Eloah, is a Name ascribed to the Father, Sonne, and Holy-Ghost.

Elohim is a Name of God, attributed to him in regard of his Power and Almightyesse. It is commonly used plurally, and is oft joyned with *Jehovah*, which is alwayes used singularly; the one, noting the unitie of the essence; the other, the pluralitie of Persons of this one God. This Name the Lord challengeth, and demandeth: *Is there any God beside me?* Isa. 44. 8. David acknowledgeth no God, besides the Lord, 1 Chron. 17. 10. 2 Sam. 7. 22. Yet this excludeth neither of the three Persons of the blessed Trinitie from being God.

First, the Father hath this Name *Eloah* given to him. Psal. 40. 8. *I delight to doe thy will, O my God.* The Lord Jesus, as man, delighted to doe God his Fathers will, both by active obedience, in fulfilling the Law, and by passive obedience, in suffering, and dying for our finnes, which were the *transgression of the Law*, 1 Joh. 3. 4.

Secondly, the Sonne hath this Name ascribed to him. Job 19. 25, 26. *I know that my Redeemer liveth, and that he shall stand the latter day upon the earth; and though, after my skin, wormes destroy this body, yet in my flesh shall I see God.* That this whom he calleth God, was the Lord Christ, is cleare: first, He is our Redeemer, our God: secondly, He it is, who being not onely God, but also man, shall stand upon the earth: thirdly, It is the Sonne of man that shall come to judge the earth: fourthly, He calleth him **God**, whom he shall see with
his

his bodily eyes. Now this could not be the Father, or Holy-Ghost, or the Sonne of God, as God, for so he is invisible; but the Sonne, clothed with our flesh; he that is God and man, the Lord Jesus. Againe, *Isaiah* saith, *Make straight in the Desert a high way for our God*, Isa. 40. 3. We have foure faithfull Interpreters, shewing us, that this was *John Baptist*, preparing the way of Christ: first, *Mathew*, Math. 3. 4. secondly, *Marke*, Mark. 1. 3. thirdly, *Luke*, Luk. 3. 4. fourthly; *John*, Joh. 1. 23. Thus if you interpret the Old Testament by the New, the Prophets by the Apostles, you shall easily prove Christ to be God, and Lord, and clearely see him so acknowledged by the Prophets. And indeed, *Isaiah* oft times in his Prophesie affirmeth Christ to be God, Isa. 40. 9. *Say to the Cities of Judah, Behold your God*. Isa. 25. 9. *This is our God, we have waited for him*. Isa. 35. 4. *God will come with recompence, he will come and save you: Then the eyes of the blind shall be opened, &c.* So *Psal.* 102. 24, 25. *O my God, take me not away in the midst of my dayes, thy yeares are throughout all generations; of old thou hast layd the foundations of the earth, &c.* This was Christ, the Apostle sheweth, *Heb.* 1. 10.

Thirdly, the Holy-Ghost is likewise so called, *Levit.* 26. 12. *I will walke among you, and will be your God, and ye shall be my people*. That this is the Holy-Ghost, the Apostle citing this place, maketh cleare, *2 Cor.* 6. 16. where he likewise affirmeth the Faithfull to be his *Temple*. Now the Faithfull are the *Temples of the Holy-Ghost*, *1 Cor.* 6. 19. who dwelleth in us as in his *Temple*. *1 Cor.* 3. 16. He which spake by *David*, was the *Spirit of the Lord*, *2 Sam.* 23. 2. who in the third Verse is called *the God of Israel*.

Yea, to expresse this mysterie of the pluralitie of Persons in the God-head, this word *Elohim* is most frequently used in the Plurall Number, and hath some-

times a Verbe Plurall joyned with it, as *Gen. 20. 13. Gen. 35. 7. 2 Sam. 7. 23.* But more usuallly to expresse the Unitie of the Essence in the Trinitie of Persons, it hath either a Nowne Singular joyned with it, as *Jehovah Elohims*, *Deut. 6. 4. Levit. 26. 13.* Or a Verbe Singular, *Gen. 1. 1.* Or two Verbes, one Singular, and another Plurall, *Gen. 1. 26, 27.* Or a Nowne Singular, and a Verbe Singular, *Gen. 2. 4. 8. 22.* Or two Nownes, one Singular, another Plurall, *Josh. 24. 19. Jer. 10. 10.* Or a Verbe Singular, and a Nowne Plurall, *Psal. 58. 11.* Or being used in the Singular Number, yet it hath a Nowne Plurall joyned with it, *Job 35. 10. None saith. Where is God my makers?*

Surely, the Scriptures in these divers constructions did point out this mysterie of the three Persons; the like not to be found of Angels, men, or Idols: though the Jewes of latter times, in their blasphemous opposition of Christ, have earnestly endeavoured to shew it, if possibly they could.

First, Neither the Name *Elohims*, nor any other Name of God, is used plurally, when it is spoken of one Angel, or of one man, as it is of one God. As for that place, *Exod. 7. 1.* this Name is given improperly, or tropically, to *Moses*, who was the Lords Embassadour to *Pharaoh*, and did thereby represent the Father, the Sonne, and the Holy-Ghost, who did send him, and who did deliver *Israel* out of *Pharaohs* hand, as I purpose to manifest. He therefore representing the glorious Trinitie, hath a Name given him of God, which doth import the nature of this Tri-une Lord that sent him.

Secondly, For *Baalims*, and other Idols, which are used plurally, and have the Name of *Elohims* given to them: First, *Baalims* was a Name given by the Jewes to the true God, *Hos. 2. 16, 17.* and so might be used by them as *Elohims* and *Adonais* are. The Jewes being Idolaters.

ters, gave not onely the Worship of God, but also his Names to their Idols, as *Exod.* 32. 4, 5. they called the Calfe *Jehovah Elohims*, supposing their Idols to have, at the leastwise to represent the Nature of the true God: and therefore, secondly, they thinking to represent the true God by them, who is one in Essence, and three in Persons, who is *God alone*, *Pfal.* 86. 10. and, *there is no God beside him*, *Isa.* 45. who neither is nor can be represented by *Images*, *Isa.* 40. 18. *Act.* 17. 29. would have their Idols Names to represent the Names of the true God: thirdly, *Baalim*, and other names of Idols, are *Judg.* 2. and in other places of the Scripture, used plurally, to expresse the severall sorts of their Idolatries; there being many *Baals*, and Idols, worshipped by the Jewes, who oft changed their Idols, *Jer.* 2. 36. *Ezek.* 16. 15, 16, 25, 26, 28, 29. and multiplied their gods according to the number of their Cities, *Jer.* 2. 28. *Jer.* 11. 13.

Thirdly, If we should grant, the Hebrewes did use sometimes the Plurall Number for the Singular, yet it is not their use, to put in the Plurall Number that which hath no pluralitie of Nature; as in expressing of the true God, to use these plurall words, *Elohims*, and *Adonai*, if there were but one Person in the God-head.

CHAP. IX.

Adonai is a Name of God, ascribed to the Father, the Sonne, and the Holy-Ghost.

A *Donai* is a Name properly given to God, in regard of his sustentation and dominion over the World, who ruleth the World, and sustaineth all Creatures therein

therein. Though this Name be given to Creatures, yet it is but analogically, and is not pointed in the same manner, as it is when it is used plurally for the Creator. This Name is used as *Elohim* is, and the one is put for the other, *2 Sam.* 7. 18. *1 Chron.* 17. 16. and is joy-
ned with *Jehovah*. The Psalmist useth plurally both these Names, *Psal.* 136. 2, 5. where he speaketh of God, who is one in essence, as if he had spoken of many, and calleth him *Gods*, and *Loras*, to signifie the mysterie of the Trinitie in one essence; and therefore before, and after, in the first and fourth Verses, he expresseth God by words singular, where, foure times doth the Psalmist exhort men to prayse the Lord, onely varying the words. This Name is ascribed to all three Persons.

First, the Father hath this Name given to him by the Psalmist, *Psal.* 8. 1. as the Apostle alledging this Psalm, *Heb.* 2. 6, 7, 8. intimateth.

Secondly, the Sonne is so stiled; *The Lord said to my Lord*, *Psal.* 110. 1. the Father said to his Sonne: and, *the Lord, whom ye seeke, shall come into his Temple*, *Mal.* 3. 1. That this was Christ, you have it so interpreted in three Evangelists, *Luk.* 1. 76. *Mark.* 1. 2. *Mat.* 11. 10. *He is thy Lord, and worship thou him*, *Psal.* 45. 11. That this was the *Messiah*, not onely the Apostle, *Heb.* 1. 7, 8. but also the Jewish Rabbies so affirme; and *Daniel* intreated the Lord to *heare him for the Lords sake*, *Dan.* 9. 17.

Thirdly, the Holy-Ghost, *Ezek.* 2. 4. he is there stiled the *Lord*, which in the second Verse is called the *Spirit*; and so likewise, *Ezek.* 11. 1, 6.

Yea, *Isaiah* manifesteth this truth more clearely; where God, called *Adonai*, saith, *Whom shall I send? or, who shall goe for us?* *Isa.* 6. 8. *Whom shall I send? There is the Unitie: and, who shall goe for us? There is the Trinitie.* That this was the Sonne and Holy-Ghost, together

together with the Father, is cleare, if ye compare Job. 12. 39, 40, 41. Act. 28. 25, 26. and Isa. 48. 16. with this Isa. 6. 8, 9, 10. as I have shewed. Yea, *Malachy* useth this word in the forme Plurall, and joyneth with it a word Singular, *Mal. 1. 6. If I be Masters; (Ani)* is Singular, and (*Adonim*) is Plurall: If I, There is the Unitie of the Essence; *be Masters*, there is the pluralitie of Persons.

I know some may object, *Isa. 19. 4.* That *Adonim Casheh* is so used, when ascribed to men; and *Adonai*, *Gen. 24. 33. Gen. 42. 30.*

But first, *Casheh* may be a Substantive, and it may be translated, *Lords of Crueltie*: but if *Casheh* be an Adjective Singular, and *Adonim* a word Plurall, joyned to it; it then may note the multitude of *Masters* which the captived Egyptians should serve: and yet their unanimitie in crueltie towards these Egyptians, which though many, yet should joyne as one man, in Lording over that slavish people: So that this place maketh not against the Argument, for the prooffe of the Trinitie, from the use of the word plurally.

Secondly, that place, *Gen. 24. 35. Abrahams* servant useth this word plurally, *The Lord hath blessed my Masters greatly*; but he speaketh of *Isaac* (whom he calleth his Master likewise, *Gen. 24. 65.*) as well as of *Abraham*: For where the word is restrained to *Abraham*, he useth it singularly, as in 36, 37, 39, 42. Verses, &c.

Thirdly, that place, *Gen. 42. 30.* though *Adonei* be used there plurally, yet it maketh nothing for the Adversaries of this Truth. It may then be read according to the Originall; *The man of the Lords of the Countrey spake roughly to us*: that is, the chiefe of the Lords, or the chiefe Lord, spake roughly to us: Now *Joseph* was chiefe Lord under *Pharaoh*, *Gen. 41. 40. Psal. 105. 21.*

Act. 7. 10. And it is an Hebraisme frequently used in the Old and New Testament, to adde the name of Man, thereby to expresse any excellencie: as a man of Words, is an *eloquent man*, Exod. 4. 10. a man of Arme, is a *mightie man*, Job 22. 8. a man of Warre, Exod. 15. 3. a noble or chiefe *Warrior*; a man of Coun-tenance, 2 *Sam.* 23. 21. and a man of Measure, 1 *Chron.* 31. 23. is a *goodly man*.

Besides, in these two last Objections, the force is in the Points, and not in Letters: If the Points in the Hebrew be not coevall with the Letters, then these Objections are of no force from the Text, but onely from the *Massorites* additions.

CHAP. X.

Shaddai, or Almighty, is a Name of God, ascribed to the Father, to the Sonne, and to the Holy-Ghost.

S*Haddai* is a Name that God is pleased oft times to call himselfe by. It setteth out Gods all-sufficiencie and selfe-sufficiencie, both in regard of himselfe, as also in regard of his children, to blesse, protect, and to make them eternally happie; as also in regard of his enemies, to destroy and ruine them. To which the Scripture hath reference, when it saith, (Shad) *Destruction commeth from (Shaddai) the Almighty*, Joel 1. 15. Isa. 13. 6. This Name is never ascribed to any creature, neither indeed can it: for no creature hath sufficiencie of it selfe, but it hath dependance on the Creator, Act. 17. 28. *In him we live, and move, and have our being.*

This Name is ascribed,

First, to the Father. Job 33. 4. *The Spirit of God hath made*

made me, and the breath of the Almighty hath given me life: where the Father, and the Sonne, from whom the Spirit of God proceedeth, Joh. 15. 26. Joh. 16. 7. and whose Spirit he is, Mat. 10. 20. Rom. 8. 11. with Gal. 4. 6. Rom. 8: 9. 1 Pet. 1. 11. are called *Almightie*, and *God*.

Secondly, to the Sonne. Gen. 35. 11. Christ calleth himselfe, *El-shaddai*. That this was Christ, *Hosea* cleareth, *Hof.* 12. 4. where he calleth him an *Angel*, yet it was no created *Angel*, *Hof.* 12. 5. It was the *Lord God of Hosts*, the *Lord is his memoriall*. But the Father and the Holy-Ghost have not the Name of an *Angel* ascribed to them, onely the Sonne of God is oft so stiled, who is likewise by the Psalmist called *Shaddai*, *Psal.* 68. 14. *When the Almighty scattered Kings*, &c. This the Apostle sheweth to be Christ, if you compare the eighteenth Verse of the same Psalm with *Eph.* 4. 8. And surely, *though Christ was rich, yet for our sakes he became poore*, 2 Cor. 8. 9.

Thirdly, to the Holy-Ghost: He is *Shaddai*, the Almighty. *Balaam* saw the *Visions of the Almighty*, *Num.* 24. 4. *Num.* 24. 16. which were the *Visions of the Holy-Ghost*; for so *Moses* intimateth, *Num.* 24. 2. *The Spirit of God came on him*.

Father, Sonne, and Holy-Ghost are one in Name, one in Nature, and are one selfe-sufficient Lord God. Oh that we had Faith, to depend upon this our all-sufficient God for safetie; and also Knowledge, not to mistake our Tenure, by usurping that as our owne, which the Lord onely lendeth to us: the one, would give unto us soule-solacing content, in the enjoyment of God, and of his Graces; the other, would free us from soule-vexing sorrowes, flowing either from the absence, or losse of outward things: seeing that we are keepers, not absolute commanders; *Stewards*, *Luk.* 16. 12.

not possessors of them, as our owne; the Lord onely being *possessour of heaven and earth*, Gen. 14. 19. Psal. 24. 1. Deut. 10. 14. 1 Cor. 10. 26, 28. And from his al-sufficiency commeth all ours. Oh, how would this abate our *pride* in outward things, and our *vainglorjing* in inward graces! 1 Cor. 4. 7. Rom. 11. 20, 21.

CHAP. XI.

Eds, or God, is a Name of God used in the New Testament, and ascribed to Father, Sonne, and Holy-Ghost.

QEds, or God, is a Name oft used in the new Testament; *There is but one God*, 1 Tim. 2. 5. 1 Cor. 8. 4. Eph. 4. 6. And there is *none other but he*, Mar. 12. 32. One in Nature, Substance, and Essence; though three Persons, subsistences, or relations: *For there are three that beare record in heaven, the Father, the Word, and the Holy-Ghost, and these three are one*, 1 John 5. 7. There is *alius & alius, non aliud & aliud*; another Personally, though not another Essentially. And though we cannot say there are three Gods, yet every Person is God. The Scripture, the rule of our faith, denyeth the one, but assenteth to the other, by ascribing the Name of God, not onely to the Father, but also to the Sonne, and Holy-Ghost; where we may easily perceive, that the Apostles, and other Pen-men of the new Testament, when they speake of the Father, and of the Sonne together, call the Father, God, and the Sonne, Lord; but speaking of them apart, or severally, they use both these names promiscuously, giving this Name God, indifferently to Father, Sonne, and Holy-Ghost: For,

First,

First, the Father is God; God, who in sundry times, and in divers manners spake in times past unto the Fathers by the Prophets, hath in these last dayes spoken unto us by his Sonne, Heb. 1. 1, 2. And to us there is but one God the Father, 1 Cor. 8. 6. This is not spoken exclusively, as if the Sonne and Holy-Ghost were not God with the Father, but inclusively, by way of inclusion of the Sonne and Holy-Ghost; The Sonne being in the Father, and the Father in the Sonne, John 14. 9, 10. They being one, John 10. 30. and the Holy-Ghost proceeding from both, John 15. 26. John 16. 7. Gal. 4. 6. Rom. 8. 9, 11. This onely excludeth Idols, not denying the Lord Jesus, nor his holy Spirit to be one God with the Father, no more then the verse following, saying, One Lord Jesus Christ, denyeth the Father to be Lord, or excludeth him from having any Dominion over us. And as the Father is included in the latter, so the Sonne and Holy-Ghost is included in the former.

Secondly, the Sonne is God. Rom. 9. 5. *Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.* There are two Reasons, why the Apostle treating of the Jewes, doth set forth the Divinity of the Lord Jesus. 1. For the honour of Christ, whom the Jewes blasphemed. 2. For the honour of the Jewes, whose manifold priviledges, ver. 4. 5. he had reckoned up. In conclusion, he addeth this as the greatest, he putteth it in the last place, as the weightiest: That *Christ who is God over all, blessed for ever, came of them.* And surely, if the Lord Jesus had no other Nature but Humane, it had been needlesse for the Apostle to have added these words, (*according to the flesh*) but he was the onely begotten Sonne of the Father, John 3. 16. The Sonne of himselfe, Rom. 8. 3. his proper Sonne, Rom. 8. 32. And therefore of the same essence with God his Father; He being opposed to Men and Angels, the adopted,

adopted, or created sonnes of God; he therefore had another Nature from God his Father, namely Divine, which he tooke not from Abraham his Father; For *before Abraham was, I am*; (as he saith) John 8. 58. The Apostle putteth this out of doubt, 1 Tim. 3. 16. *Without controversie great is the mystery of godlynesse, God was manifest in the flesh.* There is not any thing more mysterious, there cannot be a greater wonder, then that God, who is *immortal*, should take our *flesh*, and become *mortal*: That he, who thundreth in the *Clouds*, should lye sprawling in a *Cratch*: That he, who was in the *forme of God*, should take on him the *forme of a servant*. He, that was the *Lord of all*, the *maker of Heaven*, and had all the *Mansions* therein at his disposing; should for our sakes become *poore*, have no *House* to put his head in, and should be so disrespected of a common *Inne*, that he which came to save men, should take up his first lodging with *Beasts*. What wonder had it beene to *men*, or *mystery* worthy for *Angels* to pry into, 1 Pet. 1. 12. To have seene a Creature manifested in the *flesh*, as some impiouly thinke, and blasphemously speake of Christ? But he was God, who redeemed us with *his owne blood*, Act. 20. 28. For God to love his rebellious Enemies, and to *lay downe his life for us*, John 3. 16. was *love* in him, beyond imitation, fit for our most serious admiration. In Christ dwelt all the *fulnesse of the God-head bodily*, Col. 2. 9. Where,

1. There was not divine qualities onely resident in him, but there was the *God-head*, that dwelt in him.
2. It was not a little measure thereof, but the *fulnesse of the God-head*.
3. It is not onely said the *fulnesse*, but *all the fulnesse of the God-head*. He hath the full nature of God, as the Father hath; yea, *all that the Father hath*, Joh. 16. (he saith) *was his*: the Father having a divine Nature in him, the Sonne hath the same divine Nature in him.

him. He is *Emanuel*, God with us. He was in the *forme of God*, and thought it no robbery to be equall with God; yet made himselfe of no reputation, and took on him the *forme of a servant*, and was made in the *liknesse of man*; he humbled himselfe, and became obedient to death, &c. Phil. 2. 6, 7. Loe you have the two Natures of the Lord Jesus described: where you have his divine Nature set forth, and his equality therein with his Father plainly expressed; he was in the *forme of God*, and *equall with God*: as also his humane Nature, he was in the *forme of a servant*. For the one doth as clearly expresse his God-head, as the other doth his Man-hood.

2. Not onely the Father stileth the Sonne his fellow, Zach. 13. 7. but also the Lord Christ himselfe thought it no robbery to be equall with his Father, Phil. 2. 6. Why should any robbe him of that honour, which the Father ascribeth, and he knew due to himselfe? 3. He made himselfe of no reputation, or rather he emptied himselfe; of what? even of his divine Majesty and glory, which he did as it were lay aside. 4. What great patterne of humility had it been in him, if he had not been equall with his Father, to have humbled himselfe, and become obedient to his Father? But John 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.* And 1 John 5. 20. The Apostle speaking of Christ, he addeth, *This is the true God, and eternall life.* Heb. 1. 8. *Thy throne, O God, is for ever and ever.* It is the Lord Christ, whose Majesty is there described. Yea, *Thomas* acknowledged him to be God and Lord, *Jehovah Elohim*, John 20. 28. *My Lord and my God*, which was not a foolish exclamation, or a fond admiration (as some would make it) but a faithfull acclamation, & a holy confession. For, 1. Here is no note of exclamation, it is *is*, not *o*, in the Originall. 2. *Thomas* was acknowledged something now, that he did not before.

fore. But he knew the Father to be God and Lord: This speech therefore concerned God the Sonne, whose Humanity he touched when he acknowledged his Divinity. 3. Christ both commended and condemned his faith, John 20. 29. He commendeth the matter of his beleeving, though he condemneth the manner of his beleeving. *Jude* sheweth how many *ungodly men* did broach this blasphemous errour, in *denying* Christs divinity, *Jude* 4. They *deny that onely God*, and Master, *our Lord Jesus Christ*, for so it ought to be read, and understood of Christ, who is our God, that created us; our Master, that redeemed us; our Lord, that ruleth in us. *Peter* also, *2 Pet.* 2. speaketh of the same men by way of *Prophecie*. And it could not be spoken of the Father: for never any Hereticke denied the Divinity of the Father. *Paul* calleth our Saviour, God, *Tit.* 1. 3. *According to the commandement of God our Saviour*. And surely, he that readeth dilligently the new Testament, shall finde God, or Lord, and Christ, to be used oft reciprocally for each other, as, *2 Cor.* 5. 20. *Eph.* 6. 6. *Rom.* 14. 10, 11, 12. *Luke* 3. 6. *Act.* 28. 28. *Heb.* 3. 4. *Jan.* 1. 1. *2 Cor.* 2. 16. *1 Cor.* 9. 21. *Act.* 16. 31. with 34. *Tit.* 2. 10, 13. *2 Pet.* 1. 1.

Thirdly, the Holy-Ghost is God. *Peter* calleth him God, *Act.* 5. 3, 4. whom he afore had called the Holy-Ghost; for reproving *Ananias*, for lying to the Holy-Ghost, he aggravateth his sin, by shewing him what the Holy-Ghost is: *Thou hast not lyed to men, but to God*. Againe, *Act.* 11. 17. *Forasmuch then as God gave them the like gift, as he did unto us, who beleeved on the Lord Jesus Christ: what was I, that I should withstand God?* That it was the Holy-Ghost, whom he twice calleth God, appeareth, by comparing this verse with the 15. verse. The Holy-Ghost gave them the like gift, as he did unto us. He fell on these Gentiles, and gave them the gift

gift of tongues, as he did to the Apostles, and other Jewes. The Apostle Paal likewise manifesteth the Holy-Ghost to be God, i Cor. 3. 16, 17. *Know ye not, that ye are the Temples of God, and that the spirit of God dwelleth in you: If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are.* Three times doth the Apostle call the Holy-Ghost, God: Yea, that text doth afford three severall arguments to confirme unto us the Deity of the Holy-Ghost.

First, the Apostle proveth the *faithfull* to be the *Temples of God*, because the Holy-Ghost *dwelleth in them*; which argument were invalide, and of no force, if that holy Spirit were not God. 2. The Holy-Ghost *dwelleth* constantly in the *Faithfull*, as in one *Temple*. Three times is the word *Temple* used singularly. He uniteth all the Elect in all the world in *one*, and so *dwelleth* in them all, as if they all were but *one*, and yet so fully and comfortably *dwelleth* in *one*, as if that *one* were *all*; It being proper to God alone, to be so infinitely boundlesse in his substance, as thus to fill all places. 3. We being the *Temples of the Holy-Ghost*, he is therefore God. It was unlawfull to make Temples of wood or stone, but to the true God. He therefore must needs be God, who hath so many, and such stately Temples as the *faithfull* are. The Angell Gabriel, Luke 1. 35. shewing that Christ should be *conceived* by the *power of the Holy-Ghost*, addeth in the 37. verse: *For, with God nothing shall be impossible.* Plainely manifesting, that the Holy-Ghost, who was to effect this great worke, was God. Yea our Lord Christ manifestly affirmeth him to be God; *Have ye not read that which was spoken to you by God? saying, &c. Mat. 22. 31.* Was it not the Holy-Ghost who *spake by Moses*, and by the *Prophets*, 2 Pct. 1. 21. And therefore the *Scriptures*,
which

which were inspired by the Holy-Ghost, are said to be inspired of God, 2 Tim. 3. 16. It is said of *Cornelius*, he was warned of God by an holy Angel to send for Peter, Acts 10. 22. which Angel is called an Angel of God, Acts 10. 3. Yet he, who sent to warne him, was the Holy-Ghost, for so he himselfe telleth Peter, that he sent them, Acts 10. 20. where you see, that the Holy-Ghost hath twice the Name of God ascribed to him: yea, the Names of God and of the Holy Ghost are often changed, 1 Cor. 14. 2. He that speaketh in an unknowne tongue, speaketh not to men, but to God; howbeit, to the Spirit he speaketh mysteries, and not onely in the New Testament, but in the Old, as Ezek 2. 2, 4. Ezek. 11. 1, 5. Num. 24. 2, 4. and divers other places. Thus Father, Sonne, and Holy-Ghost, are absolutely, and definitively called God, without limitation, addition, or correction of speech, (as Creatures are not) who though three Persons, yet but one true ever-living God, of one and the same substance. *I, and my Father* (saith Christ) *are one*, John 10. 30. One in every thing, but in that wherein the opposition of relation distinguisheth them. That our Saviour is one with the Father by identity of Essence, appeareth, 1. By his owne answer, John 7. 29. *I know him, for I am of him, and he hath sent me.* 2. By the Jewes accusation, for they did not challenge him for affirming himselfe to be some Vice-gerent, or second Prince, but for making himselfe equall to God, John 5. 18. and that being *Man*, made himselfe God, John 10. 33. which thing in both places is justified, and maintained by our Saviour. They are therefore one in Essence, will, and action, not in Person, as the Holy-Ghost is likewise one with Christ; and therefore you have Christ appearing in a *Vision* to *John*, Rev. 1. 13. and described by *John* in the beginning of all his seven Epistles to the *seven Churches*, as the

the Person that writeth to them, Rev. 2. 1, 8, 12, 18. Rev. 3. 1, 7, 14. Yet in the conclusion of all these seven Epistles, it was the Holy Spirit of God, that speaketh and writeth thus to the Churches, and whom they are commanded to heare: *Let him that hath eares heare what the Spirit saith to the Churches*, Rev. 2. 7, 11, 17. 29. Rev. 3. 6, 13, 22. Thus Father and Sonne are one, and the holy Spirit and the Sonne are one; yea, all three are one, 1 John 5. 7.

CHAP. XII.

K'ieⓄ, or Lord, is a Name of God, ascribed to the Father, Sonne, and Holy-Ghost.

K'ieⓄ, by which the Septuagint Translation and the New Testament usually interpret the word *Jehovah*, which we translate *Lord*, Mat. 22. 43, 44. And thus there is but *one Lord*, 1 Cor. 8. 6. Eph. 4. 6. and the *same Lord is over all*, Rom. 10. 12. 1 Cor. 12. 5. Where, although the holy Pen-men of the new Testament, when they speake personally of the Father, in his relation to Christ, they usually call the Father God, and the Sonne *Lord*: Yet when either they use these words, *God*, or *Lord*, essentially, you shall finde these Names oft changed, or used for each other, as *Rom. 14. 6. Rom. 14. 11, 12*: or if these Names be used Personally, as when the Father, or Sonne, are spoken of apart, not onely the Sonne, but also the Father, and Holy-Ghost are so called; For this Name *Lord* is common to all three Persons. For,

First, the Father is *Lord*. Thus Christ, as man, giving thanks to his Father, said, *I thank thee, Father, Lord of*

of heaven and earth, Mat. 11. 25. Luk. 11. 21. And the Apostles in their prayer, Act. 4. 26. *The Rulers were gathered together against the Lord, and against his Christ.* And the Saints in their Doxologie, Rev. 11. 15. *The Kingdomes of the world are become the Kingdomes of our Lord, and of his Christ.* Yea, Christ and Peter, in their Sermons, (citing that place of Psal. 110. 1. *The Lord said to my Lord,* Mat. 21. 44. Mar. 11. 36. Luk. 20. 42. Act. 2. 32.) doe ascribe this Name *Lord* to the Father and to the Sonne.

Secondly, the Sonne is *Lord*. He was so proclaimed by Angelicall Heralds. By *Gabriel*, an *Angel of the Lord*, before his incarnation, Luk. 1. 17. By another *Angel* to the Shepherds, at his birth, Luk. 2. 11. where there is no lesse then a whole *Chore* of this *heavenly Host* ascribe *glory to God*, and sing an heavenly *Hymne* to his Majestic. He is likewise acknowledged so by *Zacharie*, Luk. 1. 76. by *Elizabeth*, Luk. 1. 43. by *John Baptist*, Joh. 1. 23. Luk. 3. 4. and that from a testimonie of the Prophet *Isaiab*, which did prophetically proclaime him *Jehovah*, Isa. 40. 3. By *Peter* he is stiled, *Lord of all*, Act. 10. 36. But why doe I instance in more? Seeing that the holy Writers of the New Testament doe five hundred times at the least (as some more punctually have observed) ascribe this Name to Christ.

Thirdly, the Holy-Ghost is *Lord*, 2 Cor. 3. 17. *Now the Lord is that Spirit, and where the Spirit of the Lord is, there is libertie.* There the Holy-Ghost is stiled *Lord*, and the *Spirit of the Lord*. He is *Lord*, of the same essence with the Father and the Sonne; and yet the *Spirit of the Lord*, as he proceedeth from them both. And the next Verse may be read, *The Spirit of the Lord*, or, *the Lord the Spirit*: which, divers reading the new Translation according to the Originall; noteth in the Margent. *Againe, the Apostle in his prayer* (as I shall more fully shew

(shew hereafter) directed to the Holy-Ghost, stileth him *Lord*, 1 Theff. 3. 12. 2 Theff. 3. 5. *Mathew* likewise affirmeth that to be spoken of the *Lord* by the *Prophets*, Mat. 1. 22. which *Peter* affirmeth to be spoken of the *Holy-Ghost* by the *Prophets*, 2 Pet. 1. 21.

Although therefore the Apostle saith there is but *one Lord*, 1 Cor. 8. 6. Eph. 4. 5. and *Jude* calleth him the *only Lord*, Jude 4. yet neither the Apostle *Paul*, nor the Apostle *Jude* excludeth the Father and the Holy-Ghost from being *Lord*; but they include them in the same Unitie of the Essence, being equall in Power, Majestie, and Glorie; and are all the *only Lord*, though they be distinguished in their Persons: yet the Unitie and the Essence of their divine Nature, and Power, is not divided.

CHAP. XIII.

Father is a Name of God, common to all three Persons; though usually ascribed to the first.

Father, is a Name we properly ascribe to the Lord: first, in regard of his Creation of Men, and Angels, *Luk. 3. last, Job 38. 7.* secondly, in regard of his gubernation of the World, *Mat. 6. 32.* thirdly, in regard of his Regeneration of his Church, and People, *Isa. 64. 8. Dent. 32. 6.* who is the cause of the being of all Creatures, and the well-being of his Church: though analogically, and improperly, it is given to these, who are under God the instruments of our being, *Eph. 6. 2, 4. Col. 3. 21.* yet not properly are they to be esteemed Fathers, as God is, *Mat. 23. 9.* who is our *heavenly Father*, *Mat. 6. 9. Mat. 5. 48.* where the word *Father* is not to be restrained to the first Person, as it is when either all three Persons

sons are expressed, as *Eph. 2. 18. Mat. 28. 19. 1 Joh. 5. 7. Gal. 4. 6.* or when the first Person is conferred with the second, *Gal. 1. 3. 2 Cor. 1. 3. Col. 1. 3.* but it is to be understood essentially of the Father, the Word, and the Spirit.

Yea, the Name *Father* is not onely essentially communicated to all three Persons, but also Personally ascribed, in respect of us, either to,

First, the first Person, who is not onely the *Father* of Christ, but also in him *our Father*, *Joh. 20. 17. I ascend (saith Christ) to my Father, and your Father; to my God, and your God:* which diminisheth not, much lesse doth it take away Christs Divinitie, but sheweth the order that is in the three Persons. The *Father*, who is first in order, and not in time, is usually called by Divines, *Fons Divinitatis & Operationis*, the Fountaine of Divinitie and Operations; yet their Divine Oeconomie doth not shew any inequality in Persons, but their order in working. And againe, *Joh. 17. 1. These things spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come, &c.* God is Christs *Father* after a more excellent manner then he is called *our Father*. He is his *Sonne*, or the *Fathers Sonne of himselfe*, *Rom. 8. 3.* his *owne Sonne*, or *proper Sonne*, *Rom. 8. 32.* his *onely begotten Sonne*, *Joh. 1. 14, 18. Joh. 3. 16, 18.* (as I have shewed.) And indeed, Christ is an *onely begotten Sonne*: first, according to his Divine Personalitie, he was *begotten* of his *Father* onely: secondly, in regard of his humane nature, he was his mothers onely begotten, he came from her onely: thirdly, in regard of both, he was an onely Sonne, he having no Brother: fourthly, because *all that the Father hath is his*, *Joh. 16. 15.* But we are in and through him Children, by Creation, Regeneration, and Adoption. He is a *Sonne* by *nature*, we by *counsell*, *Jam. 1. 18. Joh. 1. 13.* And surly, were there no other argu-

ment, to prove the equality of nature of the Father, and of the Sonne, this were sufficient to prove it, because he is the Fathers proper Sonne, the Sonne of his owne selfe, his begotten Sonne, his onely begotten Sonne. For he that is God, cannot properly beget any other but him that is God.

Secondly, the second Person, who although a Sonne eternally begotten of his Father, and so not a Father in respect of God, yet to us he is an everlasting Father, Isa. 9. 6. and we are his children, by adoption and regeneration, Heb. 2. 13. Joh. 1. 12. who may say, haply with the Apostle, complaining of his former wretchedness, we were as men borne out of due time, 1 Cor. 15. 8.

Thirdly, The Holy-Ghost is our Father; He, together with the Father, and the Sonne, createth, regenerateth, and adopteth. We are by regeneration begotten of God, 1 Joh. 5. 18. And, borne of the Spirit, John 3. 6, 8. we are his Children, Psal. 34. 10. and are taught of God, John 6. 45. And therefore the Lord Jesus being to send the Holy-Ghost, who should teach them all things, John 14. 26. saith, he will not leave them Orphans, John 14. 16. Plainely shewing, the Holy-Ghost should be their Father. Yea, so the Holy-Ghost promiseth, 2 Cor. 6. 16, 18. *I will be a Father to you, and ye shall be my Sonnes and Daughters.* That he which maketh this promise to us, is the holy Spirit, appeareth out of the former verses: For we are to him, that maketh this promise to us, Temples, and he it is that dwelleth in us: Now it is manifest we are Temples of the Holy-Ghost, 1 Cor. 6. 19. and he dwelleth in us, 1 Cor. 3. 16.

Though these be three subsistences, or Persons, yet they be one in essence, substance, or nature, and to us one Father, Mal. 2. 10. O Lord, thou art our Father

(saith the Church of God) *Isa.* 63. 17. That this was spoken of all the three Persons, is manifest out of the fore-going verses. 1. There was the Father, who led them, and put his *holy Spirit* in them, *Isa.* 63. 11, 12. and who was *afflicted in all their afflictions*, *Isa.* 63. 9. Secondly, there was the Sonne, who is called the *Angel of his presence*, who saved them, *Isa.* 63. 9. Thirdly, there is the holy Spirit, who *led them*, *Isa.* 63. 14. against whom they *rebelled*, and whom they *vexed*, *Isa.* 63. 10. Although these are three, yet but one Lord, or *Jehovah*, and one Father. Who seeing he is our Father, let us carry our selves to him as *dutifull Children*: for so he requireth, *Mal.* 1. 6. *A Sonne honoureth his Father, and a servant his Master: If then I be a Father, where is mine honour? and if I be a Master, where is my feare, saith the Lord of Hosts?*

CHAP. XIV.

Most High is a Name of God, ascribed to the Father, the Sonne, and the Holy-Ghost.

H*ighest, or most high, is a Name of God, who is the most high over all the Earth, Psal.* 83. last. and in the *Heavens*, *Luke* 2. 15. Albeit there cannot be two *most High*, which are essentially differing from each other; yet Father, Sonne, and Holy-Ghost, which differ personally, have this Name ascribed to them, who are one, and the same *most High God*.

First, the Father is the *most High*. So the Divell acknowledgeth, *Luke* 8. 28. And the Angel *Gabriel* professeth, *Luke* 1. 32.

Secondly, the Sonne is the *most High*. *John Baptist*, who

who was the *fore-runner* of Christ, is said to be the *Prophet of the most High, to prepare his way before him,* Luke, 1. 76:

Thirdly, the Holy-Ghost is the *most High*. The Lord Jesus being to be conceived, (as we acknowledge in the Creed, by the powerfull operation of the Holy-Ghost, the Angel answereth *Mary*, who demanded of him, how she should *conceive*, that *knew no man*, Luke 1. 35. *The Holy-Ghost shall come on thee, and the power of the most High shall over-shadow thee.* Moreover, that which *Isaiah* calleth a *rebellling & vexing of the Spirit*, Isa. 36. 10. and *Steven*, a *resisting of the Holy-Ghost*, Act. 7. 51. and the Author to the *Hebrews*, a *tempting, and grieving him*, Heb. 3. 7, 9. the Psalmist affirmeth it to be a *tempting and provoking the most High*, Psal. 78. 56. The Holy-Ghost being *most High*, whom they *tempted*, whom they *provoked*; Yea, he that inspired *Balaams*, was the *Spirit of God*. So *Moses* sheweth, Num. 24. 2. *The Spirit of God came upon him*, even him *Balaam* stilet the *most High*, Num. 24. 16.

Oh, let us be glad, and rejoyce in the Lord, and sing praises to his Name, who is the most High, Psal. 9. 2. *who is the most High for evermore*, Psal. 92. 8. Even to the Father, the Sonne, and the Holy-Ghost, let u give praise.

CHAP. XV.

Lord God is a Name ascribed to the Father,
to the Word, and to the Spirit.

Lord God is a Name peculiar to him, who is the
Supream Majestie of heaven and earth, 2 *Kin.* 19.
19. *Thou art the Lord God, thou onely.* Though this
Name

Name be given onely to God, who is one: yet this one God is distinguished into three Persons.

First, the Father is *Lord God*. *Daniel* praying to the Father, to be heard for *Christs sake*, Dan. 9. 17. ascribeth to him this Name of the *Lord God*, Dan. 9. 3. And the Angel *Gabriel* speaking of *Christs* æconomically Kingdome committed to him, as God and Man, the Head and King of his Church, saith, Luke 1. 32. *The Lord God shall give unto him the throne of his Father David*. Besides, the Holy-Ghost is oft called the *Spirit of the Lord God*, as Isa. 61. 1. Isa. 48. 16. Joel 2. 27, 28. who was the *Spirit of the Father*, Mat. 10. 20.

Secondly, the Sonne is *Lord God*. *Thomas* so acknowledged him, Joh. 20. 28. *My Lord, and my God*: the Angel *Gabriel* doth so stile him; for it was *Christ*, *John* was to goe before, Mar. 1. 2. Lu. 1. 76. who was to goe before him, who was the *Lord God*, Luke 1. 16, 17. *John* so calleth him. *The Lord God of the holy Prophets sent his Angel*, Rev. 22. 6. It was the *Lord Christ* who sent his *Angel* to *John*, Rev. 22. 16. Rev. 1. 1. God promiseth to save *Israel* by the *Lord their God*, Hof. 1. 6. That this was the *Lord Jesus*, is manifest; for whomsoever the Father saveth, he saveth by *Christ*. *No man cometh to the Father, but by him*, Joh. 14. 6. neither is there *salvation* in any other, Act. 4. 12. He was raised unto *Israel* a *Saviour*, Act. 13. 23. Moreover, the Holy-Ghost is called the *Spirit of the Lord God*, Joel 1. 27, 28. who was the *Spirit of Christ*, Gab. 4. 6 Rom. 8. 9.

Thirdly, the Holy-Ghost is *Lord God*. The *Spirit* which entred into *Ezekiel*, Ezek. 2. 2. Ezek. 11. 1. and speaketh by him, was the *Lord God*, Ezek. 2. 4. Ezek. 11. 5. He it was that spake in and by the Prophets, *Nehem. 9. 30. Num. 11. 29. Act. 28. 25. Act. 1. 16.* which by *Zachary* is so stiled, Lu. 1. 68. with Lu. 1. 70.

So you may see, the onely Lord God is the Father, the Sonne, and the Holy-Ghost.

CHAP. XVI.

Lord God Almighty, is a Name ascribed to the Father, to the Sonne, and to the Holy-Ghost.

Lord God Almighty is a Name given to God, in regard of his protection over his Church and people, and also of the destruction of his and their enemies. There can be but one Lord God Almighty, but he is distinguished into three Persons, or subsistences, which is so called.

First, the Father is Lord God Almighty, who with the Sonne and Holy-Ghost is usually so stiled in the Revelations, Revel. 11. 17. Revel. 15. 3. Revel. 16. 7. Revel. 19. 6. I know some expound some of these places personally of the Father, others expound them essentially of the Sonne: But I rather take them essentially, as spoken of the Father, Sonne, and Holy-Ghost; neither is the Father onely so stiled; But,

Secondly, the Sonne is Lord God Almighty, Revel. 1. 8. (so Pagnine rendreth it, and also other Greek and Latine Copies. That this is spoken of the Sonne, the words before and after shew, it being interposed between a double description of Christ: First, of his Names and Offices: Secondly, of his glorious Majestie appearing to John in a Vision, as is laid down to us with its circumstances from the ninth verse to the end of that Chapter

Thirdly, the Holy-Ghost is Lord God Almighty. So Paul sheweth, 2 Cor. 6. 16, 17, 18. it being the Holy-Ghost

Ghost that there speaketh: first, it is He, who is in the *faithfull*, as in his temple, 1 Cor. 6. 19. secondly, He dwelleth in them, Rom. 8. 11. thirdly, He likewise maketh a *Covenant*, to be their God, and they shall be his people, Jer. 31. 33. with Heb. 9. 15, 16.

Albeit the Father, the Sonne, and the Holy-Ghost are *Lord God Almighty*, yet are they not three Lords, or three Gods, or three Almighties, but one *Lord God Almighty*.

CHAP. XVII.

Great God, is a Name ascribed to the Father, to the Sonne, and to the Holy-Ghost.

Great God, is a Title peculiarly attributed to the Lord: He is a great God above all gods, 2 Chron. 2. 5. there being none so great a God as our God, Psal. 77. 13. Psal. 86. 8. even his enemies being Judges. Ezra 5. 8. who stile him the great God. This Name, some who devie the Lord that bought them (as Peter speaketh, 2 Pet. 2. 7.) to be God, doe peculiarly give to the Father, styling him, in opposition to the Sonne and Holy-Ghost, the great God; when as they are of one Power, Majesty, Glory, and Essence with him.

