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THE DOCTRINE

THE

ADDRESSED

sent to the library  
of the Theo. Seminary  
at Andover N. H.  
by Wm. Spague D.

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13-4-H6

SCRIPTURE DOCTRINE  
OF THE  
HOLY AND EVER-BLESSED  
TRINITY,  
STATED AND DEFENDED,  
IN OPPOSITION TO THE  
ARIAN SCHEME.  
BY ABRAHAM TAYLOR.



L O N D O N :

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To the REVEREND

DR. WATERLAND.

SIR,



YOU may, perhaps, be surprized at the following work being inscribed to you, by a person so little known to you ; but there may this advantage attend your not knowing any thing of my design, that none will think the errors I may have committed, have in the least met with your approbation.

The controversy relating to the doctrine of the blessed Trinity, was never so carefully examin'd, as it has been since the late revival of Aria-



# THE DEDICATION.

nism in our nation. The adversaries of the truth cannot pretend they have been refused a fair hearing: On the other hand, their cause has been tried, and found contrary to scripture, reason, and primitive antiquity. I am sure of having the concurrence of all judges of true merit, when I say, none has contributed more to this great work, than your self. In your excellent writings on the great subject of the Divinity of our blessed Lord, you have unravel'd the sophistry, and laid open the fallacy of our adversaries; you have solidly and nervously confuted their unscriptural novelties, and have baffled their false pretences to antiquity: So that not being able to stand before you, after the most able hands of the party had been, for some years, employ'd against you, they have thought fit to make a very dishonourable retreat.

Seeing

# THE DEDICATION.

Seeing the controversy has run out into a very great length, I apprehended it might be useful, to throw together the scripture proofs of the catholic doctrine of the Trinity, and to try if I could set them in an easy and just light. As I must profess myself to have received great benefit and advantage from your learned labours, I could not but publickly testify my gratitude, in presenting these sheets to you; hoping that you will approve of an honest zeal, to support a cause, in which you have appear'd with so much honour; and depending on your candor and goodness, to overlook the faults, which a person of your discerning cannot but find, in so imperfect a performance.

Upon reviewing what I have wrote, I find my self under more obligations to you, than I was at first sensible of: For those masterly strokes of

# THE DEDICATION.

reasoning, which occur in your writings, made so strong an impression on my mind, in reading them, that I find, in several cases, I have fallen into almost the same thread of argument, even when I was not apprehensive I was indebted to you.

I can hardly expect, that in all the topics I have gone upon, my way of thinking will be wholly approved by you; but notwithstanding a variety in our thoughts, concerning some incidental matters in this controversy, and our different sentiments about other things; yet seeing we maintain the common faith against the common enemy, I hope the opinions in which we differ, will be no bar against the usefulness of our labours, in defense of that truth in which we agree.

We have a clear view of the mischiefs produced by Arianism, in the  
sur-



# THE DEDICATION.

have no reason to wonder at this; for when once men make their imperfect reason the standard, according to which matters of pure revelation must be interpreted, they have but a short step to take, to deny, that the scriptures have any divine authority at all.

That God may appear, in our time, to scatter the darkness of error, which has so much overspread our unhappy land, that he may preserve to us the purity of the christian faith, and may baffle all attempts made by men of corrupt minds, to rob us of this sacred pledge, committed to our trust, is the sincere prayer of;

REVEREND SIR,

Your faithful humble Servant,

ABRAHAM TAYLOR.





T H E

# P R E F A C E.



HERE have been many schemes framed, by the disputers of this world, against the doctrine of the ever blessed Trinity in unity; but the most considerable are the Sabellian, with which the Socinian is almost the same, and the Arian: Both these hypotheses have taken their rise, from mens confounding being and person, and resolving that nothing shall be a person, but what is a separate being. The Sabellians, convinced that the Scripture represents the Son, and the holy Spirit, as really divine, make the sacred three to be the one supreme God with three names; and to preserve the true Deity of the Son and the Spirit, deny their real personality. This scheme is not attended with those difficulties on the foot of reason, which clog all other heretical hypotheses, which men have framed; but it is so directly contrary to scripture, that whenever the anti-trinitarians have taken refuge in it, their cause has presently become desperate.

The



The Arians always have acknowledged the personality of the Son and the Spirit, and to preserve this, have been for reducing them to the rank of creatures; tho' in order to avoid popular censure, and to screen their true sentiments from the view of well meaning persons, they have mostly been shy of calling them so.

The scriptures speak of Christ in more capacities than one; he is set forth as really God in many places, but he is, in many more places, spoke of as mediator, and as man; in both these latter cases, he is represented as subordinate to the Father, as sent by him, as commission'd to do his will, as obeying him as his servant, as yielding him subjection, and as praying to him, on several occasions. This representation of Christ, in his oeconomical capacity, as subordinate to the Father, and as inferior to him in office; has been improved by the Arians, to countenance the notion of an inferiority of nature: It has been greedily swallowed by many, who do not carefully look into the matter, and do not consider the high things which are elsewhere, in scripture, spoke of Christ, nor attend to the absurdities that flow from the fancy of an inferior, subordinate God: On this account the Arian hypotheses has had, at times, a greater run in the world, than any other heterodox scheme.

The Arians, in all ages, have been remarkable for tricking and disguise, for insincerity and double dealing; and have very often shifted and palliated their notions. It<sup>a</sup> wou'd be an endless task, to give a detail of all their divisions,

<sup>a</sup> I shall refer the English reader, who desires a fuller account of the rise, progress, and downfall of Arianism of old, to the translations of the histories of Arianism, of Fa-  
amon

among themselves; but it may not be improper to give a brief account of the several turns this heresy has taken in the world.

The Arian heresy, as is well known, took its name, in <sup>b</sup> the beginning of the fourth century, from <sup>c</sup> Arius, a proud conceited presbyter of Alexandria: His first motive to it was a personal spite against Alexander, a pious and excellent man, who was advanced, over his head, to the bishopric, which he had aspired after. He had some among the deacons of the church of Alexandria to join with him, among which was another person named Arius, the rest were Achilles, Euzoius, Carpones, Aethales, Lucius, Sarmates, Julius, Menas, Helladius and Caius: With these some African bishops join'd themselves, as Secundus of Ptolemais, and Theonas of Marmarica, and Pistus, whom the Arians afterwards call'd bishop of Alexandria. Several <sup>d</sup> bishops, in other parts, soon declared themselves in favour of Arius; but his main supporter was Eusebius bishop of Nicomedia, a dissemb-

ther Maimbourg, and of M. le Nain le Tillemont, and especially to the learned and accurate Dr. Berriman's historical account of the Trinitarian controversy, p. 163. --- 250. 257. --- 270. 320. --- 362.

<sup>b</sup> About the year 317. the notion which he espoused had been, by some obscure persons, started before, as appears from a fragment of Dionysius bishop of Rome, preserved by Athanasius, (De Decret. Synod. Nicen. Vol. I. p. 275, 276. Ed. Paris. Vol. I. p. 231, 232. Ed. Bened.) part of which is inserted in the following treatise, (p. 123, 124.)

<sup>c</sup> Vid. Socrat. Hist. Eccles. Lib. I. c. 5, 6. Sozomen. Hist. Eccles. Lib. I. c. 16. Theodorit. Hist. Eccles. Lib. I. c. 2, 3. Epiphan. Haeres. 69.

<sup>d</sup> These were Aetius bishop of Diospolis, Athanasius bishop of Anazarbus, Auxentius bishop of Milan, Eustathius bishop of Sebaste, Gregory bishop of Berytus, Maris bishop of



ling artful courtier, who did more to promote the spreading of Arianism, than any other person whatever.

Arius, at his first setting out, was very bold and daring, in his denial of the Son's Divinity; he, indeed, deceitfully call'd him God, but at the same time he affirm'd; that there was a time when he was not; that he is a creature, made out of nothing, and that this created Word, united to the human flesh, supplied the place of a human soul. In his letters, <sup>e</sup> which are remaining, he used the following expressions among others. "The Son is not made out of any pre-existent matter, but is, by the will and power of the Father, constituted a perfect only begotten God, before all time; but he was not before he was begotten, or created. We say, the Son has a beginning, and is made out of nothing. We own but one self-existent, e-

Chalcedon, Menophantus bishop of Ephesus, Narcissus bishop of Irenopolis, Patrophilus bishop of Scythopolis, Paulinus bishop of Tyre, Theodotus bishop of Laodicea, and Theognis bishop of Nice.

<sup>e</sup> Ὁ υἱὸς ἐκ ἔστιν ἀγέννητος, ἐδὲ μὲν ἀγεννήτως, κατ' ἐδέναν τρόπον· ἀλλ' ἔτε ἐξ ὑποκειμένων τινός, ἀλλ' ὅτι θελήματι καὶ βελῆ ὑπέστη πρὸ χρόνων, καὶ πρὸ αἰώνων, πλήρης Θεὸς μονογενῆς, ἀναλλοίωτος· καὶ πρὶν γεννηθῆ, ἢτοι κτισθῆ ἢτοι ὀρισθῆ, ἢ θεμελιωθῆ, ἐκ ἧν· ἀγέννητος γὰρ ἐκ ἧν· διωκόμεθα ἃ, ὅτι εἰπομεν, ἀρχὴν ἔχει ὁ υἱός, ὁ ἃ Θεὸς ἀναρχὸς ἐστὶ· διὰ τῆτο διωκόμεθα, καὶ ὅτι εἰπομεν ἐξ ἐκ ὄντων ἐστὶν· ἔτως ἃ εἰπομεν, καθότι ἐδὲ μέρῃ Θεοῦ ἐστὶν, ἐδὲ ἐξ ὑποκειμένων τινός. Arius Epist. ad Eusebium Nicomed. Apud Theodorit. Hist. Eccles. Lib. 1. cap. 5. p. 21. Ed. Vales. & apud Epiphanium Haer. 69. p. 731, 732. Ed. Par.

"Οἰδαμεν ἓνα Θεὸν μόνον ἀγέννητον, μόνον αἰδῶνον, μόνον ἀναρχον, μόνον ἀληθινόν· ---- γεννήσαντα υἱὸν μονογενῆ πρὸ χρόνων αἰώνων, δι' ἃ καὶ τὰς αἰῶνας, καὶ τὰ λοιπὰ πεποίηκε· ---- ὑποστήσαντα ἃ ἰδέω θελήματι, ἀτρέπτον καὶ ἀναλλοίωτον, κτίσμα τοῦ Θεοῦ τέλειον, ἀλλ' οὐκ ὡς ἐν τῶν κτισμάτων, γέννημα ἀλλ' οὐκ ὡς ἐν τῶν γεννημάτων· ---- οὐδὲ τὸν ὄντα πρότερον, ἤτερον γεννηθέντα, ἢ ἐπικτισθέντα εἰς υἱόν, ---- ἀλλὰ θελήματι τοῦ Θεοῦ, πρὸ χρόνων καὶ πρὸ αἰώνων

ternal

ternal and true God, who begot his Son before all times, by whom he made the worlds, who is constituted unalterable, by his will, a perfect creature of God; yet not like one of the other creatures, but who was created before time, by the will of God: He received his life, and being, and glory, from the Father: He was begotten and created by the Father, before all ages; but he is not eternal, nor co-eternal with the Father; and because he received from God his being, his life, his honours, and all that belongs to him, God is his principle, and rules and governs him, as his God, and is before him, because he is from him."

Arius was very diligent, to make use of all opportunities that offer'd, to propagate his opinions; and as persons who have not opportunity to look into things, are most easily imposed upon, he provided something that might strike the imagination, and suit the gust of such; therefore he composed ballads, <sup>f</sup> for the use of millers, sailors, and travellers, which were stuffed with his peculiar notions, and were proper

κτισθέντα, καὶ τὸ ζῆν καὶ τὸ εἶναι παρὰ τοῦ Πατρὸς εἰληφότα, καὶ πᾶς δόξας συνυποσήσαντ' αὐτῷ τοῦ Πατρὸς· οὐ γὰρ ὁ πατήρ δὲς αὐτῷ πάντων τὴν κληρονομίαν ἐξέρησεν ἑαυτὸν τὸ ἀγεννῆτως ἔχειν ἐν ἑαυτῷ· πηγὴ γάρ ἐστι πάντων. Ὁ δὲ υἱὸς ἀχρόνως γεννηθεὶς ὑπὸ τοῦ Πατρὸς, καὶ πρὸ αἰώνων κτισθεὶς, καὶ θεμελιωθεὶς, οὐκ ἦν πρὸ τοῦ γεννηθῆναι, ἀλλὰ ἀχρόνως πρὸ πάντων γεννηθεὶς, ὑπὸ μόνου τοῦ Πατρὸς ὑπέστη θεὸς γὰρ ἔστιν αἰδίος, ἢ συναίδιος, ἢ συναγεννητος τῷ Πατρί· οὐδὲ ἄμα τῷ Πατρὶ τὸ εἶναι ἔχει· -- καθὼ οὖν παρὰ τοῦ Θεοῦ τὸ εἶναι ἔχει, καὶ τὸ ζῆν, καὶ πᾶς δόξας, καὶ πάντα αὐτῷ παρέχοντα, κατὰ τοῦτο, ἀρχὴ αὐτοῦ ἐστὶν ὁ Θεός· ἀρχει γὰρ αὐτοῦ, ὡς Θεός αὐτοῦ, καὶ πρὸ αὐτοῦ εἶναι, διὰ τὸ ἐξ αὐτοῦ. Idem Epist. ad Alexandrum apud Athanasium de Synodis Arimin. & Seleuc. p. 885, 886. Ed. Par. 1623. & Eriphanium Haer. 69. pag. 732, 733.

Ἔτι τὸ Ἀρείον ἀποδήσαντα τῇ ἐκκλησίᾳ, φησὶ, ἄσματα τε γλυπτικά, καὶ ἐπιμύλια, καὶ ὁδοιπορικὰ γράψαι, καὶ τοιαῦθ' ἕτερα συν-



to disseminate his heresy, in a merry way, among the ignorant populace, and the unthinking mob.

For the use of persons of a politer taste, he composed his *Thalia*, partly in prose, and partly in loose metre, which was & drawn up in a wanton bantering way, and in a luscious stile, more becoming an amorous romance, than a theological treatise; of this we may take an in-

τιθέντα, εἰς μελωδίας ἐντεῖναι, ὡς ἐνόμιζεν ἐχθροῖς ἀρμόζειν, διὰ τὸ εἰ ταῖς μελωδίαις ἠδονῆς, ἐκκλέπτων, πρὸς τὴν οἰκείαν ἀσεβείαν, τὰς ἀμεθεσέρους τῶ ἀνθρώπων. Photius ex Philostorgio. II. 2. p. 470. Ed. Vales.

ὁ μὲν Ἄρειος τὴν ἰδίαν κακοδοξίαν ἐκτιθέμενος ἔγραψε *Θαλίαν*, ἐκτεθλημύχοις καὶ γελοίοις ἠθήσει, κατὰ τὸν Ἀιγύπτιον Σωτῆρα. Athanas. de Sentent. Dionys. Vol. I. p. 552. Ed. Par.

Ἀντὶ γὰρ Χριστοῦ παρ' αὐτοῖς Ἄρειος. --- ἀντὶ ἧς Μωσέως καὶ τῶν ἄλλων αἰγίων, Σωτῆρος πῶς ἐξεύρηται παρ' αὐτοῖς, ὁ καὶ παρ' Ἑλλάσι γελώμενος, καὶ ἡ θυγατὴρ Ἡρωδίαδος. τῆ μὲν γὰρ τὸ κεκεκλασμένον καὶ θηλυκὸν ἦθος μεμύμηται γράφων Ἄρειος καὶ αὐτὸς *Θαλίαν*. τὸ δὲ τὴν ὄρχησιν ἐζήλωσε ἐξορχούμενος, καὶ παίζων ἐν ταῖς κατὰ τὴ Σωτῆρος δυσφημίαις, ὡς τε τὰς ἐμπύπτοντας εἰς τὴν αἵρεσιν, διασρέφεσθαι μὲν τὸ νῦν καὶ ἀφρονεῖν. Idem, Orat. II. c. Arianos, Vol. I. p. 307, 308.

Πῶς τὸ καθολικῆς Εκκλησίας εἰσιν, οἱ τὴν Ἀποστολικὴν ἀποτιναξάμενοι πίσιν, καὶ καινῶν κακῶν ἐφευρεταὶ γενόμενοι; οἱ τὰ μὲν τῶν θείων γραφῶν λόγια καταλείψοντες, τὰς δὲ *Θαλίαν* Ἀρείου σοφίαν καινὴν ὀνομαζόντες, εὐχότως τῆτο λέγοντες καινὴν αἵρησιν ἀπαγγέλλουσι. διὸ καὶ θαυμάσειεν ἄν τις, ὅτι πολλὰ πολλῶν συμπέγραμματα, καὶ πλείστας ὁμιλίαις εἰς γε τὴν παλαιὰν καὶ τὴν καινὴν γραφάντων, καὶ παρὰ μηδενὶ *Θαλίαν* ἐρισκομένης, ἀλλὰ μηδὲ παρὰ ταῖς σπυδαίαις τῶν ἑλλήνων, ἢ παρὰ μόνοις τοῖς ἄθεοις τὰ τριαῦτα παρὰ πότον, μετὰ κρότου καὶ σκαμμάτων ἐν παιδιαῖς, ἔτεκεν τοῦ γελῶσθαι παρ' ἑτέρων. Ὁ θαύμαστος Ἄρειος οὐδὲν σεμνὸν μεμυσάμενος, ἀλλὰ καὶ τὰ τῶν σπυδαίων ἀγνοήσας, πλείστας τε τῶν ἄλλων αἵρέσεων ὑποκλέψας, τὴν τοῦ Σωτῆρος μόνου γελοιολογίαν ἐζήλωσε. πῶς γὰρ ἔπρεπε πιεῖν αὐτὸν, ἢ θέλοντα κατὰ τοῦ Σωτῆρος ὄρχησασθαι, τὰ δύσπιστα ἑαυτοῦ ῥημάτια τὸ ἀσεβείας ἐν ἐκλύταις καὶ παρεμμένοις ροῦλοις σημαίνειν. Idem, ibid. p. 309, 310.

Ἐπιτρεβεῖς Ἄρειος παρὰ τῶν ὡσεὶ Εὐσέβιον, συνέθηκεν ἑαυτοῦ τὴν αἵρεσιν ἐν χάρτι, καὶ ὡς ἐν *Θαλίαν* ζηλώσας, οὐδένας τῶν φρονί-

stance,





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# Know Your Bible

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made by the instrumentality of the Son, and to the Son himself; for to speak plainly, how can he who is invisible be seen by the Son? There is a Trinity, but not of equal glory, one person being infinitely more glorious than another: The Father is of a different substance from the Son, being without cause: The Son once was not, but by the will of the Father he existed, and he is of a different kind from other creatures. Is not the Son what he is, by the will of the Father? In a word, God is ineffable to the Son; he can never comprehend and declare the Father, for certainly the Son can never search out what is incomprehensible, relating to the Father, when he is derived from him, because he does not know his own essence. What reason have we to think, that he who is of the Father, can know and comprehend him, who begot him? It is plain, that he who has a be-

τος, ρήτως ἢ λέξω, πῶς τῷ υἱῷ ὁράται ὁ ἀόρατος, τῇ δυνάμει ἢ δύναται ὁ Θεὸς ἰδεῖν; ἰδίῳις τὲ μέτροις ὑπομένει ὁ υἱὸς ἰδεῖν τὸν πατέρα ὡς θεμῖς ἐστίν· ἡγουν τριάς ἐστίν, δόξαις οὐκ ὁμοίαις, ἀνεπίμικτοι ἑαυταῖς ἐῖσιν αἱ ὑποστάσεις αὐτῶν· μία τ᾽ μίας ἐνδοξότερα δόξαις ἐπ' ἀπειρον· ξένος τοῦ υἱοῦ κατ' οὐσίαν ὁ πατήρ, ὅτι ἀναρχος ὑπάρχει· σῦνες ὅτι ἡ μονὰς ἦν· ἡ δὺας ἢ οὐκ ἦν πρὶν ὑπάρξει· αὐτίκα γοῦν υἱοῦ μὴ ὄντος, ὁ πατήρ Θεὸς ἐστίν· λοιπὸν ὁ υἱὸς οὐκ ὢν, ὑπῆρξε ἢ θελήσει πατρία, μονογενὴς Θεὸς ἐστίν, καὶ ἑκατέρων ἀλλότριος ἕτος· ἡ σοφία, σοφία ὑπῆρξε σωφοῦ Θεοῦ θελήσει· ἐπινοεῖται γοῦν μυρίαῖς ὄσαις ἐπινοίαις πνεῦμα, δύναμις, σοφία, Δόξα Θεοῦ, Ἀλήθειά τε καὶ εἰκὼν, καὶ Λόγος ἕτος· σῦνες ὅτι καὶ ἀπαύγασμα καὶ φῶς ἐπινοεῖται· ἴσον μὲν τοῦ υἱοῦ γεννᾶν δυνατός ἐστίν ὁ κρείττων· διαφορώτερον ἢ ἡ κρείττονα ἢ μείζονα· οὐχὶ Θεοῦ θελήσει ὁ υἱὸς ἡλίκος καὶ ὅσος ἐστίν, ἐξ ὅτε καὶ ἀφ' οὔ, καὶ ἀπὸ τότε ἐκ τοῦ Θεοῦ ὑπέστη· ἰσχυρὸς Θεὸς ὢν, τ᾽ κρείττονα ἐκ μέρους ὑμνεῖ· συνελόντι εἰπεῖν, τῷ υἱῷ ὁ Θεὸς ἀρρήτος ὑπάρχει· ἐστὶ γὰρ ἑαυτῷ ὁ ἐστίν· τοῦτ' ἐστίν ἀλλοκτος· ὥστε οὐδὲν τ᾽ λεγομένων κατὰ τε κατὰλήψιν συνίει ἐξεῖπειν ὁ υἱὸς· ἀδύνατα γὰρ αὐτῷ τὸν πατέρα ἐξιχνιάσαι, ὅς ἐστίν ἐφ' ἑαυτοῦ· αὐτὸς γὰρ ὁ υἱὸς τὴν ἑαυτοῦ οὐσίαν οὐκ ὀιδεν· υἱὸς γὰρ ὢν θελήσει πατὴρ ὑπῆρξεν ἀληθῶς· πῶς γὰρ λόγος συγχωρεῖ τὸν ἐκ πατρὸς ὄντα αὐτὸν τὸν γεννήσαντα γινῶναι ἐν καταλήψει· δῆλον ὅτι

ginning,

ginning, can never know him who is without a beginning, as he is." To such a height of bold impiety, did this unhappy man run, at his first going forth, to defy Christ, the living God. Some of his friends, at this time, were not much upon the reserve, but, thinking all resistance would fall before them, they <sup>k</sup> spoke their minds freely and openly, in terms fit to make the ears of christians tingle.

To obviate these daring blasphemies of Arius and his abettors, the emperor Constantine the great summon'd a council of three hundred and eighteen bishops, to meet at Nice, in which either Eustathius bishop of Antioch, or Hosius

τὸ ἀρχὴν ἔχον, τὸν ἀναρχὸν ὡς ἐστὶν ἐμπερινοῆσαι, ἢ ἐμπεριδιόξασαι, οὐκ οἶδ' ἂν πῶς ἐστὶν. Arius in Thalia, apud Athanas. de Synodis Arimin. & Seleuc. Vol. I. p. 884, 885. Ed. Par. Vidé & Athanas. Orat. 2. c. Arian. p. 311, 312.

<sup>k</sup> Παντὶ δὴλόν ἐστι ὅτι τὸ πεποιημένον, οὐκ ἦν πρὶν γενέσθαι, τὸ γενόμενον δ', ἀρχὴν ἔχει τῷ εἶναι. Eusebius Nicomed. apud Athanas. de Synod. Arimin. & Seleuc. Vol. I. p. 886.

Τὸ μὲμφοι τοῖς ἀπὸ Ἀρείου εἰ λέγουσιν, ἐξ οὐκ ὄντων κτίσματος πεποιήται ὁ υἱὸς τῷ Θεῷ, καὶ ἐν τῷ πάντων ἐστὶν; Athanasius Anazarbensis Epist. ad Alexand. Alex. apud Athanasium, ibid.

Μὴ μὲμφοι τοῖς ἀπὸ Ἀρείου, εἰ λέγουσιν, ἦν πότε ὅτε οὐκ ἦν ὁ υἱὸς τῷ Θεῷ· καὶ γὰρ ὁ Ησαΐας υἱὸς γέγονεν Ἀμώς, καὶ ὁμοίως ὁ Ἀμώς ἐν πρῶτῳ τῷ γενέσθαι τῷ Ησαΐαν, ὁ δὲ Ησαΐας οὐκ ἦν πρότερον, ἀλλὰ μετὰ ταῦτα γέγονε. Georgius Laodicen. Epist. ad eund. apud Athanas. ibid.

Ἀσέριος δὲ πρὸς ἀπὸ Καππαδοκίας ---- εἰς ἄν περιῖ Εὐσέβιον ---- Ποιεῖ μετὰ γνώμης Εὐσέβιος συνταγματικῶν. ---- ἐν τέτῳ τὴν ἀκρίδα καὶ τὴν κάμπην τῷ Χριστῷ συγκρίνας, καὶ ἄλλον δὲ προτιμήσας αὐτοῦ, καὶ λέγων ἄλλην εἶναι παρὰ τὸν Χριστὸν ἐν τῷ Θεῷ σοφίαν, τὴν τοῦ Χριστοῦ καὶ τοῦ κόσμου δημιουργικὴν. — Καὶ πλέον ἀπεκτείνει τὰς βλασφημίας αὐτοῦ, λέγων, ὅτι εἰς τῶν πάντων ἐστὶν ὁ υἱὸς· πρῶτον γὰρ ἐστὶ τῶν γενησῶν, καὶ εἰς τῶν νοητῶν φύσεων ἐστὶ· καὶ, ὡς περὶ ἡλίου ἐν τοῖς βλεπομένοις εἰς μὲν ἐστὶ τῶν φαινομένων, λάμπει δὲ παντὶ τῷ κόσμῳ κατὰ πρόσταξιν τοῦ πεποιηκότος. ἕτως ὁ υἱὸς, εἰς ἄν τῶν νοητῶν φύσεων, φωτίζει καὶ λάμπει καὶ αὐτὸς πᾶσι τοῖς ἐν τῷ νοητῷ κόσμῳ. Πάλιν τε φησὶν, ἦν πότε ὅτε οὐκ ἦν, ἕτω γράφων καὶ περὶ τῆς γενέσεως τοῦ υἱοῦ ὁ πατὴρ προῦπάρχουσαν εἴκε τοῦ γενναίου



bishop of Corduba presided. In this council Arius and his opinions were condemn'd: His friends, at first, made a great out-cry, against establishing human forms, and creeds, not drawn up in scripture words; but they had neither the honesty nor courage to stand it out, but to keep their bishoprics, subscribed a creed which they had rail'd at as unscriptural. Eusebius bishop of Nicomedia, Theognis bishop of Nice, and Maris bishop of Chalcedon, for some time refused to condemn Arius, but at last they subscribed to his condemnation; for Eusebius being persuaded to do it, by the princess Constantia, sister to the emperor, that so he might have it in his power, more to serve Arius, the rest follow'd his villainous example. Among all the favourers of Arius, none stuck to him, but Secundus bishop of Ptolemais, and Theonas bishop of Marmarica.

Arius, we have seen, was at first open and bold, in delivering his opinions; but a little experience shew'd him, this was not the way to gain credit; because his tenets were too shocking for common christians to bear: Besides, after he had been censured by the council of Nice, it was vain to think to be reconciled to the emperor Constantine, on any other foot, than seeming to fall in with what had been agreed upon there. He<sup>1</sup> made use of a presby-

ἐπισήμων· ἐπεὶ καὶ ἰατρός, πρὸ τοῦ ἰατρεύειν εἶχε τὴν τοῦ ἐπισήμων.  
Καὶ πάλιν, εὐεργετικῇ φιλοτιμίᾳ ἐκτίθη ὁ υἱὸς, καὶ περισσὴ δύ-  
νάμειως ἐποίησεν αὐτὸν ὁ Πατήρ. Καὶ πάλιν, Ἐἰ τὸ θέλει τοῦ  
Θεοῦ διὰ πάντων ἐφεξῆς τῶν ποιημάτων διελέλυθη, δελονότι καὶ ὁ  
υἱὸς ποιήματα ἂν βεβλήσει γέγονε καὶ πεποιήται. Ταῦτα ὁ Ἀσέριος  
ἔγραψε μόνος. Athanasius, *ibid.* p. 887, 888, 889.

<sup>1</sup> Vide Socrat. *Hist. Eccles. Lib. 1. c. 25.* Sozomen. *Hist. Eccles. Lib. II. c. 27.*

ter, who having perverted the princess Constantia, the widow of Licinius, was by her, on her death bed, recommended to her brother the emperor, and was much in his favour. This sly hypocrite so far imposed on Constantine, as to make himself pass with him as a firm adherent to the Niceñe faith, and to bring him to believe, that Arius was too hardly dealt with; and was not the man his enemies represented him to be. Arius being call'd upon, to give an account of his faith; having learn'd the art of tricking and disguise, together with Euzoius; deliver'd a creed, drawn up in ambiguous expressions, that bore outwardly a sound meaning: <sup>m</sup> By this the emperor was inclin'd to have him re-admitted to communion; but several things hindering it for some years, at last, <sup>n</sup> upon Arius's giving in an ambiguous declaration of his sentiments, which upon an appeal to the searcher of hearts, he declared was his true faith, he commanded it should be done; telling him withal, that if he dissembled; God would certainly judge him; and accordingly, the day before he was to be admitted, the equivocating wretch was cut off by death, in a sudden and surprizing manner.

<sup>m</sup> Πιστεύομεν εἰς ἕνα Θεόν πατέρα παντοκράτορα; καὶ εἰς κόριον Ἰησοῦν Χριστόν, τὸν ὄιον αὐτοῦ, πρὸ πάντων τῶν αἰώνων γεγεννημένον Θεὸν Λόγον, δι' ἃ τὰ πάντα ἐγένετο, τὰ τε ἐν ἔρανω, καὶ τὰ ἐπὶ τῆς γῆς. — καὶ εἰς ἅγιον πνεῦμα. — εἰ μὴ ταῦτα ἕτως πιστεύομεν, καὶ ἀποδεχόμεθα ἀληθῶς, ὡς πᾶσα καθολικὴ ἐκκλησία; καὶ αἱ γραφαὶ διδάσκουσι, αἷς κατὰ πάντα πιστεύομεν, κριτῆς ἡμῶν ἐστὶν ὁ Θεός. Arii & Euzoii Symbol. apud Soc. Lib. I. c. 26. p. 51. Ed. Par. Sozomen. Lib. II. c. 27. p. 395.

<sup>n</sup> Vid. Athanas. Epist. ad Serapion. Vol. I. p. 670, 671. Ed. Par. Vol. I. p. 341. Edit. Ben. Socrat. Hist. Eccles. Lib. I. c. 37, 38. Sozomen. Hist. Eccles. Lib. 2. c. 29, 30. Theodorit. Haeretic. Fabul. Lib. IV. c. 1.



His followers after him would sometimes speak their sentiments plainly, as in the ° synod at Philippopoli, where they boldly condemn'd the term consubstantial, and declared that the Son was unlike the Father; yet they mostly chose to screen themselves, behind the mist of ambiguous words, which might carry outwardly an orthodox appearance, to captivate the unwary; but yet had a secret meaning, to keep the persons that used them, clear from the charge of open self-contradiction: And accordingly we find the Arians, when they met in synods, over and over P anathematizing such as call'd the Son a creature, or affirm'd him to be made in time, or out of nothing; while they meant no more by this, than that Christ was not brought into being, or created, in the same manner with other creatures, and that they did not determine, as to the time, when he was created. — They hid unscriptural opinions under scripture expressions, wrested and abused; and disguised their heretical tenets under ambiguous and obscure phrases, which might be taken in a good sense; that so they might obtrude the poison of their opinions upon the less discerning, and yet might have something in reserve, to plead with the few of their own party, who were bold and open, and were rea-

° Οἱ ἐν τῇ Φιλίππε πόλει τῆς Θράκης, ἰδιάζον ποιοῦντες συνέδριον, καὶ φανερῶς λοιπὸν τὸ μὲν ὁμοῦσιον ἀναθεματίζουσι τὴν ἢ τοῦ ἀνομίας δόξαν, ἐπιστολάς συγγράψοντες, πανταχοῦ διαπέμπονται. Socrates Hist. Eccles. Lib. II. c. 20. p. 85. Ed. Par.

P See the Arian creeds recorded by Athanasius, (Vol. I. p. 896. 900. Ed. Par.) by Socrates, (Hist. Eccles. Lib. II. c. 8. p. 72. Ed. Par. c. 18. p. 80. c. 19. p. 81, 82. c. 30. p. 101.) and by Sozomen, (Hist. Eccles. Lib. III. c. 11. p. 416.)

dy to accuse <sup>9</sup> them of hypocrisy and double dealing.

Some of the Arians declared their blasphemies, with great freedom and boldness, affirming the Son to be made out of nothing, and to be every way unlike to the Father; these were call'd Anomoeans and Exoucontians, and the principal men among them were Aetius, who for his boldness, in disputing against scripture mysteries, was call'd the atheist, and Eunomius, who got to be bishop of Cyzicus. The chief <sup>r</sup> argument, which these men used, was, that the Son could not be like the Father, because the Father only is self-existent. Eunomius has declared his sentiments, in a long creed, <sup>f</sup> which we have remaining, but in a confused manner, frequently contradicting himself; but he has given the sum of his opinions more distinctly,

<sup>9</sup> Ὅποιως αὐτοὶ ἔχουσιν, ἐγὼ ἔχω, ὡς καὶ αὐτοὶ πάντες· ἀλλ' ὁ ἐν ἐμοὶ ἀληθὲς, αὐτοὶ κρυπτάζουσι, καὶ ὁ ἐγὼ τηλαυγῶς ὑποφαίνω καὶ ὁμολογῶ οὗτοι πάντες τὰ αὐτὰ λέγουσι, κρυπτάζονται ᾗ. Aetius de Eudoxio & Menophilo, apud Epiphani. Haer. 76. c. 4. Vol. I. p. 916. Ed. Par.

<sup>f</sup> Φάσκει --- ὅτι ἔδύναται τὸ ἀγέννητον ὁμοίον εἶναι τῷ γεννητῷ· καὶ ᾗ κατὰ τὸ ὄνομα διαλλάττει· τὸ μὲν γὰρ ἐστὶν ἀγέννητον, τὸ ᾗ γέννητον. Aetius, apud Epiphani. Haer. 76. c. 6. p. 918.

Αγέννητος ᾗ ὧν ---- ἐκ ἄν ποτε πρόσσιτο γέννησιν, ὡς τ' ἰδίως μεταδοῦναι τῷ γεννομένῳ φύσεως, ἐκφύγοι τε ἄν πᾶσαν σύγκρισιν καὶ κοινωνίαν πρὸς τὸ γεννητόν. Eunomius, Apologet. c. 9. In Fabric. Biblioth. Gr. Vol. VIII. p. 272.

We have remaining of Aetius, a parcel of quibbles on the word ἀγέννητος, which the reader may see in Epiphanius. p. 924 ---- 930.

The followers of these two men were call'd Anomoeans, from their affirming the Son to be, ἀνόμοιος, unlike to the Father, and Exoucontians, for their owning him to be made, ἐξ οὐκ ὄντων, out of nothing.

<sup>f</sup> See Eunomius's creed in the eighth volume of M. Fabricius's Bibliotheca Graeca, (p. 253--260.) And in Valesius's notes on Socrates, (p. 48, 49, 50.)



in the close of his apology, which Basil confuted: His words are these: "There is one self-existent and unoriginated God, having none before him; for nothing can be before him who is self-existent; nor with him, for the self-existent God is one only; nor in him, for he is simple and uncompounded: He being one only, and always the same, is the God, and creator, and framer of all things, primarily and eminently of the only begotten; but properly of all things made through him. He begot, created and made the Son alone, by his own power and efficacy before all other creatures, not by communicating any thing of his substance to him whom he begot; for God who is incorruptible, indivisible, and inseparable, does not communicate his essence: Neither does he constitute another like himself, for he alone is self-existent, and to be begotten, so as to have the self-existent essence, is impossible: He did not lessen his own essence, but begot the Son, by his will only; neither did he beget him, according to his own essence, but such as he pleased: Thro' the ministry of this Son, he made the

Ἐἷς ἐστὶ Θεὸς ἀγέννητος, καὶ ἀναρχος ἕτερον πρὸ ἑαυτοῦ ἔχων τινὰ ὄντα, ἕτερον ἢ πρὸ τοῦ ἀγεννήτου εἶναι δύναται, ἕτερον σὺν αὐτῷ, εἷς γὰρ καὶ μόνος Θεὸς ὁ ἀγέννητος, οὐτ' ἐν αὐτῷ, ἀπλῆς γὰρ καὶ ἀσύμθετος. Εἷς ὁ ὢν, καὶ μόνος ὢν, καὶ αἰεὶ ὁ αὐτὸς ὢν, πάντων ἐστὶ Θεὸς, καὶ κτίστης, καὶ δημιουργός, πρῶτος μὲν καὶ ἐξαιρέτως τοῦ Μονογενοῦς, ἰδίως ἢ τῶν δὲ αὐτοῦ γενομένων. τὸν μὲν γὰρ υἱόν, πρὸ πάντων, καὶ πρὸ πάσης κτίσεως, μόνον τῆ ἑαυτοῦ δυνάμει καὶ ἐνεργείᾳ, ἐγέννησέ τε, καὶ ἔκτισε, καὶ ἐποίησεν, οὐδὲν τ' ἑαυτοῦ ὑποστάσεως μεταδὲς τῷ γεννηθέντι. Ἄφθαρτος γὰρ, καὶ ἀδιαιρέτος, καὶ ἀμέριστος ὁ Θεός. ὁ ἢ ἀφθαρτος τ' ἑαυτοῦ οὐσίας οὐ μεταδίδωσιν. Οὔτε καθ' ἑαυτόν ἄλλον ὑποσησάμενος. Μόνος γὰρ αὐτὸς ἀγέννητος, κατὰ δὲ τὴν ἀγεννητοῦ οὐσίαν γεννηθῆναι ἀδύνατον. Οὔτε οὖν τῆ ἑαυτοῦ οὐσίας ἀπεχρήσατο, ἀλλὰ τῆ βεβλήσει μόνῃ ἕτερον κατὰ τ' οὐσίαν, ἀλλ' οἷον ἐβεβλήθη ἐγέννησε. Καὶ διὰ τοῦτο, πρῶτον μὲν πάντων καὶ μέγιστον, τὸ πνεῦμα τὸ ἅγιον ἐπέμψεν, ἕξ-





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my self so well as I do God." The other, with greater insolence, thus pronounced : " God knows no more of his own essence than we do, nor is it known more clearly by him, and more obscurely by us ; but what we know of it, he knows ; and what he knows, we shall find our selves to know, without any difference."

There were some persons, who favour'd Arianism, who were so shock'd at these bold impieties, that they chose to fall in with what they call'd Semi-arianism, and profess'd to believe very high things of the Son, and the Spirit, only they scrupled to call them consubstantial with the Father ; but proper Semi-arianism, is meer nonsense and self-contradiction ; for there can be no medium between God and a creature, between infinite and finite. The principal persons of this sort were Basil bishop of Ancyra, and Macedonius bishop of Constantinople : This last was the person, who is said first to have introduced the way of talking, of the Son's being like the Father in substance : He pretended to differ very little from the catholics, with respect to the Son ; but he utterly disclaimed the Divinity of the holy Spirit, making him to be a created ministring spirit, of the same kind with the angels ; this opinion was condemned in the council of Constantinople.

The Arian heresy never could keep its ground, except when the secular power supported it : The professors of this opinion always made loud outcries against persecution ; yet they were most

<sup>w</sup> Ὁ Θεὸς περὶ τῆς ἑαυτοῦ οὐσίας οὐδὲν πλέον ἑμῶν ἐπίσταται· οὐδὲ ἔστιν αὐτῇ μᾶλλον μὲν ἐκείνῳ, ἢ τὸν δὲ ἡμῶν γινωσκομένη· ἀλλ' ὅπερ ἂν εἰδείημεν ἡμεῖς πρὸς αὐτῆς, τοῦτο πάντως κακεῖν οἶδεν· ὁ δὲ αὐτῷ πάλιν ἐκεῖν, τοῦτο εὐρέσεισ ἀπαράλλακτως ἐν ἡμῶν. Eunomius apud. Soc. Hist. Eccles. Lib. IV. c. 7. p. 176, 177. Ed. Par.

bitter persecutors, whenever they had it in their power. In the first persecution they raised, under that weak prince Constantius, who tho' not in their sentiments, was a tool to them, being wholly managed by Eusebius bishop of Nicomedia, and Eusebius his great chamberlain, they did not persecute any, meerly because they held the catholic faith, but they vented their rage against the orthodox, because they would not hold communion with them; they look'd upon them as narrow spirited bigots, who knew nothing of the noble principles of liberty, and therefore they were for propagating comprehensive charity and moderation, by force and violence. They did not proceed to inflict capital punishment; or if they did, they invented crimes of a civil nature, to accuse such of, as they had a mind to put out of the way. When Valens, who was in principle an Arian, raised another persecution against the catholics, he was not content with banishing and imprisoning such as maintained true faith, but he punished them with \* death; and, in his cruelties, seem'd to make the heathen persecuters, the model which he copied after: His behaviour, in this respect, was so intolerable, that † Themistius a pagan, but a wise and moderate man, was moved to

\* Vid. Gregor. Naz. Orat. 20. Vol. I. p. 348. Ed. Par. Orat. 25. p. 432---434. Orat. 32. p. 512. Socrat. Hist. Eccles. Lib. IV. c. 16. p. 186. Ed. Par. Sozomen. Hist. Eccles. Lib. VI. c. 14. p. 533.

† Vid. Socrat. Hist. Eccles. Lib. IV. c. 32. p. 305. Sozomen. Hist. Eccles. Lib. VI. c. 36. p. 365. Vid. & Themist. Orat. XII. p. 156, 157, 158, 159, 160. Edit. Harduin.

This oration of Themistius was in commendation of Valens, after he had complied in part with his advice not to persecute for conscience sake.



entreat him, not to force men to change their sentiments, by tortures and violence.

The Arians, to be sure, very much weaken'd their party, by their divisions among themselves, and by their persecuting one another, on account of their differences: And I believe it may be justly said, that the heresy never prevailed so much among the people, as it did among the ecclesiastics; therefore it is not to be wonder'd at, that as soon as ever the great and wise emperor Theodosius, deprived Arianism of the support of the civil power, it, like a ruinous building, fell down at once, so as never to rise again, in the eastern part of the world. The suppressing Arianism, without using severity, was the glory of that pious and excellent prince's reign, and contributed more to his honour, than all the triumphs that attended his sword.

When Arianism was entirely suppress'd, in the east, it was spread all over the west, by the northern nations, who over-run the empire, in the reign of Honorius, and after. The Goths were tainted with Arianism, by the means of Ulphilas, whom they made their bishop, and who had been their agent at Valens's court, where he received the infection. All the other nations derived the Arian tenets from the Goths; and it is no wonder they should so readily fall into them, for the transition to them from paganism is very easy. In some places, the barbarians let the catholics alone, but in others they persecuted them with great fierceness. The most terrible persecution of all, <sup>z</sup> was that raised by Giseric and Hunneric, the Vandal kings in

<sup>z</sup> The reader, who has a mind to know more of these matters, will meet with an account of the Vandal persecu-

Africa, in which such as would not deny their God and Saviour, were treated with such horrid cruelties, as might raise pity in the most savage breast. This persecution was continued many years, under their successors, but not with so great violence.

Afterwards, when the emperor Justinian's general, the great Belisarius, the glory of his time, for conduct and bravery, had recover'd Africa from the Vandals, and Italy from the Goths, Arianism made very little figure in the world: The Goths a few years after, recover'd Italy, but they were soon driven out of it by Narses. Indeed, when that brave general, to revenge the ill treatment he met with, unhappily call'd the Lombards into Italy, the Arian heresy again rear'd its head in that country; but in a few years, there, and in all other parts, it dwindled to nothing.

The Arians, when they are reminded of the persecutions, raised by their predecessors in heresy, retort the charge of persecution upon the orthodox; but tho' the Arians might be driven from their preferments, they cannot shew that ever one was put to death, on account of his being of their sentiments: Nay, I believe, it cannot be proved, that any heretics were put to death, in the fourth and fifth centuries; only some hot-headed ecclesiastics persuaded Maximus, the tyrant and usurper, to execute two or three Priscillianists, who had more of paganism than christianity in their scheme; but this

tion, in Victor Vitensis, as publish'd by father Ruinart. For the history of the recovery of Africa and Italy, he may consult Procopius's histories of the Vandal and Gothic wars.



## XX THE PREFACE.

action was, by the christians of that time, universally condemn'd.

There was no attempt to revive Arianism in the dark anti-christian ages, men then following other delusions; indeed the ingenious Peter Abelard, the celebrated lover of Eloise, and Joachim, abbot of Flora, used some expressions which might tend this way; but that might only be from an undue fondness, to explain the doctrine, and probably, they meant better than they spoke.

After the reformation, the anti-trinitarian errors had a great run, especially in Poland; but the prevailing heresy, was that of Paul of Samosata, and Photinus, revived by Laelius Socius, and his nephew Faustus, which makes Christ to be a meer man. Some, indeed, chose the Arian scheme, as Valentinus Gentilis, Pauli, Alciate, Gonesius and Farnovius, and Blandrata, for some time, tho' he afterwards changed it for Socinianism. The learned Erasmus, was too much inclined to this heresy; and afterwards some of the remonstrants, as Episcopius and Curcellaeus, if they did not embrace it, came too near it.

Petavius the Jesuit, either from an inclination to Arianism, or from some other view, labour'd to prove, that the antenicene writers were all of that opinion, which was condemned at Nice: This was laid hold of by Zuicker, a Socinian Physician, but he was well confuted by the learned Hoornbeck. The same thing was strongly insisted on by Sandius, a profess'd Arian, in his ecclesiastical history. These pretences of Petavius and Sandius, caused our learned countryman bishop Bull, to write his admirable defense of the Nicene faith, in which he has fully and accurately

accurately vindicated the antient writers, from so ungrounded a calumny. This elaborate work, has not had any thing wrote against it, that can merit the name of an answer; what was last publish'd against it by Dr. Whitby, seems more the effect of dotage than any thing else.

A few years ago a bold enthusiast revived Arianism in England, under the name of primitive christianity; but as he was for enlarging the scriptures, with such bungling forgeries, as the Clementine recognitions, and the apostolical constitutions, he has been despised and pitied, by all men of sense. When this author had broke the ice, another writer of more judgment, and of a cooler head, put Arianism in a new and less offensive dress, and he, and his party, have been too successful in spreading it. They pretend they do not deny the divinity of Christ, but only deny that he is the same similar, identical, whole substance with the Father; but as they deny Christ's necessary existence, and affirm that the Father has a dominion over him, they, by necessary consequence, deny his true Deity, and make him a creature, which is the essence of Arianism. This revival of an old heresy has produced many excellent pieces, in defence of the antient faith. Among the rest, I cannot but take notice of the writings of the learned Dr. Waterland; he has, with great judgment and accuracy, vindicated the catholic faith, and has baffled the adversaries pretences to scripture and antiquity; insomuch, that after the most considerable hands of the party were employ'd against him, they at last thought fit to retreat, and to leave him the entire possession of the field.



My design, in the following work, is to give a summary view of the controversy, relating to the doctrine of the Trinity, and to set the scripture arguments, which appear to me strong and convincing proofs of the true Divinity of the Son and Spirit, in as easy and just a light, as I am able. I have not confined my self to the confutation of any one author, but have taken the objections, that are made against the catholic doctrine, which I defend, from the writers of the other side, which I have seen, whom I apprehend to state them in the strongest manner.

I have avoided railing and reviling, because I know, that the wrath of man works not the righteousness of God; but I have not been afraid to speak, with some severity, of the mean way our adversaries often use, of begging the question, and of the gross untruths they sometimes would palm upon us. Fallacy and misrepresentation I have avoided, looking upon such artifices, as too mean to be used in a religious controversy; for I am fully assured, that the hidden things of dishonesty, are the most unfit engines that can be made use of, to support the cause of truth.

I have all along, where there was occasion, shew'd, as briefly as I could, that the opinions I defend, are the same which were held, by the primitive writers, who lived, in the three first centuries, before the rise of Arianism. I found not my faith on the authority of any men, or bodies of men, but on the scripture only; however I cannot think it a disadvantage to our cause, that it is as antient, and as catholic, as it is good and true.





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## E R R A T A.

**P**Age 6. lin. 5, 6. read, firm belief. p. 12. l. 20. for word, r: world. p. 15. l. ult. r. Bargeus. p. 25. not. l. 5. r. Mark x. 18. p. 74. l. 19, 20. r. to the seven. p. 218. not. l. 7. r. Broukhusius. p. 396. not. l. 11. r. Francius.

Other less faults I hope the reader will excuse, there not being many.





THE TRUE

Scripture Doctrine

OF THE

TRINITY.

PART THE FIRST.

Containing the joint proofs of the Divinity of the three persons, the FATHER, the SON, and the holy SPIRIT.



B







THE TRUE  
Scripture Doctrine  
OF THE  
TRINITY.  
PART THE FIRST.



THE knowledge which we have of the things that readily present themselves to our view, must be owned to be very imperfect, by every one that will be so ingenuous to confess, what he must necessarily find in himself, whether he will acknowledge it or no. If we cast our eyes on the smallest plant, or the most contemptible reptile, we may find in them many things which may raise our admiration, and puzzle our understandings; but if we rack our invention ever so much about them, we can scarce get farther than a probable conjecture, how the things we see are brought about.

If we look on any material being, we cannot but wonder, how the parts of it are glued together;

#### 4. THE TRUE SCRIPTURE DOCTRINE

gether; we can see nothing that hinders it from falling in pieces: We may, indeed, from some experiments conclude <sup>a</sup>, that there is a power in nature, by which every particle of matter attracts every other particle, with a force vastly great at the point of contact, but not reaching far from the particles, with any sensible effect: Thus far we may safely proceed, on the foot of the discoveries, made by the great philosopher of our age and nation: But when we come to look for the cause of this attraction, we must own our selves to be at a loss. If we suppose it proceeds from a subtle aetherial medium, penetrating bodies, and, by acting upon them, making their particles cohere, still we must confess, that we know not what this aether is, and that we are ignorant of the laws of its operation.

If we contemplate the larger bodies of the universe, we may be satisfied, from the demonstrations of the incomparable <sup>b</sup> Sir Isaac Newton, that the planets and comets, as they move round the sun, are retain'd in their orbits by the force of gravity, and we can prove, that this force is reciprocally proportional to the squares of the distances from the centre; but in what manner this power acts upon bodies, and what is the cause of it, we are not able to determine: If it proceeds from the same cause as the cohesion of the particles of matter, but acting under a different law, still the same difficulties return that were observed in that case. We must, after all our enquiries, own our ig-

<sup>a</sup> See the queries at the end of Sir Isaac Newton's optics, 2<sup>d</sup> or 3<sup>d</sup> edition, p. 323---327.

<sup>b</sup> Vid. Newtoni principia, Lib. III. Phænom. 1---6. Proposit. 1---7. 13. 40.



norance of many things, and we must resolve this matter into the will and power of the great creator of the universe.

If we confine our enquiries to our selves, we have the same proofs of the imperfection of our knowledge. Upon taking a view of our bodies, we have reason to cry out, that we are fearfully and wonderfully made; but we must own, there are many things in them, which we cannot fully understand. We know not how the foetus is formed in the womb; we can scarce guess how nutrition is performed; and how the several humours of the body are separated from the blood, by their respective glands; and we are in the <sup>c</sup> dark, about the cause of muscular motion. After all our searches to find out the causes of these natural functions, we can go no farther than probability, but we cannot say, that we reach to demonstration. We are, in a manner, without any knowledge, how our natural functions are perform'd, tho' we have the clearest evidence that they can be, nay really are, brought about. And to come lower, there is even a great deal of room left, for improvement in the knowledge of the very parts, of which our bodies consist, notwithstanding the many discoveries in anatomy of the last age.

If we contemplate the more noble part that is in us, the soul, we shall find our selves involved in perplexity, as to many things: How little are we acquainted with the nature of a spiritual substance? How shallow is our knowledge of the soul's union with the body? And what account can we give, how our thoughts are formed?

<sup>c</sup> See the learned Dr. Mead's introduction to the last edition of Mr. Cowper's *Myotomia Reformata*, pag. 69--77.



From what has been said it appears, that there are mysteries in nature, relating to things subject to the view of our senses, which we cannot pretend to know perfectly, and yet our imperfect knowledge of them is no bar to our infirm belief of their reality: So that it is no just objection against our assenting to the truth of a thing, that we can give no account how it is, what it is.

There are mysteries in natural reason, which are far above our most enlarged and elevated conceptions; such are the attributes of God; of which we cannot properly be said to have no idea, because reason forces us to believe them, but we cannot, with any truth, pretend, that we have adequate and clear ideas of them.

The self-existence, simplicity, omnipresence, and omniscience of God, and above all, his past eternity, are things too high for our most towering contemplations, to afford us clear conceptions of; yet every one, who is above the stupidity of taking refuge in atheism, assents to them in the gross, and does not reject the belief of a God, because he cannot form adequate ideas of his attributes <sup>d</sup>.

If

<sup>d</sup> Deus est æternus & infinitus, ---- durat semper & adest ubique, ---- est unus & idem Deus semper & ubique. Omnipraesens est non per virtutem solam sed per substantiam, nam virtus sine substantia subsistere non potest. In ipso continentur & moventur omnia ---- Deum summum necessario existere in confesso est: & eadem necessitate semper est & ubique. Unde etiam totus est sui similis, totus oculus, totus auris, totus cerebrum, totus brachium, totus vis sentiendi, intelligendi & agendi, sed more minime humano, more minime corporeo, more nobis prorsus incognito. Ut coecus non habet ideam colorum, sic nos ideam non habemus modorum, quibus Deus sapientissimus sentit & intelligit omnia. Corpore omni & figura corporea prorsus destituitur, ideoque videri non potest, nec audiri, nec tangi,  
nec





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## 8 THE TRUE SCRIPTURE DOCTRINE

I readily grant, that what our sense and reason can fully comprehend, and can demonstrate to be false, is not to be received as a mystery; we must not bring the things of sense and reason to faith, so as to exclude our selves from judging of them according to sense and reason; for under the pretence of believing a mystery, the papists impose the belief of that monstrous absurdity of transubstantiation. When this extreme is to be avoided, we ought to take care that we do not run into another as really, tho' not so openly absurd, of bringing down the mysteries of revelation to reason, and making that judge of matters, which fall within the compass of faith.

A scripture mystery is a truth reveal'd by God, which the bare light of reason cannot discover, nor fully comprehend, as to the modus of it, after it is revealed: It is a truth, and so has nothing in it contrary to right reason; but there is in it something, that reason, without revelation, can never find out; and there is a depth in it, that imperfect reason cannot fully comprehend, even after it is discover'd by revelation. This is matter of scorn to sceptical men, who deride what they really know nothing of, and boldly refuse to submit to the authority of God, who has an uncontrollable right to require them to receive whatever he has seen fit to reveal; and whose great end, in doing this, is, to humble and cast down the pride and haughtiness of man's reason. Such persons take the wrong way to gain knowledge, for what a great author<sup>f</sup> has observed, of the secrets of nature, holds true in matters of a higher

<sup>f</sup> Dr. Mead of muscular motion, p. 77.



concern; "A mind inflated, by grasping at the knowledge of all things, can understand nothing truly; but to one prepared with the just love of truth, the discovery of our ignorance, in any particular, will be more grateful, than any transient fame that may attend a false pretension to knowledge." All the disputings of men of corrupt minds, against the mysteries of revelation, must be founded on this ridiculously absurd supposition, that the shallow reason of man is capable of fully comprehending whatsoever relates to the divine infinite being. This pernicious mistake carries in it such a glaring absurdity, that scarce any are hardy enough to assert it in words; because it would be exposing themselves, seeing it is notorious, that they receive things, as difficult to comprehend, as any gospel mysteries can be; but it is the real spring of all the hard speeches, which the potsherds of the earth utter against the right of the infinitely wise God that made them, to require their assent to what he reveals, without giving them an account of his matters.

Of all the mysteries revealed in the oracles of truth, the most important is the doctrine of the Trinity; that there is one God only, is as clear from scripture, as it is from reason; and it is also exceeding plain, that there are three spoke of in the language of personality, in scripture, the Father, the Son, and the holy Spirit, to whom the titles proper to God are ascribed, of whom the attributes of God are predicated, and by whom works, that can be done by God only, are represented to be performed. This glorious doctrine of three divine persons, in one divine nature, has been, in all ages, the faith of the christian churches; but of the modus how three



persons can be one in nature, none can pretend to have a clear and adequate idea. Ideas of it we have, but they are inadequate and indeterminate; on this account, there is scarce any point has been more wrangled against, by those who lean to their own understanding. This adorable mystery has been clouded by the explications, which have proceeded from the undue curiosity of the inquisitive; it has been corrupted by the violent affecters of novelty; and it has been always derided by the proud pretenders to reason, who have, in a peculiar manner, in all ages, swell'd with malice, and foam'd with rage against it.

There are many who, it is to be hoped, in their practical belief, have assented to the true doctrine of the Trinity, who yet have not been able to keep from the vanity of being wise above what is written; but have obscur'd this truth with the clouds of useless subtilities and speculations, and the mists of disproportionate similies. This arises from an abounding measure of self-conceit: And these persons, as they only grasp at clouds and beat the air, so they obscure matters instead of clearing them: They darken this great mystery, by hard words and uncouth terms; and while they endeavour, as they fancy, to give a scheme attended with bright and clear ideas, they utter things unsound as to faith, and lose themselves in an inextricable labyrinth, which they themselves have imprudently framed, without taking care to provide themselves with a clue, to get out of the mazes of it. Such persons are ready to take it very ill, if the name of any ancient heresy be given to their scheme; when perhaps the case is, that they really, by gratifying an unbounded curiosity,

fity,



sity, have fallen into some false opinion, which has formerly been condemn'd, without being rightly sensible of what they have been doing.

There are others, who have often gone off from the true scripture account of this truth, out of a foolish itch after novelty: Such persons are ready to remove the ancient landmarks, on no other account, than that they have stood a great while; they themselves not knowing where to place them better: They are above going in the good old way, because others have trod it before them, and so they stray in rugged thorny paths, till finding no track they lose themselves. They cannot confine themselves to old experienced truths, but discard the primitive doctrines, as not fit to be received by persons of such free thoughts, and unconfined enquiries as they, mistakenly, imagine themselves to be, and by this means, they are always minting something new, till after having been carried about a long time with every wind of doctrine, they too often end in scepticism.

There are still others, who blasphemously deride this mystery, because the modus of it surpasses their shallow reason; and because the doctrine thwarts the pride of their corrupt natures. They are resolved to be their own saviors, and that, with the better grace, they may lessen the merit of Christ's satisfaction, they endeavour to degrade his person. This I take to be the true ground of all the rude blasphemies which have been utter'd against this great truth, by daring insolent wretches, and of all the pains which more thoughtful persons have taken, to form schemes to deprive Christ of the glory of his deity. In these attempts, by the just hand of God, they have been left to condemn themselves,



selves, and have been so infatuated, as to run entirely counter to reason, which they pretend so much to stand up for, and to exalt.

There is no scheme which has been oftener started, in opposition to the catholick faith, than the Arian hypothesis, and this has sometimes stood its ground a pretty while, when other schemes have sunk, almost as soon as they have been framed; but the light of truth has always prevail'd above the darkness of this heresy. It is attended with such shocking absurdities, on the bare foot of reason, that when once persons come to see the difficulties with which it is clog'd, it is impossible it should keep its ground: For nothing can be more contrary to reason, than admitting two Gods, one supreme, and another inferior; nothing is more absurd, than worship paid to a creature, and nothing is more shocking to common sense, than that a creature should create the Word. If these things are not directly own'd, this heresy is still big with nonsense and contradiction; for, surely, nothing can be more monstrous and ridiculous, than the notion of a being, which is neither infinite nor finite, neither God nor a creature.

The great mystery of the Trinity in unity, or that the Father, the Son, and the holy Spirit, tho' three real persons, are the one infinitely blessed God, while yet the Father is not the Son, nor the Son the Father, nor the Spirit either the Father or the Son, is a truth that lies at the bottom of the christian religion; all other mysteries of revelation depend upon it: And if this prime article of faith be given up, it signifies nothing to shew any zeal for other doctrines revealed in scripture: It is therefore  
an



an undertaking becoming a christian to endeavour to rescue this fundamental article, from the cavils and sophistry of the disputers of this world, who endeavour to draw christians off from an adherence to this adorable mystery.

The true Scripture Doctrine of the Trinity is very well express'd in those forms of sound words, which have been in use among us. In the articles of the church of England, which we, who separate from the national & establishment, subscribe, we have the following account of it. "There is one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things, both visible and invisible; and in the unity of this Godhead, there are three persons, of one substance, power, and eternity, the Father, the Son, and the holy Spirit. The Son, who is the Word of the Father, begotten from everlasting of the Father, is the true and eternal God, of one substance with the Father. The holy Spirit, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, true and eternal God." From this excellent form, our own confessions (to the honour of them that framed them) do not differ in the main, as will appear by producing the words in which they express this doctrine: "There is but<sup>h</sup> one, only, living and true God;

& The first, second, and fifth articles of the church of England.

<sup>h</sup> Westminster and Savoy Confessions, C. 11. Sect. 1. 3.

N. B. These two confessions only differ in this, that in our congregational confession, the following clause is with great judgment added; "The doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him."

who



who is infinite in being, and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things, according to the counsel of his own immutable, and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him; and withal, most just, and terrible in his judgments, hating all sin, and who will, by no means, clear the guilty. In the unity of the Godhead, there are three persons, of one substance, power, and eternity, God the Father, God the Son, and God the holy Spirit: The Father is of none, neither begotten nor proceeding: The Son is eternally begotten of the Father; the holy Spirit eternally proceeding from the Father and the Son. Which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him." The same doctrine is briefly, and admirably summ'd up in our shorter Catechism <sup>i</sup>. "There is but one only, the living and true God: There are three persons in the Godhead, the Father, the Son, and the holy Spirit, and these three are one God, the same in substance, equal in power and glory."

These admirable summaries of the doctrines of the Trinity, contain what I believe the scriptures to have declared. Though I have the highest veneration for those excellent persons, who drew them up, yet I do not regard them

<sup>i</sup> Assembly's shorter Catechism, Ans. 5, 6.





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## C H A P. I.

Of the scripture notion of God, of the divine Unity, and of the Trinity of Persons.



It is certain, by the light of nature, that there is a God; and it is certain, that this God can be but one; he is an infinite, eternal, unchangeable, sovereign, independent, and necessarily existent being, every where present; the creator, preserver, and governor of all things, infinite in wisdom, power, holiness, justice, goodness, and truth.

The scripture wholly agrees with the light of reason, in the notion it gives us of one that is really, truly, and properly God: An account of this I shall give in the words of a <sup>a</sup> great writer, not being able to express my self better, or more according to my own mind. “If we trace (says he) this matter through the old testament, we shall find, that the scripture notion of a person, that is truly God; and should be received as such; includes in it, <sup>b</sup> power and might

<sup>a</sup> Dr. Waterland, in his sermons on Christ's Divinity, p. 18, 19.

<sup>b</sup> O Lord Jehovah — what God is there in heaven, or in earth, that can do according to thy works, and according to thy might, Deuteron. iii. 24.

Jehovah your God is among you, a mighty God, and terrible, *ibid.* vii. 1.

Jehovah your God is a God of Gods; and a Lord of Lords, a great God, a mighty, and a terrible, *ibid.* x. 17.

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty, 1 Chron. xxix. 11.



might irresistible ; <sup>c</sup> perfect knowledge, and consummate wisdom, <sup>d</sup> eternity, <sup>e</sup> immutability, and <sup>f</sup> omnipresence ; <sup>g</sup> creative powers ; <sup>h</sup> supre-

He is wise in heart, and mighty in strength, who has harden'd himself against him, and prosper'd ? Job ix. 4.

With him is strength and wisdom, *ibid.* xii. 13.

I know that thou canst do every thing, *ibid.* xlii. 2.

In the Lord Jehovah is everlasting strength, *Isaiah* xxvi. 5.

God, even Jehovah, that created the heavens, and stretch'd them out, he that spread forth the earth and what comes out of it, he that gives breath to the people upon it, and spirit to them that walk therein, *ibid.* xlii. 5.

<sup>c</sup> He that is perfect in knowledge is with thee, *Job* xxxvi. 4.

Dost thou know the wonderful works of him that is perfect in knowledge ? *ibid.* xxxvii. 16.

Blessed be the name of God ; for wisdom and might are his, *Daniel* ii. 20.

<sup>d</sup> Thy throne is established of old, from everlasting, *Psalms* xciii. 2.

God is great, and we know him not, neither can the number of his years be search'd out, *Job* xxxvi. 26.

Abraham called on the name of Jehovah, the everlasting God, *Gen.* xxi. 33.

The eternal God is thy refuge, *Deut.* xxxiii. 27.

Thus saith the high and holy one, who inhabits eternity, *Is.* lvii. 15.

<sup>e</sup> I am Jehovah, I change not, *Malach.* iii. 16.

<sup>f</sup> Whither shall I go from thy spirit, and whither shall I fly from thy presence ? If I ascend up into heaven, thou art there ; if I make my bed in hell, behold thou art there ; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand uphold me : If I say, surely the darkness shall cover me, then the night will be light about me ; yea the darkness hides not from thee, but the night shines as the day, the darkness and the light are alike to thee, *Psalms* cxxxix. 7—12.

Am I a God at hand, saith Jehovah, and not a God afar off ? Can any hide himself in secret places, that I shall not see him ? saith Jehovah ; Do not I fill heaven and earth ? *Jer.* xxiii. 23, 24.

<sup>g</sup> *Job* xxvi. xxxvii. xxxviii. xxxix. xl. xli. throughout.

O Jehovah ; — thou art God alone, thou hast made heaven and earth, *2 Kings* xix. 15.



supremacy, independence, and necessary existence. These are the distinguishing characters under which God was pleased to make himself known; and it is upon these accounts, that he, in opposition to all other Gods, claims to be received and honoured as God. These are therefore what make up the scripture idea of a person who is truly, really, and properly God: And if scripture has inform'd us, what properties, attributes, and perfections must be supposed to meet in one, that is truly and properly God, our own reason must tell us, that these attributes, properties, and perfections, must have a subject, and this subject we call substance: And therefore the scripture notion of God is, that of an eternal, immutable, omniscient, omnipresent, almighty substance. If it be pretended, that these are the characters of a supreme God only, and not of every person that is true God: I answer, that supremacy, (<sup>i</sup> negatively consider'd, in opposition to any superior nature,) is one of the characters belonging to any person that is truly God, as much as omnipotence, omniscience, or any other, and consequently, he is not truly God, in the scripture notion of God, who is not supreme God."

I am Jehovah, that makes all things, that stretches forth the heavens alone, and spreads abroad the earth by my self, Isaiah xliv. 24.

I am he, I am the first, I also am the last, my hand also has laid the foundation of the earth, and my right hand has span'd the heavens, ibid. xlvii. 12, 13.

Jehovah he is the true God, he is the living God; — He has made the earth, by his power, he has establish'd the world, by his wisdom, and has stretched out the heavens, by his discretion, Jer. x. 10, 12.

<sup>h</sup> God said, I am, in that I am, Exod. iii. 14.

<sup>i</sup> I say, negatively; because positive supremacy, over others, could not commence till the creation.

**This**



This is the true notion of God, which may be drawn from the writings of the old testament, and the same runs thro' those of the new. The ancient christian <sup>k</sup> writers received no other idea of God, than this: They are by many despised, as mean writers, but, on this head, they had more rational sentiments than many in our time, who think they can reason better, and

<sup>k</sup> Μόνῳ ᾧ ἀγέννητῳ καὶ ἀφθάρτῳ ὁ Θεός, καὶ ἀπὸ τῆς οὐσίας Θεός ἐστίν. Justin. Dial. cum Tryphone. p. 21. Ed. Jebb. p. 149. Ed. Thirlby.

Qui enim super se habet aliquem superiorem hic neque Deus; neque rex magnus dici potest. Irenaeus, lib. IV. c. 2. p. 229. Ed. Ben.

Quaecunque autem initium sumpserunt & dissolutionem possunt percipere, & subjecta sunt, & indigent ejus qui se fecit; necesse est omnimodo uti differens vocabulum habeant, apud eos etiam, qui vel modicum sensum in discernendo talia habent: Ita ut is quidem, qui omnia fecerit cum verbo suo juste dicatur Deus & Dominus solus; quæ autem facta sunt, non jam ejusdem vocabuli participabilia esse, neque juste id vocabulum sumere debere, quod est creatoris. Idem. lib. III. c. 8. p. 183.

Deus substantiæ ipsius nomen, id est Divinitatis, Dominus vero non substantiæ sed potestatis; substantiam semper fuisse cum suo nomine, quod est Deus, postea Dominus, accedentis scilicet rei mentio, nam ex quo esse cœperunt, in quæ potestas Domini ageret, ex illo per accessionem potestatis & factus & dictus est Dominus. Tertullian. c. Hermogenem, c. 3.

Nega Deum quem dicis inferiorem, nega summum magnum quem credis minorem. Idem. c. Marcionem, lib. I. c. 6.

Ego non nomini Deo, nec sono, nec notæ nominis hujus, summum magnum in creatore defendo, sed ipsi substantiæ cui nomen hoc contigit, hanc invenies solam innatam, infectam, solam aeternam, & universitatis conditricem: non nomini sed statui, nec appellationi sed conditioni ejus summum magnum & ascribo & vendico. Idem ibid. c. 7.

Cum enim eos, qui non sunt Dii, nominat, non in totum, quemadmodum prædixi, scriptura ostendit illos Deos; sed cum aliquo additamento, & significatione per quam ostenduntur non esse Dii, Irenaeus Lib. III. cap. 6.



have obtained clearer and more distinct ideas of things.

The word God must be granted to be used, in scripture, in an improper sense, when it is applied to creatures, on account of their having a remote likeness, to some part of what enters into the notion of God. Thus, angels are call'd gods, because they are spiritual substances: Moses is said to be a god to Pharaoh, because he published commands from heaven; princes and magistrates are stiled gods, because they exercise dominion; the belly has the appellation of god, because luxurious epicures wholly devote themselves to the pampering their disorderly appetite; and the devil is denominated the god of this world, because the greatest part of mankind give themselves up to his conduct, and are led captive by him at his will; but, in all these cases, it is plain, the word God is used in a figurative, improper sense.

It has been by some<sup>1</sup> asserted, that the word God is, in scripture, used not in an absolute signification, but that it is a relative word of office, and not of nature; and that the supreme being is stiled God, in the sacred writings, not because of his essential perfections, but because of his dominion over us. This can never be a true account of the scripture idea of God, for that, <sup>m</sup> as has been proved, takes in the perfections of eternity, unchangeableness, omniscience, immensity and almighty power. The notion of God being call'd so, in the sense of dominion, is only making him to be God in a

<sup>1</sup> Clarke's Scripture Doctrine, p. 264. Ed. 2. Reply, p. 284, 290. Jackson's Collection of Queries, p. 40.

<sup>m</sup> See more on this subject in Dr. Waterland's first Defense of his Queries, pag. 47---54.



figurative, improper sense; but since they<sup>n</sup> who first started this fancy, have been forced to desert it, there is no great need to insist farther upon it

As natural reason assures us, that there can be but one absolutely infinite being, so the scripture establishes the unity of God, in the fullest and strongest manner: This Moses proclaimed in the ears of Israel, <sup>o</sup> “Hear, O Israel, Jehovah our God is one Jehovah;” and that there can be but one true God, the most high himself has assured us, speaking thus, by the prophet Isaiah; <sup>p</sup> “I (Jehovah of hosts) am the first, and I am the last, and besides me there is no god, — there is no god besides me, I know not any.” Christ acknowledg’d, that the scribe answer’d discreetly, when he said <sup>q</sup>, “There is one God, and there is no other but he.” The apostle Paul has declared, <sup>r</sup> “There is one God.” And, not to multiply quotations in so plain a matter; the apostle James represents this truth to be too clear, to be deny’d by the devils; for he thus speaks to such, as vainly pretended to faith, without good works; <sup>f</sup> “thou believest that there is one God, thou dost well, the devils believe and tremble.” These declarations of the unity of God, effectually guard against all inferior, subordinate gods, and effectually exclude all creatures from having di-

<sup>n</sup> See Jackson’s Reply to Dr. Waterland, p. 171, 172.

See also Dr. Waterland’s second Defense of his Queries, p. 169---172.

<sup>o</sup> Deut. vi. 4.

<sup>p</sup> Isaiah xlv. 6, 8.

<sup>q</sup> Mark xii. 32.

<sup>r</sup> 1 Tim. ii. 5.

<sup>f</sup> James ii. 19.



vine honour ascribed to them. † None that are not gods by nature, can be esteemed truly and properly gods. The apostle Paul tells the Galatian converts, that they were entirely ignorant of the true God, while they worship'd such as, by nature, were not gods; “ “ Then, when you knew not God, you did service to them, which by nature are no gods.” None can be true God, in a scripture sense, but one infinitely perfect being, who is God by nature, or necessarily existent.

God is declared, in scripture, to be but one; which denotes the unity of the divine nature; but it is most certain, three are spoke of, under the characters of true divinity, and are described in the language of personality, the Father, the Son, and the holy Spirit. This may be gather'd from the following account of the baptism of Christ, given us by the evangelist

† Neque igitur Dominus, neque Spiritus sanctus, neque apostoli eum, qui non esset Deus, definitive & absolute Deum nominassent aliquando, nisi esset vere Deus; neque Dominum appellassent aliquem ex sua persona, nisi qui dominatur omnium, Deum patrem & filium ejus qui dominium accepit a patre suo omnis conditionis. — Vere igitur cum pater sit Dominus, & filius vere sit Dominus, merito Spiritus sanctus Domini appellatione signavit eos. Irenaeus, Lib. III. c. 6. p. 180. Ed. Bened.

Nunquam neque prophetae neque apostoli alium Deum nominaverunt, vel Dominum appellaverunt praeter verum & solum Deum. Multo magis ipse Dominus. Idem ibid. c. 8. p. 182.

‡ Τότε μὴ ἔκ εἰδότες Θεόν, ἐδεδούσαντε τοῖς μὴ φύσει ἔσσι Θεοῖς, Galat. iv. 8.

See Dr. Knight's Scripture Doctrine of the Trinity vindicated, p. 19, &c. True Scripture Doctrine of the Trinity continued, p. 73, &c.

See also Dr. Waterland's first Vindication of Christ's Divinity, p. 369, &c. Second Vindication, p. 464, &c.





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The three persons, who are call'd the Father, the Son, and the holy Spirit, are described, as having their distinct parts in the work of creation, the Father commanded, the Son brought things into being, and the Spirit threw every thing into a beautiful order: They likewise have their distinct parts, <sup>z</sup> in the oeconomy of salvation; the Father elected the heirs of salvation to glory, and appointed the Son their redeemer; the Son, in the fulness of time, took the human nature into a personal union with himself, and, by dying and rising again from the dead, compleated the work of redeeming the elect of the Father; and the Spirit sanctifies, and renews those whom the Son redeemed, and conducts them till he brings them to heaven.

In these transactions, the Son and the Spirit acted in oeconomical subordination to the Father; and therefore are represented in scripture as subordinate to him, in a great number of places: This has made the Arians represent them as inferior in nature to the one supreme God, the Father of all, who is over all, and above all: But, as the scripture assures us, there is but one God, and yet speaks of three persons, under the marks and characters of true divinity; I shall endeavour to prove, that the three persons, the Father, the Son or the Word, and the Spirit, are the one true God, or that these three divine persons distinctly subsist in one divine nature.

The true Divinity of the Father is not deny'd by our adversaries; nay to preserve it, and yet to keep their favourite maxim, that being and

<sup>z</sup> Elect according to the fore-knowledge of God the Father; thro' sanctification of the Spirit to obedience, and sprinkling of the blood of Jesus Christ, 1 Pet. i. 2.



person are the same, they exclude the Son and Spirit from true Divinity; urging the Father's characters of supremacy, which belong to him as God; and some exclusive terms, which are, in scripture, used when he is spoke of; as for instance, where it is said, <sup>a</sup> he is the only God; the <sup>b</sup> only true God; <sup>c</sup> there is no other God than he; and <sup>d</sup> there is none good but one, that is God. But it is certain, these exclusive terms are not to be extended to the Son and Spirit, but must be understood in opposition to false, subordinate gods, and creatures: Were the matter otherwise, many absurd consequences would follow; as for example, from these words

<sup>a</sup> John v. 44.

<sup>b</sup> John xvii. 3.

See Dr. Bishop's sermons, p. 54---60.

<sup>c</sup> Mark xii. 32.

<sup>d</sup> Mark xix. 17.

See Dr. Bishop's sermons, p. 93, &c.

A late writer has, on this text, made the following declaration; "If, says he, there be any one passage, in any one Greek, or Latin writer, in the world, accurate or inaccurate, wherein the word [ $\epsilon\tilde{\iota}\varsigma$  unus] or any other masculine adjective, placed absolutely, without any antecedent substantive (as  $\epsilon\tilde{\iota}\varsigma$  &  $\epsilon\tilde{\iota}\varsigma$  are placed in this text,) can possibly signify either thing, or being, or any thing else, beside person, I will acknowledge my explication of this text to be erroneous, Clarke's Reply, p. 40, 41.

That this is meer bounce, will appear from the following words of the apostle, Gal. iii. 28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, you are all one [ $\epsilon\tilde{\iota}\varsigma$ ] in Christ Jesus." He could not but be sensible, that this text stood in contradiction to his arbitrary maxim, but thinking himself qualified to be a dictator in science, he makes a long harangue to tell us, the word  $\epsilon\tilde{\iota}\varsigma$  must be understood in a figurative sense, which is no more than letting us know, that he is entirely at a loss what to say, and yet that he has the confidence to imagine, that we must regard his dictates, when he only blunders out contradictions.



of Christ; <sup>e</sup> “no one knows the Son, but the Father; and no one knows the Father, but the Son;” it would follow, that neither the Father, nor the Son, know themselves, and that the Spirit knows neither: From these words of the apostle Paul, <sup>f</sup> “the things of God knows no one, but the Spirit of God;” it would follow, that the holy Spirit knows more of the things of God, than either the Father or the Son: And from what is said of Christ, in the <sup>g</sup> Revelation; “he had a name written, that no one knew but himself;” it would follow, that the Father and the Spirit knew not this name of the Son. If the exclusive terms were to be interpreted with the utmost rigor, this monstrous absurdity would inevitably follow, that every one of the three divine persons know more, and yet, at the same time, less than the other two.

It will farther appear, that the exclusive terms and titles of supremacy, which are used in scripture, when God the Father is spoke of, must not be understood to be in opposition to the Son and Spirit, if we consider that they all, or terms equivalent, are ascribed elsewhere in scripture to the Son and the Spirit, or to the Son singly. If the Father bears the name of Jehovah, <sup>h</sup> so do the Son and the Spirit; if the Father is represented under the name Jehovah, with all the characters of supreme power, glory, and majesty, so is <sup>i</sup> the Son: If the Father

<sup>e</sup> Mat. xi. 26. See Dr. Waterland's sermons, p. 128.

<sup>f</sup> 1 Cor. ii. 11. See Dr. Waterland's sermons, p. 128.

<sup>g</sup> Rev. xix. 12. See Dr. Waterland's sermons, p. 129. Second Defence, p. 26, 51.

<sup>h</sup> See part II. chap. 3. part II. chap. 1.

<sup>i</sup> See part II. chap. 3.



is call'd Θεός, God, in the absolute sense, very many times in the new testament, so is the <sup>k</sup> Son, several times, and the Spirit <sup>l</sup> more than once: If the Father is call'd the most High, so is <sup>m</sup> the Son: If the Father is call'd the great and the mighty God, so is <sup>n</sup> the Son: If the Father is call'd <sup>o</sup> the only wise God, so is <sup>p</sup> the Son: If the Father is call'd a God, besides whom there is no other, so is <sup>q</sup> the Son: If the Father is call'd the only <sup>r</sup> true God, the <sup>f</sup> Son is stiled the true God: If the Father is call'd Pantocrator the Almighty, or absolutely Supreme over all, so is <sup>t</sup> the Son: If the Father is call'd the <sup>u</sup> one God and Father of all, who is over all, and thro' all, and in all; and the <sup>w</sup> one God, of whom are all things, and we in him; the Son is stiled <sup>x</sup> our only sovereign God and Lord, the blessed and only Potentate, the God over all, by whom and for whom are all things. If necessary existent eternity be predicated of the Father, so it is <sup>y</sup> of the Son: If the Father is unchangeable, so is <sup>z</sup> the Son: If

<sup>k</sup> See part II. chap. 4.

<sup>l</sup> Acts v. 4. 1 Cor. iii. 16, 17. See part III. chap. 1.

<sup>m</sup> Luke i. 76. See part II. chap. 5.

<sup>n</sup> Titus ii. 13. Rev. xix. 17. Psalm xcv. 3. Is. ix. 6. See part II. chap. v.

<sup>o</sup> Rom. xvi. 27.

<sup>p</sup> 1 Tim. i. 17. See part II. chap. v.

<sup>q</sup> Isaiah xlv. 18, 21, 22.

<sup>r</sup> John xvii. 3.

<sup>f</sup> 1 John v. 20.

<sup>t</sup> Rev. i. 8. See part II. chap. v.

<sup>u</sup> Ephes. iv. 6.

<sup>w</sup> 1 Cor. viii. 6. See Dr. Bishop's sermons, p. 60---63.

<sup>x</sup> Jude iv. 1 Tim. vi. 15. Rom. ix. 5. Col. i. 16. See part II. chap. 5, 7.

<sup>y</sup> See part II. chap. 6.

<sup>z</sup> Ibid.



he is omniscient, and omnipresent, so are <sup>a</sup> the Son and Spirit: If the Father is represented as the Creator of all things, so are <sup>b</sup> the Son and Spirit: If the Father is set forth, as the object of religious worship, so is the <sup>c</sup> Son, in conjunction with him, and likewise the Spirit; and so are the <sup>d</sup> Son and Spirit singly.

If all this be proved, as it really may, it can never be supposed, that any high things, which are spoke of the Father in scripture, are meant to exclude the Son and the Spirit from true supreme Godhead; for the real design of the sacred writings is, to set forth the Father, the Son, and the holy Spirit, as the one true God; or to represent these three divine persons to be one in nature, and equal in power and glory.

<sup>a</sup> See part II. chap. 6. and part III. chap. 2.

<sup>b</sup> See part II. chap. 7. part III. chap. 3.

<sup>c</sup> See part I. chap. 3, 4. part II. chap. 12. and part III. chap. 4.

<sup>d</sup> See part II. chap. 12. part III. chap. 4.





## C H A P. II.

The Father, the Son, and the holy Spirit, proved to be one God, or one in nature, or substance.



IN the scripture; three are spoke of under the characters of true divinity, the Father, the Word or the Son, and the holy Spirit, these are described as three persons, and three intelligent agents; but as God is but one, and can be but one, they cannot be call'd separate or divided persons, but must be some way united. How this can be, has employ'd the fancies of men more curious than wise, in every age of christianity It is much the best way, to consider it as a matter of fact, revealed in scripture, and to enquire, whether it is really so, and if we find the scripture declares, that there are three divine persons, and yet but one God, we ought to receive it, without enquiring how this can be. That the three persons must be three separate beings; or that it is impossible for the Father, the Son, and the Spirit, to be one God, is what no man can ever fairly prove, because none could ever fix a principle of individuation; and till this be done, men only give their fancies, instead of proofs, and their affirmations instead of arguments.

In the inspired writings; the Father bears the name of Jehovah, which is a name peculiar to God, expressing his necessary existence, independent eternity, and immutability; the same  
name



## 30 THE TRUE SCRIPTURE DOCTRINE

name <sup>a</sup> is given to the Son, and the Spirit : The Father is call'd God, and <sup>b</sup> so are the Son and the Spirit : The Father is described, as invested with infinite perfections, as are also <sup>c</sup> the Son and the Spirit : The Father is set forth as creator ; and the work of creation is ascribed, <sup>d</sup> in the fullest manner, to the Son and the Spirit : And the Father is propounded to us, as the object of our religious worship ; and we, in like manner find, that <sup>e</sup> the Son and the Spirit are to be worship'd. Now, tho' three persons bear the name of Jehovah, yet we are assured, that there are not three Jehovahs, but that Jehovah is only one ; tho' three are stiled God, yet there are not three Gods, but one God ; tho' three are described, as invested with infinite perfections, yet it is a contradiction to say, there are three infinites, for there can be but one infinitely perfect being ; tho' three bear the character of creator, yet there are not three creators, for there can be but one almighty creator of all things ; and tho' three are propounded to our religious adoration, yet there are not three objects of worship, but one God only is to be adored. Therefore the necessary and undeniable consequence is, that these three, the Father, the Word or the Son, and the holy Spirit are the one God ; and since the nature and substance of God is but one, these three divine persons must be one in nature, or of the same substance.

<sup>a</sup> See part II. chap. 3. part III. chap. 1.

<sup>b</sup> See part II. chap. 4. part III. chap. 1.

<sup>c</sup> See part II. chap. 6. part III. chap. 2.

<sup>d</sup> See part II. chap. 7. part III. chap. 3.

<sup>e</sup> See part I. chap. 3, 4. part II. chap. 12. part III. chap. 4.





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## 32 THE TRUE SCRIPTURE DOCTRINE

Our adversaries do not give us any substantial reasons, why this text must be understood of unity of consent only, contenting themselves with roundly affirming it; but they attack us, as to this verse, with bold defiance, on another foot: They tell us it is spurious, and foisted into the text, and ought not to be regarded, as part of inspired scripture, but rejected as a human interpolation. A great deal <sup>i</sup> has been wrote against the authority of this text, and much <sup>k</sup> has been said to prove its genuineness; so that the controversy concerning it has run out into a great length: I shall endeavour to state the matter in as short a compass as I can.

<sup>i</sup> By father Simon in his Critical History of the New Testament, cap. 18.

By le Clerc in several parts of his writings.

By Dr. Clarke in his Scripture Doctrine, p. 205, 206, in his Reply, p. 206---212. and in his Letter to Dr. Wells, p. 42---47.

By Emlyn in his full enquiry into the authority of this text, and in his two answers to M. Martin.

<sup>k</sup> By Dr. Smith in his Dissertation against F. Simon.

By Dr. Græbe in his Notes on Bishop Bull, p. 126. al. p. 139.

By Dr. Mills in his Dissertation on this text.

By M. van Maestricht on the place.

By M. Ketner in his Critical History of this text.

By M. Rogier in his Dissertation on this text.

By Dr. Jenkyn in his remarks on some books, p. 186---197.

By M. Martin in his Dissertation on this text, in his examination of Emlyn's answer, and in his genuineness of this text proved.

By Dr. Calamy in his four sermons on this text.

By Dr. Knight, in his true Scripture Doctrine of the Trinity vindicated, p. 137, 138, 139. and in his true Scripture Doctrine of the Trinity continued, p. 290---303.

By M. May in his answer to F. Simon, chap. 18.

By Bishop Smallbroke in his Letter to Dr. Bentley.

By Mr. Wade in his brief Enquiry into the Doctrine of the Trinity, p. 71---90.



The context favours the genuineness of this text, for the apostle a little after speaks, by way of inference, of the testimony of God being greater than that of men; <sup>1</sup> which must be the testimony of God the Father; because it is concerning his Son Jesus Christ: Now if the text under debate be cast out, there can no passage be found, in which the Father's testimony is mention'd, and consequently there would be nothing said concerning it, in the words preceding, for the apostle to argue upon.

Besides what may be drawn from the context, there are three sorts of authorities which must be consider'd, with relation to this text; one sort of authorities to be taken from Greek manuscripts, another from the old versions, and a third from the ancient writers who have cited it.

The first sort of authorities I shall consider, is that of Greek manuscripts: And here, I freely confess, that the words under debate are not to be found in many Greek copies; nay, perhaps not in the greatest part of those that have been collated; and particularly, they are wanting in the two most ancient manuscripts we have heard of, that in our King's library at Westminster, call'd the Alexandrian copy, and that in the vatican library, from which pope Sixtus the fifth publish'd his Greek bible. I will not pretend to say, whether they were struck out by hereticks, who, as a judicious historian <sup>m</sup> has told us, from old interpreters, corrupted this epistle of John, in order to make two persons

<sup>1</sup> Ver. 9, 10.

<sup>m</sup> Οἱ παλαιοὶ ἐρμηνεύει ἀυτὸ τῆτο ἐπιστημῆναντο, ὡς τινες εἶεν ραδιερρήσαντες τὴν ἐπιστολὴν, λύειν ἀπὸ τῆ Θεῶ τὸν ἄνθρωπον ἐθέλοντες. Socrates Hist. Eccles. VII. 32. p. 304. Ed. Par.



in Christ; or whether they were omitted by the carelessness of transcribers, <sup>n</sup> which I rather think. I believe the omission was made very soon, whilst copies were few and scarce, and were handed about privately. I cannot however agree to what <sup>o</sup> some suppose, that the Arians have struck these words out of the text; because, tho' I grant, the corrupting the sacred text, has been a badge of iniquity, that has always cleaved to those hereticks, yet I cannot bring my self to think, they could have done it in this case, without our hearing of it from their opponents. I rather choose to be of opinion, that the words were, before those times, left out, and that they were not in the generality of the Greek copies used by the writers of the fourth century.

Some of our adversaries tell us, <sup>p</sup> this text does not appear, with any certainty, to have been in any Greek manuscript at all; others <sup>q</sup> go farther, and, with blustering insolence, tell us, there is not one old Greek manuscript of the new testament, which warrants this text for genuine. That this is feeble vaunt, and an empty flourish, will easily appear in the sequel.

About three hundred years ago, Lorenzo Valla, a very learned Roman nobleman, engaged in a design of comparing the Greek text of the new testament with the vulgar Latin version; to this end he made use of at least seven Greek co-

<sup>n</sup> Vid. Grabium in Bullum, p. 126. al. 139.

Instances of transcribers omitting a sentence, when the next sentence ends with the same, or nearly the same words, are known to be very common, by all such as have been conversant in manuscripts.

<sup>o</sup> See Dr. Calamy's sermons, p. 435, &c.

<sup>p</sup> Clarke's reply, p. 207. See also his letter to Dr. Wells, p. 72.

<sup>q</sup> Emlyn's answer to M. Martin, p. 44.



pies, as he <sup>r</sup> himself assures us: Tho' it is not certain, that all these copies contain'd the whole new testament; yet it is certain, he had some <sup>f</sup> which contain'd the first epistle of John: In his notes, he sets down the most minute differences between the Greek text, and the Latin version; now since, on the verse under debate, he says nothing of any difference between the one and the other; there is all the reason in the world to <sup>t</sup> conclude, that he found this text in his Greek, as well as in his Latin copies.

About the time of the reformation, the famous cardinal Ximenes, prime minister of state in Spain, was at the charge of a noble work, which was a beautiful edition of the Hebrew and Greek text of the bible, of the Greek version of the old testament, and of the common Latin version, which was publish'd at <sup>u</sup> Alcala des Henares. This work contained <sup>w</sup> the first impression of the Greek text of the new testament, tho' it lay by unpublish'd 'till some other impressions saw the light. The cardinal had one ancient manuscript, that was brought from Rhodes, and contain'd the apostolical epistles; with the rest he was supply'd out of the vatican library, by pope Leo the tenth's order, who commanded him to make one very anci-

<sup>r</sup> Vid. in Joh. vii. 30.

<sup>f</sup> Vid. Vallam in 1 Joh. iii. 1.

<sup>t</sup> See M. Martin's dissertation, Part I. chap. 8. p. 54. Examination, chap. 10. p. 66--75. Genuineness of the text demonstrated, Part II. chap. 3. p. 77, 78, 79.

<sup>u</sup> In Latin Complutum, from whence this work has generally been call'd the Complutensiam polyglot.

<sup>w</sup> The new testament was finish'd 1514, but the whole work was not finish'd till 1517; and the cardinal soon after dying, it was not publish'd till about 1525.



ent copy, which was sent him <sup>x</sup>, the groundwork of his edition of the new testament. In this noble edition, the controverted text is inserted, <sup>y</sup> tho' with some variations from our common editions. Now since the cardinal was commanded by the pope, not to vary from the vatican manuscript, it can never be imagin'd, <sup>z</sup> he would insert these words, if they had not been in that copy: For this likewise we have the suffrage of <sup>a</sup> Erasmus, who lived at the same time, who has told us, he believed, the learned men employ'd by cardinal Ximenes, follow'd the vatican copy, when they inserted this text. What is objected, that the text is not found in the oldest copy of the vatican library, is of no weight in this case; for it is founded on a <sup>b</sup> mistake, that the copy from which pope Sixtus publish'd the new testament, at the end of his edition of the Greek version of the old testament, was the very copy which was used by cardinal Ximenes; for these copies were certainly different, if we suppose the Alcala edition to be published from any vatican manuscript; it having too many peculiar readings, to give us room to imagine, it was publish'd from the old copy, used in the edition of Sixtus. It is most likely the manuscripts used by cardinal Ximenes, were never returned, but are either lost, or lie conceal'd

<sup>x</sup> Quibus ex pontificis autoritate exemplar eximiae vetustatis, spectataeque fidei, exhibitum, e bibliotheca vaticana, a quo jussi sunt non recedere. Erasmus, lib. xxiii. Epist. 8. Vid. Millii prolegomena, p. 108. Le Long Bibliotheca Soc. Vol. I. p. 8---12. Wolfi Biblioth. Hebr. Vol. II. p. 139, 140.

<sup>y</sup> The Alcala edition reads ἐπὶ τῷ γῆς, & οἱ τρεῖς εἰς τὸ ἐν εἰς, and it omits these words at the end of the eighth verse.

<sup>z</sup> See bishop Smalbroke's letter to Dr. Bentley, p. 12---30.

<sup>a</sup> Exemplar ex eadem, ni fallor Bibliotheca (sc. vaticana) petitum secuti sunt Hispani. Erasmus in loc.

<sup>b</sup> See bishop Smalbroke's letter to Dr. Bentley, p. 31---47.



in some of the libraries in Spain. The suggestion of some <sup>c</sup>, that this text was inserted from Thomas Aquinas, is as groundless as it is mean and uncharitable, and can never be gather'd from the marginal <sup>d</sup> note, which is added in the Alcala edition.

The new testament, in the Alcala polyglot, was printed before any of Erasmus's editions came out; but by reason of that great work being kept some years unpublish'd, this learned man had opportunity of publishing three <sup>e</sup> editions, before it came abroad. In his two first editions, he omitted the disputed text, but, in his third, he inserted it on the authority of a copy in England; which if he saw not himself, as is very probable, he was satisfied of the reality of it: For he was too cautious, and honest a man, to insert any thing without grounds. His authority in this case is of greater weight, because he doubted of the authentickness of the text. It is exceeding frivolous for our adversaries to object, that the manuscript is not now

<sup>c</sup> Clarke's Reply, p. 209.

<sup>d</sup> Sanctus Thomas in expositione secundae decretalis de summa Trinitate & fide catholica tractans istum passum contra abbatem Joachim, vid. Tres sunt qui testimonium dant in coelo, Pater, Verbum & Spiritus sanctus, dicit ad literam verba sequentia. Et ad insinuandam unitatem trium personarum, subditur, & hi tres unum sunt. Quod quidem dicitur propter essentiae unitatem: Sed hoc Joachim perverse trahere volens ad unitatem charitatis & consensus inducebat consequentem auctoritatem. Nam subditur ibidem; & tres sunt qui testimonium dant in terra. Sc. Spiritus, Aqua, & Sanguis. Et in quibusdam libris additur; & hi tres unum sunt, sed hoc in veris exemplaribus non habetur; sed dicitur esse appositum ab haereticis Arianis ad pervertendum intellectum sanum auctoritatis praemissae de unitate essentiae trium personarum. Haec beatus Thomas ubi supra.

<sup>e</sup> 1516, 1519, 1522.



to be found; for surely, in the compass of two hundred years, a manuscript may be lost, or may have had many owners, especially if we consider, how the libraries in England were scatter'd, by the dissolution of the monasteries. It is farther pretended, this copy was formed after the Greek version of the acts of the Lateran council; but this is so precarious a surmise, that it needs no confutation, especially since, in this case, it falls out, that there are no less than four variations <sup>f</sup> between the two copies.

In the large edition publish'd by Robert Stephen, these words "in heaven," are marked, as wanting in seven of the copies he had made use of; some have thought there is a mistake in the mark, but there is no certainty of this. However certain it is, that the controverted text was in some of the copies, from which this learned printer publish'd his edition; this we are assured of by the excellent & Beza, who was acquainted with that diligent man, and had a sight of his papers, and perhaps of some of his manuscript copies. The testimony of so

<sup>f</sup> Cod. Britannic.

Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦν-  
τες ἐν τῷ ἑρανοῦ πατήρ, λόγος,  
καὶ πνεῦμα, καὶ ἕτοι οἱ τρεῖς ἐν  
εἰσὶν.

Gr. Concil. Lateran.

Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες  
ἐν ἑρανοῦ, ὁ πατήρ, λόγος, καὶ  
πνεῦμα ἄγιον, καὶ ἕτοι οἱ τρεῖς  
ἐν εἰσὶν.

& Hunc versum legit Erasmus, in Britannico codice, & extat in Complutensi editione, & in nonnullis Stephani veteribus libris: Non convenit tamen in omnibus inter istos codices. Nam Britannicus legit sine articulis πατήρ, λόγος καὶ πνεῦμα. In nostris verò leguntur articuli, & praeterea etiam additum erat sancti epitheton Spiritui. Beza in loc.

Ad haec omnia accessit exemplar ex Stephani nostri bibliotheca, cum viginti quinque plus minus manuscriptis codicibus, & omnibus poene impressis, ab Henrico Stephano ejus filio — collatum. Idem in praefat.





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verted text is to be found, and it is read just as it was in the English copy, that Erasmus followed, excepting one variation, so that some have conjectur'd it to be the very same.

Thus I have proved, that the text, which our adversaries have boldly asserted to be found in no manuscript, is to be found in several. I may add, under this head of authority, from copies, the proof for its genuineness, which may be taken from its being found in the rituals of the Greek church. One of the service books of that church is call'd *Apostolus*, which contains the portions of the apostolical epistles, which are to be read on sabbath days and holidays; <sup>in that</sup> appointed to be read on Trinity Sunday, the words disputed are to

καὶ οὗτοι οἱ τρεῖς ἐν εἰσὶν καὶ τρεῖς εἰσὶν οἱ ματυροῦντες ἐν τῇ γῆ  
πνεῦμα ὕδωρ καὶ αἷμα.

Supra scriptae Graecae lineae, quae coelestium trium, triumque terrestrium testium testimonium perhibent, hae lineae inquam exscriptae fuere ex manuscripto codice Graeco totius novi testamenti, qui codex, in dorso inscriptus G. 97. membranaceus est in 8<sup>vo</sup> ex manuscriptis nomine Usserii nuncupatis, quod re vera celeberrimi praefulis Jacobi Usserii Armachani, dum in vivis, fuere. Insuper asseverans meipsum verbatim, ipsas scilicet lineas, cum autographo suo ex quo exscriptae fuere, contulisse, nullamque in iis ne quidem in apice uno discrepantiam ab ipso reperiisse. In cujus rei testimonium manum meam apposui, 25 die Augusti, 1719.

Gulielmus Lewis,

Librarius bibliothecae collegii S. Trinitatis Dublinii.

▪ Certe in ritualibus Ecclesiae Graecorum orientalis, velut ab antiquis seculis, recepta est ejusdem in epistola illa lectio publica quotannis in quinta feria hebdomatis a paschate trigesimae quintae, ut liquet ex eorum codice cui titulus *Ἀπόστολος*, Selden de Synedriis, Lib. II. c. 4.

The Muscovite church, which is a branch of the Greek, has always had these words in the version made use of in it, and in the service of that church they are read, at the same time that the Greek church reads them. See M. Martin's *Genuineness of the text demonstrated*, p. 2. chap. 10. p. 143---150.



be found. As this custom is very ancient, and as some of the copies of this ritual are exceeding old, above a thousand years, it is a great confirmation of the genuineness of the text.

The next sort of authorities, which I am to examine, is that of ancient versions. Our adversaries have boldly<sup>o</sup> affirmed, that the controverted text is not to be found in any of the ancient versions. Upon a careful review it will appear, that there are as many versions done from the Greek, which have this text, as there are which have it not. The old versions which are done from the original, are only four, the Syriac, the Coptic, the Armenian, and the Latin.

The old Syriac version, which is by some supposed to be of the second century, has not the text: But besides other omissions, this translation wants the second and third epistles of John, the second epistle of Peter, the epistle of Jude, and the book of the Revelation. These parts of scripture are added, from another Syriac version made by Thomas of Heraclea; whether the disputed text is in this latter version, is not<sup>p</sup> known. The Arabic translation which is publish'd, is not done from the Greek, but the Syriac, and is besides of no great antiquity.

The Coptic translation, which is about fourteen hundred years old, has not this text. From this version the Ethiopic translation was done, and that very ill; besides, the printed editions are from copies so extremely incor-

<sup>o</sup> See Emlyn's full enquiry, p. 14.

<sup>p</sup> Two copies of the four evangelists, according to this version, are to be found in the Duke of Tuscany's library, Plut. I. codd. 1, 9. and two more in the Bodleian library; but I never could learn, that any other parts of it have been brought into Europe.



rect, that they are not in the least to be regarded.

The Armenian version, which was made about a thousand or eleven hundred years ago, has the text under dispute.

The old Italic version was made in the beginning of christianity; the text was certainly in it, as appears from its being quoted by Tertullian, Cyprian, and Fulgentius, and from its being referr'd to by Cassiodorus, who all used this version, of which hereafter. It was not rejected by the learned Jerome, who mended the old translation, for in the oldest copies of his reformed version, it is to be found; especially in that famous copy which is preserved in the abbey of Vaux-celles at Rome, which was wrote in the beginning of the ninth century, by our learned country-man Alcuin, who, with some others, by command of the Emperor Charles the great, revised Jerome's bible. It appears likewise from a revise made in the tenth

Indeed the author of the full enquiry, p. 18. tells us, that Sandius, who saw the Armenian bible at Amsterdam, says, the text is not in it. But we may better rely on the credit of the late Mr. Guise, than on the word of so worthless a writer as Sandius; that modest and very learned person assured Dr. Mills, the text was in the Armenian translation, as he tells us in the following words, "Pericopen hanc praefert versio Armenia, quod nos olim monuit vir longe doctissimus Gulielmus Guisus (p. 742.)" Mr. Guise understood the language better than any other European, and very likely might have seen manuscripts, as well as the printed copy, which is exceeding rare. Whereas I do not believe, Sandius understood any thing of it. I do not remember that any other, who is a proper judge, has said any thing of the matter.

See M. Martin's Dissertation, Part I. chap. 2, 3, 4. p. 7--22. Examination, chap. 2, 3. p. 9--22. Genuineness of the text demonstrated, P. I. chap. 9, 10. p. 54--64. century,



century, which is preserved in the library of the Sorbonne, and from the old rituals of the Latin church, that this verse always had a place in the Latin translation: There are indeed some copies that want it, but they are by much the less number, and can never counterbalance the authority of those which have it.

The last sort of authorities to be examin'd, with relation to this text, is that of quotations of it, in ancient writers: And here I grant, that none of the most ancient Greek writers quote it, except one, but it has in all ages been cited by the Latin writers, and by some of the latter Greek authors.

In the latter end of the second century lived Tertullian, he, as we may very justly conclude, refers to the text in the following passages; <sup>f</sup> “ The Comforter, says Christ, shall take of mine, as he also shall of the Father’s; so that the connexion of the Father in the Son, and of the Son in the Comforter, make three, closely join’d together one of the other: Which three are one, not one person; in like manner as it is said, I and my Father are one; to denote the unity of substance, and not the singularity of number. ” Here our adversaries tell us, that the words are only Tertullian’s own, but they must not expect to be believed, only on their affirmation. Any one who knows that author’s way of citing scripture, will see no reason to deny, that he quoted the text, especially

<sup>f</sup> Caeterum de meo sumet, sicut ipse de patris; ita connexus patris in filio, & filii in paracleto, tres efficit, cohaerentes; alterum ex altero. Qui tres unum sunt, non unus: quomodo dictum est. “ Ego & pater unum sumus: ” Ad substantiae unionem non ad numeri singularitatem. Contra Praxeam. cap. 25.



if we consider, what he adds, by way of explication, that by the Father, the Son, and the Comforter being one, is not meant unity of person: And that he is proving, that they are three real persons, but yet the same in substance. If it be pretended, that supposing it be granted that Tertullian intended these words, “which three are one,” as a quotation of scripture, yet he might take them from the next verse, which was mystically interpreted of the Father, Son, and Spirit: I would only reply; that such a surmise is without any foundation, for there is no proof of that interpretation being invented, so long ago as the second century. Upon the whole, we find the words, which our adversaries would brand as spurious, brought to prove a doctrine, which they insolently call a novelty, that there are three divine persons, which are the same in substance, not much above a hundred years after the epistle, of which they are a noble part, was wrote.

In the third century we find Cyprian expressly quoting the text. <sup>t</sup> “Our Lord says, I and my Father are one; and again, it is written concerning the Father, the Son, and the holy Spirit; and these three are one.” And in another place, he plainly refers to it. <sup>u</sup> “If, says he, any one can be rightly baptized by hereticks, he can obtain remission of sins; if he has

<sup>t</sup> Dicit Dominus “Ego & pater unum sumus;” Et iterum. De Patre, Filio & Spiritu sancto scriptum est. “Et hi tres unum sunt.” De unitate Ecclesiae, p. 255. Ed. Pamel.

<sup>u</sup> Nam si baptizari quis apud haereticos potuit, utique & remissionem peccatorum consequi potuit: Si peccatorum remissionem consecutus est, & sanctificatus est, & templum Dei factus est; quaero cujus Dei? Si creatoris, non potuit, qui  
in



has obtain'd remission of sins, he is sanctified, and become the temple of God; I ask of what God? If of the Creator, he cannot be his temple, who has not believed in him: If of Christ, he cannot be his temple, who denies Christ to be God; if of the holy Spirit, since these three are one, how can the holy Spirit be propitious to him, who is an enemy to the Father or the Son?" Our adversaries pretend, that Cyprian took the earthly witnesses, the Spirit, the Water, and the Blood, mystically to denote the Father, the Word, and the Spirit; and they produce <sup>w</sup> Facundus, a writer of the sixth century, in proof, that Cyprian thus interpreted the words. But the sense of Cyprian is best to be understood from his own words, which are as plain and easy as can be desired; there is no shadow of his following that mystical interpretation, which some afterwards run into, I suppose from their not having the seventh verse in their copies, and yet finding the words, these three are one, sometimes quoted concerning the three divine persons. Facundus was one of these,

*in eum non credidit; si Christi, nec hujus fieri potest templum, qui negat Deum Christum; Si Spiritus sancti, cum tres unum sint, quomodo Spiritus sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est. Epist. ad Jubaianum, p. 184.*

<sup>w</sup> Joannes apostolus in epistola sua de Patre, & Filio, & Spiritu sancto, sic dicit, "Tres sunt qui testimonium dant in terra, Spiritus, Aqua, & Sanguis, & hi tres unum sunt." In Spiritu, significans Patrem—in Aqua, vero Spiritum sanctum—in Sanguine vero Filium ---- Quod Joannis apostoli testimonium beatus Cyprianus Carthaginensis antistes & martyr, in epistola sive libro, quem de Trinitate scripsit, ac de Patre & Filio, & Spiritu sancto dictum intelligit, Ait enim; "dicit Dominus, Ego & Pater unum sumus, & iterum, de Patre, & Filio, & Spiritu sancto scriptum est, & hi tres unum sunt." Facundus Hermianensis Defens. trium capitulorum, lib. I.



he found Cyprian had thus apply'd the words, and therefore he imagin'd it might be a mystical interpretation of the eighth verse; but he might mistake Cyprian's sense, as well as blunder, as he does in the title of the book he quotes; and no reason can be given, why he should better understand Cyprian, than Fulgentius, who has assured us, that he quoted the seventh verse which is disputed, as will be seen below, when his testimony comes to be consider'd in its order. What else our adversaries object to Cyprian's testimony, is so exceeding weak, that meer pity may prevent a person's exposing it.

In the fourth century lived the anonymous author of an useful book, call'd the Synopsis of scripture; this has been attributed, thro' mistake, to Athanasius; but tho' it is not his, yet it is as ancient, or very near as old. In the summary of the apostle John's first epistle, the author says, that \* "he shews the unity of the Son with the Father." Now it would be very difficult, to find any place in this epistle, where the unity of the Son with the Father is expressly shew'd, except in the disputed text, tho' many other passages imply it: So that it is more than probable, this ancient writer had his eye upon it.

In the same century lived Jerome, who, if the prologue to the canonical epistles be his, has given a decisive testimony to the genuineness of the text in the following words; † "If the canonical epistles, as they were digested

\* Τὴν ἐνότητά ἢ τῆς υἱᾶς πρὸς τὸν πατέρα δείκνυσι. Athanasii op. Vol. 2. p. 138. Ed. Par.

† Quae si sicut ab eis digestae sunt, ita quoque ab interpretibus





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ascribed to Jerome, still it is ancient, for it was certainly composed before the eighth century.

In the beginning of the fifth century, <sup>a</sup> Eucherius cited this text as an account of the Trinity. To this testimony <sup>b</sup> our adversaries object, that the learned know, such interpolations of texts are frequent in the Latin fathers, and this may be of that kind, which is a mean suggestion, that needs no farther animadversion than to mention it. They farther say, it is inconsistent with the author's understanding, elsewhere, by a mystical interpretation, the Trinity to be meant by the Spirit, the Water, and the Blood; but how this can be, when he, in the place under consideration, takes the three earthly witnesses, as well as the three heavenly witnesses, to be meant of the Trinity, I cannot understand.

Towards the end of the same <sup>c</sup> century, Huneric the Vandal tyrant in Africa, a fierce propagator of Arianism, by the power of the sword, summon'd a meeting of the catholick bishops to the number of four hundred; at which time, a confession of faith was drawn up, by Eugenius bishop of Carthage, and sign'd by the rest of his brethren, and presented to the persecuting barbarian, by the common consent of the bishops of Africa, Mauritania, Sardinia, and Corsica. This confession is set down by Victor <sup>d</sup> bishop of Vite; in it the disputed text is brought

<sup>a</sup> De Trinitate legimus in Johannis epistola. Tres sunt qui testimonium dant in coelo, Pater, Verbum, & Spiritus sanctus, & tres sunt qui testimonium dant in terra, Spiritus, Aqua, & Caro. De Formulis Spiritualibus, chap. xi.

<sup>b</sup> Emlyn's answer to M. Martin, p. 18, 19, 20.

<sup>c</sup> A. D. 484.

<sup>d</sup> De persecutione Vandolica, lib. 3.



to prove, that the Father, Son, and Spirit, are one God, <sup>e</sup> “That we may shew it to be clearer than the light, that the holy Spirit is partaker of the one Godhead, with the Father and the Son, it is proved by the testimony of the evangelist John; for he says, <sup>f</sup> “There are three that bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one:” He does not say three separated in different quality, or divided by any degrees of diversity, or by a great interval of separation, but three, says he, are one. We can never suppose, such a number of men would have been so silly, or so unfair, as to have alledged a text which was not allow’d to be part of scripture, by their enemies, as well as themselves. To this cloud of witnesses for the genuineness of the text, our adversaries have nothing of moment to object; only <sup>g</sup> they endeavour to lessen the credit of Victor, as a relater of strange miracles, like monkish legends, of persons <sup>h</sup> speaking, when their tongues were cut out. This is nothing to the purpose; for supposing a person credulous

<sup>e</sup> Et ut adhuc luce clarius unius divinitatis esse cum Patre & Filio Spiritum sanctum doceamus, Johannis Evangelistae testimonio comprobatur: ait namque, “Tres sunt qui testimonium dant in coelo, Pater, Verbum, & Spiritus sanctus, & hi tres unum sunt,” nunquid ait tres in differente qualitate sejuncti, aut quibuslibet diversitatum gradibus, longo separationis intervallo divisi, sed tres, inquit, unum sunt.

<sup>f</sup> Vid. Smith Dissertat. Theolog. in 1 Joh. v. 7. p. 168. M. Martin’s Dissertat. p. 1. c. 6. p. 36---42. Examinat. c. 7. p. 43---47. Genuineness, &c. p. 1. c. 6. p. 39---44.

<sup>g</sup> Emlyn’s full enquiry, p. 21.

<sup>h</sup> Linguas eis & manus dexterarum radicitus abscidisset. Quod cum factum fuisset, Spiritu sancto praestante, ita loquuti sunt & loquuntur quomodo antea loquebantur. Sed si quis incredulus esse voluerit, pergat nunc Constantinopolim, &



lous enough to assent to a false miracle, it does not follow, that he would forge a publick record. But however, as to the fact of some persons speaking, after the blood-thirsty Arian Vandals had cut their tongues out, for confessing the Divinity of Christ, nothing is better attested; and if we will not give credit to it, when it comes back'd with the fullest authority, history must be own'd to be of no use. No less a person than the great and wise Emperor<sup>i</sup> Justinian, has assured us that he himself, before his advancement to the imperial dignity, saw the venerable persons, who spoke, after their tongues were cut out by the roots. Marcellinus,<sup>k</sup> his chancellor, has assured us, that he also saw them. Aeneas of Gaza<sup>l</sup> has left us his attestation, that he not only saw some of these sufferers, and heard them speak, but open'd their mouths, for greater certainty, and found their tongues entirely cut out: and Pro-

ibi reperiet unum de illis, subdiaconum Reparatum, sermones politos sine ulla offensione loquentem: ob quam causam venerabilis nimium, & praecipue Regina mira eum reverentia veneratur. Victor Vitensis de persecutione Vandalica, lib. 5. cap. 6.