First, the Father is stiled the great God by *Daniel*. Dan. 9. 4. who prayed to the Lord, the Father of our Lord, (as the sonne of *Syrach* speaketh) *Ecclus* 51. 14. who beecheth God to heare him for the *Loras sake*, Dan. 9. 17.

Secondly, the Sonne is stiled the great God by *Paul*, Tit. 2. 13. looking for that blessed hope, and the glorious appearing of the great God, and Saviour, Jesus Christ. First, the Lord Christ is that blessed hope; He is the hope

Lib. I. to Father, Sonne, and Holy-Ghost. 41
hope of Israel, A&t. 28. 20. and also him, in whom the
Gentiles trust, Rom. 15. 12. Secondly, Ἐπιφάνεια (as
Zanch. Piscat. Beza shew) is wholly and alone attri-
buted to Jesus Christ in the New Testament. Thirdly,
if by *great God* should be understood God the Father,
and *Saviour* onely have relation to Jesus Christ; then
there should be a double Article in the Greeke, to dis-
tinguish them: but here is onely one single Article,
which pointeth out one onely subject, even the Lord
Jesus, to whom these belong. Wherefore, if Jesus Christ
were not God by Nature, but onely by Office, as
some blasphemously affirme, he had not beene a *great
God*.

Thirdly, the Holy-Ghost is stiled a *great God*: so
saith the Psalmist; *The Lord is a great God*, Psal. 95. 3.
That this was the Holy-Ghost, the Apostle sheweth, by
citing that following part of the Psalme, as spoken of
him, *Heb. 3. 7.* He is the *great God*, whom he introdu-
ceth speaking, which was the *Holy-Ghost*.

But if this Verse be not spoken Personally of him,
but essentially of God, yet this Title is due to him, as
he is one with the Father and the Sonne; and even so
in that and other places, (where the Name of God is
taken essentially) it is to be referred to him, together
with the Father and the Sonne.

CHAP. XVIII.

*Great King, is a Name of the Father, and of the
Sonne, and of the Holy-Ghost.*

G*reat King*, is a Title properly ascribed to the
Lord; who is the blessed and onely Potentate, the
King of Kings, and Lord of Lords, 1 Tim. 6. 15. and
is

is God alone of all the Kingdomes of the Earth, 2 Kin. 19. 15. *Isai.* 37. 16. God challengeth this title, *Mal.* 1. 14. *I am a great King, saith the Lord of Hosts; yet this one-ly great King, who is God alone of all Kingdomes, is,*
 First, the Father, he is a *great King*, *Mat.* 5. and hath a *great Kingdome*, *Mat.* 26. 29.

Secondly, the Sonne, he is *King of Kings, and Lord of Lords*, *Rev.* 17. 14. It is his *Name*, *Rev.* 19. 16. He is the *King of Israci*, *Joh.* 12. 15. *Zac.* 9. 9. *Psal.* 45. 5, 11, 13, 15. who hath an *eternall Throne, a Scepter, an Anoynting, a Kingdome*, *Heb.* 1. 7, 8. who reigneth as a Conquerour, in regard of his Victories, over Sinne, Death, Hell, Antichrist, and all his enemies: It being the honour of earthly Kings to rule over their Subjects with a golden Scepter, to shew their riches; But it is the honour of the Lord Jesus, to rule over his enemies with a *Rod of iron*, *Rev.* 2. 27. *Psal.* 2. 9. to manifest his power and strength.

Thirdly; the Holy-Ghost is a *great King*, *Psal.* 95. 3. with *Heb.* 5. 7. as I shewed afore, who appointeth his inferiour *Officers* in the Church, *Act.* 13. 2. *Act.* 20. 28. and who maketh *Lawes* for his people, *Act.* 15. 28.

Yea, Father, Sonne, and Holy-Ghost are one King, *Rev.* 11. 17. *John* treating both of the Lord; and of Christ, doth adde, speaking as of one; *He shall reigne.* They have one Throne, which is confirmed unto us by the mouth of two Evangelicall Prophets; the Prophet *Isaiab* in the Old Testament, and the Evangelist *John* in the New.

First, *Isaiab* saw the Lord of Hosts sitting on a Throne, *Isa.* 6. 1. whom in the fifth verse he stileth a King, which did send *Isaiab* to the people of the Jewes; which was not onely the Father which did send *Isaiab*, but the Sonne also, *Isa.* 43. 16. and so *John* affirmeth, *Ioh.* 12. 40, 41. *These things said Isaias, when he saw Christ's glory,*

glory, and spake of him, yet the Holy-Ghost also sent, and spake by him, *Isa.* 48. 16. and Paul witnesseth it, *Act.* 28. 25. Well spake the Holy-Ghost by *Isaiah* the Prophet.

Secondly, *John* describeth Gods Throne, *Rev.* 4. *Rev.* 5. where is not onely God the Father, but also the Sonne our Redeemer, who is stiled a Lambe, who is said to be in the *midst of the Throne*, *Rev.* 5. 6. even equall with the Father. And the Lambe being there, the Holy-Ghost also must be there. For the Holy-Ghost, called the *seven Spirits*, is the *seven Eyes* of the Lambe, *Rev.* 5. 6. which is in the *midst of the Throne* with the Father, and whose Throne it is with the Father, *Rev.* 22. 1, 3.

CHAP. XIX.

The God of Israel, was the Father, the Sonne, and the Holy-Ghost.

THe God of Israel is a Name which the Lord is oft pleased to assume to himselfe, *Isai.* 45. 3. and is so called of his Church and people, *Act.* 13. 17. He is so called in two respects. First, in regard of his love towards them, they being his *peculiar enclosure*, taken out of the *Commons* of the world, *Deut.* 7. 6. Secondly, in respect of his service, which he expecteth from them, and they willingly give to him. God will *reigne* over the *wicked* in spight of all their oppositions, *Psal.* 99. 1. But he ruleth over the faithfull in his Church more especially, that *willingly offer themselves*, *Judg.* 5. 9. This title distinguisheth the true God from false, the Lord *Jehovah* from Idols and Devils.

This Name in holy Scripture is ascribed to,

First, the Father he is the God of Israel. Act. 3. 12, 13. *To men of Israel, the God of Abraham, the God of Isaac, and the God of Jacob, the God of our Fathers hath glorified his Sonne Jesus: The Father of Christ, was the God of the Fathers of the Israelites, the God of Israel.*

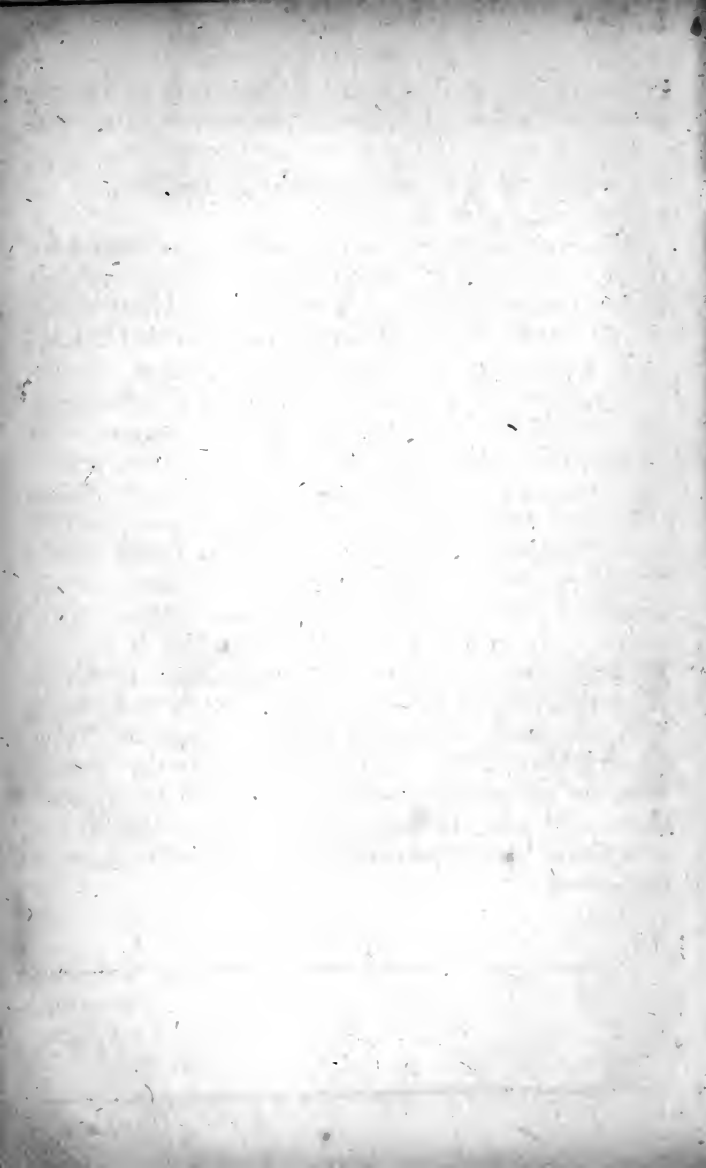
Secondly, the Sonne, he is the God of Israel. So the Angel intimateth to *Zachary*; *Many of the Children of Israel shall John turn to the Lord their God: And he shall goe before him in the Spirit and power of Elias*, Luke 1. 16, 17. whom did John goe before, but Christ, whom the Angel calleth the *Lord God of Israel*? Mal. 3. 1. Mar. 1. 2. Luke 1. 76. Luke 7. 27. who was also the *King of Israel*, Joh. 12. 13. The Prophet *Zephany* maketh them equivalent one to the other, *Zeph. 3. 15.* And *Anania*, an Israelite, acknowledgeth to *Paul*, *the Lord God of our Fathers hath chosen thee.* That this was the Lord Jesus *Ananius* affirmeth, Act. 9. 17. *The Lord (even Jesus, that appeared unto thee in the way) hath sent me unto thee;* and *Paul* giveth thanks to Christ for choosing him, 1 *Tim. 1. 12.* Yea, the Lord Christ that appeared to *Moses*, and is called *an Angel*, Act. 7. 30, 34. who was the Angel of the *Covenant*, Mal. 3. stileth himselfe *the God of Abraham, the God of Isaac, and the God of Jacob*, Exod. 3. 6. He it was that sent his Angel to *John*, who was the Lord God of the *Prophets*, Rev. 22. 6. which were of Israel, for so he affirmeth, Rev. 22. 16.

Thirdly, the Holy-Ghost is the God of Israel, he who spake by the mouth of all the *Prophets*, Luke 1. 70. was the God of Israel, Luke 1. 68. That this was the Holy-Ghost, is evident, 2 *Pet. 1. 21.* 1 *Pet. 1. 11.* *Eph. 3. 5.* Act. 1. 16. Act. 28. 25. who spake by the Holy-Ghost, 2 *Sam. 23. 2.* who was the God of Israel, 2 *Sam. 23. 3.* The Spirit of the Lord being called the God of Israel.

And

And indeed, Father, Sonne, and Holy-Ghost, which brought Israel out of Egypt (as I shall shew) is the *God of Israel*: He being their *God*, *Exod. 20. 2. that brought them out of Egypt*; *Jehovah Elohim, Deut. 5. 6. Exod. 20. 2. The Lord thy Gods*, one Name of God being singular, and the other plurall.

Thus you see, Father, Sonne, and Holy-Ghost have the Names of God definitively and absolutely predicatd of them. And as *Irenæus*, who lived long before the Councell of Nice, observeth in his third Booke, *Cent. Hæres. Cap. 6. Neque Dominus, neque Spiritus Sanctus, neque Apostolus erit, qui non est Deus, definitivè & absolutè Deū nominassent in aliquando nisi esset verus Deus*. Neither the Lord nor the Holy-Ghost, nor the Apostles would have ever called him God, which is not definitively and absolutely God, and unlesse he were the true God. And indeed, he that is a diligent reader of the Scriptures, shall not finde any Name or Names of God ascribed to the Creature, without some addition, limitation, or correction of speech: by which it may easily be discerned, that they are not truly God, to whom when the Name of God is ascribed, yet is so limited, is so restrained; seeing that Father, Sonne, and Holy-Ghost is the *God of Israel*. Oh let us give to the Lord alone, the honour due to his Name, and let us conclude with the Psalmist, *Psal. 41. last. Blessed be the Lord God of Israel, from everlasting to everlasting, Amen, and Amen.*



The second Booke.

The Attributes of GOD are equally ascribed to
the FATHER, to the SONNE, and to the HOLY-
GHOST, *in the Scriptures.*

CHAP. I.

*The Scriptures manifest the Sonne and Holy-Ghost to be
God, equall with the Father, by ascribing to them
equally with the Father, such Attributes
as are proper to God.*



Hese who have the incommunicable Properties of God, even as the Father hath, are truly God, equall with the Father.

But the Sonne and Holy-Ghost have the incommunicable Properties (or Attributes) of God, even as the Father hath.

Therefore, the Sonne and Holy-Ghost are truly God, equall with the Father.

The *Major* Proposition is evident, and needeth no proofe.

The *Mixor* I shall prove by particulars, and shall shew, that Father, Sonne, and Holy-Ghost are co-equall; and 1. *One*, 2. *Eternall*, 3. *Omnipresent*, 4. *Omnipotent*, 5. *Omniscient*, 6. *Incomprehensible*, 7. *Most wise*, 8. *Most free*, 9. *Most holy*, 10. *Good*, 11. *Gracious*, 12. *True*,
13. *Living*,

13. *Living*, 14. *Glorious*, 15. *Blessed Lord God*: though distinguished from each other by their Personall Relations, and Properties, as also by that Order, in which they co-worke.

CHAP. II.

The Father, the Sonne, and the Holy Ghost, are One.

TO be *One*, is most proper to God, Deut. 6. 4. 1 Tim. 2, 5. 1 Sam. 2. 2. Deut. 4. 39. The Unitie that is in the God-head, is of all other the greatest; God being especially *one* in essence: He is *Unissimus, most one*, as the Schooles speake. Though therefore the Father and the Sonne are distinct from each other by their Relations, yet are they *one*, Joh. 10. 30. yea, *one* in every thing, but in that which their Relations distinguisheth them. And as the Father and Sonne are *one*, so likewise the Sonne and the Spirit are *one*. When it was Christ who writeth and speaketh to the *Seven Churches*, Rev. 2. Rev. 3. yet these writings and sayings were from the *Spirit*. And therefore, though in the beginning, or Preface, Christ is described as the *writer*, as the *speaker*; yet in the Epilogue and conclusion of the same Epistles, the *Spirit* is introduced, as the Author and inditer of them: *He that hath an care, let him heare what the Spirit saith to the Churches*. Surely, the reason is, what Christ speaketh, the Spirit speaketh: the Holy-Ghost receiveth of Christ, and of the Father, and sheweth *unto men*, Joh. 16. 14, 15. They are *one* in Essence, Will, and Action; what the *one* doth, the other doth likewise, Joh. 5. 19. *There are three that beare record in heaven, the Father, the Word, and the Holy-Ghost, and these three are one*, 1 Joh. 5. 7. As Re-
latives

LIB. 2. to Father, Sonne, and Holy-Ghost. 49

latives they cannot be *one*, but as they subsist in one and the same essence, so they are *one*. Absolutely they therefore are *one*, though relatively they are *three*. Neither are there (as *Athanasius* sheweth) three Fathers, but *one Father*, Eph. 4. 6. 1 Cor. 12. 6. 1 Cor. 8. 6. Not three Sonnes, but *one Sonne*, 1 Cor. 8. 6. 2 Cor. 11. 4. 1 Cor. 12. 5. Nor three Holy-Ghosts, but *one Holy-Ghost*, 2 Cor. 11. 4. 1 Cor. 12. 4, 11. It is *one and the same Spirit who worketh all*; and, Eph. 2. 18. it is *one Spirit by whom we have access in Christ to the Father*.

CHAP. III.

Father, Sonne, and Holy-Ghost, are Eternall.

E*ternitie* is an essentiall Propertie of God, and is incommunicable to a Creature. First, some things there be, which have not a beginning, yet have an end; as Gods Decrees, which he from all *eternitie* decreed to be fulfilled in *time*, Eph. 1. 4. Tit. 1. 2. 2 Tim. 1. 9. Secondly, some things there are, which have both a beginning, and an ending; as all sublunarie Creatures, except *Man*, 1 Pet. 4. 7. Thirdly, some things there are, which had a beginning, and have no ending, as *Angels*, Col. 1. 16. Joh. 1. 3. And the Soules of men, which likewise had a *beginning*, Gen. 2. 7. Zach. 12. 1. yet are *immortall*, Mat. 22. 30. Onely the Lord hath neither beginning, nor ending; Time being the measure of the Creature, not of the Creator. He inhabites *Eternitie*, Isa. 57. 15. His *wayes are everlasting*, Hab. 3. 6. He is *God from everlasting to everlasting*, Psal. 90. 2. He is not onely before the Creature, but before the making of it; from an everlasting before, to an everlasting after it: Or, if you will, God is not onely from everlasting to

everlasting, in regard of himselfe, but also in respect of his Church, and people. He is from everlasting before, by predestination to an everlasting; after, by glorification. He is the King of *ages and times*, 1 Tim. 1. 17. ruling them, and disposing of them according to his own will and pleasure. He is the King of *Eternitie*, Jer. 10. 10. He is the first and the last, and besides him there is no *God*, Isai. 44. 6. Isai. 41. 4. He is the *eternall God*, Gen. 21. 33. His *Name is for ever*, Psal. 135. 13. Thus,

First, the Father is *eternall*; and in this regard he is stiled, *he which is, and which was, and which is to come*, Rev. 1. 4.

Secondly, the Sonne is *eternall*; he hath the same titie ascribed to him, *which is, and which was, and which is to come*. Rev. 1. 8. He is *Alpha, and Omega, the first and the last*, Rev. 1. 11. Rev. 22. 13. Rev. 2. 8. Rev. 1. 17. Who is the first, though not the first alone, because the Father is with him. He is *the beginning & the ending*, Re. 22. 13. He is the *everlasting Father*, Isai. 9. 6. who though born in *Bethlehem*, in regard of his humanity; yet in respect of his Divinity, his *goings forth hath been from of old, from everlasting*, Mich. 5. 2. Or as the Original will beare it, *from the dayes of eternitie*. His *Kingdome is everlasting*, Isai. 9. 7. Luk. 1. 33. Rev. 11. 15. His *Throne is for ever, and ever*, Heb. 1. 8. Psal. 45. 7. He is *without beginning, or ending*, Heb. 3. 7. He *liveth for ever*, Rev. 1. 18. Heb. 7. 25. He is *before all things*, Col. 1. 17, 18. He is *eternall life*, 1 Joh. 5. 20. 1 Joh. 1. 2. As he is the Sonne of Man, he is a *Priest after the order of Melchizedeck*, Heb. 7. 15. But as he is the Sonne of God, *Melchizedeck is said to be like unto him, that abideth a Priest continually*, Heb. 7. 3. The heavens and all other creatures shall *faile*, but his *yeares faile not*, Heb. 1. 12. Yea, the Jewes knew that the *Messiah* must be *eternall*, John 12. 34.

John the Evangelist proveth the eternitie of Christ.

First, because he had his being before any creature was created, 1 Joh. 1. 12.

Secondly, because he was begotten of the Father, Joh. 1. 18. Joh. 3. 16. he was not created, not made as creatures are: and John Baptist sheweth Christ to be after him, yet before him, Joh. 1. 30. After him in his Humanitie, yet before him, in regard of his divinitie. Yea, the beloved Disciple John speaking of Christ, he repeateth (*was*) foure times, Joh. 1. 1, 2. *In the beginning was the Word, and the Word was with God, and that Word was God: The same was in the beginning with God. He was, was, was, was;* where can wicked blasphemers shew he *was not*?

Thirdly; the Holy-Ghost is eternall. He is the eternall Spirit, Heb. 9. 14. and the everlasting God, which gave Commandements by the Prophets, Rom. 16. 26. That this was the Holy-Ghost, is manifest; For he spake and commanded by them, 2 Pet. 1. 21. Eph. 3. 5. Nehem. 9. 30. Isai. 6. 9, 10. with Act. 28. 25, 26. 2 Sam. 23. 2. he abideth with the faithfull for ever, John 14. 16.

The Father the Son, and the Holy-Ghost are consubstantiall, coeternall, of one and the same Substance, Essence, and Nature, being one eternall Lord God, which hath being in, and by himselfe alone. There cannot be more infinites, nor more eternals, then one; as God is, who is one in essence, though distinguished into three Persons, Father, Sonne, and Holy-Ghost; which are not before or after each other, in regard of any priority of Nature, Honour, or Time, but onely in Order; who are before or after each other, onely in order of subsisting, and working. Thus the Father is before the Sonne in order, who is begotten of his Father, and doth nothing but what he seeth the Father doe, Joh. 5. 19. And the Father and the Sonne before the Holy-Ghost

in order, who proceedeth from them, Joh. 15. 26. and who speaketh not of himselfe, Joh. 16. 13. but receiveth of the Father, and of the Sonne, and sheweth that unto the faithfull, Joh. 16. 14, 15. that neither is the Sonne before or after the Father in time, neither is the Holy-Ghost after either of them, but being Relatives, are together by nature.

CHAP. IV.

The Father, the Sonne, and the Holy Ghost are Omnipresent.

Omnipresency, is a propertie peculiar to God; he is ever with us, ever before us, he alwayes overseeth us, though our eyes see him not. His essence is immeasurable. He filleth all places, Act. 7. 49. 1 Kin. 8. 2, 7. Isai. 66. 1. He is a God at hand, and a God as farre off, Jer. 23. 23. God alone is every where, Psal. 139. 8, 9. Amos 9. 2, 3, 4. He is not in *loco definitivo*, in any place definitively, as Angels are; much lesse is he in *loco circumscriptivo*, in any place circumscriptively, as corporeall creatures are: But he is every where present, whom the *Heaven of Heavens cannot containe*, 2 Chron. 6. 18. He is in Heaven, reigning in Glory and Majestie; He is in earth, ruling by his power and providence; he is in Hell, tormenting with his wrath and justice.

First, in regard of all Creatures, the immensitie and greatnesse of God is seene working in, and by them, Act. 17. 28. and present with them; And so,

First, the Father is present in all places: his eyes are upon the children of men; and he heareth the prayers of his servants in all places, Joh. 16. 23. he dwelleth in the faithfull, Joh. 14. 23.

Secondly.

Secondly, the Sonne is present in all places: when he was on earth, in regard of his humanitie, was also in heaven, in regard of his Divinity, *Joh. 3. 13.* And, now, though ascended into heaven, in regard of his humanitie, *Act. 1. 9, 10, 11.* *Act. 7. 55.* yet in regard of his Divinitie, he is ruling by his power both in heaven and in earth, and in all places under the earth, *Phil. 2. 10.* *The Lambe who is in the midst of the Throne, and of the foure Beasts, and in the midst of the Elders,* *Rev. 5. 6.* yet also walketh in the midst of the seven Golden Candlesticks, *Rev. 2. 1.* yea, where two or three are gathered together, he is in the midst of them, *Mat. 18. 20.* he is with all the faithfull to the end of the world, *Mat. 28. 20.* yea, he dwelleth in them, *Ephes. 3. 17.* And surely, where God the Father is, he is in the unity of the essence with him, *Joh. 1. 1.* being in the Father, and the Father in him, *Joh. 14. 10, 11.* filling all things, *Ephes. 4. 10.* At his ascension, he ascendeth where he was before, *Joh. 6. 62.* he ascended with his bodie into heaven, where he was before in his Deitie, *Joh. 1. 18.*

Thirdly, the Holy-Ghost is likewise every where. David demandeth, *whither shall I goe from thy Spirit? or, whither shall I goe from thy presence?* *Psal. 139. 7.* Thus the Spirit, with the Father and the Sonne, are present every where; The Holy-Ghost abideth at all times, and in all places of the earth, in the hearts of all faithfull men, *Joh. 14. 16, 17.* he remaineth amongst the people of God, *Hag. 2. 5.* He dwelleth in them, *Rom. 8. 11.* *Rom. 8. 9.* *2 Tim. 1. 14.* *1 Cor. 3. 16.* the beleevers are his Temples, *1 Cor. 6. 19.* this one and the same Spirit worketh all gifts, and all graces, in all the faithfull, *1 Cor. 12. 11.* *2 Cor. 11. 4.* and is in all the hearts of the faithfull, *Gal. 4. 6.* and abideth in them for ever, *Joh. 17. 16.* *1 Joh. 2. 27.* yea, the Spirit of the Lord filleth the World, and containeth all things, *Wisd. 1. 7.* he proceedeth both from the Father

and the Sonne, Joh. 15. 26. Joh. 16. 7. and is with them, which are mutually at the *right hand* of each other, *Pfal.* 110. 1, 5. *he being alwaies where they are,* *Pfal.* 139. 7. *David joyneth Gods presence and his Spirit together. The Father and the Sonne being one in another,* Joh. 10. 38. and *he in both, and they in him,* *Zac.* 7. 12. *he is the Lambes eyes who is in the midst of the Throne,* *Rev.* 5. 6. *he is before the Throne,* *Rev.* 4. 5. and, *sent forth into all the earth,* *Rev.* 5. 6.

That which *Didymus Alexandrinus*, in *Lib. de Spirit. Sanct.* writeth, is notable. *Ipsè Spiritus Sanctus, si una de creaturis esset, dantaxat circumscriptam haberet substantiam, sicut universa, quæ facta sunt: nam etsi non circumscribantur loco & finibus invisibiles creaturæ, tamen proprietate substantiæ finiuntur: Spiritus autem Sanctus, quum in pluribus locis sit, non habet circumscriptam substantiam.* The Holy-Ghost, if he were a Creature, he would have a circumscribed substance, as all Creatures have; for although Angels and Spirits are not circumscribed with place, and bounds; yet they are bounded with the proprietie of their substance: but the Holy-Ghost being in severall places, he hath not a circumscribed substance.

Secondly, in regard of his Church, in which God ruleth more especially, as in his Kingdome, and dwelleth more particularly, as in his owne house, *who is above all, and through all, and in all,* *Eph.* 4. 6. And thus, without appropriation to any Person, the Holy Trinitie is *over all*, in regard of the excellencie of his glory; *through all*, in respect of the gifts of his Majesty; and *in all*, in the presence of his dignitie: Or, if you will, in reference to all three Persons.

First, the Father is *all in all*, *1 Cor.* 15. 28. God is *all in all*; he is *all*, as the first cause, and working in us *all*, as in the secondary causes.

Secondly,

Secondly, the Sonne is *all in all*, Col. 3. 11. Christ is *all & in all*; & as *John Baptist* speaketh with a reduplication, *Joh. 3. 31. is above all, yea, he filleth all in all*, Eph. 1. 23.

Thirdly, the Holy-Ghost is *all in all*, 1 Cor. 12. 11. *All these worke, that one and the same Spirit, dividing to every one severally as he will.* He is the *incorruptible Spirit*, that is *in all*, Wis. 12. 1. *all Beleevers* receive one and the same Spirit, 2 Cor. 12. 4. There cannot be many infinites. which are present in all places, for the infiniteness of one would hinder the infiniteness of another, if they were not one and the same essence. But Father, Sonne, and Holy-Ghost being present in all places, are consubstantial: in essence one, and the same infinite Lord God, *which worketh all in all*, 1 Cor. 12. 6. - which are mutually in each other (as Christ speaketh) *the Father in me, and I in him*, Joh. 14. 11. and the Holy-Ghost, who is the *Spirit of the Father*, Mat. 10. 20. Rom 8. 11. and the *Spirit of his Sonne*, Gal. 4. 6. Rom. 8. 9. Phil. 1. 19. 1 Pet. 1. 11. and *proceedeth from both*, Joh. 15. 26. and is of *both*, 1 Cor. 2. 12. called the *Spirit of Elohim*, Gen. 1. 2. Gen. 41. 38. Num. 24. 2. to note the plurality of Persons from whom he proceedeth, being in both, even as the *Spirit of man* is in *man*, 1 Cor. 2. 11. and that not onely in the Father, but also in the Sonne: and therefore he is stiled the *eyes of the Lamb*, Rev. 5. 6. *which is in the midst of the Throne, and yet sent forth into all the earth*: where therefore the one is, the other is, and what the one worketh, the other worketh likewise.

Oh that men would consider this *omnipresencie* of God! to wicked men it might be a Bridle, to stop their course in Sinne, that they *runne not into all excesse of riot*, 1 Pet. 4. 4. to consider that God is *present* with them; he that is their *Judge*, beholdeth them and their actions: and to good men it would be also a Staffe, to

support them in all their soule-afflicting tentations; that God knoweth their works, Rev. 2. 1, 2. who is not *unrighteous, to forget their work and labour of love,* Heb. 6. 10.

CHAP. V.

*The Father, the Sonne, and the Holy-Ghost
are Omnipotent, or Almighty.*

Omnipotentie is an essentiall propertie of God, it is one of his Names, *Gen. 17. 1.* He nameth himselfe to *Abraham, the Almighty God;* power being essentially in God, he is not onely called *Almighty,* but *power,* Mar. 14. 62. He hath power and sufficiencie of himselfe, and he giveth power and sufficiencie to all things: there is a two-fold power in God. First, an absolute power, whereby God is of Himselfe able to *doe all things,* that are not contradictorie, *Mat. 3. 9.* Secondly, there is an actuall or limited power, a power which is *limited* by Gods will, *Gen. 19. 22.* The Lord can doe more by his absolute power, then he will doe by his limited power. A creature may will more, then he can doe; but the Creatour can doe more then he will; he taketh away, who can hinder him? who will say unto him, *what dost thou?* Job 9. 12. *what God is there in heaven, or in earth, that is able to doe according to his works, or according to his might?* Deut. 3. 24. *he doth what he will in earth and in heaven, and none can stay his hand,* Dan. 4. 35. He is Almighty.

First, the Father is *Almighty,* so we acknowledge in the Apostles Creed.

Secondly, the Sonne is *Almighty,* Rev. 1. 8. That verse is put between a double description of Christ: First,

First, of his Names and Offices, in the Antecedent, or fore-going verses: Secondly, of his glorious power and Majestie, as he appeared to *John* in a *Vision*, in the subsequent and following verses. Besides, in *Psal.* 68. 14. he is stiled *Almightie*, who *led captivitie captive*, and *ascended on high*, *Psal.* 68. 18. That this was *Christ*, the *Apostle* cleareth, *Eph.* 4. 8. he is *most mightie*; so the *Sonnes of Korah* shew, *Psal.* 45. 4, 6. That this was the *Lord Jesus*, the *Authour* of the *Hebrewes* manifest, *Heb.* 1. 8, 9. *Isaiah* calleth him the *mightie God*, *Isa.* 9. 6. A creature, in regard of *Gods* deputing him to some Office, may with some limitation, or addition, be called *God*, as *Moses* is, *Exod.* 7. and *Magistrates*, *Psal.* 82. 1, 6. But *El-Gibbor*, the *mightie God*, is a Name of nature, and never any Creature had that denomination ascribed to him; he *worketh all things that the Father worketh*, *Joh.* 5. 19. and is *equall with the Father*, so he himselfe thinketh, *Phil.* 2. 6. and so his Father accounteth him, *Zach.* 13. 8. he calleth *Christ* his *fellow*, and we ought to acknowledge it, for his power is *Divine*, *2 Pet.* 1. 3. supporting all things therewith, *Heb.* 1. 3. and is thereby able to *subdue all things to himselfe*, *Phil.* 3. 21. who is *above all*, *Joh.* 3. 31. which promisseth to doe whatsoever we shall *aske in his Name*, *Joh.* 14. 14. which he could not effect, if he were not *Almightie*.

Thirdly, the *Holy-Ghost* is *Almightie*; that which *Balaam* calleth a *seeing* of the *visions of the Almighty*, *Num.* 24. 4, 16. *Moses* manifesteth it to be the *inspiration of the Spirit of God*, *Num.* 24. 2. He is the *power of the Almighty*, *Luk.* 1. 35. he *measureth the Waters in the hollow of his hand*, and *meteth out the heavens with a span*, and *comprehendeth the dust of the earth in a measure*, he *weigheth the mounaines in scales*, and the *hils in a balance*, *Isa.* 40. 12. And that you may know that the

Prophet speaketh of the Spirit of the Lord, he addeth; *Who hath directed the Spirit of the Lord? Isa. 40. 13.* He it was that *moved on the Waters*: first, *Cherishing* them, to make them *fruitfull*: secondly, *Ordering* them, to their *places*, Gen. 1. 2. His Power is not *shortened*, nor *straitned*, Mic. 2. 6. It was his Power, by which the Apostles *preached*, and *wrought their Miracles*, Rom. 15. 19. *Through mightie signes and wonders, by the power of the Spirit of God.* If the Holy-Ghost were not a Person distinct from the Father, but onely the Power by which he worketh, what a vaine Tautologie would it be of the Apostle to say, *by the power of the Spirit*; which, according to their interpretation, should be, by the Power of the Power of God.

Although the Father, the Sonne, and the Holy-Ghost are *Almightie*, yet they are not three Almightyes, or Omnipotents, but one Almighty, or Omnipotent; one in outward and essentiall Operations, one likewise in Essence, though three distinct Persons; distinguished from each other by their Personall Properties, and by their order and manner of working, in regard of their externall and common workes.

Oh that we had in us the Divine Principles of Faith, that we might flye unto him for succour in all our wants, who is infinitely powerfull; and might rest on him for helpe in all our distresses, who is boundlessly gracious, both in himselfe, and towards us, *above all that we are able to aske, or thinke*, Eph. 3. Then should we run with delight in the wayes of Gods ⁹Commandements, and neither start aside through secret feare, or fall back through open Apostasie.

CHAP. VI.

*The Father, the Sonne, and the Holy-Ghost
are Omniscient.*

Omniscience is an essentiall propertie of God: There is not any creature that is not manifest in his sight, Heb. 4. 13. He seeth all our workes, Psal. 139. 2, 3. He beareth all our words, Psal. 139. 2. and understandeth all our thoughts afarre off, Psal. 139. 4. Yea, the Psalmist doth not onely affirme, but also prove this truth, Psal. 94. 9, 10, 11. *He that planted the eare, shall not he heare? God therefore taketh notice of our words: He that formed the eye, shall not he see? the Lord therefore knoweth our works: and as for our thoughts, the Prophet addeth, the Lord knoweth the thoughts of man, that they are but vaine;* all Gods knowledge is wonderfull. More particularly, the Lords Omniscience appeareth in three particulars:

First, in regard of the *heart of man*, which he searcheth: Secondly, in regard of the *works of men*, which he seeth: Thirdly, in regard of *future events*, which he beholdeth, and fore-sheweth.

First, in regard of the *heart of man*. The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the *heart*, 1 Sam. 16. 8. he knoweth the *secrets* thereof, Psal. 44. 21. it is his prerogative to be the *searcher* of it, Jer. 17. 9, 10. he onely knoweth the *hearts* of the children of men, 1 Ken. 8. 29. where,

First, God the Father knoweth the *heart*: and therefore *Paul* shewing that he truly gloried in his infirmities, and afflictions, appealeth to God the *searcher of all hearts*:

hearts; The God and Father of our Lord Jesus Christ knoweth that I lie not, 2 Cor. 11.3.

Secondly, God the Sonne knoweth the *heart*, Joh. 5.42. he professeth it, and Luk. 11.39. he intimateth this truth to the Jewes; *Paul* calleth him, as a *searcher of the heart*, to witnesse, Rom.9.1, he knoweth what is *in man*, Joh. 2.25. he knew the imaginations of the Jewes, Joh. 5.42. Luk.6.8. Joh.6.15. Luk.7.39,40. Mat.22.18. Mat.9.4. Mat.12.25. Luk.11.17. Mar. 2.4. Joh.5.45. he knew the thoughts of his Disciples, Mat.16.8. Mat.17.24,25. Luk.9.47. Joh.6.61,64. Joh.16.19. Joh.1.47. he searcheth the heart, and tryeth thereins, Rev.2.23. he knoweth the thoughts, motions, and inclinations thereof.

Thirdly, God the Holy-Ghost searcheth the *heart*, Wild.1.5,6. *Paul* calleth him, as a searcher of the heart, to witnesse, Rom.9.1. he searcheth out the deepe things of God, 1 Cor. 2.10. and therefore surely searcheth out the deepe things of man; he knew the heart of *Ananias*; (why saith Peter) *bath Satan filled thy heart, and why hast thou conceived this thing in thy heart?* Act.5.3, 4. How did Peter know the secret fraud of *Ananias*, and of *Satans* lurking in his heart, but by the Holy-Ghost, who revealed it to him? And therefore Peter demandeth; *how is it, that ye have agreed together to tempt the Spirit of the Lord?* Act.5.9. Yea, the Holy-Spirit of the Lord revealed to *Elisha* the thoughts of *Gebazi*, 2 Kin. 5.26. and the secret Counsels of the *King of Syria*, 2 Kin.6.12. even the words that he spake in his Bed-chamber.

Secondly, in regard of man, and all Creatures; the Lord knoweth all things: all actions are manifest to him, Heb.4.13. he knoweth all the Fowles of the Mountains, and all the Beasts that feed thereon, Psalm. 50.

10, 11. his eyes are in every place, Prov. 15. 3. nothing can be hid den from him, Job 42. 2.

First, the Father knoweth all things; he knoweth the wants of all Creatures, Mat. 6. 30. Where, though the word Father is taken essentially, and not Personally, yet the Father, with the Sonne and Holy-Ghost, is necessarily understood: The Father knoweth who are his, electing them according to his fore-knowledge, 1 Pet. 1. 2.

Secondly, the Sonne knoweth all things. Peter acknowledged it expressly, Job. 21. 17. Lord thou knowest all things; yea all the Disciples confidently averre it, Job. 16. 30. now we are sure thou knowest all things. The Woman of Samaria calleth forth her Neighbours to Christ to see him, that told her all that ever she did, Joh. 4. 29. he walketh in the midst of the seven Golden Candlesticks, seeing their wayes, and knowing their works, approving them that were good, and reproving them that were evill, Rev. 2. 1, 2, 9, 13, 19. Rev. 3. 1, 8, 15. he knew the fruitlesse toyling of Peter, and he could direct him where he should cast his Net, which shall inclose a multitude of Fish, so that their Net brake. And he knew how to detain the Fishes together, till their partners came and helped them, filling both their Vessels that they beganto sicke, Luk. 5. 5, 6, 7. he knew from the beginning who believed not, and who should betray him, Joh. 6. 64.

Thirdly, the Holy-Ghost knoweth all things, Wis. 1. 6, 7. he searcheth all things, even the secret things of God, 1 Cor. 2, 10. If to know of himself the secrets of man, is proper to God, Jer. 17. 9, 10. much more, to know the secrets of God, is proper to God onely.

Thirdly, in regard of the prediction, or fore-shewing of future events. It is proper to God alone certainly to know future events. God challengeth the Heathen-

Heathenish vanities, *Isa. 41. 23. Shew the things that are to come hereafter, that we may know ye are Gods; and againe, the things that are coming, and shall come, let them shew unto them; Isai. 44. 7.* Things in their causes may be fore-showne, not onely by Satan, but also by men; Onely the Lord can shew what things necessarily shall be, whose second causes are not: Yea, he can and onely doth produce the causes, and alter them and their effects at his pleasure: So true is that of *Tertulian, Testimonium Divinitatis est veritas divinationis.* The Lord onely, to whom all things are present, knoweth these things, that are future in respect of us, and doth reveale them to us, when the knowledge of them is for our good; and so;

First, the Father doth reveale and keep secret future things, according to his holy will, and Divine pleasure. And therefore our Saviour checking the curiositie of the Disciples, demanding the *time* of his *restoring the Kingdome to Israel*, saith, *Act. 1. 7. It is not for you to know the times and seasons, which the Father hath put in his owne power.*

Secondly, the Sonne revealeth future things, *Mar. 13. 23.* he fore-told his Disciples *all things*; he fore-shewed the destruction of the *Citie and Temple* of Jerusalem, and the manner of it, fortie yeares before it was accomplished, *Mat. 24. 25. Luk. 19.* the Lord Jesus, who is the *Lambe in the midst of the Throne*, can alone open the *Book with seven seales*, *Rev. 5.* which can manifest what shall be to the end of the World, and can reveale it to his Church. He knew all the *answers and passages* that men should give to his Disciples, and they should meet withall, when he sent them, *Mat. 21. 2, 3: Mar. 14. 13, 14. Luk. 22. 10, 11, 12, 13.* he saw what should happen to *himselfe*, *Joh. 18. 4. who should betray him*, *Joh. 13. Joh. 6. 64. the houre of his death*, *Joh. 2. Joh.*

19. 28, 30. yea, for this end he telleth it to them, as he saith, *Joh. 13. 19. that ye may know that I am*; a Name peculiar to God, *Exod. 3. 14. he testified what was fore-told in the Revelations, Rev. 22. 16. Prophecies, which many of them were not accomplished a thousand years after: as God, he knew all things; although as man, he was ignorant of the day and houre of judgement, Mar. 13. 32.*

Thirdly, the Holy-Ghost revealeth future things. The things that *David spake before* of, were spoken by the Holy-Ghost, *Act. 1. 16. he fore-told the generall famine, Act. 11. 28. as also the binding of Paul, and the place where it must be done; although Paul was many hundred miles distant from that place, and much dissuaded from going thither, Act. 21. 11. Act. 20. 23. he it was that revealed to Simeon, that he should not see death till he had seen the Lord Christ, Luke 2. 27. he fore-sheweth the departure from the faith in the latter dayes, 1 Tim. 4. 1. he testified before the sufferings of Christ, 1 Pet. 1. 11. in the Old Testament he told the Jewes, and divers other Nations, what should happen to them, *Nehem. 9. 30. 2 Pet. 1. 21. and in the New, did shew all things to the Apostles, what should come, Joh. 16. 13.**

Thus Father, Sonne, and Holy-Ghost; First, doe know the thoughts and hearts of men; Secondly, doe know all the wayes and works of men, and of all creatures: Thirdly, doe know all things that are to come, and are one Omniscient Lord God, equall in essence and Omniscience. Therefore, as the eye of the Lord is on us, so likewise let the eye of our soules be ever fixed on him, for our comfort, and for our direction. And let us pray, that he would *guide* us with his eye, *Psalme. 32. 8. his eye directeth men, when no eye beholdeth them; his eye oft terrifieth them, when no eye seeth them;*

them; his eye comforteth them, when no eye looketh on them; and his eye counselleth them, when no other eye is nigh them.

CHAP. VII.

The knowledge of the Father, Sonne, and Holy-Ghost, is incomprehensible and unsearchable.

GOD is incomprehensible, comprehending all things, not being comprehended himselfe. Well might Zopher demand: *Canst thou by searching find out God? canst thou find out the Almighty, to perfection? it is as high as heaven, what canst thou doe? it is deeper then hell, what canst thou know? the measure thereof is longer then the earth, and broader then the Sea,* Job 11. 7, 8, 9. he sheweth the infiniteness of Gods knowledge to be every way past finding out. Yea, the Apostle, that could sound as deepe as any man, yet findeth this bottomelesse depth to be infinitely beyond his reach, and therefore breaketh out into an admiration. *Oh the depth of the riches both of the wisdom and of the knowledge of God! how unsearchable are his judgements, and his wayes past finding out?* Rom. 11. 33. Job is driven to acknowledge his ignorance, and to confesse his error, that he *uttered things that he understood not, things too wonderfull for him,* Job 42. 3. and David doth tell us, that the Lords greatness is unsearchable, Psal. 145. 3. and his knowledge too wonderfull for him, Psal. 139. 6. his Majestie is infinitely transcending our knowledge; for we are rather knowne of God, then doe truly know God, Gal. 4. 9.

First, the knowledge of the Father is unsearchable.