<sup>i</sup> Vidimus venerabiles viros, qui abscissis radicibus linguis, poenas suas miserabiliter loquebantur. Cod. lib. 1. tit. 27. De officio praefecti praetorio Africae.

<sup>k</sup> Nempe tunc idem rex Hunnericus unius catholici adolescentis, vitam a nativitate sua sine ullo sermone ducentis, linguam praecepit excidi, idemque mutus, quod sine humano auditu Christo credens fide dedicerat, mox, praecisa sibi lingua, locutus est, gloriamque Deo in primo vocis suae exordio dedit. Denique ex hoc fidelium contubernio, aliquantos ego religiosissimos viros, praecisis linguis, manibus truncatis, apud Byzantium, integra voce, conspexi loquentes. Marcellinus Comes in Chronico, p. 45. Ed. Scaliger.

<sup>l</sup> Ἴδον ἕνα ἀπὸ τῶν ἀνδρῶν, καὶ λαλῶντων ἡκούσα καὶ τὸ σῶμα διανοίγων, ὅλην ἐκ ρίζων ἀνασπασθεῖσαν ἐθεώρουν τὴν γλῶτταν. In Theophrasto.



copius <sup>m</sup>, who was far from being a bigot to Christianity, has declared, that he conversed with some of them at Constantinople, who spoke as well, as if nothing had befallen them; only he adds, that two falling into lewdness, lost the use of their voice, and never after could speak. The truth of this matter is likewise attested by <sup>n</sup> Victor Tununenensis, <sup>o</sup> Evagrius, and <sup>p</sup> several others. There appears therefore no reason to impeach the credit of Victor, because of his relating this wonderful fact.

One of the subscribers to the confession, presented by Eugenius, was Vigilus bishop of Tapfus, who generally, when he wrote against the Arians, made use of feigned names. In <sup>q</sup> a treatise which he wrote against Varimad, an Arian Vandal, under the name of Idacius Clarius, he quotes the disputed text. “ John, writing to the Parthians, says, There are three that bear witness on earth, the Water, the Blood, and the Flesh, and these three are in us; and there

<sup>m</sup> Πολλῶν καὶ τὰς γλῶσσας ἀπέτεμεν, ἀπ’ αὐτῆς φάρευγγε; οἱ ἔτι καὶ εἰς μὲ περιόντες ἐν Βυζαντίῳ ἐχρῶντο ἀκραιφνεῖ τῇ φωνῇ, εἰδ’ ὅπως τὶ ἐν ταύτης δὴ τ’ τιμωρίας ἐπαισθανόμενοι, ὧν ἡ δὴ οὐ ἐπειδὴ γύναιζιν ἐταίρκεις πλησιάζειν ἔγνωσαν, ἐκ ἔτι φθέγγεαζ τὸ λοιπὸν ἰχυσαν. Procopius Vandalic. lib. i. c. 8. Tom. i. p. 196. Ed. par. p. 101. Ed. Hoeschelii.

<sup>n</sup> Quos confessores, quod linguis abscissis, perfecte finem adusque locuti sunt, urbs Regia adtestatur, ubi eorum corpora jacent. Chronic. Zenone Aug. Cos. p. 4. Ed. Scalig.

<sup>o</sup> Lib. iv. cap. 14.

<sup>p</sup> Paulus Diaconus in Odoacro. Gregorius Mag. Dialog. lib. 3. c. 32. Isidorus Hispalens. in Chronico.

<sup>q</sup> Item ipse ad Parthos, “ Tres sunt qui testimonium perhibent in terra, aqua, sanguis, & caro: Et tres in nobis sunt. Et tres sunt qui testimonium perhibent in coelo, Pater, Verbum & Spiritus sanctus, & ii tres unum sunt.” cap. 97.



are three that bear witness in heaven, the Father, the Word, and the Spirit, and they three are one." The same author, in his treatise of the Unity in Trinity, which he wrote under the name of Athanasius, or rather in which he has brought in an Athanasian, or perhaps Athanasius, disputing with an Arian, after the manner of those that have written dialogues, has twice cited this text. The first time in the following words; "In one example the names of the persons are evidently shewn, and the united natural name is covertly declared, John the Evangelist having told us in his epistle, There are three that bear witness in heaven, the Father, the Word, and the Spirit, and in Christ Jesus they are one; not one person, for they cannot be one person." The second time is in these words, "To what purpose do you read, that John the Evangelist said, these three are one, if you take the persons to be different natures?"

In the sixth century, we find Fulgentius bishop of Ruspe, several times quoting this text, as for instance, "The apostle John witnesses, saying,

<sup>r</sup> In hoc exemplo veritatis, in quo nomina personarum evidenter sunt ostensa, & unitum nomen naturale clause est declaratum, dicente Joanne Evangelista in epistola sua. "Tres sunt qui testimonium dant in coelo, Pater, & verbum, & Spiritus, & in Christo Jesu unum sunt:" Non tamen unus est, quia non est eorum una persona, Lib. i. Ad Theophilum de unitate Trinitatis inter opp. Athanasii. Vol. II. p. 553. Ed. Par.

<sup>f</sup> Cur, "Tres unum sunt," Johannem Evangelistam dixisse legitis, si diversas naturas in personis esse accipitis. Ibid. Lib. VII. p. 573.

<sup>l</sup> Beatus Joannes testatur dicens, "tres sunt qui testimonium perhibent in coelo, Pater, Verbum, & Spiritus sanctus, & hi tres unum sunt. Quod etiam beatissimus martyr Cyprianus



saying, There are three that bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one; to which the blessed martyr Cyprian adds his testimony, in his epistle of the unity of the church." This is not only a proof that the Latin copies had the words in the time of Fulgentius, but may be set in opposition to what is objected to Cyprian's testimony out of Facundus, which I have mention'd above. In another <sup>u</sup> place, he has thus introduced the text. "In a short compass you have a proof, that the Father is one person, the Son another person, and the holy Spirit still another person; different in person, but not different in nature, and therefore Christ says, "I and my Father are one;" teaching us to refer "one" to the nature, and "are" to the persons. So likewise the scripture says, "There are three that bear witness in heaven, the Father, the Word, and the Spirit, and these three are one." The text likewise is cited in two <sup>w</sup> other pieces ascribed to this great man, but the genuineness of them is not undisputed.

All the Latin writers except one, who have quoted the disputed text, are Africans; this

prianus in epistola de unitate Ecclesiae confitetur dicens --- dicit Dominus, "Ego & Pater unum sumus." Et iterum, de Patre, Filio, & Spiritu sancto scriptum est, "Et hi tres unum sunt." Fulgentii respons. ad Arianos. sub. fin.

<sup>u</sup> En habes in brevi alium esse Patrem, alium Filium, alium Spiritum sanctum, alium & alium in persona, non aliud & aliud in natura; & idcirco "Ego, inquit, & Pater unum sumus" "unum" ad naturam referre nos docens, "sumus" ad personas; similiter & illud, "Tres sunt, inquit, qui testimonium dicunt in coelo, Pater, Verbum, & Spiritus, & hi tres unum sunt." Fulgent. de Trinitate ad Felicem Notarium, cap. 4.

<sup>w</sup> Lib contra Pintam Arianum, contra Fabianum, lib. 6. Fragment. 21.



might make it seem probable, that it was preserved only in the copies in use in Africa; but the single testimony of Eucherius, (not to insist now on the preface ascribed to Jerome,) shews, that it was in other copies. We have a farther confirmation of this, from the text being refer'd to by Cassiodorius, who lived in the sixth century, in a work of his lately publish'd in Italy, from a copy as old, or very near as old, as the author's time, by the noble and learned Marquis Scipione Maffei, which contains brief reflections on some books of the new testament. In his reflections on the chapter, to which this text belongs, he has the following words; \* "He who believes on Jesus as God, is born of God the Father, and is without doubt a believer; and he who loves the Father, loves him who is born of him, that is, Christ. We love him, when we do his commands, which are not grievous to righteous minds; but they rather overcome the world, who believe in him that created the world, to which the three mysteries on earth bear witness, the Water, the Blood, and the Spirit; which we read were fulfilled in the passion of our Lord: And in heaven, the Father, the Son, and the Spirit, and these three are the one God." This testimony is of the greater weight, because Cassio-

\* Qui Deum Jesum credit, ex Deo patre natus est, iste sine dubitatione fidelis est; & qui diligit genitorem, amat & eum, qui ex eo natus est, Christus. Sic autem deligimus; cum mandata ejus facimus, quae justis mentibus gravia non videntur: Sed potius vincunt saeculum, quando in illum credunt, qui condidit mundum. Cui rei testificantur in terra tria mysteria; aqua, sanguis, & Spiritus: Quae in passione Domini leguntur impleta: In coelo autem Pater & Filius, & Spiritus sanctus; & hi tres unus est Deus. Cassiodorii Complexiones, p. 124, 125. Ed. Flor.





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time, and sometimes of different ages, talking together, as all know who have read the dialogues of Plato, Dion Chrysoftom, and Lucian. Tho', perhaps, the author of this dialogue might only design, <sup>b</sup> to represent an Athanasian and an Arian disputing together. After he had made his Athanasian urge several arguments, for a consubstantial Trinity, he represents him as saying; <sup>c</sup> "Besides all these things, John says, and these three are one." The suggestion of our adversaries, that this was a Latin author, is without any foundation; and their pretence, that he quotes the latter end of the eighth verse, is only a pitiful begging the question.

Towards the latter end of the eleventh century, or in the beginning of the twelfth, Euthymius Zigabenus, a monk of Constantinople, at the command of the Emperor Alexius Comnenus, wrote a large work against heresies, call'd Panoplia Dogmatica, a Latin translation of which has been publish'd in the Bibliotheca Patrum; the Greek original was publish'd, <sup>d</sup> sixteen years ago, in Walachia by Athanasius bishop of Drystra, at the advice of Chrysanthus Patriarch of Jerusalem. In this work, Euthymius produces these words, "three are one," to prove, that the three persons are one in nature; <sup>e</sup> "The term one is meant of things consubstantial,

<sup>b</sup> This he seems to insinuate in the following words, *Ἀιφνιδίως ἀπὸ τῆς ρίζης τοῦ χριστομάχου Ἀρείου θύριον ἀνθρωπόμορφον εἰσεπήδησε.*

<sup>c</sup> Πρὸς τὸ τοῦτοις πᾶσιν, Ἰωάννης φάσκει, καὶ οἱ τρεῖς τὸ ἓν εἰσιν. Athanas. opp. Tom. I. p. 147. Ed. Par.

<sup>d</sup> Vid. Fabricii Bibliothec. Graec. Lib. V. c. 11. Vol. 7. p. 460, &c.

<sup>e</sup> Τὸ ἓν ἐπὶ τῶν ὁμοουσιῶν λέγεται, ἕνα ταυτότης φύσεως μόνῃ, ἕτερότης δὲ ὑποστάσεων. ὡς τὸ, καὶ πὰς τρεῖς ἓν. Tit. v. The  
Greek



substantial, hence there is a sameness of nature, and a difference of persons, according to this, and three are one." So that we have a certain evidence, of the disputed text being in some Greek copies, above six hundred years since.

In the beginning of the thirteenth century, the Lateran council was held by pope Innocent the third; some fragments of a Greek translation of the acts of the council, made at that time, are remaining. In the second chapter, which contains decrees against the errors of the abbot Joachim, the <sup>f</sup> text is cited, and said to be extant in some copies. Our adversaries say, the citation is only render'd into Greek from the Latin, but of this they give no proof; on the contrary, & the other quotations, in this translation, are not made according to the vulgar Latin version, therefore there is no reason to say, the quotation of the text in dispute, is made after a different manner from the rest.

In the same century lived Manuel Calecas, who wrote a <sup>h</sup> treatise of the principles of the catholick faith, in which he cites the controverted text.

The text is likewise quoted, in a confession of faith of the Greek church, and is inserted

Greek of this passage was communicated to M. Martin, by M. Bovin, out of a copy in the French King's library. (See the Genuineness of the text, P. II. c. 9. p. 140, 141. c. 13. p. 166, 167.) There has scarce been above one copy of the edition published in Walachia brought into Europe.

<sup>f</sup> Ὁν τρόπον ἐν τῇ κανονικῇ τῆς Ἰωάννου ἐπιστολῆς ἀναγινώσκεται ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν οὐρανῶ, ὁ Πατήρ, Λόγος, καὶ Πνεῦμα ἅγιον. Ἐξ ὧν οἱ τρεῖς ἐν εἰσὶν. ἐνθὺς τε προστίθησι καθὼς ἐν τισὶ κώδικεσιν εὐρίσκεται. Concil. Lateran. Capit. II.

<sup>g</sup> See M. Martin's Genuineness of the text, &c. P. II. c. 13. p. 168, 169, 170.

<sup>h</sup> In Combesii auctario novissimo, Tom. II. p. 219.



in the modern Greek version, made by <sup>i</sup> Maximus of Callipoli, and published in Holland near a hundred years ago. I know our adversaries flight this evidence as modern, but, I am apt to think, it will have some weight, with such as are not under the power of prejudice.

I have gone through the evidence in favour of this celebrated text: It must be own'd, that it is found in several Greek copies, unless we will brand some persons of the greatest reputation, with being fools or knaves: It has been always received, as part of scripture, by the Greek, the Muscovite, and the Latin churches: Among the ancient Latin writers of the six first centuries, Tertullian, Cyprian, Eucherius, Eugenius, and the African bishops, Vigilus, Fulgentius, and Cassiodorus have cited it. And it is quoted by some Greek authors, as the author of the abridgment of scripture, Maximus, or whoever was the author of the dispute between an Athanasian and an Arian, Euthymius Zigadenus, the compilers of the acts of the Lateran council, and Manuel Calecas. Therefore I cannot but assert it to be genuine: And as it has been, from the beginning of christianity, urged as a proof, that the Father, the Son, and the Spirit are one God, tho' not one person; I hope it will still be look'd upon, as a full and express proof of the same glorious doctrine, and that we shall not let our adversaries, with empty vaunts and big flourishes, bully us out of receiving it as a part of canonical scripture.

<sup>i</sup> Ὅτι τρεῖς εἶναι ἐκεῖνοι ὁ ποῦ μαρτυροῦσιν εἰς τὸν οὐρανὸν, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ ἐτούτοι οἱ τρεῖς ἓνα εἶναι.



## C H A P. III.

The Father, the Son, and the holy Spirit, proved to be equal, from the equal worship that is paid to them.



HAVING proved that God is but one, and that the Father, the Son, and the holy Spirit, tho' three real persons, are this one God, I shall proceed to shew, that these three divine persons are equally to be worship'd by us. This will be a farther proof of their being one God, for if the scripture absolutely forbids the worship of any being, except the one supreme God; and yet if it appears, that the Father, the Son, and the Spirit are worship'd with the same religious worship, it will necessarily follow, that these three divine persons are the one supreme God, the one object of religious worship.

Religious worship lies in acknowledging the infinite perfections of the supreme being, and owning our dependence on him, for what we are, and for what we have. As there is but one supreme, almighty, all-sufficient God, who knows all the wants of those whom he has brought into being, and who is ever present with them, it unavoidably follows, that there can be but one object of religious adoration: Civil worship, or civil respect, we may pay to those who are of the same mould with our selves, who are exalted to high stations of authority: But religious worship must be paid to no creature, because no creature is a fit object  
of



of our trust and confidence. All creatures are confined to some one place at a time, and so cannot be always present with us, to help us in our exigencies; they are bounded in knowledge, and so cannot know what all our wants are, or what are the best ways of supplying them; their wills are mutable, and so they cannot be uniform in their conduct to us, and their power is limited, and so they cannot do for us all the things which we might desire, or even they might be willing to do. Natural reason fully assures us, that creatures who depend on their maker, as much as we do, are most improper to be the objects of our hope, trust, and religious worship.

Were we to suppose the case otherwise <sup>a</sup>, that creatures might be wise enough to know, and powerful enough to supply, all our wants: The holy scripture, which is the only rule to direct us in the object and manner of our worship, has been beforehand with us; it has positively fixed religious worship, to be paid only to the most high God, and has strictly forbid us to adore any inferior beings, let them be ever so noble creatures. The first command in the decalogue is, <sup>b</sup> “Thou shalt not have any other Gods before me;” this may receive light from the next command to it, <sup>c</sup> “Thou shalt not make to thy self any graven image, or any likeness of what is in heaven above, or in the earth beneath, or in the waters under the earth, thou shalt not bow down thy self to them, nor serve them, for I, Jchovah thy God, am a jealous God, visiting the iniquity of the

<sup>a</sup> See Dr. Waterland's first Defense of his Queries, p. 230---244. Preface to his sermons, p. 40---49.

<sup>b</sup> Exod. xx. 3.

<sup>c</sup> Ver. 4, 5.



fathers upon the children, to the third and fourth generation of them that hate me." From hence it appears, that God, who is jealous of his own honour, looks on the worship of all inferiors, to be an affront offer'd to his divine majesty, and reckons all, who offer such indignity to him, among the number of them that hate him, whom he will follow with a just revenge. This is often inculcated in Moses's law; as for instance, in the following words; <sup>d</sup> "Hear, O Israel, Jehovah our God is one Jehovah; Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might; Thou shalt fear Jehovah thy God, and serve him, and shalt swear by his name: You shall not go after other gods;—lest the anger of Jehovah thy God be kindled against thee, and destroy thee from the earth: For Jehovah thy God is a jealous God." And again, <sup>e</sup> "Israel, what does Jehovah require of thee, but to fear Jehovah thy God, and to walk in all his ways, and to love him, and to serve Jehovah thy God, with all thy heart, and with all thy soul:—For Jehovah your God is a God of Gods, a Lord of Lords, a great God, and a terrible.—Thou shalt fear Jehovah thy God, him shalt thou serve, and to him thou shalt cleave, and swear by his name; he is thy praise, and he is thy God." God, we see, claim'd the homage and religious worship of his people, as his right, on account of his divine perfections; and he suffer'd none to come into partnership with him in this matter; according to what we find in another

<sup>d</sup> Deuteron. vi. 4, 5, 13, 14, 15.

<sup>e</sup> Deuteron. x. 12, 17, 20, 21.



place, <sup>f</sup> “Thou shalt worship no other God, for Jehovah, whose name is jealous, is a jealous God.” Under the Mosaic institution, whoever offer’d to worship any other God, besides the true God, was to fall by the sword of civil justice: For it is positively commanded, that <sup>g</sup> “He who sacrificed to any God, save to Jehovah only, should be utterly destroy’d.” Nay, the working of miracles can give no credit to any one, who should venture to teach the worship of any, besides Jehovah. <sup>h</sup> “If there arise among you a prophet, or a dreamer of dreams, and gives thee a sign, or a wonder, and that sign or wonder come to pass, whereof he spoke to thee, saying; let us go after other gods and serve them; thou shalt not hearken to that prophet, or that dreamer of dreams: — but he shall be put to death, because he has spoke, to turn you away from Jehovah your God.” This prohibition, to worship any but the true God, was not confined to the Jews, but was observed by all that had right notions of God; as may appear from these words of Job, <sup>i</sup> “If I beheld the sun when it shined, and the moon walking in brightness, and my heart has been secretly enticed, and my mouth has kissed my hand; this also were an iniquity to be punished by the judge, for I should have denied the God that is above.” This shews, that any act of worship offer’d to the creature, is a virtual denial of the Creator.

The command of worshipping God only, is founded in nature, and is of moral obligation:

<sup>f</sup> Exod. xxxiv. 14.

<sup>g</sup> Exod- xxii. 20. See also Deut. xiii. 8---15.

<sup>h</sup> Deuteron. xiii. 1, 2, 3, 5.

<sup>i</sup> Job xxxi. 26, 27, 28.





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derſ Arians have the impudence to affirm <sup>m</sup>, it is repeal'd: they grant, that they worship one beſides the ſupreme God, and they are ſo daring as to ſay; If it be included in the firſt command, that we ſhould have no other object of worship than the ſupreme God, that command is ſo far repeal'd, even as the fourth command of the decalogue, ſo far as concerns the ſeventh day. Such a dreadful piece of rude blaſphemy would have too much reſpect ſhew'd it, were it confuted elaborately; however, I think it cannot be too often mention'd, to ſhew what horrible lengths men will run, rather than ſubmit their underſtandings to the revelation of God.

The paying religious worship to creatures is ſo far from being countenanced in the new teſtament, that it is repreſented as a great abomination. The Gentiles are, by the apoſtle Paul, branded as not glorifying God, when they worſhip'd the creature beſides the creator, <sup>n</sup> “When they knew God, they glorified him not as God, — for they changed the truth of God into a lie, and worſhip'd and ſerved the creature, beſides the creator, who is bleſſed for ever.” The apoſtle here cenſures the heathens for paying any worship to created beings. And, in another place, he blames idol worſhippers, <sup>o</sup> “who did ſervice to them that by nature are not gods;” or worſhip'd other beings, beſides the true and ſupreme God.

Leſt any one ſhould imagine, this prohibition only to extend to idols, or feigned beings,

<sup>m</sup> Appeal to a Turk or Indian, p. 124, 125.

<sup>n</sup> Εσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρά τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας, Rom. i. 21, 25.

<sup>o</sup> Gal. iv. 8.



we are likewise forbid to worship angels, which the scripture assures us are real beings, and creatures of great strength and power. This prohibition is laid down by the apostle Paul; p “Let no man beguile you of your reward, in a voluntary humility, and worshiping of angels, intruding into those things which he has not seen, vainly puff’d up in his fleshly mind.” Accordingly, when the apostle John went to worship the angel, who explain’d to him the wonderful visions which he saw, either inconsiderately in a sudden transport, or imagining it might be Christ, the angel forbid him shewing any sign of outward worship, because, God only was to be worship’d. q “See thou do it not, I am thy fellow servant, and of thy brethren the prophets, — worship God.” He refused adoration, not because it was not commanded, but because religious worship was only to be paid to God.

If we look into the primitive writers, we shall find the same notion of worship prevail’d amongst them. Justin Martyr r has assured us, that he and his fellow christians worship’d God only, and has determin’d, that he ought only to be adored. Athenagoras s has declared against worshiping any, but the Creator of the world.

p 1 Col. i. 18.

q Rev. xix 10. xxii. 8.

r Θεόν μόνον προσκυνούμεν, Justin. Apol. 1. cap. 23. p. 26. Ed. Thirlby.

Θεόν μόνον δεῖ προσκυνεῖν, Idem Ibid. c. 21. p. 25.

s Ὅου τῆτον (Ἰς. τὸ κῶσμον) ἀλλὰ τὸ σελιῖτην αὐτῆ προσκυνητέον, Apolog. c. 13. p. 55. Ed. Oxon.

Ἔστε δυνάμεις τῆ Θεῶ, τὰ μέρη τῆ κῶσμου νοεῖ τις, ἔ τὰς δυνάμεις προσιόντες φεραπεύομεν, ἀλλὰ τὸ ποιητὴν αὐτῶν κὴ δεσπότην Id. Ibid. p. 56.



Theophilus <sup>t</sup> has affirmed, that none but the real and true God should be worship'd. " Tatian, with great zeal cries out against creature worship. Irenaeus <sup>w</sup> has instructed us, that we should only worship the Lord our God, and not the creature. Clement of Alexandria <sup>x</sup> has warn'd us against honouring angels, men, the sun, and the world, and has laid it down as a rule, that none but the divine being, the author and maker of these, the one necessarily existing Almighty, is to be worship'd. Tertullian's opinion <sup>y</sup> was, that God, the creator,

<sup>t</sup> Τιμήσω τὴν Βασιλέα, ἔ προσκυνῶν αὐτῶ, ἀλλὰ εὐχόμενος ὑπὲρ αὐτῆ. Θεῶ ἢ τῶ ὄντως Θεῶ, καὶ ἀληθεῖ προσκυνῶ, εἰδὼς ὅτι ὁ Βασιλεὺς ὑπ' αὐτῆ γέγονεν. Theophilus Antioch. Lib. 1. c. 16. p. 48. Ed. Wolfii.

<sup>u</sup> Οὐκ ἄλλῳ ἔξόν ἐσι ——— προσκυνεῖσθαι ἀλλ' ἢ μόνῳ Θεῶ. Idem Ibid.

<sup>w</sup> Φοβητέον μόνον τὸν Θεόν. Tatian. c. 6. p. 17. Ed. Ox. Δημιουργίαν τὴν ὑπ' αὐτῆ γεγεννημένην χάριν ἡμῶν προσκυνεῖν ἔθελω. Idem c. 7. p. 18.

<sup>x</sup> Σέβειν τὴν σοιχείαν τὴν ὑπόστασιν, ἔτ' ἂν πεισθίην. Idem c. 36. p. 79.

<sup>y</sup> Dominum tuum adorare oportet & ipsi soli servire, & non credere, ei qui falso promisit ea quae non sunt sua, dicens, " haec omnia tibi dabo, si procidens adoraveris me.--- Neque enim conditio sub ejus potestate est quandoquidem & ipse unus de creaturis est. Irenaeus, Lib. V. c. 22. p. 320. Ed. Bened.

<sup>x</sup> Εκείναι ἔργον ἐσι καὶ ἔρανος καὶ ἡλιος. καὶ Ἄγγελοι καὶ ἄνθρωποι ἔργα τῶ δακτύλων αὐτῆ. ——— μὴ τὸν ἡλίον τις ὑμῶν προσκυνεῖτω, ἀλλὰ τὸν ἡλίον ποιητὴν ἐπιποθείτω. μὴδὲ τὸν κόσμον ἐκθειάζετω, ἀλλὰ τὸν κόσμον δημιουργὸν ἐπιζητήσατω. Clem. Alex. Coh. ad Gentes, c. 4. p. 54, 55. Ed. Oxon.

Τὸν κύριον τῶν πνευμάτων ποθῶ, τὸν κύριον τοῦ πυρός, τὸν κόσμον δημιουργόν ——— τὸν ἡλίον φωτάγωγον Θεὸς ἐπιζητῶ, οὐ τὰ ἔργα τοῦ Θεοῦ. Idem Ibid. c. 6. p. 59.

Τὸς Ἕλληνας χρὴ διὰ νόμους καὶ προφητῶν ἐκμανθάνειν, ἕνα μόνον σέβειν Θεόν, τὸν ὄντως ὄντα παντοκράτορα. Idem Strom. lib. vi. c. 18. p. 825.

<sup>y</sup> Quod colimus, Deus unus est, qui totam molem istam, cum omni instrumento elementorum, corporum, spirituum, verbo, quo jussit, ratione, qua disposuit, virtute qua potuit, only,





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ture to countenance it. In Scripture, the Father, the Son, and the holy Spirit, have equal divine worship paid to them. This I shall proceed to shew, reserving the particular proofs of divine worship being given to Christ, and an answer to the pleas for paying him inferior worship, to another <sup>a</sup> place.

We have a full proof, that the Father, the Son, and the Spirit, are worship'd with the same worship, in the prophet Isaiah's vision, <sup>b</sup> which he thus relates; "I saw Jehovah sitting on his throne, high and lifted up, and his train filled the temple; above it stood the Seraphs, each one had six wings, with one pair he cover'd his face, with another pair he cover'd his feet, and with the other pair he flew. And one cried to another, holy, holy, holy, Jehovah of hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke; Then said I, wo is me! I am undone; — my eyes have seen the King, Jehovah of hosts: — Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here am I, send me: And he said, go and tell this people; hear you indeed, but understand not, and see you indeed, but perceive not: make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed." That Jehovah, whose glory the prophet saw, is more persons than one, appears from these

<sup>a</sup> See Part II. chap. 12.

<sup>b</sup> Isaiah vi. 1---5, 8, 9, 10.



words, “who shall go for us.” That the Father, the Son, and the holy Spirit, are this one Jehovah is probable, from the repetition of the word holy thrice: But this is not all; we have certain <sup>c</sup> proof, that all the three divine persons are here worship’d by the angels. That the Father is, I believe none will deny or doubt, and therefore I shall not go about to prove it.

That the Son is Jehovah, whose glory Isaiah saw, and whom the angels worship’d, we are fully assured by the apostle John; <sup>d</sup> Tho’ he had done so many miracles,—they could not believe; because Esaias said, he has blinded their eyes, and harden’d their heart, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spoke of him.” Our adversaries know not what to do with this scripture, therefore <sup>e</sup> they say the meaning is, when the prophet saw the glory of God the Father, revealing to him the coming of Christ, he foresaw the glory of him, who was to come in the glory of his Father. But this is only an insolent contradiction to an inspired apostle, who says expressly, it was the Son’s glory which Isaiah saw, and it was of him that he spoke. Isaiah really saw the glory of the Father, for

<sup>c</sup> See Dr. Berriman’s seasonable review of Whiston’s account of primitive Doxologies, p. 19. Second review, p. 29---33.

Vid. Wittii Exercitat. in hoc caput Misc. Sac. Vol. II. p. 10, 11. Vitringa in Isaiam, Vol. I. p. 138, 142, 143, 152.

<sup>d</sup> John xii. 37, 39, 40, 41.

Vid. Lampe Comment. in Joh. Vol. II. p. 897---901.

<sup>e</sup> Clarke’s Script. Doct. p. 93.



the Father and the Son are one Jehovah; but for any to say, he saw only the glory of the Father, and foresaw the glory of Christ, as the Father's delegate, is setting their presumptuous determination, in opposition to a writer under the infallible direction of the Spirit of truth, who says otherwise.

That the holy Spirit also is Jehovah, whose glory Isaiah saw, is affirmed by the apostle Paul, <sup>f</sup> "Well spoke the holy Spirit, by Esaias the prophet, to our fathers, saying, Go to this people, and say, hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive." What the prophet says Jehovah spoke, the apostle affirms the holy Spirit spoke; from whence it follows, that the holy Spirit was with the Father and the Son, the one Jehovah, whom the angels, with low humility worship'd, and whose glory the prophet saw. Our adversaries <sup>g</sup> tell us; Isaiah, by the revelation of the holy Spirit, saw God sitting on the throne of his glory, and heard him speak. Here they again irreverently contradict an inspired teacher; for what he expressly affirms the holy Spirit to have spoke, they say the prophet heard the Father speak, by the revelation of the Spirit.

It plainly then appears, that the Father, the Son, and the holy Spirit, are the one Jehovah, whose glory Isaiah saw in a vision; which three divine persons were distinctly worship'd by the angels, with the same degree of religious worship. It is manifest, that the apostle John refers to this vision, in his account of the wor-

<sup>f</sup> Acts xxviii. 25, 26.

<sup>g</sup> Clarke's Script. Doct. p. 181.





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his pasture, the sheep of his hand: To day if you will hear his voice, harden not your hearts, as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works: Forty years was I grieved with this generation, and said, it is a people that err in their hearts, and they have not known my ways; to whom I swore in my wrath that they should not enter into my rest." From the applications made of this Psalm, in the new testament, to the Son, and the Spirit, it is certain, that the three divine persons are worship'd as the one Jehovah, the one supreme God.

The latter part of this Psalm is apply'd to Christ, by the apostle Paul, in his epistle to the Hebrews, in the following manner: <sup>1</sup> "We are made partakers of Christ, if we hold the beginning of our confidence firm in the end; whilst it is said, To day, if you will hear his voice, harden not your hearts, as in the provocation, for some, when they heard, provoked, — with whom he was grieved forty years, — to whom he swore in his wrath, that they should not enter into his rest." It is plain it was Christ, whom the rebellious Israelites provoked, into whose rest they were not suffer'd to enter, therefore Christ is included with the Father, in the one supreme Jehovah.

The same passage is likewise apply'd to the holy Spirit, by the apostle Paul. <sup>m</sup> "The holy Spirit says, harden not your hearts: — your fathers tempted me, proved me, and saw my works — therefore I was provoked with that generation; and — I swore in my wrath, they shall not enter into my rest." This shews,

<sup>1</sup> Heb. iv. 14, 15, 17, 18.

<sup>m</sup> Heb. iv. 7---11.



that it was the holy Spirit, whom the Israelites tempted, proved, and provoked, who swore, they should not enter into his rest. Therefore the holy Spirit, as well as the Son, is included in the one Jehovah.

Since an inspired apostle has assured us, that the Son and the Spirit are Jehovah, who being provoked by the murmuring Israelites, resolved, that their carcasses should fall in the wilderness, and they should not enter into the land of Canaan; and since none will pretend to exclude the Father from being Jehovah; the inevitable consequence is, these three divine persons are the one Jehovah, whom the royal prophet worship'd as the one supreme God. The Father, the Son, and the holy Spirit, therefore, are the one Jehovah, the great and the supreme God, whose power made the sea, and whose almighty hand form'd the dry land, into whose presence we should come with thanksgiving, whom we should, with the lowest prostration, worship as our maker, to whom we owe our lives, and to whom we are indebted for all the comforts we enjoy, whose mercies if we sin away, we cannot expect to escape without punishment.

If it should be objected, that this way of arguing tends to make the Father, the Son, and the Spirit, one person; I answer, there are sufficient proofs in the inspired writings, that these are three real persons; therefore any part of scripture which proves them to be one God, does not hinder them from being three persons, no more than any other part of scripture, which declares their distinct personality, can keep us from concluding, that they are all together the one true God.

Some



Some have thought, the three divine persons were worship'd, in the solemn blessing, with which the high priest, under the law, dismiss'd the congregation of Israel. <sup>n</sup> "Jehovah blefs thee and keep thee, Jehovah make his face to shine upon thee, and be gracious to thee. Jehovah lift up his countenance upon thee, and give thee peace." For my own part, I see no absurdity in this interpretation, tho' I will not positively assert it. It seems probable; and no reason so good can be given, why Jehovah should be three times invocated; as that the three persons, who are one Jehovah, are pray'd to. I am however satisfied, it cannot be proved, that the words must not be thus understood.

The equal worship of the three divine persons, may be proved from the apostle John's salutation to the seven churches in Asia, to whom he inscribed his revelation; <sup>o</sup> "John to seven churches in Asia, 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 the true and faithful witness, the first begotten of the dead, and the prince of the kings of the earth." The apostle here pray'd for grace and peace to descend on those to whom he wrote, from all the three persons of the adorable Trinity: The Father is described by his eternity, immutability, and necessary existence.

The holy Spirit is invocated, in the same manner as the Father. He is call'd seven Spirits, by reason of the variety of his gifts and

Numbers vi. 24, 25, 26.

<sup>o</sup> Rev. i. 4, 5.

<sup>p</sup> Vid. Marckium in loc. p. 12---20.





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scribed by his three offices: He is the true and faithful witness, in that he, as the great prophet of the church, has given us a clear revelation of the mind and will of God: He is the first begotten from the dead, in that, after he, as a priest, had offer'd himself a sacrifice to God's justice, he rose from the dead, that he might become the first fruits of them that slept: And he is the prince of the kings of the earth, in that, as the universal Lord, he has all men in subjection, his redeemed whom he will rule with a sceptre of mercy, and his enemies, whom he will govern with a rod of iron.

We have the justest grounds to conclude, that all the three divine persons are directly invoked in the following prayer, which the apostle Paul put up in behalf of himself, and of the Christians at Thessalonica, in his first epistle to them: "May God himself, even our Father, and the Lord Jesus Christ, direct our way to you, and the Lord make you to encrease and abound in love towards one another, and towards all men, even as we do towards you, that he may establish your hearts unblameable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." That the apostle equally invoked the Father and the Son, to afford him their presence, guidance, and protection, in his journey, to visit the church at Thessalonica, is

Ἦ Ἄυτὸς ὁ Θεὸς καὶ πατὴρ ἡμῶν, ἔ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι καὶ τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς, ὑμᾶς ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους, καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς. Ἐἰς τὸ σθερίζαι ὑμῶν τὰς καρδίας ἀμέμπτως ἐν ἀγιοσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν· ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων τῶν ἀγίων αὐτοῦ. 1 Thess. iii. 11, 12, 13.



too plain to need proof: The Lord whom he besought to cause the christians there to abound in love to one another, and to all men, must be understood of the holy Spirit, because he is plainly distinguish'd from the Father, and from Christ; for the end of his making these believers abound in charity was, to establish their hearts in holiness, to cause them to walk without blame, in the sight of God the Father, as persons who expected the second coming of Christ, to judge the secrets of all hearts. So that it is the holy Spirit, to whom the apostle immediately directed his prayer, at the same time that he pray'd to the Father and the Son. Besides, the work of establishing the hearts of christians in holiness, is the particular work of the Spirit, which would have made it probable, that he is the Lord to whom the apostle address'd himself, had he not been expressly distinguish'd from the Father and the Son.

I shall conclude my scripture proofs, of the joint worship of the Father, the Son, and the Spirit, with one so plain and full, that it cannot be evaded or disputed: It is the apostolical benediction. <sup>f</sup> “The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Spirit be with you all. Amen.” This has been used in all ages of the church, as the common form of blessing. The apostle, in it, prays, that the Grace of Christ, who has redeemed believers from misery, the love of God, who chose them to salvation, and the communication of the blessings of the holy Spirit, who sanctifies them, might rest on the

<sup>f</sup> Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ; καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος, μετὰ πάντων ὑμῶν, ἀμήν. 2 Κορ. xiii. 13.



christians at Corinth. All the three divine persons are here solemnly invocated, and in this form, equal worship has been paid them, from the beginning of the christian dispensation, and it is to be hoped will be, to the very end of time.

Thus I have shew'd that the Father, the Son, and the Holy Ghost are equally to be worship'd; it therefore follows, that they are equal in glory, even the one true God, who only is religiously to be adored.

Our adversaries pretend we should regulate our worship by these words of the apostle Paul; † “Through Christ we have access, by one Spirit, to the Father;” but this is not a directory for our worship, never to be varied from; it is rather an account of the privilege we enjoy, of free access to the Father of mercies, thro' the merits of Christ, our great high priest, who makes intercession for us, and by the assistance of the holy Spirit, who makes intercession in us, helping us to pray as we ought. This merciful privilege does not debar us, when we glorify God the Father, who has chose us to salvation before the foundation of the world, from glorifying God the Son, who has redeem'd us from misery, and God the holy Spirit, who sanctifies us, and all the elect people of God.

It was customary in the ancient churches to glorify the Father thro' the Son in the Spirit; but they likewise directed doxologies to all the three divine persons. Some <sup>u</sup> of our adversaries have confidently asserted, and <sup>w</sup> others meanly insinuated, that, in the first ages, all doxologies

† Eph. ii. 18.

<sup>u</sup> See Whiston's letters concerning doxologies.

<sup>w</sup> Jackson's reply to Dr. Waterland, p. 387.





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ing, which gives an account of his sufferings; which is concluded with the following doxology. <sup>a</sup> “Thro’ whom, (*viz.* Christ) and with whom, be glory and strength, to the Father, with the holy Spirit, for ever. Amen.” Our adversaries object some things <sup>b</sup> against the genuineness of this piece, but they are of very little moment.

Polycarp lived in the first century, being the pastor of the church at Smyrna, to whom the apostle John directed the epistle, which Christ dictated to him. His life was extended to a great age, to the middle of the second century, and being tempted to deny Christ, he chose rather to die for the sake of so good a master, whom he had served so many years, without ever receiving any ill at his hands. When he came to suffer, he concluded his life with an act of worship to the Father, the Son, and the holy Spirit. <sup>c</sup> “For this, and for all things, I praise thee, I bless thee, I glorify thee, with the eternal and heavenly Jesus Christ, thy beloved Son, with whom, to thee, and the holy Spirit, be glory both now and for ages to come. Amen.” These were the words of this blessed martyr, while the fire was getting ready to waste his flesh, and crack his aged sinews. The last use he made of his speech, was in ascribing

<sup>a</sup> Δι’ ἧ, καὶ μεθ’ ἧ τῷ πατρὶ, ἡ δόξα, καὶ τὸ κράτῳ σὺν τῷ ἁγίῳ πνεύματι, εἰς αἰῶνας, Ἀμήν. Ep. de martyr. Ignatii, p. 52. Ed. Smith.

<sup>b</sup> See Dr. Berriman’s additions to his seasonable review of Whiston’s account of primitive doxologies, p. 3; 4, 5.

<sup>c</sup> Διὰ τοῦτο, καὶ περὶ πάντων, αἰνῶ σε, ἐυλογῶ σε, δοξάζω σε, σὺν τῷ αἰωνίῳ, καὶ ἐπερανίῳ Ἰησοῦ Χριστοῦ, ἀγαπετῷ σε παιδί, μεθ’ οὔ, σοί, καὶ πνεύματι ἁγίῳ, ἡ δόξα καὶ νῦν καὶ εἰς μέλλοντας αἰῶνας. Ἀμήν. Polycarpi novissima in epistola Ecclesiae Smyrnenensis, cap. 14. p. 75. Ed. Oxon. Smith.



glory to the Son and Spirit, together with the Father. Tho' I build not my faith on the authority of any man, yet I must own, I cannot but regard the last words of one, who cheerfully chose to follow his Lord thro' burning flames, rather than conceal his faith in him, more than the artful insinuations of such who lie basking in warm Preferments, which they hold, by the wicked tenure, of hypocritically subscribing articles of faith, which they really despise, and in opposing and bantering which, they spend their time, and employ their pens.

The church at Smyrna, who were deprived of this excellent overseer, close the letter, which gives an account of his sufferings, with a doxology to the three divine persons. <sup>d</sup> “ We wish, brethren, that you may go on happily, walking according to the rule of the gospel of Jesus Christ, with whom be glory to God, even the Father, and to the holy Spirit, for the salvation of the chosen saints.”

In the second century, Justin Martyr presented his apology on behalf of the christians, to the Emperor Antoninus Pius; in which, he gives <sup>e</sup> the following account of the worship of the christians, by way of defense against the charge of atheism, which the pagans brought against them: “ We are called atheists, and we confess, that in respect of such reputed gods, we

<sup>d</sup> Εὐχόμεθα ὑμᾶς, ἀδελφοί, σοιχοῦντας τῷ κατὰ τὸ εὐαγγέλιον λόγῳ Ἰησοῦ Χριστοῦ, μεθ' ἧ δόξα τῷ Θεῷ καὶ πατρὶ, καὶ ἀγίῳ πνεύματι ἐπὶ σωτηρίᾳ τῆ τῶν ἐκλεκτῶν. Epist. Eccles. Smyrnens. c. 22. p. 75.

<sup>e</sup> Εὐθένοδε καὶ ἄθεοι κεκλήμεθα, καὶ ὁμολογοῦμεν τῶν τοιούτων νομοζομένων Θεῶν ἄθεοι εἶναι, ἀλλ' ἔχῃ τῆ ἀληθεστάτη, καὶ πατρὸς δικαιοσύνης καὶ σωφροσύνης καὶ τῶν ἄλλων ἀρετῶν, ἀνεπιμίκτης τε κακίας Θεῶν, ἀλλ' Ἐκκεινόν τε, καὶ τὸν παρ' αὐτοῦ ἐλθόντα υἱόν, καὶ



are atheists, but not in respect of the most true God, the Father of righteousness and sobriety, and all other virtues, who has in him no mixture of evil; him and the Son, who came from him, (and taught us, and the host of the other, the good angels, who follow and resemble him, these things) and the prophetick Spirit, we worship and adore, honouring them in reason, and in truth." Our adversaries <sup>f</sup> are for giving us a construction of this place, which makes the host of angels to be worship'd, with the Father, the Son, and the Spirit; but <sup>g</sup> nothing can be more contrary to Justin's avowed doctrine, than this poor shift, which they have borrow'd from the papists. Justin has suffici-

*διδάξοντα ἡμᾶς ταῦτα καὶ τὸν τῶν ἄλλων ἐπομῶν καὶ ἐξομοιω-  
μῶν ἀγαθῶν ἀγγέλων στρατὸν πνεῦμά τε τὸ προφητικόν, σεβό-  
μεθα καὶ προσκυνούμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες.* Justin. A-  
pol. i. c. 6. p. 11. Ed. Oxon. p. 11. Ed. Thirlby.

<sup>f</sup> Whiston's account of the primitive faith, p. 375.

Jackson's reply to Dr. Waterland, p. 375.

<sup>g</sup> Vid. Bull. Defens. Fid. Nicaenae, Sect. 11. c. 4. Sect. 8.  
p. 70, 71. al. 66, 67.

Animadvers. in G. Clerk, p. 275, 276.

Le Moyne not. in varia Sac. p. 180.

Nourrii Apparatus ad Biblioth. Max. p. 414.

Grabium in loc. p. 11. Ed. Oxon.

Dr. Ibbetson's sermon, p. 22---26.

Dr. Berriman's additions to his seasonable review, p. 5, 6.

Dr. Waterland's sermons, p. 299.

What Justin says of the angels being taught by Christ, may receive light from the following passages.

Hic pater Domini nostri Jesu Christi, per Verbum suum, qui est filius ejus; per eum revelatur & manifestatur omnibus, quibus revelatur: cognoscunt enim eum hi; quibus revelaverit Filius, semper autem coexistens Patri, olim, & ab initio, semper revelat Patrem, & angelis, & archangelis, & potestatibus, & virtutibus, & omnibus quibus revelare vult Deus. Irenaeus, Lib. II. c. 30. p. 163. Ed. Ben. c. 55. p. 185. Ed. Oxon.

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children, O Instructor, O Father, O Guide of Israel, Son and Father, both one, O Lord, grant us, that, following thy precepts, we may fill up a likeness to thy image; and according to the strength given us, may know God, not as a severe judge; and enable us, that we all having walked in thy peace, may be translated to thy city, after we have quietly fail'd thro' the waves of sin, and be carry'd on with joy by thy holy Spirit; and with unspeakable wisdom, night and day, even to the perfect day; let us praise and give thanks, to the only Father and the Son, to the Son and the Father, to the Son, the Teacher and Instructor, together with the holy Spirit, in all things one, in whom are all things, by whom all things are one, by whom is eternity, whose members we all are, whose is the glory and eternity: Who is in all things good, in all things excellent, in all things wise, in all things righteous, to whom be glory, now and for ever. Amen." This is so eminent a proof of the three divine persons being worship'd as the one God, that our adversaries have no way to elude it; therefore they would detract from it, by calling it a juvenile flight, and by saying, Clement was, in

ἀμφω, κύριε· Δὸς ἡμῖν, τοῖς σοῖς ἐπομύοις παραγγέλμασι τὸ ὁμοίωμα πληρῶσαι τ' εἰκόνην, ἀθάνατοί τε κατὰ κράτος, ἀγαθοῦ τοῦ Θεοῦ, κριτοῦ τε μὴ πικροῦ· καὶ παράχε ἀπαντας αὐτὸς, ἐν εἰρήνῃ τῇ σῇ πολιτευομύοις ἐν τῇ σῇ μετατιθεμένους πόλει, ἀκυμάντως τ' ἀμαρτίας τὸν κλυδῶνα διαπλεύσαντας, γαληνιῶντας ἀγία συμφέροσθ πνεύματι· σοφία τῇ ἀνεκφράστῳ, νύκτωρ, μεθ' ἡμέραν, εἰς τὴν τελείαν ἡμέραν εὐχαρισθῆντας ἀινεῖν, ἀινῆντας εὐχαρισεῖν, τῷ μόνῳ πατρὶ Ἐ υἱῷ, υἱῷ Ἐ πατρὶ παιδαγωγῷ καὶ διδασκάλῳ υἱῷ, σὺν καὶ τῷ ἀγίῳ πνεύματι πάντα τῷ ἐνὶ· ἐν ᾧ τὰ πάντα, δι' ὃν τὰ πάντα ἐν, δι' ὃν τὸ αἰεὶ· ἔ μέρη πάντες· οὗ δόξα, αἰῶνες· πάντα τῷ ἀγαθῷ, πάντα τῷ καλῷ, πάντα τῷ σοφῷ, τῷ δικαίῳ τὰ πάντα· ᾧ δόξα καὶ νῦν, καὶ εἰς τὰς αἰῶνας. Ἀμήν. Clemens Alex. Paedagog. Lib. III. c. 12. p. 311. Ed. Oxon.



his younger time, a Sabellian; which mean insinuations deserve only to be pass'd over with pity and contempt.

In the same century Athenogenes suffer'd martyrdom: he, as <sup>1</sup> Basil assured us, when the fire was going to be kindled about him, as a farewell to his friends and followers, sung a hymn to the honour of the holy Spirit, and it cannot be thought he omitted the Father or the Son.

In the third century Hippolytus wrote his treatise against heresies, the last chapter of which, in opposition to Noetus, is remaining; he has concluded that chapter, and consequently the work, with a doxology to the three divine persons. <sup>m</sup> “This is the God who was made man for us, to whom the Father has subjected all things, to him be glory and strength, together with the Father and the holy Spirit, in the holy church, now, and for ever, and for ever more. Amen.” This writer also has concluded another of his pieces, with giving glory to the Son and the Spirit. <sup>n</sup> “He (who is baptised) is the Son of God, and an heir together with Christ, to whom, with his most holy,

<sup>1</sup> Ἐἰς ἣν τις καὶ τὸ ὕμνον Ἀθηνογένους ἔγνω, ὃν, ὡσπερ τι ἄλλο ἐξιτήριον, τοῖς συνοῦσιν αὐτῷ καταλέλοιπεν ὁρμῶν ἡδὴ πρὸς τὴν διὰ πυρὸς τελείωσιν, οἷδε καὶ τὴν τῶν μαρτύρων γνώμην, ὅπως εἶχον πρὸς τοῦ πνεύματος. Basil. de Spiritu S. cap. 29. Vol. II. p. 359. Ed. Par.

<sup>m</sup> Οὗτῳ ὁ Θεός, ὁ ἄνθρωπος δὲ ἡμᾶς γεγονώς, ὃ πάντα ὑπέταξεν ὁ πατήρ, αὐτῷ ἡ δόξα καὶ τὸ κράτος, ἅμα πατρὶ, καὶ ἁγίῳ πνεύματι, καὶ νῦν, καὶ αἰεὶ, καὶ εἰς αἰῶνας τῶν αἰῶνων. Ἀμήν. Vol. II. p. 20. Ed. Fabric.

<sup>n</sup> Ἄνεισιν υἱὸς Θεοῦ, καὶ συνκληρονόμος Χριστοῦ. αὐτῷ ἡ δόξα καὶ κράτος, σὺν τῷ παναγίῳ, καὶ ἁγαθῷ, καὶ ζῶσιν αὐτοῦ πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς συμπάντας αἰῶνας τῶν αἰῶνων. Ἀμήν. Hippolyti homil. in Theophaneiam, cap. 10. Vol. I. p. 264. Ed. Fabr.



good, and quickening Spirit, be glory, and power, now, and for ever, and for ever more. Amen." Our adversaries may perhaps say, these writings are spurious, or interpolated; but till they give better arguments than their bare word, there is no reason to desert the generality of learned men, who own them to be genuine.

In the same century flourish'd that prodigy of learning, Origen. Basil thought this ° great man's opinion, as to the Spirit, was not altogether sound; yet he has assured us, that he did not venture to forsake the common method of giving glory to the Spirit; having done it in his commentary on the Psalms. There are some imperfect pieces of Origen's comments on the Psalms remaining, but they have not been publish'd. In the conclusion of his exposition of the hundred and tenth psalm, a doxology is found directed to all the three divine persons. p "We shall enjoy the good things to come, by the grace and kindness of our Lord Jesus Christ, with whom, to the Father, together with the holy Spirit, be glory, honour, and worship, for ever and ever. Amen." He likewise has q told us, that the water of baptism signifies nothing less, than the washing of the soul from all stains of pollution, which mercy is conferr'd, "on him who dedicates himself to the Deity of the adorable Trinity; by virtue of invocations, such a person partakes of the

° Basil. de Spiritu S. c. 29. p. 358.

p Τῶν μελλόντων ἀπολαύσομεν ἀγαθῶν, χάριτι καὶ φιλανθρωπία τῆς κυρίας ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' ἧ τῷ πατρὶ, ἅμα τῷ ἁγίῳ πνεύματι δόξα τιμὴ καὶ προσκύνησις, εἰς τῆς αἰῶνας τῶν αἰώνων. Ἀμήν. Cod. MS Barocc. Num. 335.

q Τὸ τῆς ὕδατος λῆτρον σύμβολον τυγχάνει καθαρῶς ψυχῆς, πάντα ῥύπον ἧ ἀπὸ κακίας ἀποπλυναμένης. ἕδεν δὲ ἧτρον καὶ καθ' ἑαυτὸ τῷ ἐμπαρέχοντι ἑαυτὸν τῇ Θεότητι τῆ προσκυνητῆς Τριάδος διὰ  
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and ever. Amen.” We are assured by Basil <sup>t</sup>, Gregory of Neocaesarea, Firmilian, and Meletius, persons that lived at the same time, used doxologies directed to all the three persons.

Thus we have seen, that in every age, from the apostle’s time till the fourth century, in the beginning of which the Arian heresy shew’d its loathsome head, glory was ascribed to the Son and the Spirit, as well as to the Father. It is more than probable, that several short hymns which are preserved to us in the old liturgies, were in use in the more early ages, long before those liturgies were framed; such as that common form of doxology: “Glory be to the Father, and to the Son, and to the holy Spirit, now and for ever, and for ever more. Amen.” And this other; <sup>w</sup> “We praise the Father, the Son, and the holy Spirit.” These words in the <sup>x</sup> apostle John’s revelation, “Holy, holy, holy Lord God almighty, the whole earth is fill’d with thy glory;” were used as a form of praise <sup>y</sup> to the Trinity, in the ancient churches.

We have remaining a very old hymn, which is called the evening hymn, wherein praise is ascribed to all the divine persons, and to Christ in a peculiar manner. <sup>z</sup> “O Jesus Christ, thou joyful light of the immortal glory of the heavenly, holy, and blessed Father; being come to the sun setting, and seeing the evening lamp

<sup>t</sup> Basil. de Spiritu S. p. 359, 360.

<sup>u</sup> Δόξα τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, καὶ νῦν, καὶ αἰεὶ, καὶ εἰς αἰῶνας τῶν αἰώνων. Ἀμήν.

<sup>w</sup> Ἀινῶμεν τὸν πατέρα, καὶ υἱὸν, καὶ ἅγιον πνεῦμα.

<sup>x</sup> Rev. iv. 8.

<sup>y</sup> See Bingham’s antiquities of the christian church, B. XIV. c. 2. Vol. 6. p. 389. Ed. in 8<sup>vo</sup>.

<sup>z</sup> Φῶς ἰλαρὸν δόξης ἀθανάτου, πατρὸς ἑρανίου, μάκαρος, Ἰησοῦ Χριστέ, ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν, ἰδόντες φῶς ἐσπερινόν, ὑμνοῦμεν  
lighted,



lighted, we praise God, even the Father, the Son, and the holy Spirit: Thou art worthy at all times to be praised with holy words, thou Son of God, who art the giver of life, therefore the world glorifies thee." As this hymn contains the following words, "We praise the Father, the Son, and the Spirit;" which Basil<sup>a</sup> has told us were in the evening hymn in his time, which had been used a long time, and of which he knew not the author; it is very probable, this was the same hymn which that learned man mentions, and that it was composed before the Arian times.

There is another very ancient hymn call'd the morning hymn, which from its being found at the end of David's Psalms in the Alexandrian manuscript, which is in the King's library at Westminster, may very well be supposed to have been framed before the Arian times; but this I will not positively assert. In this hymn the Father, the Son, and the Spirit are invoked. It runs in the following words; <sup>b</sup> "Glory to God in the highest, on earth peace, and good will to men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thee

πατέρα, υἱὸν καὶ ἅγιον πνεῦμα Θεόν. Ἀξιόν σε, ἐν πᾶσι καιροῖς, ὑμνεῖσθαι, φωναῖς ἀσίσταῖς, Υἱὲ Θεοῦ, ζῶν ὁ διδούς, διὸ ὁ κόσμος σε δοξάζει. Apud Smith Miscellanea, p. 152.

<sup>a</sup> Ἐδοξε τοῖς πατέρασιν ἡμῶν, μὴ σιωπῆ τὴν χάριν τοῦ ἑσπερινοῦ φωτὸς δέχεσθαι· ἀλλ' εὐθὺς φανέντῃ εὐχαριστεῖν· καὶ ὅς τις μὲν ὁ πατήρ τῶν ῥημάτων ἐκείνων τῆ ἐπιλυχνίᾳ εὐχαριστίας, εἰπεῖν ἔχ' ἔχομεν· ὁ μὲν τοὶ λαὸς ἀρχαίαν ἀφίησι τὴν φωνὴν, καὶ ἔθενι πῶποτε ἀσεβεῖν ἐνομιώθησαν οἱ λέγοντες, ἀινοῦμεν πατέρα καὶ υἱὸν καὶ πνεῦμα Θεοῦ. Basil. de Spiritu S. c. 29. p. 359.

<sup>b</sup> Δόξα ἐν ὑψίστοις Θεῶ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Ἀινοῦμεν σε, ἐυλογοῦμεν σε, προσκυνοῦμεν σε, δοξολογοῦμεν σε, εὐχαριστοῦμεν σοι, διὰ τὴν μεγάλην σε δόξαν, κύριε Βασιλεῦ ἐπεράνιε, Θεὲ πατὴρ παντοκράτωρ, κύριε υἱὲ μονογενὲς Ἰησοῦ Χριστέ, καὶ ἅγιον πνεῦμα· κύριε ὁ Θεός, ὁ ἀμνὸς τοῦ Θεοῦ, ὁ υἱὸς τῆ πατρὸς, ὁ

thanks



## 90 THE TRUE SCRIPTURE DOCTRINE

thanks for thy great glory, O Lord, the heavenly King, O God the Father almighty; O Lord, the only begotten Son, Jesus Christ; and O holy Spirit, O Lord God, O Lamb of God, O Son of the Father, who takest away the sins of the world, have mercy upon us, receive our supplication. Thou that fittest at the right hand of the Father, have mercy upon us, for thou art only holy, thou art only Lord, Jesus Christ, to the glory of God the Father. Amen. Every day I will bless thee, and I will praise thy name for ever, and for ever and ever. Be pleased, O Lord, to keep us without sin this day: Blessed art thou, O Lord, the God of our fathers; and blessed and glorified be thy name for ever. Amen. Blessed art thou, O Lord, teach me thy judgments. Lord, thou hast been our refuge in all generations. I said, Lord have mercy upon me, heal my soul, for I have sinned against thee. Lord, I have fled to thee, teach me to do thy will, for thou art my God; for with thee is the fountain of life, in thy light we shall see light. Extend thy mercy to those that know thee."

ἀ·ρῶν πᾶς ἀμαρτίας τοῦ κόσμου ἐλέησον ἡμᾶς· πρόσδεξαι τὴν δεησίον ἡμῶν, ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρὸς ἐλέησον ἡμᾶς. Ὅτι σὺ εἶ μόνος ἅγιος, σὺ εἶ μόνος κύριος, Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρὸς. Ἀμήν. Καθ' ἐκάστην τὴν ἡμέραν ἐυλογήσω σε, καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸ αἰῶνα, καὶ εἰς τὸ αἰῶνα τοῦ αἰῶνος. Καταξιώσον Κύριε καὶ τὴν ἡμέραν ταύτην ἀναμαρτητὸς φυλαχθῆναι ἡμᾶς. Ἐυλογητὸς εἶ ὁ κύριος τῶν πατέρων ἡμῶν, καὶ αἰνετὸν καὶ εὐδοξασμένον τὸ ὄνομά σου εἰς τὰς αἰῶνας. Ἀμήν. Ἐυλογητὸς εἶ Κύριε, δίδαξόν με τὰ δικαιώματά σου. Κύριε καταφυγὴ ἐγενήθη ἡμῶν ἐν γενεᾷ καὶ γενεᾷ. Ἐγὼ εἶπα, Κύριε ἐλέησον με, ἰάσαι τὴν ψυχὴν μου ὅτι ἥμαρτόν σοι· Κύριε πρὸς σὲ κατέφυγα δίδαξόν με ποιεῖν τὸ θέλημά σου, ἔτι σὺ εἶ ὁ Θεός μου. Ὅτι παρὰ σοὶ πηγὴ ζωῆς ἐν τῷ φωτί σου ὡψόμεθα φῶς· ὡς δάτεινον τὸ ἐλεός σου τοῖς γνώσκουσίν σε.





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nite wisdom, before he left the earth, to institute the ordinance of baptism, in the name of the three divine persons ; and to command, that this sacred rite should be observed in his churches, to the very end of time. We have an account of this institution given us by the apostle Matthew, in the close of his gospel. <sup>a</sup> “ The eleven disciples went away into Galilee to a mountain, where Jesus had appointed them ; and when they saw him they worship’d him, but some doubted : And Jesus came and spoke to them, saying, all power is given to me in heaven and in earth : <sup>b</sup> Go you therefore, and teach all nations, baptizing them into the name of the Father, of the Son, and of the holy Spirit ; teaching them to observe all things, whatsoever I have commanded you, and lo I am with you always, even to the end of the world.” There is no variation of moment in the Greek copies, as to these words ; therefore the pretence of some <sup>c</sup> Socinians, that they are an addition to the apostle Matthew’s gospel, is an instance of extravagant insolence and folly : And since Christ has added to his institution this so-solemn declaration, that he would be always with the apostles and their successors, to assist them in their work of baptizing and preaching the gospel, it is plain, baptism must continue in the christian churches till time shall be no more. So that the insinuations of some of our <sup>d</sup> adversaries, of this sacred institution being

<sup>a</sup> Matth. xxviii. 16—20.

<sup>b</sup> Πορευθέντες ἐν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος.

<sup>c</sup> Some mention’d by Sandius, Interpret. Paradox, p. 115. and by the English Socinians in their answer to Mr. Milbourn, p. 15, 16.

<sup>d</sup> See Emlyn’s Tracts, p. 429.



to be discontinued, among the posterity of baptized christians, are exceeding frivolous, and unworthy of regard.

It is certain <sup>e</sup> the Jews used to baptize such as were profelyted to their religion, long before Christ came in the flesh: They thought they had some ground to gather this custom from the peoples washing or sprinkling their cloaths, when they enter'd into covenant with God at mount Sinai <sup>f</sup>: Which the Jews always understand to include washing or sprinkling the flesh: And they used this rite on profelytes, because the law of Moses commanded <sup>g</sup>, that one ordinance should be for those who were Israelites by descent, and for the strangers which dwelt among them, or were profelyted to them. The profelytes were to own the unity of God, and to profess their abhorrence of idols, and then they were circumcised, and after that baptized.

Whether the Jews were right or no, in gathering the custom of baptizing profelytes from the law of Moses; this is certain, that baptism received the stamp of divine authority, when John, the harbinger of Christ, was sent by God, to baptize with water such as repented of their

<sup>e</sup> Vid. Seldenum de Jure Naturae & Gentium, Lib. II. c. 2, 4. De Synedriis, Lib. I. c. 3. De successione ad leges Hebraeorum, c. 26.

Lightfoot. Hor. Heb. in Mat. iii. & Joh. iii.

J. Alting. de profelytis, c. 27, &c.

Witium Oecon. utriusque Foederis, Lib. IV. c. 16. p. 872---875.

See also Mr. Ainsworth on Gen. xvii. 12. p. 68.

Dr. Wall's introduction to his history of infant baptism, p. 67--110. Ed. in 8<sup>vo</sup>. Answer to Gale, c. 9, 10. p. 211--233.

<sup>f</sup> Exod. xix. 20.

<sup>g</sup> Numb. xv. 15.



sins, and believed in the promised Messiah, who was a very little after to appear.

When Christ had finished his work on earth, he was pleased to appoint baptism, in the name of the Father, of the Son, and of the Spirit, to be a sacrament of the new testament, to continue in use to the consummation of all things. As baptism is in the name of three, if one of the three be a person, the rest must be so; therefore since all allow the Father to be a real person, it follows, that the Son and the Spirit must be acknowledged to be real persons; for were one of the three a person, and the other not persons, it can never be thought but we should have had some mark of distinction: And the same reason will hold to prove, that if the Father, one of the persons, is properly divine, or truly God, the other two, the Son, and the Spirit, must be so likewise. It would be monstrous to imagine, that the most high God, and two creatures, are join'd together in so solemn a manner.

All allow, that baptism includes in it acts of religious worship; the particular acts of worship which are comprehended in it, are dedication, profession, and invocation. They who are baptized into the name of a person, dedicate themselves to him as God, vow obedience to him, list themselves in his service, enter into covenant with him, and engage to be his always and entirely; they also profess their faith in him, and they invoke his presence and blessing, to be with them the remaining part of their lives. Now as Christians are baptized into the name of the Father, the Son, and the Spirit, it is certain they are equally consecrated to the service of the sacred three; they equally profess





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ther, of the Son, and of the Spirit: This shews the three persons, who are equal in power and glory, to be the same in substance, the one God.

Our adversaries advance nothing of any moment against the form of baptism being a proof, that the three divine persons are equally honoured: They insinuate, but do not expressly say, that no more may be meant by being baptized into the name of the Son and the Spirit, than<sup>h</sup> by being baptized to Moses: But the expression is<sup>i</sup> different; it is not said the Israelites were baptized into the name of Moses, but to Moses, which either means the doctrine of Moses, or may be render'd by Moses; in which sense most of the old translations take the words.

Our modern Arians, as to the form of baptism, only tell us, <sup>k</sup> “it cannot be doubted how this text was understood in the primitive church, there being still extant a profess'd paraphrase upon it, even the apostles creed, which from the earliest times of Christianity was with very little variation in the several churches, the baptismal creed, or profession of faith which all christians were taught, on purpose that they might understand what it was they were baptized into.” Here they are guilty of several mistakes, for the creed call'd the apostles creed, was never design'd as a paraphrase on the form of baptism; neither was it taught the catechumens, as a full system of the faith they were

<sup>h</sup> 1 Cor. x. ii.

<sup>i</sup> See bishop Stillingfleet's vindication of the Trinity, p. 222, 223.

<sup>k</sup> Clarke's reply, p. 209.



baptized into, but it contain'd <sup>l</sup> only short hints of those doctrines, in which the candidates for baptism were more fully instructed, previously to their being baptized: This was the chief use of all creeds, which were gradually enlarged, as heresies gave occasion. Our adversaries abuse the world, in representing the creed of one church, to be a form universally received. That call'd the apostle's creed is the Roman creed, which had the name of the apostolic creed on no other account, <sup>m</sup> than because it was used by the only church in the western part of the world, in which an apostle was known to reside any time, and was therefore call'd an apostolic church.

The best way to know in what sense the ancient churches took the form of baptism, is to consider all the old creeds, and those passages in ecclesiastical writers, where they make any thing of a declaration of their faith, as to the Trinity. Upon a careful review it will appear, that in the first ages of christianity, the form of baptism was understood, not of God and two creatures, but of three persons, every one of which is God, and yet altogether they are but one God.

Before I go on to the consideration of the ancient creeds, I would premise a remark or two. It is not to be expected that all creeds should be equally explicit, because all parts of the world were not alike infested with heresies: And if some creeds, and some passages in the primitive writers, only declare the Father

<sup>l</sup> See Dr. Waterland's Sermons, p. 321---330. History of the Athanasian creed, p. 158---161.

<sup>m</sup> See Dr. Wall's history of infant baptism, Vol. II. c. 9. p. 430.



and the Son to be the one object of faith and hope, it may reasonably be supposed they own'd the same of the Spirit, because he is many times included with the Father and the Son, and there can nothing be brought to shew that he is to be excluded. If any expressions in the ancient creeds may not seem to us now, the most proper, before we condemn them, we should consider what heresies they were opposed to. For instance, the confining the titles of almighty, and maker of the world, generally to the Father, may not seem necessary to us at this time, when scarce any<sup>n</sup> deny the Father to be almighty, or to be creator; but there was greater need to insist on this in the early ages of christianity, when the Marcionites deny'd the Father to be the supreme God, and held that he had a God above him; and when the Gnosticks and Valentinians wildly imagined, that the creator of the world was different from the supreme God. So likewise, those passages, in some creeds, where the Son is call'd God of God, and light of light, may not be esteem'd the most proper, since the Arians have play'd so much with ambiguous words; but they were used in opposition to the Sabellian scheme, which confounded the persons, and their relation one to another. I confess, I never could see any thing frightful in these expressions, any more than in saying, Christ is the Son of God, and is eternally begotten of the Father.

We have the surest<sup>o</sup> evidence, that baptism was all along perform'd in the name of the Fa-

<sup>n</sup> There are to be found in England some mean and obscure persons, who pretend the Father has a God above him, as well as the Son, but they are very few and inconsiderable.

Ἐπὶ ὀνόματι τοῦ πατρὸς τῶν ὅλων, καὶ δεσπότου Θεοῦ, ther,





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of christianity, to have contained more articles. Which conjecture soever of these is right, it does not affect the matter under my present consideration; because all allow, that the articles relating to the Father, the Son, and the Spirit, were ever in all creeds, whatever other articles might be of a fresher date. From the beginning of christianity all converts declared, at baptism, their belief in the Father, the Son, and the holy Spirit; at the same time professing their faith in one God, and their abhorrence of idols, or a plurality of gods, which was called renouncing the devil and all his pomps.

We have no creeds in the few remains of the writers of the apostolical age; therefore their sentiments, as to the Deity of the Son and Spirit, are to be gather'd from the occasional mention they make of them in their works. Justin Martyr, of the second century, has not given us any creed in form; but how he must necessarily have understood the form of baptism, may be gather'd, from his declaring, that the christians worship'd God only, and yet worship'd the Father, the Son, and the Spirit <sup>f</sup>. Which two assertions put together, make it very plain, that, in Justin's time, the christians believed in, and worship'd three persons, but yet own'd them, and worship'd them, as one God.

A little after the middle of the second century, Athenagoras, a learned and judicious Athenian convert, presented to the Emperor Mark

<sup>f</sup> Θεὸν μόνον προσκυνῶμεν. Justin. Apol. I. c. 23. p. 32. Edit. Oxon. p. 26. Ed. Thirlby.

Ἐκεῖνόν τε καὶ τὸν παρ' αὐτοῦ υἱὸν ἐλθόντα --- πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνῶμεν. Idem, ibid. c. 6. p. 11, 12. Ed. Oxon. p. 11. Ed. Thirlby. See above chap. 3. p. 81, 82, 83.



Aurelius, and Commodus his son, and partner in the imperial dignity, an apology in behalf of the persecuted christians. Having mention'd the unjust charge of atheism, brought by the pagans against the christians, he has express'd his surprize, that so groundless a charge should meet with any credit, and has made a declaration of the christian faith in the following words; <sup>t</sup> “Who would not be astonish'd to hear those persons branded as atheists, who own the Father to be God, the Son to be God, and the holy Spirit; declaring their power of union, and their distinction of order.” And the same calumny he has refell'd <sup>u</sup> again in these words; “We are not atheists, who own the Creator of this world, and the word that is from him, for our God.” He has given us this other <sup>w</sup> confession of the christian faith: “We affirm God, and the Son, his Word, and the holy Spirit, to be united in power, the Father, the Son, and the Spirit; for the Son is the mind, word, and wisdom of the Father, and the Spirit is an emanation, as light from the fire.” He has likewise declared, <sup>x</sup> that, “The Son of God is the word of the Father, in idea and in operation; for by him, and through

<sup>t</sup> Τίς ἔν ἐκ ἀπαρήσαι, λέγοντας Θεὸν πατέρα, καὶ υἱὸν Θεόν, καὶ πνεῦμα ἅγιον· δεικνύοντας αὐτῶν, καὶ τὴν ἐν τῇ ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διάκρισιν, ἀκέρσας ἄθεος καλεσμένους; Athenag. Apol. c. 10. p. 40. Ed. Oxon.

<sup>u</sup> Ὅσοι ἐσμὲν ἄθεοι, Θεὸν ἄγοντες τὸν ποιητὴν τῶν πάντων, ἔ τὸν παρ' αὐτῶν λόγον. Idem, ibid. c. 26. p. 122.

<sup>w</sup> Θεὸν φημὲν, ἔ υἱὸν τὸν λόγον αὐτῶν, καὶ πνεῦμα ἅγιον, ἐνέ-  
μμενα μὴ κατὰ δύναμιν, τὸν πατέρα, τὸν υἱὸν, καὶ τὸ πνεῦμα· ὅτι  
νῆς, λόγῳ, σοφία, υἱὸς τῶ πατρὸς, καὶ ἀπόρροια, ὡς φῶς ἀπὸ  
πυρρῶς, τὸ πνεῦμα. Idem, ibid. c. 22. p. 96.

<sup>x</sup> Ἀλλ' ἐστὶν ὁ υἱὸς τῶ Θεοῦ λόγῳ τοῦ πατρὸς, ἐν ἰδέᾳ καὶ  
ἐνεργείᾳ; πρὸς αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, ἐνὸς ὄντῳ



him, all things are made: The Father and the Son being one; the Son being in the Father, and the Father in the Son, by the union and power of the Spirit: The Son of God is the mind and word of the Father." And he has represented the christians as persons *y* who make it their sole endeavour, "To know God and the Word that is from him: And what is the union of the Son with the Father, what is the communion of the Father with the Son, what is the Spirit, and what is their unity and distinction; the Spirit, the Son, and the Father being united." These passages shew what Athenagoras's sentiments, with relation to the form of baptism, must be. Nothing can be more plain, than that he believed in three persons, and one God. As in these passages, this faithful witness of Christ Jesus, has fully shew'd himself to have held a consubstantial, and coeternal Trinity, it may easily be supposed, that he has not recommended himself to the esteem of the Arians. Therefore <sup>z</sup> they brand him with what is now call'd Sabellianism, call him an obscure unintelligible writer, and suggest that these passages may be interpolations. All these pretences are really so silly and trifling, that to mention them is the same thing as to confute them.

τοῦ πατρὸς, καὶ τοῦ υἱοῦ • ὄντος ἃ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ, ἐνότητι καὶ δυνάμει πνεύματος • νοῦς καὶ λόγος τῆ πατρὸς, ὁ υἱὸς τοῦ Θεοῦ. Idem, ibid. c. 9. p. 38.

*y* — Μόνος ἃ παραπεμπόμενοι τέττα --- Θεὸν καὶ τὸν παρ' αὐτοῦ λόγον εἰδέναι • τίς ἢ τοῦ παιδὸς πρὸς τὸν πατέρα ἐνότης, τίς ἢ τοῦ πατρὸς πρὸς τὸν υἱὸν κοινωνία, πὶ τὸ πνεῦμα, τίς ἢ τῶν τούτων ἑνώσεις καὶ διάρρησις, ἐνεργειῶν, τοῦ πνεύματος, τοῦ παιδὸς, τοῦ πατρὸς. Idem, ibid. c. 11. p. 46.

<sup>z</sup> Vid. Whitby. Disquisit. modest. p. 60, 62.

Jackson's Reply to Dr. Waterland, p. 105, 107.





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cule christianity, only manifest trifling pertness, or dull malice. Whoever was the author, he knew the opinions of the christians, tho' he has endeavoured to expose them with more malice and buffoonery, than wit or smartness. He has introduced one Triephton, in a jeering way, instructing Critias, whom he calls <sup>e</sup> a catechumen, among other things in the mystery of the Trinity. When the pretended catechumen had ask'd, who he must swear by, the personated christian return'd this answer; <sup>f</sup> "By the God that reigns on high, the great, the immortal, the heavenly, with the Son of the Father, and the Spirit proceeding from the Father, one in three, and three in one, take these for Jupiter, and reckon this your God." The answer return'd by the catechumen was, he did not know how one could be three, and three one. Any one will see, that the buffoon who wrote this dialogue, has, in a silly manner, endeavour'd to burlesque the instructions given to catechumens to prepare them for baptism: And from what he has said we may gather, that, in this writer's time, christians were baptized into the belief of three divine persons, and one God. The spirit of infidelity appears to have been at all times the same; for we find impious wits, near sixteen hundred years ago, took the same liberty their successors now do, blasphemously to ridicule the great mysteries of revelation.

About the latter end of the second century,

<sup>e</sup> P. 1003. Ed. Salm.

<sup>f</sup> Κρ. Τίνα ἐπομώσωμαι γε; Τρ. ὑψιμεδόντα Θεόν, μέγαν, ἄμβροτον, ἄρανίωνα, υἱὸν πατρὸς, πνεῦμα ἐκ πατρὸς ἐκπορευόμενον, ἐν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία. ταῦτα νομίζε Ζήνα, τὸ ἡγαῦ Θεόν. Κρι. ἀριθμῶν με διδάσκεις --- ἔκ οἶδα ἣδ' ἐπὶ λέγεις, ἐν τρία, τρία ἐν. P. 998. Ed. Salm. p. 774. Ed. Amst.



Theophilus bishop of Antioch wrote an epistolary apology for christianity, inscribed to his friend Autolycus, a heathen. He is the first that ever mention'd the word Trinity, or Triad, which Triad, he has told us <sup>g</sup>, is God, and his word, and wisdom, meaning by wisdom the holy Spirit; these three divine persons he has <sup>h</sup> also represented as coeternal; so that no question can be made of his understanding the form of baptism, to be in the name of a Trinity of persons, but one God.

About the same time lived Irenaeus bishop of Lyons, who is the more to be regarded, because he was not a profelyte, as those above mentioned all were; but was educated a christian, lived always in the profession of that religion, and seal'd the truth with his blood; his sense of the form of baptism, may be gather'd from the creeds he has inserted in his treatise against heresies. The largest of the creeds which are to be found in that work, is drawn up in these terms; <sup>i</sup> “The church, tho' it is scatter'd throughout the whole world to the ends of the earth, has received from the apostles and their disciples, faith in one God the Father almighty, maker of heaven and earth, the sea, and all things in them; and in one Jesus Christ, the Son of God, who was incarnate for our salva-

<sup>g</sup> Ἐπεὶ τρεῖς ἡμέραι τῶν φωστῆρων γεγονυῖαι, τύποι εἰσὶν τῆς τριάδος τοῦ θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῆς σοφίας αὐτοῦ. Theophil. ad Autolyc. Lib. II. c. 23. p. 148, 150. Ed. Wolfii.

<sup>h</sup> Οὐ γὰρ ἦσαν οἱ προφῆται ὅτε ὁ κόσμος ἐγένετο, ἀλλὰ ἡ σοφία ἡ ἐν αὐτῷ οὔσα, ἡ τοῦ θεοῦ, καὶ λόγος ὁ ἅγιος αὐτοῦ, ὁ αἰεὶ συμπαραῶν αὐτῷ. Idem, ibid. c. 14. p. 120.

<sup>i</sup> Π μὲν γὰρ ἐκκλησία, καὶ περ καθ' ὅλης τῆς οἰκουμένης, ἕως περράτων τῆς γῆς διεσπαρμένη, ἡ δὲ τῶν ἀποστόλων καὶ τῶν ἐκείνων μαθητῶν παραλαβοῦσα, τὴν εἰς ἓνα θεὸν πατέρα παντοκράτορα, τὸν πεποιηθέντα τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα

tion;



tion; and in the holy Spirit, who by the prophets, preach'd the dispensations, the comings, the nativity of a virgin, the passion, the resurrection from the dead, and bodily ascension into heaven, of our dear Lord Jesus Christ, and his returning from heaven in the glory of the Father, to restore all things, and to raise all the bodies of men; that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee may bow, of things in heaven, and things on earth, and things under the earth, that every tongue may confess him, and that he may execute righteous judgment on all; that he may send wicked spirits, and the angels that fell, and have involved themselves in apostacy, and ungodly, unjust, lawless, and blaspheming men, into everlasting fire: And that freely bestowing life on just and holy men, who have kept his commandments, and either from the beginning have kept in his love, or have been recover'd

τὰ ἐν αὐτοῖς πίσιν· καὶ εἰς ἓνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ, τὸ σαρκωθέντα ὑπὲρ τῆς ἡμετέρας σωτηρίας· ὃ εἰς πνεῦμα ἅγιον, τὸ εἰς τῶν προφητῶν, κεκηρυχὸς τὰς οἰκονομίας, καὶ τὰς ἐλεύσεις, καὶ τὴν ἐκ παρθένου γέννησιν, καὶ τὸ πάθος, καὶ τὴν ἔγερσιν ἐκ νεκρῶν, καὶ τὴν ἑνσαρκον εἰς τῆς ἑρανῆς ἀνάληψιν, τῆς ἠγαπημένου Χριστοῦ Ἰησοῦ, τοῦ κυρίου ἡμῶν, καὶ τὴν ἐκ τῶν ἑρανῶν ἐν τῇ δόξῃ τῆς πατρὸς παρυσίαν αὐτοῦ, ἐπὶ τὸ ἀνακεφαλαιώσαοθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος· ἵνα Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τοῦ πατρὸς τοῦ ἀράτου, πᾶν γόνυ κάμψῃ, ἐπερανίων, καὶ ἐπιγείων, καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσῃ αὐτῷ, καὶ κρίσιν δικαίαν ἐν τοῖς πᾶσι ποιήσῃται, τὰ μὲν πνευματικῶς τῆς πονηρίας, καὶ ἀγγέλους παραβεβηκότας, καὶ ἐν ἀποστασία γεγονότας, καὶ τῆς ἀσεβείας, καὶ ἀδικίας, καὶ ἀνόμιου, καὶ βλασφημίας τῶν ἀνθρώπων, εἰς τὸ αἰώνιον πῦρ πέμψῃ· τοῖς ἃ δικάιοις, καὶ ὁσίοις, καὶ τὰς ἐντολάς αὐτοῦ τετηρηκόσι, καὶ ἐν τῇ ἀγάπῃ αὐτοῦ διαμεμνηκόσι, τοῖς μὲν ἀπ' ἀρχῆς, τοῖς ἃ ἐκ μετανοίας, ζῶν ἡμετέρας ἀφθαρσίαν δωρήσῃται καὶ δόξαν αἰώνιον περιποιήσῃ. Ire-  
naeus, Lib. I. cap. 2. Ed. Ox. cap. 10. p. 48, 49. Ed. Benedic.





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on, or everlasting and eternal,) not by angels, nor by any powers separated from his understanding. God needs nothing of all the creatures; but, by his Word and Spirit, disposes and governs, and is nigh to them all. This is he who made the world, (for that is comprehended in all things;) this is he who formed man; this is the God of Abraham, the God of Isaac, and the God of Jacob, over whom there is no other God, nor beginning, nor power, nor fulness; this is the Father of our Lord Jesus Christ." I have produced this creed, tho' it is not so directly to my present design, because it may give us light, as to what we find insisted on, in almost all creeds, concerning the Father being the almighty, the creator of the world: It was in opposition to such heretics, as held, he had a God above him, and that inferior powers created the lower world.

Irenaeus gives, in another place, a creed which is an abstract of the larger creed, I have quoted from him. <sup>m</sup> "The christians believe in one God, the maker of heaven and earth, and all things therein, through Jesus Christ the Son of God, who, out of the exceeding great love which he bore to his creature, condescended to

*non per angelos, neque per virtutes aliquas abscissas ab ejus sententia; nihil enim indiget omnium Deus; sed & per Verbum & Spiritum suum omnia, & disponens, & gubernans, & omnibus esse praestans: Hic qui mundum fecit, (etenim mundus ex omnibus:) hic qui hominem plasmavit; hic Deus Abraham, & Deus Isaac, & Deus Jacob; super quem alius Deus non est, neque initium, neque virtus, neque pleroma: Hic Pater Domini nostri Jesu Christi. Irenaeus, Lib. I. cap. 19. Ed. Oxon. cap. 22. p. 98. Ed. Ben.*

<sup>m</sup> *Credentes in unum Deum, fabricatorem coeli & terrae, & omnium quae in eis sunt, per Christum Jesum, Dei filium: Qui propter eminentissimam ergo significationem suam*



be born of a virgin, himself uniting man to God, he suffer'd under Pontius Pilate, and rose, and was received into glory; he shall come with glory, the Saviour of such as shall be saved, and the judge of such as are to be judg'd, and will send into everlasting fire the corrupters of his truth, and the despisers of his Father and his coming."

These are the remains of the creed, to be found in the writings of Irenaeus; when he declared the belief of christians was in the Father, the Son, and the Spirit, he meant a belief in them, as the one God, as will appear from a remarkable passage, in which he has included all the three persons, in the necessarily existing, or uncreated God: "Man being created and form'd, is made after the image of the uncreated God, the Father designing and commanding, the Son executing and creating, and the holy Spirit nourishing and increasing." The same may be gather'd from what this writer, who was far from the opinion which Sabellius afterwards espoused, has said of the Son and Spirit ° being included in the Father, as himself,

*dilectionem, eam quae esset ex Virgine generationem sustinuit, ipse per se hominem adunans Deo, & passus sub Pontio Pilato, & resurgens, & in claritate receptus, in gloria venturus, salvator eorum qui salvuntur, & iudex eorum qui judicantur, & mittens in ignem aeternam transfiguratores veritatis, & contemptores Patris sui & adventus ejus. Irenaeus, Lib. III. c. 4. p. 178.*

*α Ο γενητός καὶ πεπλασμένῳ ἄνθρωπῳ, κατ' εἰκόνα τοῦ ἀγενήτου γίνεται Θεοῦ, τοῦ μὲν πατρὸς εὐδοκοῦντος, καὶ κελεύοντος, τοῦ ἡ υἱοῦ πράσσοντος καὶ δημιουργοῦντος, τοῦ ἡ πνεύματος τρέφοντος καὶ ἀυξοντος. Irenaeus, Lib. IV. c. 38. p. 285.*

See Dr. Waterland's first defense of some Queries, p. 438, 439, 440. Second Defense, p. 505, 506, 507.

*ο. Fecit ea per semetipsum, hoc est per Verbum, & Sapientiam suam. Iren. Lib. II. c. 30. p. 163.*



## 110 THE TRUE SCRIPTURE DOCTRINE

in a qualified sense, and of their being his hands ; and from P his including the Son and the Spirit in the one God, who is over all, and through all, and in all. Whosoever considers these passages without prejudice, cannot be at a loss to find out, what Irenaeus believed concerning the three divine persons, and how he understood the form of baptism.

The next author, in order, is Clement of Alexandria, who lived towards the end of the second century. He has given us a short declaration of his faith. ¶ “There is one Father of the universe, one Word of the universe, and one holy Spirit, the same every where.” Here he has ascribed the same immensity to the three divine persons, which makes it evident, that he believed them to be one God, and could not suppose christians were baptized into the faith of one God, and two creatures. This is farther confirmed from the doxology at the end of his paedagogue, which † I have above consider’d ; there † the Father, the Son, and the Spi-

*Nec Angeli potuerunt imaginem facere Dei, nec alius quis praeter Verbum Domini, nec virtus longe absistens a Patre universorum : Nec enim indigebat horum Deus, ad faciendum quae ipse apud se praedefinierat fieri, quasi ipse suas non haberet manus. Adest enim ei semper Verbum & Sapientia, Filius & Spiritus, per quos, & in quibus, omnia libere, & in sponte, facit. Idem, Lib. IV. c. 20. p. 252.*

¶ Sic unus Deus Pater ostenditur, qui est super omnia & per omnia, & in omnibus ; super omnia quidem Pater, & ipse est caput Christi ; per omnia autem Verbum, & ipse est caput ecclesiae ; in omnibus autem nobis Spiritus. Irenaeus, Lib. V. c. 18. p. 315.

¶ Εἷς μὲν τῶν ἑλῶν πατήρ· εἷς ἧ ὁ τῶν ὅλων λόγος, καὶ τὸ πνεῦμα τὸ ἅγιον ἐν, καὶ τὸ αὐτὸ πανταχοῦ. Clemens Al. paedag. L. I. c. 6. p. 123. Ed. Oxon.

† See above, chap. 3. p. 84.

† Ὑἱὼ καὶ πατρὶ --- σὺν καὶ τῷ ἁγίῳ πνεύματι, πάντα τῷ ἐν, ἐν ᾧ τὰ πάντα. Clemens Al. paedag. Lib. III. c. 12. p. 311. rit,





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of such as believe in the Father, the Son, and the holy Spirit." This he has assured us <sup>u</sup>, is the rule of faith, which had continued from the beginning of the gospel, in comparison of which, all heresies were but of yesterday.

Tertullian has left us another creed, not much differing from that preceding: <sup>w</sup> "The rule of faith is, there is one God only, and no other, besides the Creator of the world, who brought all things out of nothing by his word, which he sent forth before all things: This Word was call'd his Son, who variously appear'd to the patriarchs, in the name of God, who always spoke by the prophets, and at last, by the power and spirit of God the Father, descended into the virgin Mary, and was made flesh in her womb, and born of her, a real man, Jesus Christ; he then preach'd a new doctrine, and gave forth a new promise of the kingdom of heaven, he wrought miracles, was crucified,

<sup>u</sup> Hanc regulam ab initio evangelii decucurriffe, etiam ante priores quosque haereticos, nedum ante Praxean hesternum, probabit tam ipsa posteritas omnium haereticorum, quam ipsa novellitas Praxae hesterni. Idem, ibid.

<sup>w</sup> Regula est autem fidei, — illa, scilicet, qua creditur; unum omnino Deum esse, nec alium praeter mundi conditorem, qui universa de nihilo produxerit, per Verbum suum, primo omnium emissum; Id verbum filium ejus appellatum, in nomine Dei varie visum patriarchis, in prophetis semper auditum, postremo delatum ex Spiritu Dei Patris & virtute, in virginem Mariam carnem factum in utero ejus; & ex ea natum hominem, & esse Jesum Christum; exinde praedicasse novam legem, & novam promissionem regni coelorum, virtutes fecisse; fixum cruci; tertia die resurrexisse; in coelos ereptum, sedere ad dexteram Patris; misisse vicariam vim Spiritus sancti, qui credentes agat; venturum, cum claritate, ad sumendos sanctos in vitae aeternae & promissorum coelestium fructum, & ad prophanos judicandos igni perpetuo, utriusque partis resuscitatione cum carnis resurrectione. Idem, de praescriptione adversus haereticos, c. 13.



the third day, rose again, and being taken up into heaven, he sits at the right hand of God; whence he sent, in his room, the power of the holy Spirit, to guide such who believe: He will come in glory to take the saints into the enjoyment of life eternal, and the promised heaven, and to condemn profane sinners to everlasting fire, having raised both sorts, by the resurrection of the flesh." This rule of faith <sup>x</sup>, he has declared, was instituted by Christ, and was questioned by none but hereticks.

The same author has given us part of a creed drawn up in fewer words: <sup>y</sup> "There is one rule of faith only, which can neither be changed nor mended; which teaches us to believe in one God almighty, creator of the world; and in Jesus Christ his Son, who was born of the virgin Mary, was crucify'd under Pontius Pilate, on the third day rose again from the dead, was received into heaven, where he now sits at the right hand of God, and he shall come again to judge the quick and the dead, by the resurrection of the body."

In what sense Tertullian took these creeds, and consequently how he understood the form of baptism, may be easily gather'd from some passages in his writings. It is certain he be-

<sup>x</sup> Haec regula, a Christo instituta, nullas habet apud nos quaestiones, nisi quas haereses inferunt, & quae haereticos faciunt. Idem, *ibid.* c. 14.

<sup>y</sup> Regula quidem fidei una omnino est, sola, immobilis, & irreformabilis, credendi scilicet in unicum Deum omnipotentem, mundi conditorem, & filium ejus Jesum Christum, natum ex virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in coelis, sedentem nunc ad dexteram Patris, venturum judicare vivos & mortuos, per carnis resurrectionem. Idem de velandis virginibus, cap. 1.



lieved the three persons, the Father, the Son, and the holy Spirit, to be every one God, and yet altogether to be one God, or one in substance. He has <sup>z</sup> made the Son to be another from the Father, and the holy Spirit to be another from the Father and the Son; but he <sup>a</sup> has declared; that he supposed no diversity among them, and that tho' the scripture distinguishes between the persons, yet person implies no division. He express'd his detestation of the thought <sup>b</sup> of making two Gods, and two Lords; and has given it as his opinion, that the Father is God, that the Son is God, and that the Spirit is God, that each of these is God, and that <sup>c</sup> all together they make one God: He has accurately guarded against both a confusion of the persons, and a division of the nature or substance. His opinion was <sup>d</sup>, that the substance of God is but one, and that this one sub-

<sup>z</sup> Ecce enim dico alium esse Patrem, & alium Filium, & alium Spiritum, male accepit idiotæ quisque hoc dictum, quasi diversitatem sonet & ex diversitate separationem protendat, Patris, Filii & Spiritus: necessitate autem hoc dico, cum eundem Patrem, & Filium, & Spiritum contendunt. Idem, *copt. Praxeam*, c. 9.

<sup>a</sup> Scriptura distinguit inter personas; --- Habes duos, alium dicentem ut fiat, alium facientem, alium accipere debeas; --- personæ non substantiæ nomine, ad distinctionem, non ad divisionem, Idem, *ibid.* c. 12.

<sup>b</sup> Duos tamen Deos, & duos Dominos, nunquam ex ore nostro proferimus; non quasi non & Pater Deus est, & Filius Deus, & Spiritus sanctus Deus, & Deus unusquisque. Idem, *ibid.* c. 13.

<sup>c</sup> Pater & Filius & Spiritus, tres crediti, unum Deum, sistunt. Idem, *ibid.* c. 31.

<sup>d</sup> Ubique teneo unam substantiam, in tribus coherentibus. Idem, *ibid.* c. 12.

Connexus Patris in Filio, & Filii in Paracletò, tres efficit coherentes, alterum ex altero, "Qui tres unum sunt," non unus; quomodo dictum est, "Ego & Pater unum su-





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work is remaining, and is a confutation of Noetus of Smyrna, who advanced the same heresy in Asia, which Praxeas had done a little before, in Africa. This work our modern Arians decry <sup>f</sup> as spurious, or interpolated, but they do not give us any tolerable <sup>g</sup> reasons, for their being so magisterially positive, about a matter which they really know nothing of. In this excellent work, Hippolytus has left us this creed. <sup>h</sup> “It is necessary for every man, tho’ ever so unwilling, to own God the Father almighty; and Christ Jesus the Son of God, who being God, became man, to whom the Father has subjected all things, except himself and the holy Spirit; and that these are three: And if any person would have it shew’d how, [consistently with these things] there can be one God, let him take notice, that the power of this God is one: As to the power, there is one God, but as to the oeconomy, there is a triple manifestation:” (or a manifestation of three persons.) A little after, he has made the following declaration; <sup>i</sup> “Whatever the holy scrip-

<sup>f</sup> See Whiston’s answer to the Earl of Nottingham, p. 10.

Jackson’s reply to Dr. Waterland, p. 39. and in many other places.

<sup>g</sup> Vid. Fabric. praefat. in Hippolyt. p. 6, 7. Not. Vol. I. p. 235. Vol. 2. p. 5, 6.

See also Dr. Waterland’s second Defense, p. 105, 106.

<sup>h</sup> Ἀνάγκη ἔχει, καὶ μὴ θέλων, ὁμολογεῖν πατέρα Θεὸν παντοκράτορα, καὶ χριστὸν υἱὸν Θεοῦ, Θεὸν ἄνθρωπον γενόμενον, ᾧ πάντα πατὴρ ὑπέταξε, παρεκτὸς ἑαυτοῦ, καὶ πνεύματι ἁγίου, καὶ τρεῖς εἶναι ἕως τρία. Ἐἰ ἡ βέλεται μαθεῖν, πῶς εἷς Θεὸς ἀποδείκνυται, γινώσκετο ὅτι μία δύναμις τρεῖς, καὶ ὅσον μὲν κατὰ τὴν δύναμιν, εἷς ἐστὶ Θεὸς, ὅσον ἡ κατὰ τὴν οἰκονομίαν, τριχῆς ἡ ἐπίδειξις. Hippolyt. cont. Noetum. c. 8. Vol. II. p. 12. Edit. Fabricii.

<sup>i</sup> Ὅσα τίνων κηρύσσουσιν αἱ θείαι γραφαί, ἰδωμένων, καὶ ὅσα δι-



tures proclaim, we see; and whatever they teach, we know: As the Father will be believed, we will believe; as he will have the Son glorified, we will glorify him; and as he will have the holy Spirit given, we will receive him; not according to our own preconception, not according to our own will; neither do we offer violence to the revelation given us by God; but in what manner soever, he has been pleased to instruct us, in the scriptures, so do we understand." He did not take the Father, and the Son, to be two Gods, but look'd upon them, and the Spirit, to be three persons, and one God; of this he has assured us: <sup>k</sup> "I will not say there are two Gods, but one God, and two persons, and a third dispensation, the grace of the holy Spirit. There is one Father, but there are two persons; for there is a Son, and there is a third, the holy Spirit. The Father commands, the Word accomplishes his commands; the Son is manifested, through whom we believe on the Father: Their harmony of administration is reduced to the one God: For

δίασχεσιν, ἐπιγνώμεν, καὶ ὡς θέλει πατὴρ πιστεύεσθαι, πιστεύσωμεν, καὶ ὡς θέλει υἱὸν δοξάζεσθαι, δοξάσωμεν, καὶ ὡς θέλει πνεῦμα ἅγιον δωρεῖσθαι, λάβωμεν. Μὴ κατ' ἰδίαν προαίρεσιν, μηδὲ κατ' ἴδιον νῦν, μηδὲ βιαζόμενοι τὰ ὑπὸ τῆς Θεῆς δεδομμένα, ἀλλ' ὅν τρόπον αὐτὸς ἐβελήθη διὰ τῶν ἁγίων γραφῶν δεῖξαι, ἕτως ἴδωμεν. Idem. ibid.

c. 9. p. 12, 13.

<sup>k</sup> Δύο μὲν ἐκ ἐρῶ Θεὸς ἀλλ' ἢ ἓνα, πρόσωπα ἢ δύο, οἰκονομίαν δὲ τρίτην, τὴν χάριν τῆς ἁγίας πνεύματός. Πατὴρ μὲν γὰρ ἓς, πρόσωπα ἢ δύο, ὅτι καὶ ὁ υἱὸς, τὸ ἢ τρίτον τὸ ἅγιον πνεῦμα. Πατὴρ ἐκτέλλεται, Λόγος ἀποτελεῖ, υἱὸς ἢ δεικνύται δι' ἃ πατὴρ πιστεύεται. Οἰκονομία συμφωνίας συναγεται εἰς ἓνα Θεόν· εἰς γὰρ ἓς ἔστι ὁ Θεός; ὁ γὰρ κελεύων πατὴρ, ὁ ἢ ὑπακύνων υἱὸς, τὸ ἢ συνεπίζων, ἅγιον πνεῦμα· ὁ ὢν πατὴρ ἐπὶ πάντων, ὁ ἢ υἱὸς διὰ πάντων, τὸ ἢ ἅγιον πνεῦμα ἐν πᾶσιν. Ἄλλως τὲ ἓνα Θεὸν νομίσαι μὴ δυνατέωσθαι, εἰ μὴ ὄντως πατρί, καὶ υἱῷ, καὶ ἁγίῳ πνεύματι πιστεύσωμεν. Idem, ibid. c. 14. p. 15, 16.



there is one God, the Father who commands, the Son who obeys, and the holy Spirit who instructs: The Father is over all, the Son is through all, and the holy Spirit is in all. We can in no wise know the one God, except we really believe in the Father, the Son, and the Spirit." From hence it is plain, that Hippolytus believed the Father, the Son, and the Spirit, to be three real persons, to be all divine, and yet not be three Gods but one God. This Trinity in Unity he thought our Saviour intended to teach, in the form of baptism, for he has added, <sup>1</sup> "The Word of the Father knowing the oeconomy (of the three persons) and the will of the Father, and that the Father thought fit to be honour'd no otherwise than thus; after he was risen, he deliver'd this command to his disciples, Go, (said he) teach all nations, baptizing them into the name of the Father, and of the Son, and of the holy Spirit: Shewing, that every one, who left out any of these, could not glorify God perfectly, for by this Trinity the Father is glorified: For it was the Father who will'd, it was the Son who created, and it was the holy Spirit who manifested."

Origen was contemporary with Hippolytus; this great man <sup>m</sup> wrote abundance, and that often hastily, so that he did not always express

<sup>1</sup> Γινώσκων ὁ πατὴρ ὁ λόγος τὴν οἰκονομίαν ἔ τὸ θέλημα τῆς πατρὸς, ὅτι ἐκ ἄλλως βέλεται δοξάζεσθαι ὁ πατήρ ἢ ὕιός, ἀναστὰς παρέδωκεν τοῖς μαθηταῖς, λέγων, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τῆς πατρὸς, καὶ τῆς υἱῆς ἔ τῆς ἁγίας πνεύματος. δεικνύων ὅτι πᾶς ὃς ἂν ἔν τι τῶν ἐκλήπι, τελείως Θεὸν ἐκ ἐδόξασεν. Διὰ γὰρ τῆς Τριάδος ταύτης, ὁ πατήρ δοξάζεται. πατὴρ γὰρ ἠθέλησεν, υἱὸς ἐπίεισεν, πνεῦμα ἐφάνερωσεν. Idem, Ibid.

<sup>m</sup> Vid. Bulli Defens. Fid. Nicaenae. Sect. II. c. 9.

See also Dr. Waterland's second Defense, p. 347--352.





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nifestly handed down to us by the preaching of the apostles, are; first, that there is one God, who created and made all things, and caused all things to subsist out of nothing, the God of all the righteous, from the first creation and ordering of the world, the God of Adam, Abel, Seth, Enos, Enoch, Noah, Shem, Abraham, Isaac, Jacob, the twelve Patriarchs, Moses, and the prophets; and this God, in the last days, as he had before promised, by the prophets, sent our Lord Jesus Christ, first to call Israel, and then the Gentiles, after the perfidiousness of Israel was manifest. This just and good God, the Father of our Lord Jesus Christ, gave the law, the prophets, and the gospel, being the God of the apostles, and of the old and new testament. And then, that Jesus Christ, who came, was begotten of the Father before all creation; who after he had ministered to the Father, in the creation of all things, (for by him all things were made,) in the last times humbled himself, and became man,

*manifeste traduntur, istae sunt. Primo quod unus Deus est, qui omnia creavit, atque composuit, quique ex nullis fecit esse universa: Deus, a prima creatura & conditione mundi, omnium justorum, Deus Adam, Abel, Seth, Enos, Enoch, Noe, Sem, Abraham, Isaac, Jacob, duodecim patriarcharum, Moysis & prophetarum: Et quod hic Deus in novissimis diebus, sicut per prophetas suas ante promiserat, misit Dominum nostrum Jesum Christum, primo quidem vocaturum Israel, secundo vero etiam gentes, post perfidiam populi Israel. Hic Deus justus & bonus, Pater Domini nostri Jesu Christi, Legem & prophetas & evangelia ipse dedit, qui & apostolorum Deus est, & veteris & novi Testamenti: Tum deinde quia Jesus Christus ipse qui venit, ante omnem creaturam natus ex Patre est; Qui cum in omnium conditione Patri ministrasset, (per ipsum enim omnia facta sunt,) novissimis temporibus, seipsum exinaniens, homo factus est, incarnatus est, cum Deus esset, & homo mansit quod Deus*

he



he was incarnate, tho' he is God, and when man, continued God, as he had been, he assumed a body like ours, differing only in this, that it was conceived of the virgin, by the holy Spirit: And because this Jesus was born, and suffer'd death in truth, and not in appearance, he really in the ordinary way died; he really also rose from the dead, and, after his resurrection, conversed a while with his disciples, and was taken up into heaven: And lastly they deliver'd to us, that the holy Spirit is joined in honour and dignity to the Father and the Son; but it is not distinctly express'd, whether he is begotten or unbegotten, but that is to be sought for by us, as we are able, in the scripture, and by that carefully examin'd: In the mean time this is plainly taught in the church, that it was the same holy Spirit who inspired every one of the saints, and prophets, and apostles, and that there was not one spirit in those of the old, and another in such as were inspired at the coming of Christ."

*erat; corpus assumpsit corpori nostro simile, eo solo differens, quod natum ex virgine, de Spiritu sancto est; Et quoniam hic Jesus natus & passus est in veritate, & non per imaginem, communem hanc mortem vere mortuus est; vere enim a morte resurrexit, & post resurrectionem conversatus cum discipulis suis, assumptus est: Tum deinde honore ac dignitate Patri ac Filio sociatum tradiderunt Spiritum sanctum: In hoc non jam manifeste discernitur, utrum natus an innatus; sed inquirenda jam ista pro viribus sunt de sacra scriptura, & sagaci perquisitione investiganda: Sane quod iste Spiritus sanctus unumquemque sanctorum, vel prophetarum, vel apostolorum inspiravit, & non alius Spiritus in veteribus, alius vero in his, qui in adventu Christi inspirati sunt, manifestissime in ecclesiis praedicatur. Origen. Περὶ ἀρχῶν, in praefat. Vol. I. p. 665. Ed. Opp. Lat. Basil.*



Cyprian, of the same age, has sufficiently acquainted us, in what sense the form of baptism was taken by the christians in his time: Having quoted the words of the institution, he has added these words: <sup>p</sup> “Christ insinuates the Trinity, by the sacrament of which the gentiles are baptized.” And he has assured us, that <sup>q</sup> Christ has commanded all nations to be baptized in the entire and united Trinity. The same writer has argued for the invalidity of heretical baptism, from the impossibility of any one being the temple of God, who owns not the Father, the Son, and the Spirit to be one God. <sup>r</sup> “If any one can be validly baptized among hereticks, he must become the temple of God? I ask then of what God? If it be answer’d, of the Father; it cannot be, because he does not believe in him; if of the Son, he cannot be his temple, because he denies Christ to be God; if of the holy Spirit, since these three are one, how can the holy Spirit be pleased with him, who is an enemy to the Father or the Son.”

Not long after, Dennis bishop of Rome wrote a letter against the Sabellian heresy, against such as maintain’d three Gods, and against the notion of Christ being a creature, a frag-

<sup>p</sup> *Insinuat Trinitatem, cujus sacramento, gentes baptizarentur. Cyprian. Ep. 73. ad Jubaianum, p. 183. Ed. Pamel.*

<sup>q</sup> --- *Ipse Christus gentes baptizari jubeat, in plena, atque adunata Trinitate. Idem, ibid. p. 186.*

<sup>r</sup> *Si baptizari quis apud hereticos potuit; --- templum Dei factus est: quaero cujus Dei? si creatoris, non potuit, qui in eum non credidit: Si Christi, nec hujus fieri potest templum, qui negat Deum Christum: Si Spiritus sancti, cum “tres unum sint,” quomodo Spiritus sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est. Idem, ibid. p. 184.*





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and apprehend our Lord to be one of the things made; whereas the holy scriptures attribute to him a fit and becoming generation, but not any formation or creation; it is not a blasphemy of a low, but of the highest kind, to say the Lord is, in any wise, a creature; for if the Son was made, there was a time when he was not, whereas the Son is from eternity. The wonderful and divine Unity ought not to be divided into three Godheads; nor should the dignity, and exceeding great majesty of the Lord, be lessened by making him a creature; but it is proper to believe in God the Father almighty, and in Jesus Christ his Son, and in the holy Spirit. The Word must be united with the God of the universe; for he has said, I and my Father are one, and, I am in the Father, and the Father in me. Thus the divine Trinity, and the holy doctrine of the Unity may be preserved." In this excellent passage, the judicious author has shew'd his opinion to be, that the three divine persons are one God, and has equally declared his detestation of the errors of such who either confound the persons, or divide the essence, or who are for reducing the Son to the rank of creatures.

γενομένων, νομιζοντας· τῶν Θεῶν λογίων γέννησιν αὐτῷ τὴν ἀρμότ-  
 τισαν καὶ πρέπυσαν, ἀλλ' ἐχὲν πλάσιν τινὰ καὶ ποιήσιν προσμαρ-  
 τυρέντων· βλάσφημον ἔν τὸ τυχόν, μέγιστον ἔν, χειροποίητον τρό-  
 πον τινὰ λέγειν τὸν Κύριον· εἰ γὰρ γέγονεν υἱός, ἦν ὅτε οὐκ ἦν, ἀεὶ ᾧ  
 ἦν---- ἔτ' ἔν καταμερίζειν χρὴ εἰς τρεῖς Θεότητες τὴν θαυμαστὴν καὶ  
 Θεῶν μονάδα· ἔτε ποιήσει κολύειν τὸ ἀξίωμα καὶ τὸ ὑπερβάλλον  
 μέγεθος τοῦ κυρίου· ἀλλὰ πεπιστευκέναι εἰς Θεὸν πατέρα παντοκρά-  
 τορα, καὶ εἰς Χριστὸν Ἰησοῦν τὸν υἱὸν αὐτοῦ· καὶ εἰς τὸ ἅγιον πνεῦμα·  
 ἡνωθῆ δε τῷ Θεῷ τῷ ὅλων τὸν λόγον· ἐγὼ γὰρ φησιν, καὶ πατὴρ ἔν  
 ἔσμεν· καὶ, ἐγὼ ἔν πατρὶ καὶ πατὴρ ἐν ἐμοί· ἔτω γὰρ καὶ ἡ Θεῶν  
 Τριάς, καὶ τὸ ἅγιον κήρυγμα τῆς μοναρχίας διασώζοιτο. Dionys.  
 Roman. apud Athanasium de Synod. Nic. Vol. I. p. 275,  
 276. Ed. Paris. Vol. 1. p. 231, 232. Ed. Ben.



At the same time lived Dennis bishop of Alexandria, who was a very zealous and eager opposer of Sabellius his countryman; † in the heat of disputation he incautiously let fall some things which seemed to favour that heresy, which was afterwards call'd Arian. This made some accuse him to Dennis of Rome, as holding erroneous opinions: Being call'd upon to give an account of his sentiments, he wrote several letters by way of apology, wherein he complain'd, that his accusers had not dealt fairly by him, but only quoted some scraps of his writings. What his real opinion was, he has declared in the following passage, which Athanasius has preserved from his second apologetical letter. “ Every one of those names which I have spoke of, is indivisible and inseparable from the others: If I have spoke of the Father, before I introduced the mention of the Son, I include him in the Father; if when I have brought in the Son, I have premised nothing concerning the Father, he ought to be comprehended in the Son. I have added the holy Spirit, and at the same time have suggested from whom, and thro' whom he proceeded. These persons do not know that the Father cannot be alienated from the Son, as he is Father; for the ex-

† Vid. Athanas. de Sentent. Dionys. Vol. I. p. 559, 560. Ed. Par.

“ Τῶν ὑπὲρ ἐμοῦ λεχθέντων ὀνομάτων ἕκαστον ἀχώριστον ἐστὶ καὶ ἀδιαίρετον τοῦ πλησίον. Πατέρα εἶπον, καὶ πρὶν ἐπαγαγῶ τὸν υἱόν, ἐσήμανα καὶ τοῦτον ἐν τῷ πατρὶ· υἱὸν ἐπήγαγον, εἰ καὶ μὴ προεῖρηκεν τὸν πατέρα, πάντως ἂν ἐν τῷ υἱῷ προέιληπτο· ἅγιον πνεῦμα προσέθηκα, ἀλλ' ἄρμα καὶ πόθεν καὶ διὰ τίνος ἦκεν ἐφήρμοσα· οἱ δὲ ἐκ ἴσασιν ὅτι μὴτε ἀπηλλοτριῶνται πατὴρ υἱός, ἢ πατὴρ, προκαταρκτικῶν γὰρ ἐστὶ τῆς συναφείας τὸ ὄνομα· ἔτε υἱὸς ἀπόκλισαι τῆς πατρὸς· ἢ γὰρ πατὴρ προσηγορία δηλοῖ τὴν κοινωνίαν· ἐν τε ταῖς χερσὶν αὐτῶν ἐστὶ τὸ πνεῦμα, μὴτε τοῦ πέμποντος, μὴτε τοῦ φέ-



pression denoting conjunction is of principal note; nor that the Son cannot be separated from the Father, because the term Father declares a communion: In the hands of both is the Spirit, who cannot be divided from him that sends him; nor from him that brings him. Therefore since I use such terms, must I be thought to divide and separate these one from another?" A little after he has given a short summary of his Faith. " We extend the undivided Unity into a Trinity, and we again gather up the Trinity undiminish'd into Unity." From the same work the following passage \* is quoted by Basil; " The Trinity is most divine with the Unity." These passages plainly shew, that this pious and zealous writer believed the Father, the Son, and the Spirit, to be one God, and that he took the form of baptism in that sense. His being forced to clear himself of the charge of holding the Son to be inferior to the Father; makes it evident, that the doctrine of a Trinity in Unity was the settled prevailing doctrine of the age in which he lived, and that not the least deviation from the catholick faith

*ῥοντὸ δυνάμειον ἑνῶν · πῶς ἐν ὁ τῆτοις χρώματὶ τοῖς οἰομασί, ροῖμῆριῶν τᾶντα, κὶ ἀφωρίῶν παντελῶς ἀλλήλων οἰομαί. Dionys. Alex. apud Athanasium de sententia Dionysii, Vol. I. p. 261. Ed. Par. Vol. I. p. 255. Ed. Ben.*

*Ἡμεῖς εἰς τε τὴν Τριάδα τὴν Μονάδα πλάτύνομεν ἀδιάαιρετον, Ἐ τὴν τριάδα πάλιν ἀμείωτον εἰς τὴν Μονάδα συγκεφαλαιώμεθα. Idem, ibid.*

N. B. This passage is faulty in the common editions; I have given it as it has been restored from manuscripts, by Dóm Bérnard de Moñtfauçòn, in the édition he publish'd, Vol. I. p. 255.