Agur

Agur putteth this as an unanswerable question to all unbelievers, *Prov. 30. 4. What is his Name, if thou canst tell?* there being nothing but the nature and essence of God, but may be comprehended and explained by some Name. *No man knoweth the Father, but the Sonne, and them to whom the Sonne will reveale him:* which excludeth, not the Holy Spirit of God, for he searcheth out the deep things of God, *1 Cor. 2. 10.* but creatures onely, *Mat. 11. 27. Luk. 10. 23. Job. 1. 18.* yet the Disciples of the Lord, and all true Believers see him and know him, *Job. 14. 7. Job. 6. 46. Job. 14. 9.*

Secondly, the knowledge of the Sonne is unsearchable. Agur likewise putteth this as an unanswerable question to all unbelievers, *Prov. 30. 4. What is his Sonnes Name, if thou canst tell?* he hath a Name which no man knoweth but himself, *Rev. 19. 12.* and those which have this knowledge revealed of the Father, *Mat. 16. 17. None knoweth the Sonne but the Father. Luke 10. 23. Mat. 11. 27.* whose love is described to his Church to be passing all knowledge, *Ephes. 3. 18, 19.* who is yet according to that measure of grace given them of God, both seen and known of them, *Job. 14. 9. Job. 10. 14.* and who are to grow in the knowledge of him as they grow in grace, *2 Pet. 3. 18.*

Thirdly, the knowledge of the Holy-Ghost is unsearchable; he is unknown to the men of this world, who are out of Christ, *Job. 14. 17.* but he revealeth himselfe to his Church, *1 Cor. 2. 12.* who both see him and know him, *John 14. 17.* and God by him, *1 Cor. 2. 12.*

Thus Father, Sonne and Holy-Ghost is one incomprehensible Lord God: whose incomprehensible Majesty can be no otherwaies knowne of us, but as in his Divine pleasure he hath manifested himself in his Word. Oh that men would therefore submit their reason to

the Scripture, and beleve these Divine truths, of the Incomprehensible God, which are discovered to them by the Word: although the things which are there laid down, are not onely beyond their apprehensions, but seemingly contrary to their corrupted reasons; then would not men wilfully oppose truth, which they are willingly ignorant of, but would amongst other truths, see Father, Sonne, and Holy-Ghost to be equall in the Incomprehensibilitie of their Majestie and glorie.

CHAP. VIII.

*The Father, the Sonne, and the Holy-Ghost
are onely wise.*

Wisedome is properly attributed to God; he is infinitely wise of himselfe, neither is there any but he that is wise, Eccus. 1. 7. for, First, God is wise, and most wise, yea, in himselfe onely wise, Rom. 16. 27. 1 Tim. 1. 17. Secondly, he it is that giveth wisdom to men, Dan. 2. 21. Exod. 36. 22. Jam. 1. 6.

First, the Father is infinitely wise; he aboundeth towards us in all wisdom, and goodnesse, Ephes. 2. 8. and, Secondly, he giveth to us the Spirit of wisdom, and revelation in the knowledge of himselfe, Ephes. 1. 7.

Secondly, the Sonne is infinitely wise; he is the onely wise God and Saviour, Jude 15. Not as if the Apostle excludeth the Father and the Holy-Ghost, for they are of one essence with him, but onely all Creatures. First, the Lord Jesus is wise in himselfe; he is called by the Name of *wisdom*, Pro. 8. and *Counsellour*, Isa. 9. 6. and no maveil, for in him are hid all the crea-
tures

tures of wisdom and knowledge, Col. 2. 3. They are hid in him with the Mantle of his humanitie. Secondly, it is he that maketh us wise, 1 Cor. 1. 30. and calleth us to that end, Prov. 8. 5, 6, 7, 8. who, as he was the Sonne of God, was infinitely wise; but as the sonne of man, he grew, as in stature, so in wisdom, Luk. 2. 52.

Thirdly, the Holy-Ghost is infinitely wise: First, in himselfe he is wise; He is the Spirit of wisdom, Isa. 11. 2. Exod. 28. 3. Eph. 1. 17. He needeth no Counsellor, to teach or direct him, Isa. 40. 13. Secondly, He giveth wisdom to the Saints, 1 Cor. 12. 8. Job 32. 8. He it is, that taught all the Prophets and Apostles wisdom and knowledge, 2 Pet. 1. 11. Eph. 3. 5. 2 Pet. 1. 21.

And it is remarkable, that *Solomon*, Prov. 1. 20. useth (*Chochmoth*) plurally, and the Verbes singular. It may shew unto us the wisdom of Father, Sonne, and Holy-Ghost, who preach unto us in the Ministerie of the Word, and are one infinite wise God; who alone is wise in himselfe, and doth onely give wisdom to the children of men.

CHAP. IX.

*The Father, the Sonne, and the Holy-Ghost
are most free, or unrestrained.*

Freedome, or Libertie, is essentially proper to God: He is free from coaction, free from servitude, free from miserie; he doth whatsoever he pleaseth, Psal. 115. 3. 1 Cor. 12. 18. and willetch most freely what is good, Exod. 33. 19. Rom. 9. 15, 18. Psal. 135. 6. He is not bound to any Stoicall necessitie, as if he could not worke without secundarie causes: For in his ordinarie workes of Creation, he wrought without them; and

in the extraordinarie workes of Providence, he oft useth them not. He made *grasse* to grow, without *raine* or dew, *Gen. 1. 12. Gen. 2. 5, 6.* and he made *light* in the world, *Gen. 1. 3.* three dayes before there were *Sunne, Moone, or Starres,* *Gen. 1. 14.* And surely, the Father, the Sonne, and the Holy-Ghost, are most free.

First, the Father is free: The rule of all his actions, is his *owne will*, *Luk. 10. 21. Luk. 12. 32. Eph. 1. 11. Mat. 11. 26. Eph. 3. 11.*

Secondly, the Sonne is free, *Mat. 17. 26.* Where our Saviour intimateth; If the sonnes of *Kings* are free, much more the Sonne of the King of Kings. He therefore hath freedome in himselfe, and giveth freedome to others, *Iob. 8. 36.* The rule of his workes, is his *owne will*, *Mat. 8. 3. Eph. 4. 7. Joh. 19. 24.*

Thirdly, the Holy-Ghost is free. He is the *free Spirit*, *Psal. 51. 12.* He hath none to *direct* or *counsell* him, *Isa. 40. 13.* The rule of his working, is his *owne will*, *1 Cor. 12. 11.*

The Father, the Word, and the Spirit, are one most free God, who are bound to none, and have all one Power, one Essence, one Freedome.

CHAP. X.

The Father, the Sonne, and the Holy-Ghost, are essentially holy.

Holinesse is an essentiall propertie of God, *Psal. 22. 3.* None being *holy as the Lord* is, *1 Sam. 2. 2.* He hath holinesse in himselfe, and of himselfe, and worketh holinesse in us: yea, it is one of his Names. *Luk. 1. 49. Isa. 57. 15.* His Name is *Holy*, and the *Holy one of Israel*, *Isa. 10. 21. Isa. 41. 20.* He *onely* is

holy, Rev. 15. 4. The holynesse that we have, is accidentall in us, and we have it from him, and we depend on him. But the holynesse that is in the Lord, is essentiall and independent.

First, the Father is holy; Christ in his prayer to him, calleth him *holy Father*, Joh. 17. 11.

Secondly, the Sonne is holy; he is Gods *holy one*, acknowledged so by the Prophet, *Psa.* 16. 11. averred so by the *Apostles*, Act. 2. 37. Act. 13. 35. affirmed so to be by the *Angel*, Luk. 1. 35. yea so confessed by the *Devils*, Luk. 4. 34. Mar. 1. 24. *Holynesse* is one of his Names, Rev. 3. 7. he is the *most holy*, Dan. 9. 23.

Thirdly, the Spirit is holy, *Luk.* 1. 35. usually therefore called the *Holy-Ghost*, whose Name hath oft times a double article in Greek put before it, whereas it is taken Personally for the blessed Spirit, the third Person of the Trinity, but it is never so put, when as it is taken for his gifts, as *Luk.* 3. 21. *Mat.* 12. 32. *John* 14. 26. *Act.* 1. 16. *Act.* 5. 3, 32. *Act.* 7. 51. *Act.* 13. 2, 4. *Act.* 20. 23, 28. *Act.* 21. 11. *Act.* 28. 25. *Eph.* 4. 30. *Heb.* 3. 7. *Heb.* 9. 8. *Heb.* 10. 15. and in divers other places of the New Testament, where it is in the Originall, τὸ πνεῦμα τὸ ἅγιον, *that Spirit, that holy One*. First, to distinguish him from created Spirits. Secondly, to shew that holynesse is proper to him, he being holy in himselfe, and worketh holynesse in us, in whom he dwelleth; Yea, *Eph.* 1. 14. where there is also a double Article of the Neuter gender added to his Name: yet to prevent that blasphemous opinion of the *Arrians*, and others, which make him onely to be a gift of God, and a Power of God, and no certaine Person; the Apostle in the Relative, changeth the gender from the Neuter to the Masculine: and our Saviour doth the like, *Joh.* 16. 13. ὅτι τὸ πνεῦμα ἅγιον τὸ ἐκ τοῦ Πατρὸς ἐκπορεύεται: and so likewise, *Joh.* 15. 26.

and Job. 14. 26. the Article is Neuter, but *exer* is Masculine.

The Father, the Sonne, and the Holy-Ghost are one holy Lord God. John describeth God three wayes, *Rev. 4. 8* First, by his Attribute of Holynesse. Secondly, by his Names. Thirdly, by his Eternitie. First, by his Holynesse, three times stiling him *holy*, as *Isaiah* doth the like, *Isa. 6. 3.* with an Antiphony; one Angel answering another, they acknowledge one God, whom they worship to be *holy*; and yet it is by *Isaiah* and *John* thrice repeated, to shew (as some of the Ancient Fathers and others doe thinke) the mysterie of the Trinitie. Secondly, there are three Names, *Lord God Almighty*. Thirdly, his Eternitie is described, in respect of us, in relation to all sorts of times, *which is, and which was, and which is to come.* First, *which was*, without beginning. Secondly, *is* of himselfe, without cause. Thirdly, *is to come*; he will be for ever, without end. Where Father, Sonne, and Holy-Ghost, one holy eternal Lord God, are described. Moreover, *Joshua* speaking of God useth one word singular, and another plural, and joyneth them with *Elohim*, *Josh. 24. 19.* *Hucce-dhim Elohim*, which word for word, is (*ipse Dii s. Et*) we cannot significantly render it in English, but we translate it, *he is a holy God*; where, in the unitie of the essence, there is a pluralitie of Holy Persons. First, the Father is holy. Secondly, the Sonne is holy. Thirdly, the Spirit is holy; who are not three Gods, but one holy God.

CHAP. XI.

*The Father, the Sonne, and the Holy-Ghost
are good.*

Goodnesse is an essentiall propertie of God, where-
by he is every way good both in himselfe, and to-
wards all his creatures, *Psa. 33. 5. Psa. 145. 9. Psa. 119.*
68. he is good, and doth good.

The Lord is essentially, absolutely, immutably and
perfectly good, without any dependance on any other,
and without any limitation of his goodnesse. The
creature is good, so farre as in the being thereof it a-
greeth with the will of the Creatour, by participating
of that goodnesse which God hath given it, *1 Cor. 3. 8.*
Jam. 1. 17. There is not the least drop of goodnesse in
man, or Angel, which it hath not from the Creatour;
God onely is essentially good, and of himselfe: and
thus, *there is none good but one, that is God, Mat. 19. 17.*
Mar. 10. 18. Luk. 18. 19. and as his essence is one, so his
goodness is one; yet this one God being distinguished in-
to three Persons, every Person in the sacred Trinity
is Good.

First, the Father is good, who sheweth the *exceeding
riches of his grace in his goodnesse towards us through
Christ, Eph. 2. 7.*

Secondly, the Sonne is good; he is the *good Shep-
heard, that giveth his life for his sheepe, Joh. 10. 1.* and
knoweth his Sheepe, and is *known* of them, *Joh. 10. 14.*
Goodnesse is essentially in Christ, as he is the Sonne of
God, for so he is *equall* with him, *Phil. 2. 6.* in Nature,
as also in goodnesse, and all his Attributes. But as he
is the Sonne of Man, he received his goodnesse,

Joh. 7. 16. my Doctrine is not mine, but his that sent me.

Thirdly, the Holy-Ghost is good: he is the *good Spirit*, *Nehem. 9. 20.* *Pfal. 143. 10.* *Wis. 12. 1.* yea; that which *Matthew* calleth, *Mat. 7. 11.* *good*, *Luke* ren- dreteth it the *Holy Spirit*, *Luke 11. 13.* and the vulgar Translation joyning both together, readeth it, *the good Spirit.*

Yet *Father*, *Sonne* and *Holy Spirit*, though three Persons, are but *one good Lord God*, *Mat. 19. 17.*

CHAP. XII.

*The Father, the Sonne, and the Holy-Ghost
are gracious.*

THe Lord is infinitely gracious: he is alone truly *gracious*, *Exod. 34. 6.* and that in and of himselfe: he hath nothing to move him thereto, but his owne *will*, *Exod. 33. 19.* *Rom. 9. 13.* *Jam. 1. 18.* *John 1. 13.* Our salvation dependeth on his grace, in regard of the beginning, progresse, and finishing of it; we can no way enter into heaven, or set forward one step in that way, but as he helpeth us up by the scaling-Ladder of his owne graces to us in Christ; and thus *the Kingdome of heaven suffereth violence, and the violent take it by force*, *Mat. 11. 12.*

First, the Father is infinitely gracious: he is *exceeding rich in grace*, *Ephes. 2. 7.* and, *according to the good pleasure of his will*, he enricheth us therewith, *to the praise of the glory of his grace*, *Ephes. 1. 5, 6.* and we are to pray to him for grace: so doth *Paul*, *Ephes. 1. 2.* *Tit. 1. 4.* and *John*, *Rev. 1. 4.*

Secondly, the Sonne is infinitely gracious, *1 Tim. 1. 16.*

1. 16. He sheweth forth *all long-suffering in Paul*, for a patterne for them which should hereafter believe: From his fulnesse we receive grace for grace, Joh. 1. 16. He is a full Vessell, his overflowings filleth all his members. The Apostle telleth us, of the *unsearchable riches of Christ*, Eph. 5. 8. 2 Cor. 8. 9. And Christ telleth *Paul*, his grace is sufficient for him, 2 Cor. 12. 9. who giveth grace as he will, Eph. 4. 7. To whom we are to pray for grace. So *Paul*, 1 Cor. 16. 23. Eph. 1. 2. and *John*, Rev. 1. 5. 2 Joh. 3. and *Peter*, 2 Pet. 1. 2.

Thirdly, the Holy-Ghost is infinitely gracious. He is the *Spirit of grace*, Zach. 12. 10. Heb. 10. 29. Luk. 2. 40. He is rich in grace, giving his grace as he will, 1 Cor. 12. 11. The will of men, and Angels, are limited by their power; they may will more, then they can effect: but the Power of the holy Spirit, in giving grace, and in all his workes, is limited onely by his will, Isa. 40. 13. 1 Cor. 12. 11. who giveth grace as he will: To whom we are to pray for grace. So doth *Solomon*, Cant. 4. 16. and *John* likewise, Rev. 1. 4.

The Father, the Word, and the Spirit, are one onely gracious Lord God.

CHAP. XIII.

*The Father, the Sonne, and the Holy-Ghost,
are the true God.*

T*Ruth* is one of Gods Attributes, *Exod*: 34. 6. who, in opposition to *Idols*, is alwayes stiled *the true God*, 2 *Theff*. 1. 9. the *Stock* being a doctrine of *vanitie*, *Jer*. 10. 8. and the *Image* a teacher of *lies*, *Hab*. 2. 18. God is true in himselfe, *Joh*. 17. 3. and true in his promises to his Church and people, *1st*. 1. 3. He cannot lye, *Heb*.

Heb. 6. 18. It is impossible for him to be mutable. He is the God that *changeeth not*, Mal. 3. 6. For, he is not as man, that he should lye; nor as the sonne of man, that he should repent, Num. 23. 19. Let God therefore be true, and every man a lyer, Rom. 3. 4. The best of Creatures, even Angels, have in regard of themselves a mutabilitie of nature: some continued not in the truth, Joh. 8. 44. they kept not their first estate, Jude 6. These he charged with folly, Job 3. 18. These, that did continue, did not stand through their owne strength, but by vertue of Gods election of them, who are therefore called the elect Angels of God, 1 Tim. 5. 21. But the Creature is subject to vanitie, Rom. 8. 21. No Creature is essentially, absolutely, independently true; for so, Truth is essentially proper to God: who is, first, immutably true in himselfe; secondly, he is immutably true, in respect of his gifts and graces, which he bestoweth on his Church and people.

And thus, first, every Person of the Deitie is true in himselfe.

First, the Father is true in himselfe. Christ telleth the Jewes, *He that sent him is true*, Joh. 7. 28. He is the *onely true God*. Joh. 17. 3. The word (*onely*) in that place restraineth not the Subject, but the Predicate. You have the word (*onely*) twice so used in one Verse, Jer. 32. 30. Againe, he that beleeveth on the first Person onely, excluding the Sonne and the Holy-Ghost, beleeveth not rightly on the true God, but is an *Anti-christian*, 1 Joh. 2. 22, 23.

Secondly, the Sonne is true in himselfe. He, with the Father and the Holy-Ghost, is *the true God*, 1 Joh. 5. 20. where Christ is called *the true God*. He is *Truth*, 1 Joh. 14. 6. It is one of his Names, Rev. 3. 7.

Thirdly, the Holy-Ghost is true. He is *Truth*, 1 Joh. 5. 6. 1 Joh. 2. 27. and therefore of the same essence with

with the Father and the Sonne, who is the *true God*, and is *Truth*.

Secondly, all the three Persons are immutably true, in their gifts and graces; all *the gifts of God being without repentance*, Rom. 11. 29.

First, the Father is immutably *true*, in regard of his gifts and graces: In *the Father of Lights* there is no *variableness*, nor *shadow of change*, Jam. 1. 17. Where, if you take the word *Father* either essentially, or personally, this Truth standeth firme, That the Father is immutably true, in regard of his gifts and graces.

Secondly, the Sonne is immutably *true*, in regard of his gifts and graces, *Rev. 3. 7. Jesus Christ the same yesterday, and to day, and for ever*, Heb. 13. 8. He is the *true and faithfull witness*, Rev. 3. 14.

Thirdly, the Holy-Ghost is immutably *true*. He is the *Spirit of Truth*, Joh. 14. 17. Joh. 15. 26. who will *guide us into all truth*, Joh. 16. 13. *The word which the Holy-Ghost speaketh, must needs be fulfilled*, Act. 1. 16.

The Father, the Word, and the Spirit therefore are one *true God*; who is *true* in himselfe, and immutably *true* in all his Promises to his Church and people.

CHAP. XIV.

*The Father, the Sonne, and the Holy-Ghost,
are one living God.*

Life is essentially proper to God, *Deut. 32. 40. He only hath immortalitie*, 1 Tim. 6. 16. He hath his life and essence of himselfe, and is therefore stiled, *him that liveth for ever*, Dan. 4. 34. The Creatures have their being from him, who is their Creator, their preserver, *Act. 17. 28. In him they live, and move, and have their being.*

being. The Lord is the *Saviour of all men*, 1 Tim.4.10. preserving their corporall life, and delivering their bodies from danger; and also preserving the Spirituall life of his Saints, to *his heavenly Kingdome*, 2 Tim.4.18. and delivereth not onely their bodies, but also their soules from spirituall death, and eternall destruction.

And surely, the Father, the Sonne, and the Holy-Ghost have life.

First, the Father hath *life*, Joh.5.26. he is *the living God*, Mat.16.16. Joh.6.69.

Secondly, the Sonne hath *life in himselfe*, Joh.5.26. Life indeed was given to him, as he was a Mediatour of his Church; but *in him is life*, Joh.1.4. and that of himselfe, as God; and therefore Christ, who is *Jehovah*, (so *Isaiah* calleth him) sweareth *as he liveth*, Isa.45.25. with Rom.14.10.11. *Job* acknowledgeth, that his Redeemer liveth, Joh.19.25. yea, he is *the living God*, for the faithfull are *the Church of the living God*, 1 Tim.3.15. but the Church is Christs, Cant.2.16. Cant.6.3. Ephes.5.27. He is *life*, Joh.14.6. and *our life*. Col.3.4.

Thirdly, the Holy-Ghost hath *life in himselfe*; he is *the incorruptible Spirit*, Wild.12.1. he is *the living God*: for the faithfull, who are said to be *the temples of the Holy-Ghost*, 1 Cor.6.19. are said to be *Temples of the living God*, 2 Cor.6.16. Because the Holy-Ghost, who is the living God, dwelleth in them, as in his Temple. *The Spirit is life*, Rom.8.10. First, he is the life of the soule, regenerating it; Secondly, he is the life of the body, quickning it, and raising it up, Rom.8.11.

Thus the Father, the Sonne, and the Holy-Ghost, is, Jer.10.10. *the living God*, (*Hu Elohim Caum*) which we cannot expresse in English: there being one word singular, and another plurall joyned with *Elohim*, a word of the plurall number, (*ipse Divi vent es*) *Hu*,
or

or *He*, there is the unicie: *Elohim Caiim*, living Gods; there is the pluralitie of Persons: life being essentially proper to the Father, to the Sonne, and to the Holy-Ghost; who, though three persons, yet are but one living God.

CHAP. XV.

*The Father, the Sonne, and the Holy-Ghost,
are glorious.*

GLorie, as also Life, Wisedome, Truth, Goodnesse, Holynesse, &c. are the essence of God. These in creatures are accidents, and qualities; but in the Creatour, in whom there are no accidents, but whatsoever is in him is his essence: these therefore are his essence. *Moses* desireth to see *Gods glory*, *Exod. 33. 18.* the Lord answering telleth him, *Exod. 33. 20. Thou canst not see my face: for there shall no man see me, and live;* intimating, that his *face*, or *essence*, or *glorie*, are all one; and so it is in all other of his Attributes.

Glorie belongeth onely to God, to whom we are to ascribe it as most due, yea, onely due, *Math. 6. 13.*
I Tim. 1. 17.

There is in God, both a Personall and an essentiall glorie.

First, there is in God a Personall glorie; as, First, the Fathers *glorie*, is to beget the Sonne, *Joh 17. 5.* Secondly, the Sonnes *glorie*, is to be begotten of the Father, *Joh. 1. 14.* and to be equall with him, *Phil. 2. 6.* Thirdly, the Holy-Ghosts *glorie*, is to proceed from both, and to be equall with both.

Secondly, there is in God an essentiall glorie, which is not appropriated to any Person of the *Deitie*, but is
com

common to all three Persons: and thus glorie is taken two wayes;

First, improperly, for that worship and honour which the Church of God ascribe to him, both by praying to him, and praying of him, which is the same with our gloryfying of God; and of this God speaketh, *Isai. 42. 7. I will not give my glorie to another; but of this hereafter.*

Secondly, more properly, for that excellent Nature that is in God, who is glorious in himselfe, and also glorious in his gifts and graces, which he giveth to his Church; this is essentially proper to the Father, to the Sonne, and to the Holy-Ghost.

First, the Father hath glorie in himselfe, and giveth glorie to his Church; he *prepareth a kingdome* for the faithfull, *Mat. 25. 34.* and it is his *good pleasure to give it them*, *Luke 12. 32. he is the Father of glorie*, *Eph. 1. 17.*

Secondly, the Sonne hath glorie in himselfe, *Joh. 2. 11. Mat. 19. 28. Joh. 12. 41. Jude, verse 24.* and he giveth glorie to the faithfull, *Joh. 17. 22. Joh. 14. 2.* and he is the *Lord of glorie*, *1 Cor. 2. 8.*

Thirdly, the Holy-Ghost hath glorie in himselfe, who both prepareth glorie for the faithfull, and also prepareth the faithfull for glorie, and is *the Spirit of glorie*, *1 Pet. 4. 14.*

The Father, the Sonne, and the Holy-Ghost are one glorious Lord God, who hath glorie essentially proper to him, and doth *give grace and glorie* to the faithfull, *Psal. 84. 11.* who is stiled, First, the *God of glorie*, *Act. 7. 2.* in regard of that glorie which he hath in himselfe, and of himselfe: Secondly, *the King of glorie*, *Psal. 24.* in regard of that glorie he giveth to his Church.

CHAP. XVI.

The Father, the Sonne, and the Holy-Ghost, are blessed.

Blessednesse is an essentiall propertie of God, who hath blessednesse in himselfe, and of himselfe, being free from all evill of all sorts whatsoever, and aboundeth with all kind of Good; he perfectly knoweth, and certainly enjoyeth his owne blessednesse; he, to and for himselfe, is sufficient, and needeth no helpe of any, *Psal.* 16. 2. *Job* 22. 3. *Job* 35. 6, 7. *Rom.* 11. 35. *Psal.* 50. 7, 8, 9, 10, 11, 12. God is debtor to none, men and Angels owe all that they have unto him.

He is the *blessed God*, *1 Tim.* 1. 16. *2 Tim.* 6. 15.

First, the Father is *blessed for evermore*, *2 Cor.* 11. 31. so the *high Priest* acknowledged him, *Marke* 14. 61.

Secondly, the Sonne is *blessed for ever*, *Rom.* 9. 5. the *children of the Jewes* so acknowledged him, *Mar.* 11. 9, 10. yea, (saith the Psalmist) *the Nations shall call him blessed*, *Psal.* 72. 17. so *Paul*, *Tit.* 2. 13.

Thirdly, the Holy-Ghost is blessed. *Blessed be the glorie of the Lord from his place*: or, as the Originall will beare it; *the blessed glorie of the Lord, &c.* *Ezek.* 3. 12. I know, that some referre this place to Christ, as spoken more peculiar of him; others, to Father, Sonne, and Holy-Ghost: but I rather think that acclamation to be given especially to the Holy-Ghost, the *Spirit of glorie*, *1 Pet.* 4. 14. whose Divine work on the Prophet is twice mentioned almost in the same words both immediately before, and immediately after this acclamation;

mation, *Ezek. 3. 12, 13, 14.* Then the Spirit tooke me up, and I heard behind me a voyce of a great rushing, saying, *Blessed be the glorie of the Lord from his place; I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheelles over-against them; and a noise of a great rushing: so the Spirit lifted me up.*

Thus Father, Sonne, and Holy-Ghost are one and the same blessed Lord God: though the Sonne hath his personalitie from the Father, that *begetteth him*, *Heb. 1. 5.* and the Holy-Ghost hath his from the Father, and the Sonne, from whom he *proceedeth*, *Joh. 14. 26.* *Joh. 15. 26.* yet the Sonne and Holy-Ghost are God of themselves, and have their blessednesse (as being of one essence, substance, and nature with the Father) of themselves, even as the Father hath, who are mutually in each other, *Prov. 8. 30.* the *Father in the Sonne*, and the *Sonne in the Father*, *Joh. 14. 11.* *Joh. 10. 38.* and the Father and the Sonne are in the Spirit, *Zach. 7. 12.* and the Spirit in them, *1 Cor. 2. 11.* even as the Spirit of man is in man: being most absolutely happy in action and contemplation. To whom let us give praise, and say with the Psalmist, *Blessed be the Lord God, the God of Israel, who onely doth wondrous things, and blessed be his glorious Name for ever, and let the whole earth be filled with his glory, Amen, and Amen,* *Psal. 72. 18, 19.*



The third Booke.

The Workes of GOD are equally wrought
by FATHER, SONNE, and
HOLY-GHOST.

The first Section.

CHAP. I.

*The Scriptures manifest the Sonne and the Holy-Ghost
to be God, equall with the Father, by ascribing to
them, equall with the Father, such Workes
as are proper to God.*



HE that worketh such Workes as God
alone worketh, is God, equall with the
Father in Power and Glory.

The Sonne and Holy-Ghost worke
such Workes as God alone worketh :

Therefore the Sonne and the Holy-
Ghost are God, equall with the Father in Power and
Glory.

The Workes of God are of two kinds :

First, there is *Opus ad intra, vel personale* ; the Per-
sonall Workes of God, which are begun by, and termi-
nated in some Person of the Deitie ; as, the generation

of the Sonne by the Father, and the procession of the Holy-Ghost from the Father and the Sonne; these are simply personall Workes, whereby the Persons are distinguished from each other: These, some call Workes of Relation.

Secondly, there is *Opus ad extra, vel essentialis*; Essentiall Workes of God: and they are such, as are common Workes of the Father, the Sonne, and the Holy-Ghost, and are terminated in the Creature: where it is the Scriptures use, to attribute these common Workes sometimes to one Person, and sometimes to another; whereby they hold forth unto us the Unitie both of Nature, and of Working, which is in the Trinitie of Persons.

These Essentiall Workes are undivided, according to that knowne Axiome; *Opera Trinitatis ad extra, sunt indivisa*: None of them doth ought for us, without all. *My Father worketh hitherto* (saith Christ) *and I worke*, Joh. 5. 17. where, as Chrysostome observeth, *He saith not, My Father worketh, and I subminister to him; but he using the same word of the Father and of himselfe, saith, My Father worketh, and I worke; whatsoever things the Father doth, the Sonne doth likewise*, Joh. 5. 19. and so the Holy-Ghost, who *speaketh not of himselfe, but whatsoever he shall heare, that shall he speake*, Joh. 16. 13, 14. Hence every Person Worketh of himselfe, according to that causall power which he exerciseth; where there is not any preheminance, nor difference in dignitie, but an unitie, and identitie of one and the same cause; they having one Essence, there is therefore one operation; That therefore which the Father doth, the Sonne doth; and what the Father, and the Sonne doe, the Holy-Ghost likewise doth, (as I shall shew) in these Outward, Common, and Essentiall actions.

Yet as there is a distinct order of subsisting, so they have a distinct manner of working; and they being three Persons, they work in three distinct manners. The Holy-Ghost proceeding from the Father and the Sonne, usually worketh from them both; *He shall receive of mine, saith Christ, and shew it unto you; all things that the Father hath, are mine,* Joh. 16. 14, 15. The Sonne having his personalitie from the Father, usually worketh from the Father; *The Sonne doth nothing of himselfe: but what he seeth the Father doe,* Joh. 5. 17. Thus each Person Worketh according to the manner of his subsisting, which manifesteth a diversitie of Persons, but no difference, or inequality of power; For they Worke not as *Instruments* one to another, but as *Co-workers, tanquam principium a principio*, as one Principle from another, in regard of their Persons: but as one, and the same Principle in regard of their Essence; where the Sonne, in regard of his Essence, he is God of himselfe, and worketh of himselfe, and so doth the Holy Ghost likewise. But as the Sonne is begotten of the Father; so he worketh from the Father.

These words *από*, and *ἐν*, *by*, and *in*, which are oft-times found in Scripture, to expresse the Personall working of the Sonne, and Holy-Ghost, yet are not so used, as if the Sonne, and the Holy-Ghost were subordinate Instruments to the Father: but as one and the same efficient cause. For these Prepositions you shall finde indifferently prefixed to the Works of the Father; and of the Sonne, and of the Holy Ghost.

First, (*από*) or (*by*) is used in respect of;

First, the *Father*, Gal. 1. 1. *Paul an Apostle, not of men, nor by men, but by Jesus Christ, and God the Father,* Eph. 1. 1. *Paul an Apostle of Jesus Christ, by the will of God,* Col. 1. 1. 2 Tim. 1. 1. yea, the Father no Instrument of choosing *Paul* to be an Apostle, but an efficient

efficient cause, *Jude* saith *Jude* 1. we are sanctified by God the Father; yet he is not the Instrument, but the cause of our Sanctification. And Christ is said to be raised up by God the Father, *Rom.* 6. 4. and God is faithfull, by whom ye are called to the fellowship of his Sonne, *1 Cor.* 1. 9. yet the Father is no Instrument, but a cause of Christs Resurrection, and of our Vocation.

Secondly, the *Sonne*, *Joh.* 1. 3. *Heb.* 1. 2. *Col.* 1. 16. *Eph.* 3. 9. *Gal.* 1. 1.

Thirdly, the *Holy-Ghost*, *Act.* 11. 28. *1 Cor.* 12. 3. yet in none of these places is it used to note any instrument, but an efficient cause.

Secondly, the Preposition (*ex*) or *in*, is placed likewise before the working of,

First, the *Father*, as, *Act.* 17. 28. *Eph.* 3. 9. *1 Cor.* 8. 6. *1 Thes.* 1. 1. *2 Thes.* 1. 1. *Rom.* 11. 36. *1 Pet.* 1. 5.

Secondly, the *Sonne*, *Joh.* 1. 4. *1 Thes.* 1. 1. *2 Thes.* 1. 1. *Eph.* 1. 1. *Phil.* 1. 1. *Col.* 1. 14. *Col.* 2. 11.

Thirdly, the *Holy-Ghost*, *Jude* 20. *Eph.* 4. 30. *Eph.* 1. 18. *1 Cor.* 12. 3. *1 Cor.* 12. 3. *1 Cor.* 6. 11:

By these and the like places, you may see the weak and sandy foundation, on which they build their faith, who make the Father, Sonne, and Holy-Ghost not onely to be unequal, but unlike in Nature, because the Apostle saith, *one God of whom*, *1 Cor.* 8. 6. *one Lord by whom*, *1 Cor.* 8. 6. and *one Spirit in whom*, *1 Cor.* 12. 3, 4, 13. For this different manner of speech doth not argue a different Nature in them, of whom he speaketh, as they blindly collect, and fondly imagine; For the same reason would prove the Father to be inferiour to the Sonne, and it would make him his instrument, as in some places above specified.

The Sonne, and the Holy-Ghost are not instruments to, but co-workers with the Father, they worke together: First, in these common works, which extend generally

nerally to all of all sorts, and kinds; Secondly, in these speciall works, which reach especially to the Church of God.

First, the Father, the Sonne, and the Holy-Ghost work together in these Common works, which extend generally to all, of all sorts and kinds, both of good and bad, as namely, First, *Creation*: Secondly, *Preservation* or providence. First, Universally, in regard of all creatures in all places of the World; Secondly, particularly, in regard of the Sea; Thirdly, illumination, or working of common gifts and graces in all men; Fourthly, judging the earth.

The Scriptures doe manifest the Sonne, and the Holy-Ghost to be God, equall with the Father, by ascribing these works to them equally with the Father.

CHAP. II.

First, Creation is a work of the Father, and of the Sonne, and of the Holy-Ghost.

Creation is a work of God alone, He stretcheth out the heavens alone, and spreadeth abroad the earth by himselfe, Isa. 44. 24. He alone spreadeth out the heavens, and treadeth upon the waves of the Sea, Job 9. 8. He is the builder and maker of heaven, Heb. 11. 10. and He laid the foundations of the earth, Job 38. 4. yea, *Isaiah* representeth the Lord speaking in his owne person, *I am the Lord, and there is none else, I forme the light, and I create darknesse: I make peace, I create evill, I the Lord doe all these things,* Isa. 45. 6, 7, 8.

This our Creator is one in Essence. *Have we not all one Father? hath not one God created us,* saith *Malachi,*

Mal. 2. 10. and yet there are three Persons that did create us.

First, the Father createth; thus we acknowledge in the Creed, the Father to be Creator of heaven and earth; and the Apostle affirmeth: *Of him are all things*, 1 Cor. 8. 6. and *by him are all things*, Heb. 2. 10.

Secondly, the Sonne createth; and thus the Apostle saith, *by him are all things*, 1 Cor. 8. 6. *all things were made by him, and without him was not any thing made, that was made*, Joh. 1. 3. *the heavens were made by him*, Psal. 33. 6. *they are the work of his hands, and he laid the foundations of the earth*, Heb. 1. 10. *by him were all things created that are in heaven; and that are in earth, whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him, and for him*, Col. 1. 16. *the World was made by him*, Joh. 1. 10.

Thirdly, the Holy Ghost createth; He made man, Job. 33. 4. he made the body of Christ out of the seed of the Woman, Mat. 1. 18. Luk. 1. 35. he garnisheth the heavens, Job 26. 13. he moved upon the waters, Gen. 1. 2. cherishing them, and making them fruitfull, and fit for the creatures to live in. *By the Word of the Lord were the heavens made, and all the Host of them by the Spirit of his mouth*; so it is according to the Originall, Psal. 33. 6.

Thus the Father, the Sonne, and the Holy-Ghost did create, and build the World: and therefore God; for so the Apostle affirmeth, he that built all things is God. Heb. 3. 4. Yea, it is observeable, that Moses treating of the creation, useth the word *Elohim*, and no other word above thirtie times together, Gen. 1. to shew that all the three Persons did work this great work; besides, in creating man, how plainly is the pluralitie of Persons in the unitie of the essence set forth, Gen. 1. 26. and *God said*, (there the Noun is plurall, and the Verb

Verb

Verb is singular) although after the Verb is plural; *Let us make man after our Image, and after our likeness;* (*us*) and (*our*) surely note a pluralitie of Persons. Besides, how absurd a thing would it be to imagine God, if but one Person to speake to himselfe, and yet in the 27. vers. it is *he made man in his owne image*, to point forth to us the unitie of his Essence.

I know the Jewes object divers wayes against this:

Object. 1. That in the Scripture one man speaketh plurally of himselfe: as, First, *Bildad*, Job 18. 2. 3.

Sol. But he speaketh not onely of himselfe, but his other two friends; Secondly, *Absalom*, 2 Sam. 16. 20. but he speaketh not onely of himselfe, but of his people and Armie; Thirdly, *Daniel*, Dan. 2. 36. but *Daniel* doth speake of the three Children that were his companions together with himselfe: Fourthly, *Cant.* 1. 3. But the Church, although one, yet the *members are many*, 1 Cor. 12. 12. and as she is one body, she speaketh singularly, but as she is many members, she speaketh plurally.

Object. 2. That God spake after the manner of Kings:

Sol. First. That kinde of speech was not then in use, as *Abon-Ezra* noteth on Gen. 29. 27. Moreover in the examples of Kings speeches in the Scripture, there is not the like, as, Gen. 14. 21. Gen. 20. 9. Dan. 2. Dan. 3. Dan. 4. Dan. 5. Dan. 6. 2 Chr. 36. 23. Ezr. 1. 2. Ezr. 7. or in any King of *Israel*, or of *Juda*: after ages brought in this custome among Kings.

Secondly, if the Lord would at any time have spoken plurally, it would have been especially when he gave his Law: where although then he manifesteth the pluralitie of Persons, *Exod.* 20. 2, 5, 7, 10, 12. and useth the word *Elohim* plurally, yet he speaketh in the

singular number, *Exod. 20. 2, 3, 5, 6, 7.* Thirdly, Kings doe speake plurally, because they are publique Persons, and represent the whole Kingdome, and act by the advice of their Councils; Fourthly, Kings doe not use the singular and plurall promiscuously, as the Scripture doth of God.

Object. 3. That God did speake to the Angels.

Sol. 1. God spake to them, in whose Image man was to be made: but man is not said to be made in the Image of Angels, but in the Image of God.

Secondly, the Angels did not make man, but God.

Thirdly, the Angels were not called in for advice: the Lord neither had, nor did need any Counsell, *Isai. 40. 13.* for he *worketh all things after the Councell of his owne will,* *Eph. 1. 11.* yet the Scripture treating of God as the Creator, and maker of all things speaketh not onely in this place, but in divers other places plurally, as. *Eccles. 12. 1. Remember thy Creators;* *Heb. and Psal. 49. 2. Let Israel rejoyce in his Makers:* *Heb. Isai. 54. 5. thy Makers are thy Husbands,* yea, *Eloah,* which is seldome used singularly. yet *Job 35. 10.* it is so used, and a word of the plurall number is joyned with it; *None saith, where is God, my Makers: God,* there is the Unitie: *my Makers,* there is the Trinitie.

And surely, the Sonne, and the Holy-Ghost, if they did not with the Father, make the World, they were subject to that imprecation which *Jeremie* teacheth the captived *Jewes,* and delivereth it in the *Caldean* Language, (although the whole Book beside is written in *Hebrew*) that the *Jewes* might answer the *Caldeans* in their owne Language, when they tempted them to worship God that made not the Heavens, *Jer. 10. 11.* Thus shall ye say to them, *The Gods which made not the Heavens, and the earth, shall perish from the earth, and from under these heavens. Woe therefore unto them that strive*

strive with their Maker, Isai. 45. 9. who count that their glorie, which is their shame, Phil. 3. 19. namely, that they can contend with their Maker, and fight against the Deitie of the Sonne, and of the Holy-Ghost, who together with the Father, did make them. These are they which deny the Lord that bought them, 2 Pet. 2. 1. These bring on themselves swift destruction.

CHAP. III.

The Workes of Providence on the dry Land, are wrought by the Father, the Sonne, and the Holy-Ghost.

PROVIDENCE is a work of God, whereby he preserveth and governeth all his Creatures, ordering them, and all their actions to his owne glory. It requiring the same power to preserve, as it did to create. He who is the Creator of all, he is the Owner of all, Psal. 50. 11, 12. Psal. 24. 1. he that is the great House-keeper of heaven and earth, he provideth for all, Psal. 104. 28. they wait on him for food, Psal. 145. 15, 16. he giveth them their meate in due season, he openeth his hand, and satisfieth the desire of every living thing; he is the preserver of men, as Job stileth him, Job 7. 20. and the Saviour of all, as Paul sheweth, 1 Tim. 4. 10. as Job therefore speaketh: *Aske now the Beasts, and they shall teach thee, and the Fowles of the aire, and they shall tell thee: or speake to the earth, and it shall shew thee, or to the Fishes of the Sea, and they shall declare unto thee, who knoweth not in all these, the hand of the Lord hath wrought this?* Job 12. 7, 8, 9. where, in all the long controverſie between Job and his three friends, the Name *Jehovah* is used onely there; even when Job speaketh of

of the Lords giving life, and being to all Creatures, and of his preserving his life, and being, which he hath given them; where though this *Jehovah*, who alone provideth for all, is one; yet there are three Persons which doe distinctly work according to their personall order, in all the works of providence, both, First, on the dry Land, as also, Secondly, on the broad Sea.

First, Gods providence is seene in the Workes on the dry Land, and that in regard of all the three Persons.

First, the Father provideth for us; He knoweth what things we have need of, *Mat. 6. 32.* he feedeth the Ravens, albeit the Lillies, and careth for man, *Mat. 6. 26.* *Luk. 12. 24.* &c. and giveth good things to them that aske, *Mat. 7. 11.* and still worketh in regard of his providence, *Job. 5. 17.* preserving men from danger.

Secondly, the Sonne, he provideth for us; He upholdeth all things by the Word of his power, *Heb. 1. 34.* by him all things were created, and doe consist, *Col. 1. 16, 17.* he doth for us whatsoever we shall aske, *Joh. 14. 17.* he worketh alwayes in regard of his providence, *Joh. 5. 17, 19.* protecting us, *Mat. 23. 34.* and preserving us from danger, *Rev 3. 10.* *Jude vers. 1.*

Thirdly, the Holy-Ghost, he provideth for us; he prospered *Zerubbabels* bulding, *Zac. 4. 6, 7, 8.* he governed the Apostles in their journies: he sent *Philis* to the *Eunuch*, to preach Christ to him at that time, when he was reading of Christ in the Prophet *Isaias*, *Act 8 29, 33, 35.* he directed *Paul* to preach the Gospell in some Countries, and suffered him not to preach in others, *Act. 16. 6, 7.* *Simeon* to whom the Holy-Ghost revealed, he should not dye, till he had seene the Lord Christ, was directed by the Holy-Ghost to goe then into the Temple, when Christ was there, *Luk. 2. 27.* he governeth

eth the faithfull, *Rom. 8. 14.* and suffereth them not to live after the flesh, but after his direction, and guiding, and he worketh alwaies in regard of his providence, both in renewing of the Creatures. *Psal. 104. 30.* by producing a new generation of them, as also in preserving men from danger, *Psal. 143. the good Spirit of the Lord leadeth us.*

Providence is the undevide work of the Father, the Sonne, and the Holy-Ghost, and is equally competent to all the Persons in the holy Trinitie: and is not to be attributed principally to one Person, and lesse principally to another; there being the same and equall Power, Wisedome, Will, and Operation, of all, as Christ himselfe witnesseth; *My Father worketh hitherto, and I worke,* *Joh. 5. 17.* whence you may easily collect, the Father and the Sonne are Coessentiall, and Cowarkers, and that in works of Providence, not onely on the Land, but also (as I shall shew) on the Sea.