*\* Θειοτάτη γὰρ, διὰ τῆτο, μιτὰ τὴν μονάδα καὶ ἡ Τριάς. Dionys. Al. apud Basil. de Sp. S. c. 29. Vol. II. p. 358. Ed. Par.*





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of all living ; the holy fountain, the essential sanctity, the author of holiness ; in whom is manifested God the Father, who is over all, and in all, and God the Son, who is through all. These are a perfect Trinity, neither separated nor divided in glory, eternity and dominion. There is in the Trinity nothing created, nothing servile, nothing adventitious, (or which did not once exist, but came into it;) neither was the Father ever left without the Son, nor the Son without the Spirit, but the Trinity remains the same, unchangeable, and unalterable for ever." This creed sufficiently shews, how averse Gregory was to the two heresies of his time ; that of Sabellius, who denied the personality of Christ, and that of Paul of Samosata, who denied our Saviour's true divinity.

This creed Gregory of Nyssa has told us, was deliver'd to him whose name it bears, from heaven, by the virgin Mary, and the apostle John. From hence our adversaries have taken occasion to arraign the creed as spurious : I readily admit, that Gregory of Nyssa, a credulous, tho' ingenious and learned man, might at the distance of near a hundred years, be imposed upon by a false relation of a miracle ; yet I cannot allow, that credit should be denied him, as to what he has assured us, <sup>z</sup> that the people of Neocaesarea had, by the means of this creed,

*ἔν κτιστόν τι ἢ δεῦλον ἐν τῇ τριάδι, ἔτε ἐπισακτόν τι ὡς πρότερον μὲν ἐκ ὑπάρχον, ὑστερον ἢ ἐπεισελθόν. ἔτε ἔν ἐνέλιπέ ποτε υἱὸς πατρὶ, ἔτε υἱῶ πνεῦμα, ἀλλ' ἀτρέπτος καὶ ἀναλλοίωτος ἡ αὐτὴ Τριάς αἰεί. Gregor. Expos. Fid. p. 1. Opp. Ed. Par. apud Gregor. Nyss. Vol. 3. p. 546, 547. Ed. Par. & apud Fabric. Spicileg. Patrum Sec. 3. ad calcem, Tom. II. Opp. Hippolyti, p. 224.*

<sup>z</sup> Δι' ἧς μυσταγωγεῖται μέχρι τοῦ νῦν ὁ ἐκεῖνος λαὸς, πάσης ἔ



been preserved from all heretical pravity, and <sup>a</sup> that they had a copy of it, wrote by the author's own hand: Besides, his brother Basil, who was bishop of Neocaesarea, and bred up in that church, has told his flock, <sup>b</sup> that he, when a child, was taught the faith which he maintained, in the words of Gregory his worthy predecessor; and he <sup>c</sup> has mention'd the tradition of Gregory, as design'd against the Sabellian heresy; from whence it is extremely probable, that he referr'd to some creed, and there is nothing but uncertain conjectures, to keep us from admitting him to mean the creed which we have. Some parts of this creed are twice actually quoted, by that judicious divine <sup>d</sup> Gregory of Nazianzum, who has told us, he used the words of a wise and godly man of the former age. The genu-

αιρετικῆς κακίας διαμείνας ἀπείρατος. Greg. Nyf. in Vit. Greg. Neocaef. Vol. 3. p. 546. Ed. Par.

<sup>a</sup> Ὅταν ὁ φίλον αὐτοῦ τοῦτο πειθῆναι, ἀκρέτω τῷ ἐκκλησίας, ἢ ἢ τὸ λόγον ἐκήρυττεν, παρ' οἷς αὐτὰ τὰ χαράγματα τῷ μακαρίας ἐκείνης χειρὸς εἰς ἔτι καὶ νῦν διασάζεται. Idem, ibid. p. 547.

<sup>b</sup> Πίστεως ἡ τῆς ἡμετέρας πῶς ἂν γένοιτο ἐναργέστερα ἀπόδειξις, ἢ ὅτι τραφέντες ἡμεῖς ἀπὸ τίτθῃ μακαρίας γυναικὶ· Μακαρίαν λέγω τὴν περιβόητον· παρ' ἧς ἐδιδάχθημεν τὰ τῆς μακαριοτάτης Γρηγορίας ῥήματα, ὅσα πρὸς αὐτὴν ἀκολαθία μνήμης διασωθέντα, αὐτὴ τὸ εφυλάσσει, καὶ ἡμᾶς, ἔτι νηπίους ὄντας, ἐπλαττε, καὶ ἐμόρφω, τοῖς τῆς εὐσεβείας δόγμασι. Basil. Epist. 75. ad Neocaesarenfes, Vol. III. p. 130, 131. Ed. Par.

<sup>c</sup> — Ἐχθρα τῇ παραδόσει τῆς μεγάλης ὡς ἀληθῶς Γρηγορίας — τὸ τῆς Σαβελλίας κακὸν παλαιὸν μὲν κινήθεν, κατασβεσθέν ἢ τῇ παραδόσει τοῦ μεγάλης Γρηγορίας, ἐπιχειροῦσι νῦν ἀνανεοῦσθαι ἔτι. Idem, Epist. 64. ad eosdem, p. 99.

<sup>d</sup> Σέβειν Θεὸν τὸν πατέρα, Θεὸν τὸν υἱόν, Θεὸν τὸ πνεῦμα τὸ ἅγιον, τρεῖς ἰδιότητος, Θεότητα μίαν, ὁμοῦ, καὶ τιμῆ, καὶ ἐστὶα μὴ μεριζομένην· ὡς τις τῶν μικρῶν πρῶθεν θεοφῶρων ἐφιλοσόφησεν. Greg. Naz. Orat. 37. Vol. I. p. 609. Ed. Par.

Οὐδὲν τῆς Τριάδος, ἢ οὔτοι, ὁμοῦ, ἐδὲ κτιστὸν οὐδὲ ἐπέσακτον, ἢ κτισσα τῶν σοφῶν τῆς λέγοντῶ. Idem, Orat. 40. p. 668.



ineness of the creed is expressly own'd by <sup>e</sup> Ruf-  
fin. Upon the whole, <sup>f</sup> I see no manner of  
reason to make the least question of its being  
the composure of Gregory, especially since <sup>g</sup> he  
uses much the same expressions, with those in-  
serted in his creed, in his writings, the genu-  
ineness of which is uncontested.

Towards the latter end of the third centu-  
ry, lived Lucian, a presbyter of Samosata, whose  
creed is extant; <sup>h</sup> “ We believe, according to  
the evangelical and apostolical tradition, in one  
God, the Father almighty, framer and maker  
of all things; and in one Lord Jesus Christ, his  
only Son, God, through whom are all things;  
begotten before all ages of the Father, God of  
God, whole of whole, one of one, perfect of  
perfect, King of King, Lord of Lord, the  
living word, the wisdom, the life, the true life,  
the way of truth, the resurrection, the shep-  
herd, the gate; who is unchangeable, and un-  
alterable; the unparallel'd image of the God-  
head, the essence, the power, the council, and

<sup>e</sup> Ruffini translat. Euseb. Hist. Eccles. lib. VII. c. 25.

<sup>f</sup> Vid. Bulli Defens. Fid. Nic. Sect. II. c. 12. p. 137, 138.  
al. 152, 153.

See also Dr. Berriman's historical account, p. 138---142.

<sup>g</sup> Πρὸς ἃ καὶ ἐν αὐτῷ ὄν, καὶ πρὸς αὐτὸν ἀτεχνῶς ἠνάμψθη —  
τελειότατον καὶ ζῶντα, καὶ αὐτοῦ τοῦ πρώτου νοῦ τὸ λόγον ἐμφυ-  
χον. Gregor. Neocaes. Panegyric. ad Origenem, p. 54.  
Ed. Voff.

<sup>h</sup> Πιστεύομεν ἀκολούθως τῇ ἐυαγγελικῇ καὶ ἀποστολικῇ παραδόσει,  
εἰς ἓνα Θεὸν παντοκράτορα, τὸ τῶν ὅλων δημιουργὸν τε καὶ ποιητὴν,  
καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστὸν, τὸ υἱὸν αὐτοῦ τὸ μονογενῆ, Θεὸν,  
δι' ἃ τὰ πάντα ἐγένετο· τὸν γεννηθέντα πρὸ πάντων τῶν αἰώνων, ἐκ  
τοῦ πατρὸς, Θεὸν ἐκ Θεοῦ, ὅλον ἐξ ὅλου, μόνον ἐκ μόνου, τέλειον ἐκ  
τελείου, Βασιλέα ἐκ Βασιλέως, Κύριον ἀπὸ κυρίου, λόγον ζῶντα, σο-  
φίαν, ζωὴν, φῶς ἀληθινόν, ὁδὸν ἀληθείας, ἀνάσασιν, ποιμένα, θύραν  
ἀτρεπτάν τε, καὶ ἀναλλοίωτον· τὴν τῆς Θεότητος, εὐσίας τε καὶ  
δυναμείας, καὶ βουλῆς, καὶ δόξης τοῦ πατρὸς ἀπαράλλακτον ἐκείνου·  
τὸν πρῶτότοκον πάσης κτίσεως· τὸν ὄντα ἐν ἀρχῇ πρὸς τὸν Θεόν,  
the





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ther, the Son, and the holy Spirit: Whence it is plain, that the Father is truly a Father, that the Son is truly a Son, and that the holy Spirit is truly a holy Spirit: These names not being put simply, as empty sounds, but signifying accurately, the personal subsistence, the glory, and the order of the three named; so that they are three in person, but one in consent." This creed has express'd at large what the author thought was comprehended in the form of baptism. The Arians, after they had learn'd to equivocate, and play with words, thought fit, at their meeting at Antioch, to adopt <sup>i</sup> this creed for their own; and because the reputation of Lucian was considerable, he having suffer'd martyrdom under Galerius Maximine, they affected to be call'd Collucianists. Some have thought they forged this creed, but of this there is no proof. <sup>k</sup> They certainly did injury to Lucian, in pretending he was of their opinion, for his creed is entirely contrary to their real sentiments: He has declared his belief of Christ's true divinity, in terms full enough, and has intimated his unity with the Father; and if he has not express'd his consubstantiality, in the strongest manner, it is not to be wonder'd at; since it is manifest, the creed was level'd against the Sabellian heresy, which carried the consubstantiality so high, as to make the Father and the Son one person.

I shall next produce the creeds which were used in several churches, before the council of Nice, tho' they are of an uncertain date; I

<sup>i</sup> Socrat. Hist. Eccles. Lib. II. c. 10. Sozomen. hist. Eccles. Lib. III. c. 5. VI. c. 12.

<sup>k</sup> Vid. Bull. Defens. Fid. Nic. Sect. II. c. 13. p. 144---147. al. 160---164.



shall leave them to the reader's judgment; only thus much I may justly plead; since it is evident, the form of baptism was thought, by all the catholick writers of the three first centuries, to denote three divine persons, yet but one God, it must appear highly reasonable, to take the creeds which are less explicit, as to the Deity of the Son and Spirit, in the sense which was universally received.

The oldest creed, <sup>1</sup> perhaps, of any that were used, as baptismal creeds, in particular churches, is the creed of Jerusalem, which is explain'd by Cyril, afterwards bishop of that church, in his catechetical lectures, which he, as catechist, read to the candidates for baptism. The creed which he illustrated is as follows: <sup>m</sup> "I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, the true God, by whom all things were made; who was incarnate, became man, was crucified and buried, and rose from the dead on the third day, and sits on the right hand of the Father, and shall come to judge the quick and the dead, of whose kingdom there shall be no end; and in the holy

<sup>1</sup> Vid. Bulli Judic. Prim. & Cath. Eccles. c. 6. p. 323--335. al. 47---60.

<sup>m</sup> Πιστεύω εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων. Ἐἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, Θεὸν ἀληθινόν, δι' ἃ τὰ πάντα ἐγένετο· σαρκωθέντα, καὶ ἐνανθρωπήσαντα, σταυρωθέντα, καὶ ταφέντα, καὶ ἀναστάντα ἐκ νεκρῶν, τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθίσαντα ἐκ δεξιῶν τοῦ πατρὸς, καὶ ἐρχόμενον κρῖναι ζῶντας ἔκ νεκρῶν· ἃ τὸ βασιλείας ἔκ ἔσται τέλος· καὶ εἰς τὸ ἅγιον πνεῦμα τὸ παράκλητον, τὸ λαλήσαν διὰ τῶν προφητῶν.



Spirit, the comforter, who spoke by the prophets.”

In the council of Nice, Eusebius, bishop of Caesarea, in order to screen the Arians, proposed a creed, which had in it no explicit mention of the son's consubstantiality with the Father: This creed, as he has assured us, he was taught when a catechumen; into the faith contain'd in it he was baptized; and as he had received it from the bishops his predecessors, so he, from the time of his being a bishop, constantly taught it; which makes it evident, that it was the baptismal creed used in the church of Caesarea; it runs thus: <sup>n</sup> “ We believe in one God; the Father almighty, creator of all things, visible, and invisible; and in one Lord Jesus Christ, the Word of God, God of God, light of light, life of life, the only begotten Son, firstborn before all creation, begotten of God the Father, before all worlds; by whom all things were made; who for our salvation was incarnate, conversed among men, suffer'd, and rose again the third day, and ascended to the Father, and shall come again in glory to judge the quick and the dead: We believe also in one holy Spirit; believing every one of these to be a real person, the Father to be truly a Fa-

<sup>n</sup> Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα, ὃν ὁ ἀπάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν τοῦ Θεοῦ λόγον, Θεὸν ἐκ Θεοῦ, Φῶς ἐκ φωτός, ζωὴν ἐκ ζωῆς, υἱὸν μονογενῆ, πρωτότοκον πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ Θεοῦ τοῦ πατρὸς γεγεννημένον, δι' οὗ καὶ ἐγένετο πᾶν πάντα· ὃ διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα, καὶ ἐν ἀνθρώποις πολιτευσάμενον· καὶ παθόντα, ἔθανάσθη τῆς τρίτης ἡμέρας, ἔανεληθόντα πρὸς τὸν πατέρα, καὶ ἦζοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς· πιστεύομεν εἰς ἓν πνεῦμα ἅγιον· τῶν ἑκάστων εἶναι καὶ ὑπάρχειν πιστεύοντες, πατέρα ἀληθῶς πατέρα, καὶ υἱὸν ἀληθῶς υἱὸν, καὶ πνεῦμα ἅγιον ἀληθῶς ἅγιον πνεῦμα, καθὼς καὶ ὁ Κύριος ἡμῶν, ἀποσέλλων

ther,





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fied under Pontius Pilate, and buried, and the third day he rose again according to the scriptures, and ascended into heaven, and he will come again to judge the quick and the dead.”

The Roman creed is, as I before observed, what is generally call'd the apostles creed; originally it was in this form. p “ I believe in God the Father almighty; and in Jesus Christ his only Son our Lord, who was born by the holy Spirit, of the virgin Mary, was crucify'd and buried; on the third day he rose again from the dead, and ascended into heaven, where he sits at the right hand of the Father, from thence he shall come to judge the quick and the dead; I believe in the holy Spirit.” This is the favourite creed of our modern Arians, who admire it, because it is not explicit as to the Deity of the Son and the Spirit; but it is certain, as much was meant by Christ being the only Son of God, before hereticks found out the way of evading it, as was afterwards by his being consubstantial with the Father: Besides, <sup>q</sup> we cannot have a better evidence, that in this creed faith was profess'd in three persons, as one God, than what may be drawn from the words of Dennis, bishop of the church that used it; which I have produced <sup>r</sup> above.

<sup>p</sup> Credo in Deum Patrem omnipotentem; & in Jesum Christum Filium ejus unicum, Dominum nostrum; qui de Spiritu sancto natus ex Maria virgine; passus sub Pontio Pilato, crucifixus & sepultus, tertia die resurrexit a mortuis, ascendit ad coelos, sedet ad dexteram Patris, inde venturus judicare vivos & mortuos: Credo in Spiritum sanctum.

<sup>q</sup> Vid. Bull. Judic. Eccles. Prim. c. 5. p. 312---323. al. 35---46.

Bishop Stillingfleet's vindication of the Trinity, ch. 9. p. 224---229.

Dr. Waterland's sermons, p. 328, 329, 330.

<sup>r</sup> See above p. 123, 124.



The creed of Aquileia, of which Ruffin, a presbyter of that church, wrote an exposition, is much the same with the Roman creed. † “ I believe in God the Father almighty, invisible, and impassible; and in Jesus Christ, his only Son our Lord, who was born by the Spirit, of the virgin Mary, was crucified under Pontius Pilate, and buried, he descended beneath, and on the third day rose again from the dead, and ascended into heaven, where he sits at the right hand of the Father, from whence he shall come to judge the quick and the dead; and in the holy Spirit.”

Alexander, the pious bishop of Alexandria, who first discover'd Arius, has inserted in a Letter he wrote to Alexander bishop of Constantinople, a confession of faith, which he has assured us the church had always received. I shall give so † much of it, as relates to my present purpose. “ We believe, as the apostolick church has done, in one unbegotten Father, who has none to be the cause of his existence, unchangeable and unalterable, always subsisting in the same manner, and capable neither of addition,

† Credo in Deum Patrem omnipotentem, invisibilem, & impassibilem; & in Jesum Christum, unicum filium ejus, Dominum nostrum, qui natus est de Spiritu sancto & Maria virgine, crucifixus sub Pontio Pilato, & sepultus, descendit ad inferna, tertia die resurrexit a mortuis, ascendit in coelos, sedet ad dexteram Patris, inde venturus est judicare vivos & mortuos: Et in Spiritum sanctum. Vid Ruffini Exposit. in symbolum, ad calc. Cyprian. p. 538—557. Edit. Pamel.

† Πιστεύομεν ὡς τῇ ἀποστολικῇ ἐκκλησίᾳ δοκεῖ· εἰς μόνον ἀγέννητον πατέρα, ἕδνα τοῦ εἶναι αὐτῷ τὸν αἴτιον ἔχοντα· ἀτρέπτον τε καὶ ἀναλλοίωτον, αἰεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντα· ἕτε προκοπὴν, ἕτε μέωσιν ἐπιπέχόμενον· νόμον καὶ προφητῶν, καὶ εὐαγγελίων ἐσθῆρα, πατριαρχῶν καὶ ἀποστόλων καὶ ἀπάντων ἁγίων κύριον· καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ τὸν μονογενῆ,



nor diminution, the giver of the law, the prophecies and the gospels, the Lord of the patriarchs, the apostles, and all the saints; and in one Lord Jesus Christ, the only begotten Son of God, not begotten from nothing, but of the substance of the Father, not in a bodily way, nor by abscissions, or divided emanations, which is the opinion of Sabellius and Valentinus; but in an ineffable and inexplicable manner: His subsistence cannot be investigated, by what is seen in any created nature, as the father himself is also unsearchable; for no rational nature can attain to the knowledge of the manner of the Son's divine generation of the Father: We have learn'd, that the Son is unchangeable and unalterable, as the Father, needing no addition, a perfect Son, like the Father, only not unbegotten; he is the most exact image of the Father: We believe, that the Son was always with the Father, but let not any take the expression always to denote being unbegotten,

γεννηθέντα ἐκ ἐκ τοῦ μὴ ὄντος, ἀλλ' ἐκ τοῦ ὄντος πατρὸς, ἔκαστὸν τὰς τῶν σομάτων ὁμοιότητος· ταῖς τομαῖς ἢ ταῖς ἐκδιαιρήσεως, ὡς περ Σαβελλίῳ καὶ Βαλεντίνῳ δοκεῖ· ἀλλ' ἀρρήτως καὶ ἐκδιηγήτως· ---- τὸ ὑποστάσεως αὐτοῦ πάση τῇ γεννητῇ φύσει ἀπεριεργάστῃ τυγχάνουσης· καθὼς καὶ αὐτὸς ὁ πατὴρ ἀπεριεργάστὸς ἐστίν, διὰ τὸ χωρεῖν τὴν τῶν λογικῶν φύσιν, τὴν πατρικῆς Θεογονίας τὴν εἰδήσιν· ---- ἀτρέπτου τοῦτον καὶ ἀναλλόωτον, ἀπροσδεῆ καὶ τέλειον υἱὸν ἐμφερῆ τῷ πατρὶ μεμισθήκαμεν, μόνου τῷ ἀγεννήτῳ λειπόμενον ἐκείνου· ---- εἰκὼν γὰρ ἐστὶν ἀπηκριβομένη καὶ ἀπαράλλακτος τοῦ πατρὸς· ---- τὸ αἰεὶ εἶναι τὸν υἱὸν ἐκ τοῦ πατρὸς πιστεύομεν· ---- ἀλλὰ μήτις τὸ αἰεὶ πρὸς ὑπόνοιαν τοῦ ἀγεννήτου λαμβανέται, ὡς οἰοῦνται οἱ τὰ ψυχῆς αἰσθητήρια πεπηρωμένοι· ἔτε γὰρ τὸ ἦν, ἔτε τὸ αἰεὶ, ἔτε τὸ πρὸ αἰώνων, ταυτὸν ἐστὶ τῷ ἀγεννήτῳ· ---- ἔκουσ τῷ μὴ ἀγεννήτῳ πατρὶ, οἰκείον φυλακτέον, μεδέονα τοῦ εἶναι αὐτῷ τὸν αἴτιον λέγοντας· τῷ υἱοῦ τὴν ἀρμόζουσαν τιμὴν ἀπονεμητέον, τὴν ἀνερχομένην παρὰ τοῦ πατρὸς γέννησιν, ἀνατιθέμεντας, καὶ αὐτῷ σέβας ἀπονέμεντες· μόνον εὐσεβῶς καὶ εὐφρόνως, τὸ ἦν, καὶ τὸ αἰεὶ, καὶ τὸ πρὸ αἰώνων λέγοντες ἐπ' αὐτοῦ· τὴν μὲν τοῦ Θεότητος αὐτοῦ μὴ παραιτέμενοι, ἀλλὰ τῇ εἰκόνι καὶ τῷ χαρακ-





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begotten of the Father, that is, begotten of the Father's substance; God of God, light of light, true God of true God, begotten not made, consubstantial with the Father, by whom all things were made, things in heaven, and things in earth; who for us men, and for our salvation descended, took flesh, became man, suffer'd, rose again the third day, and ascended into heaven, from whence he shall come to judge the quick and the dead; and in the holy Spirit. Such as say, there was a time when the Son of God was not, that he was not before he was begotten, that he was made out of nothing, or of any other substance or essence, that he is created or changeable, or liable to alteration, the catholick and apostolick church excommunicates." There were great outcries made against the term consubstantial, it was pretended to be of human invention, and unscriptural, but the orthodox bishops were not to be banter'd out of their reason, by such a senseless cry, they inserted it in their creed, because they found the Arians so violently opposed it, and they meant <sup>w</sup> by it, that Christ is of the same essence or substance with the Fa-

γεννηθέντα ἐκ τοῦ πατρὸς, μονογενῆ, τῆς οὐσίας τοῦ πατρὸς· Θεὸν ἐκ Θεοῦ· φωὸς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' ᾧ πάντα ἐγένετο, τότε ἐν τῷ ἔρανό, καὶ τὰ ἐπὶ τῆ γῆς· τὸν δι' ἡμᾶς τὰς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς ἑράνους, ἐρχόμενον κρίναι ζῶντας καὶ νεκρούς· καὶ εἰς τὸ πνεῦμα τὸ ἅγιον. Τὸς ἃ λέγοντας, ἦν πότε, ὅτε ἔκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντες εἶναι, ἢ κτιστὸν, ἢ τρεπτὸν, ἢ ἀλλόιωτον τὸν υἱὸν Θεοῦ, τέτῃς ἀναθηματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

<sup>w</sup> Vid. Bull. Defens. Fid. Nic. Sect. II. cap. 1. p. 25—35.

See also Dr. Waterland's first defense of his queries, p. 461—474.

Dr. Berriman's Historical account, p. 170—190.

ther,



ther, and is with him the one true and eternal God. The reason why so little is said about the holy Spirit, was, the Arians had not declared themselves about his divinity, contenting themselves with venting their malice against the divinity of the Son. Our modern Arians \* tell us, the sense of the Nicene creed is best to be understood from Eusebius of Caesarea; but no good reason can be given, why a person of his unsteady and uncertain principles, should better understand it, than Athanasius who was more uniform: For the support of this precarious surmise, they ridiculously refer us to the books he wrote, before the council, which is greatly exposing themselves, while they endeavour to abuse their readers.

Athanasius was a person who made the boldest stand of any against Arianism; it may not therefore be amiss to set down one of his confessions of faith. y “ We believe in one unbegotten God, the Father almighty, maker of all things visible and invisible, who has his existence from himself; and in one only begotten Word, Wisdom, and Son, eternally begotten of his Father, without beginning; not a bare word spoke forth, not a bare thought, (in the eternal mind,) not an emanation from the perfect being; not an abscission from the impassible nature, not a production; but a perfect

\* See Jackson's reply to Dr. Waterland, p. 389, 390.

y Πιστεύομεν εἰς ἕνα ἀγέννητον Θεόν; πατέρα παντοκράτορα · πάντων ποιητήν, ὁρατῶν τε καὶ ἀοράτων · τὸν ἔχοντα ἀφ' ἑαυτοῦ τὸ εἶναι. Καὶ εἰς ἕνα μονογενῆ λόγον, σοφίαν, υἱόν · ἐκ τοῦ πατρὸς, ἀνάρχως καὶ αἰδίως, γεγεννημένον · λόγον ἃ εἰς προφορικόν · οὐκ ἐνδιάθετον · ἐκ ἀπόρροιαν τοῦ τελείου · εἰς τμησιν τῆς ἀπαθούς φύσεως · ἕτε προβολὴν · ἀλλ' υἱὸν αὐτοτελή · ζῶντά τε καὶ ἐνεργοῦντα · τὴν ἀληθινὴν εἰκόνα τοῦ πατρὸς · ἰσέτιμον καὶ ἰσόδοξον. --- Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ · --- παντοκράτορα ἐκ παντοκράτορος · πάντων ἃ εἰς αὐτῶν ἀρχεῖς ὁ



Son, a living and operating person, the true image of his Father, equal in power and glory; true God of true God; almighty of almighty; for the Son presides and rules over all things, which the Father presides and rules over; whole of whole, for he was begotten ineffably and incomprehensibly; who, in the fulness of time, came down from the bosom of the Father, and assumed of Mary, an undefiled virgin, into union with himself, a man like us, Jesus Christ; his humanity he freely gave up to suffer for us, and in our nature he was crucified, and died for us; he rose from the dead and was received into heaven; being created the beginning of God's ways to us, whilst he was on earth, he manifested light out of darkness, salvation out of ruin, and life out of death; and open'd to us a way into paradise, which Adam forfeited, and an entrance into heaven, where he, in his exalted human nature, has enter'd, as our fore-runner, in which nature he will judge the quick and the dead. We believe also in the holy Spi-

πατήρ, καὶ κρατεῖ, ἄρχει καὶ ὁ υἱός, καὶ κρατεῖ. ὅλθ' ἐξ ὅλης ἐγγενήθη ἡ ἀνεκφράστος καὶ ἀπερινοήτως. --- ὅς ἐπὶ συντελείᾳ τῶν αἰώνων, κατελθὼν ἐκ τῶν κόλπων τοῦ πατρὸς, ἐκ τῆς ἀχράντης παρθένου Μαρίας, τὸν ἡμέτερον ἀνέληθεν ἄνθρωπον, Χριστὸν Ἰησοῦν. ὃν ὑπὲρ ἡμῶν παθεῖν παρέδωκεν ἰδίᾳ προαιρέσει. --- ἐν ᾧ ἄνθρωπῳ σαυρωθεὶς καὶ ἀποθανὼν ὑπὲρ ἡμῶν, ἀνέστη ἐκ νεκρῶν. ἀνελήφθη εἰς οὐρανὸν. ἀρχὴ ὁδῶν κτιοθεῖς ἡμῖν, ἐν τῇ γῆ ᾧ, ἔδειξεν ἡμῖν ἐκ σκότους φῶς, σωτηρίαν ἐκ πλάνης, ζωὴν ἐκ νεκρῶν, εἰσοδὸν ἐν τῇ παραδείτῳ ἐξ ἧς ἐκ βέβληται Ἀδὰμ, --- ἀποδόν τε εἰς τὴν οὐρανὸν, ὅπως πρόδρομῶς εἰσηλθὲν ὑπὲρ ἡμῶν ὁ κυριακὸς ἄνθρωπος. ἐν ᾧ μέλλει κρίνειν ζῶντας καὶ νεκρούς. Πιστεύομεν ὁμῶς καὶ εἰς πνεῦμα τὸ ἅγιον. τὸ πάντα ἐρευνᾶν καὶ τὰ βάθη τοῦ Θεοῦ. Ἀναθεματίζοντες τὰ παρὰ τοῦτο φρονοῦντα δόγματα. ἕτερος γὰρ υἱοπατέρα φρονοῦμεν, ὡς οἱ Σαβέλλιοι, μονοθεσίον καὶ οὐκ ὁμοθεσίον, καὶ ἐν τούτῳ ἀναιροῦντες τὸν υἱόν. οὔτε τὸ παθητὸν σῶμα ἢ ἐφόρητε διὰ τὴν τοῦ κόσμου σωτηρίαν παντός, ἀνατίθεμεν τῷ πατρὶ. οὔτε τρεῖς ὑποστάσεις μεμερισμένας καθ' ἑαυτάς. ὡς περ σαυρωτοφυῶς ἐπ' ἀνθρώπων ἐστὶ λο-





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hunted about the world, by that barbarous and blood-thirsty faction, he quietly yielded his spirit to his mighty and glorious redeemer, for whose sake he willingly suffered the loss of all things, rather than he would deny him, or connive at such who did.

There are two creeds inserted by Epiphanius, in a treatise of his: <sup>z</sup> The first, and the shorter, he has told us, contains the faith received from the apostles, and establish'd by above three hundred and ten bishops; by which he must be understood to mean, that it is a creed agreeable to the faith own'd at Nice; tho' the treatise in which it is, was wrote before the council of Constantinople met; yet this creed is the same which was there fix'd upon; therefore it is probable Epiphanius, after the first publishing of his book, might insert the additions, which that council made to the Nicene creed. The larger creed is chiefly level'd against the Apollinarian scheme, which had the greatest run in the time intervening, between the two general councils of Nice and Constantinople. It runs thus; <sup>a</sup> We believe in one God, the Father almighty, maker of all things, visible and invisible, and in one Lord Jesus Christ, the Son of God, begotten of God the Father, the only begotten, that is of the substance of the Father, God of God, light of light, true God of true God, begotten not made, consubstantial with the Father, by whom

<sup>z</sup> Vid. Epiphan. Ancorat. c. 119, 120. Vol. II. p. 122, 123. Ed. Par.

<sup>a</sup> Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, πάντων ὀρατῶν τε καὶ ἀορατῶν ποιητὴν· καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ Θεοῦ πατρὸς, μονογενῆ, τετέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, Θεὸν ἐκ Θεοῦ, ὣς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ



all things were made, things in heaven, and things on earth, things visible and invisible; who for us men, and for our salvation, came down and was incarnate, that is, was perfectly born of Mary, always a virgin, by the holy Spirit; who was made man, that is, received the entire human nature, soul, body, mind, and whatever is in man, sin only excepted; not by the seed of man, nor by being in man, but by framing flesh into one holy union with himself; not as he inspired the prophets, spoke by them, and wrought in them, but by perfectly becoming man: For the word was made flesh, not by undergoing a change, nor by turning Godhead into manhood, but by making one entire and divine union; for there is one Lord Jesus Christ, and not two, the same God, the same Lord, the same King; who suffer'd in the flesh, rose again, ascended into the heavens in his body, and gloriously sat down at the right hand of the Father, and will come in the same body, to judge the quick and the dead; of

Θεῶ ἀληθινῶ· γεννηθέντα ἔ ποιηθέντα, ὁμοῖσιον τῷ πατρὶ, δι' ἃ  
πάντα ἐγένετο, τὰ τε ἐν τοῖς ἔρανοῖς καὶ τὰ ἐν τῇ γῆ, ὄρατά τε,  
καὶ ἀόρατα· τὸν δὲ ἡμᾶς τῶς ἀνθρώπων, καὶ διὰ τὴν ἡμετέραν σω-  
τηρίαν κατελθόντα, καὶ σαρκωθέντα· τρεῖσι γεννηθέντα τελείως ἐκ  
τῆς ἁγίας Μαρίας τῆς ἀεὶ παρθένου, διὰ πνεύματος ἁγίου· ἐνανθρωπή-  
σαντα, τρεῖσι τελείον ἄνθρωπον λαβόντα, ψυχὴν καὶ σῶμα, καὶ  
νοῦν, καὶ πάντα, εἴ τι ἐστὶν ἄνθρωπος, χωρὶς ἁμαρτίας· ἐκ ἀπὸ  
σπέρματος ἀνδρός, ἔδεδε ἐν ἀνθρώπῳ, ἀλλ' εἰς ἑαυτὸν σὰρκα ἀνα-  
πλασάντα, εἰς μίαν ἁγίαν ἐνότητα· ἔ καθάπερ ἐν προφήταις, ἐνέπ-  
νευσέ τε, καὶ ἐλάλησε, καὶ ἐνήργησεν, ἀλλὰ τελείως ἐνανθρωπήσαντα·  
ὁ γὰρ λόγος σὰρξ ἐγένετο, οὐ τροπὴν ὑποσᾶς, οὐδὲ μεταβάλλον  
τὴν ἑαυτοῦ Θεότητα εἰς ἀνθρωπότητα· εἰς μίαν συνενώσαντα ἑαυτοῦ  
ἁγίαν τελειότητά τε καὶ Θεότητα· εἰς γὰρ ἐστὶν Κύριος Ἰησοῦς  
Χριστός, καὶ οὐ δύο, ὁ αὐτὸς Κύριος ὁ αὐτὸς βασιλεύς· παθόντα ἢ  
τὸν αὐτὸν ἐν σαρκὶ καὶ ἀναστάντα καὶ ἀνεληθόντα εἰς τῶς οὐρανοὺς ἐν  
αὐτῷ τῷ σώματι, ἐνδόξως καθίσαντα ἐν δεξιᾷ τοῦ πατρὸς, ἐρχόμενον  
ἐν αὐτῷ τῷ σώματι ἐν δόξῃ κρίναι ζῶντας καὶ νεκρούς· ἔ τὸ βασι-  
λείῳς οὐκ ἔσται τέλος· καὶ εἰς τὸ ἅγιον πνεῦμα πιστεύομεν, τὸ λα-



whose kingdom there will be no end. And we believe in the holy Spirit, who deliver'd the law, who preach'd by the prophets, who descended on Christ at Jordan, who spoke by the apostles, who dwells in the saints: Thus we believe in him, that he is the holy Spirit, the Spirit of God, the perfect Spirit, the Spirit the Comforter, uncreated, proceeding from the Father, received from the Son. Those that say there was a time when the Son and the Spirit were not, that they were made out of nothing, or of any different subsistence, or essence, who say the Son of God, or the holy Spirit, are changeable or alterable, the holy and apostolick church excommunicates."

When the heresy of Macedonius, who deny'd the divinity of the holy Spirit, made it necessary, that the creed should be enlarged on that head; the Emperor Theodosius the great appointed a council of an hundred and fifty bishops to meet at Constantinople; these agreed to the following creed drawn up by Gregory, lately bishop of Nazianzum, then of Constantinople, and Gregory bishop of Nyssa. <sup>b</sup> "We believe in one God, the Father almighty, maker of all things, visible and invisible; and in

λήσαν ἐν νόμῳ, καὶ κηρύξαν ἐν τοῖς προφήταις, καὶ καταβάν ἐπὶ τῷ Ἰορδάνῃ λαλοῦν ἐν ἀποστόλοις, οἰκοῦν ἐν ἀγίοις ἕως· ἃ πιστεύομεν ἐν αὐτῷ, ὅτι ἐστὶ πνεῦμα ἅγιον, πνεῦμα Θεοῦ, πνεῦμα τέλειον, πνεῦμα παράκλητον, ἀκτίστον, ἐκ τοῦ υἱοῦ πατρὸς ἐκπερευόμενον, καὶ ἐκ τοῦ υἱοῦ λαμβανόμενον. ---- τοὺς ἃ λέγοντας ὅτι ἦν ποτε ὅτε οὐκ ἦν υἱός, ἢ τὸ πνεῦμα τὸ ἅγιον, ἢ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἐτίρας ὑποστάσεως ἢ οὐσίας· φάσκοντας εἶναι τρεπτὸν ἢ ἀλλοιωτὸν τὸ υἱὸν τοῦ Θεοῦ, ἢ τὸ ἅγιον πνεῦμα· τέρας ἀναθεματίζει ἡ καθολικὴ, καὶ ἀποστολικὴ Εκκλησία. In Eriphan. Ancorat. c. 121. p. 123, 124.

<sup>b</sup> Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ τε καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων. Καὶ εἰς ἕνα Κύριον





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for ever. Now the catholick faith is this; that we worship one God in Trinity, and Trinity in Unity, not confounding the persons, nor dividing the substance; for there is one person of the Father, another of the Son, and another of the holy Spirit; but the divinity of the Father, the Son, and the holy Spirit, is one, their glory equal, and their majesty coeternal. Such as is the Father, such is the Son, and such is the holy Spirit: The Father is uncreated, the Son is uncreated, the holy Spirit is uncreated: The Father is immense, the Son is immense, and the holy Spirit is immense: The Father is eternal, the Son is eternal, and the holy Spirit is eternal: Yet there are not three eternals, but one eternal; so likewise there are not three that are immense, nor three that are uncreated, but one who is uncreated and immense: In like manner the Father is almighty, the Son is almighty, and the holy Spirit is almighty, and yet there are not three almighties, but one almighty: The Father is God, and the Son is God, and the holy Spirit is God, and

*servaverit, absque dubio in aeternum peribit. Fides autem catholica haec est; ut unum Deum in Trinitate, & Trinitatem in Unitate veneremur; neque confundentes personas, neque substantiam separantes: alia est enim persona Patris, alia Filii, alia Spiritus sancti; sed Patris, & Filii, & Spiritus sancti, est una Divinitas, aequalis gloria, coaeterna majestas. Qualis Pater, talis Filius, talis & Spiritus sanctus: Increatus Pater, increatus Filius, increatus & Spiritus sanctus: Immensus Pater, immensus Filius, immensus & Spiritus sanctus: Aeternus Pater, aeternus Filius, aeternus & Spiritus sanctus: Et tamen non tres aeterni, sed unus aeternus; sicut non tres increati, nec tres immensi, sed unus increatus, & unus immensus: Similiter omnipotens Pater, omnipotens Filius; omnipotens & Spiritus sanctus; & tamen non tres omnipotentes, sed unus omnipotens: Ita Deus Pater, Deus Filius, Deus & Spiritus sanctus; & tamen non tres Dii, sed*

*yet*



yet there are not three Gods, but God is one: The Father is Lord, the Son is Lord, and the holy Spirit is Lord, and yet there are not three Lords, but one Lord: Because as the christian faith obliges us to confess every person, singly, to be God, and Lord, so the catholick religion forbids us to say, there are three Gods, or three Lords. The Father is of none, neither made nor created, nor begotten: The Son is of the Father alone, not made, nor created, but begotten; the holy Spirit is of the Father and the Son, not made, nor created, nor begotten, but proceeding: Therefore there is one Father, not three Fathers; one Son, not three Sons, and one holy Spirit, not three holy Spirits: And in this Trinity, none is before, or after the other; none is greater, or less than another; but all the three persons are coeternal and coequal; so that in all things, as was said before, the Unity in Trinity, and the Trinity in Unity is to be worship'd. He therefore that would be saved, must thus think concerning the Trinity. It is farther necessary to eternal salvation, that

*unus est Deus: Ita Dominus Pater, Dominus Filius, Dominus & Spiritus sanctus; & tamen, non tres Domini, sed unus est Dominus: Quia sicut sigillatim unamquamque personam, & Deum, & Dominum, confiteri christiana veritate compellimur; ita tres Deos, aut Dominos dicere catholica religione prohibemur. Pater a nullo est, neque factus, nec creatus, nec genitus; Filius a Patre solo est, non factus, nec creatus, sed genitus; Spiritus sanctus a Patre & Filio est, non factus, nec creatus, nec genitus est, sed procedens: Unus ergo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus sanctus, non tres Spiritus sancti. Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus, sed totae tres personae coaeternae sunt, & coaequales; ita ut per omnia, sicut jam supra dictum est, & unitas in Trinitate, & Trinitas in Unitate veneranda sit. Qui vult ergo salvus esse, ita de Trinitate sentiat: Sed necessarium est, ad aeter-*



every one should have a right belief of the incarnation of our Lord Jesus Christ. The true faith is, that we believe our Lord Jesus Christ, the Son of God, to be both God and man; he is God, of the substance of the Father, begotten before all worlds; and man of the substance of his mother, born in time; perfect God, and perfect man; made up of a reasonable soul, and human flesh; equal to the Father, as to his Deity, and inferior to the Father, as to his humanity: Who tho' he is both God and man, is not two, but one Christ; one, not by turning the Godhead into flesh, but by taking the human nature to God; one altogether, not by confusion of substance, but by unity of person; for as the reasonable soul and the flesh make up one man; so God and man make up one Christ; who suffer'd for our salvation, descended beneath, rose again the third day from the dead, and ascended into heaven, where he sits at the right hand of the Father, from thence he shall come to judge the quick and

nam salutem, ut incarnationem quoque Domini nostri Jesu Christi fideliter credat; est ergo Fides recta, ut credamus, & confiteamur, quod Dominus noster Jesus Christus, Dei Filius, Deus pariter, & homo est: Deus est, ex substantia Patris, ante saecula genitus; Homo ex substantia matris, in saeculo natus: Perfectus Deus, perfectus homo, ex anima rationali, & humana carne subsistens; aequalis Patri, secundum humanitatem. Qui licet Deus sit, & homo, non duo tamen, sed unus est Christus; unus autem non conversione Divinitatis in carnem, sed assumptione humanitatis in Deum; Unus omnino, non confusione substantiae, sed unitate personae: Nam sicut anima rationalis & caro unus est homo, ita Deus & homo unus est Christus: Qui passus est pro salute nostra, descendit ad inferos, tertia die resurrexit a mortuis, ascendit ad coelos, sedet ad dexteram Patris, inde venturus judicare vivos & mortuos: Ad cujus adventum omnes homines resurgere habent, cum corporibus suis, & reddituri





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drawn up by a Latin author, and <sup>g</sup> whoever is acquainted with the state of the controversies, which were agitated in the fifth century, will readily grant, that it must be drawn up before the debates occasion'd by the contrary heresies of Nestorius and Eutyches; that is not long after the beginning of the fifth century. It is very probable it was made in France, and tho' it is hardly possible to be certain, who was the author of it; yet it may, perhaps, be more justly <sup>h</sup> attributed to Hilary bishop of Arles, than to any other person.

I have made it evident that the form of baptism has been always understood in the ancient churches, of three divine persons, and one God. I need not shew, that for the last twelve hundred years, the same faith has prevail'd, because none will deny it. The behaviour of the Arians, with relation to baptism, made it evident, that they were conscious of the inconsistency of their notions, with the form given by Christ. Therefore they took the freedom to vary the form, when they rebaptized any. The chief of these Arian anabaptists was Eunomius, <sup>i</sup> he rebaptized such as came off from the catholick faith, and the semi-arian scheme, in the name of the uncreated God, of the created Son, and of the sanctifying Spirit, created by that created Son: Sometimes he and his adherents were not so impudent, but baptized

<sup>g</sup> See Dr. Waterland's critical history, c. 7. p. 99--116.

<sup>h</sup> See Dr. Waterland's critical history, c. 8. p. 117--124.

<sup>i</sup> Αναβαπτίζει εἰς ὄνομα Θεοῦ ἀκτίστου, καὶ εἰς ὄνομα υἱοῦ κειτισμένου, καὶ εἰς ὄνομα πνεύματος ἁγιαστικοῦ, καὶ ὑπὸ τοῦ κειτισμένου υἱοῦ κτισθέντος. Epiphanius, Vol. I. p. 992. Ed. Par.



κ into the death of Christ; at other times the Arians <sup>1</sup> baptized in the name of the Father, by the Son, in the holy Spirit. It can never be imagin'd, that these bold innovators would have made themselves so odious, in changing the form given by Christ, if they had not been conscious, it was inconsistent with their scheme.

The faith into which christians are baptized is this, There is but one God, yet there are three persons, the Father, the Son, and the holy Spirit, which are equally divine, and must be together the one God, since God is but one. This is the faith which has been received in the christian churches from the beginning, and this faith, I doubt not, will continue universally to prevail, till all the chosen people are gather'd in, and united in one general assembly and church, in the pure realms of blessedness above. In that happy country, the noise of controversies will cease; and none inhabiting that desirable and pleasant land, will ever have any diminishing thoughts of the Son and the holy Spirit, rise up in their breasts. All who are brought to stand in the presence of God, dress'd in the unblemish'd robes of innocence and immortality, will know, that all the three divine persons were concerned in bringing

κ Τὸ βάπτισμα παρεχάραξαν, οὐ γὰρ εἰς τὴν Τριάδα, ἀλλ' εἰς τὸν Χριστοῦ βαπτίζουσι θάνατον. Socrat. Hist. Eccles. Lib. V. c. 24. p. 240. Ed. Par.

Ἐβάπτισον οἱ περὶ Ἐυνόμιον, οὐκ εἰς τρεῖς καταδύσεις, ἀλλ' εἰς μίαν, εἰς τὸν θάνατον, ὡς ἔφασκον, τοῦ κυρίου, βαπτίζοντες· ὃν ἄπαξ μὲν ἀλλ' οὐχὶ δις, ἢ τρίς ὑπὲρ ἡμῶν ἀνεδέξατο. Philostorgius, Lib. x. c. 4. p. 523. Ed. Par.

<sup>1</sup> Δευτέρως, τῶν Ἀρειανῶν ἐπίσκοπος, ---- εἰπεῖν ἐτόλμησεν ὡς ἐβάπτισεν· βαπτίζεται Βάρβας εἰς τὸ ὄνομα τοῦ πατρὸς, δι' υἱοῦ ἐν ἀγίῳ πνεύματι. Theodorus Lectos. Hist. Eccles. Lib. II. p. 562. Ed. Par.



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them thither ; and as they owe their happiness to the sacred three, they will join in directing the same songs of praise to God the Father of mercies, who chose them to himself, before the foundation of the world, to God the Son, who redeem'd them from wrath, by shedding his own precious blood, and to God the holy Spirit, who renew'd and sanctified them, and conducted them safe, through the wilderness of this world, into the land of uprightnes, the country of rest and pure delight.

To the holy and ever blessed Trinity in Unity, Unity in Trinity, God the Father, God the Son, and God the holy Spirit, be ascribed, as has been from the beginning, all praise, honour, and glory, majesty, might and dominion, now, henceforth, and for evermore. Amen.







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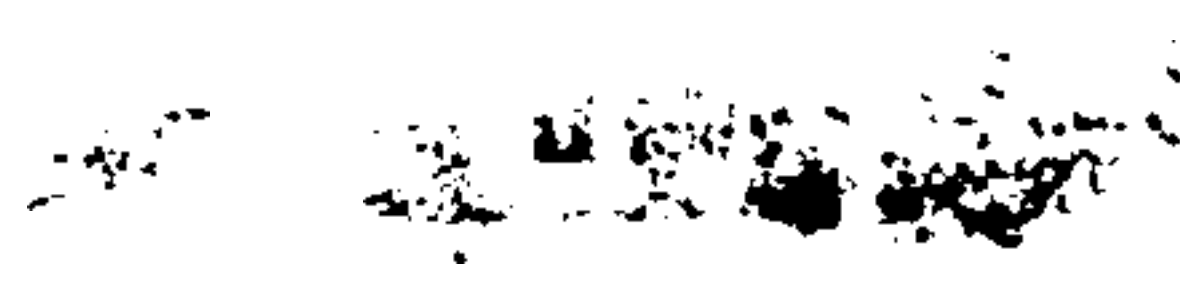
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THE TRUE

Scripture Doctrine

OF THE

TRINITY.

PART THE SECOND.



IN the preceding part of this work I have given the proofs, which may be drawn from scripture, of the equal glory of the three divine persons in the blessed Trinity. I shall, in this part, consider the separate evidence there is in the oracles of truth, for the true and supreme Deity of the second person, Christ the eternal Son. If the scripture is carefully search'd, this important doctrine of the Divinity of our Saviour will not appear to be a remote consequence, drawn from obscure hints, laid down in it; on the contrary, it will appear to be a truth, that shines there with the clearest and brightest light; and



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is founded on proofs as full and strong, as any rational man can desire.

Christ, in scripture, is represented under the character of mediator, and as such he is God the Father's righteous servant; therefore it is no wonder, if we find him sometimes represented, as subordinate and inferior to the Father, in the offices he voluntarily undertook, in order to bring about our redemption. Nothing but prejudice and prepossession can make men take what is said of Christ as mediator, to be meant of him, consider'd in his highest capacity, because there are as high things said of him elsewhere, as are in any place, of the Father.

Christ is one with the Father in nature, or of the same substance, and is equal to him; he has taken the incommunicable name of Jehovah; he is call'd God, without any restriction, or limitation; the titles of supremacy belong to him; the attributes of God are predicated of him, for he is eternal, unchangeable, he knows all things, he is every where present, and is invested with almighty power; he is the creator of all things, and other works are done by him, which require divine powers to perform them; and he is the object of our worship, and all creatures are obliged to adore him.

This is the scripture account of Christ's Divinity: If this be proved, as it certainly may, and as I shall endeavour to do, by the assistance of that <sup>a</sup> Spirit, who is to lead into all truth; it will appear most absurd, to suppose our bles-

<sup>a</sup> Qui mare, qui terras, qui coelum numine complex,  
Spiritus alme, tuo liceat mihi munere regem





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## C H A P. I.

Christ's Divinity proved, from his consubstantiality with the Father, or from his being one with the Father, in nature and substance.



I shall begin my arguments for Christ's true and proper Divinity, with considering that plain proof of it, which may be drawn from his being represented in scripture, to be one in nature with the Father, and of the same substance with him. When the Arian heresy was first broach'd in the world, the controversy chiefly turned on these two heads; whether the Son was consubstantial and coeternal with the Father: Afterwards they brought the matter to this, whether he was like the Father, and whether there could be above one person that was self-existent; in using this quibble, they endeavour'd to confound the ideas of self-existence and necessary existence, in which they have been imitated by their successors of the present time.

I grant, that Christ is not said, in so many express words in scripture, to be of the same substance with the Father; yet it evidently and necessarily follows, that he is so, from his being call'd Jehovah; this is a name expressive of the nature and necessary existence of God, this name is taken by the Father, and it <sup>a</sup> is taken by the Son; and yet we are fully assured, that Jehovah is but one: The evident consequence

<sup>a</sup> See this matter largely proved, chap. III.



of this glorious name, which denotes substance, or essence, being taken by two divine persons, is, that Jehovah the Father, and Jehovah the Son, however personally distinct, are one in substance, or essence, one Lord Jehovah, one and the same God.

When we find God the Father declaring in <sup>b</sup> scripture; “I am God, and there is none like me: There is no God besides me, I know not any: Before me there was no God formed, neither shall there be after me.” It is plain, all other beings are excluded from being true God, in any sense; therefore if Christ be not excluded, he must be the same God with the Father, or one with him in nature: Now that Christ is not excluded, is plain from his declaring concerning himself, <sup>c</sup> “I am God, and there is none else beside me;” and, <sup>d</sup> “I am the first and the last, the supreme over all:” And from our being assured, <sup>e</sup> that the Word is God, the true God; and <sup>f</sup> that Christ, who came in the flesh, is the God over all. Seeing then all inferior beings are excluded from being God, and Christ is not excluded, it follows, that he must be the same supreme God, with the Father; or one with him in nature: If we suppose him otherwise, polytheism is unavoidable, for a supreme god, and an inferior god, are two gods, which is a thing contrary to reason, and to the whole tenor of divine revelation.

We are not without a positive scripture proof of Christ's being, some way, one with

<sup>b</sup> Isaiah xlvi. 9. xlv. 8. xliii. 10.

<sup>c</sup> Isaiah xlv. 18, 21, 22. See chap. III.

<sup>d</sup> Rev. i. 8. See chap. V.

<sup>e</sup> John i. 1. 1 John v. 20.

<sup>f</sup> Romans ix. 6. See chap. V.



the Father: He has declared, that he and the Father are one; in the following passage in John's Gospel. <sup>g</sup> "I give my sheep (said Christ) eternal life, and they shall never perish, neither shall any one pluck them out of my hand; my Father which gave them me, is greater than all, and no one is able to pluck them out of my Father's hand; <sup>h</sup> I and my Father are one. Then the Jews took up stones to stone him; Jesus said to them, many good works have I shew'd you from my Father, for which of them do you stone me: The Jews answer'd him, saying, for a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thy self God. Jesus answer'd them; Is it not written in your law, I said you are gods, if he call'd them gods, to whom the word of God came, and the scripture cannot be broke, say you of him whom the Father sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not, but if I do, tho' you believe not me, believe the works; <sup>i</sup> that you may know, and believe, that the Father is in me, and I in him." For the right understanding this part of scripture, it may be proper to take notice, that Christ, frequently, in his discourses with the Jews, gave obscure hints of his divine nature, but he never declared it plainly, because it would have been inconsistent with the work he came to do; that is, to lay down his life, for him to have declared himself, in express terms, to be God: Nay

<sup>g</sup> John x. 28---38.

Vid. Lampe in Joh. Vol. II. p. 695---730.

<sup>h</sup> Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμὲν. 30.

<sup>i</sup> ἵνα γινώτε καὶ πιστεύσατε ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ γὰρ ἐν αὐτῷ. 38.





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our adversaries plead, <sup>k</sup> that the Jews, in their anger, unfairly aggravated his saying God was his Father, into a making himself equal with God, has no manner of foundation. The main thing is, what is to be understood by Christ and the Father being one; it has by many of our adversaries been pretended, that they are one in consent, but there is nothing in the words leading to this: Therefore <sup>l</sup> others tell us, the meaning is, being in the Father's hands, or being in the Son's hands, is one and the same thing. An interpretation so unnatural, so forced, and so foreign, being proposed without proof, only shews, that they who give it, know not how to evade the force of the text <sup>m</sup>. Christ gave the reason, why being in his hands, was as safe as being in the Father's hands; which was, he and the Father are one. This was understood by the Jews of unity of nature, or of his making himself God; and from our Lord's explaining them, by saying he was the Son of God, it is certain, they took him right. There can be no just reason or ground, for Christ's having the same almighty power, to keep his sheep safe against all the efforts of hell and earth, but his being of one substance with the Father; or his being in the Father, and the Father in him, by a mutual indwelling.

This Text was understood of Christ's being one with the Father, by unity of substance, by <sup>n</sup> several ancient christian writers, and has been

<sup>k</sup> Clarke's reply, p. 148.

<sup>l</sup> Clarke, *ibid.* p. 146.

<sup>m</sup> See Bishop Gastrel's remarks on Dr. Clarke, p. 104--110.

Dr. Bishop's sermons, p. 120---123.

<sup>n</sup> Nunquam separatus a Patre, aut alius a Patre, quia, "Ego & Pater unum sumus." Tertullian. c. Praxeam, cap. 8.



urged against such as opposed the Deity of Christ, before the council of Nice.

As this text is to be understood of unity of substance, so it no way favours ° unity of person, and it may give light to those passages, which declare Christ's unity with the Father, and their mutual inhabitation (which the ancients call'd ἐμπεριχώρησις, or circumincessio; he has declared concerning himself and the Father; ρ I am in the Father, and the Father in me." This mutual indwelling of the Father and the Son, (of which the mystical union of Christ and his people, is but a remote resem-

Unum dicit neutrali verbo, quod non pertinet ad singularitatem, sed ad unitatem, ad conjunctionem, ad dilectionem Patris, qui Filium diligit, & ad obsequium Filii, qui voluntati Patris obsequitur. "Unum sumus" dicens, quos aequat & jungit. Idem, ibid. cap. 22.

Qui "tres unum sunt," non unus, quomodo dictum est, "Ego & Pater unum sumus." Ad substantiae Unitatem, non ad numeri singularitatem. Idem, ibid. cap. 25.

Ἐπεὶ γενήκεα ὁ Κέλσος τὸ, Ἐγὼ καὶ πατὴρ ἐν ἑσμεν --- ἕκ ἑν ἄετο ἡμᾶς καὶ ἄλλον θεραπεύειν παρὰ τὸν ἐπὶ πᾶσι Θεόν --- ἕνα ἐν Θεόν τὸν πατέρα καὶ τὸν υἱὸν θεραπεύομεν. Origen. c. Celsum, Lib. VIII. p. 385, 386. Ed. Cant.

Quod si cum nullius hominis vox haec esse potest, "Ego & Pater unum sumus," hanc vocem de conscientia divinitatis Christus solus edicit. — Merito Deus est Christus. Novatian. cap. 13. p. 43. Ed. Welchman.