CHAP. IV.

*Ruling the Sea is a Worke of the Father,
and of the Sonne, and of the Holy-
Ghost.*

Gods providence is seene in every thing, the Lord is wonderfull in all his works, *Psa. 98. 1. Psa. 39. 14.* but especially is his overruling providence in the great Waters, and he is wondrously wonderfull in the Sea, *Psal. 107. 24, 25.* both in the first making of it, causing the Waters to gather on heapes, *Gen. 1. 9. He shutteth it up with doores, and barres,* *Job 38. He layeth up the deep as in a treasure-house,* *Psal. 33. 7.* he giveth staves and bounds

bounds to it, causing the small *sand* to bound that, which if he command, shall breake down Rocks, and Mountaines, Job 38. 10. 11. he for the drowning of the world, can *open the Fountaines of the great deep*, Gen. 6. making the Waters to overflow the earth. as in the first Creation, and he can with a violent Wind, *keep back the Sea*, and make it dry Land, Exod. 14. that *Israel may passe through*, Psal. 78. Psal. 106.

It is the Lord alone that *ruleth the Sea*, and *stilleth the noise and Waves thereof*, Psal. 65. 7. he *bindeth up the Sea in swadling-bands*; Job 38. 9. God swadleth the Sea as easily as the Midwife doth the young Infant. Now this Worke is not a Work of one Person alone, but of all three.

First, the Father *bindeth the waters as in a garment*, Prov. 30. 4. with the Clouds above, and the Sands beneath, compassing them in.

Secondly, the Sonne quieteth the Sea, as a man would quiet an unrulie Child, by commanding it to *be silent*, Mar. 4. 39. or as one would tame an unruly Beast, by putting a bridle into its mouth, *wisdom*, be thou with a bridled mouth, so the word signifieth; thus Christ putteth a bridle into the mouth of the Sea, that it can rage no more: where you may see effects both of his Humane as also of his Divine Nature. First, of his Humane Nature, in *sleeping in the Ship*. Secondly, of his Divine Nature, *rebuking the wind*, and *the Sea*, and they *obey him*.

Thirdly, the Holy-Ghost *measureth the waters in the hollow of his hand*, Isa. 40. 12. even as a man would measure a spoone-full of water. That this is the Holy-Ghost, the words following shew: *Who hath directed the Spirit of the Lord?* Isa. 40. 13.

The Father, the Sonne, and the Holy-Ghost therefore are equall in Power, Majestic, and Glory, and worke together

gether on the Land, and on the Sea; who are one God, and rule all things by his providence, according to his owne will, Dan. 4. 35.

CHAP. V.

Illumination is a worke of the Father, of the Sonne, and of the Holy-Ghost.

Illumination is a worke of God, who worketh not onely saving graces in the hearts of his Elect, but also common graces in the hearts of good and bad; who distributeth these his gifts according to his owne will, Heb. 2. 4. He worketh all his pleasures, Isa. 46. 10. What his soule desireth, that he doth, Job 23. 13. in all places acting what soever he will, Psal. 135. Dan. 4. 33. Yea, the Lord doth not onely what he will, without resistance, Psal. 115. 3. Rom. 9. 19. but he maketh his owne will, in all workes, of his divine dispensation, the rule of his actions, which is proper to God alone. And thus,

First, the Father giveth gifts to all; secondly, enlighteneth all with common illuminating gifts, Jam. 1. 17. thirdly, working all according to his owne will and pleasure, Mat. 11. 26. Luk. 10. 21. Eph. 1. 11.

Secondly, the Sonne giveth gifts to men freely, Eph. 4. 10. Job. 15. 5. secondly, He enlighteneth all with common illuminating gifts, Joh. 1. 9. thirdly, He worketh all things according to his owne will, Luk. 5. 13. Joh. 17. 24. Joh. 5. 21. Joh. 10. 28. Eph. 4. 7.

Thirdly, the Holy-Ghost giveth gifts to men freely, 1 Cor. 12. 8, 9, 10, 11. secondly, He enlighteneth all with common gifts and graces, as he did Bezaliel and others, Exod. 31. 3, 4, 5. Exod. 28. 3, 4. Exod. 35. 31. It is a worke of the Spirit of God, to have skill to worke in gold,

gold, and in silver : yea; it is his worke, that *Saul* can prophesie, and governe *Israel*, 1 Sam. 10. 6. 1 Sam. 11. 6. thirdly, He giveth his gifts to men as he pleaseth, dividing them to all severally as he will, 1 Cor. 12. 11.

There being one and the same Will in the Father, and the Sonne, and the Holy-Ghost, the same Power, are the same God in essence; what therefore the one willet, the other willet : it is one and the same God, which worketh all in all, 1 Cor. 12. 6. and dealeth to every man his measure of gifts, Rom. 12. 5.

CHAP. VI.

To judge, and punish the World, is a Worke of the Father, of the Sonne, and of the Holy-Ghost.

TO Judge the World, and to punish those that offend the Supream Majestie, is the Worke of God, who is the Judge of all the World: Gen. 8. 25. *There is but one Law-giver and Judge*, Jam. 4. 12. So *Tremelius*, and the Vulgar reade it. He judgeth particular men on the earth, and he it is, which at the generall Judgement, which is called *Gods day*, 2 Pet. 3. 12. judgeth the quick, and the dead; *Neither is there any that can deliver out of his hand*, Deut. 32. 39. and if he worke, who shall let it? Isa. 43. 13. Where,

First, the Father judgeth the World, and punisheth wicked men therein, *Amos 4. 10. I overthrew some of you, as God overthrew Sodom and Gomorrah; Patrem hic loqui, & de filio dicere.* Euseb. lib. 5. *de Demonstra.* Evan. cap. 23. It is the Father, who speaketh of his punishing *Israel* with sin-revenging judgements, even as the Sonne punished *Sodom* and *Gomorrah*. For although

though the Father is said to judge no man, Joh. 5. 22. we must not thinke (as Calvin observeth, that the Father sits idle, and doth nothing; For he worketh hitherto, Joh. 5. 17. But this is spoken ex Hypothesi. He doth not simply deny the Fathers judging the earth, but speaketh according to them to whom he directed his speech; He denieth the World to be so governed of the Father (as the Jewes thought) which did separate the Sonne from the Father: whereas the Father, as he made the World by his Sonne, Eph. 3. 9. so he judgeth likewise the world by his Sonne, Act. 17. 31.

Secondly, the Sonne judgeth the World, and punisheth wicked men therein, Psal. 72. 4. He threatned to cast Jezabel into a bed, and those that commit fornication with her into great tribulation, Rev. 2. 23. He rebuketh, and chasteneth those that he loveth, Rev. 3. 19. He breaketh his Enemies with a rod of Iron, and dasheth them in pieces, like a Potters Vessell, Psal. 2. 9. when he is angry, they perish from the way, Psal. 2. 12. He it was that rained fire and brimstone from heaven on Sodom and Gomorrah, Gen. 19. 24. The Lord rained from the Lord, fire and brimstone out of heaven; where Jehovah a Name of Gods Essence, is there used Personally for the Father, and the Sonne. Yea, God the Father speaking of this act, twice relateth it in the same manner, as Moses doth; I overthrew some of you, as God overthrew Sodom and Gomorrah, Amos 3. 10. Again, as God overthrew Sodom and Gomorrah, and the neighbour Cities, saith the Lord, Jer. 50. 14. Lo, God the Father relating, and God the Sonne acting the destruction of these Cities. Moreover, in the Creed we acknowledge Christ to be the Iudge of the quick, and of the dead, whith the Scripture likewise cleareth. For the Lord Jesus shall be revealed from heaven; with his mightie Angels, in flaming fire, taking vengeance on them that

that know not God, 2 Thes. 1. 7, 8. and Paul speaking of this Judgement-Seat, Rom. 14. 10. calleth it the *Tribunall Seat of Christ*, before whom we must appeare to give an account; yet in the 12. verse, he saith, we must give an account to God; the Lord Jesus being God as well as man; and 2 Cor. 5. 10. speaking of the *Judgement-Seat of Christ*, and the terror thereof, calleth it the *terror of the Lord*, vers. 12. calling Christ God and Lord in these places, who, as he is the Sonne of Man, he hath this Worke committed to him, Job. 5. 27. but he being the second Person of the Trinitie, and God equall in power and glory with the Father, so he hath this power of himselfe, as the Father hath.

Thirdly, the Holy-Ghost judgeth the World, and punisheth the wicked therein. *The Spirit of the Lord gathereth the uncleane Creatures together, to punish the enemies of the Church*, Isai. 34. 16. He that is a *Comforter* to the Elect, is a *Reprover*, and *Convincer* to the World, Job. 16. 8. They that resist the Holy-Ghost, doe it by gain-saying his Word, not by frustrating his Worke; for he convinceth the World, either to conversion, or confusion. He punished *Ananias* by Peter, Act. 5. 5. and *Elymas* by Paul, who is then expressly said to be full of the *Holy-Ghost*, Act. 13. 9, 10. He casteth these Sinners, that doe *despite* unto him, Heb. 10. 29. into eternall punishment. He that *blasphemeth the Holy-Ghost*, shall never be forgiven in this world, nor in the world to come, Mat. 12. 32, 33. Mar. 3. 29. Surely, there is not the like said of the Father, or of the Sonne; yea, our Saviour saith the contrary of finnes committed against himselfe; not as if the Holy-Ghost were greater then the Father, or the Sonne, but onely equall with them in *Majestie*, and in *glorie*; This Sinne is not onely against his Person, but against his operation, and working; It being a sinne against the light of illumination, which

which he terminatively worketh in them. A sinne against the Father, is remitted by the *blood* of the Sonne, which *washeth away all sinne*, 1 Joh. 1. 7. and a sinne against the Sonne, is done away by the worke of the Spirit, who applyeth the Merrits of Christ to every penitent Soule, *by faith, purifying their hearts*, Act. 15. 9. but if the sinne be against the Holy-Ghost, and against his Workes, *by falling away from his graces*, Heb. 6. 4, 5. *by grieving this holy Spirit*, Eph. 4. 30. and by maliciously opposing, and blasphemously doing *despite to the Spirit of grace*, Heb. 10. 29. All hope of obtaining pardon is quite cut off; for there is no fourth Person to cure this Apostatizing relapse; and the Worke cannot be wrought backward: for the Spirit proceedeth from the Father and the Sonne, in regard of his Personalitie, worketh also from them both, who also begin that Worke, which he terminateth, which he perfecteth in us. Now the Spirit worketh neither by the Father, nor by the Sonne, (as the Sonne is God, though he worketh by him, as I shall have occasion to shew, as he is the Sonne of man;) wherefore, where the Spirit applyeth not the blood of Christ, there is no remission of finnes; for there is neither faith nor repentance wrought in that mans heart by the Spirit of God, who terminateth, and perfecteth those graces; which also the Father and the Sonne worketh with him, in the hearts of every true believer. This sinne therefore is also against the Father, and the Sonne, and not onely against the Holy-Ghost; but because it is more immediately against his worke; therefore it is said to be against the Holy-Ghost, who together with the Father and the Sonne, punisheth this Apostasie, by giving up such a wretch to his owne hearts lust, and by delivering him up to a reprobate sense.

Thus Father, Sonne, and Holy-Ghost, are coworkers in this Worke, namely, in *judging* the earth, and in punishing the World; which the Lord doth manifest, when he was about to cast *Adam* and *Eve* out of *Paradise*; for God saith, *the man is become like one of us*, Gen. 3. 22. which cannot be spoken, where there is but one Person; againe, in the destruction of *Babel*, and confusion of Languages, the Lord saith, Gen. 11. 7. *Come ye, and let us goe downe, and let us confound their Languages*: where the Father speaketh to the Sonne, and to the Holy-Ghost. Besides, confusion of Languages is no worke of the Creature, but a Worke proper to God alone; which is spoken in the plurall Number, *Let us goe downe, and let us confound them*; and yet to shew the unitie, it is *Jehovah* who is one, did scatter and confound them, Gen. 11. 8, 9. *Moses* relating that action in the singular Number, which God himselfe speaketh of plurally; it being the worke of one God in three Persons to effect this Worke; Moreover, the Psalmists phrase is remarkeable, *Psal. 58. 11. Jesh, Elohim Shophedim*, (*est dii judicantes*, word for word) one word singular, and another plurall is joyned with *Elohim*, a word of the plurall number, intimating the unitie of that one God in Essence, and Trinitie of Persons that judge the earth.

Oh that men would sing *Hallelujah*, and give praise to God for his worke! And surely, the first time that *Hallelujah* is used in the Old Testament, is, *Psal. 104. last*, where consuming of sinners is mentioned; as in the New Testament, it is first used in, *Rev. 19.* where the destruction of *Antichrist*, that man of sinne is foretold. Thus you may see, the Father, the Sonne, and the Holy-Ghost is that one God that effecteth these Workes, which extend Generally to all.

The second Section.

CHAP. I.

*The Workes of God, which doe concerne the Lord
Jesus, the Head of the Church, were
wrought by the Father, the Sonne,
and the Holy-Ghost.*

AS the Father, the Sonne, and the Holy-Ghost did effect these common Workes, which extend generally to all; so also they effect these speciall Workes, which reach onely to the Church of God, which are of two sorts; for, First, they are such Workes which God alone worketh, in regard either of Christ, the Head of the Church: Or, Secondly, of the Church, which is the Bodie of Christ.

First, these Workes which are wrought, in regard of Christ the Head of the Church: as namely, First, Christs Incarnation, Secondly, his Attestation: Thirdly, his Vocation: Fourthly, his miraculous Operations: Fifthly, his Death and Passion, for the sinnes of the World: Sixtly, his Resurrection: Seventhly, his Assention were wrought by the Father, the Sonne, and the Holy-Ghost.

The Scriptures doe manifest the Sonne, and the Holy-Ghost, to be God equall with the Father by ascribing to them these Workes equall with the Father.

CHAP. II.

*Incarnation of the Word, was a Worke of the
Father, of the Sonne, and of the
Holy-Ghost.*

THe *Incarnation* of the Word, is a Worke of God: it is inchoative. an Essentiall Worke of God, common to the whole Trinitie; though terminative, it is terminated, perfected, and consummated in the Sonne of God, whose Personall Worke, it was to be made flesh, Joh. 1. 14. and to have two Natures, Divine, and Humane united in one Person; who, as he was the Sonne of God, was eternally begotten, of his Father; but as he was the Sonne of man, he was borne of a Woman in the fulnesse of time. Gal. 4. 4. To us a Childe is borne, Isai. 9. 6. and therefore man, to us a Sonne is given of God, and so he is God.

The efficient cause of Christs *Incarnation*, is the whole Trinitie; God sent him, Joh. 3. 34. He raised up this great Prophet, Deut. 18. 15. 18. the Lord pitched the Tabernacle, and not man, Heb. 8. 2.

First, the Father prepareth a Body for him, Heb. 10. 5. He sent his Sonne, made of a Woman, Gal. 4. 4. Mat. 10. 40. After all his Servants, he sent unto them his Sonne, saying, they will reverence my Sonne, Mat. 21. 37. Mar. 12. 6. Luk. 20. 13. and our Saviour telleth us, he that honoureth not the Sonne, honoureth not the Father that sent him, Joh. 7. 23.

Secondly, the Sonne, which as God, made all things, Joh. 1. 3. made also his owne Body; for he emptied himselfe, and tooke on him the forme of a servant, Phil. 2. 7. He tooke not on him the Nature of Angels, but tooke on him

him the forme of *Abraham*, Heb. 2. 15. Here are two Natures in Christ; First, the Nature, *emptying* himselfe, and assuming: Secondly, the Nature *taken*, and assumed; He *tooke not on him the Nature of Angels*, he was no created Spirit, as they are; but he *tooke on him the Seed of Abraham*: and therefore surely, *he was*, before he *tooke* this Nature of man on him and so he testifieth of himselfe, *Job. 8. 58.* He *tooke part of our flesh and blood*, Heb. 2. 14. He made himselfe partaker of that which was ours, that we might more easily take part of that which was his.

Thirdly, the Holy-Ghost *formed his body*; This the *Evangelist* affirmeth, *Mat. 1. 18.* so the *Angel* foretold to *Mary*, *Luk. 1. 35.* and likewise telleth *Joseph*, *Mat. 1. 20.* and we acknowledge in the Creed, that he *was conceived by the Holy-Ghost.*

Thus the Father, the Sonne, and the Holy-Ghost equall in Power, and glory are one, and the same efficient Cause of Christs *Incarnation*, which was terminated in the second Person; they wrought the Mantle of his *Humanitie* which he put on; who continuing that he was, is made that he was not. And indeed fit it was that he, by whom man was *created*, should restore, & as it were *recreate* man, *Job. 1. 3, 4. Col. 1. 16.* Thus was the Maker of the earth, made man on the earth. He that was the brightnesse of Glory, tooke upon him the vilenesse of our Nature. The Lord Jesus, who was in the forme of *God and equall with God*, *tooke on him the forme of a servant*, *Phil. 2. 6, 7.* and made little lower then some of his owne Creatures, *Heb. 2. 7.* He that was infinitely more excellent from all Eternitie then Angels, made himselfe a little while *inferiour to Angels*, that he might make us like unto *Angels*, *Mat. 22.* Oh that we had the tongue of Men and Angels to sing forth his praise, who thus humbled himselfe, that he might exalt us; that

he to whom *the Angels minister*, Mat. 4. and doe worship, Heb. 1. 6. for our sakes should as it were leave the Mansions of heaven, and take up his first Lodging in a Stall, and be crouded in a Manger, and swaddled in a few ragges; such was the riches of his grace towards us, that *though he were rich, yet for our sakes he became poore, that we through his poverie, might be rich*, 2 Cor. 8. 9.

CHAP. III.

The Attestation, or the Witnesse bearing of the Messiah, was the Worke of the Father, the Sonne, and the Holy-Ghost.

THe attestation of the Word, that he was the Messiah of the World, was a Worke of God. Fit it was, the Sonne of God should receive testimony from God; he *received not testimony from men*, Joh. 5. 31. God bare witness that he was the Saviour of the World; Angels and holy men bare witness of him secondarily, as Gods Messengers to us; but God is that witness, on which our faith must depend, Gal. 1. 8. *If we receive the witness of men, the witness of God is greater; this is the witness of God, which he hath testified of his Sonne*, Joh. 5. 9. And surely, the Father, the Sonne, and the Holy-Ghost, bare witness to us of the Messiah.

First, the Father bare witness of him; So the Lord Christ affirmeth us, Joh. 5. 37. *The Father which hath sent me, hath borne witness of me*, Joh. 8. 18. He testified of him at his Baptisme, Mat. 3. 17. and at his transfiguration, Mat. 17. 5.

Secondly, the Sonne indeed, as man, had no power to beare witness of himselfe, Joh. 5. 13. yet as God, he

testi-

testified of himselfe, Joh. 8. 18. and did justifie his own
 testification; Joh. 8. 16, 17, 18. who together with his
 Father, witnessed that he was the *Messiah*, Joh. 4. 26.
 Joh. 5. 17. Joh. 10. 25. and that God was his *Father*,
 and he his *Sonne*, Joh. 5. Joh. 6. Joh. 10. yea, the
 Lord Jesus telleth the Jewes, *Except ye beleve that I
 am, ye shall dye in your sinnes*: where the Lord stileth
 himselfe; *I am*, a Name peculiar to God, *Exod. 3. 14.*
 and telleth the Jewes, they must beleve it, unlesse they
 will dye eternally. Let these that fight against the Di-
 vinitie of the Lord that bought them, seriously weigh
 this, and other places where he stileth himselfe thus,
 who say that Christ never professed himselfe to be God,
 or tooke any Name of God, on him.

Thirdly, the Holy-Ghost bare witness of Christ; so
 he telleth his Disciples: *He shall testifie of me*, Joh. 15. 26.
He shall receive of mine, and shall shew it unto you, Joh.
 16. 14. and the Apostles shew the Jewes, that the Holy-
 Ghost did beare witness of Christ, *Act. 5. 32.* who bare
 witness of him at his *Baptisme*, by descending on Christ,
Mat. 3. 16. *Luk 3. 22.* *Joh. 1. 33.* and after Christs as-
 cention, by descending on the Apostles and Disciples of
 Christ, *Act. 2. Act. 8. Act. 10. Act. 19.*

There are three that beare record in Heaven: the Fa-
 ther, the Word, and the Holy-Ghost, and these three are
 one, 1 Joh. 5. 7. not onely one Witness, but one God;
 which Text of Scripture, because it is a notable Pilate
 to steere the Ship of the Church, in sayling between
 the Rocks of *Arrianisme*; denying Unitie: and of *Sa-
 bellianisme*, opposing the Trinitie; the enemies of the
 truth have therefore endeavoured to destroy it: raising
 this Text and others out of the Scriptures. Thus the
Arrians did corrupt this too, and other Texts, even as
Jerome complaineth, who notwithstanding, citeth this
 place against them: so doth *Fulgentius* and *Epiphanius*;

yea, *Cipryan*, in *Lib. de unitate Eccles.* who lived before *Arrius*, rehearseth it: and *Athanasius* cited it against *Arrius* in the *Nicene Concell*, (as *Junius* observeth:) and it is to be found in the most Ancient Copies, both Greek and Latine, and is so sutable to the matter the Apostle treateth of, and so fitly answering the eight and ninth Verses of the same Chapter, and so consonant to the word, that there is no reason to thinke this an addition to the Canon of the Scriptures.

CHAP. IV.

The Vocation of Christ to the Office of a Mediator, was a Worke of the Father, the Sonne, and the Holy-Ghost.

THe Vocation of Christ to his Mediator-ship, and the sending of him to preach, was a Worke of God alone. The Lord Jesus being to offer himselfe a Sacrifice for the finnes of the World, (wherein he was both Priest, and Sacrifice) glorified not himselfe, to be made an High Priest, Heb. 5. 3. as man, he tooke not this Office on him; for no man taketh this Honour on him, but he that was called of God, as was Aaron, Heb. 5. 4. as he was the Sonne of Man, he was called of God, an High Priest, Heb. 5. 10. but as God, being one with the Father, and the Holy-Ghost, so he voluntarily undertooke this Office; the efficient Cause of this Act, was the whole Trinitie.

First, the Father sent him to preach; our Saviour speaking to the Jewes, saith, *My Doctrine is not mine, but his that sent me*, Joh. 7. 16. He made him an high Priest, who said, *Thou art my Sonne, to day have I begotten thee*, Heb. 5. 5. who was called of God, an high Priest

Priest after the Order of Melchizedeck, Heb. 5. 10. where it is observeable, that Christ as man, is said to be a Priest after the Order of Melchizedeck, Heb. 5. 6, 10. Heb. 6. 20. Heb. 7. 17. but as Christ was the Sonne of God; so Melchizedeck is said to be made like unto him, a Priest continually, Heb. 7. 3.

Secondly, the Sonne of God made himselfe of no reputation, Phil. 2. 7. He voluntarily undertooke this Office, for so he testified: For this cause came I into the World, that I should beare witnesse unto the Truth, Joh. 18. 37. Loe, I come to doe thy will, O God, Heb. 10. 8.

Thirdly, the Holy-Ghost sent him. He was led by the Spirit into the Wildernesse, Luk. 4. 1. and returned in the power of the Spirit unto Galilee, Luk. 4. 14. and was sent by the Spirit to preach the Gospell to the poore. and anointed by him, with gifts without measure, Luk. 4. 18. Act. 10. 38.

Thus there is one inseparable, and undivided Working of the Father, the Sonne, and Holy-Ghost, as there is one inseparable, and undivided Nature of them.

CHAP. V.

Christs power as man to worke Miracles, was a Worke of the Father, of the Sonne, and of the Holy-Ghost.

THe Miracles that Christ wrought, when he lived on the earth, were wrought by the power of God, Joh. 10. 38. God did them by him, Act. 2. 22. they were wrought,

First, by the power of the Father. The Lord telleth the Jewes, many good Workes have I shewed you from
the

the Father; Joh. 10. 32. the Father that is in me, he doth the Workes; Joh. 14. 10. the Sonne doth nothing, but what he seeth the Father doe, Joh. 5. 19. He gave Christ the Workes that he did, to finish, Joh. 5. 36.

Secondly, by the Divine Power of the Sonne; whatsoever things the Father doth, these also doth the Sonne likewise, Joh. 5. 19. Thus by his owne Power, he tooke on him the forme of a servant, Phil. 2. 6. Heb. 2. 16. in his Incarnation, he raised up his owne Body in his Resurrection. Job. 2. 19. he exalted his owne Body, and Soule into heaven, in his Ascension, Eph. 4. 8, 9. 1 Pet. 3. 21. He manifested his glory in his Miracles Job. 2. 11. As man, he had no power of himselfe to doe Miracles, but it was given him; and in regard of his humane Nature, he was Anointed of God, with the Holy-Ghost, and with power, Act. 10. 38. But the Man-hood being united to the second Person of the God-head; he both received power of God. as he was man; and he had power of himselfe, as he was God to worke Miracles; and therefore in many Miracles which he wrought, he manifested both his Natures; as in curing of him that was Dumbe, and Deafe, Mar. 7. 34. He looketh up to heaven, and sigheth as Man; but he commanded as God: be opened. In healing the Leper, Mat. 8. 3. to confound Manicheus, denying him to be Man, he touched him; and to confute Arrin, denying him to be God, he commanded, I will be thou cleane; manifesting that he, and none other cured him, when he and none other touched him; in raising Lazarus, he prayeth as man, but commandeth as God, Job. 11. 41. 43. Christ did oft cure without Prayer, but yet sometimes he prayed, and that for our sakes; First, that we might know he was sent from God, Joh. 11. 45. Secondly, that he might teach us what to doe, when we undertake any weightie employment. As for that, where it is

is said, that he could doe no great Worke there, because of their unbeliefe, Mar. 6. 4. Mat. 13. 58. We must consider there is a twofold Power in God; First, an absolute Power, so the Lord can doe any thing, if the doing thereof imployeth not a contradiction; Secondly, a limited Power, which is limited by his Will, and Decree; thus God by his absolute Power, could have destroyed *Sodome*, when *Lot* was in it, by his limited power he could not, Gen. 19. 22. Christ likewise by his absolute Power, could have wrought Miracles in these unbelieving Cities: but in regard of his limited power, he could not, because it stood not with his good will and pleasure; in the like manner, God could by his absolute Power, have removed the *Cup* from Christ: as Christ sheweth, Mar. 14. 36. *All things were possible to God.* That therefore, which as *Matthew* puts it (if it be possible) hath relation to Gods limited Power, Mat. 26. 36. which is limited by his will; and therefore *Luke* well explaineth it, Lu. 22. 42. *Father, if thou be willing*; the unbeliefe therefore of the *Capernaumites*, did not make Christ unable to doe, but it made them unfit to receive; it did not diminish Christs Divine power, but their owne mercies, which they might have recived if they would have believed; for as *faith* on the one side stayeth Gods hand from executing Vengeance, Exod. 32. 10. so unbeliefe on the other side stayeth Gods hand from reaching forth mercies.

Thirdly, by the power of the Holy-Ghost; *If I, (saith Christ) by the Spirit of God cast out Devils, then is the Kingdome of God come to you, Mat. 12. 28. Jesus was anointed with the Holy-Ghost, and with power, and went about doing good, &c. Act. 10. 38.*

Father, Sonne, and Holy-Ghost therefore have one, and the same power of working Miracles, yea, that was done

done by the power of the Father, and of the holy-Ghost, of whom it is said, there went vertue, and healed them all, Luk. 6. 19. Mar. 5. 30. whose Workes, when the people saw: it is said they were all amazed at the mightie power of God, Luk. 9. 43. yea, he telleth you, that they were his Workes, and his Fathers which he did doe, Job. 10. 37, 38.

CHAP. VI.

Christ's Death and Passion, that it might be a Ransome for the finnes of the world, was a Work of Father, Sonne, and Holy-Ghost.

Christs Death and Passion, that it might be a Ransome for the finnes of the World, was a Worke of God; God was in Christ reconciling the world to himselfe, 2 Cor. 5. 19. He made our finnes, his finnes, that he might make his Righteousnesse, our Righteousnesse; for he made him to be sinne for us, who knew no sinne, that we might be made the Righteousnesse of God in him, 2 Cor. 5. 21. where the Apottle by an Hebrewisme calleth the expiation of sinne by sacrifice, sinne, (*chata* is to sinne, but *chitte in pihel*, is to expiate sinne) Christ bare the punishment of sinne, and became an offering for sinne for us, that we which had sinned, might in, and through him, have our Consciences purged from dead Workes, and we which were defiled therewith, might be washed by the blood of Christ, 1 Joh. 1. 7. Rev. 1. 5. wherein we may see a Worke of the Father, the Sonne, and the Holy-Ghost.

First, the Father gave us his Sonne the Lord Christ, Job. 3. 16. God so loved the world, that he gave his onely begotten Sonne, Rom. 8. 32. He spared not his onne
Sonne,

Sonne, but delivered him up for us all, 1 Joh. 4. 10. He sent his Sonne to be a propitiation for our finnes: Herod, Pontius-Pilate, the Gentiles, and the Jewes did that to Christ, which Gods hand and his Counsell determined to be done, Act. 4. 27, 28.

Secondly, the Sonne gave himselfe for us, *Tit. 2. 14. He gave himselfe for us, to redeme us from all iniquitie, Gal. 1. 4. He gave himselfe for his Church, that he might sanctifie it, and clense it, Mat. 20. 28. 1 Tim. 2. 6. He gave his life a ransome for many, Heb 9. 14. He offered up himselfe, Col. 2. 20. He loved me, (saith Paul) and gave himselfe for me, Joh. 10. 17. 18. He laid down his life of himselfe.*

Thirdly, through the Holy-Ghost, this Worke was done, *Heb. 19. 14. Christ, through the Eternall Spirit, offered himselfe; He sent him to doe this Worke, Luk. 4. 18, 19.*

This Worke, though it was consummated, perfected, and terminated by the Sonne of God, when his *Soule* did make an offering for Sinne, *Isai. 53. 10.* (So the Translators render it in the Margent) it being terminatively wrought by Christ; yet inchoactively it was the Worke of the whole Trinitie, and so *Isa. 53. 10. The Lord shall make his soule an offering for sinne.* And thus the Translators render it in the Text; the Originall will beare either; neither of them is contrary to the Analogie of faith: for Christ suffered and dyed for the finnes of the World, by the common decree of the Father, the Sonne, & the Holy-Ghost: which was their essensiall, and common Worke, *Act. 2. 23. He was delivered by the determinate Counsell, and fore-knowledge of God: whom the Jewes tooke, and by wicked hands crucified, and did slay.* It being a worke of love to Man in God: but a Worke of malice to Christ in the Jewes.

CHAP. VII.

The raising of Christs Body from death, was a Worke of the Father; and of the Sonne, and of the Holy-Ghost.

THe Resurrection of Christ, or raising up of his Body, was a Worke of God, Act. 3. 15. Rom. 10. 9. Act. 10. 40. Act. 2. 32. Rom. 4. 24. Act. 4. 10. It required a Divine power to effect this.

Where the Lord Jesus may be considered, either, First, essentially, as he is one Essence with the Father, and the Holy-Ghost; so he raiseth, and is not raised.

Secondly, Personally, and that, First, as he is the Sonne of Man; and so he is raised, Mat. 17. 22, 23. Luk. 9. 22. and raiseth not.

Secondly, as he is the second Person in the Trinitie, which was made flesh, Job. 1. 14. and thus he is raised, Luk. 9. 21. and did rise againe, Luk. 18. 33. yea, did raise up himselfe, Joh. 2. 19. The resurrection of Christ from the dead, is attributed to the whole Christ: and yet is was actively wrought according to his Divinitie: and passively, according to his Humanitie. This Doctrine was mightily explauded by Philosophy, who thought Paul to be a Babler, and setter forth of strange Gods, because he preached Christs Resurrection, Acts 17. but Christians doe know by the Word,

First, the Father raiseth him, Gal. 1. 1. 1 Thes. 1. last. Rom. 6. 4. Rom. 8. 11. Act. 13. 33.

Secondly, the Sonne raiseth himselfe, Job. 2. 19. 1 Pet. 3. 16. 2 Cor. 13. 4. 1 Cor. 15. 12. Job. 10. 17, 18. I have power to lay down my life, and I have power to take

it up; where he seemeth to compare his life to a garment, that he can take up, and lay down at his pleasure; *It was not possible that Death should hold him by force.*

Thirdly, the Holy-Ghost *raiseth* him, *Rom. 1. 4.* The Father therefore *raiseth* the Sonne by the Sonne, and the Sonne *raiseth* himselfe by the Spirit of Sanctification, whereby he is declared to be the Sonne of God: where therefore the Scripture ascribeth the *raising* of Christ from the dead to the Father: it excludeth not the power of the Sonne, and Holy-Ghost, but sheweth the Identitic, or sameness of Will, Power, Operation in them.

Where if Christ had not dyed, we could not have lived: and if he had not risen againe, we had slept for ever; but loe, the Dragon is vanquished, and the Lamb is victorious; the Lord of life grappling with Death, foiled him in his owne Territories; He brake all the Prisons of death, and unfettered all his fellowes. If, when Christ was borne, old *Simcon* was willing to dye, *Luk. 2. 27.* how willingly ought we to dye, that know *Christ is risen from the dead, and become the first frutes of them that sleepe, 1 Cor. 15. 20.* Seeing that the *first frutes* differ onely in maturity, from the time of the Harvest; Let an Infidell sorrow immoderately for his friend that is dead, as for a man without hope: and let an unbeleever bewaile the misery of his dying soule; but *we have not so learned Christ, Eph. 4. 20.* Christ who is *the Key* of our resurrection, hath raised himselfe, and *opened a way for us to follow, Heb. 10. 20.*

CHAP. VIII.

The lifting up of Christs body into Heaven, or his ascention, was the Worke of Father, Sonne, and Holy-Ghost.

THe *Ascention* of Christ, or the lifting up his body into Heaven, is a worke of God; None but the Lord did *receive him into glory*, 1 Tim. 4. 16. and did set him at his owne right hand in heavenly places.

First, it was a Worke of the Father, not onely to raise him from the dead, but by lifting up his body to *set him at his owne right hand*, Eph. 1. 20.

Secondly, it was a worke of the Sonne to *ascend into Heaven*; so the Psalmist foresheweth, *Psal. 68. 18.* and the Apostle affirme, *Eph. 4. 8. 1 Pet. 3. 22.* and *Christ* himselfe witnesseth, *Joh. 20. 17. Job. 3. 13. Job. 16. 15.* As man, he was *taken up into heaven*, Mar. 16. 19. *Act. 1. 9. 11. and was set at Gods right hand*: which posture of his, imployeth, First, resting from his labours; Secondly, reigning as a King; Thirdly, judging as a Judge; but as he was also God, so he lifted up his owne body, *Psal. 68. 18.* He *ascended* by his owne power: He that did at the first make, *Joh. 1. 3.* and doth still *support all things by his power*, Heb. 1. 13. did likewise exalt himselfe, and ascend above all things, by the power of himselfe, who used a *cloud*, rather to magnifie his Divinitie, *Psal. 104. 3.* in his riding thereon, *Psal. 68 4.* and commanding it, then for any assistance he received from it; He supporteth the cloud, the cloud of itselfe could not support him.

Thirdly, it was a Worke of the Holy-Ghost; *He*
led

led Christ into the Wildernesse, Mar. 1. 12. Mat. 4. 1. Luk. 4. 1. He translated the bodies of the faithfull from place to place, 1 King. 18. 12. Act. 8. 39. He who formed Christs body in the Virgins Wombe, Mar. 1. 18, 20. Luk. 1. 33. who raised up his body out of the grave, Rom. 1. 4. did also exalt his body into heaven: who was exalted by the right hand of God, Act. 2. 33. Now the Spirit of God is called the Finger of God, Luk. 11. 20. with Mat. 12. 28. The Hand of God, Act. 11. 21. Ezek. 8. 1. Ezek. 1. 3. Ezek. 3. 14. yea, Peter, Act. 2. 33. doth distinguish this right hand of God from the Father. and therefore it cannot be taken personally for him, where if it be used Essentially the Holy-Ghost is necessarily included: but if Personally, the Holy-Ghost is then there described to be him, by whom Christ was exalted.

Father, Sonne, and Holy-Ghost doe co-operate as they are three Persons, in these Workes which concerne Christ the Head of the Church: and as they are one Essence, so they are one, and the same cause of effecting them.

Oh that we could by the eye of faith, see Christ ascended into Heaven, and placed on the right hand of his Father, then might we at once thereby behold our Saviours honour, and our owne happinesse. It was expedient for him, for his owne honour to ascend into Heaven, and to lead Captivitie captive, Eph. 4. 8. and to have Angels, and Authorities, and Powers made subject to him, 1 Pet. 3. 22. in regard of us, it was expedient, Joh. 16. 7. for our eternall safetie, for he is gone to prepare a place for us, Joh. 14. 2. He is extred into heaven, to appeare in the presence of God for us, Heb. 9. 24. and is at the right hand of God, and maketh intercession for us, Rom. 8. 34. Heb. 7. 25.

The third Section.

CHAP. I.

The Workes of God, which concerne the Church in generall, are the Common Workes of the Father, the Sonne, and the Holy-Ghost.

AS the Father, the Sonne, and the Holy-Ghost, doe Co-operate in these Workes, which doe concerne Christ the Head of the Church: so they likewise effect these Workes, which doe concerne the bodie of Christ, the Church of God, which works concerne either, First the Church in generall: or, Secondly, the faithfull in particular.

First, these Workes which concerne the Church in generall; First, Gods covenanting with his people; Secondly, his delivering *Israel* out of Egypt; Thirdly, his sending Angels on any extraordinary message to his Church; Fourthly, his sending Prophets under the Law; Fifthly, his sending Apostles; Sixtly, appointing them to preach in some places, and not in others; Seventhly, his speaking in, and by the Prophets, and Apostles; Eighthly, his strengthening them in their callings; Ninthly, his sending Pastors, and Teachers; Tenthly, his giving Lawes to his Church; Eleventhly, his giving more particularly, the Law unto Mount Sinai; Twelfthly, the transgression whereof is an offence committed against him; and, Thirteenthly, provoketh him to wrath, grieveth him; Fourteenthly,

teenthy,

tenthly, his wonders; Fifteenthly, his gifts of Miracles; Sixteenthly, his building the Church; Seventeenthly, his raising the dead; These Workes are wrought by the Father, the Sonne, and the Holy-Ghost.

The Scriptures doe manifest the Sonne, and Holy-Ghost to be God, equall with the Father, by ascribing to them these Workes equally with the Father.

CHAP. III.

*The making of a Covenant with the Church,
was a Worke of the Father, and of
the Sonne, and of the Holy-Ghost.*

THE Lords *Covenanting* with his Church and people, is a Worke of God alone. There is not any *Dayes-man* betwixt them, that *can lay his hand upon them both*, Joh. 9. 33, that should, or could Vmpire for them; onely the Majestie of Heaven is pleased so farre to abase himselfe as to *Covenant* with us; for, whenas there was such an infinite distance between heaven, and earth, God, and man, that man could never have enjoyed God as his never-failing blessednesse, or have had communion with him. as his soule-filling happinesse: but by the Lords voluntary condescension to us, which he expresseth by way of *Covenant*; it was out of the riches of his grace to us in Christ, that his infinite Majestie humbled himselfe to *Covenant* with us, that he would be our God, and that we should be his people; in this worke, the Sonne, and the Holy-Ghost, have an equall share with the Father, or rather they Co-worke.

First, the Father Covenanted with us in Christ; Hag. 2. 5. According to the word that I covenanted with you, when ye came out of Egypt; he covenanted with them. First, that he would be their God; Secondly, that they should be his People. Ezek 36. 28. And thus Christ calleth the Father, The Apostles, God and Father; Ioh. 20. 17. who, Thirdly, suffereth in all the afflictions of his Church and People; for so Esay telleth us, In all their afflictions, he is afflicted. Esay. 63. 9.

Secondly, the Word, who being made flesh, is the Mediator of the Covenant, Heb 8. 6. 1 Tim. 2. 5. Mal. 3. 1. Yet he being the second Person of the Trinitie, is the Testator and Covenanter of his Church: For if Christ be not a Testator, whereunto tendeth the Apostles reasoning? Heb. 9. 16. Where a Testament is, there must of necessity be the death of a Testator. First, it was the Lord Jesus that dyed; he is therefore the Testator, or Covenanter: secondly, the Church of God are his people, Mat. 1. 21. Luk. 1. 77. Zach. 2. 11. Mat. 16. 18. Through him, and in him, God is ours, and we are his, Cant. 6. 2. who, thirdly, suffereth in the afflictions of his people, Act. 9. 4. The persecuted members suffer on earth, and the Lord Jesus, the Head, complaineth from heaven; Saul. Saul, why persecutest thou me?

Thirdly, the Holy-Ghost is the Author of this Covenant. So the Apostle sheweth, Heb. 10. 15, 16. The Holy-Ghost also is a witness to us, for after he had said before; This is the Covenant that I will make with them, &c. And surely, there cannot be a better interpreter of the Leviticall Rites, then the Apostle: who having spoken of the first Covenant, and of Divine Ordinances pertaining to it, Heb. 9. 18. which God had commanded, Exod. 26. Lev. 16. and comming to shew their signification, which was intended in them by God, that ordained them, he saith, Heb. 9. 8. The Holy-Ghost

this signifying that the way out of the Holyest was not yet made manifest, while as the first Tabernacle was yet standing; as if he had said, the Holy-Ghost in giving these ceremoniall lawes, intended to shew, that the way to Heaven was not so wide, not so common, not so open, as it should be when Christ abolished in his flesh, the Law of Commandements, contained in Ordinances Eph. 2. 15. And blotted out the hand-writing that was against us, Col. 2. 14. Secondly, the Church of God are his People. So the Apostle sheweth, 2. Cor. 6. 16. that this was the Holy-Ghost. appeareth by comparing this verse, with 1. Cor. 6. 19. for we are the People of God, who dwelleth in us, and whose Temples we are; but we are the Temples of the Holy-Ghost. 1. Cor. 6. 19. 1. Cor. 3. 16. and he dwelleth in us; Rom. 8. 11. And Thirdly, he suffereth in the persecutions of his people, and the persecutors doe resist him, Act. 7. 51. and doe despise to the Spirit of Grace, Heb. 10. 29.

Thus the Father, the Word, and the Spirit, are one God in Essence, and have one common and essentiall operation; and are one and the same author of the Covenant with the Church, though in respect of the order of their Relations, and their personall manner of working; there is in this, and in all their workes a distinct order. Thus the Father maketh a Covenant with his Church by his Sonne; who is the Mediator. 1. Tim. 2. 5. and through his Spirit, who is the earnest of our inheritance, Eph. 1. 14. Which sheweth no inequality in the Persons, but onely the voluntarie dispensation of this, and other Divine Actions; which God in his infinite Wisedome is pleased to use.

CHAP. III.

The delivering of Israel out of Egypt, was a worke of the Father, of the Sonne, and of the Holy-Ghost.

THe deliverance of Israel from *Pharaoh*, and the bringing them out of *Egypt*, was a worke of *God*, *Psal.* 136. 11. the *Lord* challengeth it, as his worke to *Israel*, and requireth obedience therefore from *Israel*, *Exod.* 20. 2, 3. *Psal* 81. 10. yea, the *Lord* alone did lead them, and there was no strange god with him, *Deut.* 32. 12. Yet this was an essentiall and common worke of the *Father*, the *Word*, and the *Spirit*.

First, the *Father* brought them out of *Egypt*: So he saith, *Hos.* 11. 1. *Out of Egypt have I called my Sonne*: Which was typically true of *Israel*, who is stiled *Gods first-borne*, *Exod.* 4. 22. but prophetically fulfilled in *Christ*. *Mat.* 2. 15. who was *the onely begotten of the Father*, *Joh.* 1. 14, 18. *Joh.* 3. 16, 18.

Secondly, the *Sonne* brought *Israel* out of *Egypt*, whom they tempted in the *Wildernesse*, *1 Cor.* 10. 4, 9. and were destroyed of the destroyer. He was *Ehejeh* (*I am*) *Exod.* 3. 14. that sent *Moses* to deliver *Israel*. To which Name, the *Lord Jesus* doth oft allude in the *New Testament*, *Joh.* 8. 24. *Joh.* 8. 28. *Joh.* 8. 58. *Joh.* 13. 19. *Joh.* 4. 26. He was the *Angel*, that was sent to keepe *Israel* in the way, and to bring them into *Canaan*, *Exod.* 23. 20. and was no created *Angel*, but the *Angel of the Covenant*, *God* blessed for ever. For, first, *Israel* was to obey his voyce; secondly, he had power to punish, or pardon sinne; thirdly, *Gods Name* was in him.

Thirdly, the *holy Spirit* brought *Israel* out of *Egypt*.

he led them, *Isa. 63. 14.* and he was grieved by them with their rebellions in the way that he led them, *Act. 7. 51.* *Heb. 3. 7, 8, 9, 10.* *Isa. 63. 10.*

Yea, you have the Prophet *Isaiah* mentioning all three Persons, in treating of this worke of *Israels* deliverance from *Egypt*, *Isa. 63. 9, 10, 11, 12, 13, 14.* First, the *Father*, by a *Synechdoche*, called *Jehovah*: Secondly, the *Word* stiled, *the Angel of his presence*; who usually, in Scripture, hath the name of an *Angel* attributed to him, but never tooke the nature of an *Angel* on him, *Heb. 2. 16.* Thirdly, the *Holy-Ghost*, who is called *the Spirit*, who effected this worke. Yea, *2 Sam. 7. 23.* *Malecu Elohim*, (both the Noun and the Verbe are Plurall) *The Gods went to redeeme a people*, and yet it is added, to *himselfe* (in the Singular:) where the pluralitie of Persons, and the Unitie of the Essence, is evidently demonstrated; it being one and the same Divine Power in *Father*, *Sonne*, and *Holy-Ghost*, that wrought this glorious deliverance for his Church and people: who, as God himselfe, speaking to *Israel*, saith, *Exod. 20. 2.* *Deut. 5. 6.* *I am the Lord thy Gods* (word for word in the Originall) *which brought thee out of the Land of Egypt.* What pluralitie is there, which he intimateth? but onely that which *Christ* expresseth, when he saith, *Mt. 28. 19.* *In the Name of the Father, and of the Sonne, and of the Holy-Ghost.*

CHAP. IV.

The sending of Angels on extraordinarie Messages to the Faithfull, was a worke of the Father, and of the Sonne, and of the Holy-Ghost.

The sending of *Angels*, as his Messengers, is a worke of God. The Lord, who is the God of his Church

and the Father of the Faithfull, for the benefit of his Church, and the good of his Faithfull ones, hath dispatched these Embassadors from Heaven to Earth, and hath sent both *Angels*, which are his heavenly *Ministers*, Heb. 1. 14. and *Ministers*, which are his earthly *Angels*, Rev. 2. 1. & 12. 18. Rev. 3. 1, 7, 14. to fulfill his Will, and to deliver his Messages to men. And surely, the Lord, who is the God, and maker of Angels, hath alone absolute Power of himselfe to send them, and *they doe his pleasure* Psal. 103. 21. *They hearken to the voyce of his word*, Psal. 103. 20. This is an essentiall and common worke of God: For,

First, the Father *maketh his Angels spirits, and his Ministers a flame of fire*, Heb. 1. 7. Yea, Christ telleth Peter, That at his prayer, his Father *would have given him more then twelve Legions of Angels*, Mat. 26. 53. More then fourescore thousand heavenly souldiers are readie armed at Christs prayer, as man; but at his command, as God: For,

Secondly, the Sonne hath *twentie thousand, even thousands of Angels*. That this was Christ, is cleare; for it was he that *ascended on high, and that led captiviti: captive*, Psal. 68. 17, 18. which Paul, an un-erring interpreter, Eph. 4. 8, 9, 10. sheweth to be the Lord Jesus. Moreover, he sendeth *his Angels to gather his elect*, Mat. 24. 31. Mat. 13. 41. Mar. 13. 27. 2 Theff. 1. 7. And, he *sent his Angel to John*, Rev. 22. 6, 17. *to shew him things to come*.

Thirdly, the Holy-Ghost sendeth *Angels to the Faithfull*: The *Angel*, which appeared to *Cornelius*, Act. 10. 2, 3. the Holy-Ghost *sent*, Act. 10. 19, 20. He *sent the men*, by direction of that *Angel*, to *Peter*, Act. 10. 22.

Thus it is the worke of the Father, the Sonne, and the Holy-Ghost, who are equall in Power and Glory,

Glory, to send Angels to the Church in any extraordinary Message.

CHAP. V.

The sending of Prophets to the Church, was a worke of the Father, and of the Sonne, and of the Holy-Ghost.

THe Lord of the Harvest alone sendeth Labourers into his Harvest. Mat. 9. 38. The Vinitor provideth Labourers for his Vineyard, Mat. 20. God alone appointeth Ministers in his Church, Prov. 9. 3. *No man is to take this honour on him, but he that is called thereunto of God,* Heb. 9. 4. How oft did God complaine of false Prophets in the Old Testament, and false Teachers in the New; that they did run, and God sent them not? Jer. 25. Mat. 7. 21, 22, 23. The Church is Gods Enclosure, taken out of the Commons of the World; none but he may appoint Pastours, to feed his Flock therein.

It was therefore a worke of God, to send Prophets under the Law: Which thing the Prophets did usually manifest in their Writings, Jer. 1. 1, 2. Ezek. 1. 3. Hos. 1. 1. Joel 1. 1. Jon. 1. 1. Mic. 1. 1. And therefore the Prophets were called *men of God*, 1 King. 13. 2 King. 1. 2 King. 4. 2 King. 6. because they were called of God, and manifested the Lords will to his people.

This worke of God, of sending Prophets, was essentiall, and common to the Father, to the Sonne, and to the Holy-Ghost.

First, the Father sent the Prophets. He who afterward sent his Sonne, did first send Prophets to the Jewes, Mat. 21. 34, 35, 36, 37. Luk. 20. 10, 11, 12. Mar. 12. 2, 3, 4, 5, 6. Heb. 1. 1.

Secondly,

Secondly, the Sonne sent the Prophets, Mat. 23. 34. Luk. 11. 49. *The wisdom of God* (which was Christ, Prov. 8.) *said, I will send them Prophets*; who is also called the Lord God of the Prophets, Rev. 22. 6. compared with Rev. 22. 17.

Thirdly, the Holy-Ghost sent the Prophets, Ezek. 11. 1-4. he sent Ezekiel and bid him prophesie, Numb. 24. 2. The Spirit of God came upon Balaam when he prophesied. The Holy-Ghost spake by David, Act. 1. 16. 2, Sam. 23. 2. And Agabus signified by the Spirit of a great dearth, Act. 11. 28. and certifieth the Church in the name of the Holy-Ghost, that Paul should be bound at Jerusalem by the Jewes, Act. 21. 11.

Yea, it was one action of the Father, the Word, and the Spirit, who is one God in essence, to send Esaias, Esa. 6. 1. The Father sent him, Esa. 48. 16. *The Lord God, and his Spirit sent me*, when the Father and the Son, are called by the Lord God; Secondly, The Sonne sent him, John. 12. 40. 41. Where he repeateth that particular message, and sheweth that Esaias saw the glory of the Lord Jesus, and spake of him. Thirdly, The Holy-Ghost sent him, whose glory Esaias saw, Esa. 6. when he citeth this same errand which Esay was sent on; Act. 21. 25, 26. Esay, 6, 10, 11. and Esaias witnesseth, Esay, 48. 16. I know some Divines, interpret this Prophecie, Esa. 48. 16. of the Father, and the Holy-Ghost, sending Christ; where, First, That interpretation doth also prove the equality of the Holy-Ghost, with the Father. Secondly, It doth no way crosse this; for many things spoken of by the Prophets, were fulfilled in the Prophet, as in a type of Christ; and in Christ, as in the Anti-type of the Prophets; as he that readeth the Psalmes of David, and other Prophecies of the Old Testament may easily perceive. Thirdly, The other places, namely, Ioh. 12. 40. 41. and Act. 28. 25. doe sufficiently shew, that the Sonne

Sonne and the Holy-Ghost did send *Isaiab*; which that the Father sent also, I thinke none doubteth.

CHAP. VI.

The sending of the Apostles, was a worke of the Father, and of the Sonne, and of the Holy-Ghost.

GOD, as he sent Prophets under the Law, so did send Ministers under the Gospel; both extraordinarie Messengers, as Apostles; as also ordinarie Ministers, as Pastours and Teachers.

Apostles were sent of God. And therefore, *Matthias* being to be chosen an Apostle, they pray unto God, to shew unto them, whether he had chosen *Matthias*, or *Joseph*, *Act. 1. 24.* And *Paul* telleth us expressely, *1 Cor. 12. 28.* That God setteth Apostles in the Church. Where, the Name of God is taken, not personally, but essentially for the Father, the Sonne, and the Holy-Ghost; the sending of Apostles, being a worke common to them.

First, the Father sent Apostles. So he sent *Paul*, who was an Apostle of God the Father, *Gal. 1. 1.* *Gal. 1. 16.* by his will *2 Cor. 1. 1.* and commandement.

Secondly, the Sonne sent Apostles, *Joh. 4. 38.* *Joh. 20. 21.* So he sent the Twelve, *Mat. 10. 16.* *Mat. 28. 19.* as also *Paul*, *Act. 26. 16.* *Act. 22. 21.* who was an Apostle of Jesus Christ, *1 Cor. 1. 17.* *Gal. 1. 1.* *Act. 9. 15.* and sent by his commandement, *1 Tim. 1. 1.* and therefore he giveth thanks to him, *1 Tim. 1. 12.*

Thirdly, the Holy-Ghost sent Apostles. He it was that gave commandement to the Apostles, *Act. 1. 2.* He sent *Philip* to the Eunuch, *Act. 8. 29.* He sent *Peter* to *Cornelius*,

melius, Act. 10. 19, 20. Act. 11. 12. He sent forth Barnabas and Paul, Act. 13. 4. who were separated at his commandement, Act. 13. 2.

Thus Father, Sonne, and Holy-Ghost, three Persons, but one God, sent Paul the Apostle to preach the Gospel of Jesus Christ.

CHAP. VII.

The Father, the Sonne, and the Holy-Ghost did limit the bounds of the Apostles Commissions, appointing them where they should preach the Gospel.

AS the Apostles had their Commissions from God to preach, so they had their prohibitions from him, where they must not preach. To set Bounds and Limits to the Apostles (who had generally the care of all Churches, 2 Cor. 11. 28.) was a worke peculiar to God: It was He alone that gave them their Commissions, and could alone limit those Commissions he had given them. This was an essentiall worke of God, common to all three Persons.

First, the Father, from whom Christ, as man, received his Commission, sendeth this great Doctor of the Church, in his owne Person, to the lost sheepe of the house of Israel onely, Mat. 15. 24. Rom. 15. 8. To him the Apostle Paul prayed, to have his way directed to Thessalonica, 1 Thess. 3. 11.

Secondly, the Sonne prohibiteth the Apostles, in his first Commission that he gave them, from going to the Gentiles, or to the Samaritans, Mat. 10. 5. And to him the Apostle prayed, to direct his way to Thessalonica, 1 Thess. 3. 11.

Thirdly,

Thirdly, the Holy-Ghost forbids Paul and Timothy to preach in Asia, Act. 16. 6. or in Bithynia, Act. 16. 7. And Paul is bound in the Spirit to preach in Jerusalem: which witnesseth in every Citty, that bonds and afflictions wait for him, Act. 20. 22, 23. And Philip is caught away from the Eunuch by the Spirit, that the Eunuch seeth him no more, Act. 8. 39.

There is therefore one and the same Divine Will, and Power, of the Sonne, and of the Holy-Ghost, with the Father, which gave Commissions to the Apostles to preach, and limited their Commissions; that though they must preach in some places, 1 Cor. 9. 16. yet they might not preach in others.

CHAP. VIII.

The Father, the Sonne, and the Holy-Ghost, speake in and by the Prophets and Apostles.

THE Prophets, and the Apostles were but the voyce, God was the speaker, he did speake by the mouthes (not of some onely) but also all the Prophets, since the World began, Luk. 1. 7. all Scripture both of Prophets, and Apostles, is of divine Inspiration, 2 Tim. 3. 16. yea, the Lord himselfe testifieth, Hos. 12. 10. *I have spoken by the Prophets, and I have multiplied Visions, and used similitudes by the Ministry of the Prophets;* and because the Lord is the speaker in the Scriptures, the Scriptures therefore are called *the Word of God.*

This is an Essentiall and common Worke of the Father, of the Sonne, and of the Holy-Ghost, to speake by the Apostles, and Prophets.

First, the Father speake by the Apostles, and Prophets, Heb. 1. 1.

Secondly,

Secondly, the Sonne *spake* by the *Apostles* and *Prophets*. It was the *Word of Christ*, that *Paul spake*, Col. 3. 16. Phil. 1. 27. and it was the Lord *Christ* that *spake in Paul*. 2 Cor 13. 3. he did *speake by John* in his Prophecies, Rev. 1. 11, 12, 13, 14. he *speaketh in the Word*, Heb. 12. 25. and he did *speake by the Prophets*, Zac. 2. 8, 9; 10, 11. &c. Hos. 12. 4.

Thirdly, the Holy-Ghost *spake* in the *Apostles* and *Prophets*; he *spake in John*. (who was both an *Apostle*, and a *Prophet*) when he wrote to the seven Churches in *Asia*, Rev. 2. 7, 11, 17, 29. he was in *Joseph*, Gen. 41. 38. and *spake in and by the Prophets*, Num. 24. 2. Mich. 2. 8. Nehem. 9. 30. Num. 11. 29. Heb. 3. 7. with Heb. 4. 7. 2 Pet. 1. 21. Act. 28. 25. Act. 1. 16. and he *spake in, and by the Apostles*, Mat. 10. 20. Mar. 13. 11. he *taught them what to say*, Luk. 12. 12. and so inspired *Stephen*, that his *enemies were not able to resist his wisdom*, Act. 6. 10. he *revealed the Mysteries of Christ to the Apostles, and Prophets*, Eph. 3. 5. who was not onely in them, but also on them, Luk. 2. 29 Luk. 4. 18.

Yea, you have the *Word*, and *Spirit* speaking in *David* from the *Father*, 2 Sam. 23. 2, 3. It being the *Essentiall Worke* of one God in three Persons, to *speake by David*, and by all the *Prophets* and *Apostles*.

CHAP. IX.

The Father, the Word, and the Spirit, did strengthen the Apostles, and Prophets, in their callings.

AS God alone did send the *Prophets*, and *Apostles* to his Church: so for the good of the Church, he did

did strengthen the Apostles, and Prophets in their callings; he made Ezekiels face strong against his enemies faces, and his forehead strong against their foreheads, Ezck. 3. 8. yea, he telleth Jeremiah, that he had made him a defended Citie, an Iron pillar, and brazen walls against the Land. All the calumnies, and oppositions, which they shot at him, could not pierce him, to hurt him, they might, and did fight against him, but they should not, they could not prevaile against him: For I am with thee, (saith the Lord) to deliver thee, Jerem. 1. 18. 19.

This worke is Essentiall, and it is common to all thre Persons.

First, the Father strengthened them: he strengthened Paul, and Timothy, 2 Cor. 1. 21. and therefore they give thanks to him for his mercie and comfort, 2 Cor. 1. 3, 4.

Secondly, the Sonne strengthened them. So he promiseth to give his Disciples a mouth, and wisdom, which all their Adversaries should not gainsay, nor resist, Luk. 21. 15. he enabled Paul to the Ministerie, 1 Tim. 1. 12. yea, so great was his strength in Paul, that the Apostle telleth you, he is able to doe all things through Christ that strengthened him, Phil. 4. 13.

Thirdly, the Holy-Ghost strengtbeneth them. Micha telleth you, he is full of power by the Spirit of the Lord, Mich. 3. 8. he it was that taught the Apostles, how to answer their opposers, Mat. 10. 19, 20. as also what to say, when they were questioned, Luk. 12. 12. and indeed all Stevens Enemies were not able to resist the wisdom, and the Spirit, by which he spake, Act. 6. 10.

The Father, the Sonne, and the Holy-Ghost have the same operation, and the same naturall power, and are therefore of the same Essence, for the equalitie of power, is from the equality of Nature in them.

CHAP. X.

The sending of Pastors, and Teachers unto the Church, is a Worke of the Father, and of the Sonne, and of the Holy-Ghost.

Pastors and Teachers are appointed of God, 1 Cor. 12. 28. And therefore they are stiled *men of God*, 2 Tim. 3. 17. No man may preach the Word, but he that is sent, Rom. 10. 15.

This sending of Pastors, and Teachers into the Church, is a Worke of God, Jer. 3. 15. Jer. 23. 4. and it is Essentiall, and common to all three Persons.

First, the Father appointeth Pastors, and Teachers in the Church, 1 Cor. 12. 28. Whether you take God there, either Essentiall for the Trinity, or Personally for the Father, it will follow, that God the Father setteth Teachers in the Church.

Secondly, the Sonne giveth Pastors, and Teachers in the Church, Eph. 4. 11. He, namely Christ, gave some Apostles, some Prophets, some Evangelists, some Pastors, and Teachers. Moreover, they that are faithfull in this Office, are his Ministers, Col. 1. 7. 1 Tim. 4. 6. his Embassadors, 2 Cor. 5. 20. his Stewards, 1 Cor. 4. 1.

Thirdly, the Holy-Ghost appointeth Ministers, and Elders, and therefore Paul chargeth the Elders of Ephesus, Act. 20. 17. to take heed to the flock of God, over which the Holy-Ghost hath made them Overseers, Act. 20. 28.

The Father, the Sonne, and the Holy-Ghost are one and the same God: there being one and the same action, and Authoritie of them in sending Pastors, and Teachers into the Church.

CHAP. XI.

*The giving Lawes to the Church, is a Work
of the Father, of the Sonne, and of the
Holy-Ghost.*

AS the Lord alone doth appoint Officers to Teach, and to Rule in his Church; so he onely appointeth *Lawes*, by which his Church must be ordered, and guided. There is but *one Law-giver*, Jam. 4. 12. whose Lawes alone bind the Conscience: yet he is distinguished into three Persons.

First, the Father giveth *Commandements to his Church*. Thus *John* telleth the Elect Lady, 2 *Job*. 4. *I rejoiced greatly, that I found of thy Children walking in the truth, As I received Commandement from the Father.*

Secondly, the Sonne giveth *Commandements to his Church*. Thus the Lord *Jesus* telleth his Apostles; *A new Commandement give I unto you*, Joh. 13. 14. not new in matter, but new in forme; we were by *Moses* commanded to *love our Neighbour, as our selves*: but by the Lord *Christ*, we are commanded to *love one another, as he hath loved us*: yea, he telleth his Disciples, *Ye are my friends, if ye doe whatsoever I command you*, Joh. 15. 14. and *Paul* willeth the *Galathians*, to love one another, and so fulfill the *Law of Christ*, Gal. 6. 2. the *Law of God* being the *Law of Christ*, 1 *Cor*. 9. 21.

Thirdly, the Holy-Ghost giveth *Lawes to his Church*; and therefore the Apostles in their decrees, which they send to the Churches of the Gentiles, say, *Act*. 15. 28. *It seemed good to the Holy-Ghost, and to us, to lay on you no greater burthen, then these necessary things. Had this holy Assembly forgotten to mention God, as the Author of*

these Lawes, and rest wholly on a Creatures inspiration? (as some blasphemously imagine the Holy-Ghost to be.) Surely, if the Holy-Ghost were not God, he had no Authoritie to prescribe Lawes, as necessary to the Church of God, Gal. 1. 8. yea, Paul saith, *If any man thinke himselfe to be a Prophet, or Spirituall, let him acknowledge the things that I write are the Commandments of the Lord,* 1 Cor. 12. 37. as if he had said, if there be a Prophet amongst you, inspired by the Holy-Ghost, he will acknowledge the things that I write, I write by the inspiration of the Holy-Ghost.

Thus you may see the giving of Lawes to the Church, is an Essentiall Worke of God, common to the Father, to the Sonne, and to the Holy-Ghost, who although they be three Persons, or Subsistences, yet there is in them, but one Substance, Nature, or Essence.

CHAP. XII.

The giving of the Law on Mount Sinai, was the Worke of the Father, the Word, and the Spirit.

AS the giving of other Lawes to the Church, was a Worke of God, so more particularly, the giving of the Law on Mount Sinai, was his Worke; It was wrought by the Father, the Sonne, and the Holy-Ghost; It was *Jehovah Elohim*, Exod. 20. 2. Deut. 5. 6. one God in three Persons that spake to *Moses*.

First, the Father gave the Law to *Moses*; and therefore Christ telleth the Jewes, that *Moses* accused them to his Father, Joh. 5. 45., The Law which *Moses* had from

from the Father, did accuse them, as breakers of that Law, to the Father.

Secondly, the Sonne gave this *Law* to *Moses*; He it was that spake in Mount Sinai, *Act. 7. 38, 38.* called there an Angel, but he was the Angel of the Covenant, which is *Jehovah*, *Exod. 19. 9, 20, 21, 22, 23, 24.* the Israelites desire not to *heare the voyce of God*, *Deut. 5. 25.* which the Apostle expoundeth, *Heb. 12. 19.* that *the word may not be set before them*; and he it was, that spake from heaven, *Heb. 12. 25.*

Thirdly, the Holy-Ghost gave these *Laws* to *Moses*; This the Apostle intimateth, *Heb. 9. 8.* for he giving the interpretation of some *Laws*, he prefixeth this, *the Holy-Ghost thus signifying, &c.* as if he had said, this is the interpretation of those *Laws* the Holy-Ghost gave.

The Father, the Sonne, and the Holy-Ghost, which gave this Law, are *one Jehovah*, *Deut. 6. 4.* *Heare, O Israel, the Lord thy God, is one God*, and yet the pluralitie of Persons (which is shewed by our Saviour, to be the Father, the Sonne, and the Holy-Ghost) is intimated in the word *Elohim*, as *R. Simeon, Ben. Johar*, in *Zoar*, writing on this place, affirmeth: adding moreover, that this *Misterie* shall not be revealed before the coming of the *Messiah*. The *Doctrin*e of the *Trinitie* being maintained by the *Ancienter Rabbies*, but by these of *Latter times*, in opposition to the *Lord Jesus*, this truth, as well as others, is wilfully, and maliciously opposed.

CHAP. XIII.

The breach of these Lawes, was an offence against the Father, the Sonne, and the Holy-Ghost.

AS the Lord was the Maker, and giver of these Lawes: so he it is that is offended by the breakers of these Lawes. And thus *David* acknowledgeth: although he had sinned against *Bathsheba*, by inticing her to folly; against *Uriah*, by murdering him; against the whole Army, by indangering them at the death of *Uriah*; against the Church of God, by giving them an evill example; and against the Children of *Ammon*, causing them by this his act to *blaspheme* God, and to despise *Israel*, 2 *Sam.* 12. yet he saith, *against thee, against thee onely have I sinned*. *Psal.* 51. 4. For the Lord is properly the partie offended, whether the sinne be committed immediately against him, as in the sins against the first Table; or whether the sinne be committed mediately against him, as in sinnes against the second Table. And surely the wrong done to the creature, is therefore a wrong because it is against the will, & the command of the Creator: and were it not for that, no wrong were done to the creature. Now as the Father, the Son, and the Holy-Ghost, gave the Law: so sinne which is the transgression of the Law, is committed against the Father, the Sonne, and the Holy-Ghost, and doth provoke them to wrath.

First, sinne is an offence committed against,

First, the Father. Thus the Children of *Israel* sinned against him, in breaking *Moses Law*, *Joh.* 7. 19. and therefore *Christ* in his prayer, said, *Luk.* 23. 34. *Father,*

ther. forgive them, they know not what they doe. As God, he himselve forgave them, but as man, being the great high Priest, he prayed for them, and as the Advocate of the Church, he excused them. It was great love in the Sonne of man to forgive them, greater love to pray for them, but most great love to excuse them.

Secondly, the Sonne. So the Children of Israel sinned against him in the Wildernesse; *They tempted Christ, and were destroyed of the Destroyer, 1 Cor. 10. 9.* and the Apottle telleth us, that they which wound the weak conscience of their Brethren, sinne against Christ, 1 Cor. 8. 12. he likewise is reproached by them that reproach his saints, *Heb. 11. 25.* and persecuted by those that persecute his people, *Act. 9. 4.* yea, ungodly Apostataes doe crucifie afresh the Sonne of God, and put him to an open shame, *Heb. 6. 6.*

Thirdly, the Holy-Ghost. For surely the Children of Israel sinned against him; *They rebelled, and vexed the holy Spirit, Isa. 63. 10. Act. 7. 51.* wicked men by sinne, doe reproach him, 1 Pet. 4. 14. Ananias, and Sapphira did lye to him, *Act. 5. 3, 4.* and did tempt him, *Act. 5. 9.* and weretaken away by sudden death, *Act. 5. 5, 10.* yea, our Saviour telleth you of a blasphemy against the Holy-Ghost, which shall never be forgiven, *Mat. 12. 32.* Surely, the Holy Ghost is God, equall with the Father, the blasphemy against him being irre-missible.

Thus it is one God, who is distinguished into three Persons, the Father, the Sonne, and the Holy-Ghost, who is the onely Law-giver, and against whom any sinne, when it is committed, is an offence, being contrary to his Will, Justice, and Goodnesse.

CHAP. XIII.

*The Father, the Sonne, and the Holy-Ghost,
are provoked to wrath by sinne.*

Surely, there is no such changeable passion in the immutable God, as wrath; neither is there such an affection in him, as anger; But the Scriptures condescending to our capacity, and speaking after the manner of men, doe attribute anger to God, and doe ascribe wrath to the most high; there being only the like effect of it wrought by his Justice, but no such affect (as the Schooles speake) in his Majestie; there being such effects, as anger produceth in man, wrought by him; though there is not any passion of anger in him. And surely, if any thing could possibly make God to be angry with man, it would be sinne, which is so contrary to his Will, Nature, Holynesse, and all his Attributes; and therefore according to the language of the Scriptures, sinne provoketh God to wrath, and grieveth the holy One of Israel.

First, the Father is *provoked to wrath* by sinne, *Rev. 6.16. He that sitteth in the Throne,* (where the Father is included, though the Sonne, and Holy-Ghost are not excluded, *Rev. 22.1,3. Rev. 5.6. his wrath is terrible to the great ones of the earth.*

Secondly, the Son is *provoked to wrath* by sin, *Pf. 2.12. Kisse the Sonne, lest he be angry, and ye perish from the way, when his wrath is kindled but a little, blessed are all they that put their trust in him.* Perishing in the way, importeth suddaine destruction, whiles they are doing their actions: yea, the great Princes of the World shall be terrified with the *wrath of the Lambe*, *Rev. 6.16.*

Thirdly, the Holy-Ghost is *provoked to wrath* by sinne,

LID. 3. *by Father, Sonne, and Holy-Ghost.* 135
finne, *Isai. 63. 10.* and grieved thereby: and therefore
the Apostle dehorting from sinne, addeth, *Eph. 4. 30.*
and grieve not the Holy Spirit; sinne being that, which
alone angreth, and grieveth this holy Spirit.

The Father, the Sonne, and the Holy-Ghost being
of one Nature, Power, and Authoritie, are alike grie-
ved, and provoked to wrath, by the sinnes of the wicked,
and the transgressions of the ungodly. Oh that men
would looke in anger upon their sinnes in time, which
if not repented of, will make the Lord look in anger
on them for ever.

CHAP. XV.

*The Father, the Sonne, and the Holy-Ghost, doe
onely worke Miracles.*

THe Lord alone, for the good of his Church, can,
and doth *onely Worke Miracles*, *Psal. 136. 4.* He
alone doth wondrous things, *Psal. 72. 18.* it is not in the
power of any Creature, properly to doe any Miracle,
Joh. 10. 21. Angels, good, and bad, may and oft doe
effect great and strange Workes, but it is not without
the helpe of God. First, they worke by the helpe of
God, they having their power and being of him. Satan
and his instruments can doe no more then the Lord gi-
veth them power. And it is *Parvus* observation: that
the word *isda* it is given, is twenty times used in the
Revelations, even then when the Holy-Ghost speaketh
of the power of evill Angels, and wicked men. Second-
ly, they use the helpe of Gods Creatures in all their
workes: But the Lord alone worketh of himselfe, and
without the helpe of any Creature.

First, he alone doth wondrous things.

Secondly, He alone giveth power to work Miracles.
First, The Lord alone doth *wondrous* things.

First, God the Father doth great *wonders*, Mat. 3. 17. he caused his voyce to be heard from Heaven, to Earth, though it passe through many Mediums, and be many Millions of Miles distant.

Secondly, God the Sonne doth great *wonders*, He made a *light to be seene above the brightnesse of the Sunne*; Act. 26. 13. and a *voyce to be heard from Heaven to Earth*, Act. 9. 3. 4. Act. 26. 13, 14. God *did this*, and al other wonders by the Lord Jesus, as he was man; Act. 2. 22. But he did them by his own power, as he was God, Luk. 6. 19. Mar. 5. 30. He clenfeth the Leaper by his absolute power; he toucheth him, and saith, *I will, be thou cleane*, Mat. 8. 2. *I will*, is the stile of God only, who doth *whatsoever pleaseth him in Heaven, in Earth, and in the Sea*. Psal. 135. 6. The commanding word, *I will*, the Imperative Mood, *be thou cleane* (if wee reade not with the false-colouring Spectacles of Arrius) doe evidently shew, that Christ is God, and wrought this by his owne will, and power; for he healed this Leaper in a most exact, and compendious manner both by the operation of his humanity, in touching him; and of his Divinity, in saying, *I will, be thou cleane*; He raised likewise Magisterially the young man from death; Luk. 7. 4. *Young-man, I say unto thee, arise*, with him it being al one to say and to doe; He effecting that with his Divine Power, which he commanded with his humane voyce; yea, in his own person, he graped with *death* in the grave, and conquered him in his own territories; 1. Cor. 15. 55, 57. Tryumphantly, *raising* himselfe from the dead; Job. 2. 19. Job. 10. 18. 2 Cor. 13. 4. He *ascended* into Heaven, Job. 3. 13. Job. 6. 62. Act. 1. 9. And *led captivity, captive*. Eph. 4. 8. And he will at his second coming, make those which have bene *dead* for many hundred yeares, to *bear his voyce*. Job. 5. 28.

Thirdly,

Thirdly. God the Holy-Ghost doth great wonders; he can make his voyce to be heard from *Heaven*, to earth. *Rev.* 14. 13. He made the Apostles in a moment, to speake with strange tongues, and severall languages; *they spake* as he gave them utterance, *Act.* 2. 4. That which multitude of Schoole-masters could not effect in many years in one man, the Holy Spirit doth effect it exactly in a moment, and that in many; and no wonder, for man shall soone learne that, which the Lord himselfe undertaketh to teach. It was the Holy-Ghost, who led the people of *Israel*, safely through the red Sea, and the wildernesse, *Esa.* 63. 14.

Thus the Father, the Sonne, and the Holy-Ghost, have one and the same power, whereby they worke miracles, and therefore none of them is greater or lesser, then another, but are cocquall, and consubstantiall.

CHAP. XVI.

Gifts of Miracles, is from the Father, the Sonne, and the Holy-Ghost.

THough the Apostles, and others wrought Miracles, yea, greater Miracles then Christ, *Joh.* 14. 12. as *Peters shadow* cured many, *Act.* 5. 15. and *Pauls Handkerchifs* healed diseases. *Act.* 19. 11. yet they did them not in the same manner, as the Father, Sonne, or Holy-Ghost did; There was these notable differences. First, the Apostles had not this power at all times, *Mat.* 17. 16. *Ph.l.* 2. 27. 1 *Tim.* 5. 23. 2 *Ti.* 4. 20. Secondly, they did not effect them by their own power, or in their own name, *Act.* 3. 1. 16. but by the power of God, who wrought these wonders by them, *Act.* 15. 12. It was God that gave gifts of healing,

King, 1 Cor. 12. 28. for it is *God alone* that can worke Miracles, *Psal.* 72. 18. and therefore he alone can give this power of working Miracles to others.

The gift of Miracles, is an Essentiall worke of God, and is common to the Father, to the Sonne, and to the Holy-Ghost.

First the Father giveth this power, and therefore the Apostles pray to him for this power of Miracles, *Act.* 4. 31. where the Father alone is not personally prayed to, but Essentially with the Sonne, and the Holy-Ghost.

Secondly, the Sonne giveth this power to the Apostles, *Luk.* 10. 19. *Mar.* 6. 7. *Mt.* 10. 1, 8. *Mar.* 16. 17. 18. *Job.* 14. 12. and Miracles were done in his Name; *Peter* telleth *Eneas*, that *Jesus Christ maketh him whole*, *Act.* 9. 38. and sheweth the chiefe Priests, that it was not *their own power*, and *holynesse*, *Act.* 3. 12. but by faith in the Name of *Jesus Christ of Nazareth*, they had made *thelame man strong*, *Act.* 3. 16. *Act.* 4. 10. and *Paul* was restored to his sight by his power, *Act.* 9. 17. who though in Heaven, in regard of his bodily presence, yet is also on earth, healing men by his Divine power.

Thirdly, the Holy-Ghost giveth this power to men to worke Miracles, 1 Cor. 12. 9, 10. He so illuminated the eyes of *Stephen*, that being on earth, he did not onely by the eye of Faith, but with the eye of his bodily sense see *Christ* from earth to Heaven, *Act.* 7. 55. If the Holy-Ghost had been a Creature, how could he have given such power to *Steven*, it being proper onely to God to effect Wonders. And *Paul full of the Holy-Ghost*, *bruck Elymas* with blindnesse, *Act.* 13. 9, 10, 11.

Yea, God the Father, God the Sonne, and God the Holy-Ghost wrought Miracles, by the hands of *Paul*, *Rom.* 15. 17, 18, 19. *I have* (saith he) *therefore, where-*
of

of I may glory through *Jesus Christ*, in those things that pertaine to *God*, (namely, in *God the Fathers* working Miracles by him) For I will not dare to speake of any of these things, which *Christ* hath not wrought by me, to make the *Gentiles* obedient in word, and deed. (Thus the Lord *Jesus* wrought effectually in him, in his *Apostleship*, and gifts of healing) through mightie signes and wonders by the power of the *Spirit of God*.

(There is the *Holy-Ghost* working Miracles by *Paul*.) Thus the *Father*, the *Word*, and the *Spirit*, one *God* in *Power*, *Majestie*, and *Essence*, doth great wonders, and gave power to *Paul*, and others to worke Miracles, and effect wondrous things.

CHAP. XVII.

*The building of the Church is a worke of the
Father, the Sonne, and the Holy-Ghost.*

THe Church is *Gods house*, 1 *Tim.* 3. 15. He is the builder of it, *Heb.* 3. 3, 4. the faithfull are his building, 1 *Cor.* 3. 9. Where,

First, not only the *Father* buildeth it, but also, secondly, the *Sonne* buildeth the Church, *Mat.* 16. 18. upon this rock will I build my Church, and the gates of Hell shall not prevaile against it. The gates of the City were the places, where usually they sate in Councell, 1 *Kin.* 22. 10. and where their chiefest strength lay. The Lord *Jesus* intimateth in this his promise to his Church, that neither the policy, nor power of *Sathan* and his *Angels*, should ever prevaile against his Church; (a worke proper to *God* to promise and to effect.) This is the house which *wisdom* built, *Prov.* 9. 1. Yea, the *Apostle*

pro-

proveth Christ to be God; First, because he *built all things*; Secondly, because he *built the Church which is his house*, Heb. 3. 3, 4, 5, 6. the Church is *his*, Act. 20. 28. the faithfull are *his people*, Mat. 1. 21. Zac. 2. 11.

Thirdly, the Holy-Ghost *buildeth us up for an habitation of God*, Eph. 2. 22.

It being a Worke of God to build the Church; the Sonne, and the Holy-Ghost building the Church, not instrumentally, but efficiently with the Father, are therefore equall in Power, and Operation with him.

C.H.A.P. XVIII.

The raising the Dead, is a work of the Father, the Sonne, and the Holy-Ghost.

TO restore a lost habite, was judged by Philosophy, a thing impossible; and if impossibilities might admit of degrees, the raising of the Dead was thought more impossible thē other things. But the Philosophy of Christians not contradicting, but transcending reason, hath learned out of the Scripture another Lesson, and their faith grounded on Gods word, maketh them to believe the resurrection of the Dead. And surely there is no impossibility in that which God promiseth; He will assuredly effect that which he undertaketh: and he *will doe all his pleasure*, Isa. 46. 10. If he *worke, who shall let it?* Isa. 43. 13. this worke therefore is great, is difficult, but it is to man, not to God; He can as easily raise the Body out of something, as he did at the first create it out of nothing. The Lord challengeth

geth this as his worke; *I even I am he, and there is no God with me, I kill, and I make alive,* Deut. 32. 39. This Worke is a Worke of one God, yet he is distinguished into three Persons, which effect this great Worke.

First, the Father *raiseth up the Dead,* John 5. 21. not onely these that are spiritually dead in sinne, but also those that are corporally Dead through sinne.

Secondly, the Sonne *raiseth up the Dead;* He promiseth to *raise up those that beleve in him,* Joh. 6. 40, 54. *Joh. 11. 25.* He *changeth our vile bodies, that they may be fashioned according to his glorious working, whereby he is able to subdue all things to himselfe,* Phil. 3. 21. yea, he raiseth all, both Good, and Bad, *they that have done good, to the Resurrection of life, and they that have done evill, to the Resurrection of damnation,* Joh. 5. 28, 29.

Thirdly, the Holy-Ghost *raiseth the Dead,* Rom. 8. 11. *He quickneth our Mortall bodies, by the Spirit that dwelleth in us.*

The Sonne, and Holy-Ghost, are equall with the Father in Power, and Maiestie, and doe Worke together in these Works, which doe concerne the Church of God in generall.

The fourth Section.

CHAP. I.

The Workes of God, which doe concerne the faithfull in particular, are the Common, and essentiall workes of the Father, the Sonne, and the Holy-Ghost.

AS the Father, the Sonne, and the Holy-Ghost, doe Co-work in these Actions of theirs, which doe concerne the Church in generall; so likewise they co-operate in those workes which concerne the faithfull in particular. As namely, 1. in Election, 2. in Redemption, delivering us, First, from sinne, Secondly, from Satan, Thirdly, from the wrath to come; 3. in Justification, First, in the remission of sins; Secondly, in the imputation of the Righteousnesse of Christ; 4. in faith, 5. in Hope, 6. in true saving, or sanctified knowledge, 7. in our Union, and communion with God, 8. in Adoption, 9. in sanctification, both in the beginning & progresse of it, both by drawing us to himselfe, and quickning us, as also by giving and multiplying graces in us; 10. in his attestation, giving Testimony to us, we are his; 11. in sealing us, 12. in giving us Christian libertie, 13. in salvation, or glorification. These are wrought for us, and in us, by the Father, the Sonne, and the Holy-Ghost.

The Scriptures doe manifest Jesus Christ, and the Holy Spirit to be God, equall with the Father, by ascribing

ascribing to them these Workes equally with the Father.

CHAP. II.

*Election is a Worke of the Father, of the Sonne,
and of the Holy-Ghost.*

T Here is a two fold *Election*, First there is an Election to a Ministeriall Office, or function; thus Judas though a *Devill*, was chosen to be an *Apostle*, Joh. 6. 70. Secondly, there is an Election to life and glory; thus Judas though chosen to be an *Apostle*, was not chosen to eternall life, Joh. 13. 18. *I speake not of all, I know whom I have chosen.* The former I have already shewed to be an *Essentiall Worke of God*; I shall endeavour to make manifest the latter to be a *Worke common to the Trinitie.*

The foundation of God standeth sure, having this seale, The Lord knoweth who are his, 2 Tim. 2. 19. *Election* is there stiled a *foundation*; First, in regard of the immutabilitie, and firmenesse of it; Secondly, because it is the beginning, and first principall of our salvation, and the meanes thereof, it being built thereon. *The Lord knoweth them that are his*; He knoweth them, not onely in *scientia cognitionis, sed scientia dignationis*, Psal. 1. 6. *He knoweth* wicked men, & all their wayes, but he will not own them, Mat. 7. 23. He is ashamed of them, Mar. 8. 38. but he acknowledgeth, and rewardeth the Righteous; he passeth by the one, but he chooseth the other. This *Election* is a *Worke of one God in three Persons.*

First, God the Father *Electeth*, Ephes. 1. 5. *He chooseth us in Christ, before the foundation of the World.* All the

the *Sonnes elect*, are the *Fathers*, Joh. 17. 10. His *good will, and pleasure*, as it is the ground of other graces, Jam. 1. 18. Ephes. 1. 14. Luk. 12. 32. so it is of his *Electi- on* of us likewise, Eph. 1. 5, 11.

Secondly, God the *Sonne Electeth*, Joh. 15. 19. *I have chosen you out of the world*, John 13. 18. *I know whom I have chosen*, Joh. 6. 64. He *knew from the beginning, who believed not*; and in regard of this, the faithfull are stiled *his elect*, Mat. 24. 31. Mar. 13. 27. All the *Fathers elect* are *his* likewise, Joh. 17. 10. his *will and good pleasure* is the ground of our eternall happynesse, Joh. 17. 24. *I will, that they whom thou hast given me, be with thee*; where though he prayeth as our Mediator, yet he willeth it as our God, equall with the *Father*.

Never any humble Supplicant would pray thus; I will this, or I will that. Besides the Booke of life, in which the Names of the *Elect* are written, is the *booke of the Lambe*, Rev. 21. 27.

Thirdly, God the *Holy-Ghost electeth*; the *eternall Counsell of God* is ascribed to him, Isai. 40. 31. *who hath directed the Spirit of the Lord, or being his Counsellour hath taught him?* If the *Father*, or the *Sonne* choose without the *Spirit*, they should direct him in his work: but he worketh according to his own will, and good pleasure, *for he divideth his gifts, and graces to every man, severally, as he will*, 1 Cor. 12. 11.

Thus *Father, Sonne, and Holy-Ghost*, doe Co-work in our *Election*.

CHAP. III.

Redemption is a work of the Father, Sonne, and Holy-Ghost, and that first, in not onely keeping, but also delivering us from the evill of sinne.