Si homo tantummodo Christus; quid est quod ait, "Ego & Pater unum sumus? Quomodo enim, "Ego & Pater unum sumus?" Si non & Deus est & Filius? Qui idcirco unum potest dici, dum ex ipso est, & dum Filius ejus est, & dum ex ipso nascitur, dum ex ipso processisse reperitur, per quod & Deus est. Idem c. 23. al. 15. p. 53.

Κρὴ --- πεπιστευκέγει ἡνῶαξ τῷ Θεῷ τῶν ἔλων τὸν λόγον. Ἐγὼ γὰρ φησιν, καὶ ὁ πατὴρ ἐν ἑσμεν. Dionys. Roman. Apud Athanas. De Synod. Nic. Vol. I. p. 276. Ed. Paris. Vol. I. p. 232. Ed. Bened.

° Christ does not say, Ἐγὼ καὶ πατὴρ εἷς εἰμι, or εἷς εσμεν, but ἐν εσμεν.

ρ John xiv. 10, 11, 20. See also xvii. 21, 22, 23.



blance, as to the reality of it, necessarily supposes them to be of one substance, or the same God.

If it should be objected, that Christ has own'd the Father's superiority to himself, when he said, <sup>q</sup> "My Father is greater than I." I would reply, it is certain, this is to be understood of Christ as mediator, for he gives it as the reason, why he must go to the Father who had sent him. As Christ undertook the office of mediator, he is the Father's righteous servant, and was sent into the world to do his will; and in this sense the Father is greater than he; but as he is Son of God, he is one with him, and equal to him.

Christ's consubstantiality with the Father may be gather'd, from what is more than once said in the new testament, <sup>r</sup> that whoever has seen and known the Son, has seen and known the Father; from <sup>s</sup> his doing the same works his Father does; from the Father and the Son being represented <sup>t</sup> as having one throne, and as being one temple; and from what Christ has declared in the following words; "All things that the Father has, are mine." If all things which the Father has, are Christ's, if the Father's perfections are his perfections, if the Father's power is his power, if the Father's glory is his glory, surely his substance must be the Father's substance; if their perfections are common, and their glory one, their nature must be equal, and their substance one: The same person they are not, nor can be, in consistence with scripture; but one substance is common

<sup>q</sup> John xiv. 28. See Dr. Bishop's sermons, p. 84---91.

<sup>r</sup> John viii. 19. xiv. 9.

<sup>s</sup> John v. 17, 19.

<sup>t</sup> Rev. xxii. 3. xxi. 22.

<sup>u</sup> John xvi. 15.





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rendering does not lessen the force of the argument, drawn from the text; but rather increases it: I am content to take the words as they are commonly translated. Our adversaries <sup>a</sup> tell us, the image, or representative, of the one supreme God, cannot be himself that one supreme God, whose image or representative he is; which is a mean quibble: We say not, that Christ, the image of the Father, is the person of the Father, but that he, who is the express image of the Father, must be of the same substance with him, and not inferior to him in nature.

A text of much the same import with the last, we have in the apostle Paul's <sup>b</sup> epistle to the Colossians; "Who is the image of the invisible God, born before all creation:" This I take to be the true rendering of the text; for it is <sup>c</sup> certain, superlatives are sometimes taken

*Ἀπύγασμα ἢ ἂν φωτὸς αἰδῖος, πάντως καὶ αὐτὸς αἰδῖός ἐστιν ὄντῳ ἢ αἰεὶ τοῦ φωτὸς, δῆλον ὡς ἐστὶν αἰεὶ τὸ ἀπύγασμα. Dionysius Alex. apud Athanasium de sententia Dionysii. Vol. I. p. 551. Ed. Par. 253. Ed. Montf.*

*Τὴν πατρικὴν ἐμφέρειαν ἀκριβῶς πέφυκε σώζειν ὁ υἱὸς τοῦ πατρὸς, τὴν κατὰ πάντα ὁμοιότητα αὐτοῦ ἐκ φύσεως ἀπομορῶμενῳ, καὶ ἀπαράλλακτῳ εἰκῶν τοῦ πατρὸς τυγχάνων, καὶ τοῦ πρωτοτύπου ἔκτυπῳ χαρακτήρ. Alexander Alexand. Epist. apud Theodorit. Hist. Ec. Lib. I. c. 4. p. 15.*

*Πῶς ἀνόμοιῳ τῇ εἰσῆ τοῦ πατρὸς ὁ ἂν εἰκῶν τελεία, καὶ ἀπύγασμα τοῦ πατρὸς. Idem, Epist. inter op. Athanas. p. 339. Ed. Ben.*

<sup>a</sup> Jackson's reply, p. 66.

<sup>b</sup> Ὅς ἐστὶν εἰκῶν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότακῳ πάσης κτίσεως. Colos. i. 15.

*Πρωτότακον τοῦ Θεοῦ, καὶ πρὸ πάντων τῶν κτισμάτων. Justin. Martyr, Dial. cum Tryphone. p. 295. Ed. Jebb. p. 332. Ed. Thirlb.*

<sup>c</sup> Πρῶτός με ἦν; He was before me, John i. 15. Ἐμὲ πρῶτον ἠμῶν μεμίσηκεν; It hated me, before it hated you, John xv. 18. Πρωτότακῳ ἐγὼ ἢ σύ, Gr. vers. 2 Sam. xix. 43.



comparatively, and I do not find our <sup>d</sup> adversaries object to this translation, which is necessary here, because in the following words, a reason is given, why Christ is begotten before all creatures, and that is, he made all things. He who was before all creatures, and who is the image of the invisible God, must be no creature, but must be of the same substance with God the Father, who is invisible.

The next proof I shall bring for Christ being of one substance with the Father, is the following passage, out of the apostle Paul's epistle to the Philippians: <sup>e</sup> "Christ Jesus, being in the form of God, thought it no robbery to be equal with God, nevertheless emptied himself, and took upon him the form of a servant, and was made in the likeness of man." There is no sense of Christ's being in the form of God, agreeable to the context, but that which supposes the form of God, <sup>f</sup> to signify the nature of God; for then it may serve for an antithesis to the form of a servant, which our Lord is said to assume; and which being explain'd, in the next words, by appearing in the likeness of men, means certainly the real human nature.

<sup>a</sup> Αρχαιοτάτην πασῶν τῶν ἕξωθεν ἰσοριῶν, τὴν Μωυσεως ἰσορίαν. Justin. Paraenes. cap. 12. p. 70. Ed. Oxon.

Πρεσβύτατῶν Μωυσεως, καὶ οἱ λοιποὶ προφῆται, γενόμενοι πάντων τῶν παρ' ὑμῶν σοφῶν. Idem, ibid. cap. 35. p. 118.

<sup>d</sup> See Clarke's Script. Doct. p. 162.

<sup>e</sup> Ὅς ἐν μορφῇ Θεοῦ ὑπάρχων, ἐκ ἀρπαγμὸν ἠγήσατο, τὸ εἶναι ἴσα Θεῷ· ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιωμάτι ἀνθρώπων γενόμενος. Philip. ii. 6, 7.

Vid. Marckii Exegetic. Exercitat. p. 661—674.

<sup>f</sup> Plane de substantia Christi putant & hic Marcionitae, suffragari apostolorum sibi, quod phantasma carnis fuerit in Christo, quum dicit, "quod in effigie Dei constitutus, non rapinam existimavit parari Deo, sed exhausit semetipsum accepta effigie servi, "non veritate," & in similitudine ho-



As Christ, by taking the form of a servant, or by assuming the human nature in its lowest circumstances, is proved to be really and truly man, by nature; so, by his being in the form of God, he is proved to be really and truly God by nature, or of the same nature and substance with the Father.

Our adversaries pretend, & that when Christ is said to be in the form of God, it is to be understood of his personating the Father, in his appearances under the old testament, to the patriarchs, and the church of Israel; but this notion is a fiction of their own, and has not the least foundation in scripture; and I wonder they have so long urged this fancy, without saying one word in proof of the fact. Were we to allow them this fiction, it could not be the sense of the words under consideration, for the form of God must be taken <sup>h</sup> for the highest station Christ ever was in, as the form of a servant must be understood, of the lowest degree of abasement he ever stoop'd to. Now, according to the scheme of our adversaries, Christ's highest station must be his creating the world, as the Father's instrument; but according to

minis, "non in homine," " & figura inventus homo," non substantia, id est, non carne: Quasi non & figura, & similitudo, & effigies substantiae quoque accedant. Bene est quod & alibi Christum imaginem Dei invisibilis appellat. Nunquid ergo & hic quo in effigie eum Dei, collocat; aequè non erit Deus Christus, si nec homo vere fecit, in effigie hominis constitutus. Tertullian. c. Marcion. Lib. V. c. 20.

Ὁ μονογενὴς τοῦ Θεοῦ λόγος, Θεὸς ὑπάρχων ἐκ Θεοῦ, κεκένωκεν ἑαυτὸν, --- καὶ τὴν ἀδοξον ταύτην σάρκα ἠμπέχετο. Hippolyt. fragment. com. in Gen. Vol. 2. p. 29. Ed. Fabricii.

Θεὸς μὲν κενώσας ἑαυτὸν, διὰ τοῦ εἶναι ἴσα Θεῷ. Concil. Antioch. Labbe, Vol. I. p. 848.

<sup>g</sup> Clarke's Script. Doct. p. 155.

<sup>p</sup> See Dr. Waterland's sermons, p. 159, 160.





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after the elements of the world, and not after Christ." The times the apostle lived in were fruitful <sup>m</sup> of seducers, who endeavour'd to corrupt and overthrow the doctrine of Christ, and so lead Christians into idle conceits of their own, and into mean institutions, which were of the world, and not after Christ.

The chief thing that was a stone of stumbling, and a rock of offence, to the disputers of this world, in those early ages, was the great mystery of an incarnate God. The union of two natures in one person was a doctrine, that none of the old hereticks would admit. The Docetae, who had their scheme from Simon Magus, deny'd Christ's humanity, that they might secure his deity, pretending, he only took flesh in appearance, and not in reality; whilst others, convinced of the vanity of such a fancy, either made the word a different person from Jesus, which was the notion of Cerinthus; or boldly deny'd Christ's divinity, and made him a meer man, which was the opinion of Ebion. However they otherwise differ'd, it is certain, they all agreed to reject the belief of the union of the divine nature, with the human, in the person of our redeemer; because such an union was utterly repugnant to the principles of their vain philosophy, and to their pretended clear ideas, or science falsely so call'd.

That the christians, to whom the apostle wrote, might be convinced of the reasonableness of his caution against deceivers, he has declared, that in Christ dwelt all the fulness of the Godhead bodily: For the clearing which words, it may be proper to observe, that the

<sup>m</sup> See Dr. Waterland's sermons, p. 262, 263.



hereticks, afterwards more commonly known by the name of Gnosticks, held an imaginary pleroma or fulness, in which resided the supreme unknown Father, whom they call'd Bythus, and another divine power, whom they call'd Sige or silence; from this Father, they derived the only begotten, and from him the Word; some of them supposed Jesus to be a man in appearance only; others allow'd him to be a real, tho' only a meer man, on whom Christ, or the Word, came down, at his baptism, in the form of a dove, but left him at his passion, flying back to the pleroma from whence he came. It is certain, <sup>n</sup> some of these monstrous absurdities were started very early by Simon Magus, the Father of almost all heresies; from whence it is apparent, they began to infest the church, before the apostle Paul's martyrdom.

<sup>n</sup> Ὁ μὲν ἤδ' πρῶτος, ἀπὸ τῆς λεγομένης γνωστικῆς αἵρέσεως τὰς ἀρχαίς εἰς ἴδιον χαρακτήρα διδασκαλίαις μεταρμόσας Ὀυαλεντῖνός, ἔτιως ἐξηροφόρησεν ὀρισμένως εἶναι δύαδα ἀνονόμαστον, ἧς τὸ μὲν τε καλεῖται Ἀρρήτων τὸ δὲ Σιγήν. Irenaeus, Lib. I. c. 11. p. 52. Ed. Ben.

Τάυτας βέλονται τὰς δυνάμεις προὔπαρχειν τῆς Βυθῆς καὶ τῆς Σιγῆς, ἵνα τελείων τελειότεροι φανῶσιν ὄντες, καὶ Γνωσικῶν γνωσικώτεροι. Idem, ibid. p. 56.

Cum sit igitur adversus omnes haereticos detectio, atque convictio varia & multiplex, & nobis propositum est omnibus iis, secundum ipsorum charactera, contradicere; necessarium arbitrati sumus, prius referre fontem, & radicem eorum, uti sublimissimum ipsorum Bythum cognoscens, intelligas arborem de quo defluerunt tales fructus. Simon enim Samaritanus, magus ille, — docuit; — esse se sublimissimam virtutem, hoc est, eum qui sit super omnia Pater. Idem, ibid. c. 22, 23. p. 98, 99.

Alii rursus portentuosam loquuntur, esse quoddam primum lumen in virtute Bythi beatum, & incorruptibile, Idem, c. 30. p. 108. De simonianis loquitur comp. c. 28. p. 106. c. 29. p. 107.



To the pleroma, or fulness, devised by these hereticks, it is likely, the apostle opposed the fulness of the Godhead in the text; it was not a remote emission from a fancied fulness, but it was all the real fulness of the Godhead, the Word, full and perfect God, the true divine nature, that dwelt in Christ. It is certain, ° Θεότης, Godhead, often signifies the divine nature. This fulness of the divine nature dwelt in Christ, bodily, (σωματικῶς,) which is an expression of a very comprehensive meaning; it may signify,

Ἄ ἢ Μαρκέλλῳ ἐτόλμα ὑποτίθεσθαι πάλαι μὲν λέγων, εἶναι τὸν Θεόν, καὶ τινὰ Ἡσυχίαν ἄνω τῷ Θεῷ, ὑπογράφων ἑαυτῷ, κατ' αὐτὸν ἐκεῖνον τὸν τῶν ἀθέων αἰρεσιωτῶν ἀρχηγόν, ὃς τὰ ἀθεὰ δογματίζων, ἀπεφάνετο λέγων, ἦν Θεός, Ἐ Σιγή. Eusebius, Eccl. Theolog. Lib. II. c. 9.

Ἦνικα Σίμωνες μὲν καὶ Μαρκίανες, Ουαλεντινοὶ τε τινες καὶ Βασιλείδαι καὶ Κέρδωνες, Κηρινθῶι τε καὶ Καρποκράταις, καὶ πᾶσα ἡ πρὸς ἐκείνους φλυαρία τε καὶ τερατεία ἐπὶ πλείστον τὸν τῶν ὅλων Θεὸν τεμνόντες, Ἐ ὑπὲρ τῆς ἀγαθῆς τῆς δημιουργῶς πολεμήσαντες, ἔπειτα κατεπόθησαν τῷ ἑαυτῶν Βυθῷ καὶ τῇ Σιγῇ παραδοθέντες ὡσπερ ἦν ἄξιον. Gregorius Nazianzen. Orat. 23. Vol. I. p. 414. Ed. Par.

Simoniani octonarium numerum ob Aeonas eos quos colebant honore prosequerantur. Nugabantur enim Bythum cum sua Sige congressum Mentem & Veritatem genuisse, ac generis principes Bythum & Sigen fingebant: ab his autem secundos Mentem & Veritatem; ab his tertios Sermonem & Vitam; ab his denique quartos Hominem & Ecclesiam. Elias Cretenf. in locum Gregor. p. 819. Vol. I.

Simoniani octonarium numerum propter octo illos magistri sui Aeonas honore habebant: Etenim ex Bythi cum Sige congressu Mentem ac Veritatem procreatas esse fabulatus est, atque ita primos parentes — Bythum & Sigen confixit; ab his secundos Mentem & Veritatem; tertios rursus Sermonem & Vitam; atque ab his postremo quartos Hominem & Ecclesiam. Nicetas in Gregor. Orat. 44. p. 1227.

° Οὐ γέγονε φύσει θεότης μεταβληθεῖσα τὴν φύσιν, ἢ σὰρξ γενομένη τῇ φύσει θεότητι Ἐ σὰρξ. Hippolytus c. Beronem. Vol. I. p. 227. Ed. Fabric.

Ἐὶ καὶ γέγονε ἐν νεκροῖς, αἷς ἀνθρώπου, ἀπορυσμένηκε ζῶν, τῇ

that





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make it mean no more, than that the mind of God was made known in and by Christ; others say it only signifies, that the fulness of divine blessings dwelt in Christ; but such forced constructions need no confutation, and only expose the persons that invent them: Others <sup>g</sup> endeavour to explain them by these <sup>r</sup> words of Christ; “The Father that dwells in me does the works:” Indeed, the Father so dwells in Christ, inseparably, that with him he is the one God; but this is not what these persons mean, and no indwelling, in a lower sense, can answer to the whole fulness of the Godhead, dwelling in Christ personally.

Our adversaries seem convinced of the weakness of this evasion, and therefore <sup>f</sup> they have at hand another subterfuge; fulness of the Godhead they would have signify, fulness of divine power, dominion, and authority, for so they say the word *θεότης* always signifies; but if no more than this were intended, it should have rather have been *θειότης*, as <sup>t</sup> one of their predecessors would correct it: They tell us, it is as great an abuse of language, to suppose (*θεότης*) the Deity, that is the dominion of God, to signify the substance of God, as it would be to understand (*ανθρωπότης*) manhood, to signify the substance of man. This is a very false assertion; for (*θεότης*) Deity, often signifies the divine nature; as (*ανθρωπότης*) manhood does the human nature. At other times we are told, “the word signifies divine dignity and authority; in short, it may mean any thing, but

<sup>g</sup> Clarke's Script. Doct. p. 114. Reply, p. 283.

<sup>r</sup> John xiv. 10.

<sup>f</sup> Clarke ibid.

<sup>t</sup> Enjedin. p. 357, 358.

<sup>e</sup> Jackson's reply, p. 217, 218.



what it really does mean, because its true meaning is not consistent with a false heretical hypothesis. Were we to admit, that the word signifies divine power and dignity, all the fulness of divine power would take in all supreme and independent power; which would never answer the design of those that would obtrude this sense upon us. If Christ be invested with all divine power, without any limitation, he must be of the same substance with the Father, and possess'd of all the fulness of the divine nature; and it is impossible for him to be another, or a subordinate God; for no inferior derived being, can be conceived to have an arm strong enough, to wield the thunders of omnipotence.

I shall bring one argument more for Christ's consubstantiality with the Father, and that shall be taken from his being Son of God in a proper sense. I grant, that Christ is call'd Son of God, because of his miraculous birth, as man; for thus <sup>w</sup> the angel Gabriel said to the blessed virgin Mary; "The holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing, which shall be born of thee, shall be call'd the Son of God." I grant likewise, that he is call'd Son of God, as mediator, which Sonship was eminently proclaim'd at his resurrection and ascension: Then it was, <sup>x</sup> that "he was declared the Son of God with power; and then it was <sup>y</sup> that God said to him, "thou art my Son, this day have I begotten thee." However, I cannot help thinking, the scripture speaks of Christ's being Son of God, on a higher account,

<sup>w</sup> Luke i. 35.

<sup>x</sup> Rom. i. 4.

<sup>y</sup> Psalm ii. 7.



which has been usually call'd eternal generation; the mode of which great mystery, I shall not go about <sup>z</sup> to explain. Christ has declared thus of himself; <sup>a</sup> "Jehovah possess'd me in the beginning of his ways, before his works of old, — before the mountains were settled, before the hills was I brought forth, — when he appointed the foundations of the earth, then was I by him, as one brought up with him; and I was continually his delight, rejoicing always before him." And it is said of him by the prophet <sup>b</sup> Micah, "His goings forth are of old, from everlasting," or from the days of eternity. These texts are most naturally <sup>c</sup> interpreted of Christ's eternal generation. He is, besides, <sup>d</sup> stiled, "the only begotten Son, who is in the bosom of the Father;" and, the <sup>e</sup> first begotten before all creation; he is call'd <sup>f</sup> God's own proper Son; and he call'd <sup>g</sup> God his own proper Father, which the Jews rightly understood, of a claim of equality with God; for he did not tell them

<sup>z</sup> Siquis nobis dixerit, quomodo ergo Filius prolatus a Patre est: Dicimus ei, quia prolationem istam, five generationem, five nuncupationem, five adaptionem, aut quomolibet quis nomine vocaverit, generationem ejus inenarrabilem existentem, nemo novit. Non Valentinus, non Marcion, neque Saturninus, neque Basilides, neque Angeli, neque Archangeli, neque principes, neque potestates, nisi solus qui generavit Pater, & qui natus est Filius. Irenaeus, Lib. II. cap. 48. cap. 28. p. 158. Ed. Ben.

<sup>a</sup> Prov. viii. 22, 25, 29, 30.

<sup>b</sup> Micah v. 2.

<sup>c</sup> See Mr. Stephens's sermon on the eternal generation of the Son, p. 9---19. p. 31---40.

<sup>d</sup> Ὁ μονογενὴς υἱός, ὁ ὢν εἰς κόλπον τοῦ πατρὸς, Joh. i. 18.

<sup>e</sup> Colof. i. 15.

<sup>f</sup> Ὁς τοῦ ἰδίου υἱοῦ ἑκ ἐφείσατο, Rom. viii. 32.

<sup>g</sup> Πατέρας ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ, Joh. v. 18.

they





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ter'd with too curious explications, in the controversy with the Arians. Eternal Generation, or the proper Sonship of Christ, is plainly gather'd from scripture, and it is best to take it on the foot it stands there, without enquiring how it is; for if Christ be a proper Son, it is not possible for us to comprehend how he is so. There is one thing that makes me have the less favourable thoughts of the opinion of Christ being Son of God, only as mediator; and that is, it is an hypothesis, framed to make scripture easy, and not drawn from it; whereas, I think, the scripture is to be the rule, by which every hypothesis must be tried.

The most that I have known pleaded for this scheme, is, that, in all the places, where Christ is spoke of as Son of God, there is something in the words, or in the context, which shews him to be mediator: This might be improved to a bad purpose, for there is scarce any place, except the beginning of John's Gospel, where Christ is spoke of as God, but there is something in the context, pointing to his office; yet, I believe, these worthy persons would think it strange, to argue from thence, that he is God only by office: For my own part, I think it would, and I do not apprehend, that, in the other case, the argument is more valid.

The eternal generation of the Son, has been the current doctrine, since the rise of Arianism, and no argument gravel'd the old Arians more, than that drawn for his proper divinity, from his proper Sonship; before this time the ancient writers did not universally go into the belief of Christ's eternal generation.



The learned well<sup>k</sup> know, there was a three-fold generation of the Son, maintain'd by the primitive writers: One was his eternal generation, or his eternal existing in and with the Father, as the eternal Logos, of the eternal mind; the second was, his condescension in coming forth from the Father, to create the world; and the third was, his being born of a virgin. I do not say, that any have expressly mention'd these three, but some have gone into the first notion of Christ's Sonship, and some into the second; none, I think, affirming him to be Son of God, only on account of his being born of the virgin.

Some of the ancients have asserted eternal generation; or have said, what is equivalent to it: These are,<sup>1</sup> Irenaeus, Clement of Alexandria, Origen, Gregory of Neocaesarea, Novatian, Dennis of Rome, Dennis of Alexandria, Methodius, Pam-

<sup>k</sup> See Bull. Def. Fid. Nic. p. 92, 93. al. 100, 101. 204, 205. al. 232. Fabric. in Hippolytum. Vol. I. p. 242. Vol. II. p. 17. Dr. Waterland's first Defense, p. 134, &c. Second Defence, p. 280, &c.

<sup>1</sup> Qui ait --- verbum ejus esse hunc Nun, minus adhuc de Patre omnium sentiet; decentiora autem magis, quam hi, qui generationem prolative hominum verbi, transferunt in Dei aeternum Verbum, & prolationis initium donantes & genefin, quemadmodum & suo Verbo. Et in quo distabit Dei Verbum, imo magis ipse Deus cum sit Verbum, a verbo hominum, si eandem habuerit ordinationem, & emissionem generationis? Irenaeus, Lib. II. c. 13. p. 132.

Ὁ Θεὸς λόγος, ὁ φανερώτατος ὄντως Θεός, ὁ τῶ δεσπότῃ τῶν ὄλων ἐξισωθεὶς • ὅτι ἦν υἱὸς αὐτοῦ • καὶ, ὁ λόγος ἦν ἐν τῷ Θεῷ. Clemens Al. Protreptic. c. 10. p. 86. Ed. Oxon.

Λέγεται πρὸς αὐτὸν ὑπὸ τοῦ Θεοῦ ὧ αἰεὶ ἐστὶ τὸ σήμερον, & ἐν ἡμέρᾳ Θεοῦ • ἐγὼ ᾗ ἠγοῦμαι ὅτι οὐδὲ πρῶτα • ἀλλ' ὁ συμπαρακτείνων τῷ ἀγεννήτῳ αὐτοῦ ζωῇ, ἰν ἕτως εἶπω, χρόνος, ἡμέρα ἐστὶν αὐτῷ σήμερον, ἐν ἣ γεγέννηται υἱὸς • ἀρχῆς γενέσεως αὐτοῦ οὐκ ἐρισκομένης, ὡς οὐδὲ τ' ἡμέρας. Origen. Com. in Johan. p. 31. Ed. Huet.



philus, and Alexander of Alexandria; but all these authors speak of it sparingly, and do not enter into the particular discussion of it.

The ancient writers who were in the other hypothesis of temporal procession, are Justin Martyr, Athenagoras, Tatian, Theophilus of Antioch, Tertullian, and Hippolytus: They

Εἰς κύριον ---- υἱὸς ἀληθινὸς ἀληθινῆ πατρὸς ---- καὶ αἰδίον αἰδίου.  
Gregor. Neocaes. Symbol.

Hic ergo cum fit genitus a Patre, semper est in Patre, semper autem sic dico, ut non innatum, sed natum probem, sed qui ante omne tempus est, semper in Patre fuisse dicendus est. Nec enim tempus illi assignari potest, qui ante tempus est: semper enim in Patre; ne Pater non semper sit Pater. --- Qui in Patre fuit, processit ex Patre; & qui in Patre fuit, quia ex Patre fuit, cum Patre postmodum fuit, quia ex Patre processit. Novatian. de Trinit. c. 31. p. 120, 121, 122. Ed. Oxon.

Ἐὰν γέγονεν υἱὸς, ἦν ὅτε ἐκ ἦν. αἰεὶ ἦν. εἰ ἢ ἐν τῷ πατρὶ ἔστιν --- καὶ εἰ λόγος, καὶ σοφία καὶ δύναμις ὁ Χριστὸς, --- εἰ γέγονεν ὁ υἱὸς, ἦν ὅτε ἐκ ἦν ταῦτα. --- ἀτοπώτατον ἢ τοῦτο. Dionys. Rom. apud Athanas. de decret. Syn. Nic. Vol. I. p. 276. Ed. Par.

Οὐκ ἦν ὅτε Θεὸς ἐκ ἦν πατὴρ. --- εἰ γὰρ δὴ τοῦτων ἀγνοῦν ὡς ὁ Θεὸς, εἶτα ἐπαιδοποιήσατο. --- ὄντων γὰρ αἰεὶ τοῦ φωτός, δῆλον ὡς ἔστιν αἰεὶ τὸ ἀπύναστρον. --- ὁ ἢ γε Θεὸς αἰώνιον ἔστι φῶς, ἔτε ἀρξάμενον, ἔτε λήξον ποτε. ἐκκοῦν αἰώνιον πρόκειται, καὶ σύνεστιν αὐτῷ τὸ ἀπύναστρον ἀναρχον καὶ ἀειγενές. 560. Dionys. Al. apud Athanas. de Sentent. Dionys. Vol. I. p. 559, Ed. Par.

Παρατηρητέον γὰρ ὅτι τὸ μὲν υἱὸν εἶναι ἀορίσως ἀπεφῆνατο. εἰ γὰρ υἱὸς, αὐτῷ ἔφη, καὶ οὐ γέγονας, ἐμφαίνων μῆτε πρόσφατον αὐτὸν τετυχηκέναι τῷ υἰοθεσίᾳ, μῆτε αὐτοῦ προὔπαρξοντα τέλος ἐξηκέναι, ἀλλ' εἶναι αἰεὶ τὸν αὐτόν. Methodius, de Castitate, apud Photium. Cod. ccxxxvii. p. 960. Ed. P. Steph.

Unigenitus Filius salvator noster, qui solus ex Patre natus est, solus natura & non adoptione Filius est. Pamphil. Apol. pro Origen. Quod coaeternus sit Filius Patri, & extra ullum initium sit generatio Filii Dei. Idem, ibid.

Ποῖα ἢ παρὰ τὰς γραφὰς ἐφυσρόντες λαλοῦσιν ἐπὶ ταῦτα. Ὁὐκ αἰεὶ ὁ Θεὸς πατὴρ ἦν ἀλλ' ἦν ὅτε ὁ Θεὸς πατὴρ οὐκ ἦν. οὐκ αἰεὶ ἦν ὁ τοῦ Θεοῦ λόγος ἀλλ' ἐξ οὐκ ὄντων γέγονεν. Alexander Alexand. Epist. apud Socrat. Hist. Eccles. Lib. I. c. 6. p. 9, 10. Ed. Par.





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often demonstrated against the adversaries of our Lord, with great clearness and strength of evidence, and tho' they oppose cavils to the proofs which have been given, yet they never thought fit to examine the matter fully and candidly. That Christ is of the same substance with the

Nic. Sect. 11.) and to Dr. Waterland, (first and second defenses, under Queries 2. and 8. Serm. 8. Reply to Dr. Whitby).

— *Ἰησοῦ Χριστοῦ, ὃς πρὸ αἰώνων παρὰ πατρί ἦν.* Ignatius Epist. ad Magnes. c. 6. p. 22. Ed. Oxon.

— *Ἰησοῦν Χριστὸν τὸ ἀφ' ἑνὸς πατρὸς προελθόντα, ἔστις ἓνα ὄντα καὶ χωρήσαντα.* Idem, *ibid*, c. 7. p. 22.

— *Ὁ ὁ υἱὸς ἐκείνης, ὁ μόνος λεγόμενος κυρίως υἱὸς, ὁ λόγος πρὸ τῶν ποιημάτων καὶ συνῶν, καὶ γεννώμενος, ὅτε τὴν ἀρχὴν δι' αὐτοῦ πάντα ἐκτίσσε καὶ ἐκόσμησε.* Justin. Mart. Apol. II. c. 6. p. 14, 15. Ed. Oxon. p. 15. Ed. Thirlby.

— *Ἐνὸς ὄντος τοῦ πατρὸς, καὶ τοῦ υἱοῦ. ὄντος ὁ τοῦ υἱοῦ ἐν πατρὶ, καὶ πατρὸς ἐν υἱῷ, ἐνότητι ἔστι δυνάμει πνεύματος.* Athénagoras Apol. c. 9. p. 38. Ed. Oxon.

— *Λέγοντας καὶ Θεὸν πατέρα, καὶ υἱὸν Θεόν, --- δεικνύντας αὐτῶν τὴν ἐν τῇ ἐνώσει δύναμιν.* Idem, *ibid*. c. 10. p. 40.

— *Θεὸν φάμεν, καὶ υἱὸν αὐτοῦ, καὶ πνεῦμα ἅγιον, ἐνέμενα κατὰ δύναμιν.* Idem, *ibid*. c. 22. p. 96.

— *Ὁ λόγος γέγονε κατὰ μερισμῶνι ἔκατ' ἀποτομήν.* Tatian. c. 8. p. 21. Ed. Ox.

— *Ἐχων ὁ Θεὸς τὸ ἑαυτοῦ λόγον ἐνδιάθετον ἐν τοῖς ἰδίῳις σπλάγχχνοις ἐγέννησεν αὐτὸν, --- πρὸ τῶν ὅλων.* Theophil. ad Autolyc. Lib. II. c. 14. p. 118. Ed. Wolfi.

Non infectus es, o homo, neque semper coexistebas Deo, sicut proprium ejus Verbum. Irenaeus, Lib. II. c. 25. p. 153. Ed. Benedictin.

Semper coexistens Filius Patri. Idem, *ibid*. c. 30. p. 163.

Qui omnia fecerit, cum Verbo suo, juste dicatur Deus & Dominus solus. Idem, Lib. III. c. 8. p. 183.

Is qui de rubo locutus est Moyfi, & manifestavit se esse Deum Patrem, hic est viventium Deus: quis enim est vivorum Deus, nisi qui est super omnia Deus, & super quem alius non est Deus. --- Qui igitur a prophetis adorabatur Deus vivus, hic est vivorum Deus, & Verbum ejus, qui & locutus est Moyfi. --- Ipse igitur Christus cum Patre, vivorum est Deus, qui & locutus est Moyfi. Idem, Lib. IV. c. 5. p. 232.

Father,



Father, is the faith once deliver'd to the saints; and as it has hitherto been preserved in all ages, it will certainly stand the shock of all opposition, till the church militant be swallowed up in the church triumphant.

Cum fit unus & idem Deus Pater, & verbum ejus semper assistens humano generi. Idem, Ibid. c. 28. p. 266.

Ο γεννητὸς καὶ πεπλάσμενος ἄνθρωπος, κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ ἀγενήτου γίνεται Θεοῦ· τοῦ μὲν πατρὸς εὐδοκούντος καὶ κελεύοντος, τοῦ ἢ υἱοῦ πράσσοντος καὶ δημιουργήντος, τοῦ ἢ πνεύματος τρέφοντος καὶ αὐξοντος. Idem, ibid. c. 38. p. 285.

Ἐπεφάνη, ὁ ἐν τῷ ὄντι ὢν. Clemens Alexand. Protreptic. c. 1. p. 7. Ed. Oxon.

Λόγος Θεός ὁ ἐν τῷ πατρὶ. Idem, Paedag. Lib. I. c. 2. p. 39.

Ὁ τοῦ μεγάλου Θεοῦ, ὃ τοῦ τελείου παιδός· υἱὸς ἐν πατρὶ, καὶ πατὴρ ἐν υἱῷ. Idem, ibid. c. 5. p. 112.

Οὐδὲν ἄρα μισεῖται, ὑπὸ τοῦ Θεοῦ· ἀλλ' οὐδ' ὑπὸ τοῦ λόγου· ἐν γὰρ ἁμφω, ὁ Θεός. Idem, ibid. c. 8. p. 135.

Υἱὲ καὶ πατὴρ, ἐν ἁμφω, κύριε· — τῷ μόνῳ πατρὶ καὶ υἱῷ καὶ πατρὶ, --- πάντα τῷ ἐνὶ --- ἢ δύο. Idem, ibid. Lib. III. c. 12. p. 311.

Quod de Deo profectum est, & Deus est, & Dei Filius, & unus ambo. Tertullian. Apol. c. 21. p. 203. Ed. Haver-camp.

Hunc ex Deo prolatum didicimus, & Deum dictum, ex unitate substantiae. Idem, ibid. pag. praeced.

Duas species unius & indivisae substantiae numerabo, quam Deum & Sermonem ejus, quam Patrem & Filium. Idem, c. Praxeam, c. 13.

Ἐἰ ὁ Λόγος πρὸς τὸ Θεόν, Θεός ὢν, τί ἂν φήσειεν ἄν τις δύο λέγειν Θεούς, δύο μὲν οὐκ ἐρῶ Θεούς ἀλλ' ἢ ἓνα, πρόσωπα ἢ δύο. --- εἰς ἐστὶν ὁ Θεός· ὁ γὰρ κελεύων πατὴρ, ὁ ἢ ὑπακύνων υἱός. Hippolyt. c. Noetum, cap. 14. Vol. II. p. 15, 16. Ed. Fab.

Ἐνα Θεόν --- τὸ πατέρα καὶ τὸ υἱὸν θεωρούμεν. Origen, c. Celsum, Lib. VIII. p. 386. Ed. Cant.

Ἡνώθη τῷ Θεῷ τῶν ὅλων τὸ λόγον. Dionys. Rom. apud Athanasium de decret. Syn. Nic. Vol. I. p. 276. Ed. Par.

— Οὐ λέγοντας τὸν Χριστὸν ὁμοούσιον εἶναι τῷ Θεῷ, --- ἀλλὰ τὰ ἐπεχειρήματά μας τῆς διανοίας ταύτης οὐκ ἀπάδει. Dionys. Alex. apud Athanas. Vol. I. p. 561.

Μόνος δὲ ὁ υἱὸς αἰεὶ συνὼν τῷ πατρὶ. Idem, apud Athanas. Vol. I. p. 56.



**A**S the scripture, in declaring Christ to be one with the Father, has effectually secured the unity of the divine nature, so in representing him to be equal to the Father, it has left no room to suppose him an inferior God. Whether Christ is equal with the Father, as to his divine nature, has been the turning point of the controversy between the catholicks and the Arians. For if he be equal to the Father, it is not possible the Father can have any natural rule or government over him, which is a thing now strenuously contended for. It is strongly proved that he is equal with the Father, by his being call'd by the same names, by his having the same attributes, and by his doing the same works with the Father; and therefore every proof which is given of the Son being Jehovah, and God, of his being eternal, unchangeable, omniscient, immense, and of his creative power, evidences his equality with God the Father. At present I shall confine myself to those passages of scripture, where he is positively declared to be equal with God, or is spoke of, together with the Father, in such a manner as necessarily infers the same.

When God, by the prophet <sup>a</sup> Zechariah, foretold the death of Christ, the great shepherd of the sheep, he declared, that the person who

<sup>a</sup> Zech. xiii. 7.





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sabbath-day; <sup>c</sup> “Therefore, (as the apostle John has told us,) the Jews persecuted Jesus, and sought to kill him, because he had done these things on the sabbath-day; but Jesus answer’d them; My Father works hitherto, and I work. Therefore the Jews sought the more to kill him, not only because he had broke the sabbath, but said also, <sup>d</sup> that God was his proper Father, making himself equal with God: Then answer’d Jesus, and said to them; verily, verily I say to you, the Son can do nothing of himself, but what he sees the Father do; for what things soever he does, these also doth the Son.” This passage may easily be supposed to grieve the Arians, who not knowing how to vent their rancor, would seem to discharge it against the Jews; accordingly, <sup>e</sup> they tell us, the Jews, willing to use any handle against Christ, accused him, by way of calumny, and not of strict reasoning, with his calling God his Father, in a peculiar manner; and by another step of calumny, they charged him with making himself equal with God. I confess, I do not see how our adversaries prove, that it was only calumny in the Jews, to charge Christ with calling God his Father in a peculiar sense, since they own, <sup>f</sup> elsewhere, that Christ might intend to hint to his disciples, that he was God the Word: As to making himself equal with God, they say, <sup>g</sup> the Jews accused him of no more than of assuming a power and authority, like that of God; which

<sup>c</sup> John v. 16, 17, 18, 19.

Vid. Lampe in loc. Vol. II. p. 26---40.

<sup>d</sup> Ὅτι πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

<sup>e</sup> Clarke’s reply, p. 135, 136.

<sup>f</sup> Clarke’s Script. Doct. p. 86.

<sup>g</sup> Reply, p. 136.



is a mean and poor shuffle, for who can assume a power like God, (if the words be not design'd to be ambiguous,) but he who is possess'd of equality with God?

If we suppose the apostle John only repeated what the Jews charged Christ with, it does not appear that they were guilty of calumny, or drew<sup>h</sup> a malicious inference from what he said; for had it been so, we can never think but Christ would have shew'd his abhorrence of what they laid to his charge; but, instead of that, he urged the same thing, by way of answer, that had given them offence. What had rais'd their indignation was this, he claim'd the same right to perform works of mercy on the sabbath day, as the Father had, "My Father works hitherto, (or, at this very time) and I work." When this was taken to imply his making himself equal with God, he did not tell them this was a groundless calumny, or a malicious insinuation, but he assured them, that tho' as commission'd and sent into the world by his Father, he could not do any thing without his concurrence, yet he had power to do whatsoever the Father did, or to work the same works, and he went on to set forth, in a cover'd way, his equality with God, by saying<sup>i</sup>, that he whom they reckon'd to claim to himself too high honour, was to be their judge, who was to be honour'd equally with the Father who sent him.

For my own part I am fully of the mind, that the apostle John in relating this transaction, did not give us the sense of the Jews, but de-

<sup>h</sup> Jackson's collect. of Queries, p. 96.

<sup>i</sup> Ver. 22, 23.



liver'd his own opinion about the drift and true meaning of what Christ had said to the Jews: and I am satisfied every one, who narrowly considers the words without prejudice, will see, that the apostle has declared, the meaning of Christ's calling God his proper Father, to be making himself equal with God.

I shall next consider the noble passage we find, in proof of Christ's equality with God, in the apostle Paul's epistle to the Philippians. <sup>k</sup> "Christ Jesus subsisting in the form of God, thought it no act of robbery to be equal with God, nevertheless emptied himself, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient to death, even the death of the cross. Wherefore God also has highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." The phrases that fall most under consideration here are the form of God, which has been explain'd <sup>l</sup> above, and that which we render, "Thought it no

<sup>k</sup> Ὡς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ· Ἄλλ' ἐκυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος: Καὶ ὀνήματι ἐυρεθεὶς ὡς ἄνθρωπος, ἐταπεινώσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντες γόγυ καμψῆ ἔπερανίω, καὶ ἐπιγείων, καὶ καταχθονίων· Καὶ πάντα γλῶσσαι ἐξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ πατρὸς. Philip. ii. 6----11.

Vid. Marckii Exegetic. Exercitat. p. 674. ---- p. 689.

l Chap. I. p. 169, 170.





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taken in their sense, and yet to produce only a few passages of Heliodorus, where the phrase is not the same.

It is also pleaded, and pretended to be more material, that the text is always understood, in this sense, by the ecclesiastical writers of the three first centuries; this is false in part, as will be seen in the sequel. The *p* churches of Lyons and Viennæ, in their letter to the churches of Asia and Phrygia, part of which is preserved by Eusebius, seem to have used the phrase in the sense our adversaries contend for; making it expressive of part of Christ's humiliation, that he did not assume to himself, as he justly might, to be honoured as God; but as they refer'd to it only in a cursory manner, and did not expressly explain it, no great matter can be gathered from thence. Origen and Novatian understood the words in two different meanings; the *q* first has mistakenly apply'd the whole text to Christ's human soul, which he fancied to be pre-existent, so that it is no wonder he should take the words under consideration as he did; the *r* other meant no more, than that Christ did not affect

ται, so that it is not certain this is the true reading, especially since it appears, that ἀρπαγμα ποιεῖν is a phrase used by the author elsewhere.

*P.* Ὅτι καὶ ἐπὶ τοσοῦτον ζηλωταὶ καὶ μιμηταὶ Χριστοῦ ἐγένοντο, εἰς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ' ἀρπαγμὸν ἠγάπησεν τὸ εἶναι ἴσα θεῷ, ὥστε ἐν τοιαύτῃ δόξῃ ὑπάρχοντες, καὶ οὐχ' ἀπαξ οὐδὲ οἷς, ἀλλὰ πολλάκις μαρτυρήσαντες, καὶ ἐκ θηρίων αὐθις ἀναληφθέντες, καὶ τὰ καυτήρια καὶ τοὺς μάλωπας, καὶ τὰ τραύματα ἔχοντες περικείμενα, οὐτ' αὐτοὶ μάρτυρας ἑαυτοῦς ἀνεκήρυστον, ἕτε μὲν ἡμῶν ἐπέτρεπον, τὰτα τῷ ὀνόματι προσαγορεύειν αὐτῆς. *Epist. Eccles. Lugdun. & Vien. ad Eccles. Asiae & Phryg. apud Euseb. Hist. Eccles. lib. i. c. 2. p. 135. Ed. Paris.*

*q* In Joh. p. 34. Ed. Huet. vid. & c. Celsum. p. 172.

*r* Hic ergo quamvis esset in forma Dei, non est rapinam arbitratus aequalem se Deo esse; quamvis enim se ex



to be the first person, or to make himself the Father. As these three interpretations are different, they cannot contribute to the settling the sense of the phrase in dispute.

It is farther pleaded, <sup>f</sup> that the following words, "But divested himself," shew the words immediately foregoing, not to be part of the preceding character of Christ's greatness, but part of the consequent account of his humiliation: but to this it has been <sup>c</sup> well replied, that the particle *ἀλλὰ* may be very naturally render'd nevertheless, as it is in many other <sup>u</sup> places in scripture.

If we were to allow our adversaries, that the words should be render'd, "Did not covet, or stand upon," the passage may bear a good sense. Tho' Christ was in the form of God, or God by nature, yet he did not covet, to be honour'd as God, but that he might effect the salvation of sinners, condescended to hide his glories, and to appear in the form of a servant.

After all, I cannot but be persuaded, our common rendering is much the best; "Thought it

*Deo Patre Deum esse meminisset; nunquam se Deo Patri aut comparavit aut contulit, memor se esse ex suo Patre.----- probatur nunquam arbitratum illum esse rapinam quandam divinitatem, ut aequaret se Patri Deo; quinimo contra omni ipsius imperio & voluntati obediens atque subiectus, etiam ut formam servi susciperet, contentus fuit. Novatian, c. 17. al. c. 22. p. 84. Edit. Welchman.*

<sup>f</sup> Clarke's Script. Doct. p. 156.

<sup>c</sup> Dr. Waterland's Sermons, p. 162, 163.

<sup>u</sup> To instance in one, Rom. v. 13, 14. Sin is not imputed when there is no law; nevertheless (*ἀλλὰ*) death reigned from Adam to Moses, and yet with a strange assurance it is asserted, (Reply to Dr. Waterland, p. 231.) that *ἀλλὰ* is never taken in the sense of nevertheless, when it is us'd as an adversative to a preceding *οὐκ* in the same period.



not robbery, (or an act of robbery) to be equal<sup>w</sup> with God," the later words our adversaries would understand of being honoured as God, so they say, the word ἴσα is understood in scripture; but were this true, it is of no moment, for they have not shew'd the words εἶναι ἴσα, to be taken so any where. Therefore there is no need to recede from the common rendering; but it is to be preferr'd, because it is literal, and the literal sense should never be deserted without necessity; now here is no manner of necessity to leave the literal rendering; for he who was in the form of God, God by nature, might very justly think it was no robbery, no act of injustice, to be equal with God, because it was his natural right. All the ancient versions translate the words in the sense I plead for, literally, and they are taken the same way by <sup>z</sup> Clement of Alexandria, and <sup>y</sup> Tertullian, and by almost all the ancient writers, after the Arian controversy sprung up. The other interpretation, were it screwed up to the height, wou'd contradict Christ's practice; for it has been proved, in vindicating the true sense of the text considered immediately before this, that our blessed Lord did not disclaim equality with God.

<sup>w</sup> Ὁ θεῖος Λόγος ὁ φανερώτατος ὄντως Θεός, ὁ τῷ Δεσπότη τῶν ὅλων ἐξισωθεὶς. Ὅτι υἱὸς αὐτοῦ καὶ ὁ Λόγος ἦν ἐν τῷ Θεῷ. Clemens Alex. Protrept. c. 10. p. 86. Ed. Ox.

<sup>x</sup> Ὅς ἐν μορφῇ Θεῶ ὑπάρχων, οὐκ ἀρπαγμὸν ἠγήσατο εἶναι ἴσα Θεῷ. ἐκένωσεν δὲ ἑαυτὸν ὁ φιλοκτίρμων Θεός, σῶσαι τὸν ἄνθρωπον γλιχόμενος. Clemens Al. Protreptic. cap. 1. p. 8. Ed. Ox.

<sup>y</sup> Sermo enim Deus, qui in effigie Dei constitutus, non rapinam existimavit paritari Deo. Tertullian. De resurrect. carnis, c. 6. p. 329. Ed. Par.

Deus erat Sermo. ----- Hic certe est, qui in effigie Dei constitutus, non rapinam existimavit esse se equalem Deo. Idem c. Praxeam. c. 7. p. 504.





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a miserable man, and in that nature suffering, bleeding and dying for us.”

As Christ freely and voluntarily, out of his great good will to men, condescended to veil his awful glories, and to throwd his godlike majesty in a tabernacle of flesh; and out of his infinite compassion to sinners, not only took the human nature under a mean form, but in that poor appearance groan'd, bled, and died on the cross; “Therefore God has highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord.” I shall illustrate this part of the text in the words of the judicious <sup>b</sup> author I quoted before, “Tho’, (says he) the absolute essential Divinity of our blessed Lord was always the same, and in respect of which he was ever equal with God, yet his relative dignity towards us, founded in the obligations we received from him, never so signally appear’d, as in that amazing and astonishing instance of condescension and goodness, his becoming man, and dying for us. We are hereby bought with a price, becoming servants to Christ, and Christ a Lord to us in a particular <sup>c</sup> sense, and under a new and special title. Upon this occasion, and on this account, it pleased God in the most solemn and

<sup>b</sup> Dr. Waterland’s Sermons, p. 174, 175, 176, 177, 178.

<sup>c</sup> Ἠγοράθητε ὅτι τιμῆς δεξάσατε δὴ τὸν Θεὸν, ἐν σαρκὶ σώματι ἰσχυρῶν, καὶ ἐν τῷ πνεύματι ὑμῶν ἀτινά ἐσι τοῦ Θεοῦ. 1 Cor. vi. 20.

Ἐἰς τοῦτο γὰρ Χριστὸς, καὶ ἀπέθανε, καὶ ἀνέστη, καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. Rom. xiv. 9.



pompous manner, to proclaim the high dignity of God the Son, to reinforce his rightful claim of homage, and to command heaven and earth, angels and men, to pay him all honour, reverence and adoration suitable to the dignity of so great, so good, and so divine a person as the Son of God. He had lately run through an unparallel'd work of mercy, had redeem'd mankind, and triumph'd over death and hell; upon this his Divinity is recognized, and his high worth proclaimed. — After God the Son had shew'd such amazing and astonishing acts of goodness towards mankind, then was it pro-

Invisibilis visibilis factus, & incomprehensibilis factus comprehensibilis, & Verbum homo, universa in semetipsum recapitulans: ut sicut in supercoelestibus, & spiritualibus, & invisibilibus princeps est Verbum Dei; sic in visibilibus, & corporalibus principatum habeat, in semetipsum principatum assumens, & apponens semetipsum caput Ecclesiae, universa attrahat ad semetipsum, apto in tempore. Irenaeus, Lib. III. cap. 16. p. 206. Ed. Ben.

Accipiens omnium potestatem, quando Verbum caro factum est, ut quemadmodum in coelis principatum habuit Verbum Dei, sic & in terra haberet principatum, quoniam homo justus, “Qui peccatum non fecit, nec inventus est dolus in ore ejus;” principatum autem habeat eorum quae sunt terra, ipse primogenitus mortuorum factus: & ut viderent omnia quemadmodum praediximus suum regem. Idem, Lib. IV. c. 20. p. 253.

Per omnem venit aetatem, & infantibus infans factus, sanctificans infantes; in parvulis parvulus, sanctificans hanc ipsam habentes aetatem, simul & exemplum illis pietatis effectus, & justitiae & subjectionis: in juvenibus juvenis, exemplum juvenibus fiens, & sanctificans Domino. sic & senior in senioribus, ut sit perfectus magister in omnibus, non solum secundum expositionem veritatis, sed & secundum aetatem, sanctificans simul & seniores, exemplum ipsis quoque fiens: deinde & usque ad mortem pervenit, ut sit primogenitus ex mortuis, ipse primatum tenens in omnibus, princeps vitae, prior omnium, & praecedens omnes. Idem, Lib. II. c. 23. p. 147, 148.



per to celebrate his name to the utmost, and to recognize the dignity and majesty of his person, and to recommend him to the world as their God and Lord, with all imaginable advantage, with such endearing circumstances as could not but affect, ravish, and astonish every pious mind. And thus I understand the words, “Wherefore God has highly exalted him:”<sup>d</sup> that is, on account of the great work of redemption, so full of love and goodness, so astonishing and so endearing, God has remarkably proclaimed his dignity, and set forth his glory, commanding all men hereupon to acknowledge him their God and Lord, their Lord always, but now more especially, by a new and distinct claim, as their saviour and deliverer, and only redeemer.”

<sup>a</sup> Ὁς ἐπερανίων καὶ ἐπιγείων καὶ καταχθονίων βασιλεὺς, καὶ κριτὴς πάντων ἀποδείκνυται ἐπερανίων μὲν, ὅτι Λόγος τοῦ πατρὸς πρὸ πάντων γεγεννημένον ἦν ἐπιγείων δὲ, ὅτι ἄνθρωπος ἐν ἀνθρώποις ἐγεννήθη, ἀναπλάσσαν δὲ ἑαυτοῦ τὸν Ἀδάμ· καταχθονίων δὲ, ὅτι καὶ ἐκ νεκροῖς κατελογίζθη, — διὰ θανάτου τὸν θάνατον νικῶν.  
Hippolytus de Antichristo, c. 26. Vol. I. p. 14, 15. Ed. Fabric.

<sup>d</sup> As to the sense of the word exalted, nothing is more frequent in scripture than that here given.

He is my God, and I will exalt him. Exod. xv. 2.

Exalted be the God of the rock of my salvation. 1 Sam. xxii. 47.

Let the God of my salvation be exalted. Psalm xviii. 46.

Be thou exalted, Lord, in thy own strength. Psalm xxi. 13.

Thou art my God, and I will praise thee, thou art my God, and I will exalt thee. Psalm cxviii. 28.

Jehovah alone shall be exalted in that day. Isa. ii. 11. 17.

These are enough to justify this interpretation of the word exalted. Dr. Waterland's Sermons, p. 179.

Ὁ Θεὸς αὐτὸν ὑπερύψωσε· νῦν ὁ Θεὸς ᾧ λέγει τῷ Θεῷ μετ' Ἰησοῦ Χριστοῦ, διὰ Δαβὶδ, Ὑψώθητι ἐπὶ τὰς οὐρανοὺς ὁ Θεὸς καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου. — Ἐδόξασεν αὐτὸν ὁ Πατήρ, ἀλλὰ καὶ ὁ υἱὸς ἐδόξασε τὸν Πατέρα. Epistola Dionysio Alex. Ascript. p. 888. Vol. I. Collect. Concil. Labbe.





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have been brought, for the immediate proof of this, without prejudice and partiality, will not, I hope, be backward to acknowledge, that tho' our great Redeemer appear'd once in the form of a servant, or in the human nature, yet he is possess'd of a nature infinitely higher indignity, being in the form of God, and having a right to claim a full equality with God.

Preaching the things concerning the kingdom of God, and the name of Jesus Christ. Acts viii. 12.

Testifying—repentance towards God, and faith towards our Lord Jesus Christ. xx. 21.

Being not without law to God, but under the law to Christ. 1 Cor. ix. 21.

Inheritance in the kingdom of Christ, and of God. Eph. v. 5.

Which worship God in the Spirit, and rejoyce in Christ Jesus. Philip. iii. 3.

Taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. 2 Theff. i. 8.

According to the grace of our God, and the Lord Jesus Christ. i. 12.

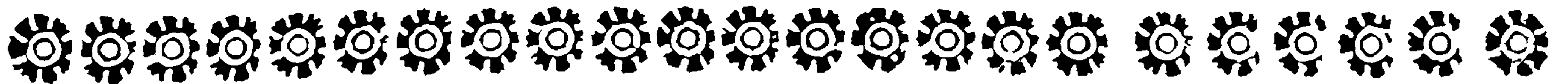
Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ. Jud. 21.

The word of God, and the testimony of Jesus Christ. Rev. i. 2. 9.

They that keep the commandments of God, and the faith of Jesus. xiv. 12.







## C H A P. III.

Christ's Divinity proved, from his having the name Jehovah, in the old testament.



I Shall now proceed to the proof of Christ's eternal Godhead, from his taking the title of Jehovah in the old testament. There is scarce any argument, that more clearly sets forth his supremacy than this will be found to do, when duly laid open; for Christ is not barely stiled Jehovah, but he is described in all the pomp and majesty of the great God. I do not think this matter has been consider'd as it deserves; it has generally been thought sufficient, to prove, from some passages quoted from the old testament in the new, that Christ is called Jehovah; but I conceive this matter may be set in a much stronger light, if we consider in what manner Christ is spoke of and described, when he is introduced with the name Jehovah: for then there will be no high character of true and supreme Deity, but what will appear to belong to him.

I am sensible some may object to the proof that may be brought from the old testament, for our blessed Lord's Divinity, that it is scarce to be conceived, that the old testament church had so distinct and explicit a revelation of the divine glory of the Messiah, as this arguing will suppose them to have: but I would desire it



it may be consider'd, that we must judge of their measure of light, by comparing scripture with scripture, and not by the fancies of men, who may choose to speak with contempt of those times, which they affect to call dark and obscure ages. The holy Spirit sure did not direct the apostles and evangelists, to apply the texts they quoted from the old testament wrong: if he did not, then what is quoted from an inspired writer and apply'd to Christ, must certainly belong to him, and the inspired writer who spoke of him, must have some explicit knowledge of the divine person whom he described. It is ridiculous to plead against this, the ignorance of the Jews in Christ's time, for sure the ignorance of such, as lived in the dregs of time, must not be the measure of the knowledge of the prophets, before them, who lived in better times, and had the supernatural light of inspiration to guide them.

There are no arguments have more cramp'd the enemies of Christ's Deity, than what may be drawn from the old testament; therefore, I think, it is pity that any who oppose them, should let them gain the advantage of not having those things urged against them, which they find it hardest to get over; we have no reason to be so complaisant to the sworn enemies of our Redeemer's honour, as to give up to them one of the best arguments we can use, merely because they will not admit it, and because they treat it with contempt, to hide their inability to answer it.

Jehovah is a name derived from יהוה, fuit, and signifies one who was, who is, and who is to come; it is a word of absolute signification, and denotes God, as he is: It imports eternity,  
 2 immu-





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servations do not alter the case, for if it is the name of a living person, it denotes the necessary existence of the person it is apply'd to; and seeing Christ bears this name, as well as the Father, he is necessarily existing, as well as the Father, and so tho' he is not the same person with the Father, he is with him one Jehovah, since Jehovah is one.

That Christ has the name Jehovah in scripture, is what I shall now advance to the proof of. I must just premise, as to those passages which I shall use, which are not quoted and applied to Christ in the new testament, that wherever the person who takes the title of Jehovah, is stiled an angel, or is represented as appearing in a human shape, there I shall understand Jehovah of the person of the Son, the great angel of the covenant by office, who appear'd often in a human form, by way of prelude to his incarnation. I do not think any can oppose this, for the Father having not undertaken any subordinate office, he cannot be call'd an angel; and there is not the least ground in scripture for us to think, that the Father ever appear'd in a human shape, but many things establish the contrary, <sup>f</sup> as all men, so far as I know, allow.

In the seventeenth chapter of Genesis, we have an account of God's appearing to the patriarch Abraham, to confirm to him, that in

<sup>f</sup> The only exception which may be made, is Daniel's description of the ancient of days, sitting on a throne, but this is a symbolical or emblematical description of the Father, and was not a real appearance. It is of the same nature, with those descriptions of the angels, we meet with in scripture, as having six wings, and being in the form of living creatures with four heads.



his old age he should have a son. In this history God is said <sup>g</sup> to appear to Abraham, and when he had done talking, to go up from him, so that it is highly probable, it was the person of the Son. He is called Jehovah, for it is said, <sup>h</sup> “Jehovah appeared to Abraham;” he declared himself to be God almighty, or all-sufficient, challenging his homage and obedience; “I am God all-sufficient, walk before me and be thou perfect.” He promised <sup>i</sup> to be the covenant God of Abraham, and his seed: And he spoke in the language of a sovereign and a lawgiver, when he instituted the seal of circumcision, and promised he would make Abraham the father of many nations.

In the next chapter we have an account of another appearance of God to Abraham; at this time it is plain he appear'd in a human shape, attended by two angels, who were to be the ministers of his wrath, to destroy Sodom and Gomorrah, and the other cities of the plain. The appearing in a human shape sufficiently proves it was the Son; and he is call'd Jehovah at least <sup>k</sup> nine times; and he claimed to himself almighty power, when he said, <sup>l</sup> “Is any thing too hard for Jehovah?” The whole of Abraham's carriage, in his intercession with God for Sodom, shews, he was sensible he was in the presence of the sovereign lawgiver, who could save and destroy; and kept up a due apprehension of the infinite distance there was between a creature, and the maker of all things.

It is no new thing to take Jehovah, who is brought in, in these two chapters, to be meant

<sup>g</sup> Gen. xvii. 1. 22.

<sup>h</sup> v. 1.

<sup>i</sup> v. 7, 8.

<sup>k</sup> Gen. xviii. 1. 13, 14, 15. 20. 22. 26, 27. 33.

<sup>l</sup> v. 14.



of the person of the Son; for it has been so understood of some of the ancient christian writers, according to the general scheme they went upon, that it was the Son who appear'd to the patriarchs: The seventeenth chapter is understood of Christ, by <sup>m</sup> Clement of Alexandria, as is the eighteenth by <sup>n</sup> Justin, Tertullian, and Novatian; and both of them are applied to Christ, <sup>o</sup> by Eusebius himself.

In the <sup>p</sup> history of Jacob's wrestling with an angel, the angel is call'd a man, and that it was one in a human shape, appears from the whole transaction, especially from his touching Jacob's thigh, and putting it out of joint: That this wrestler, who appear'd in a human shape, was the true God, is most evident, for we are told, <sup>q</sup> "Jacob call'd the name of the place Peniel; for, said he, I have seen God, face to face, and yet my life is preserved." That this must be the person of the Son is plain, from his taking a human form: And that this was Jehovah, the God of hosts, we are told by the prophet Hosea, who speaking of Jacob, has the following <sup>r</sup> words; "by his strength he had power with God, he had power even over the angel and prevailed, he wept and made supplication to him; he found him in Bethel, and there he spoke with us: Even Jehovah the God of hosts, Jehovah is his memorial." Jacob's seeking a blessing, and that with tears and entreaties, and the angels changing his name, are farther evi-

<sup>m</sup> Vid. Clem. Al. Paedag. Lib. I. c. 7. p. 131. Ed. Ox.

<sup>n</sup> Vid. Justin Martyr. Dial. cum Tryphone, p. 248. 408, 409. Ed. Thirlby. Tertullian. c. Praxeam, c. 16, 17. Novatian. c. 26. al. 18. p. 66. Ed. Oxon.

<sup>o</sup> Demonstrat. Evangel. Lib. V. c. 9.

<sup>p</sup> Gen. xxxii. <sup>q</sup> v. 30.

<sup>r</sup> Hof. xii. 3, 4, 5.





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Jehovah is in this place, and I knew it not; how dreadful is this place! this is no other than the house of God, this is the gate of heaven \*.”

I shall now proceed to consider those places, where Christ is introduced with the character of Jehovah, in the account the scripture gives us, of the bringing the tribes of Israel out of Egypt, thro' the wilderness into Canaan. It was a prevailing opinion among the Antenicene writers, that the divine person who brought the children of Israel out of Egypt, headed and conducted them in their passage thro' the wilderness, gave them the law at mount Sinai, and at last settled them in the land of Canaan, - was our Lord Jesus Christ: They held, that this divine person was not the Father, because it was a maxim with them, that the Father never appear'd, which notion is very much countenanced in scripture: They were fully assured, this angel was not a created angel, from his assuming the divine titles; they therefore concluded that this person must be God the Son; and that very justly, because several of the passages, wherein Jehovah is brought in speaking, are apply'd to Christ by the inspired writers of

\* v. 16, 17.

Ἦ Ἄυτὸς δὲ ὁ Λόγος τῆ Θεῶ, τοῖς μὲν πρὸ Μωυσέως πατρι-  
 ἀρχαίς, κατὰ τὸ Θεῖκὸν καὶ ἑνδοξὸν ἠμῖλει τοῖς δὲ ἐν τῷ νόμῳ,  
 ἱερατικῆν --- τάξιν ἀπένειμεν, μετὰ δὲ τᾶυτα ἄνθρωπος γενόμενος.  
 Irenaeus, Lib. III. c. 11. p. 191. Ed. Bened.

Infeminatus est ubique in scripturis ejus (Mosis) Filius Dei, Idem, Lib. IV. c. 10. p. 239.

Τάχα δὲ αἱ προφητικαὶ μαρτυρίαι, εἰ μόνον κηρῦσσοσι Χριστὸν  
 ἑλευσόμενα, οὐδὲ τοῦθ' ἡμᾶς διδάσσοσι καὶ ἄλλο οὐδὲν, ἀλλὰ πολ-  
 λὴν Θεολογίαν, χέσιν τε πατρός πρὸς υἱόν, καὶ υἱοῦ πρὸς πατέρα  
 ἐπὶ μαθεῖν οὐκ ἔλαττον ὑπὸ τῶν προφητῶν δι' αἶν ἀπαγγέλλοσι τὰ  
 περὶ αὐτοῦ, ἢ ἀπὸ τῶν ἀποστόλων διηγεμένων τὴν μεγαλειότητα  
 τοῦ υἱοῦ τοῦ Θεοῦ. Origen. in Joh. p. 80.



the new testament. They did not imagine, that Christ took the names of Jehovah and God Almighty, only as personating the Father, but they held, that he was Jehovah ( $\delta \omega\upsilon\upsilon$ ) and God, ( $\delta \Thetaεός$ ;) in his own <sup>2</sup> person. I profess my self to have a very high esteem for those excellent writers, who tho' they may be exceeded in close reasoning by some in our day, yet they will not have many equals for piety. They are only despised by the ignorant, who have not read them, and by the erroneous, who hate their doctrines. As to the matter under consideration, I am satisfied they were entirely in the right. I believe the greatest part of the passages in the books of Moses, where Jehovah is introduced, are to be understood of the Son, the great angel of the covenant; but to avoid tediousness, and prevent cavils, I shall confine my self to those places, where we have something in the narration, pointing out to us the person meant, and to those passages which are actually apply'd to Christ in the new testament. And as I would set this argument before my readers in its full light, I hope they will excuse the length of some quotations.

Moses, in the third chapter of Exodus, has given us an account how, when he was tending his father-in-law Jethro's flock in the wilderness, he was surprized with a very unusual spectacle, of a bush blazing with fire, and yet re-

<sup>2</sup> Πάλιν δὲ ὅταν λέγῃ, διὰ τοῦ ἰδίου προσώπου, ἐαυτὸν ὁμολογεῖ παιδαγωγὸν ἐγὼ κύριος ὁ Θεός σου, ὁ ἐξαγαγών σε ἐκ γῆς Αἰγύπτου. Clemens Al. Paedag. Lib. I. c. 7. p. 131. Ed. Ox.

Ex ipsius Domini persona, etsi fuerint delicta vestra tanquam roseum, velut nivem exalbabo. Tertullian. c. Marcionem, Lib. IV. c. 10.



maining unconsumed: He was willing, as well he might, to be satisfied concerning this strange sight, and turning aside to examine into it, was forbid to approach, and commanded to pull off his shoes, as a token of reverence, he being in the presence of Jehovah the God of his fathers. The person who appear'd to him, could not be God the Father, because he is call'd an angel; which could not be a created angel, because he calls himself Jehovah and God: I shall therefore make no scruple of affirming, it was God the Son who appear'd to Moses, to send him on the merciful errand, of delivering the Israelites from the tyranny of the king of Egypt, and the cruel bondage of his hard taskmasters. If we consider the whole passage, which is related with great nobleness, as well as simplicity of language, it will be seen, that no higher characters of true divinity can be taken by any person, than were assumed by Christ. "Moses kept the flock of Jethro his father-in-law, and he led it to the backside of the desert, and came to the mountain of God, even to Horeb: and the angel of Jehovah appeared to him in a flame of fire, out of the midst of a bush, and he looked, and the bush burn'd with fire, and was not consumed; and Moses said, I will turn aside, and see this great sight, why the bush is not burn'd: and when Jehovah saw that he turn'd aside to see, God call'd to him, out of the midst of the bush, and said, Moses, Moses; and he said, here am I: and he said, draw not nigh hither, put off thy shoes from thy feet, for the place where thou standest is holy ground. He farther said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob, and Moses hid his face, for





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shall hearken to thy voice, and thou and the elders of Israel shall go to the king of Egypt and say to him, Jehovah the God of the Hebrews has met us, let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to Jehovah our God: However I am sure that the king of Egypt will not let you go but by a strong hand; therefore I will stretch out my hand and smite Egypt with all my wonders, and after that he shall let you go. — And Moses answer'd, they will not believe me, nor hearken to my voice; for they will say Jehovah has not appear'd to thee. And Jehovah said to him, what is that in thy hand? and he said, a rod: and he said, cast it on the ground; and he cast it on the ground, and it became a serpent, and Moses run from it: And Jehovah said to Moses, put forth thy hand, and take it by the tail; (and he catch'd it, and it became a rod.) That they may believe, that Jehovah the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appear'd to thee. — And Moses said to Jehovah, O my Lord, I am not eloquent, neither before, nor since thou hast spoke to thy servant, but I am slow of speech, and of a slow tongue. And Jehovah said to him, who has made man's mouth? or who makes the dumb or deaf, or the seeing or the blind? have not I, Jehovah? ”

In this amazing dialogue between the eternal Word and Moses, Christ claim'd to himself the name Jehovah, in as emphatical a manner, as ever God the Father has done; this he declared was his name for ever, and this is his memorial in all ages, and he took to himself, in the strictest sense, the properties of true and supreme God-head;



head; he stiled himself over and over, the God of Abraham, Isaac, and Jacob; he asserted in the strongest terms, his necessary existence, his independent eternity and immutability, when he said his name was, I am that I am; he manifested his knowledge of the heart, when he told Moses beforehand, that Pharaoh would not at first regard him; he promised to shew himself almighty, in the wonders he intended to work, for the salvation of his people; he asserted his creating power, when he told Moses he formed the mouth; and he claim'd to himself absolute sovereignty, when he ascribed it to his good pleasure, that some have the benefit of sight, whilst others are blind, and that some enjoy the pleasure of hearing sounds, whilst deafness is the unhappy lot of others. If all this be duly consider'd; this conclusion, that Christ is God in the highest sense, will force itself with irresistible strength on every ingenuous mind.

This passage was, by the ancient <sup>a</sup> christian writers, understood of Christ; and was by <sup>b</sup> Justin Martyr urged in proof of Christ's being himself God. "He whom Moses calls an angel, and affirms to have spoke to him in a flame of fire, being himself God, declared to Moses, that he is the God of Abraham, and of Isaac, and of Jacob."

The next passage which I shall consider, is this following; taken out of the sixth chapter

<sup>a</sup> Justin Martyr. Apol. I. c. 83. p. 93. Ed. Thirlby. Tertullian. c. Praxeam. c. 17.

<sup>b</sup> Ως ἄνθρωπος νενοήκατε ὅτι ὃν λέγει Μωσῆς ἀγγελον ἐν πυρὶ φλογός, οὗτος αὐτός Θεός ἐστιν, σημαίνει τῷ Μωσεῖ, ὅτι αὐτός ἐστιν ὁ Θεός Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ. Justin Martyr, Dial. cum Tryphone, p. 263. Edit. Thirlby.



of the book of Exodus. "God spoke to Moses, and said to him, I am Jehovah, and I appear'd to Abraham, to Isaac, and to Jacob, by the name of God Almighty, but by <sup>c</sup> my name Jehovah was I not also known to them?—wherefore say to the children of Israel; I will bring you out from under the burden of the Egyptians, and I will rid you of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and you shall know that I am Jehovah your God, who brings you out from under the burdens of the Egyptians; and I will bring you into the land, which I swore I would give to Abraham, Isaac and Jacob, and I will actually give it you for an heritage, I am Jehovah." The divine person here speaking, has spoke much to the same purpose, that Christ did in the third chapter; which makes it probable, that in both places the same person, even Christ, is brought in. This will farther appear if we consider, that he has declared he appear'd to Abraham and the other patriarchs, by the name of God All-sufficient; but the person who appear'd <sup>d</sup> to the patriarchs under this august title, was not God the Father, but God the Son.

It may be proper now to consider the account of Israel's passing the red sea. He who open'd them a foot way thro' the stormy waves, and cleav'd them a passage thro' the watry

<sup>c</sup> So I choose to render the words by way of interrogation, for by this rendering a difficulty is avoided. See Dr. Waterland's first defense, p. 61.---65.

<sup>d</sup> Gen. xvii. 1. xxiii. 13, 14, 15. compared with xxxv. 11. See above.





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the sea, and I, behold I, will harden the hearts of the Egyptians, and they shall follow them, and I will get me honour on Pharaoh, and on all his host, on his chariots and his horsemen, and the Egyptians shall know that I am Jehovah, when I have got me honour on Pharaoh, and on his chariots and on his horsemen." This Jehovah, whose salvation they were to see, and who was to gain himself honour over the hosts of Egypt, was Christ the angel; for it follows, that, "The angel of God who went before the camp of Israel, removed and went behind them, and the pillar of the cloud went and stood behind them:" and "Jehovah look'd to the host of the Egyptians thro' the pillar of fire and the cloud, and troubled it." Hence it appears, that it was Jehovah the angel, God the Son, at whose powerful word, Moses by stretching forth his rod divided the sea, to give Israel a safe passage, and at whose repeated command, he, by stretching forth his rod again, brought back the waters, which stood on a heap, to cover Pharaoh's numerous forces, which had insolently ventured into the gulph. Christ was, "Jehovah, who saved Israel that day, out of the hands of the Egyptians:" and therefore to him it is most probable the <sup>f</sup> hero, lawgiver, and poet address'd the following inimitably sublime strains of inspired eloquence: "I will sing to Jehovah, for he hath triumph'd gloriously, the horse and his rider he has cast into the sea. Jehovah is my strength and song, and he is become my salvation; he is my God, and I will

<sup>f</sup> Sit mihi dux Moses, rubras ad littoris undas  
 Qui socios Phario duxit ab exilio.  
 Arida cum virgae tactu vestigia linqvens,  
 Inferni tutum per freta vidit iter:



prepare him a habitation, my fathers God, and I will exalt him. Jehovah is a mighty warrior, Jehovah is his name. Pharaoh's chariots and his host he has cast into the sea, his chosen captains also are drown'd in the red sea.— Thy right hand, O Jehovah, is become glorious in power, thy right hand, O Jehovah, has dash'd in pieces the enemy ; and in the greatness of thine excellence, thou hast overthrown them that rose up against thee ; thou sentest forth thy wrath, which consumed them as stubble.

Suspensosque maris fluctus hinc inde relabi,

Abforptasque rotas, & Pharaonis equos.

Quas rerum Domino persolvit carmine grates,

Dum resonant hilari tympana quassa manu !

Urbanus VIII. Papa, Poem. p. 4, 5. Ed. Par.

Creditur Amramides, nihil est illustrius illo,

Isacidis carmen praecinuisse suis.

Carmen erat populus, cui Mempheos arma timenti

Ipse Deus facilem straverat ante viam.

Iverat & montes inter securus aquarum :

Tanta fides pelagi dissilientis, erat.

Obruerat regem fluctu gravis unda refuso :

Tanta fides pelagi mox coeuntis erat.

Ibat Erythraeas Mareotica gaza per undas,

Et fracti currus, & juga vulsa rotis.

Qui miseros regni casus luctusque referret,

Haustraque tot pelagi millia, nullus erat.

Omnia quae populus, populum praeeunte poeta,

Audiit, & paribus retulit inde modis.

Ferd. Furstenberg, Episcop. Monasterf. & Paderborn.

Poem, p. 36, 37. Ed. Par.

————— Dux signa praeibat

Amramides, populumque sui dulcedine cantus,

Per montes undarum, & per deserta sequentem,

Lenibat, facilemque fugam praestabat eunti,

Authoremque fugae, submersamque aequore Memphim,

Carminibus patriis, & grata voce sonabat.

P. Francius Panegyric. in Episcop. Monaster. Heroic.

Lib. II. p. 52.

With



With the blast of thy nostrils the waters were gathered together : the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied on them ; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea cover'd them, they sunk as lead in the mighty waters. Who is like to thee, O Jehovah, among the Gods ! who is like thee ! glorious in holiness, fearful in praises, doing wonders. ——— Jehovah shall reign for ever and ever.”

There was never a more glorious outward appearance of the great God, than when Jehovah the most High, appear'd in all the pomp of

Hic pater Amramides, ductis e gurgite turmis,  
Victoris laudes cantat & arma Dei ;  
Adspicio mersasque acies, mersosque tyrannos,  
Sceptraque Erythraeo fracta natate mari.  
Ora Deus movet ipse Viro, dictatque canenti  
Quae velit a longa posteritate coli.

J. Brouksihusius. Lib. II. Eleg. 2.

Largus ingentes animare grandi  
Spiritu heroas, Deus ipse regum  
Corda facundos agitante yates  
Concitat aestu.  
Testis infani domitrix profundi  
Principis magni lyra, fabulosi  
Thracis irridens remorata pronos  
Carmina vivos,  
Quae per undosum sine fraude pontum,  
Calle ficcato, solidos utrimque  
Vitrea muros imitante, lymphæ  
Mille phalanges,  
Duxit ; & rursus coeunte fluctu,  
Nereum sacra feriente virga,  
Obviis hostes temere infecutos  
Obruit undis.

Jo. Rotgerus Torck, Poem, p. 336. Ed. Amst.

terror,





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the Son at Sinai will appear, if we throw together some passages in the nineteenth, twentieth, and twenty fourth chapters of Exodus. “Jehovah said to Moses, lo I come to thee in a thick cloud; —Go to the people and sanctify them to day and to morrow; —and be ready against the third day; for the third day Jehovah will come down in the sight of the people on mount Sinai.——And it came to pass on the third day in the morning, there were thunders and lightnings, and a thick cloud upon the mountain, and the voice of the trumpet exceeding loud, so that all the people in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the lower part of the hill. And mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and all the hill quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke, and God answer'd him by a voice. And Jehovah came down on mount Sinai, on the top of the mountain, and call'd up Moses to the top of the hill: and Moses went up, and Jehovah said to Moses, go down, charge the people, lest they break thro' to Jehovah to gaze, and many of them perish; and let the priests which come near Jehovah sanctify themselves, lest Jehovah break forth upon them.——So Moses went down to the people and spoke to them. And God spoke these words, I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me. Thou shalt not make thee any graven images, —thou shalt not bow



bow down to them nor serve them, for I Jehovah thy God am a jealous God. — Thou shalt not take the name of Jehovah thy God in vain, for Jehovah will not hold him guiltless, that takes his name in vain. Remember the sabbath day to keep it holy; — the seventh day is the sabbath of Jehovah thy God, in it thou shalt not do any work; — for in six days Jehovah made heaven and earth, the sea and all that in them is, and rested on the seventh, therefore Jehovah blessed and sanctified the sabbath. — And all the people saw the thundrings and the lightnings, and the noise of the trumpet, and the mountain smoking, and they removed and stood afar off; and said to Moses, speak thou with us and we will hear, but let not God speak with us lest we die. And Moses said, fear not, for God is come to prove you, and his fear is upon you, that you sin not. And the people stood afar off, and Moses drew near to the thick darkness where God was. — And he said to Moses; come up to Jehovah, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship you afar off, and Moses alone shall come near to Jehovah; but they shall not come nigh. — And Moses came and told the people all the words of Jehovah, and all the judgments; and they answer'd with one voice, and said, all the words which Jehovah has said we will do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel, and sent young men who sacrificed burnt-offerings, and peace-offerings of oxen to Jehovah; and Moses took half the blood and put it in basins, and the other half

he



he sprinkled on the altar; and he took the book of the covenant and read in the hearing of the people, and they said, all that Jehovah has said we will do, and be obedient; and Moses took the blood, and sprinkled it on the people, and said, behold the blood of the covenant which Jehovah has made with you, concerning these words. Then went up Moses, and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel, and there was under his feet, as it were a pavement of saphir stone, like the body of heaven in its clearness. And upon the nobles of the children of Israel he laid not his hand: they saw God and eat and drank. And Jehovah said to Moses, come up to me into the mountain, and be there, and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them. And Moses rose up, and his servant Joshua, and Moses went up into the hill of God, and a cloud cover'd the mountain. And the glory of Jehovah abode upon mount Sinai, and the cloud cover'd it six days, and the seventh day he call'd to Moses out of the midst of the cloud. And the sight of the glory of Jehovah was like devouring fire, on the top of the mountain; in the eyes of the children of Israel; and Moses went into the midst of the cloud and ascended the hill, and Moses was in the mountain forty days and forty nights." In this wonderful account, our Lord Jesus Christ is over and over call'd Jehovah the God of Israel, and he is described as coming down in pomp and majesty, proper to the great God. He made the clouds his chariot, and darkness his pavilion; he came down in fire with his thunders rattling, and his lightning flashing;





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with him, he desired to see his glory. God in answer said, <sup>m</sup> “ I will make all my goodness to pass before thee, and I will proclaim the name of Jehovah before thee, and will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy.” He then declared he would indulge his favourite and familiar friend, with as clear a sight of his glory, as was consistent with a state of mortality, but assured him it was not possible for him to see his face, or behold the utmost of his essential glory and live. The account we have of God’s gratifying Moses’s request, and renewing the tables of the law, which the zealous prophet, at seeing the golden calf had broke, is in the following words: <sup>n</sup> “ Jehovah said to Moses, hew thee out two tables of stone like the first, and I will write on these tables the words that were on the first tables, which thou brakest, and be ready in the morning, and come up to mount Sinai, and present thy self to me on the top of the hill, and no body shall come up with thee, nor be seen thro’ all the mountain; nor let the flocks feed before it. And Moses hewed two tables of stone, and rose up early in the morning and went up to mount Sinai, as Jehovah had commanded him, and took in his hand the two stone tables; and Jehovah descended in the cloud and stood with him there, and proclaim’d the name of Jehovah: and Jehovah pass’d by before him and proclaim’d, Jehovah, Jehovah, a God merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that

<sup>m</sup> Exod. xxxiii. 19.

<sup>n</sup> Exod. xxxiv. 1---10. 28.



will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children, to the third and fourth generations. And Moses made haste and bow'd his head to the earth and worship'd: and said, if now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, (tho' this is a stiffneck'd people,) and pardon our iniquity and our sin, and take us for thy inheritance. And he said, behold I make a covenant: before all thy people I will do wonders, such as have not been done in all the earth, nor in any nation, and all the people among which thou art, shall see the work of Jehovah, for it is a terrible thing that I will do with thee.— Thou shalt worship no other God, for Jehovah whose name is jealous, is a jealous God.— And Moses was with Jehovah forty days and forty nights; he neither eat bread nor drank water: and he wrote upon the tables the words of the covenant, the ten commandments." I will not spend time to prove that Jehovah, in this place, is the same person that appear'd at mount Sinai, at the publishing the ten commandments: every one that reads this part of the book of Exodus will see, that God the Son is Jehovah, who in the manifestation of his glory to Moses, proclaim'd his absolute sovereignty, his infinite mercy, his boundless compassions, his strict righteousness, his terrible justice, and his jealousy of his own honour, in that he was not able to bear any rival: he received worship from Moses, and acted as the great lawgiver, and therefore must be true and supreme God.

When Moses, in the book of Deuteronomy, reminded the people of God's giving the law



at mount Sinai, he declared Jehovah, who there appear'd, to be the only God. ° “ Take heed, said he, lest thou forget, — the day when thou stoodst before Jehovah thy God in Horeb; — and you came near and stood under the mountain, and the mountain burnt with fire to the midst of heaven, with blackness, clouds, and thick darkness; and Jehovah spoke to you out of the midst of the fire. — Did ever people hear the voice of God, speaking out of the midst of the fire, as thou hast heard, and live? or has God essay'd to go and take him a nation, from the midst of another nation, by tryals, and by signs, and by wonders, and by war, and by a mighty hand, and by a stretch'd out arm, and by great terrors, according to all that Jehovah did for you in Egypt, before your eyes? to thee it was shew'd, that thou mightest know that Jehovah he is God, there is none else beside him: out of heaven he made thee to hear his voice, that he might instruct thee, and upon earth he shew'd thee his great fire, out of which thou heardest his words: — know therefore this day, and consider it in thy heart, that Jehovah he is God in the heaven above, and there is none else.” This passage will appear to be meant of Christ to any one who considers, that the person who spoke out of the fire, is the same with him whose voice shook the heavens; whose wonders wrought in Egypt prove him to be the only God: so that the Son, together with the Father, who jointly works with him, is Jehovah the true God, besides whom there is none else.

I might safely, I am apt to think, conclude

° Deut. iv. 9. --- 12. 33. --- 36. 39.





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That it was sung in praise of the same divine Person that had deliver'd Israel, is plain; that therefore it must be understood of Christ, is, to say no more, extremely probable; especially when we remember, that Jehovah is here call'd the rock of Israel, and we are told by the apostle <sup>r</sup> Paul, that rock was Christ. If this song be to be understood of Christ, as is most likely, we shall find such high things said of him, as will shew him to be God in the strictest sense. <sup>f</sup> "Give ear, O heavens, and I will speak, and hear, O earth, the words of my mouth; I will publish the name of Jehovah, ascribe you greatness to our God. He is a rock, his work is perfect: for all his ways are judgment; a God of truth, and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children, they are a perverse and crooked generation. Do you thus requite Jehovah, O foolish people? is he not thy father that has bought thee? has he not made thee, and establish'd thee? Remember the days of old,——when the most High divid- ed to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel. Jehovah's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, in a waste howling wilderness, he led him about, instructed him, and kept him as the apple of his eye. As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them and bears

<sup>r</sup> 1 Cor. x. 4.

<sup>f</sup> Deut. xxxii. 1. 3, 4.---13. 15. 17.---20. 26, 27. 35, 36. 39.---43.



them on her wings; so Jehovah alone led them, there was no strange god with him: he made him ride on the high places of the earth, that he might eat the increase of the field. — But Jeshurun grew fat and kick'd; — then he forsook God who made him; and lightly esteemed the rock of his salvation. — They sacrific'd to devils, not to God, to gods whom they knew not, to new gods whom their fathers fear'd not. When Jehovah saw it he abhor'd them; — and he said, I will hide my face from them, I will see what their end will be: — I would make their remembrance cease from among men, were it not, lest their adversaries — should say, our hand has high, Jehovah has not done this. How should one chase a thousand, — except their rock had sold them, and Jehovah had shut them up? for their rock is not as our rock, our enemies themselves being judges. — To me belongs vengeance and recompence. — Jehovah shall judge his people. — See now that I am he, and there is no God with me; I kill and I make alive, I wound and I heal; neither is there any can deliver out of my hand: for if I lift up my hand to heaven, and say I live for ever: if I whet my glittering sword, and my hand take hold of judgment; I will render vengeance to my enemies, and will reward them that hate me; I will make my arrows drunk with blood, (and my sword shall devour flesh,) and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy. Rejoyce, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people." The divine person



who is celebrated in this noble and sublime ode, besides his having the names Jehovah and God, is declared to be perfectly righteous, holy, just, and true, to be the creator, the redeemer, and preserver of his people; whilst they were true to him they were safe, but when once they forsook him, none could be a guard, and a defense to them; he is also brought in speaking in the stile of the great and mighty God; he has declared himself to be the only God, unchangeable in his nature, irresistible in his power, absolutely sovereign in his dealings with his creatures, merciful to pass by the transgressions of his people, and just to take vengeance on his obstinate and implacable enemies. Surely all these things manifest the supreme Deity of him, of whom they are predicated; and as it is most probable they belong to Christ, he is the sovereign Lord Jehovah, ever the same, besides whom there is no God. And of him several passages of this song are understood <sup>t</sup> by the primitive writers.

Thus I have proved, that Jehovah who conducted Israel thro' the wilderness, was God the Son; and that he was the person who led them over Jordan, is certain from <sup>u</sup> his appearing to Joshua in the shape of a warrior, with sword drawn, and harness'd for the battle. He there took the title of captain of Jehovah's host; but that he was a person superior to any angel, is plain from the worship that was paid him by the religious hero, whom he came to encourage. But I design no farther use of this place, at pre-

<sup>t</sup> Irenaeus, p. 211. 239. 269. Ed. Ben. Clem. Al. p. 128. 131. Ed. Oxon. Tertullian. De Pudicit. c. 10.

<sup>u</sup> Jos. v. 13, 14, 15.





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to his name, extol him that rides upon the heavens, by his name Jah; and rejoyce before him.—O God, when thou wentest forth before thy people, when thou marchedst thro' the wilderness, the earth shook, the heavens also drop'd at the presence of God, even Sinai itself was moved at the presence of God, the God of Israel. — The Lord gave the word, great was the company of them that publish'd it." This inspired king has a short ode, on the same subject, which is divinely beautiful. y "When Israel went out of Egypt, the house of Jacob from a people of strange language: Judah was his sanctuary, and Israel his dominion. The sea saw it and fled: Jordan was driven back. The mountains skip'd like rams, and the little hills like lambs. What ailed thee, O sea, that thou fled'st? thou Jordan, that thou wast driven back? you mountains, that you skip'd like rams, and you little hills, like lambs? Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob: who turn'd the rock into a standing water, the flint into a living spring." The same matter is touch'd upon, with great sublimity, by the psalmist z Asaph. "I will remember the works of Jehovah, surely I will remember the wonders of old. — Thy way, O God, is in the sanctuary, who is so great a God as our God? Thou art the God that dost wonders, thou hast declared thy strength among the people: thou hast, with thine arm, redeemed thy people, the sons of Jacob and Joseph. The waters saw thee, O God, the waters saw thee; they were afraid, the depths also were troubled, the

y Psalm cxiv.

z Psalm lxxvii. 11. 13.---20.



clouds pour'd out water, the skies sent forth a sound; thy arrows also went abroad: the voice of thy thunder was in heaven, thy lightnings lighten'd the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known: thou leddest thy people, like a flock, by the hands of Moses and Aaron." I shall add but one passage more, and that is part of the song of the prophet Habbakkuk, which is as sublime and poetical a description, as any in the whole inspired volume. <sup>a</sup> "God came from Teman, and the holy one from mount Paran, his glory cover'd the heavens, the earth was full of his praise, his brightness was as the light, he had horns coming out of his head, and there was the hiding of his power; before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth, he beheld and drove asunder the nations, the everlasting mountains were scatter'd, the perpetual hills bow'd; his ways are everlasting.— Was Jehovah displeas'd against the rivers? was thine anger against the rivers? that thou didst ride on thy horses, and thy chariots of salvation? Thy bow was made quite bare, according to the oaths of the tribes, even thy word; thou didst cleave the earth with rivers. The mountains saw thee and trembled: the overflowing of water pass'd by: the deep utter'd its voice, and lifted up its hands on high: the sun and moon stood still in their habitation; at the light of thy arrows they went, even at the shining of thy glittering spear. Thou didst march thro' the land in indignation, thou didst thresh

<sup>a</sup> Hab. iii. 3.—6. 8.—13. 15.



the heathen in anger, thou wentest forth for the salvation of thy people, even for the salvation of thine anointed; — thou didst walk thro' the sea with thy horses, thro' the heap of great waters."

It may be said, these passages are meant of the one supreme God, and not of Christ; but if we should suppose the inspired authors had the one supreme God of Israel in view, it could not be exclusively of Christ the second person; for full proof has been given, that he actually perform'd the great works which they celebrate. Therefore we may safely ascribe all the high things to him, which they speak of the most high God. Christ is the Lord Jehovah, who went forth in glory and majesty, whose brightness was as the light, whose glory cover'd the heavens, and with whose praise the earth was full. He is the most High, that rode on the heavens by his name Jah; before whom went the pestilence, at whose presence the heavens melted, the earth shook, the ancient mountains reel'd, and the perpetual hills bow'd. He is the God from whom the sea fled, before whom Jordan's stream ran back, at sight of whom the rocks danced, and the hillocks leap'd, and at whose command the sun and the moon stood still, when he march'd thro' the land in indignation, and thresh'd the heathen in anger.

Having shew'd that our Lord Jesus Christ was Jehovah, who appear'd to Moses, to deliver the favourite tribes of Jacob's sons out of Egypt, who gave forth the law, and settled the form of Israel's government and worship, and who conducted the people of his choice into the land of promise: it may be proper to see, whether the same divine person did not afterwards ap-  
pear





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and the angel of God said to him, take the flesh and the unleaven'd cakes, and lay them on this stone, and pour out the broth ; and he did so : and the angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh, and the unleaven'd cakes, and there rose up fire out of the rock and consumed them : and the angel of Jehovah departed out of his sight : and when Gideon was assured he was an angel of Jehovah, Gideon said, alas, O Lord Jehovah, I have seen Jehovah the angel face to face. And Jehovah said to him, peace be to thee, fear not, thou shalt not die : and Gideon built an altar there to Jehovah, and call'd it Jehovah-shalom." I have produced this story at large, because it will prevent any argument, to shew that the angel who appear'd to Gideon was Jehovah, and consequently it was Jehovah the Logos, who sent Gideon with trumpets, lamps, and pitchers, to discomfit the numerous armed forces of Midian and Amalek.

I shall now proceed to consider, the other places in the old testament, where Christ is call'd Jehovah, and I shall take them in the order of time, according to which, the books wherein they are, were wrote ; therefore I must begin with the writings of the royal prophet, who was as remarkable for the sublimity of <sup>c</sup> his poetry, as he was for the triumphs that attend-ed his arms. He had a very distinct knowledge of Christ's person, and of the offices he was to

<sup>c</sup> At nunc quae subito strepuit lyra! me mihi totum  
Surrupit & superis inferit ipsa choris.

Jesside, salve regum, salve optime vatum,  
Sive lyram, docta seu geris arma manu.

Militiaene prius mirer, cantusne scientem?

Par utroque tibi nomine constat honor.



execute, and the sufferings he was to undergo, in order to work out man's redemption: he had a clear sight of the glories of that great redeemer, who was to be his descendant after the flesh, but was his Lord, as to his divine nature.

Queis ego te regem componere regibus ausim?

Nil potuit regno sanctius esse tuo.

Queis ego te vatem componere vatibus ausim?

Nil potuit plectro dulcius esse tuo.

Luce sibi sonuere tubae, lyra nocte canebat,

Victorique Deo carmine gratus eras.

Et modo strata tuis, modo fletibus ara madebat:

Et modo te tarda musa levabat humo.

Ferdinandus Furstenberg, Poem. p. 37. Ed. Par.

Hebraeas tenui mulcebat arundine silvas,  
 Dum patrias custodit oves per pascua Bethlae,  
 Pastor Iessides: sceproque insignis & ostro  
 Rex idem, pastorque hominum, sublime canebat  
 Carmen & a belli strepitu post horrida victor  
 Proelia consuetas de more redibat ad artes,  
 Pulsabatque lyram digitis regalibus auream,  
 Et vatum & regum clarissimus. Audiit illum  
 Ipse Deus, placuitque suo modulamine vates.

Petrus Francius Heroic. Lib. II. p. 52.

Hic illum aspicias vatem, cui regia summus  
 Sceptra dedit rex ferre, pedo post terga relicto,  
 Regalem imponens capiti vittamque coronamque.  
 O quae non, viridi temere projectus in herba,  
 Inter oves patrias, densave sub arboris umbra,  
 Concinuit! quae non folio praedixit ab alto!  
 Fatidico quae non oracula fudit ab ore!  
 Seu casa pastorem, sive illum regia regem,  
 Sive Dei tenuit vatem domus, omnia late  
 Implebat loca, divino percussus ab oestro;  
 Immensasque Dei laudes, terraeque polique  
 Cantabat Dominum, & regum super omnia Regem,  
 Multa quoque e caecis fatorum idem eruta libris  
 Protulit; adventumque Dei nascentis, amato  
 Quem patris e gremio eliceret, gremioque foveret  
 Virgo suo, certo venturum retulit aevo.  
 Quam variis idem verbis, variisque figuris



The apostle Paul, in his epistle to the Hebrews, has quoted, and applied to Christ, a passage of the royal<sup>d</sup> prophet; “When he brings again the first begotten into the world, he says, let all the angels of God worship him:” this is certainly a paraphrase on those words, in the ninety seventh Psalm: “Worship him all you gods:” which are render’d to much the same purpose in the Greek<sup>e</sup> version. As these words are by the apostle, who wrote under the guidance of the infallible spirit, apply’d to Christ: the whole Psalm, which is an august description of the majesty and glory of Jehovah, must be understood of him. “Jehovah reigns, let the earth rejoyce, let the multitude of the isles be glad thereof: clouds and darkness are round about him, judgment and justice are the establishment of his throne: a fire goes before him, and burns his enemies round about: his lightnings lighten’d the world, the earth saw and trembled, the hills melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth: the heavens declare his righteousness, and all the people see his glory: confounded be all they that serve graven images; worship him all you gods. Sion heard and was glad, and the daughters of Jerusalem rejoyced because of thy judgments, O Jehovah: for thou,

*Exhibet infantem divinum, ex aethere summo  
In terras descendentem, castaeque per alvum  
Virginis, has ipsas venientem in luminis auras,  
Exigua Bethle genitum; terraeque relictis  
Sedibus aethereas remeantem rursus in arces!*

*Idem, Silv. Lib. III. opp. posth. p. 305.*

<sup>d</sup> Ὅταν δὲ πάλιν εἰσαγάγῃ τὸ πρωτότοκον εἰς οἰκὸν αὐτῆς, λέγει, καὶ προσκυνήσουσιν αὐτῷ πάντες ἄγγελοι Θεοῦ. Heb. i. 6.

<sup>e</sup> Προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ. Psalm xcvi. 7. Juxta Ver. Gr.

Jehovah,





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more properly, under <sup>h</sup> another head, where it shall be carefully discuss'd.

I shall now consider the evidence that may be found, for Christ's having the name Jehovah, in the writings of the prophets. In <sup>i</sup> Hosea's prophecy, we have the following remarkable words. "God said, — I will have mercy on the house of Judah, and I will save them, by Jehovah their God." As this place is a good proof of a personal distinction in the divine nature, so it is evident none but Christ could be Jehovah, the God, by whom Judah was to be saved, for we never find, in scripture, that God will save his people by any other, than by Jesus, whom he has appointed a prince and a redeemer, to grant repentance and remission of sins.

In the prophecy <sup>k</sup> of Joel, we have the following promise, of a plentiful effusion of the Spirit; "You shall know that I am Jehovah your God, and none else; — and it shall come to pass afterwards, I will pour out my Spirit on all flesh, and your sons and your daughters shall prophecy; — and I will shew wonders in the heavens, and in the earth, blood and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah comes; and, — whosoever shall call on the name of Jehovah, shall be saved." The apostle Peter, in the <sup>l</sup> sermon he preached on the day of pentecost, after the Spirit enabled him to speak all languages, has assured us, that this promise was then begun to be made good: as it was certainly Christ,

<sup>h</sup> See below chap. vi.

<sup>i</sup> Hof. i. 7.

<sup>k</sup> Joel ii. 27, 28. 30, 31, 32.

<sup>l</sup> Acts ii. 16.



who pour'd forth his spirit on the apostles, it follows, that he must be the Lord Jehovah, besides whom there is none else, that promis'd to do it; to whom part of this scripture is directly apply'd by the<sup>m</sup> apostle Paul.

I come next in order to the prophet Isaiah, who is call'd the evangelical prophet, because he has foretold the sufferings of Christ, and the glory that was to follow, in a more plain manner, than any other inspired writer, except the royal prophet. We are assured, by three<sup>n</sup> of the evangelists, that John the baptist was the voice of one crying in the wilderness, prepare you the way of the Lord; which was foretold by the prophet Isaiah, who call'd it, a voice crying in the wilderness, prepare you the way of Jehovah. Now as John the baptist came to prepare the way before Christ, it is certain Christ is Jehovah, who is described, in the fortieth chapter of Isaiah, in the most magnificent stile, as Creator and Redeemer. "The voice of one crying in the wilderness, prepare you the way of Jehovah, make strait, in the desert, a highway for your God; every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be strait, and the rough places plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together, for the mouth of Jehovah has spoke it. The voice said, cry; and he said, what shall I cry? all flesh is grass, and all the glory thereof as the flower of the field; the grass withers, the flower fades, because the spirit of Jehovah blows upon it; surely the peo-

<sup>m</sup> Rom. x. 13. <sup>n</sup> Mat. iii. 3. Mar. i. 3. Luke iii. 4.



ple is grass. O Sion! that bringest good tidings; get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, and be not afraid: say to the cities of Judah, behold your God: behold the Lord Jehovah will come with a strong hand, and his arm shall rule for him, his reward is with him, and his work before him: he shall feed his flock, like a shepherd, and gather his lambs in his arms, and carry them in his bosom, and gently lead those that are with young. Who has measured the waters, in the hollow of his hand, and meted out heaven with a span, and weighed the mountains in scales, and the hills in a ballance? who has directed the spirit of Jehovah, or being his counsellor, has taught him? with whom took he counsel, and who instructed him in the path of judgment, and taught him knowledge, and shew'd him the way of understanding? behold the nations are as a drop in the bucket, and are accounted as the small dust in the balance: he takes up the isles as a very little thing: — all nations are before him as nothing, and are counted to him less than nothing and vanity. To whom then will you liken God? or what likeness will you compare to him? — It is he that sits upon the circle of the earth, and the inhabitants thereof are grasshoppers, that stretches out the heavens as a curtain, and spreads them as a tent to dwell in; that brings the princes to nothing, he makes the judges of the earth as vanity. — To whom then will you liken me, and to whom shall I be equal? saith the holy one: lift up your eyes on high, and behold who has created those things, that brings out their host by number: he calls them all by name





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fainting: surely he, of whom all this is said, must be the God over all, blessed for ever.

The apostle Paul, in <sup>o</sup> his epistle to the Romans, has these words. “ We must all stand before the judgment seat of Christ ; for it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” This is taken from the forty fifth chapter of Isaiah, where it is spoke of Jehovah ; so that it is Christ who is call’d Jehovah, in the following <sup>p</sup> passage. “ Thus saith Jehovah, that created the heavens, God himself that form’d the earth, and made it ; he has establish’d it, he has created it not in vain, he form’d it to be inhabited: I am Jehovah, and none else. I have not spoke in secret, nor in a dark place of the earth: I said not to the seed of Jacob, seek you me in vain: I Jehovah speak righteousness, I declare the things that are right.— Who has declared this from ancient time? have not I Jehovah? and there is no God else besides me ; a just God and a saviour, and there is none besides me. Look to me, and be saved, all the ends of the earth, for I am God, and there is none else. I have sworn by my self, the word is gone out of my mouth in righteousness, and shall not return, that to me every knee shall bow, and every tongue shall swear. Surely shall one say, in Jehovah have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In Jehovah shall all the seed of Israel be justified, and shall glory.” Here we find Christ again set forth, under the highest characters: he is Jehovah the just God,

<sup>o</sup> Rom. xiv. 10, 11.

<sup>p</sup> Is. xlv. 18, 19. 21.---25.

besides



besides whom there is none else, who has created the heavens, and form'd and establish'd the earth, who is a just saviour, that speaks in truth and righteousness, to whom all the ends of the earth may look for salvation. He is the righteousness and strength of his people, so that all who have his merit imputed to them, may greatly rejoyce in him, the Lord Jehovah, and be glad in him, the God, who has mercy on them, because he has cloth'd them with the robe of righteousness, and deck'd them with the garments of salvation.

Seeing the evangelical prophet had such high things revealed to him, concerning the great God, who was to be manifested in the flesh, they must be very far gone in prepossession and prejudice, who can have the face to say; the Jewish church had not an explicit knowledge of the divine person, who was to work out their salvation.

The prophet Jeremiah, in a <sup>9</sup> prophecy which he utter'd concerning Christ's kingdom, has stiled him Jehovah. "Behold the days come, saith Jehovah, that I will raise up to David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth; in his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be call'd, Jehovah our righteousness." This King, who was Christ, was Jehovah, whose righteousness, imputed to his people, justifies them in the sight of God their judge.

The prophet Ezekiel <sup>r</sup> in the beginning of his book, has set down an account of a vision

<sup>9</sup> Jer. xxiii. 5, 6.

<sup>r</sup> Ezek. i. 26. 28. ii. 3, 4, 5.



he had, of the glory of Jehovah. “Above the firmament, that was over the heads of the cherubs, was the likeness of a throne, as the appearance of a saphir stone, and upon the likeness of the throne, was the likeness of a man, above upon it. — This was the appearance of the likeness of the glory of Jehovah, and when I saw it, I fell on my face:—and he said to me, son of man, I send thee to the children of Israel, to a rebellious nation: — and thou shalt say to them, thus saith the Lord Jehovah.” As this Lord Jehovah was seen, by the prophet, in a human shape, it is extremely probable, it was Christ, who was the Shechinah which had resided in the cloud of glory, over the mercy seat, and whose glory the prophet saw, in vision, ready to depart; that his once favourite people might be left an easy prey to their enemies.

In the prophecy of <sup>1</sup> Haggai we are told, that Jehovah would shake the nations. “Thus saith Jehovah of hosts, yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts.” This is understood of Christ by the apostle Paul, in <sup>2</sup> his epistle to the Hebrews, for speaking of him, he says; he has promised he would once more shake the earth and the heavens. Christ was Jehovah, who for many years shook the world in general, with political convulsions, and bloody wars, which ended in the Romans conquest of

<sup>1</sup> Hag. ii. 6, 7.

<sup>2</sup> Heb. xii. 26.





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mourn.” This is applied to Christ, by the apostle John, <sup>z</sup> in his gospel, for having mention’d Christ’s side being pierced, by the soldier’s spear, he adds, “The scripture says, they shall look on him whom they have pierced.” Christ, who was pierced for sin, was no other than Jehovah, the creator of all things. We are indeed told, <sup>a</sup> that the meaning here is, Jehovah was pierced in effigie, in the sufferings of his Son; but this is so whimsical a turn, given to a plain text, that it does not need confutation.

There is one passage <sup>b</sup> more, in this prophet, deserving notice, which is a prophecy of the coming of Christ. “Then shall Jehovah go forth, and fight against the nations;—and his feet shall stand, in that day, upon the mount of Olives,—and Jehovah, my God, shall come, and all the saints with thee,—and Jehovah shall be king over all the earth; in that day, Jehovah shall be one, and his name one.” I do not think, however I leave every one to his own judgment, that these words can be understood of any but Christ, who is, with the Father, one Lord Jehovah.

We are come at length to Malachi, the last prophet, who closed the canon of the old testament; in whom we find the following <sup>c</sup> words: “Behold I will send my messenger, who shall prepare the way before me; and Jehovah will suddenly come to his temple, even the messenger of the covenant, whom you delight in: behold he shall come, saith Jehovah of hosts.” Christ,

<sup>z</sup> John xix. 37.

<sup>a</sup> Jackson’s Collect. of Queries, p. 26.

<sup>b</sup> Zech. xiv. 3, 4, 5. 9.

<sup>c</sup> Mal. iii. 1.



the angel of the covenant, whose messenger John the baptist was, is Jehovah, whose coming the faithful longed for.

Thus have I traced this matter, thro' the whole old testament, from the writings of Moses, to the prophecy of Malachi. Christ is call'd Jehovah, and not barely so call'd, but has all the characters of independence, necessary existence, supremacy, and infinite power. That every reader might see this, I have produced the texts at large, which has drawn this argument out to a great, but, I hope, not unprofitable, length. The conclusion, which is the result of all, is, that Christ is really and properly supreme God, and is not a nominal, inferior, subordinate, and created God. As the texts, in the old testament, where God the Father is call'd Jehovah, and the only God, do not exclude the Son from being God; so those passages where God the Son is call'd Jehovah, and the only God, do not exclude the Father: but the Father and the Son are one Jehovah of hosts, one God supreme, for Jehovah is one, and there can be no more Gods than one.

The adversaries of Christ's Deity cannot deny, that Jehovah signifies necessary existence, nor that this name is given to the Son, in the old testament; they shew indeed their malice against him, in saying, it is not given him in the new testament, not considering, that it cannot be express'd in Greek, and that the Lord, (*ὁ Κύριος*), there often answers it. They therefore rack their understandings, to find some methods to evade the force of this argument. It may be proper to consider what they have to say, to keep their wretched cause in countenance, and to fence off conviction from themselves.



One pretence is, that the name Jehovah is given to altars and places, and therefore by Jehovah our righteousness, and the like, no more is proved, than by Jehovah nissi, Jehovah shalom, and such like expressions; but it shews arguments to run very low, with our adversaries, that they take shelter in this poor Socinian surmise, which has been so often, and so thoroughly baffled, by those <sup>d</sup> who have employ'd their pens in confutation of that heresy. The name is never given to altars, places or cities, any otherwise, than as they are so call'd, in memorial of the trust and confidence reposed in Jehovah, by such as erected them. Neither can what is added to the name Jehovah, be properly predicated of the things so call'd; for an altar could not be Moses's banner, nor Gideon's peace, tho' it might be a memorial, that Jehovah, to whose honour those altars were erected, was a banner of aid to Moses, and appear'd, not in wrath, but in a way of peace, to Gideon. Now when Christ is, for instance, call'd Jehovah our righteousness, he may bear himself the name Jehovah, and he may properly be call'd our righteousness; because by the righteousness he wrought out for us, we are justified before God, our judge.

Our adversaries only insinuate, in a dark way, that Christ is call'd Jehovah, in the same sense that altars are; their chief resort is to a fancy of their own invention, that this name is given to Christ, as he personated the Father, and was his representative: this we are very often <sup>e</sup> told by

<sup>d</sup> See Bishop Pearson on the Creed, p. 130.

<sup>e</sup> Clarke's Script. Doct. p. 88. 92. 155. 240. 264. Reply, p. 162, 163. Jackson's Collect. of Queries, p. 20. Reply, p. 177. Appeal to a Turk, p. 83, 84.





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## C H A P. IV.

Christ's Divinity proved, from his being called God, without restriction, in the old and new testaments.

**A**S I have proved, in the preceding chapter, that Christ, the Son of God, bears the name Jehovah, the incommunicable name, whereby the divine being has been pleased to manifest himself; it will be no wonder, if we find him call'd God, in the oracles of truth. He is call'd <sup>a</sup> God, and the God <sup>b</sup> of Abraham, Isaac and Jacob a great many times, in the scriptures, which have been produced above, to which I shall be content to refer the reader, who will easily see, that it is impossible to take the word God in a subordinate sense, in those texts. I shall add a few more texts, from the old testament, where the Son is call'd God, and then shall consider the evidence we have for this, in the new testament.

It has been proved, that Jehovah, who spoke to Jacob from the top of the ladder, which he saw reaching from earth to heaven, when he

<sup>a</sup> Gen. xvii. 1. 3. 8, 9. 15. 18. 23. Exod. iii. 4. 6. 11. 13, 14, 15. vi. 2. 3. 7. xix. 19. xx. 2. 5. 10. xxiv. 10, 11. xxxiv. 6. Numb. xxi. 5. Deut. iv. 10. 32, 33, 34, 35. 39. xxxii. 3, 4. 15. 18. Psalm cii. 24. Hof. i. 7. Joel ii. 27. Isaiah xl. 3. 8, 9. 18. 27, 28. xlv. 18. 21, 22. Zech. xiii. 5.

<sup>b</sup> Gen. xxviii. 13. Exod. iii. 6. 16. iv. 5.



fled from <sup>c</sup> Esau, was the Son; the same divine person, appear'd to him, more than a single time afterwards, and assumed the name of God; once was to command him to leave Laban, and return to Isaac his father; this he himself related to his wives, in the <sup>d</sup> following words: "The angel of God spoke to me in a dream; — I am the God of Bethel, where thou anointedst a pillar, and where thou vowedst a vow, now leave this land, and return to thy native country." This appears to be Christ, the Son, from his being call'd an angel: to this God Jacob had recourse, when he was afraid of Esau's revenge, and to him he address'd himself <sup>e</sup> in this manner; "O God of my father Abraham, and God of my father Isaac, Jehovah, who saidst to me, return to thy kindred, — deliver me from the hand of my brother Esau." In order to scatter his fears, this God appear'd <sup>f</sup> to him in the form of a man, and wrestled with him, and blessed him, so that he could say, "I have seen God face to face."

When Jacob return'd to Bethel, that he might fulfil the vow, which he made, when he was there before, he built an altar to God, who appeared to him; then it was <sup>g</sup> that "God appeared to him again, — and bless'd him, and God said to him thy name is Jacob; — but Israel shall from hence be thy name: — and God said to him, I am God all-sufficient, be fruitful and multiply: — and God went up from him, in the place where he talked with him." Whoever compares these several appearances,

<sup>c</sup> See above Chap. 3.

<sup>e</sup> Gen. xxxii. 9. 11.

<sup>g</sup> Gen. xxxv. 9, 10, 11. 13.

<sup>d</sup> Gen. xxxi. 11. 13.

<sup>f</sup> v. 24—30.



will find they are all meant of one divine person, which could not be the Father, because he never appears, nor is call'd an angel: so that it is the Son who is call'd God, in these passages.

Christ, the great redeemer, is call'd God, by Job, in the following noble confession of his faith. <sup>h</sup> "O that my words were now written, O that they were printed in a book, that they were engraved with an iron pen, with lead, in the rock, for ever. I know that my redeemer is the living one, and that he shall stand at the latter day upon the earth: and, tho', after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and my eyes shall behold, and not another, tho' my reins are consumed within me." Job, in these words, declared what was the firm foundation of his hope, which supported him, under the greatest heap of terrible worldly trials, that perhaps ever fell on one mortal creature. He knew that the living God was his redeemer, and therefore he could willingly commit his faint and tired body to the grave, the house of silence, where the wicked cease from troubling, and where the weary are at rest; because he knew, that however worms and putrefaction might consume his flesh, and break his mortal form, yet he should awake, and springing from the dust, with strong immortal eyes, behold his incarnate God; which sight would be for his unspeakable joy and pleasure, and would make ample amends, for all the sorrows and pains, he could possibly endure here below. That Job had a respect to Christ the redeemer, and spoke of the resurrection, is so plain from

<sup>h</sup> Job xix. 23.---27.