Redemption is a Work wrought of the whole Trinity, as the first cause, and therefore, *Redeemer* is a Name usually ascribed to God, *Isai. 44. 24. Isai. 34. 4. Isai. 41. 14. Isai. 48. 17. Isai. 49. 7. Isa. 54. 5 8. Jer. 50. 43.* but more immediately was the Worke wrought by Christ our *Goel*, *Job. 19. 25. our kinsman*. The neereft kinsman in the Leviticall Law, had power to revenge his Brothers blood on the Murderer, out of the Citie of Refuge: and also to redeeme his inheritance being lost through povertie. The Lord Jesus, being our *flesh*, *Heb. 2. 14.* is our *Goel*, our *Kinsman*; he is the revenger on Satan, that *Murderer*, *Joh. 8. 44.* and a Redeemer of a better Paradiſe for us, then that which *Adam* lost by sinne; he is the next and immediate principle of our *Redemption*, who as he was the Sonne of God, in regard of his Divinitie, became the Sonne of man, in regard of his Humanitie; for he that was the Sonne of God, became also the Sonne of Man; that we, which were the Sonnes of men, might be made the Sonnes of God. It seemed fit to the Lord, that he which was the Image of God, should restore to man that Image, which man by sinne had lost. That he, which had created the world, should as it were recreate it. That he should take our humane nature on him on earth, & that he should carry with him our humane nature into heaven; that he which was our God by creation, should be our Lord by Redemption.

The first cause of our Redemption, was the Father, the Sonne, and the Holy Ghost. God challengeth it as his Worke, *Isai. 44. 5. Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God; and Isaiab sheweth, Isai. 45. 11. There is no God besides him, a just God and a Saviour, there is none besides him; It is the Lord, who,*

First, keepeth and delivereth us from the evill of sinne.

Secondly, comforteth against Satans assaults, and delivereth us from him.

Thirdly, and principally, he freeth us from the evill of sinne, and of punishment, and delivereth us from the wrath to come.

First, the Lord our Redeemer keepeth, and delivereth us from the evill of sin, and therefore we pray in the Lords prayer, *Lead us not into temptation, but deliver us from evill, Mat. 6. 13.*

First, the Father keepeth us from the evill of sinne. To this end Christ prayed to his Father, *Job. 17. 15. I pray not that thou shouldest take them out of the World, but that thou shouldest keep them from the evill.* As man, he prayed to his Father to support his Disciples with his grace, but as God, he himself is prayed to by his Disciples, for grace, *2 Thes. 2. 16, 17. 2 Cor. 12. 8, 9.* and he doth support them therewith.

Secondly, the Sonne keepeth from the evill of sinne, *Jude 1. we are persecuted in Christ Jesus; when Paul had besought the Lord Jesus for grace, he received this answer from him; My grace is sufficient for thee, 2 Cor. 12. 8, 9.* yea, so sufficient was his grace to Paul, that he acknowledged, he could *doe all things: though Christ that strengthened him, Phil. 4. 13.* This was the end that he gave himselfe for us, to deliver us from this present evill world,

world. Gal. 1. 4. yea it is God our Saviour, that keepeth us from falling, and presenteth us faultlesse before the presence of his glory, with exceeding joy. Jude 24. 29. vers.

Thirdly, the Holy-Ghost keepeth us from the evill of sin; It is through the Spirit wee mortifie the deeds of the body, Rom. 8. 13. It is he that guideth us into all truth, Joh. 16. 13. It is through the Holy-Ghost, that any can say Jesus is the Lord; and no man speaking by the Spirit, can call Jesus accursed, 1 Cor. 12. 3.

The Father, the Son, and the Holy-Ghost, doth redeeme his Israel, the Church from all their iniquities Pfal. 130. 8.

CHAP. IV.

The Father, the Sonne, and the Holy-Ghost, comfort us against Satans assaults, and deliver us from his power.

IT is God alone, that comforteth us against Satans assaults, and delivereth us from his power; he can put a hooke into the nose of this Leviathan, and bore his jaw through with a thorne, Job. 42. He is the God of consolation, Rom. 15. 5. He it is that comforteth those that are cast down, 2 Cor. 7. 6. He bringeth Satan under our feet, Rom. 16. 20. And he maketh a way to all tentations, that we may be able to beare them, 1 Cor. 10. 13. He cureth all those wounds, which Satan maketh in the Soules of his people; neither Angels, nor Principalities, nor Powers, shall be able to seperate us from the love of God, that is in Christ, Rom. 8. 39. wee are through him more then conquerers, Rom. 8. 37. First, a Conquerer enjoyeth the benefit of his conquest, but for a while; but we enjoy an everlasting benefit in our conquests. Secondly, He conquereth

only corporal enemies; we conquer spirituall. Thirdly, He overcometh Men, we overcome Devils. Fourthly, Worldly Souldiers; subdue their enemies by killing; but the Lords Souldiers, overthrow all their enemies, by dying; yet it is not of our selves, but through him that loved us; we may say of our spirituall enemies, as *Jehoshaphat* said of his Corporall, *2 Chr. 20. 12. O God wee have no might against this great company, that commeth against us; neither know we what to doe, but our eyes are upon thee.*

The comforting us against Satans assaults, and the deliverance from his power, the Scripture ascribeth to the Father, the Son, and the Holy-Ghost.

First, God the Father *comforteth us*; The Apostle prayeth to him to effect this, *2 Thess. 2. 16.* and giveth thanks to him for effecting it, *2 Cor. 1. 3. 4.* And he *delivereth us from the power of darknesse*, *Col. 1. 13.*

Secondly, God the Son *comforteth us*, *2 Cor. 1. 5.* Our consolations abound by Christ, He is the consolation of Israel, *Luk. 2. 25.* He calleth all that are heavy laden, and promiseth to ease them, *Mat. 11. 29.* Paul therefore prayeth to him for comfort for himself, *1 Cor. 12. 8, 9.* and for the *Theſſalonians*, *2 Thess. 2. 16.* And in regard of the light of Grace and Consolation he himselfe giveth us: the Holy-Ghost is stiled, in relation to him, *another comforter*; *Joh. 14. 16. we overcome Satan by the blood of the Lamb*, *Rev. 12. 11.* It is *Michael* and his *Angels*, that fight against the *Dragon* and his *Angels*, *Rev. 12. 7.* In vain, might even the Angels fight for us, if they had not the Lord Jesus for their Captaine. Neither Angel nor man ever prevailed without Christ. They that fight under this head, are safe; those that fight without him, cannot but perish. It is the Lord Jesus, who by his death, destroyed him that had the power of death, that is, the Devill. *Heb. 2. 14.* He *spoyled Principalities and Powers*; *Col. 2. 12.* He

Lib. 3. by Father, Sonne, and Holy-Ghost. 149
is our *Goel* or *kinsman*, Job 19. 25. that revenged us on Satan.

Thirdly, it is God the Holy-Ghost, who is a *comforter* to all the faithfull; he is oft by the Lord Jesus styled the *Comforter*, Joh. 14. 16, 26. Joh. 15. 26, Joh. 16. 7. He it is that worketh spirituall joy and *comforts* in the hearts of the beleevers, Act. 9. 31. Gal. 5. 22. & by the *sword of the spirit*, which is the *word of God*, we are armed against Satan and his adherents, Eph. 6. 17. and well may the Word of God be called *the sword of the Spirit*; The Spirit is the Author of it, 2 Pet. 1. 21. 2 Tim. 3. 16. Eph. 3. 5. he made this weapon for our use. Secondly, the Spirit of God directeth us how to use this Weapon, and *helpeth our infirmities*, Rom. 8. 26. so that *through him the weapons of our warfare are mighty to the pulling down of strong holds*, 2 Cor. 1. 9.

Thus Father, Sonne, and Holy-Ghost doe *comfort* us against the assaults of Satan, and deliver us from his power. For the Lord Jesus, who was our *surety*, Heb. 7. 22. *gave himselfe a ransom for us*, Mat. 20. 28. 1 Tim. 2. 6. and thereby hath satisfied the justice of God, Isa. 53. 5. 2 Cor. 5. 21. 1 Joh. 2. 2. the debt that we owed is paid by him, Isa. 53. 6. the obligation is cancelled, the *hand-writing of Ordinances that was against us is blotted out*, Col. 2. 14. the Work of our redemption is thereby *finished*, Joh. 19. 30. Gods justice being satisfied, we are delivered from Satan, Luk. 11. 21, 22. Heb. 2. 14, 15. who is but *Gods Jaylour*, Luk. 12. 58. and who *delivered us into his hand*, Mat. 18. 34. Till his justice was satisfied, and the debt that we owed was discharged by Christ, which being performed by him, *we are redeemed out of the hands of all our enemies*, Luk. 1. 71. 74.

CHAP. V.

3. *The Father, the Sonne, and the Holy-Ghost, redeeme us from eternall destruction of body and soule.*

THe Lord is especially our Redeemer in *delivering our soules from destruction*, Psal. 103. 4. Zachariah *blesseth the Lord God of Israel, for visiting and redeeming his people*, Luk. 1. 68. which was not onely the Father, or the Sonne, but the Father, the Sonne, and the Holy-Ghost as I have shewed.

First, the Father *redeemeth us, he delivereth us from the power of darknesse, and translateth us to the Kingdome of his deare Sonne*, Col. 1. 13.

Secondly, the Sonne *redemeth us*. He is *the Lambe of God that taketh away the sinnes of the world*, Joh. 1. 29. that burthen of sinne, that did lye heavie on us, he took and *caried for us*, Isa. 53. 4. Isa. 53. 11, 12. 1 Pet. 2. 24. he is our *Goel or kinsman*, Joh. 19. 25. which did the part of a *kinsman for us*, in redeeming us, and our heavenly inheritance to us, as it was figured, *Levi. 25. 25.* and foretold, *Hos. 13. 14.* he redeemed us *by giving himselfe for us*, Tit. 2. 14. Act. 20. 28. 1 Pet. 1. 18. Eph. 5. 2. Isa. 53. 5, 6, 8, 10. Eph. 1. 7. Col. 1. 14. he hath *washed us with his blood*, Rev. 1. 3. Rev. 5. 2. 1 Joh. 1. 7. Heb. 9. 14. he became our *surety*, Heb. 7. 22. and *gave himselfe a rancome for us*, Mark. 10. 45. 1 Tim. 2. 6. As God, he did redeeme us by his power, but as man, he purchased our redemption by his merits, actively fulfilling the Law for us, *Rom. 5. 18, 19. Heb. 7. 26. 2 Cor. 5. 21.* and passive y suffering for us the punishments due to the transgressours of the Law, *Gal. 3. 13.*

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Rom. 3. 24, 25. who as God and man, is the Saviour of his Church, Eph. 5. 23. and people, Mat. 1. 21. delivering us from the wrath to come, 2 Thef. 2. 10.

Thirdly, the Holy-Ghost redeemeth us; He is the earnest, and seale of our inheritance, untill the redemption of the purchased possession to the praise of his glory, Eph. 1. 13, 14. yea the Spirit promiseth to them that overcome, that they shall not be hurt of the second death, Rev. 2. 11.

The Father, the Word, and the Spirit are equall in glory and power, and are one, and the same first cause of our Redemption, which was inchoatively the worke of the Trinity; Although terminatively it was perfected and consummated by the Sonne of God, to whose Person humane Nature was united, Job. 1. 14. So that two whole, perfect, and distinct Natures, the Godhead, and the Man-hood were joynd together in one Person especially without either Conversion, Composition, or confusion of either, which though he had two Natures, yet he is but one Christ, God and man, the onely Mediator between God and us. 1 Tim. 2. 5. and is the next and immediate principle of our Redemption, and he as our high Priest once offered up himselfe, Heb: 7. 27. for our finnes, Heb. 10. 12. as a Lambe without blemish and without spot, 1 Pet. 1. 19.

CHAP. VI.

Justification is a Worke of the Father and of the Sonne, and of the Holy-Ghost, and that, first, in regard of the remission of our finnes, or healing of our soule-sickness.

Justification hath two parts, (which as Tilenus obser- veth) differ not essentially, but rationally, Rom. 4. 6.

There is, first, a remission of finnes, or healing of our soules; secondly, an imputation of the righteoufnesse of Jesus Christ.

First, the Lord alone *forgiveth* finnes. He alone is the Physician that can cure all the maladies of our fin-sick soules; he challengeth this as his owne prerogative, *I, even I, am he that blotteth out thy transgressions for mine owne sake, and will not remember thy finnes,* Esa. 43. 25. Sinne is *onely* committed against God, Psal. 51. 5. Hee onely therefore can remit it. And surely when he hath remitted it, *who can lay any thing to the charge of Gods Elect? for it is God that justifieth; who shall condemne? it is Christ that dyed,* Rom. 8. 33, 34. The words the Apostle useth are remarkable, *ἐπιλάσσει*, to call into court, Satan may wranglingly dispute against thy soul, thy conscience may erroneously accuse thee, the Law may produce cancelled Bills against thee, but none of these shall hurt thee, that hath an interest in Christ, who hath satisfied Gods justice for thee. And therefore, Secondly, the Apostle opposeth the death of Christ, by way of challenge to whatsoever Sinne, Satan, Justice, or Law can object; when he saith not, *Who shall accuse? (for we may have accusers enough) but Who shall condemn? it is Christ that died.* The Psalmist may well conclude him to be *blessed, to whom the Lord imputeth no sinne,* Psal. 32. 2. If the Scribes and Pharisees had not maliciously erred in the person, they had concluded well in the thing, *None can forgive finnes but God onely,* Marke 2. 7. Luke 5. 21. For if man could do this, then he could *bring a cleane thing out of an uncleane,* which none can do, Job 14. 4. but God onely. He alone can *heale our back-slidings,* Hos. 14. 4. which is *nothing else, but a forgivenessse of finnes; Marke calleth that a forgiving of finnes,* Marke 4. 12. which *Esay and Paul do call a healing of them,* Esay 6. 10. Act. 28. 25, 27. And surely for-

forgivenesse of sins, or *healing of the soule*, is a worke of God, Esay 44. 22. Psal. 103, 3. 2 Chron. 30. 20. Psal. 147. 3. Psal. 41. 5. wrought by the Father, the Son, and the Holy-Ghost.

First, the Father *forgiveth sins*, Matth. 6. 14. Marke 11. 25. *If ye forgive men their trespasses, your heavenly Father will also forgive you.* And thus Christ as man prayed to his Father for his Enemies, *Father, forgive them, they know not what they do*, Luke 23. 34. Moreover, *healing the soule* is the worke of the Father, Esa. 6. 10. with Mat. 13. 15. for he *sent Esaiab*, Esa. 48. 16. as I have shewed.

Secondly, the Son *forgiveth sinnes*; so he saith to *Mary*, Luke 7. 48. *Thy sinnes be forgiven thee*; and so likewise he told the sick of the Palsie, *Marke 2. Luke 5. 20. Matth. 9. 6.* And this he did to manifest his power, *Marke 2. 10. That they might know the Son of man had power on earth to forgive sinnes.* Where the Lord Jesus manifested his divine power, in healing corporally the sicknesse of the body, and curing spiritually the infirmities of the soule. He caused the *filthy Garments to be taken away* from the *holy Priest*, and he said, *Behold, I have caused thine iniquities to passe from thee, and I will clothe thee with change of raiment*, Zach. 3. 4. he tooke away his sin, and clothed him with his righteousnesse. And surely this is an unquestionable truth in the Apostles judgement, and therefore he saith, Col. 3. 13. *As Christ forgave you, so also do ye.* This *healing of the soul* is a worke of Christ, Joh. 12. 40. Luke 4. 18. He as God healeth by the power of his Deity, but as man by the merit of his passion, Esa. 53. 5. his blood being a Sovereigne balme to cure our sin-wounded soule, yea Esa. 43. 25. *I, even I am he, that blot out thy transgressions for mine owne sake.* He it is that forgiveth, who was made to serve with our sinnes, which was Christ, who took

on him the forme of a servant, Philippians 2. 6.

Secondly, he who forgiveth, forgiveth sins for his owne sake, but our finnes are forgiven in Christ; it is his blood washeth them awaie, 1 John 1. 7. Rev. 1. 5. Heb. 9. 14. Acts 20. 28. Eph. 5. 2.

Thirdly, the Holy-Ghost forgiveth sins, Heb. 10. 15. 17. *The Holy-Ghost*, that made a Covenant with Israel (as I have shewed) promiseth them to forgive their sins. The *Holy-Ghost* also commanded legall sacrifices, Heb. 9. 8. whereby attonement was made for sinne; yea because the Holy-Ghost doth apply and distribute remission of sins, which is obtained by the blood of Christ. Therefore when as our Saviour entrusteth his Disciples with the keyes of the Kingdome of Heaven ministerially. to binde or loose, he first saith, *Receive the Holy-Ghost*, John 20. 22. manifesting thereby, that it was the Holy-Ghost who did remit sins by them. It is the Spirit who promiseth to give to them that overcome, a white stone, Rev. 2. 17. The Holy-Ghost alludeth to the custome of the Gentiles, to whom he wrote; which used these stones in judicature. If the Judge gave a white stone, it was a token of absolution; but if it were a black stone, it was a signe of condemnation. The Spirit promiseth to give absolution, or pardon of sin, or freedom from condemnation, to them that overcome. Moreover, *healing of the soule* is a worke of the Holy-Ghost, so Paul manifesteth, Acts 28. 25, 27. *And I should heale them* (saith the *Holy-Ghost* there.)

The Father, the Son, and Holy Ghost, are equall in Power, Majesty, and Glory. and do co-worke in *forgiving of sins*, and *healing of the soule* of the believer.

C H A P. VII.

2. *The Father, the Sonne, and the Holy-Ghost,*
do co-worke in imputing of Christs
Righteousnesse.

ANd as *not imputing our finnes*, is a worke of God, 2 Cor. 5. 19. so the imputation of Christs righteousnesse to the believer, is his worke likewise.

Though we have not a righteousnesse of our owne, yet the Lord giveth us a *righteousnesse* of his own, Rom. 10. 3. which is answerable to his justice, and what man or Angell is able to resist it? *He justifieth, who shall condemn?* Rom. 8. 33. It is *one God that justifieth the circumcised Jew by faith, and the uncircumcised Gentile through faith*, Rom. 3. 30. Yet this one God is distinguished into three persons, who do co-operate in this great work of justifying man through faith, by the imputative righteousnesse of Christ: which word *imputed*, though divided by Papists, yet is eight times used by the Apostle in one chapter, Rom. 4. 6, 8, 10, 11, 22, 23, 24.

First, The Father *justifieth* us not onely by pardoning of sin, but by imputing of Christs righteousnesse which the Apostle calleth the *righteousnesse of God*, Rom. 10. 3. And that, first, because it is it, which God imputeth for righteousnesse to us: secondly, because it is that which God accounteth for righteousnesse in us: thirdly, because it is that righteousnesse which Jesus Christ, *who is God over all, blessed for ever*, Rom. 9. 5. hath wrought for us. Thus the Father, who *raised Christ from the dead*, Gal. 1. 1. 1 Thes. 1. 10. imputeth this righteousnesse to us, Rom. 4. 24.

Secondly, the Sonne *justifieth* us. *By his knowledge*
(faith

(saith *Esay*) shall he justifie many, *Esa.* 53. 11. He it is that maketh a reconciliation for sinne, and bringeth in everlasting righteousnesse, *Dan.* 9. 24. But more cleerly doth the Apostle shew this truth, *1 Cor.* 6. 11. *Ye are justified in the Name of the Lord Jesus.* This righteousnesse of ours by faith, *Peter* calleth the righteousnesse of God, and of our Saviour *Jesus Christ*, *2 Pet.* 1. 1. Not as if the Apostle spake of two distinct persons, there being but one Article in the Originall, and therefore there cannot be two distinct persons described thereby. Yea our Lord *Jesus* promiseth to them that overcome, to clothe them in white raiment, *Rev.* 3. 5.

Thirdly, The Holy Ghost justifieth us; *Ye are justified in the Name of the Lord Jesus, and the Spirit of our God*, *1 Cor.* 6. 11.

Thus the Father, the Son, and the Holy-Ghost, who are one God, are also one and the same efficient cause of our justification, both in forgiving of sinnes, and in imputing the righteousnesse of *Christ* through faith, which is the instrument of our justification, and is also the worke of God, *John* 6. 29.

C H A P. VIII.

Faith is the worke of the Father, the Son, and the Holy-Ghost.

F *Aith* is the instrument, by which we are justified, that is, the hand by which we lay hold on the Lord *Jesus*, and his righteousnesse, and apply it also to our soules. Yct *faith is a Gift of God*, *Eph.* 2. 8. It is his worke to purifie our hearts by faith, *Acts* 15. 9. Yea it is a worke of God, wherein he exercised the same exceeding greatnesse of his power, in effecting it, that he used

in raising Christ from the dead, Eph. 1. 19, 20. It being as great a worke to worke faith in the heart of an unbeliever, who is spiritually dead, as it was to raise Christ from the grave, when as he was corporally dead.

This being also an essentiall worke of God, common to the Father, Sonne, and Holy-Ghost, undividably to effect.

First, the Father worketh *faith* in us; the Apostle prayeth to him for it, Eph. 6. 23.

Secondly, the Sonne worketh *faith* in us; the Apostle prayeth to him for it, Eph. 6. 23. and the Disciples of him *the increase thereof*, Luk. 17. 5. And so likewise doth *the father of the Lunatick*, Mark. 9. 24. *By him do we believe in God*, 1 Pet. 1. 21.

Thirdly, The Holy-Ghost worketh *faith* in us, 1 Cor. 12. 9. It is a *fruit of the Spirit*, Gal. 5. 22. And we *through the Spirit wait for the hope of righteousness by faith*, Gal. 5. 5.

Thus the mighty worke of faith is wrought in us by God, who is distinguished into Father, Sonne, and Holy-Ghost, which do unseparably, undividably, and unconfusedly worke this grace in our hearts, in their personall order, making us to believe, and hope in God.

CHAP. IX.

Hope is the Worke of the Father, the Sonne, and the Holy-Ghost.

Hope is the Worke of God alone; it is the *God of hope that must fill us with hope*, Rom. 15. 3. He is the *God of hope*, first, *objective*, our hope is to be placed on him: Secondly, *effective*; our hope first is wrought

wrought by him onely : Secondly, He it is likewise that cherisheth this hope in us; *Paul* therefore prayeth to him for the increase thereof, Rom. 13. 13.

The working of hope in our soules, the Scripture ascribeth to the Father, to the Sonne, and to the Holy-Ghost.

First, the Father worketh *hope* in us; *Paul* acknowledgeth it, 2 *Theff.* 2. 16. and *Peter* blesteth the Father for begetting us againe to a lively hope, 1 *Pet.* 1. 3. He stablisheth our hearts, and giveth us everlasting consolation, and good hope through grace, 2 *Theff.* 2. 16, 17.

Secondly, the Sonne worketh *hope* in us; so the Apostle acknowledgeth; and he prayeth to him for the *Theffalonians*; first, that he would establish them, and give them everlasting consolation, and good hope through grace, 2 *Theff.* 2. 16, 17.

Thirdly, the Holy-Ghost worketh *hope* in us, Rom. 5. 5. We abound in hope, through the power of the Holy-Ghost, Rom. 13. 13. We through the Spirit wait for the hope of righteousnesse, which is by faith, Gal. 5. 5. He it is that giveth us consolation and comfort, Act. 9. 29.

The Father, the Word, and the Spirit, do undividably co-operate in working *hope* in our hearts, though there be a distinct and personall order observed by them, in working this and all other graces in our soules.

CHAP. X.

*True saving or sanctifying knowledge, is a
worke of the Father, and of the Son,
and of the Holy-Ghost,*

Not onely outward illumination, which God doth sometime bestow on wicked men; is a worke of the Lord, (as I have shew'd) but also that knowledge which accompanieth justifying faith, and is proper onely to the Elect, is a worke of God, and is proper to him alone to effect, Exod. 4. 11. Man alone cannot effect it. *Aristotle*, a man of the deepest reach that antiquity ever bread, amongst the many books he wrote, and are in part extant, how little did he write of God; and how uncomfortably did he die in the midst of all his knowledge? *Anxius vixi dubius morior, nescio, quo vado.* *Bow* on 1 John 5. 6. *I have lived waveringly, I dye doubtfully; I know not whether I go.* With all his wisdom, and with all his experience, he could not give any true and proper knowledge, but onely that which is falsely so called, 1 Tim. 6. 20. *Those things never entered into the heart of man, which God hath prepared for them that love him,* 1 Cor. 2. 8, 9. *Angels knew not the mysteries of Christ till it was revealed by God to his Church,* Eph. 3. 10. 1 Pet. 1. 12. They did not teach the Church this wisdom; but *by the Church this wisdom of God is knowne unto them,* Eph. 3. 8, 9, 10. God alone is the teacher thereof, *Esa.* 54. 13. *He openeth the heart to receive it,* Act. 16. 14. He covenanteth with his Church, *to write his Law in their hearts,* Heb. 8. 10. Yea the Scripture calleth it, *the giving of a new heart,* Ezek. 36. 26. Ezek. 11. 19. a worke that God alone can effect.

First,

First, the Father giveth us this knowledge, the faithfull learne it of him, *John 6. 45.* Peters holy confession of Christ, was a worke wrought in him by the Father, *Matth. 16. 17.* and Paul prayeth to him for this grace on the *Ephesians*, *Eph. 1. 17.* and acknowledgeth he receiveth it from him, *Gal. 1. 16.* And Christ giveth thanks to his Father, for hiding it from the prudent, and revealing it to babes, *Mat. 11. 25.* *Luke 10. 21.*

Secondly, the Sonne gives us this as well as other graces, *Eph. 4. 8.* He declareth God to us, *John 1. 18.* Paul, though brought up at *Gamsliels* feet, and taught according to the perfect manner of the Law of the Fathers, *Acts 22. 3.* yet knew not the Gospell, but by the revelation of Jesus Christ, *Gal. 1. 12.* He is the light of the world, *John 3. 19.* *John 12. 46.* He giveth light to the faithfull, *Eph. 5. 14.* *John 1. 9.* *Luke 2. 32.* He revealeth the knowledge of God to us, *Mat. 11. 27.* *Luke 10. 22.* He openeth the understanding, *Luke 24. 45.* He giveth us understanding, that we may know him that is true, *1 Joh. 5. 20.* He teacheth us, *Eph. 4. 21, 22.*

Thirdly, the Holy-Ghost giveth us this knowledge, *1 Cor. 12. 8.* *Neh. 9. 20.* he is therefore stiled the spirit of knowledge, and of the feare of the Lord, *Esa. 11. 2.* God revealeth the hidden mysteries of our salvation by his Spirit, *1 Cor. 2. 10, 11.* neither can we know them without him, *1 Cor. 2. 12.* He teacheth all things, *Joh. 14. 26.* *1 John 2. 27.*

We must learne of God, what we must think of him. It is a vaine labour to seeke for any knowledge of him, without him; who is no otherwise known of us, but as he revealeth himself to us; which revelation of himself, is a worke of the Father, of the Sonne, and of the Holy-Ghost.

CHAP. XI.

*The Union that is between God and us, is a worke of
the Father, of the Sonne, and of the
Holy-Ghost.*

THere is a neere Union between the Lord and every
beleever: The Lord is his *Churches portion*, Pſal.
142.5. Pſal 73.26. Jer. 51.19. Jer. 10.16. Lam.3.24.
And the Church is *Gods portion*, Jer.12.10. Deut. 32.9.

By faith which the Lord worketh in our souls, and
by *his Spirit, which he sendeth forth into our hearts*, Gal.
4.6. we are *united to him*, 1 Pet.1.4. we have *communion*
with him, 1 John 1.3. and he *dwellet in us*; 1 John
4.12. and *we in him*, 1 John 4.13.

First, the Father *uniteth us to himselfe*, John 17.21.
And secondly, we have *fellowship and communion with him*,
1 John 1.3. And thirdly, in regard of this commu-
nion, *he dwelleth in us*, John 14.23. and *we in him*,
1 Theſſ.1.1. 2 Theſſ.1.1.

Secondly, the Son *uniteth us to himselfe*, John 17.21.
Secondly, we have *communion and fellowship with him*,
1 John 1.3. And in regard of this communion, third-
ly, *he dwelleth in us*, for ſo he promiſeth, Zach. 2.10.
John 14.23. and that he performeth by reſiding in the
hearts of all believers, Eph.3.17. Col.1.27. John 6.56.
2 Cor.13.5. And *we likewise are in him*, 2 Cor. 5. 17.
1 Theſſ.1.1. 2 Theſſ.1.1. Phil.1.1. Eph.1.1. Rom. 16.
7. John 6.56.

Thirdly, the Holy-Ghost *uniteth us to himselfe*,
1 Cor.6.17. Secondly, *we have communion and fellow-
ship with him*, 2 Cor. 13. laſt. Phil. 2. 1. And in regard
of this communion, thirdly, the *Holy-Ghost dwelleth*

in us, 2 Tim. 1. 14. Rom. 8. 9, 11. 1 Cor. 13. 16. 1 Cor. 6. 19. Jam. 4. 5. 1 Pet. 4. 14. And *we are in him*, Jude 20. 1 Cor. 12. 3. Gal. 5. 16. Gal. 5. 26.

Father, Sonne, and Holy-Ghost, are the *husbands of the Church*, in the plurall number, *Esa. 54. 5.* and yet but one Lord, for so it followeth, *The Lord of Hosts is his Name.*

Oh the soule-ravishing estate of the beleever, who hath God so neerely united to him, and hath such a sweet communion betweene the Lord and his soule, that God dwelleth in him, and he through Christ in him. And there is no wonder, that the Lord bestoweth this, and all other mercies on his soule, when as it pleaseth him to adopt him to himselfe, to be his sonne, which also is a worke of God.

CHAP. XII.

Adoption is a worke of the Father, of the Sonne, and of the Holy-Ghost.

Adoption is a work proper to God: He alone adopteth children to himselfe; who both can, and will, and also doth make them *Heires of God*, even *joynt Heires with Christ in Glory*, Rom. 8. 17. Which grace of adoption is the undivided worke of one God in three Persons; who as he is our Father, so we are his children by adoption, who *of his owne will begat us*, Jam. 1. 18. we being begotten by counsell, and not by nature. For so the Lord Jesus is the *onely begotten Son of the Father*, Joh. 3. 16, 18. Joh. 1. 14, 18. 1 Joh. 4. 9. the Father being *his proper Father*, Joh. 5. 18, and he his *proper Sonne*, Rom. 8. 32.

First, the Father *adopteth us. He hath predestinated*

us to the adoption of children by Christ, Eph. 1. 5. It is our everlasting happinesse, that we are so neerly admitted into the presence of God, that his onely Sonne standeth betwixt us and him; and that the Lord Jesus calleth us his brethren, Heb. 2. 11. by the Fathers choice of us in him.

Secondly, the Sonne adopteth us: *As many as received him, he gave power to become the Sonnes of God, even to them as believe in his name,* John 1. 12.

Thirdly, The Holy-Ghost adopteth us; and therefore he is called the *Spirit of Adoption*, Rom. 8. 15. He it is that maketh us children of God. Rom. 8. 14. *As many as are led by the Spirit of God, they are the Sonnes of God.* The Spirit leading us, as a Father leadeth his childe.

Adoption therefore is a worke of the Father, of the Sonne, and of the Holy-Ghost, being stiled our Father, as in the Lords Prayer; where the name Father is not taken personally, but essentially; namely, for one God distinguished into three persons. And surely the Sonne and the Holy-Ghost have this Name Father ascribed to them in Scripture (as I have shewed) and they are with the first Person, a Father to us, not onely in regard of Adoption, but also in regard of Regeneration or Sanctification; as I shall shew.

CHAP. XIII.

Sanctification is a worke of the Father, and of the Son, and of the Holy-Ghost.

Sanctification, which in Scripture is sometimes called *Regeneration, Renovation, Conversion, Repentance, New Life, New obedience, &c.* is the Worke of God,

Joh. 1. 13. If to create man be in the power of God alone; then surely to re-create him, is in his power onely. For the former is called *the worke of Gods fingers*, Psal. 8. but the latter is ascribed to the *strength of his armes*, Luke 1. And surely none is able to re-peare the depravations of nature, but the God of nature. He it is that *taketh* from us our *hearts of stone*, and *giveth* unto us an *heart of flesh*, Ezek. 11. 19. Ezek. 36 26. The Lord challengeth it as his worke, *I am the Lord that sanctifie you*, Levit. 20. 8. Paul prayeth to God to effect this grace *thoroughly* in the Thessalonians, 1 Th. 5. 23. *He giveth men repentance*, 2 Tim. 2. 25. *He quickneth those that are dead in trespasses, and in sinnes*, Eph. 2. 1, 5. *He bringeth to the birth, and he bringeth forth*, Esa. 66. 9. He saith to them which lye weltring in the blood of their naturall uncleannesse, *Live*, Ez. k. 16.

Secondly, they that are sanctified, are *the children of God*, Joh. 1. 12, 13. *borne of the Spirit*, John 3. 5. and *borne of God*, 1 Joh. 3. 9.

Although the Scripture usually ascribeth sanctification to the Holy-Ghost. who doth peculiarly terminate this worke; yet it is not to exclud. the Father, and the Sonne from it.

First, the Father *sanctifieth* us, Joh. 17. 17. The Lord Jesus prayeth to his Father to sanctifie his Disciples, not onely to the office of an Apostleship, but to a fuller measure of grace, as 1 Thess. 5. 23. The Father *begetteth* us againe to a *lively hope*, 1 Pet. 1. 3. He *maketh* us meet to be *partakers of the inheritance of the Saints in light*, Col. 1. 12. which is done by sanctification: For *without holinesse no man shall see God*, Heb. 12. 14. The Lord will have none to dwell with him in happinesse, which will not have him to dwell with them in holinesse. Yea Jude cleerly manifesteth, Jude 1. that we are *sanctified by God the Father*.

Secondly,

Secondly, The Sonne *sanctifieth* us; If he *wash* not us, we have no part in him, Joh. 13. 8. we are *sanctified* in him, 1 Cor. 6. 11. 1 Cor. 1. 2. He *sanctifieth* and *cleanseth* his Church, Eph. 5. 26. Mal. 3. 2. He is to them as a *refiners fire* to try them, and not as a *consuming fire* to destroy them. He *purifieth* to himself a *peculiar people zealous of good workes*, Tit. 2. 14. they being a *peculiar* people to him, must yeeld *peculiar obedience* to him. He *presenteth us holy and blamelesse*, Col. 1. 22. He that *sanctifieth* (saith the Apostle) Heb. 2. 11. and they that are *sanctified*, are all of one; for which cause he is not ashamed to call them *brethren*. The Lord Jesus *sanctifieth* us two wayes: First, as God equall with the Father; so he *sanctifieth* by the power of his Deity, even by *faith in him*, Acts 26. 18. Secondly, as he is God and man, our Redeemer, so he *sanctifieth* us by the merits of his humanity, Heb. 9. 9, 10, 14. Heb. 10. 10. *washing us with his blood*, 1 Joh. 1. 7. Rev. 1. 5.

Thirdly, the Holy-Ghost *sanctifieth* us, 1 Peter 1. 2. 2 Theff. 2. 13. 1 Cor. 6. 11. Rom. 15. 16. For which cause all the graces in us are called the *fruits of the Spirit*, Eph. 5. 9. Gal. 5. 22. we are borne againe of the *Spirit*, John 3. 6, 8. For as Christ the head was *conceived by the Holy-Ghost*, Matth. 1. 18. so the mysticall Body of Christ is regenerated and borne againe of the *Spirit*, Joh. 3. 5. and *renewed of the Holy-Ghost*, Tit. 3. 5. We are *changed into the Image of the Lord*; by the *Spirit of the Lord*, 2 Cor. 3. 18. who is the *Spirit of holinesse*, Rom. 1. 4. who is holy in himselfe, and also worketh holinesse in us, gradually *cleansing us from all impurity*. Things are purified two wayes from naturall corruptions; first by fire; secondly, by water. And thus in the Leviticall Law, *things* legally uncleane, were legally purified, Num. 21. 33. And surely the Holy-Ghost in regard of his *cleansing us from spirituall* corrupti-

ons, is usually compared to these two Elements; first to *fire*, as *Mark. 9. 49.* *Matth. 3. 11.* Secondly, to *water*, as *Eze. 36. 25.* with *27. 1 Cor. 6. 11.* *Esa. 44. 3.* *Joel. 2. 28.*

Sanctification is therefore an essentiall worke of the Father, and of the Son, and of the Holy-Ghost, which is signified to us in our Baptisme, *being baptized in the Name of the Father, and of the Sonne, and of the Holy-Ghost, Mat. 28. 19.* We are washed therefore, and cleansed from sinne, by the joynt, yet undivided worke of the three persons of one Essence; who are not divided in working, as they are not divided in nature; but are one God in nature, and in working, as will appeare in the particular effects and fruits of sanctification; some whereof I have already treated of. It now remaineth, that I further manifest how the Father, the Son, and the Holy-Ghost, do co-operate, both in the beginning, progresse, and full perfecting this worke in us; shewing how that they do draw us, and quicken us, and increase grace already wrought in us.

CHAP. XIII.

The Father, the Word, and the Spirit, doe draw us.

THe Scripture setteth forth our unwillingnesse in the first act of our conversion two wayes, by two severall sorts of Metaphors: First, by comparing us to an unwilling creature, that will not follow, but it must be *drawne*. Secondly, by comparing us to a dead creature, that cannot follow, unlesse it be made alive. First, God *draweth* & leadeth us to himself: he *drew* the Israelites *with the cords of love, with the bands of a man.*
Hof.

Hof. 11. 4. God of us men, that are unwilling by nature, doth make us willing through grace, powerfully inclining our wills and affections to follow himselfe; we having without him *no sufficiency of our selves*, 2 Cor. 3. 5. 1 Cor. 4. 7.

This worke is equally wrought, both by
 First, God the Father, who *draweth* us to Christ, for so the Lord Jesus witnesseth, John 6. 44. *No man can come to me, except the Father that sent me, draw him*. And surely when the Father hath *drawn* us into Christs hands, it is not all the powers of the Prince of darknesse shall *draw* us back, Mat. 16. 18. Job. 10. 29. It is a *gift given to us of the Father*, that we have any power to do good, Job. 6. 65. Jam. 1. 17.

Secondly, God the Sonne, who *draweth* us to himselfe; so he promiseth, John 12. 30. *When he is lifted up from the earth, he will draw all men to him*; and thus the Church desireth of Christ, Cant. 1. 3. *Draw me, and we will run after thee*. And no wonder, for *with him we can do nothing*, Joh. 15. 4, 5. it is from him we have power to do good, Phil. 4. 13. he it is that *strengtheneth* us with his grace, that all the principalities and powers of the Prince of darknesse, shall never *pluck* us away, or draw us back from him, Job. 10. 28.

Thirdly, God the Holy-Ghost, who *draweth* us, Jer. 31. 3. who in the same chapter (as I have shewed out of Mat. 31. verse, with Heb. 10. 15, 16.) maketh a Covenant with us. He it is that the *children of God are led by*, Rom. 8. 14. even as blinde and impotent persons by a guide. We cannot *confesse* Jesus to be the Lord without him, 1 Cor. 12. 3.

Through Christ we have an accessse by one spirit unto the Father, Eph. 2. 18. Loe all the three Persons described by the Apostle, in working this worke: The Father, to whom we have accessse; the Sonne, as the

Joh. 14. 6. through whom we have access, and the Holy-Ghost in whom we have access, as our guide and Conductor.

There is there distinct and Personall order of working, in which they worke as they are three distinct Persons, whose Power and Essence is one, as their work is one; In respect therefore of the Essence, there may be said to be one common operation, but in respect of the distinction of Persons, there is a distinct manner of working,

CHAP. XV.

*The Father, the Sonne, and the Holy-Ghost,
doe quicken us.*

THe Lord quickeneth us with his grace, who were dead in trespasses and sinnes, Eph. 5. 1, 5. 1 Tim. 5. 6. Mat. 8. 22. It is a Work of one God in three Persons to give not onely corporall life, 2 Kin. 5. 7. but also spirituall life, Hos. 6. 1, 2.

First, the Father quickeneth whom he will, Joh. 5. 21.

Secondly, the Sonne quickeneth whom he will, Joh. 5. 21.

Thirdly the Holy-Ghost quickeneth, Joh. 6. 63. Rom. 8. 11. and it is whom he will, he quickeneth; For he divideth his Graces severally as he will, 1 Cor. 12. 8, 11.

This mighty Work of quickning those that were dead in trespasses and sinnes, is wrought by the Father, the Sonne, and the Holy-Ghost, who doe co-operate and yet are one and the same efficient cause (as they are one God) of that spirituall life which the children of God live by.

CHAP. XVI.

*The Father, the Sonne, and the Holy-Ghost,
doe give Grace to us, and multiply
Grace on us.*

THe Lord doth not onely give Grace to us, but he also increaseth his gifts, and multiplyeth his graces on us. He is *the God of peace, that sa. & visiteth us throughout*, 1 Thes. 5. 23. he doth *begin good* in us, *he doth perfect it*, he doth *finish it*, Phil. 1. 6. Phil. 2. 13.

This is an essentiall worke of God, and is common to the Father, to the Sonne, and to the Holy-Ghost.

First, the *Father giveth us Grace and Peace*; For this cause the Apostles pray to him for it, Eph. 1. 2. Col. 1. 2. Phil. 1. 2. Rom. 1. 7. Rev. 1. 4. and he *multiplieth his Graces*, he gives us, Jude ver. 2.

Secondly, the *Sonne giveth us Grace, and Peace*; For this cause the Apostles pray to him for it, Col. 1. 2. Eph. 1. 2. 1 Thes. 1. 1. Rev. 1. 4, 5. and he *multiplyeth those Graces* he giveth us, 2 Pet. 1. 2. Jude ver. 2.

Thirdly, the *Holy-Ghost giveth us Grace and peace*; The Apostle for this cause prayeth to him for it, Rev. 1. 4. who though one, Eph. 2. 18. 2 Cor. 11. 4. 1 Cor. 12. 4. yet is he called *the seven Spirits*; First, in regard of his manifold Gifts and operations to all Churches; Secondly, in regard of particular relation that he had to these *seven Churches*, to whom John wrote; Thirdly, he describeth him, as he saw him in the Vision, who is after described of John, as seen of him in the forme of *seven lightes*, Rev. 4. 5. Secondly, he multiplyeth the graces he giveth us, *strengthening us with might in the Inner man*, Eph. 3. 16.

It is the undivided Work of one God in three Persons to give grace, and to multiply on the Church those graces he hath given it, causing it to *increase with the increase of God*, as Paul speaketh, *Col. 2. 19.*

CHAP. XVII.

The Father, the Sonne, and the Ho'y-Ghost doe give Testimony to us, assuring us we are the Lords.

THe Lord doth not onely give Grace to us, and increase the Graces he hath wrought in us, *1 Thes. 5. 24. Phil. 1. 6.* but also witnesseth to our soules the sincerity of these graces, he worketh in us, and testifieth in our hearts his salvation he hath wrought in Christ for us; for surely, he that alone made the heart, he that *alone searcheth the heart*, he that alone worketh grace in the heart, can alone *testifie unto the heart* with comfort, *Act. 15. 8.* the truth of those soule-satisfying graces that he hath wrought in us, whenas by *faith he purifyeth the heart*, *Act. 15. 9.* The comfortable attestation of these graces therefore in our hearts, is a worke of the Father, Sonne, and Holy-Ghost, who (as I have already shewed, made the heart, know the heart, and worke grace in the heart, and doe worke in witness-bearing to our hearts, of the truth of those soule-comforting graces, that are therein.)

First the Father *witnesseth* it to us; he *sendeth forth his Spirit into our hearts*, whereby we cry *Abba Father*, *Gal. 4. 6.*

Secondly, the Sonne *witnesseth* it to us; he is the *true and faithfull witness*, *Rev. 3. 16. Rev. 1. 5.* he *witnesseth in us* our salvation, *1 Cor. 1. 6.* and testifieth to us the comfort that are in his word.

Third-

Thirdly, the Holy-Ghost witnesseth it to us; he beareth witness with our spirits, that we are the Children of God, Rom. 8. 16.

There is three that beare record in heaven, (which doe not onely testifie Christ to be the *Messiah*, or Saviour of the world, but also to be our *Messiah*, and Saviour) the Father, the Word, and the Holy-Ghost, and these three are one; 1 Joh. 5. 7. one God, one witness. Yea, our Saviour Christ speaketh of this testimony plurally, Joh. 3. 11. we speake that we doe know, and testifie that we have seene, and ye receive not our witness; a place not to be paraleld in the Evangelists, where our Saviour speaketh plurally: not in the name of *John Baptist*, or the Prophets; (for their authority could no way adde to his, neither did he receive testimony from man, Joh. 5. 34. where he spake it most peculiarly in regard of *John*, Joh. 5. 33.) but he spake in his *Fathers* name, and also in the Holy Spirits name, whose testimony and authority he oft urged, Joh. 5. 32. Joh. 8. 18. Luk. 4. 18, 19. and surely if Angel, or Archangel, or any Creature in heaven or in earth, should onely witness our salvation to us in Christ, we might then doubt; but why should we doubt, when the Lord himselfe witnesseth it? First by word, calling us in Scriptures his Children; Seconedly, by deeds, working in us grace, which are the fruits of his spirit, Gal. 5. 22. and Thirdly, by seale, (as I shall now shew ratifying it to our soules, Eph. 1. 13.

CHAP. XVIII.

*Sealing of us is a Worke of the Father, of
the Sonne, and of the Holy-
Ghost*

First, *sealing* is a note of appropriation; we worke that which is our own, and that which we have confirmed and sealed, we doe account it our own, now these whom the Lord chooseth to himselfe, he sealeth; *The Lord knoweth who are his, having this seale,* 2 Tim.

2. 9.

Secondly, *sealing* is a signe of distinction; Lawyers cause seales to be put to Evidences, Merchants set markes on their wares, and Shepherds have brands for their sheep to know and distinguish them. Thus Christ in a peculiar manner is *sealed of God the Father,* Joh 6. 27. *and all the Elect* are sealed in him, Eph.

1. 4.

Thirdly, *sealing* is a worke of conforming; There is a likenesse of the seale imprinted on the thing sealed; and surely when the childe of God is sealed of God, there is then an Image of God wrought on his soule.

God therefore sealeth us; First to appropriate us as his own; Secondly, to distinguish us from others; Thirdly, to conforme us to his own Image; which worke of *sealing* us is wrought by one God in three Persons.

First, God the *Father sealeth us*; so the Apostle sheweth, Eph. 1. 13. 2 Cor. 1. 22.

Secondly, the *Sonne sealeth us*, Ezek. 9. 3, 4. He is the Angel of the Covenant, Mat. 3. 1; that hath the *seale* of

of.

of the living God, Rev. 7. 2. who though an Angel by name yet is he not an Angel, but a Sonne by nature, Heb. 2. 16. Heb. 1. 3. to 13. where the Apostle distinguisheth the creating Sonne from the created Angels, plainly proving the Sonne to be the Creatour, but Angels to be but creatures.

Thirdly, the Holy-Ghost *sealeth us*; Grieve not the Holy spirit of God, by which we are sealed to the day of redemption, Eph. 4. 30. where the Apostle meeteth with two contrary errours, First, the Righteous after their calling may fall into sinne, and so grieve the spirit God, yet, Secondly, they cannot fall totally and finally, for they are sealed by the spirit of God to the day of redemption.

Sealing of us therefore is the Worke of one God, who is one in Power, Will, and Operation, who sealeth his Children in their hearts, confirming them thereby to his own Image; and also sealing them in their foreheads; imboldening them to professe him. By the former he maketh us to love him, by the latter he causeth us to acknowledge him.

CHAP. XIX.

Christian Libertie is a Worke of the Father, and of the Sonne, and of the Holy-Ghost.

BEing Redeemed, Justified, Adopted, and Sanctified, and sealed by God, we have the glorious Liberty of the children of God; We that were *Bondmen by nature*, Tit. 3. 3. Eph. 2. 2, 3. become the *Lords free-men* through grace, 1 Cor. 7. 22, Lawyers tell us, that if any Lord of a Mannor doe contract with his Villain, he is by that Act of his Lords delivered from his most slavish

slavish tenure of Villenage, and made free thereby; surely, the Lord our God condescending so low, as to covenant with us in Christ, he doth thereby free us from that slavish tenure we held by since Adams fall, and maketh us therewith free Denizens of Heaven. *fellow-Citizens of the Saints, and of the household of God,* Eph. 2. 19. we are freed from sinne, Rom. 6. 22. Rom. 6. 14. Rom. 8. 33. we are set at libertie from Satan, Heb. 2. 14, 15. Luk. 11. 21, 22. from the Law, Rom. 7. 3, 6. Gal. 5. 18. Rom. 6. 18. from it's curses and maledictions. Gal. 3. 13. from it's condemnation, Rom. 8. 1. and from its rigour, Gal. 3. 10. there was Personall. Universall, Actuall, and Constant obedience required in every title, which left no place of repentance, (Repentance being an Evangelicall grace, the proper priviledge of the covenant of grace; Christ came from heaven to publish it, Luk. 5. 31, 32. Mat. 4. 17. he shed his blood to purchase it, Act. 5. 31. he bids his Disciples to preach it, Luk. 24. 47. and surely therefore it cannot be legall: the apostatizing Angels had not the benefit of it, nor man, till Christ had purchased it,) Christ hath freed us from this rigour of the Law, and from the *wrath of God*, Rom. 5. 9. 1 The. 1. 10.

This Worke is a Worke of God, none could effect it. But,

First, the Father procureth us *Liberty*; He delivereth us from captivity. *Paul giveth thanks to God* for it, Rom. 7. 24. 25. where God is taken Essentially, and not Personally, for the Sonne and Holy-Ghost free us from our slavish captivity together with the Father.

Secondly, the Sonne procureth us *Liberty*, Gal. 5. 1. *Stand fast in the Liberty wherewith Christ hath made you free.* There are two things which the Lord hath entrusted in his Churches hand, First, christian faith, for which

which we must earnestly contend, Jude ver. 3. Secondly christian Liberty in which we must stand fast; The Apostle calleth it the *Libertie we have in Christ*, Gal. 2. 4. which is Christian liberty, not onely because we must use it to the glory of Christ, and according to his rules; but because he is the Author of it. *If the Sonne make you free, then are you free indeed*, Joh. 8. 36. *he delivereth us who through feare of death were all our lifetime subject to bondage*, Heb. 2. 15.

Thirdly, the Holy-Ghost giveth us liberty, 2 Cor. 3. 15. *where the Spirit of the Lord is, there is liberty*. David calleth the Holy-Ghost *the free Spirit*, Pfal. 51. 12. First, because he worketh freely in us, 1 Cor. 12. 11. Secondly, because he worketh freedome in us, and for us; and therefore the Apostle telleth us: *The Law of the Spirit of life in Christ hath made us free from the law of sinne and death*, Rom. 8. 2.

It is manifest Christian liberty is a worke of the Father, Sonne, and Holy-Ghost, who worke this worke in us, and for us; God loosing us from all bondage, that we may *serve him*, Luk. 1. 74. and delivereth us from the slavery of our enemies, to tye us more firmly to his service.

CHAP. XX.

*Salvation, or Glorification, is a Worke of the
Father, and of the Sonne, and of the
Holy-Ghost.*

Salvation, or Glorification, is the worke of God alone: *I, even I, am the Lord, and besides me there is no Saviour*, Isai. 41. 11. *Isa. 43. 23. he saveth us*, 1 Tim. 1. 9. *he giveth us eternall life*, Rom. 6. last. Eph. 2. 8.

First,

First, the Father *saveth us*, so he promiseth, *Hos. 1.7. I will save them by the Lord their God.* Here are two Persons stiled *Jehovah*; First, the Father promiseth to save *Israel*; Secondly the Sonne by whom this deliverance is wrought, and *Israel* is saved. And the Lord *Jesus* telleth us, *John 10.29. None can pluck his sheep out of his Fathers hands.* Intimating thereby, that he will preserve them to that *Kingdome* which he hath prepared for them, *Matth. 25.34.* and according to his good pleasure giveth them it, *Luke 12.32.* And to this end out of his love to us, was it, that he gave his onely begotten Sonne for us, *John 3.16.* yea, even for his little ones; those who are little in their own eyes through humility, little in the eyes of others through contempt: yet it is not his will that any one of these little ones should perish, *Matth. 18.14.*

Secondly, the Sonne *saveth us*, *John 6.33. He giveth life to the world.* So the Father promiseth, *Hos. 1.7.* and he himselfe affirmeth, that he will give them that are faithfull to death a *Crown of life*, *Rev. 2.10.* He giveth his sheep eternall life, *John 10.28.* It is his mercy we must look for unto eternall life, *Jude ver. 21.* It is his Name by which we are saved, *Act. 4.12.* There is no other Name given under heaven whereby we must be saved. According to the merit of our salvation, *Christ Jesus* is alone; But according to the efficacy, and application of it, it is common to him with the Father, and the Holy-Ghost.

Thirdly, the Holy-Ghost *saveth us.* He is the Spirit of life, *Rom. 8.* that giveth life to us, we being saved by the renewing of the Holy-Ghost, *Tit. 3.5.* who promiseth to give to them that overcome, to eat of the tree of life, *Rev. 2.7.* and that they shall not be hurt of the second death, *Rev. 2.12.*

Thus these Actions and Works of the Father, the Sonne,

Sonne, and the Holy-Ghost are their joynt and undivided Works, because there is not in God a divided, or multiplied Essence, but one and the same divine Essence; it being *the same God which worketh all in all*, 1 Cor. 12. 6. The unity of whose working dependeth on the unity of their power. That therefore which the Scripture ascribeth to one Person of the Godhead, it ascribeth sometimes to another. As in the seven Epistles to the Churches in *Asia*, the *Sonne* in the beginning is described as the Author of them; yet in the conclusion we must here what is spoken, as spoken by the *Spirit* of the seven Churches, *Rev.* 2. *Rev.* 3. Again, the gifts that are given to the seven Churches, sometimes the *Spirit* doth promise them, as to *Ephesus*, *Rev.* 2. 7. to *Smyrna*, *Rev.* 2. 11. to *Pergamus*, *Rev.* 2. 17. and sometimes *Jesus Christ* promiseth them, as to *Thyatira*, *Rev.* 2. 28. to *Sardis*, *Rev.* 3. 5. to *Phyladelphia*, *Rev.* 3. 12. to *Laodicea*, *Rev.* 3. 21.

Though therefore the Scripture in setting down the graces, doth usually ascribeth them to *the Father*, in *the Sonne*, and by *the Spirit*, *Ephes.* 1. 4, 5. 1 Cor. 6. 10. Tit. 3. 4, 5. This order of dispensation holdeth forth unto us a distinction of persons onely, and no division of Essence. It sheweth an order in which they worke; no inequality in regard of their Nature, Essence, and Substance which is one: their Majesty, Power, and Glory is one, though in respect of the distinction of Persons, they are Relatives: and therefore so are not one, but are thus co-equal and co-eternall.

Oh that we would look into the Glasse of Gods Word, then might we see cleerely, how the Father, the Sonne and the Holy-Ghost doe worke in all their Works in us, and for us. Oh what unspeakable comfort would this work in our soules, to praise God for his mercies. And Oh what soule-comforting matter

would this yeild to stirre up our Brethren to praise the Lord for his mercies, there might we say one to another, Come, and heare all ye that feare God, and I will tell you what he hath done for my soule, Psal. 66. 16. then might we sing praise one with another, saying, Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say Amen, Praise ye the Lord, Psal. 106. 48.

The



The fourth Booke.

Divine Honour is given to
FATHER, SONNE, and
HOLY-GHOST.

CHAP. I.

*The Scriptures manifest the Sonne and the Holy-
Ghost to be God equall with the Father
by ascribing to them equally with the
Father, such Honour and reli-
gious worship as is due to
God onely.*



HEY who have the same Honour, or religious Worship given truly to them, which is given to the Father, are God equall with the Father.

But the Sonne and Holy-Ghost have the same honour given truly unto them, as is given to the Father.

Therefore the Sonne, and Holy-Ghost are God, equall with the Father.

I shall first cleare the major, (though undeniably true) and then shew the truth of the minor in divers particulars.

The Lord is a *jealous God*, Exod. 20. 4. As a King of his Church he will not endure a partner in his throne: or as a Husband of her, he will not away with a Rival in his bed. He will *not give his Glory to another, nor his praise to Graven Images*, Isai. 42. 8. We are to *worship the Lord*, and to doe service to him *onely*, Mat. 4. 8. we are not to doe service to any that is not a *God by Nature*, Gal. 4. 8. The Apostle blamed the Heathen for this sinne, much more it is blame-worthy in Christians. He may *winke* at grosse Idolatries in them, *Act. 17. 30.* which he will not pardon in his owne people, *Amos 3. 2.* The Lord *knew Israel* by his mercies, and he will make Israel know by his judgements what it is to sinne against hiw. If therefore the Heathenish Galathians may *not doe service to them that are not Gods by Nature*, much more may not Christians give this honour unto him, who is not a God by Nature. Where the distinction *inter δελείων, λατρείων*, will not serve the true, for he reproveth them that *ἑδουλεύσατε* gave service to them which by nature are no Gods. If the Lord Jesus be no God by Nature, nor the Holy-Ghost, how is that Divine Honour hath been given to the Sonne and Holy-Ghost equally with the Father? Doth not the Scripture enjoyne such worship to be given to them as is due to God alone? For first Religious worship is due to Father, Sonne, and Holy-Ghost; First, from Men: Secondly, from Angels: Thirdly, we are to obey and serve: Fourthly, Love: Fifthly, Heare: Sixthly Know: Seventhly, Believe: Eighthly, Hope or trust in them: Ninthly, to be baptized in their name: Tenthly, *Paul* sweareth by them: Eleventhly, we are to pray to them: Twelfthly,

Iy, praise is given to them by men: Thirteenthly, Angels: Fourteenthly, the Temple was built: Fifteenthly, and Sacrifice offered to them: Sixteenthly, we are to glorifie in our lives the Father, the Sonne, and the Holy-Ghost, who though distinguished into three Persons, yet are Essentially one, and the same eternall and everliving Lord God.

CHAP. II.

*Divine worship is due from man to the Father,
to the Sonne, and to the Holy-Ghost,*

Divine and Religious *Worship* is due to God, both from men and Angels.

First, Religious worship is due to God from men. So our Saviour answered Satan tempting him to worship him, *Mat. 4. 4. Thou shalt worship the Lord thy God, and him onely shalt thou serve.*

This one God whom we are to worship, is the Father, the Sonne, and the Holy-Ghost.

First, God the Father is to be *worshiped*. *The true worshippers worship the Father in Spirit and in truth, and the Father seeketh such to worship him,* Joh. 4. 23.

Secondly, the Sonne is to be *worshiped*. So *Isaiab* sheweth that *every knee shall bow to him*. *Isa. 45. 23.* That this was the Lord *Jesus*, *Paul* manifesteth, *Rom. 14. 10, 11.* So likewise the Church is commanded, *Psa. 45. 11. He is thy Lord* (it is spoken of Christ) *and worship thou him.* Yea, all the faithfull are thus enjoined, *Psal. 2. 12. Kisse the Sun lest he be angry ?* There was a *kisse* of homage due to Christ from all the world, even such a *kisse* of homage *Samuel* gave to *Saul*, when he anointed him King, *1 Sam. 10. 1.* Idolaters

did superstitiously give this to their Idols; as the *Arabians* when they saw the new Moon, because they could not reach to kisse her, they kissed their hands in homage to her; from this Idolatry *Job* purgeth himselfe; *If I beheld the Sun when it shined, or the Moone walking in brightnesse; And my heart hath been secretly inticed, or my mouth hath kissed my hand; This were an iniquity to be punished by the Judge, for I should have denyed the God that is above,* *Job* 31.26,27,28. Thus the *Israelites* gave this kisse of homage to their *Calves*, *Hos.* 13.2. and to *Baal*, *1 King.* 19.18. giving that worship due to Christ to their Idols; yea. when Christ required faith of the blind man, he received faith and worship of him, *Job.* 9.35.38. he was also worshipped of the holy women, *Mat.* 28. 9. and of his Disciples, *Luke* 24.52. *Mat.* 28.17. and of the *Cananitish woman*, *Mat.* 15.25.

Thirdly, the Holy-Ghost is to be worshipped, *Psal.* 95. 6. The Prophets inviteth all to worship him, whom he after introduceth, speaking in the foure next verses, where the Apostle sheweth to be the Holy-Ghost, *Heb.* 3.7,8,9,10,11. The Church ministred unto the Lord and fasted, *Act.* 13.2. that the Lord whom they ministred in the Holy Ghost is evident, for he that was supplicated to, and worshipped, giveth an answer to them; *As they ministred to the Lord and fasted; separate me Paul and Barnabas for the worke whereunto I have called them;* and they obey his voyce and send them forth at his command, *Act.* 13.4. and surely, he that hath Temples consecrated to his service, hath, or ought to have worship given to him in those Temples. How therefore are we the Temples of the Holy-Ghost? *1 Cor.* 3.16,17. *1 Cor.* 6.19. why are we consecrated in baptism to his worship and service? *Mat.* 28. 19. if we may not worship him? if we may not serve him?

moreover we are to believe in him, (so we professe in the Creed.) Him therefore whom we beleve in, we may worship. The Apostle joyneth *faith* and *invocation* together, *Rom.* 10. 14. we are therefore to serve God the Spirit; So *Ambrose* Lib. 2. de Spirit. Sanct, would have. *Phil.* 3. 3. to be read according to the Originall.

The Sonne, and the Holy-Ghost in whom (as I shall shew) we are to beleve in with the Father, and to whom in baptisme we give up our names to serve them, who are one God with the Father, ought to have one and the same worship given to them with the Father, who will not give his glory to another: neither would he joyne himselfe in covenanting with his Church, to have the same worship given by her to them, if that they were not in the forme of God, and had not one and the same Essence with him, being equall with him in Majestic and glory.

CHAP. III.

The Angels do worship, serve, and minister at the command of the Father, of the Son, and of the Holy-Ghost.

Divine worship is due to God from *Angels*, *Neh.* 9. 6. *The Host of heaven worshipeth him*, and he commandeth and giveth charge to them, *Psal.* 91. 11. and they are *ministring spirits*, *Heb.* 1. 14. sent forth at the command of the Father, of the Sonne, and of the Holy-Ghost.

First, Angels are *ministring spirits* sent forth at the Fathers command, *Heb.* 1, 7. They behold his face, *Mat.* 18. 10. they stand in the presence of this great

King, and are ready to doe his will, who doe give *worship* to him, *Rev.* 5. 11, 12, 13. as *John* there sheweth? They *worship* him who sent *Isaiah*, *Isai.* 6. 2, 9. which was the Father, *Isai.* 48. 16.

Secondly, Angels are *ministring spirits* sent forth at the *Sonnes* command, *Rev.* 22. 16. and did *minister* to him, *Mat.* 4. 11. they are his *Angels*, *Mar.* 13. 27. *Mat.* 13. 41. 2 *Thef.* 7. 8. and serve him, but attend us, *Psa.* 91. 11, 12. Satan cited this place falsly, *Mat.* 4. 6. two wayes, First, he corrupted the Text, he left out part of it: Secondly, he mis-applied the Text to the Lord Christ, it being onely true of his Members, for whom he hath procured this ministry: for the Lord Jesus is the *head* of the Angels, *Col.* 2. 18. and gardeth them, they keep not Christ himselfe, they were made by him, and for him, *Col.* 1. 16. they *worship* him, *Rev.* 5. 11, 12. *Heb.* 1. 6. so *Isaiah* sheweth, *Isa.* 6. 2. 3. they *worship* him who sent the Prophet *Isaiah*. That it is the Lord Christ whose glory *Isaiah* saw when he was sent by him. *John* a faithfull interpreter affirmeth, *Joh.* 12. 40, 41. yea, not onely the good Angels *worship* him, but evill Angels also, First, acknowledge Christ and obey him. *Mar.* 1. 27. Secondly, they professe Christ, and acknowledge him to be the *Sonne of God*, *Mar.* 1. 21. *Luke* 4. 34. Thirdly, they *worship* him, *Mar.* 5. 6. Fourthly, they pray to him and *besech* him, *Mar.* 5. 10. *Luke* 8. 28. Fifthly, they *fear*, *Mar.* 5. 7. *Luke* 8. 31. Sixthly, they *believe*, *Jam.* 2. 19. That *worship* which the proud Spirit would have Christ, *Matth.* 4. given him, he giveth to Christ *fearfully*, *servilely*, *forcedly*, *Mar.* 5.

Thirdly, Angels are *ministring Spirits* sent forth at the Holy-Ghosts command. So *Luke* sheweth, *Act.* 10. *Cornelius* sending men to *Peter* at the command of an *Angel*, yet the Holy-Ghost is said to *send them*, *Act.*

10.20. He sent that Angel to warne *Cornelius*, who is said to be warned from *God* by an holy Angel, *Act. 10. 22.* it being *God* the Holy-Ghost (as I have shewed) that sent him. An Angel is by him imployed as a messenger to direct *Philip* to *Gaza*, *Act. 8. 26.* Where the Holy-Ghost (as the *Syriack* expressely sheweth) imployeth *Philip* in preaching to the *Eunuch*, *Act. 8. 29.* yea, the Angels worship the Holy-Ghost; for he that sent *Isaiab* was worshiped of Angels, *Isa. 6. 2, 3, 9.* That this was the Holy-Ghost who sent him, *Paul* a witness beyond exceptions testifieth it, *Act. 28. 25.* and *Isaiab* himself averreth it, *Isa. 48. 16.*

The Father, the Sonne, and the Holy-Ghost are of one and the same Divine Essence and Nature, having one and the same Religious worship given them of Angels. And surely those who have Divine worship given them of the Holy Angels, may be worshiped of the Faithfull; for they direct us to *God* as the onely object of Religious adoration, and Diviue worship, *Rev. 19. 10. Rev. 22. 9.* who is alone worthy of worship and honour, and is onely religiously to be served and obeyed as of Angels, so of men.

C H A P. IV.

We are to obey and serve, Father, Sonne, and Holy-Ghost.

WE are to obey the Lord, and serve him with all our heart, and with all our soule, *Deu. 10. 12.* It was *Samuels* command to *Israel*, that they should serve the Lord onely, *1 Sam. 7. 5.* and *Israels* commendation by *Samuel*, that they served the Lord onely, *1 Sam. 7. 4.* It is the honour which he requireth of us, and which he

he will not give to another; this obedience he accounteth for sacrifice, Heb. 13. 16. yea, he preferreth it before sacrifice, 1 Sam. 15. 22. It was the sinne of the Idolatrous Gentiles to give the Lords service to Devils, 1 Cor. 10. and to serve the creature more then the Creator, Rom 1. 25. whenas they yeilded obedience, and did service to them which by nature are no Gods, Gal. 4. 8. we who are dehorted from being the servants of men, are exhorted to serve and obey the Father, the Sonne, and the Holy-Ghost.

First, the Father is to be obeyed and served. And herein we have the example of Christ, who was in the forme of God, and equall with God in regard of his Divine Nature: yet taking on him the forme of a servant, he humbled himself, and as Man became obedient, Phil. 2. 6, 7, 8. or as the Apostle expresth it, Heb. 5, 8. *Though a Sonne, yet learned he obedience.* Obedience being not due in regard of his Divine Nature, but he learned it as Man. Though he was most deare to his Father, yet the Father imposeth, and the Sonne willingly undergoeth both a bitter death on his body, as also the wrath of God lying heavy on his soule, Isa. 53. 4, 5, 6. which made his body to sweate no faint dew, but solid drops of bloud, Luke 22. 43. and his soule (as Mark expresth it) began *ἐκθαμβῶν καὶ ἀδύνατον* to be astonished with terrour, and ready to dye with griefe, Mar. 14. 33. These unknowne sufferings, felt by him, not distinctly known to us, made him to complaine to the Apostles, Mar. 14. 34. and to cry to his Father, Mar. 14. 36. Mar. 15. 34. Heb. 5. 7. And yet he for our sakes, and for our example willingly obeyed and suffered. And there is good reason why we should obey likewise the Father, we are not our own, we are his, Joh. 17. 16. *Thine they are,* saith Christ of his Disciples to his Father.

Secondly,

Secondly, the Sonne is to be obeyed and served. It was prophesied of Christ, *Psal. 72. 11. Dan. 7. 14. 27. All Nations should serve him*; this Kingdome is given to him as the *Sonne of Man*, *Dan. 7. 13. 14. Luke 1. 32.* but it was his own as he is the *Sonne of God*, *John 16. 15.* The Lord Jesus is *Lord of all*, *Act. 10. 36.* First, by right of *Creation*, he *created all*, *John 1. 2. Col. 1. 16.* Secondly, by right of *preservation*, he *preserveth all*, *Heb. 1. 3. Col. 1. 17.* Thirdly, by right of *redemption*, he *redeemed all his Elect*, *Eph. 5. 25. 2 Tim. 2. 6. 1 Joh. 2. 2.* Fourthly, by right of *dominion*, he *ruleth all*, *Rev. 19. 16. Eph. 1. 22.* and therefore he is surely to be obeyed and served. He reproveth them that call him *Lord*, and *doe not the things that he commandeth*, *Luke 6. 46.* The Israelites were commanded to *obey the voice of the Angel* that went before them, for *Gods Name was in him*, *Exod. 23. 21.* which was *Jehovah*, *Exod. 13. 21.* with *Exod. 14. 19, 24. Deut. 1. 31, 32.* even the Lord Christ, *1 Cor. 10. 9.* God the *Father being in him*, and *he in the Father*, *John 14. 10. Joh. 10. 38.* And *Isaias* commandeth us to *sanctifie the Lord God of Hosts himselfe*: *Let him be your feare, and let him be your dread, and he shall be for a Sanctuary, but for a stone of stumbling, and for a rock of offence to both the houses of Israel*, *Isai. 8. 13. 14.* That this *Lord of Hosts* whom we are commanded to obey and serve, was the Lord Jesus: we have foure unerring Interpreters: First, *Old Simeon* guided by the *Holy-Ghost*, *Luke 2. 25, 34.* Secondly, *Christ* himselfe, *Mat. 21. 48. Luke 20. 18.* Thirdly, *Peter* (to whom the *Gospell of Circumcision* was committed) *1 Pet. 2. 7.* and Fourthly, *Paul* (to whom the *Gospel of uncircumcision* was committed) *Rom. 9. 33.* all agreeing and interpreting of *Christ* whom we are to serve, *Col. 3. 24.* and surely there is good reason why we should obey and serve him, we are not our

owne, we are his, 1 Cor. 3. 25. 1 Cor. 7. 22. purchased with his own blood, Acts 20. 28. and we must bring into Captivity every thought to the obedience of Christ, 2 Cor. 10. 5.

Thirdly, the Holy-Ghost is to be obeyed and served; Stephen complaineth of the Jewes for resisting the Holy-Ghost, Acts 7. 51. Ye alwayes resist the Holy-Ghost, as your Fathers did, so doe you. Their Fathers resisted him in the Wildernesse rebelling against him and vexing him, Isai. 63. 10. and grieving him, Heb. 3. 7, 9, 10. The Church of Antioch obey him in sending forth Paul and Barnabas, Acts 13. 4. who were to doe the worke he appointed them, Acts 13. 2. who did obey him in their travels, Acts 13. 4. Acts 16. 6. and so did Philip, Acts 8. 29, 30. who being by him, bid onely to goe to the Chariot of the Eunuch, he ran thither. And surely there is good reason why we should obey the Holy-Ghost, we are not our own, but his, so the Apostle sheweth, 1 Cor. 6. 20. That this is the Holy-Ghost, is evident; for his we are whose Temples we are: but we are the Temples of the Holy-Ghost, as the Apostle did shew in the former verse, whom we are to serve and obey as God in his Temple.

Oh let us strive to serve and obey the Father, the Sonne, and the Holy-Ghost, whose we are, in regard of all their Works both common and Essentiall (as I have shewed) to whom by so many wayes are we tyed to service and obedience; but more especially are we bound to love him, for he hath loved us first, 1 Job. 4. 19.

CHAP. V.

We must love the Father, the Sonne, and the Holy-Ghost.

GOD is the onely proper Object of our love, whom we must love for himselfe, but our Brother in and for God. He is to be loved with all our heart, with all our soule, and with all our might; *this is the first and greatest Commandement*, Mar. 12. 30. He is *one Lord*, Mar. 12. 29. but three Persons, the Father, the Sonne, and the Holy-Ghost, who is thus to be loved.

First, the Father is thus to be loved. This the Apostle supposeth: *If any man love the world, the love of the Father is not in him*, 2 John 2. 15.

Secondly, the Sonne is thus to be loved. This our Saviour enjoyneth us to love him above our Neighbour of what neere relation soever he be to us, yea, above our self; and therefore with the love required in the first and great Commandement. It being that love which is due to God alone, *Luke 14. 26. If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his owne life also, he cannot be my Disciple. The Father loveth them that love the Sonne*, John 14. 24. And no marvell for the loving of the Sonne, is the loving the Father; and the hating of the Sonne is the hating of the Father also, *John 15. 23, 24. Three times did the Lord demand of Peter, who had three times denyed his Lord. Simon sonne of Jonas lovest thou me*, John 21. 15, 16, 17. yea, the Apostle Paul commandeth, *1 Cor. 16. 22. If any man love not the Lord Jesus Christ, let him*

be *Anathema Maranatha*, accursed till the Lord cometh. And surely, the *love of Christ* to us was boundlesse, *Ephe. 3. 19.* our love to him must be so likewise, if possibly we can, he is the *First* and the *Last*; *Rev. 1. 17.* *Rev. 2. 8.* The first good cause, and the last good end, he is the chiefe good to the soule, and therefore to be loved above all by the soule.

Thirdly, the Holy-Ghost is thus to be loved. This the Apostle *John* supposeth. *Every one that loveth him that begat, loveth him also that is begotten of him, 1 Joh. 5. 1.* We are *begotten* and *regenerated of the Spirit*, *John 3. 5, 6, 8.* whom we are to love above our Brother that is *begotten* of him: for we are to love our Brother in him, and for him. *Paul* beseecheth the Romans by the *love of the spirit*, *Rom. 15. 30.* Not that love wherewith he loved us, but wherewith we love him. *I beseech you saith he, for the Lord Jesus sake, and for the love of the spirit, that ye strive together in your prayers to God for me;* But why saith he, for the Lords sake, and for the Spirits sake, or for the love of the Spirit. Surely it was to set forth unto them his vehement obtestation or greater desire. There being a greater tye of love that we are bound withall to the Lord Jesus, and to the Holy-Ghost, then there is to any particular Brother, or to the whole Church of God, for these are equally to be loved with the Father.

Thus the Father, the Sonne, and the Holy-Ghost is that one *Jehovah*, our God whom we must *love with all our hearts, with all our soules, and with all our mights*, *Deu. 6. 4, 5.* where there is two causes imployed, why we ought to love this one Lord; First, for his own Nature and being. He is *Jehovah*, who as he hath being of himself, and giveth being to us: so he is to be loved of himself and for himself, but our Brother is to be loved in him and for him; Secondly, for his Covenant

of grace which he made with his Church and people, which brought *Israel* out of *Egypt*, which gave his Law to *Israel*, which was the Father, the Sonne, and the Holy-Ghost (as I have shewed.) If therefore our love be free, let us set it on him, who is worthy to be loved; but if our love be vendible, who is fitter for it then God, who hath paid so deare a price for it, and so dearely bought it? Let us give him our Mites, who hath given us so many Talents? Let us love him with all our hearts, who hath loved us with such an infinite love? Let our whole affection of love be wholly placed on him who is truly lovely, who placed his love on us, when there was nothing in us worthy of his love; for he did not finde, but did make us lovely, *Ezek. 16. 6.*

CHAP. VI.

We must heare the Father, the Sonne, and the Holy-Ghost.

AS we must give Divine Worship to God, serve him, and love him; So must we likewise believe on him who is the onely object of our Faith. It is the honour of the true God to be believed on his Word: but man who is subject to errour, *1 Cor. 13. 7.* may not challenge this to himself. The Lord can neither deceive, nor be deceived: but the best of Men may deceive, and be deceived, *Gal. 2. 13. 1 King. 13. 18.* we

Therefore

Therefore } First, *Heare God;*
 } Secondly, *Know God,*
 } Thirdly, *Beleeve in God,*
 } Fourthly, *Hope and trust in him.*

First, we must heare God. *He that is of God, heareth God* and his word, *John 8. 41.* It is the marke that Christ giveth to his *Sheep*, that they will not heare the *voyce of strangers*, *John 10. yea, hearing* is the ordinary meanes of salvation, *Rom. 10. 13, 14.* That which *David* called a *boring of the eare*, *Pfal. 40.* the Apostle citing that place, called it a *fitting of the body* of Christ, *Heb. 10. 5.* *A body hast thou fitted me*, why? because the eare was a principall member, whereby he gave obedience to God his Father. This duty we owe to God alone, to whose Word we must yeild the *obedience of faith*, *Rom. 16. 26.* and therefore beleeve, because he speaketh. It is the Psalmist argument, *He that made the eare, shall he not heare?* *Pfal. 94.* And surely, we may likewise conclude, *He that made the eare, shall not he be heard?* In regard therefore of creation, we owe this duty to Father, Sonne, and Holy-Ghost.

First, the Father is to be heard. This Christ supposeth, when that he saith, *Luke 10. He that heareth me, heareth him that sent me.* Christ indeed as God and Man, as he was the *Minister of Circumcision*, *Rom. 15. 8.* the great Doctor of the Church taught them from his *Father*, *John 12. 49.* He came in his *Fathers Name*, *John 5. 43.* and his Doctrine was his *Fathers*, *John 7. 16.* He did not *speake of himself*, *John 7. 17.* But as he is the Sonne of God equall with the Father, so we are to heare him as we heare the Father, thus he *beareth witnesse of himself*, *John 8. 18.*

Secondly, the Sonne is to be heard, *Ephes. 4. 21.* So

the Father commandeth, *Mat. 17. 5.* *This is my well-beloved Sonne, heare him.* The Sonne himselfe requireth it, and promiseth *eternall life* to them that heare him, *John 5. 24.* And the Holy-Ghost enjoyneth it, *Deut. 18. 15.* *Heb. 2. 5.* *Heb. 12. 25.* threatening destruction to them that will not *heare him*; and Christ telleth you that his sheepe have his eare-marke by which they are known, *They heare his voyce,* *Joh. 10. 4, 5.* we must heare the Voyce of Christs Ministers, but it is onely as they are his Embassadors, and are not to be heard in their owne, but in his Name.

There is therefore a great deale of difference between the hearing of Christ, and the hearing a Disciple of Christ Jesus. First, the *Lord Jesus* is to be heard as the Law-giver, *Joh. 13. 34.* but they are to be heard as the Interpreters of the Law; Secondly, the *Lord Jesus* is to be heard of and for himself: the Word we receive is his *Word*, *Col. 3. 16.* and he delivereth it in his own Name, *Verily I say unto you,* *John 3. 3, 5, 11.* *Joh. 5. 24, 25.* *Joh. 6. 47, 53.* *Joh. 8. 51.* *Joh. 10. 7.* *Joh. 12. 24.* He opposeth his own Authority against the false glosses of the false Teachers, *Mat. 5. 22, 32, 34, 39, 44.* If he did urge Scripture, it was *not that he did receive testimony* from any of the Writers thereof, *Joh. 5. 33, 34.* but first, in regard of his Hearers weaknesse, who not knowing him to be the Sonne of God, preferred the writings of his servants the Prophets before his Word, *Joh. 5. 39.* secondly, it was to teach us by his example what to doe; thirdly, it was not to confirme his words to us by Scripture, but to confirme to us our faith in the Scriptures. But the word that the Prophets and Apostles had, was from him. That *which I have heard from the Lord of Hosts, the God of Israel,* have I shewed you faith *Isai, Isai, 21. 10.* and that
 O which

which I received from the Lord Jesus, delivered I unto you, saith Paul, 1 Cor. 11. 23. they deliver the word not in their own names, but in the Name of Christ, whose Embassadors they are, and in whose stead they are to be heard, 2 Cor. 5. 20.

Thirdly, the Holy-Ghost is to be heard. Let him that hath an Eare, heare what the Spirit saith unto the Churches, Rev. 2. 7, 11, 17, 29. Rev. 3. 6, 13, 22. It was a sinne reproved in the Jews by Stephen, that were uncircumcised, not onely in heart, but also in eare, who did alwayes resist the Holy-Ghost, Act. 7. 51. His power they could not resist, but his Doctrin they did, whenas they would not hear it, they would not receive it. And it was confessed by the Jewes as a great transgression, Nehem. 9. 30. that they would not give eare to the Spirit of God, testifying against them by the Prophets.

We are therefore to hear the Father, the Son, & the Holy-Ghost: yea, the hearing of one, is the hearing of all, the despising of one, is the despising of all. He that heareth the Sonne, heareth the Father, Joh. 5. 38. Luk. 10. 16. He that heareth the Holy-Ghost, heareth likewise the Sonne, Rev. 2. 1, 7. The words which in the beginning of the seven Epistles, are ascribed to the Sonne of God, are in the conclusion of them attributed to the Spirit of God. Jesus Christ is described in all the Prefaces, yet in the end of them, as if the Holy-Ghost were the onely Author, we are commanded to heare what the spirit saith to the Churches; Because the hearing of the Spirit, is the hearing of Christ, who together with the Father is one with the Spirit, who are Essentially one God; The Spirit proceeding inseparably from God, cannot be divided from the Father, and the Sonne: For though he be Personally distinguished, yet is not Essentially divided from them, 1 Cor. 2. 11. He is in the Father and the Sonne, as the Spirit

of man is in man, which is not essentially distinct from the man in whom it is.

C H A P. VII.

*The Knowledge of the Father, of the Sonne, and
of the Holy-Ghost, is requisite to
salvation.*

THe Lord Jesus will be revealed from Heaven in flaming fire, rendering vengeance to all them that know not God, 2 Thes. 1. 7. This Knowledge of God (even as all the Honour we give to him) we have from God; He giveth us first ability to know him, and we returne but that to him which we have received from him, we give God his own, 1 Chron. 29. 12. He giveth us understanding that we may know him that is true, 1 Joh. 5. 20. we cannot know God, but by that knowledge which is given us of God. None knoweth who the Son is but the Father, and who the Father is but the Sonne; and he to whom the Sonne will reveale him, Luke 10. 22. And as it is the Worke of God which he doth worke in us rightly to know him; So it is an honour which he requireth of us, and our duty which we must doe to him, rightly for to know him. He that commeth to God must beleve that God is, and that he is the rewarder of them that seek him, Heb. 11. 6. For if we are without the knowledge of God, we are Aliens to the Commonwealth of Israel, Ephes. 2. 12.

First, we know God the Father. It is eternall life to know him, John 17. 3, the want of this knowledge of him, maketh Men fall into sinne, Joh. 16. 2, 3.

Secondly, we must know God the Sonne. It is eternall life to know him, John 17. 3. 1 Joh. 5. 20. the want

of the knowledge of him causeth men to fall into *sinne*
 John 16. 2, 3. and to be *strangers to the Common-wealth*
 of Israel, Ephes. 2. 12. Paul desired to know nothing but
 Christ, and him crucified, 1 Cor. 2. 2. accounting all
 things else in comparison of this to be *losse and dung*
 Phil. 3. 8.

Thirdly, we must know God the *Holy-Ghost*. It is
 marke of those that have eternall life to know him, Job
 14. 17. Our Saviour maketh it a difference between
 the World, and his Disciples, the Unbeleivers, and the
 faithfull; They know him not, but these truly know him
 and beleve in him.

Endeavour therefore to informe thy soule with the
 true knowledge of God; without this knowledge in
 vain doe we know all other things. The least glimpse of
 the knowledge of these 3 in one essence, is better then all
 the brightest gleames of humane Philosophy, or earth-
 ly skill. Where the true knowledge of one Person in
 the God-head, is the knowledge of the other. If thou
 knowest the Sonne, thou knowest the Father also, Job. 8.
 19. John 14. 7. the seeing of the one, is the seeing of the o-
 ther also, Job. 14. 9. Job. 12. 45. He that denyeth the
 Sonne, the same hath not the Father, 1 Joh. 2. 23. He that
 hath the Holy-Ghost, hath the Sonne also. For when
 Christ would send the Holy-Ghost, he saith, I will not
 leave you comfortlesse, I will come to you, John 14. 18. He
 came in the Holy-Ghost. For as the Father and Sonne
 are one, John 10. 30. so the Sonne and Holy-Ghost
 are one, yea, all the three are one, 1 Joh. 5. 7. and mu-
 tually in each other. The Father in the Sonne, and the
 Sonne in the Father, John 10. 38. John 14. 11. and the
 spirit in the Father and the Sonne, as the spirit of man is
 in man, as the Apostle intimateth, 1 Cor. 2. 11. and the
 Father and the Sonne are in the spirit, Zack. 7. 12. The
 Lord of Hosts in his spirit hath sent, by the hand of his Pro-
 phets,

phets, (so it is word for word in the Originall) which was the Father and the Sonne, who are called by the same Prophet particularly *the Lord of Hosts*. The Father is so called, *Zach. 2. 9.* and the Son likewise, *Zac. 2. 8.* yea, the Holy-Ghost is not onely, *πνεῦμα τὸ ἅγιον*, *1 Cor. 2. 11.* the Spirit of God, but *τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ*, *1 Cor. 2. 12.* *That spirit which is of God,* and therefore of the same nature co-essentiall with him.

CHAP. VIII.

*We must beleve in the Father, and in the Sonne,
and in the Holy-Ghost.*

THe greatest honour we can doe to God, is to beleeve him; Whereas contrarywise it is the greatest affront we can offer unto him, not to beleeve him. He that beleeveeth not God, hath made him a lye, *1 Joh. 5. 10.* And what greater disgrace can be put upon any, then to give him the lye? How much more disgracefull is it not to believe the God of truth? He enjoyneeth us to beleeve in him: *Not for any Good he receiveth thereby,* *Job 22. 2, 3.* *Job 35. 6, 7.* *Psal. 16. 2.* but for our good, which we shall enjoy by doing that which he requireth, even by beleeving that which he promiseth; *Without it, it is impossible to please God,* *Heb. 11. 6.* or to have our soules saved, *Mar. 16. 16.* we must therefore beleeve in God the Father; This faith thou professest in the Creed, when thou sayest, *I beleeve in God the Father.* Our Saviour sheweth, *they that beleeve in him, have everlasting life,* *Joh. 5. 24.*

Secondly, the Sonne. This faith we professe in the Creed, when in the second Article we say, *and in Jesus Christ.* This faith in Christ, God the Father commandeth,

mandeth, *Joh. 6. 29. This is the worke of God that ye beleeve on him whom he hath sent.* God the Sonne requireth it of his Disciples, *John 14. 1. Ye beleeve in God, beleeve also in me.* He requireth it also of the blind man; *Dost thou beleeve in the Sonne of God?* *Joh. 9. 35.* yea, he requireth it of all, *John 3. 15, 16. John 12. 36.* promising to him that *beleeveth in him, out of his belly shall flow Rivers of living water,* *John 7. 38.* He lastly commendeth the Church of Pergamus for *not denying his faith,* *Rev. 2. 13.* God the Holy-Ghost reproveth the want of it in the World, *John 16. 9.* John Baptist the fore-runner of Christ, doth make it an infallible marke of those that have *eternall life,* even as sure as if they did already injoy it, *Joh. 3. 36.* And the Lord Jesus telleth the Jews, that *if ye beleeve not that I am, ye shall dye in your sinnes,* *Joh. 8. 24.* And no marvell for the *beleeving in Christ is the beleeving in God,* *loh. 12. 44.* *Act. 16. 31.* with 34. and the *not beleeving in Christ is to make God a liar,* *1 loh. 5. 10.* whereas by *faith in him,* we are *sanctified,* *Act. 26. 18.* and *justified,* *Rom. 3. 26.*

Thirdly, the Holy-Ghost. This faith we professe in the Creed, in the eighth Article, when as we say, *I beleeve in the Holy-Ghost.* The Apostle shewed that the Israelites *entred not into Canaan, because of unbeliefe,* *Heb. 3. 18.* whom did they not *believe?* was it not He whom they *tempted, proved, and grieved?* *Heb. 3. 9, 10.* That this was the *Holy-Ghost,* the Apostle expressly affirmeth, *Heb. 3. 7.* Besides, *how can they call on him, in whom they have not beleeved?* *Rom. 10. 14.* Or how can we be *Baptized in the Name of him in whom we doe not believe?* *Mat. 28. 19.* There being but *one faith, one baptisme, one God,* *Eph. 4. 5, 6.* *One faith, and one bap isme,* in regard of the object that is to be beleeved on, and to be baptized in; though there be di-

divers in regard of the subject, who beleeveth and is baptized. The Holy-Ghost therefore in whose Name we are baptized, is to be beleevd in.

There is but one faith in God the Father, Sonne, and Holy-Ghost, who are therefore one God. For if the Sonne and the Holy-Ghost were not one with the Father, but did differ in Essence, and Nature; they would be divers Gods, and the faith in them likewise would be divers.

And surely in the Creed we professe our faith *in one God*, and yet three Persons are named, the Father, the Sonne, and the Holy-Ghost.

Where the unity of the God-head, and the Trinity of Persons is intimated and imployed.

CHAP. IX.

We are to hope, and trust in the Father, in the Sonne, and in the Holy-Ghost.

AS God alone is the object of our faith, so is he likewise of our hope. We are commanded to hope, and trust in him, 1 Tim. 6. 17. we are commanded, and blessed for it, Prov. 16. 20. Psal. 84. last. Psal. 146. 5. Jer. 17. 7. whereas, they are discommended and cursed, who trust in man, and depart from God, Jer. 17. 5. The Name of the Lord is a strong Tower, the Righteous fly unto it, and are safe, Prov. 18. 10. They are set aloft (so the Originall will beare it) out of the reach of danger. It is the singular Praise of Abraham, that against hope, he beleevd in hope, Rom. 4. 18. It was without the hope of nature, yet in the hope of grace; above the hope in man, yet under the hope in God.

We must *hope* and *trust* in God,

First, the Father. Thus we are to place our *hope* in God that cannot lye, Tit. 1. 2. who promised salvation to us in Christ, before the world began, 2 Tim. 1. 9.

Secondly, the Sonne. Thus did Paul, Eph. 1. 12. Phil. 2. 19. And good reason, for he is our *hope*. 1 Tim. 1. 1. Col. 1. 27. *The hope of Israel*, Act. 28. 20. and he in whom the Gentiles trust, Rom. 15. 12. yea, they are blessed that trust in him, Psal. 2. 12.

Thirdly, the Holy-Ghost. A woe is denounced against the people of Israel for *trusting* in Egypt, and not on him, who as the Prophet speaketh, *cover with a covering, but not of Gods Spirit*, Isai. 30. 1. 2. sheltering themselves in time of danger under humane aide, and neglecting the Divine protection of Gods Spirit.

The Apostle sheweth there is but one *hope of our calling*, as well as one Lord, one faith, one baptism, one God, Eph. 4. 4, 5, 6. If therefore the Sonne, and Holy-Ghost was not one and the same God and Lord with the Father, it would not be one and the same hope in the Father, Sonne, and Holy-Ghost. And without doubt we believe in him, we hope in him, to whom we give up our Names in Baptisme, and with whom we doe then make a Covenant, which is one God in three Persons, we being baptized in the Name of the Father, and of the Sonne, and of Holy-Ghost:

CHAP. X.

*We are Baptized in the Name of the Father,
and of the Sonne, and of the Holy-
Ghost.*

Baptisme properly, and strictly taken is a Sacrament of initiation, wherein those to whom the Covenant belongeth, being washed with water, are consecrated to the service of the great Lord of heavē & earth, ingrafted into the Church, made partakers of all the priviledges of the Saints, and are bound by *baptisme* to beleeve on him, to love him, to obey him, to worship him, and to glorifie him.

Where, First, that we are to be *baptized in the Name of the Father, and of the Sonne, and of the Holy-Ghost*, is manifest both out of the command of Christ, *Mat. 28. 19. Teach all Nations, baptizing them in the Name of the Father, and of the Sonne, and of the Holy-Ghost*. As also from the continued practise of the Church of God in all ages, and places of the Christian World.

Secondly, Baptisme is a *seale of the Covenant* (as *Paul calleth circumcision Rom. 4. 11.*) which the Father, Sonne, and Holy-Ghost doth make with the Church, wherein God on his part promiseth to be our God, which is our happineffe; and we on our part doe promise and oblige our selves to serve him, which is our duty.

Thirdly, *Baptisme is one*, *Eph. 4. 5.* Not onely because it is once administred; neither is it so onely, because it is one seale of one and the same faith in all; Nor is it so onely because it maketh all those that are baptized, to be one body; But principally in regard

of the Object, it is one and the same Covenant in all, which we make with one and the same God. The Apostle therefore, *Eph. 4.5.6.* joyneth *one Lord, one faith, one Baptisme, and one God together*: putting *Lord and God*, before and after *faith and baptisme*. It being one Lord and God in whom we believe, and one Lord and God in whose Name we are baptized.

Fourthly, we being received into Covenant with God in *Baptisme*, doe professe that God alone can wash away the filth of our sinnes, and cleanse all the pollutions of our soules. To which the Apostle seemeth to allude, *1 Cor. 6.11.* *But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* For as Water washeth our bodies, so are our soules washed of God the Father, by the sprinkling of the blood of Christ, *1 Pet. 1. 2.* and by the renewing of the Holy-Ghost, *Tit. 3. 5.* The Apostle *Paul* in the former place, nameth all three Persons. *Our God*, there is the Father: *in the Name of the Lord Jesus*, there is the Sonne: and by *the Spirit*, there is the Holy-Ghost. By the grace, benefit, and operation of these three, we are Washed, Justified, Sanctified.

Fifthly, in that the Sonne, and Holy Ghost are joyned with us in one Covenant with the Father, wherein we equally promise Faith, Obedience, and Worship to them with the Father; they therefore are not creatures. For first, if creatures should have the same Covenant made with them, as is with God, and that at Gods command, This would be in God a giving of his glory to another, which God disclaimeth, *Isai. 48. 11.* secondly, we should then confide and trust in a Creature, which would be a withdrawing of our hearts from the living God, and we should by this meanes, bring a curse on us, and not a blessing, *Jer. 17. 5, 7.* thirdly, we should

should then be tyed by Covenant to give Religious worship, Service, and obedience to a Creature, which is expressly forbidden, *Mat. 4. 8.* and we ought not to give the least Religious worship to them, which by nature are no Gods, *Gal. 4. 8.* *Rev. 19. 10.* *Rev. 22. 9.* Fourthly, we should then be baptized into the Name of Creatures; It was a thing that *Paul* abhorred, that any should think he did baptize in his owne Name, *1 Cor. 1. 13. 15.*

Sixthly, we being baptized in the Name of the Father, and of the Sonne, and of the Holy-Ghost, have one and the same Communion with the Father, the Sonne, and the Holy-Ghost. For we have

First, *Communion with the Father*, *1 Joh. 1. 3.*

Secondly, *Communion with the Sonne*, *1 Joh. 1. 3.*

Thirdly, *Communion with the Holy-Ghost*, *2 Cor. 13. last Phil. 2. 1.*

Seventhly, the Name of God in Scripture is used, first, sometimes for Gods Attributes, *Psal. 9. 11.* *They that know thy Name shall trust in thee*, and *Isai. 52. 6.* *My people shall know my Name*, and againe, *Psal. 91. 14.* *I will set him on high, because he hath known my Name.* We know Gods Attributes, but not his Essence: we see his back-parts, but not his face, *Exod. 33. 23.* with *Exod. 34. 6, 7.* secondly, it is taken sometime for God himself, *Psal. 20. 1.* *The Name of the God of Jaacob defend thee*, and *Pro. 18. 10.* *The Name of the Lord is a strong Tower*, (a Metonymic of the adjunct for the subject, as *Cartwright* observeth) and so likewise it is taken, *Exod. 23. 21.* *My Name*, (saith God the Father) *is in him*, *God the Father was in him*, *2 Cor. 5. 19.* and *he in the Father*, *Joh. 10. 38.* thirdly, it is taken for Power and Authority. The high Priests examining of *Peter* and *John*, and demanding of them (by what Power and Name have ye done this?) receive this

answer from them. *If ye examine by what means this man is made whole. Be it known unto you all, it is by the name of Jesus Christ of Nazareth, Act. 4. 9. 10.* fourthly, it is taken some time for the glory of God. *I have manifested thy Name to the men of the World, Joh. 17. 6.* and againe, *Father glorifie thy Name, Joh. 12. 28.* fifthly, it is taken sometimes for our faith and confidence in God. *I come to thee in the Name of the Lord, 1 Sam. 17. 45.* Our Lord Christ, who is *God manifested in the flesh, 1 Tim. 3. 16.* Joh. 1. 14. commandeth us to be baptized in the *Name,* & not in the *Names, Mat. 28. 19.* He intimateth thereby therefore, that there is one Power, one God-head, one Glory, one Faith and Confidence, one Obligation in Baptisme to this one *Jehovah,* in whose *Name* we are baptized; who is absolutely one in respect of his Essence and *Name,* though Relatively in respect of the Persons, he is three: *The Father, the Sonne, and the Holy-Ghost.* Three are named, and yet but one *Name* of them three; teaching us thereby, that those three, the Father, the Sonne, and the Holy-Ghost are named, which are truly distinct as Relatives one from the other; yet they are not three Lords, or three Gods, but one Lord God, whom by Covenant in Baptisme, we are to obey and serve, and in whose *Name* we are to swear.

CHAP. XII.

*Paul calleth to witnesse, the Father, the Sonne,
and the Holy-Ghost, swearing
by them.*

IT was a Command that God joyned Israel, and annexed to his Law, as part of that Honour which Israel

rael owed to him, and he required of them, Deut. 6. 13. Deut. 10. 20. *Thou shalt feare the Lord thy God and serve him, and sweare by his Name.* Which was not onely required of the Church of the Jewes onely, but also of the Church of the Gentiles, Isai. 45. 23. The swearing by them that are no Gods, is set down by the Prophet (I had almost said) as an unpardonable sin, Jer. 5. 7. *How shall I pardon thee for this? thy children have forsaken me, and sworne by them that are no Gods; Yea, the Lord ranketh them with Idolaters in reproofe, and joyneth them together in punishment, Zeph. 1. 4, 5. that sweare by the Lord, and by Malcham,* which was the Name of their Idol, and of their King. Surely the Holy-Ghost which forbiddeth the swearing by them which are no Gods, would not direct his Pen-men to sweare by them which are not truly God; Yet we have Paul, who writeth according to the wisdom given him, 2 Pet. 3. *swearing by all three Persons, calling them severally to witnesse.*

First, the Father is called to witnesse by Paul, 2 Cor. 11. 31. *The God and Father of our Lord Jesus Christ knoweth that I lye not.*

Secondly, the Sonne is called to witnesse by Paul, Rom. 9. 1. *I speake the truth in Christ, or by Christ, I lye not.* Where the Apostle treating of the rejection of the Jewes, first, for the honour of the Jewes, of whom Christ came: secondly, for the honour of Christ, whom the Jewes blasphemed: he setteth down the Divine Nature of Christ, two wayes; first, Implicitely in the beginning and proeme of his speech, swearing by Christ, ver. 1. secondly, more expressly in the conclusion, and epilogue thereof in his doxology, ver. 5. *who is over all, God blessed for ever.* The like expression he useth, 2 Co. 12. 2. *yea that place of Isasah, of swearing to Jehovah, Isai. 45. 23. Paul affirmeth to be to Christ, Rom. 14. 10. 11.* Third-

Thirdly, the Holy-Ghost is called to *witnesse* by *Paul*, Rom. 9. 1. *Mine own Conscience also bearing me witnesse by the Holy-Ghost.* So the *Old English Bible*, *Willet*, *Beza*, *Marlorat*, *Piscator*, *Tremelius*, *Vatablus*, &c. reade it. The same preposition in the Originall being used also, *Mat.* 5. 34, 35, 36. yea *Pareus*, *Beza*, *Wilson*, *Theophilac.* show that he appealeth to the Sonne, and Holy-Ghost as witnesses, and sweareth by them: where though he mentioneth his conscience, as knowing that which he spake to be true, yet he intimateth that Christ and the Spirit knew it more perfectly; and surely *Paul* foreseeing the Divinity of Jesus Christ, and of the Holy-Ghost to be blasphemously denied by the Jewes, in their malicious opposition of Christ, might therefore to shew the Omniscieny, Omnipreseney, Omnipotency, & divine Nature of the Son, & Holy Ghost, purposely (when he treateth of the Jewes) *sweare* by them, and call them to *witnesse*, as he doth the Father elf-where, for they have Omniscieny to know the truth, Omnipreseney to be present with him that sweareth, and Omnipotency to defend the swearer if he sweare truly, and to punish him, if he sweare falsly; which are the Attributes of the onely Lord God, Father, Sonne, and Holy-Ghost, as I have shewed. Yea the Apostle speaking of the unbeleeving Jewes, useth a vehement obtestation by the *Sonne*, and *Holy-Ghost*, Rom. 13. 30. and not at all mentioning the Father, as he doth likewise, *Phil.* 2. 1. And this he doth, that we should not be troubled, when in like manner he may name the Father, & the Sonne, and not the Spirit: or when he nameth the Father, and the Spirit, and not the Sonne: or when he nameth the Father onely: for he doth not alwayes in one and the some manner set down the Trinity.

CHAP. XII.

*We may pray to the Father, to the Sonne, and
to the Holy-Ghost.*

IT is Gods Honour to be *prayed* unto; and it is our happynesse that he is a God that *heareth prayers*, Psa. 65. 2. We are taught this duty, both by Gods precept, Psa. 50. 14. and the faithfull mans practise.

There are seven conditions requisite to Prayer, two in regard of the Person invocating, and five in regard of the Person invocated; which makes prayer incompatible to any, but to God alone.

First, it is required in the Person invocating, that first he hath a *precept* commanding him, or at the leastwise a precedent in holy Scripture directing him to the duty he practiseth. But there is neither precept, nor president for Prayer to any, but to God alone. It is a challenge sufficient to stop the mouthes of all contradictory will-worshippers, That amongst all the Prayers made by the Saints, Prophets, and Apostles, there is not one Prayer put up to any Saint or Angel recorded in the Word. Secondly, it is requisite to encourage us to pray with comfort, that there be a *promise* of being heard. Now God alone promiseth to heare those that *pray* unto him, Psa. 50. 14. Mat. 7. 7. Isai 65. 24.

Secondly, it is required in the Person invocated, the first of all that he be *Omniscient*, able to know all things, more especially, first that he know our wants: secondly, that he know how to supply all our wants: thirdly, that he know our hearts, whether we pray with a pure heart: fourthly that he know whether we pray
with

with faith, for whatsoever is not of faith, is sinne, Rom. 14. last. Now the Lord alone is able truly to search out all these things. Secondly, it is requisite that he be *Omnipresent*, that he be present with us, and doe heare our prayers: otherwise men may be subject to *Elijahs* bitter Sarcafme which he gave to the Priests of Baal, 1 *Ken.* 18. 27. *Cry aloud, he is a God, either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, & must be awaked;* But the Lord is alone every where present. Thirdly, it is necessary that he be *Omnipotent*, able to supply all our wants, and to help us against our corporall enemies, & spiritual adversaries, when we sue unto him. But God onely is a mighty God, and is nigh unto them that call upon him, and will fulfill the desire of them that feare him, he also will heare their cry, and will save them, *Psal.* 145. 18, 19. *Psal.* 34. 6, 8. And that is a fourth condition requisite in him that is prayed to, that he be willing to help us, which is proper to God, who is ready at all times to help his supplyants; whenas other creatures may ans. theirs, as the K. of Israel answered his, 2 *Ki.* 6. 27. *If the Lord do not help thee, whence should I help thee?* Fifthly, it is needfull that he be the object of our faith to whom we pray; for how shall we call on them in whom we have not beleevd? *Rom.* 10. 14. And as there is but one Baptisme, by which God is tyed in Covenant to us to be our God, and we are tyed in Covenant to be his servants. So there is but one faith in this one God, in whom we must beleve, and to whom we must pray. Yet this one God is distinguished into three Persons, the Father, the Sonne, and the Holy-Ghost, where you may safely, and with comfort direct your Prayers to one, yet with due care in worshiping all in one. Exclude any of the Persons, when you fix your heart on one, you offend, 1 *Job.* 2. 23. *Job.* 15. 23, 24. *Job.* 5. 23. retaine all, and

mention one, you offend not, *Luk. 22. 42. Luk. 23. 34.*

Joh. 5. 23.

For first, the Father is *prayed to*. Christ as man prayed to him, *Luk. 23. 46. Father, into thy hands I commend my spirit.* And Paul prayed to the Father of our Lord Jesus Christ, *Ephes. 3. 14.* Yea, the Apostles writing to the Churches, with *grace and peace* to them from the Father, *Rom. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. Eph. 1. 2. Phil. 1. 2. Col. 1. 2. 1 Thes. 1. 1. 2 Thes. 1. 1. Rev. 1. 4.* But writing to particular Persons desire from the Father *grace, mercy, and peace*, *1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. 2 Joh. 3.*

Secondly, the Sonne is *prayed to*; *Jaacob* prayeth to him, and stileth him an Angel, and attributeth his redemption from evill to him, *Gen. 48. 16. David* prayeth to him as the Creator of Heaven and earth, *Psal. 102. 22, 24.* with *Heb. 1. 10, 11, 12.* Paul prayeth to him, and receiveth a speedy answer from him, *2 Cor. 12, 8, 9.* Yea, he promiseth to *heare* our prayers, *John 14. 13.* besides, *2 Thes. 2. 16.* Paul in his prayer puts him before the Father. *Stephen* the first of the Martyrs, *Act. 7. 59.* and *John* the last of all Canonick writers, pray to him, *Rev. 22. 20.* yea. all the Church pray to him, *1 Cor. 1. 2.* so it was foretold, *Psal. 72. 13, 14, 15, 16, 17.* He promiseth to give us what we aske in his Name, *Joh. 14. 13.* The Apostles writing to the Churches, pray to him, wishing *grace and peace* from Jesus Christ, *Ro. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. Ephes. 1. 2. Phil. 1. 2. Col. 1. 2. 1 Thes. 1. 1. 2 Thess. 1. 1. 2 Pet. 1. 2. Rev. 1. 5.* But the Apostles writing to particular persons, desire from him, *grace, mercy, and peace*, *1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. 2 Joh. 3.*

Thirdly, the Holy-Ghost is *prayed to* by *John*, *Rev. 1. 4.* and by *Paul*, *2 Cor. 13. 14. 2 Thess. 3. 5.* The Lord direct your hearts to the love of God, and the patient

waiting for of Christ. first, it is he that terminative worketh these graces in us. which the Apostle prayeth for. He terminateth, consummateth, and perfecteth them: albeit inchoative they are not onely his worke, but the worke also of the Father, and the Sonne. secondly, if the Apostle had prayed in this place to the Father, he needed not to have said, *to the love of God,* but he would have said, *the Lord direct your hearts to his love.* Or if he had prayed to Christ, he would not have said *the patient waiting for of Christ,* but rather, *the Lord direct your hearts to the patient waiting for of him.* Thus you may see the Person that is prayed to, is distinct from the Father, and the Sonne; yea the whole Church prayeth to the Holy-Ghost to be made fit for Christs presence, *Cant. 4. last. Awake O North wind, and come thou South, blow upon my Garden, that the spices therein may flow out.* O blessed spirit breath thou in my heart, that it may send forth a sweet favour of grace.

Thus Father, Sonne, and Holy-Ghost are prayed to personally; yea, you have them all three joynd together by *Paul, 2 Cor. 13. last. the grace of our Lord Jesus Christ, the love of God the Father, and the Communion of the Holy-Ghost be with you all, Amen.* Where, foreseeing the Heresy of *Aryus,* doth there in his prayer, and also *2 Thess. 2. 16.* put the Lord Jesus before the Father. Againe, *1 Thess. 3. 11. 12.* *God himselfe, even our Father, and the Lord Jesus direct our way unto you, and the Lord make you to increase. and abound in love one towards another, and towards all men, even as we do towards you. To the end he may establish your hearts unblameable in holynesse before God, even our Father at the coming of the Lord Jesus Christ, with all his Saints:* Where all three Persons are personally prayed to; first, the Father and the Sonne, in the eleventh verse; secondly, the

the Holy-Ghost in the 12. and 13. verses; whereby the Name of *Lord*, the Holy-Ghost is necessarily understood for the forementioned reasons. For first, it is the spirit of God, that terminatively worketh those graces in us, to whom he prayeth in the third place to effect them. Secondly. if it had been the Father he had prayed to he would have said before him, and not before *G d our Father*, and if he had prayed to Christ, he would have said *at the comming of the Lord Jesus Christ*. *John* likewise nameth them severally in one Prayer, *grace be to you, and peace from him, which is, and which was, and which is to come, and from the seven Spirits which are before his Throne, and from Jesus Christ, &c.* Rev. 1. 4, 5. where to oppose the Heresy of *Macedonius*, the Holy-Ghost is put between the Father, and the Sonne, under the name of *seven spirits*; who though one in his subsistence, yet he is stiled seven in regard of his graces. That this was not Angels (as the Papists imagine) but the Holy-Ghost, is cleare. First, *grace and peace* commeth from him, together with the Father, and the Sonne, but come not from these glorious Creatures, which though they *minister to us*, Heb. 1. 14. yet they worke not grace in us. Secondly, in this benediction, *the 7. spirits* are set before the *Lord Jesus*, which cannot be so done, if they were Angels, for they are his creatures made *by him, & for him*, Col. 1. 16, he is their *head*, Col. 1. 18. & they *worshi him*, He. 1. 6. thirdly, the *7. spirits* are set between the Father, & the Son as being of the same power, co-workers of the same grace, and givers of the same peace, which cannot be so ascribed to Creatures, for thus to joine the creature with his Creator, it would be a giving of *Gods glory* to another, which the Lord will not doe, Isa. 48. 11. Fourthly, the Lambe is said to have *seven hornes, and seven eyes, which are the seven Spirits*, Rev. 5. 6. The spi-

rit is of the same substance with the Sonne, as the eye is of the body.

Seeing therefore we are to pray to one God alone, and yet we pray to the Father, to the Sonne, and to the Holy-Ghost, as one in Essence, yet three in Persons; we see these three Persons are one Jehovah, or Lord. In which indivisible Unity we adore; first, the Father, as being altogether of himself: secondly, the consubstantiall Word, who is *begotten of his Father*, Joh. 1. 16. and the co-essentiall Spirit, who proceedeth from the Father & the Son, and is the Spirit both of the Father, and of the Sonne. Oh that we could in all our wants flie unto this triune God, as to a most sure Rock of defence, then should we not need to feare the fierce wrath of man, nor the fiery rage of Satan; For the *wrath of man would be restraine*, Psal. 76. 10. and through him we should be able to *quench all the fiery darts of the Devill*, Eph. 6. 16.

CHAP. XIII.

We are to render Blessing, Praise, Honour, and Glory, to the Father, to the Sonne, and to the Holy-Ghost.

AS it is the Lords Honour to be prayed to in our necessities, so likewise it is to be *praised* for his graces. When therefore God *blest*eth us with his mercies, we must *blesse* him with our praises. For surely we receive all from him, fit it is that we returne all we can to him. Thus *David* receiving blessings from God, telleth you, that not onely his *heart is iudging a good matter*, Psal. 45. 1. but his *tongue and his lips shall utter praise*, Psal. 119. 171. In both places there is

a Metaphor (as some think) from a Fountaine that continually bubbleth up water: or as others from a full stomach and they translate it *eructare, to belch up.* Eructation proceedeth from fulnesse of stomach; first, *David* spake not of himselfe, but out of fulnesse of the Spirit; secondly, Gods blessings lay heavy on *David's* stomach he could not be at ease, till he had vented himselfe by thanksgiving. This was a *holy sacrifice* (as *Luther* calleth it) in *David*, who desired to praise God with heart and tongue. This Praise, Honour, Blessing and Glory, is due to God from men and Angels. It is that which *God will not give to another*, *IIa.4.2.8.*

First, it is due to God alone, from men. *The Lord alone* is thus to be exalted, *Isai.2.11.* we must make mention of his Righteousnesse, even of his onely, *Psal.71.16.* we must even as we have received, so baptize; and as we baptize, even so beleve: and as we beleve, so pray: and as we pray, so give thanks. We baptize in the Name of the Father, and of the Sonne, and of the Holy-Ghost, *Mat.28.19.* we beleve in the Father, and in the Sonne, and in the Holy-Ghost, (as it is briefly set down in the Apostles Creed) we pray for blessings from the Father, from the Sonne, and from the Holy-Ghost, *2 Cor.13.14.* *Rev.1.4.5.* *1 Thes.3.11,12,13.* and we must ascribe glory to the Father, to the Sonne, and to the Holy-Ghost.

For Blessing, Praise, and Glory, is to be rendered, First, to the Father. Thus *Paul* by his example teacheth us, it is our duty to blesse God the Father, *2 Cor.1.3.* *Ephes.1.3.* *Gal.1.5.* And *Peter* likewise, *1 Pet.1.3.* and *James* maketh it, not onely his own, but others practise also, *Jam.3.9.* And surely we ought to render praise to him who worketh all things to the praise of his glory, *Eph.1.6.*

Secondly, to the Sonne. The Psalmist prophesieth, *that daily should he be praised*, Psal. 72. 15. and all Nations shall call him blessed, Psal. 72. 17. John rendreth praise and dominion to him, Rev. 1. 6. and Peter ascribeth glory to him for ever, 2 Pet. 3. 18. and Jude likewise, *Glory, and Majesty, Dominion, and Power, now and ever*, Jude 25. The Apostle Paul giveth thanks to him for *enabling him to the Ministry*. 1 Tim. 1. 12. The Ephesians doe magnifie his Name, A&C. 19. 17. yea, not onely the faithfull in the Church militant, but also the Saints in the Church triumphant, acknowledge the Lambe to be *worthy to receive Praise, Honour, Glory, and Blessing*, Rev. 5. 12, 13.

Thirdly, to the Holy-Ghost. Zachery bleisseth the Lord God of Israel, Luk. 1. 68. That this was the Holy-Ghost, whom he praiseth with the Father, and the Sonne, is evident out of the 70. verse. For it is he whom he bleisseth, *that spake by the mouth of all the Prophets*, which was the blessed and glorious Spirit, 2 Pet. 1. 21. 1 Pet. 1. 11. Eph. 3. 5. Ezek. 11. 1. 4, 5. 2 Sam. 23. 2. Mar. 12. 36. He is our Creator with the Father, and the Sonne, and therefore with them God blessed for ever, Rom. 1. 25. he is the Spirit of Glory, 1 Pet. 4. 14. He worketh those graces in us, which are fore-runners of our Glory, and we ought to doe and speake that which will tend to his glory. And surely, the ascribing blessing to him is not to be doubted of, when as we heare truth it selfe averring, that *the speaking against the Holy-Ghost, even the blaspheming of him to be unpardonable*, Mat. 12. 32. Luk. 12. 10.

That Doxology (*glory be to the Father, and to the Sonne, and to the Holy-Ghost, &c.*) was used in the Church long before Arrian time, and urged by Febedius against the Arrians, lib. cont. Arrian. If, saith he, there be that inequality, which the Arrians affirme, then

then doe we every day blaspheme God, when we acknowledge these things common to the Father, and the Sonne. The *Arrians* being pinched with this argument, hereupon altered the forme and gave glory, to the Father, by the Sonne, and in the Spirit; which had not the *Arrians* given it a sinister construction, and made it an especiall marke of recognizance, even this forme also had not been the voyce of Errour and Schisme, but of sound Doctrine, and sincere Religion. And therefore *Basil*, no friend to the Doctrine of *Arrius*, yet useth this very forme sometime: but it was to the offence of some weak Christians, who did therefore traduce him, and against whom he did largely apologize, excusing this his act to his friends, yet justifying it against his enemies.

Oh that we could enjoy the happy Vision of the glorious Deity, that we might in the society, and unity of the glorified Saints and holy Angels, sing praises for ever to the glorious Trinity, and rejoyce in our *Makers* (so it is in the Originall,) *Psal. 149. 2.* Oh the blessed estate of the Saints, and the glorious condition of the believer, which is not to be expressed by him, even when he is glorified. Let us therefore pray, that whiles we live on earth, we may glorifie the Lords Name willingly, readily, cheerefully, even as the Angels doe in heaven; for this is likewise their worke.

CHAP. XIV.

Angels doe sing praises to the Father, to the Sonne, and to the Holy-Ghost.

IT is not onely the Work of Men on Earth, but it is the whole imployment of the *Angels* in Heaven to sing forth Gods praises, and to doe that which may glorifie his Name. At the Creation of the World by the Father, Sonne, and Holy-Ghost, these *Sonnes of God* shouted for joy, Job 38.7. At the birth of our Saviour, no lesse then a whole Hoast of these *heavenly souldiers* are praying and glorifying the Lord, Luk 2. 14. And surely, if we had the *tongues, not onely of Men, but also of Angels*, we could not raise this note high enough to the glory of our Redeemer; yea, it is the constant worke of the glorified Saints, and Holy Angels to sing forth the prayes of God, day and night, Rev. 4. Rev. 5. Rev. 6. Rev. 7. Rev. 19. Yea, the Seraphins cry one to another, *holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory*, Isai. 6. 2, 3. That this was the Father, the Sonne, and the Holy-Ghost, who is there praised by the Angels, is manifest.

First, it was the Father; For he whose praise is there exalted, did send *Isaias the Prophet*, verse 9. which was *the Lord God and his Spirit*, Isai. 4. 48, 16. the Father, together with the Sonne, and the Holy Spirit.

Secondly, it was the Sonne also; For he whose praise is there celebrated, *Isai saw his glory*, Isai. 6. 1. Now that this was the Lord Jesus, whose glory *Isaiab* saw, we have a witness beyond all exceptions: even the

the Evangelist *John* testifying it, *Job*. 12. 41. And surely, *Jesus Christ*, God, and Man, is joynd with God in the same Doxology, *Rev*. 5. who is there called a *Lambe*, being so typified in the legall Rites, and so manifested to *John* in his heavenly Vision. *He hath ten thousand times ten thousand, and thousands of thousands of Angels* celebrating his praise, *Rev*. 5. 11, 13. and no marvell, for these holy Creatures were made by him, and for him, *Col*. 1. 16.

Thirdly, it was the Holy-Ghost likewise; for he that is their magnified, did speake by, and unto *Isaiah*, *Isa*. 6. 9, 10. Which that it was the Holy Ghost, is cleare, both by the testimony of *Isa*, *Isai*. 48. 16. and *Pauls* also, *Act*. 28. 25. yea, to him doe the Angels give glory, when he was pleased for the good of the Church to use the Ministry of *Ezekiel*, *Ezek*. 3. 12, 13, 14. So the Spirit tooke me up, and I heard behind me the voyce of a great rushing, saying, blessed be the glory of the Lord from his place: I heard also the noise of the wings of the living creatures, that touched one another, and the noise of the wheelles over against them, and a noise of a great rushing; so the Spirit lifted me up, and took me away, &c. It being the glorious appearance of the Spirit to *Ezekiel*, that in this place is described, as one and the same action of him, both before and after sheweth, who is there glorified with the Father, and the Sonne. For the honouring and glorifying one, is the honouring, and glorifying the other also, *Job*. 5. 23.

Thus is Father, Sonne, and Holy-Ghost, who are one God, though three persons, is one and the same Divine prayse celebrated by the glorious Angels. And surely if the Sonne, and Holy-Ghost had not been God equall with the Father, they had not had one and the same praise given by Angels to them, with the Father; For otherwise Gods glory had been given to

which

which the jealous Lord God would not endure, *Isai.* 48.11. The filching of temporall things by men, may be acquitted either with a single, or double, a four-fold, or seven-fold restitution. But the filching and stealing of Gods glory by Angels, could never have been answered.

Oh the Divinenesse of that soule, which would stirre up those glorious Angels, *Psal.* 103. 20, 21, 22. to doe that worke, which they of themselves at all times and in all places readily performe, willingly celebrating the *praise* of the glorious Trinity.

CHAP. XV.

The Temple of Jerusalem, was the House of the Father, Sonne, and Holy-Ghost

IT was the Honour of the Lord to have a publike place of Worship; wherein the Jews offered both spirituall sacrifices of prayer, and praise, as also corporall sacrifices expiatory, and gratulatory of sheep, and beasts, &c. which place of Divine worship, was called the *House of God*, *Isa.* 56. 7. *The Temple of the Lord*, *Psal.* 65. 3. *Mat.* 21. 12. *His dwelling place*, 2 *Chr.* 36. 15. *Psal.* 9. 11. *Psal.* 74. 2. yea the Jews held forth this as a buckler against all blowes, putting a carnall confidence in this spirituall priviledge. They thought it Canon proof against all the oppositions of their enemies, and supposed though they took liberty to live as they list, yet that God would not suffer his Sanctuary to be defiled by the Heathens, or trodden under foot of the Gentiles. *They trusted in lying words, saying, The Temple of the Lord, the Temple of the Lord*, *Jer.* 7. 3. Thus had they made lyes their refuge, and under

falshood.

fallhood did they hide themselves. But the Lord cared not to live in a House of Stone amongst them, who would not have themselves living stones built up to him, 1 Pet. 2. He would not dwell in them as in a materiall Temple, which refused to have him to dwell in them, as in his spirituall Temple; Notwithstanding, as long as Israel kept Covenant with God, God dwelt in this House amongst them, and God was honoured, and worshiped by them, in this place which was the Temple of the Father, of the Sonne, and of the Holy-Ghost.

First, it was the *Temple* of God the Father. The Lord Jesus calleth it his *Fathers House*, Joh. 2. 16.

Secondly, it was the *Temple* of God the Son, *Mal. 3. 1. The Lord whom ye seek shall suddenly come to his Temple.* His was the materiall Temple, whose body, *Joh. 2. 19, 21.* was that holy Temple, in whom *all the fulnesse of the God-head dwelt bodily*, Col. 2. 9. And in regard of Christs Corporall presence in this: *the glory of the second Temple was greater then the glory of the former*, Hag. 2. 9. Albeit there was neither in this latter, (as there was in the former) the Ark, nor Mercy-seat, nor Cherubins, nor fire from heaven which consumed the sacrifice, nor the Majesty of divine presence called *Shekena*, nor Priest with *Urim, & Thummim*, nor after *Malach* any Prophet. (The *Holy-Ghost*, as the Jews say, *being gone into Heaven*) yet in regard the Lord of glory preached there in his own Person, the glory of this Temple, was greater then the glory of Solomons. Besides, the Lord Jesus purging this *Temple* and driving out the usurpers thereof, manifested himself to be the Lord, not onely of this place, but of the World, who not onely taught with Authority, but also acted with such divine power, as none durst resist him, *Mar. 15, 16, 17, 18.*

Thirdly, it was the *Temple* of God the *Holy-Ghost* who gave these divine Oracles, Levit. 16. 2. with Heb. 9. 6, 7, 8. He appointed the Legall services therein. This the Apostle taketh as granted, Heb. 9. 7. 8. For after he had specified the particulars, and the Laws ordained by God for the manner, and use of them, he addeth by way of interpretation. *The Holy-Ghost this signifying, &c.* And without doubt his was the *materiall Temple* of stone, who hath spirituall *living Temples* consecrated to him, and by him, 1 Cor. 6. 19. 1 Cor. 3. 16. who being God dwelleth in us as in his *Temple*. None but God alone ought to have any *Temple* consecrated to his service.

Seeing that Father, Sonne, and Holy-Ghost, have one, and the same *Temple* consecrated to the service of them, they are therefore co-equall in power and glory, being one and the same God which was worshiped in this House, and whom *Isaiah* saw in a *Vision* sitting on his *Throne* (as I have formerly shewed) and his *Traine* filled the *Temple*, Isai. 6. 1. And because the Lord more delighteth to dwell in *Temples* made with his own hands, then he did in *Temples* made with mens hands; Let us indeavour that we may be as *lively stones* built up a *spirituall House* to him, 1 Pet. 2. 5. That the Lord of glory may dwell in us, as in his *Temple*

CHAP. XVI.

Legall Sacrifices were offered to the Father, to the Sonne, and to the Holy-Ghost.

God commanded in his Law, that *Sacrifices* should be offered to him only, Exod. 22. 20. He that sacrificeth any other, was to be destroyed, Deu. 13. 13, 14, 15. Yet

Yet sacrifices was offered,

First, to the Father, Heb. 10. 5, 6, 7, 8, 9. *Sacrifice and offering thou wouldst not have, but a body thou hast prepared me.* Of this Legall worship our Saviour speaketh, *Joh. 4. 21. Ye shall neither in this Mountaine, nor at Jerusa'lem worship the Father.*

Secondly, to the Sonne. Although, first, as he is the Mediator of the New Covenant, God and man, his blood and Sacrifice was typified in the blood and Sacrifice of the Law, Heb. 9. Heb. 10. which in themselves were shadows of things to come, but the body of Christ, Col. 2. 17. without this one oblation offered by Christ, all other were imperfect, unsatisfactory, Heb. 10. 1. for the sins of mankind had so kindled the fiery wrath of God, that the Blood of Bulls, or of Goats, or of Sheep, could no longer quench it, but it would have broken out into an open flame, if so be that the Sonne of God had not come, and extinguished it with his own blood; *It being not possible that the blood of Bulls, or of Goats, should take away sinnes,* Heb. 10. 4. But Christ by one offering hath perfected for ever them that are sanctified, Heb. 10. 12, 14. Heb. 9. 28. And thus he was a sacrifice for sinnes; yet secondly, as he was the second Person of the Trinity, God blessed for ever, Rom. 9. 5. He was equal with the Father, Zac. 13. 7. Phil. 2. 6. and he was together with the Father sacrificed to; *Jaacob was commanded to goe to Bethel, and build an Altar there unto God that appeared unto him,* Gen. 35. 1, 7. And *Jaacob powred on the Altar, he built a drink-offering, and oyle,* Gen. 35. 9, 14. That this was Christ, *Hoseah sheweth* Mos. 12. 4, 5. when he called him an *Angel*, yet his Name was the *Lord of Hosts*. The Sonne in Scripture being usually so stiled: who was an *Angel in Name*, but not in Nature, Heb. 1. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. Heb. 2. 16. He was that *Angel which spake to Moses on*

the Mount, Act. 7. 38. and commanded the Sacrifices offered to himself.

Thirdly, to the Holy-Ghost. The Attonement was made to him, together with the Father, and the Son, who did *appear in the Cloud upon the Mercy-seat*, Lev. 19. 2. with Heb. 9. 7, 8. where the Apostle doth expressly say (interpreting these Leviticall Rites) that it was the Holy-Ghost that signified this thereby.

Seeing therefore, the Father, the Sonne, and the Holy-Ghost, had one and the same honour done to them by Sacrifice in the Temple, you may see that their service is one, their worship one, their honour one, their glory one, who are one, and the same God in Essence, Substance, and Nature, though they be three Persons, subsistences, or Relations, in which they differ from one another.

C H A P. XVII.

The Father, the Sonne, and the Holy-Ghost, are to be glorified in our lives and conversations.

IT is the duty of the faithfull to make Gods glory the highest and ultimate end of all their Actions and that they live so, that they may glorifie God here, and that God may glorifie them hereafter. God electeth us for this end, *Eph. 1. 4, 5, 6.* He createth us for this end, *Isa. 43, 7.* Pro. 16. 4. He redeemeth us for this end, *1 Cor. 6. 20.* He justifieth us for this end, *Rom. 3. 23.* He sanctifieth us for this end, *Mat. 5. 16.* He afflicteth us for this end, *1 Pet. 4. 16.* And giveth us for this end, temporall deliverance here, *Pf. 50. 15.* and eternall salvation hereafter. For *God is glorified in his Saints, 2 Thes. 1. 10.* that his Saints may be glorified in him, *2 Thes. 1. 12.* Man be-

ing a Creature, for him to propose, either his own self for his end, or any other end but that which God hath proposed to him, namely Gods glory, would be a robbing of God of his right, and an usurping of his glory.

First, the Father is to be glorified, *Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.* The light of grace that is in thee, must so shine forth from thee, that other men may have the light of grace communicated to them to see how to glorifie God thereby. And Paul would have us *with one mind, and with one mouth, glorifie God, even the Father of our Lord Jesus Christ, Rom. 15. 6.*

Secondly, the Sonne is to be glorified. Christ was glorified in his Apostles, *Joh. 17. 10.* They were to his praise, and instruments of his glory. It was Pauls end in living; *To me to live is Christ* saith he, *Phil. 1. 22, 23.* and *Christ shall be magnified in my body, whether by life, or death, Phi. 1. 20.* yea, Peter exhorteth, *1 Pet. 3. 15. to sanctifie, or glorifie the Lord God in your hearts, and there-upon addeth, that they may be ashamed that accuse your good conversation in Christ, 1 Pet. 3. 16.* by having a good conversation, we glorifie Christ which is truly God, *1 John 5. 20.*

Thirdly, the Holy-Ghost is to be glorified; this the Apostle Peter supposeth the faithfull will doe. And therefore he concludeth them happy that suffer for the Name of Christ, *1 Pet. 4. 14. For the spirit of glory, and of God, resteth on you, on their part he is evil spoken of, but on your part he is glorified:* and surely the custome of the Primitive Church before the Counsell of Nice was to worship and glorifie the holy spirit; So Justin in 2. Apolog. pro Christian. ad M. Antonium Pium, *τιμωμεν τὸ πνευματικὸν θεῶμεθα καὶ προσκυνοῦμεν λόγῳ καὶ ἀληθείᾳ τιμῶντες, we worship and adore the Propheticall spirit, honouring him in word and deed.*

Thus

Thus we are to endeavour both by word and deed, to glorifie the Father, the Sonne, and the Holy-Ghost. And surely the glorifying of one Person, is the glorifying of all. The *Leper* who fell at *Christ's* feet, and gave thanks to him, is said to glorifie *God*, Luk. 17. 15, 16. glorifying thereby not onely the Sonne, but also the Father, and the Holy-Ghost; yea, *Peter* sheweth you, that the suffering patiently for the *Name of Christ*, is the glorifying of the Father, 1 Pet. 4. 11, 16. and of the Sonne, 1 Pet. 3. 15, 16. 1 Pet. 4. 16. and of the Holy-Ghost, 1 Pet. 4. 14, 16. The *honouring* one, is the *honouring* of the other, 1 Job. 2. 23. Job. 5. 23. whereas contrarywise, he that by Apostacy or Antichristianisme dishonoureth one, dishonoureth the other likewise, 1 Job. 2. 23. Job. 5. 23. Take heed therefore of Satans spiteous delussions, who would have thee honour the Father, by denying the Sonne. *He that denyeth the Sonne, the same hath not the Father*, 1 Joh. 2. 23. but is an *Antichrist*, 1 Joh. 2. 22. he is Antichrist, that denyeth the Father, and the Sonne. Jews, Turks, Arrians, and other Hereticks, may affirme they worship him that was the true God, who was the Creator of the World, but he is the Father of Christ, and him they deny: wherefore they deny also the Father, he being not a Father, if he have not a Sonne, and he hath no other Sonne properly, but Christ. Let us indeavour in the whole course of our lives, to give the Lord the honour due to his Name. Let us therefore in heart and voyce give glory to the Father, to the Sonne, and to the Holy-Ghost; and let us conclude with the Psalmist, in stirring up others to this duty, saying, *Let every thing that hath breath praise the Lord: praise ye the Lord*, Psal. 150. last.

FINIS.

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