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is our God, is the God of salvation, to Jehovah the Lord belong the issues from death." That this psalm is to be understood of Christ, is certain from the following words of the apostle Paul, in his epistle to the<sup>1</sup> Ephesians. "To every one of us is given grace, according to the measure of the gift of Christ, wherefore he saith; when he ascended up on high, he led captivity captive, and gave gifts to men. Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? He that descended, is the same also with him who ascended up, far above all heavens, that he might fulfill all things." From these words of the apostle, compared with those of the psalmist, it is exceeding plain, that Christ is the God of Israel; who went at the head of the people of his choice, and march'd before them, through the wilderness, whose voice at Sinai shook the earth, and at whose presence the heavens melted: He is the almighty, that rode upon the skies, for the deliverance of his inheritance, and scatter'd kings, in the day of his wrath: He is the God, who after he had humbled himself, and become obedient to death, broke the strong barriers of the grave; and ascended on high with power, and great glory, attended with thousands, and ten thousands of angels, the witnesses of his triumph, and dragging the powers of the infernal kingdom, as captives at his chariot-wheels: He is the God who purchased all spiritual gifts for his covenant seed, and who, in his exalted state, dispenses to those, whom of rebels he makes his willing subjects, the gifts which he procured by his death: He is the God of salvation, who

<sup>1</sup> Eph. iv. 7—10.



daily loads, such as are under his care with benefits, 'till he brings them to partake of the joys that cheer the society of the blessed above. These are the great things, which are spoke of Christ, the God of our salvation; and they most evidently demonstrate, that he is not God in a low, improper, subordinate sense, but is with the Father the supreme Almighty God.

It is time now to consider the evidence we have, in the new testament, for Christ's true and proper divinity, from his being call'd God. And the place which first ought to be discuss'd, is the beginning of the apostle John's gospel; <sup>m</sup> "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made." In these words, the good apostle has sufficiently guarded against the notion, that the Son is not a distinct person from the Father, because he has declared, he was with God, and consequently could not be the same person, with whom he was <sup>n</sup>. The name Logos, or the Word, he did not borrow from Plato, as some have pretended, but chose a term, which had been in use, among

<sup>m</sup> Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν, John i. 1, 2, 3.

<sup>n</sup> Principio Pater omnipotens, rerum fator & fons,  
 Ingens, immensus, solus regnabat ubique.  
 Nondum sidereos mundi procuderat orbes;  
 Nondum mundus erat, necdum ibant tempora in orbem,  
 Nullaque coeruleo radiabant lumina coelo.  
 Quicquid erat, Deus illud erat, quodcunque, ubicunque,  
 Complexus circum penitus sese omnis in ipso.  
 Filius huic tantum, quem non effuderat ulla,



his countrymen the Jews. This appears from  
 ° the Chaldee paraphraſts, who often call the  
 Meſſiah, the word of the Lord, Memra Jeho-  
 vah, and from the apocryphal writers, and Phi-  
 lo, who ſtile the Meſſiah Logos. The apoſtle  
 has farther declared to us, the true and proper  
 p divinity of this Logos; for it can hardly be  
 imagined, that when he had uſed the word

Vel Dea, vel ſolito mortalis foemina partu :  
 Ipſe ſed aeterna genitor conceperat illum,  
 Aeternum aeternus, (dictum mirabile) mente.  
 Haud olli terreni artus, moribundave membra,  
 Sed ſine corpore erat, Patris alta ut mente ſupremi  
 Conceptum, arcanoque latens in pectore Verbum,  
 Quod nondum in volucres vox edita protulit auras,  
 Omnipotens Verbum, finisque & originis expers,  
 Quo mare, quo tellus, quo conſtat maximus aether :  
 Utque Pater Deus, aequae etiam Deus unica proles  
 At geminos tu proinde Deos fuge credere porro,  
 Numen idem ſimul ambobus, Deus unus uterque eſt.  
 Quinetiam, quo inter ſe ambo junguntur, amorem,  
 (Namque ab utroque venit conſpirans mutuus ardor,)  
 Omnipotens aequae numenque Deumque vocamus;  
 Afflantem maria ac terras coelique profunda,  
 Afflatu quo cuncta vigent, quo cuncta moventur,  
 Tresque unum eſſe Deum, ter numen dicimus unum.

M. Hieron. Vida. *Chriftiad.* IV. 20, &c.

° See Biſhop Stillingfleet's vindication of the doctrine of  
 the Trinity, p. 128.---132. Dr. Allix's ſentiments of the  
 Jewish Church, p. 181.---264. Biſhop Kidder's Demon-  
 ſtration of the Meſſiah, Part III. p. 93.---109. Pref. p.  
 5.---12. Ed. in Fol.

Vid. & Buxtorf. *Lex Rabbinic.* p. 125. 1268. Rittangel.  
 in *Jetziram.* p. 81, &c. *ejuſd. libram veritatis.* Seb. Edzardi  
*Diſſ. Theol. Philol. de verbo ſubſtantiali.* Bulli *Def. Fid.*  
*Nic.* p. 13, 14, 15. Hottinger. *Hiſt. Creation,* p. 56.  
*Wolſii Biblioth. Heb.* Vol. II. p. 1184.---1189.

p Dei Verbum imo magis ipſe Deus. *Iren. Lib. II.*  
*cap. 13. n. 8. p. 132. Ed. Ben.*

Ἐν γὰρ ἀρχῇ ὁ Θεὸς ὅτι εἶπεν, ἐν ἀρχῇ ὁ Λόγος ἦν ἐν τῷ Θεῷ,  
 καὶ Θεὸς ἦν ὁ Λόγος. *Clemens Al. Paedag. Lib. I. cap. 8. p.*  
*135. Ed. Ox.*

God,





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by the tyrant Domitian, he spent in the provincial Asia, chiefly residing at Ephesus. The parts where this good old disciple spent the last scene of his life, were infested with the heresies of Cerinthus and Ebion. The former of these was of the sort, call'd Gnosticks, from their pretending they were the persons, who had attain'd to clear and distinct ideas of scripture mysteries : he maintain'd, that the Word was a divine power, an emanation remote from the Father, begotten of silence, in time, and a separate person from Jesus, whom he supposed a mere man ; on whom Christ, or the Word, came down at his baptism, in the form of a dove, but left him, at his death, flying back

† Et Cerinthus autem quidem in Asia, non a primo Deo factum esse docuit, sed a virtute quadam valde separata, & distante ab ea principalitate, quae est super universa, & ignorante eum, qui est super omnia Deum. Jesum autem subjecit, non ex virgine natum ; (impossibile enim hoc ei visum est ; ) fuisse autem eum Joseph & Mariae Filium, similiter & reliqui omnes homines, & plus potuisse justitia, & prudentia, & sapientia ab hominibus. Et post baptismum descendisse in eum, ab ea principalitate quae est super omnia, Christum, figura columbae, & tunc annunciasse incognitum patrem, & virtutes perfecisse, in fine autem revolasse iterum Christum de Jesu, & Jesum passum esse, & resurrexisse ; Christum autem impassibilem perseverasse, existentem spiritalem. Irenaeus, Lib. I. cap. 26. p. 105. Ed. Ben.

Verbum & Christum nec advenisse in hunc mundum volunt (sc. Gnostici) salvatorem vero non incarnatum, neque passum ; descendisse autem quasi columbam, in eum Jesum, qui factus esset ex dispositione, & cum annunciasset incognitum patrem, iterum ascendisse in pleroma. Incarnatum autem & passum, quidam quidem eum qui ex dispositione sit, dicunt Jesum, quem per Mariam dicunt pertransisse, quasi aquam per tubum ; alii vero Demiurgi filium, in quem descendisse, eum Jesum, qui ex dispositione sit ; alii rursus Jesum quidem ex Joseph & Maria natum dicunt, & in hunc descendisse Christum, qui de superioribus sit : sine carne, & impassibilem. Secundum autem nullam sententiam haere



to the pleroma, or fulness of the Deity, from whence he came. Ebion's <sup>t</sup> scheme was the same with what is now call'd Socinian; he maintain'd, that Christ was a mere man, with whom the Father dwelt, in an extraordinary manner, helping him to perform greater miracles than any other prophet. In opposition to these heresies; the great apostle, as we are told by some ancient writers of good <sup>u</sup> authority, at the request of the christians in Asia, wrote his gospel,

ticorum, Verbum Dei caro factum est. — Omnes igitur illos falsos testes ostendens discipulus Domini, ait, “ Et Verbum caro factum est, & habitavit in nobis.” Idem, Lib. III. cap. 11. p. 189.

<sup>t</sup> Λιτὸν μὲν γὰρ Χριστὸν καὶ κρινὸν ἠγοῦντο, κατὰ προκοπὴν ἡθῶς αὐτὸ μόνον ἄνθρωπον δεδικαιωμένον, ἐξ ἀνδρός τε κοινωρίας καὶ τῆς Μαρίας γεννητημένον, Eusebius, Eccles. Hist. Lib. I. cap. 27. p. 79. Ed. Par.

Vid. Epiphanium haeres. 30. sect. 23. p. 125, 126. Ed. Par.

<sup>u</sup> Hanc fidem annuncians Joannes Domini discipulus, volens, per Evangelium annunciationem, auferre eum, qui a Cerintho infeminatus erat hominibus, errorem, & multo prius ab his qui dicuntur Nicolaitae, qui sunt vulsio ejus, quae falso cognominatur scientia; ut confunderet eos & suaderet, quoniam unus Deus qui omnia fecit per verbum suum; & non, quemadmodum illi dicunt, alterum quidem fabricatorem, alium autem Patrem Domini: & alium quidem fabricatoris Filium, alterum vero de superioribus, Christum, quem & impassibilem perseverasse, descendentem in Jesum Filium fabricatoris, & iterum revolasse in suum pleroma: & initium quidem esse Monogenem, Logon autem verum Filium Unigeniti: & eam conditionem quae est secundum nos, non a primo Deo factam, sed a virtute aliqua, valde deorsum subjecta, & abscissa ab eorum communicatione, quae sunt invisibilia, & innominabilia. Omnia igitur talia circumscribere volens discipulus Domini, & regulam veritatis constituere in Ecclesia, quia est unus Deus omnipotens, qui per Verbum suum omnia fecit, & visibilia & invisibilia: significans quoque, quoniam per Verbum, per quod Deus perfecit conditionem, in hoc & salutem his qui in conditione sunt, praestitit hominibus; sic inchoavit in ea, quae est se-



## THE TRUE SCRIPTURE DOCTRINE

in the proem to which he has set forth Christ, under the high characters of true Divinity ; so

cundum evangelium, doctrina: “ In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum, hoc erat in principio apud Deum. Omnia per ipsum facta sunt, & sine ipso factum est nihil.” Irenaeus, Lib. III. cap. 11. p. 188. Ed. Ben.

Johannes apostolus & evangelista, quem Jesus amavit plurimum, qui supra pectus Domini recumbens, purissima doctrinarum fluentia potavit, & qui solus de cruce meruit audire, Ecce mater tua. Is cum esset in Asia, & jam tunc haereticorum femina pullularent Cerinthi, Hebionis & caeterorum, qui negant Christum in carne venisse, quos & ipse in epistola sua Antichristos vocat, & apostolus Paulus frequenter percutit: coactus est ab omnibus pene tunc Asiae Episcopis, & multarum ecclesiarum legationibus, de Divinitate Salvatoris altius scribere, & ad ipsum (ut ita dicam) Dei Verbum, non tam audaci quam felici temeritate prorumpere: unde & ecclesiastica narrat historia, cum a fratribus cogere ut scriberet, ita facturum se respondisse, si indicto jejunio in commune omnes Deum deprecarentur: quo expleto, revelatione saturatus, in illud prooemium e coelo veniens eructavit; “ In principio erat Verbum & Verbum erat apud Deum, & Deus erat Verbum, hoc erat in principio apud Deum.” Hieronymus, Proleg. Comment. in Matthaeum.

Johannes, novissimus omnium, scripsit Evangelium, rogatus ab Asiae episcopis, adversus Cerinthum aliosque haereticos, & maxime tunc Ebionitarum dogma consurgens, qui afferunt Christum ante Mariam non fuisse, unde & compulsus est, divinam ejus nativitatem edicere. Idem in Catalogo. Eccles. Scrip.

Λέγουσιν μὴ εἶναι αὐτὰ, ἀλλὰ Κηρίνθε — πῶς ἔσαι Κηρίνθε κατὰ Κηρίνθε λέγοντα; Κηρίνθε γὰρ πρόσφατον καὶ ψιλὸν τὸν Χριστὸν ἔχει ἄνθρωπον. ὁ δὲ Ἰωάννης αἰεὶ ἔντα τὸν λόγον κεκήρυξε, καὶ ἄνωθεν ἦκοντα, καὶ σαρκωθέντα. Eriphanus Haeres. Alog. p. 424. Ed. Par.

Ἰσχυρὸν ἀναγκάζει τὸ πνεῦμα ἅγιον τὸν Ἰωάννην παραιτέμνον εὐαγγελίσασθαι — εἶπε τί πλανᾷσθε; ποῖ τρέπεσθε; ποῖ πλανᾷσθε Κηρίνθε, καὶ Ἐβίων, καὶ οἱ ἄλλοι; οὐκ ἔστιν οὕτως, ὡς νομίζετε· ναί, ἐγεννήθη ὁ Χριστὸς κατὰ σάρκα, δῆλον· ἰδοὺ γὰρ αὐτὸς ὁμολογᾷ, ὅτι ὁ Λόγος σὰρξ ἐγένετο ἀλλὰ μὴ ἐξ ὅτε ἐγένετο σὰρξ, νομίσητε τὸν αὐτὸν εἶναι. — ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Idem, Ibid, p. 434.

that





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with a fresh supply of knowledge from on high, he began in the lofty manner, we now find. From hence, he has been generally compared to an eagle, <sup>w</sup> that tow'rs, in her flight, above all other fowls, and can fix her sight, directly, on the sun; on which others of the feather'd kind are not able to look.

We see then, that the apostle John has stiled Christ God; this has been turned to his reproach, by that apostate bigot <sup>x</sup> Julian the emperor: he has affirm'd, that neither Matthew,

<sup>w</sup> Under the emblem of an eagle, John is finely described by Sannazarius.

Hos post insequitur, pulchros pennata per artus,  
Alituum regina, sacrae cui vertice plumae  
Adsurgunt: flavoque caput diademate fulget.  
Ipsa ingens alis, ingentis fulminis instar,  
Supra hominum tecta, ac montes supraque volucres  
Fertur, & obstantes cursu petit obvia nubes.

Partus. Virgin. 1. 426.

He is likewise compared to an eagle by Vida, in the following beautiful simile.

Qualis ubi alta petens, terris aufertur ab imis  
Alituum regina, vagas spaciata per auras,  
Dat plausum gyro, atque in nubila conditur alis:  
Aetherea jamque illa plaga levis instat, & aciem  
Intendens aciem criniti lumina solis  
Suspicit, obtutuque oculos fixa haeret acuto.

Christiad, IV. 10.

<sup>x</sup> Τὸν Ἰησοῦν οὔτε Παῦλος, ἐτόλμησεν εἰπεῖν Θεόν. ἔτε Ματθαῖος ἔτε Λουκᾶς, ἔτε Μάρκος, ἀλλ' ὁ χρηστὸς Ἰωάννης. Julian. apud Cyrill. Lib. X. p. 327. Ed. Spanh.

I suppose, the same reason that made Julian rail against the apostle John, made Enjedinus insolently and blasphemously decry his stile. "If (says he) a concise, abrupt, and incoherent obscurity, and a way of writing, made up of allegories, is to be call'd sublimity; Frown John is sublime. For you will scarce find one speech of Christ recorded by him, which is not entirely allegorical, and most difficult to understand. p. 135, 136.



nor Paul, nor Marc, nor Luke have call'd Christ God, but that John alone has been so bold as to do it. In saying this, he has shew'd himself a true predecessor of those freethinkers who admire him, and manifested himself a man of free thought, who scorn'd to be kept within the narrow bounds of truth. This is a most impudent falshood, for he is call'd so by y all these sacred writers, except Marc ; and, in particular, he is call'd God, in that famous passage, in the apostle Paul's first epistle<sup>z</sup> to Timothy. " Without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preach'd to the gentiles, believed on in the world, received up into glory." It must be confess'd, there is some variety in the copies here; one manuscript, and the ancient Latin, Syriac, and Coptick versions, read it thus, Great is the mystery of godliness, which was manifested in the flesh. But this makes the words hardly sense; for tho' a mystery might be preach'd to the gentiles, and be believed in the world, yet it would sound odd, to say a mystery was manifested in the flesh, and justified in the spirit, that it appear'd to angels, and was received up into glory. One copy reads it, he who was manifested in the flesh, was justified in the spirit; but this is of very little authority. The common reading is found in far the greatest part of the old copies, and in the Arabic version, and is therefore to be retain'd. It is really a great mystery in our holy

<sup>y</sup> Mat. i. 23. Heb. i. 8. Acts xx. 28.

<sup>z</sup> Ὁμολογημένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον. Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπίστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ. 1 Tim. iii. 16.



religion, that God should be manifested in the flesh, and should satisfy divine justice, so as to be justified in the spirit. I cannot but mention the willingness of our adversaries, to deprive Christ of the title of God, in this place: they own Christ is call'd *εἰς*, God, without the article, which, they say, is an evidence of his being God, in a subordinate sense: yet they are even for depriving him of this title, which, according to them, is inferior, in the words under consideration: this shews their rancor against him to be so great, that they not only would deprive him of the high titles others give him, but would, if they durst, sacrilegiously rob him of every name that carries dignity in it, even those names, which themselves allow him, under pretence, that they express his being God, only in a subordinate sense. If this should seem severe, I cannot help it, I am afraid it is too just.

Christ is, in all probability, called God in this passage of the epistle to the Hebrews: “<sup>a</sup> He that built all things, is God.” Christ is the only divine person spoke of in the context; the design of which, is, to set forth his superiority to Moses: to bring in the Father so abruptly, as it must be, if we suppose these words meant of him, would make the sense perplexed; but it runs easy and natural, if we understand them of the Son.

Another place where Christ is called God, is the following, taken out of the apostle John's revelation <sup>b</sup>. “He that overcomes, I will be his God, and he shall be my Son.” This is

<sup>a</sup> Ὁ πᾶντα κατασκευάσας, Θεός. Heb. iii. 4.

<sup>b</sup> Ἐσομαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μετ' ἐμοῦ ὁ υἱός. Rev. xxi. 7.





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they did not make as if it was some great discovery.

The apostle Matthew, in relating how the birth of Christ was declared to Joseph by the angel, has told us, it was a completion of this prophecy of <sup>h</sup> Isaiah ; “ Behold, a virgin shall conceive and bring forth a son, and they shall call his name Immanuel, which, being interpreted, is <sup>i</sup> God with us.” Christ is here stiled  $\delta$  Θεός, God, with the article. Our adversaries <sup>k</sup> would willingly have the word God meant of the Father ; but sure it was not the Father who was to be born of a virgin ; so that in this force put upon the words, they only expose themselves, and their cause. They plead <sup>l</sup> farther, that the name Immanuel proves no more than the names of places, such as Jehovah Jireh, and Jehovah Shalom ; but this has been so often <sup>m</sup> exposed, that it is surprizing any should now bring it up afresh.

When the martyr Stephen, in his apology before the Jewish Sanhedrim, was relating the appearance to Moses in the burning bush, he said, “ <sup>n</sup> the Lord spoke to him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.” It is every where  $\delta$  Θεός, God, with the article ; since it has been <sup>o</sup> proved, that it was the Son who appear'd to

<sup>h</sup> Isaiah vii. 14.

<sup>i</sup> Ὁ Θεός μεθ' ἡμῶν. Mat. i. 22, 23.

<sup>k</sup> Clarke's Sc. Doct. p. 71.

<sup>l</sup> Enjedinus, p. 102. and from him Clarke Scr. Doct. p. 71.

<sup>m</sup> See especially Bishop Pearson on the Creed, p. 130.

<sup>n</sup> Ἐγὼ ὁ Θεός τῶν πατέρων σου, ὁ Θεός Ἀβραάμ, ὁ Θεός Ἰσαάκ, ὁ Θεός Ἰακώβ. Acts vii. 32.

<sup>o</sup> See above, p. 209, &c.



Moses, it follows necessarily, that he is called  $\delta$  Θεός, God, eminently, four times.

In the beginning of the epistle  $\rho$  to the Hebrews, a passage out of the Psalms is thus apply'd to Christ: "To the Son he says, Thy Throne, O God, is for ever and ever." So that, in this place, Christ is call'd God, in the strict sense; for it is  $\delta$  Θεός in the Greek; and tho' it is the nominative case put for the vocative, it must have the same meaning, as if it stood for itself. Here we  $\eta$  are told, that the sense of the word God, when apply'd to the Son, appears from the following words; "God thy God has anointed thee:" but what may really be gather'd from the words taken together, is this; Christ is really and truly God, notwithstanding the Father, who anointed him to the work of a Mediator, may, on that account, be call'd his God.

Christ is called God eminently,  $\delta$  Θεός, by the apostle Peter, in the salutation prefix'd to  $\tau$  his second epistle. "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtain'd like precious faith with us, through the righteousness of our God and Saviour Jesus Christ." That this rendering of the words is better than that in our English translation, "the righteousness of God and our Saviour," appears from the article being omitted, in the Greek, between God and Saviour, and from the Scriptures throughout asserting, that we obtain faith, and every saving

$\rho$  Ο θρόνος σέ,  $\delta$  Θεός, εις τον αιωνα τῶν αιωνος. Heb. i. 8.

$\eta$  Clarke's Script. Doct. p. 77.

$\tau$  Εν δικαιοσυνη τῶ Θεου και σωτηρος ημων Ιησῦ Χριστου. 2 Pet. i. 1.

There is some variety in the copies here, but none that is material.

benefit,



benefit, through the righteousness of Christ, imputed to us. Our adversaries <sup>f</sup> plead, that the common rendering is more agreeable to the next verse, which is nothing to the purpose, and to the whole tenor of Scripture; which is a bold presumptuous assertion, and, as it is back'd with no proof, it may be despised.

To elude the force of these scriptures, our adversaries may perhaps plead, <sup>t</sup> that *ὁ Θεός*, in an absolute construction, is one thing, and *ὁ Θεός*, referring to any particular antecedent, is quite another thing. I shall therefore, in order to subvert such a poor quibble, shew, that Christ is called *ὁ Θεός*, God, in an absolute construction.

When the Evangelist Luke had cited the prophecy of Isaiah, relating to John Baptist's preparing the way for Christ, he thus, after the Greek version, has paraphrased part of it; “<sup>u</sup> All flesh shall see the salvation of God.” It is plain, that God whose salvation all flesh was to see, is he whose way John was to prepare, which was Christ; so that Christ is stiled *ὁ Θεός*, God, in the absolute sense, by the Evangelist.

When the apostle Paul took his final leave of the elders of the church of Ephesus at Melitus, he left the following charge with them; <sup>w</sup> “Take heed to your selves, and to all the flock, over which the holy Spirit has made you overseers, to feed the church of God, which he

<sup>f</sup> Clarke's Script. Doct. p. 36.

<sup>t</sup> Jackson's reply, p. 188.

<sup>u</sup> Ὁψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. Luke iii. 6.

<sup>w</sup> Προσέχετε ἑαυτοῖς ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποίησατο διὰ τοῦ ἰδίου ἁίματος. Αἴτις xx. 28.





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ing to it, there is no need to doubt of its being genuine. Our adversaries have something else in reserve, supposing the word God to be genuine, they <sup>c</sup> tell us, it is most natural to understand it of the Father, that is, Christ is not stiled  $\delta$  Θεός, in this place, because he cannot be call'd God absolutely, it being the peculiar title of the Father: Such a low and pitiful begging the question is unworthy of an answer.

There is another <sup>d</sup> passage in the apostle John's first epistle, of the same import with the foregoing; "Hereby perceive we the love of God, because he laid down his life for us." In the original it is τοῦ Θεοῦ, so that Christ is here stiled God in an absolute manner. I acknowledge, that several copies omit the word God, so that our common reading is not entirely certain: however if it be retain'd, the words run much easier; and our adversaries do not, so far as I know, oppose it, only they <sup>e</sup> shuffle away the sense, in the same mean way with that of the preceding text.

Christ has the title of  $\delta$  Θεός, God in an absolute sense, indisputably given him, by the apostle Paul, in a passage, which in his epistle to the Romans, he has quoted from the prophet Isaiah, "We must all stand before the judgment seat of Christ, for it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God; so then every one of us shall give an account of

<sup>c</sup> Clarke, *ibid.*

<sup>d</sup> Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην τοῦ Θεοῦ, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε. 1 Joh. iii. 16.

<sup>e</sup> Clarke's *Script. Doct.* p. 36. 78.

<sup>f</sup> Isaiah xlv. 23.



himself to God. <sup>g</sup>” I have consider’d the passage of Isaiah in another <sup>h</sup> place. It is as plain, as words can express it, that standing at the judgment seat of Christ, and giving an account of our selves to God, are used, by the apostle, to denote the same thing; so that it evidently follows, that Christ is the person, who is, in the words cited, twice stiled ὁ Θεός, God in an absolute sense. Our <sup>i</sup> adversaries fallaciously pretend, that the meaning of the words is; we must give an account of our selves to God, who judges the world by Christ; but the plain meaning is, Christ, at whose awful tribunal we are to appear, is God: and the turn which the enemies of his true Divinity give the words, only proves, that they are gravel’d, and have really nothing to say, while yet they would appear to say something.

When Christ is introduced, by the apostle John in his revelation, judging the world, he has the same high title of ὁ Θεός, God in the absolute sense: <sup>k</sup> “ I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which was the book of life, and the dead were judged, from those things which were written in the books, according to their works.” No one, who considers, that the book of life is, elsewhere in this prophecy, call’d the Lamb’s book of

<sup>g</sup> Πάντες παρασησόμεθα τῷ βήματι τῆ Χριστοῦ· γέγραπται ἦ. Ζῶ ἐγὼν, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γένυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λέγειν δώσει τῷ Θεῷ. Rom. xiv. 10, 11, 12.

<sup>h</sup> See above p. 244, 245.

<sup>i</sup> Clarke’s Reply, p. 168.

<sup>k</sup> Εἶδον τὰς νεκρὰς μικρὰς καὶ μεγάλας ἐστῶτας ἐνώπιον τοῦ Θεοῦ. Rev. xx. 12.



life, and that, throughout all the new testament, Christ is described as immediately judging the world, will scruple acknowledging, he is here call'd God absolutely, if he has not a turn to serve. It may, perhaps, be pretended, that God the Father is described, throughout this book, sitting on a throne: but it should be remember'd, this prophecy is divided into distinct visions, and a new vision is begun in this chapter. So that it does not follow, that because the Father is described, in other places, sitting on a throne, as chief ruler of the empire of providence, the Son is not here represented as judge; because, as I hinted before, the immediate work of judging the world, is always allotted to Christ, and never to the Father, who immediately judges none, having committed all judgment to the Son.

The argument I am upon, may farther be confirmed from some passages, where the Son is stiled Lord God; (Κύριος ὁ Θεός) in the most emphatical manner. The angel Gabriel, having foretold to Zecharias, the birth of his son John, added; <sup>1</sup> "Many of the children of Israel shall he turn to the Lord their God, for he shall go before him, in the spirit and power of Elias," The application of these words to Christ is so plain, that I shall not go about to prove it. We are <sup>m</sup> told; indeed, the words, according to the whole analogy of scripture, cannot but signify the Father; but since it is granted, in strictness of construction, they must be meant of Christ; there is no reason why they must not be apply'd to him, as a proof

<sup>1</sup> Ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. Luk. i. 16, 17.

<sup>2</sup> Clarke's Script. Doct. p. 72. Reply, p. 119.





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Jesus have sent my angel to testify these things to the churches." To which I do not know any material objection has been made.

I have proved that Christ is not barely call'd God in scripture, but that he is stiled God absolutely, in the emphatical manner, which the enemies of his Deity would appropriate to the Father, and that he is call'd Lord God. The necessary consequence of which is, that he is not God, only in an inferior, subordinate sense, but that he is truly and properly God, or God in as high a sense as the Father is.

Some of our adversaries, with a frontless insolence, deny that Christ is ever call'd ὁ Θεός, God, with the article, in the ancient Christian writers, and others pretend he is seldom call'd so, and when he is, not in the absolute sense; but these are as notorious untruths, as ever men had the hardiness to utter, for it is certain he is so stiled, by <sup>q</sup> Clement of Rome, <sup>r</sup> Ignatius, <sup>s</sup> Justin, <sup>t</sup> Tatian, <sup>u</sup> Theophilus, <sup>w</sup> Ireneaus,

<sup>q</sup> Τοῖς ἐφοβίοις τῆς Θεῆς ἀρκέμενοι, καὶ προσέχοντες τὰς λόγους αὐτῆς ἐπιμελῶς, ἐσερτισμῶροι ἥτε τοῖς σπλάγχνοις, καὶ τὰ παθήματα αὐτοῦ ἦν πρὸ ὀφθαλμῶν ὑμῶν. Clemens Rom. Epist. I. cap. 2. p. 8. Ed. Cant.

<sup>r</sup> Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεόν. Ignatius Epist. ad Smyrnaeos, cap. 1. p. 1. Ed. Oxon.

<sup>s</sup> Ἐν θελήματι τοῦ πατρὸς, καὶ Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ ἡμῶν. Idem, ad Ephes. in Salutatione.

<sup>t</sup> Ὁ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐκυοφορήθη ἀπὸ μαρτίας. Idem, ad eosdem, cap. 18. p. 18.

<sup>u</sup> Ἐν Ἰησοῦ Χριστῷ τῷ θεῷ ἡμῶν. Idem ad Romanos, in Salut. p. 36

<sup>w</sup> Ὁ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν πατρὶ ὄν. Idem, ibid. cap. 3. p. 37.

Ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου. Idem, ibid. cap. 7. p. 39.

<sup>x</sup> Ὁ Λόγος τῆς Σοφίας, αὐτὸς ὢν ἔτερος ὁ Θεός, ἀπὸ τοῦ πατρὸς τῶν ὄλων γεννηθείς. Justin. Dial. cum Tryphone, p. 184. Ed. Jebb. p. 267. Ed. Thirlby



\* Melito, <sup>y</sup> Clement of Alexandria, <sup>z</sup> Hippolytus, <sup>a</sup> Origen, and <sup>b</sup> Dionysius of Alexandria. So that our enemies only shew how men may

Τοῦτο ---- εἶπε ---- ὁ τοῦ Θεοῦ Λόγος, μνηύων ἡμῶν, ὃν ἐδήλωσε τὸν Θεὸν λέγειν. Idem, ibid. p. 185. al. p. 268.

Ὁ μὲν (Ἰησοῦς τοῦ Ναυῆ) πρόσκαιρον ἔδωκεν αὐτοῖς τὴν κληρονομίαν, ἅτε οἱ Χριστὸς ὁ Θεὸς ὢν, ἔδδ' υἱὸς Θεοῦ· ὁ δὲ μετὰ τὴν αἰτίαν ἀνάστασιν, αἰώνιον ἡμῶν τὴν κατάχρυσιν δώσει. Idem, ibid. p. 330. al. 378.

Ὁ δὲ ἡμῶν ἰατρὸς Χριστὸς ὁ Θεός. Idem (forfan) De Resurrectione, cap. 14. apud Grabe. Spicileg. Vol. II. p. 193.

τὸν δούλον τοῦ πεπονθότος Θεοῦ. Tatian. cap. 22. p. 54. Ed. Oxon.

Ἡ νομοθέτην ἔχομεν τὸν ὄντως Θεόν. Theophil. Lib. III. c. 7. p. 306. Ed. Wolfii.

Ἐνωσεν οὖν τὸν ἀνθρώπον τῷ Θεῷ. Irenaeus, Lib. III. cap. 18. p. 211. Ed. Ben. cap. 20. p. 247. Ed. Oxon.

Εἰ μὴ συνηνώθη ὁ ἀνθρώπος τῷ Θεῷ, ἔκ' ἀν' ἡδυνήθη μετασχεῖν τὴν ἀφθαρσίαν. Idem, ibid.

Ὁ Θεὸς οὖν ἀνθρώπος ἐγένετο. Idem, Lib. III. cap. 21. p. 215. Ed. Ben.

Πῶς δύνανται σωθῆναι, εἰ μὴ ὁ Θεὸς ἦν ὁ τὴν σωτηρίαν αὐτῶν ἐπὶ γῆς ἐργασάμενος; ἢ πῶς ἀνθρώπος χαρήσει εἰς Θεόν, εἰ μὴ ὁ Θεὸς ἐχαρήθη εἰς ἀνθρώπον. Idem, Lib. IV. cap. 33. p. 271, Ed. Ben.

\* Ὁ Θεὸς πέπονθεν ὑπὸ δεξιᾶς Ἰσραηλίτιδος. Melito, citat. a Gratio. Annot. in Bull. p. 86. al. 80.

<sup>y</sup> Ἴδετε ὅτι Χριστὸς ὁ Θεός, Clemens Alex. Protrephe cap. 9. p. 72. Ed. Oxon.

Ἐτι δὲ καὶ ἀνομήματος ἦν ὁ Θεός, ὁ Κύριος μηδέπο γεγεννημένος ἀνθρώπος. Idem, Paedag. Lib. I. cap. 7. p. 132.

Πρόσωπον δὲ τοῦ Θεοῦ ὁ Λόγος ὃ φωτίζεται ὁ Θεός, καὶ γνωρίζεται τότε καὶ Ἰσραὴλ ἐπωνόμασαι, ὅτε εἶδε τὸν Θεὸν τὸν Κύριον· οὗτος ὁ Θεός ὁ Λόγος ὁ παιδαγωγός. Idem, ibid.

Καὶ ἦ ὁ Θεὸς ἐστίν (scilicet ὁ Λόγος) Idem, Lib. III. cap. 1. p. 251.

Πανταχοῦ ἦ τὸν Λόγον, ὅς ἐστι πανταχοῦ, καὶ ἐγένετο ἀνευ αὐτοῦ ἔν' ἐν ἕτωσ' ἦ μόνον ἀπτάως τις διαμένει, εἰ πάντοτε αὐτῷ συμπαρεῖναι νομίζοι τὸν Θεόν. Idem ibid. cap. 5. p. 273.

Τὸ ἦ πείθεσθαι τῷ Λόγῳ, ὃν διδάσκαλον ἀνηγορεύσαμεν, αὐτῷ ἐκείνῃ πιστεύσαι ἐστίν, κατ' ἔδδ' ἀντιβάλλοντα· πῶς ἦ εἶόν τε ἀντεπίστασθαι τῷ Θεῷ. Idem, Strom. Lib. II. cap. 4. p. 436.



be steel'd against conviction, by being attach'd to a bad cause, and by being resolv'd to serve a false precarious hypothesis.

Ἁγιοια ἧ ἐκ ἀπτεται τοῦ Θεοῦ, τοῦ πρὸ καταβολῆς κόσμου συμβέβησ γενόμενος τοῦ πατρὸς. Idem, ibid. Lib. VII. cap. 2. p. 832.

<sup>2</sup> Οὗτός ἐστιν ὁ Θεὸς ὁ πάντων κύριος (sc. Χριστός) Hippolytus, contra Noëtum. cap. 13. p. 15. Ed. Fabric. Vol. II.

Οὗτός ὁ Θεὸς ὁ ἄνθρωπος δι' ἡμᾶς γενωνός. Idem, ibid. cap. 18. p. 20.

Τοῦ μὲν ἐν κυρίῳ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ----- προκεκηρυγμένους. Idem. de Antichristo, cap. 6. p. 7. Ed. Fab. Vol. I.

Ἡ ἐπιφάνεια τοῦ κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἀπ' ἐρανῶν. Idem, ibid. cap. 64. p. 32.

Προσδεχόμενος ----- ἐπιφάνειαν τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν. Idem, ibid. cap. 67. p. 33.

Γέγονεν οὖν ἀληθῆς — μὴ τραπείς ὁ τῶν ὅλων Θεὸς ἄνθρωπος ἀναμάρτητος, Idem contra Beronem, cap. 2. p. 226.

Γέγονεν ἄνθρωπος ὁ τῶν ὅλων Θεός. Idem, ibid. p. 227.

Ἰπερφύξ τοῦ Θεοῦ σαματώσως. Idem, ibid. cap. 3. p. 227.

Παναγίαν τοῦ Θεοῦ σάρκα. Idem, ibid. cap. 8. p. 230.

Τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Idem de Charismat. p. 245.

Σταυρὸν ὑπέμεινεν, ἀιχίνην καταφρονήσας, ὁ Θεὸς Λόγος. Idem, ibid, p. 246.

Πάντα καλὰ καὶ καλὰ λίαν τὰ τοῦ Θεοῦ καὶ σωτῆρος ἡμῶν δημιουργήματα. Idem serm. in Θεοφάνειαν. cap. 1. p. 261. bis.

Ομολογεῖ τὸν Θεὸν εἶναι τὸν Χριστόν. Idem, ibid. cap. 10. p. 264.

Ἰπὲρ ἡμῶν ἐρύθη Χριστὸς ὁ Θεός. Idem Fragm. p. 267.

Δαυὶδ — τὴν Θεὸν ἡμῶν ἐμελώδησεν διὰ τοῦ ἁγίου πνεύματος, πάντα τὰ ὑπὸ Ἰσραήλιν εἰς αὐτὸν ἐν τῷ ἡπάθει γινόμενα σαφῶς κατηγγείλατο. Idem, contra Judaeos, cap. 2. p. 2. Vol. II.

Ἐχων ἐν ἑαυτῷ τὴν τε τοῦ Θεοῦ οὐσίαν, καὶ τὴν ἐξ ἀνθρώπων. Idem. Fragm. p. 45.

<sup>a</sup> Μετὰ ἀνόμων ἐλογίσθη ὁ Θεὸς παρὰ τοῖς ἀνόμοις. Origen contra Celsum, p. 85. Ed. Cant.

Δουθεώρετος ὁ Θεὸς Λόγος. Idem, ibid. p. 323.

Ὁ Θεὸς Λόγος οὐκ ἐπεδέχετο τὸ ὑπερυψωθῆναι. Idem in Joh p. 413. Ed. Huet.

<sup>b</sup> Ὁ ὢν ἐπὶ πάντων Θεός, Κύριος ὁ Θεὸς Ἰσραὴλ, Ἰησοῦς Χριστός. Dionys. Alexand. Epist. contra Paulum Samosat. cit. a Ballo Defens. p. 134. al. 148.





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honor of our God and Saviour, and the dignity of the holy Spirit our sanctifier, is nearly concerned. If the Arians had any thing of moment to plead, from reason, from scripture, or from antiquity, and would do it with candour and uprightnes, they ought to be fairly heard, and however mistaken, gently treated; but when they endeavour to support their baffled cause, by quirks and shuffles, lies and untruths, misreports and misconstructions, they can have no just ground of complaint, if these methods are call'd by their true names; and they cannot fairly charge us with breach of charity, if we say, their design has not always been soberly, and in the fear of God, to collect and consider, what our Saviour, and his apostles have taught us, in scripture, concerning the doctrine of the blessed Trinity.







## C H A P. V.

Christ's Divinity proved, from his titles  
of supremacy.



HERE is scarce any argument, for the catholick doctrine of our blessed Redeemer's true Divinity, where the dispute is brought to a closer pinch, than in the proof which may be drawn for his proper Deity, from the high titles that are given him in scripture. The adversaries of the truth, are sensible this might be improved, to the utter confounding their irrational, as well as unscriptural fancy, of an inferior God; and therefore they labour as much as they can, by wit and criticism, to perplex matters on this head. Some passages, where high titles are given to Christ, they, in spite of the context, will have to be understood of the Father, and in others they dispute the true reading and rendering. This has made many, in order to avoid digressive critical disputes, be content to drop some texts, which, were the reference of them to the Son, and their reading and translation, without dispute, might easily put an end to the controversy. This may sometimes be very commendable, because it may shorten a debate, and prevent running off from the main question; but it has often given advantage to the enemies, who have from hence taken occasion, to claim many important texts, as if they had  
been



been given up to them. There are as high titles given to God the Son, in scripture, as are any where given to God the Father; and if the high titles given to the Father, prove him to be supreme God, the high titles given to the Son, prove likewise his supremacy, and cut off all pleas and pretences for the supreme authority and dominion of the Father over him. Therefore since our adversaries, of late, seem to make the question chiefly turn on this point, whether the Father is alone supreme in authority and dominion over all, I shall endeavour to set in as good a light as I can, the argument for Christ's Deity, taken from his titles of supremacy, or prove, that he, as well as the Father, is absolutely supreme over all.

The first title I shall mention, proving Christ's supreme Divinity, is that of true God. Thus he is stiled by the apostle John in his<sup>a</sup> first epistle. "We know, that the Son of God is come, and has given us understanding, that we may know him that is true, (or the true God,) and we are in him that is true, even in his Son Jesus Christ, this is the true God and eternal life." It is most<sup>b</sup> natural to make the pronoun this, οὗτος, to refer to the nearest antecedent, Christ the Son, and the words here would hardly be sense, were it refer'd to the more remote. Besides, eternal life is a title

<sup>a</sup> Οἶδαμεν ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἔσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος. 1 John v. 20. many copies read γινώσκωμεν τὸν ἀληθινὸν Θεόν.

<sup>b</sup> See Dr. Waterland's Sermons, p. 206.----214.

Dr. Calamy's Sermons, p. 56.----65.

Lampe in Johan. Vol. III. p. 371, 372.





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the Arians themselves, as appears by many of their creeds, scrupled not to give Christ the title of true God, which they would hardly have done, had it not been for the sake of this text of scripture.

Christ is stiled the living God by the apostle Paul, in these words of his epistle to the Hebrews: <sup>e</sup> “Take heed, brethren, lest there be in any of you an evil heart of unbelief, of departing from the living God.” The apostle’s design in this chapter, is to set forth Christ’s superiority to Moses, in that he was faithful as a Son, while Moses was only faithful as a servant; and thereupon to shew, that if we tempt Christ, believe not in him, provoke him, or depart from him, we are more worthy of punishment than the murmuring Israelites were, who were shut out of Canaan for their unbelief: Since this is the drift of the apostle’s reasoning, it is plain, Christ is the living God, from whom he warns the believing Hebrews not to depart by unbelief. Christ is also call’d the living one, and God at the same time, by Job, in the noble confession <sup>f</sup> he made of his faith; “I know that my redeemer is the living one, and that he shall stand, at the last day, on the earth; and tho’ after my skin worms destroy this body, yet in my flesh shall I see God.” As a farther confirmation, in part, of the title of living God being given to Christ, it is to be observed, that he is emphatically <sup>g</sup> stiled eternal life; and that he thus has declared concerning himself in the

<sup>e</sup> Βλέπετε, ἀδελφοί, μή ποτε ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ ἐπιστίας, ἐν τῷ ἀποσῆναι ἀπὸ Θεοῦ ζῶντος. Heb. vii. 12.

<sup>f</sup> Job xix. 25, 26.

אני ידעתי כי גואלי חי

<sup>g</sup> 1 John i. 2. v. 20.



revelation; <sup>h</sup> “I am the first and the last, and the living one.” Christ here declared himself to be the living one, <sup>i</sup> in the same sense, in which he was the first and the last, and that is, as to his divinity, he is the living one, as he is eternal God, having life in himself. The title of the living one is not to be understood of Christ’s living again from the dead, for that follows in the next words, “I was dead, and behold I am alive, and I live for evermore.”

Another high title given to Christ, is that of great God: Thus he is call’d by the apostle Paul in his epistle to Titus; <sup>k</sup> “Looking for the blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity. “We have very just reason to think, that the titles of great God, and Saviour, are equally apply’d to Christ, because the article is not inserted in the Greek before Saviour, as it generally is when two persons are spoke of; besides which, the apostle goes on in the next sentence, to speak of Jesus Christ only. The same may be farther argued, from the appearing of him who is call’d the great God; for, as expositors<sup>l</sup> have observed, the word which we translate appearing, is always used in the new

<sup>h</sup> Ἐγὼ εἰμι ὁ πρῶτος, καὶ ὁ ἔσχατος, καὶ ὁ ζῶν. Rev. i. 17, 18.

<sup>i</sup> See Dr. Knight’s letter to Dr. Lee, author of the history of Montanism, p. 92.

<sup>k</sup> Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, ἢ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὃς ἑδωκεν ἑαυτόν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς, ἀπὸ πάσης ἀνομίας. Tit. ii. 13, 14.

<sup>l</sup> See Dr. Waterland’s sermons, p. 214, 215. Meyeri Fundamentalia, p. 285, &c.



<sup>m</sup> testament, to express the coming of Christ in the flesh, or his return to judgment, whereas the Father is never said to appear. Our adversaries own, that the text will grammatically bear this construction, but it is <sup>n</sup> pretended to be more reasonable, that we should understand the title great God of the Father, for which this reason is given, that the word God, with any high title annex'd to it, always signifies the Father, which is a false assertion, and a mere begging the question. As to our translation of glorious appearing, it may be well retain'd, but if we were to grant, that the words should be render'd, "the appearance of the glory," it would make no alteration, for the clause might then be turn'd, "The appearance of the glory of our great God and Saviour Christ Jesus." We are not told, in the new testament, that Christ shall appear as the glory, or the representative of the Father, but that he shall appear in his Father's glory, and also in his own glory.

If we consider the text in the apostle John's

<sup>m</sup> Then shall be revealed the wicked one whom our Lord shall destroy with the brightness (*τῇ ἐπιφανείᾳ*) of his coming, 2 Thess. ii. 8.

I charge thee to keep this commandment without spot unrebukeable, till the appearing (*μέχρι τῆς ἐπιφανείας*) of our Lord Jesus Christ, 1 Tim. vi. 14.

The grace which is now made manifest by the appearing, (*διὰ τῆς ἐπιφανείας*) of our Saviour Jesus Christ, 2 Tim. i. 10.

Christ Jesus who will judge the quick and the dead at his appearing (*κατὰ τὴν ἐπιφάνειαν*) and his kingdom, 2 Tim. iv. 1.

There is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but to all them that love his appearing (*τὴν ἐπιφάνειαν αὐτοῦ*) *ibid.* v. 8.

<sup>n</sup> Clarke's Script. Doct. p. 77. Reply, p. 85, 86.





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Spirit, and he is with them the great God, and the great King above all gods.

Christ is call'd the mighty God in the following famous prophecy <sup>r</sup> of Isaiah. "To us a child is born, to us a Son is given, and his name shall be call'd the wonderful counsellor, the mighty God, the everlasting Father, the Prince of peace." This title mighty God, El gibbor, is one of the highest titles given to the supreme God of Israel in the old testament, and its being plainly given to Christ in these words of Isaiah, proves him, who was to assume our nature, to be the supreme God. The Greek translators have here loosely paraphrased the words, rendering them thus, according to the <sup>f</sup> Alexandrian copy, "his name shall be call'd the angel of the great council, the wonderful, the counsellor, the mighty, the potentate." But as this is only a translation, it cannot stand against the original: Besides, <sup>t</sup> Irenaeus, and Clement of Alexandria, who used, and always follow'd the common Greek version, when they bring this text in proof of Christ's divinity, quote it as it ought to be render'd, agreeably to the Hebrew text. This makes it probable, that the copies we have of the Greek version are corrupted, especially since we find, that those publish'd after the Roman

<sup>r</sup> Isaiah ix. 6.

Vid. Vitringa in loc. Vol. I. p. 245.

<sup>f</sup> Καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἀγγελῶ, θαυμασός, σύμβελῶ, ἰσχυρός, ἐξουσιαστής, ἀρχῶν εἰρήνης.

<sup>t</sup> "Vocatur nomen ejus admirabilis, consiliarius, Deus fortis" ---- Deus fortis est & inenarrabile habet genus. Irenaeus, Lib. IV. cap. 33. p. 273. Ed. Ben.

Θαυμασός, σύμβελῶ, Θεός δυναστής, πατήρ αἰώνιῶ. ὡ τοῦ μεγάλου Θεοῦ, ὡ τοῦ τελείου παιδὸς. υἱὸς ἐν πατρὶ, καὶ πατήρ ἐν υἱῶ. Clemens Alex. Paedag. Lib. I. cap. 5. p. 112. Ed. Oxon.



“manuscript, leave out most of the titles here given Christ. This alteration however must be pretty early, for <sup>w</sup> Justin Martyr quotes the text, as it now is in the Greek.

Christ is stiled the mighty one, or the most mighty, by the royal Psalmist, and at the same time is call'd by him God. <sup>x</sup> “Gird thy sword upon thy thigh, O thou most mighty, with thy glory and thy majesty, and in thy majesty ride prosperously; — Thy throne, O God, is for ever and ever, the scepter of thy kingdom is a right scepter.” Lest any should doubt whether these words are to be understood of Christ, we have the authority of the apostle Paul, applying them to him. When Christ is call'd the most mighty, and, at the same time, God, it shews that his power is supreme, and his strength irresistible.

Christ is, by the apostle Paul, call'd the Lord of glory. He, in his first epistle to the Corinthians, after he had been speaking of the great mystery of the incarnation of the Son of God, has added these words, <sup>z</sup> “which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory.” The title of Lord of glory, or the glorious Lord, is expressive of Christ's supreme power. In the old testament we find the one

<sup>u</sup> The Roman copy only retains the title of angel of the great council; the Alcala edition, and that publish'd by Aldus, read the text thus, Θεὸς ἰσχυρὸς, ἐξουσιαστὴς. The mighty God, the Potentate.

<sup>w</sup> Dial. cum Tryphone, p. 302. Ed. Thirlby.

<sup>x</sup> Psalm xlv. 3, 4. 6.

<sup>y</sup> Heb. i. 8.

<sup>z</sup> Εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.  
1 Cor. ii. 8.



supreme God, taking the appellations of <sup>a</sup> King of glory, God of glory, and glorious Jehovah, where he is, in the fullest manner, declaring his absolute supremacy. And 'till any good reason appears to the contrary, we may very justly conclude, that when Christ is call'd the Lord of glory, in the new testament, as much is meant by it; as when the one God of Israel is call'd the God of glory, and the King of glory, in the old testament.

Christ is call'd the most High, or the Highest, by good old Zechariah, when inspired by the holy Spirit, he open'd his mouth, after he had been dumb some time, upon the birth of his son John. When he had thank'd God for the near approach of the appearing of the promised Messias, he thus address'd himself to his newborn son, who was to be the forerunner of the messenger of the covenant. <sup>b</sup> "Thou child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways." The reason why John the Baptist was to be call'd the prophet of the most High, was, that he was to go before the face of him, who was the Lord, Jehovah, the great angel of the covenant, as his harbinger, to declare the joyful news of the rising of the sun of righteousness, or of the day-spring from on high visiting the sons of men. As he was to declare, or foretel the coming of Christ, he was the prophet of him the most High.

Christ bears the glorious title of God over all, blessed for ever: Thus he is stiled by the apo-

<sup>a</sup> Psalm xxiv. 7, 8, 9, 10. xxix. 3. Isaiah xxxiii. 21.

<sup>b</sup> Σὺ παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσει γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδὸν αὐτοῦ. Luc. i. 76.





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If these words are understood of Christ, they necessarily overthrow the notion of an inferior God, therefore it is not surprizing to see <sup>f</sup> the Arians, and other enemies of Christ's true Deity, endeavouring all they can to wrest them from their true sense. They would fain apply them to the Father, turning the latter part into a sort of doxology: "Of whom after the flesh Christ came: He who is God over all be blessed for ever;" or, "of whom Christ came, who is over all: God be blessed for ever." But this <sup>g</sup> makes the passage harsh and unnatural, and not agreeable to the way of writing used by the apostle Paul, who tho' he sometimes breaks out into sudden doxologies to the Father, yet never does it without mentioning him in the words going before. The word blessed being elsewhere apply'd to the Father, does not prove that it must not be understood of the Son here. It is besides, more agreeable to the design of the apostle, in setting forth the great honour conferr'd on the Israelites, by Christ's being of the seed of Israel, after the flesh, for him to assert Christ's glory, by saying he was the God over all, blessed for ever, than to break out into

<sup>f</sup> Whiston's Primitive Christianity, Vol. IV. p. 13. Second Letter concerning doxologies, p. 39, 40.

Clarke's Scripture Doctrine, p. 75. Reply, p. 86.

Modest plea, p. 142.

Jackson's reply to Dr. Waterland, p. 13.

Appeal to a Turk, p. 92.

<sup>g</sup> See Beza on the place.

Dr. Whitby on the place.

Bishop Stillingfleet's Vindication of the Trinity, p. 153---156.

Mr. Boyse's answer to Emlyn, p. 9---14.

Grabe's defects in Whiston's testimonies, p. 23, 24. ejusdem. Annot. in D. Bull. Sect. II. cap. III. p. 60. al. 57.



a rapture of blessing the Father, who is not mentioned in the whole paragraph.

Some have suggested that the word God is not genuine; this doubt was first raised by Erasmus, because some copies of Cyprian, where he quotes this text, had not the word; but other copies of Cyprian have it, so that it was an error of the transcriber's; and had not Erasmus been bias'd towards Arianism, he would not have doubted of the genuineness of the word God, tho' all the copies of Cyprian had agreed. The Socinians have taken hold of Erasmus's authority, which is of no signification, since all the manuscripts and versions agree. It is therefore most astonishing, that any, who pretend to be sincere seekers of truth, should have the confidence to say, <sup>h</sup> that the word God is wanting in many copies, and yet not tell us where one may be found in which it is wanting. Such a flagrant falsehood, when there is the clearest evidence for the contrary, shews the persons that utter it to have faces of flint, and brows of brass. I hope the party, when they have dared to publish such notorious untruths, will not have the boldness to say, <sup>i</sup> that their design has always been soberly, and in the fear of God,

Dr. Waterland's sermons, p. 221---227. Second defense, p. 36---41.

Dr. Mangey's Defense of the bishop of London, p. 71---75.

Dr. Berriman's seasonable review of Whiston's account of primitive doxologies, p. 13, 14. Second review, p. 15---29.

Mr. Moore's calm defense of the Deity of Christ, Part I. p. 23, 24. Part II. p. 53---57.

Dr. Calamy's sermons, p. 38---40.

Dr. Bishop's sermons, p. 73, 74.

<sup>h</sup> Clarke's Script. Doct. p. 75.

<sup>i</sup> See Jackson's preface to his reply, p. 2.



to collect and consider, what it is that our Saviour himself, and his apostles have, in scripture, taught us, concerning the doctrine of his true divinity.

Our adversaries <sup>k</sup> have something farther to offer, concerning this text; they tell us, that when Christ is call'd God over all, it is manifest he is excluded, by communication of whose divine power and supreme authority, Christ is God over all. I readily grant, that when Christ is call'd God over all, the Father is excepted; just as when the Father is stiled the only true God, the God and Father of all, who is above all, and the one God, of whom are all things, these expressions do not exclude the Son and Spirit, but only idols and inferior gods. As to what is said about supreme authority being communicated, if it is not a quibble, it is no better than nonsense, for absolute supreme authority can never be communicated, in our adversaries sense of communication. As Christ has the same divine nature with the Father, he is one with him in authority, or with him the one God over all, blessed for ever.

Some of our <sup>l</sup> adversaries have, with great falshood, asserted, that the primitive Christians never gave Christ the title of God over all; were this true, as it is not, it would be of no force, since he is call'd so in scripture. The ancient Christians, indeed, often call the Father, as they well might, God over all; but they never scrupled to give Christ this title, as appears from their applying the text under considera-

<sup>k</sup> Clarke's Script. Doct. p. 75.

<sup>l</sup> Whiston's Primitive Christianity, Vol. IV. p. 13. Second letter concerning doxologies, p. 39.

Clarke's answer to bishop Gastrel, p. 268.





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<sup>k</sup> Clarke's Script. Doct. p. 75.

<sup>l</sup> Whiston's Primitive Christianity, Vol. IV. p. 13. Second letter concerning doxologies, p. 39.

Clarke's answer to bishop Galtre!, p. 268.



tion to him, and from their exprefs calling him fo. In particular, <sup>m</sup> Eusebius has told us of the inhabitants of a city in Phrygia, who, in the Dioclesian perfecution, because they would not sacrifice to idols, were environ'd with troops, and burnt in their houses, men, women, and children, in which miserable manner they died, calling upon Christ, the God over all. Here our adversaries <sup>n</sup> pleasantly reply, that they cannot think Eusebius would thus have chose to represent the matter, and therefore they insinuate, his text is corrupted; as if Eusebius, supposing him to be of the same principles, must be as great a cheat as themselves, and not be able to relate a matter of fact, without falsifying it. Surely Eusebius, allowing him to have scrupled calling Christ the God over all, if he was an impartial historian, might relate that others, who could do it, ascribed that title to him. This noble company of martyrs, who follow'd the Lamb thro' burning flames, died owning and confessing their great master to be God over all.

Christ has the august title of the only sovereign God and Lord given him, by the apostle Jude, who, in the beginning of his <sup>o</sup> epistle, has the following words. “It was needful for

<sup>m</sup> Ἦδη γαῦν ὅλην Χριστιανῶν πολίχνην ἀντανόρον ἀμφὶ τὴν Φρυγίαν ἐν κύκλῳ περιβαλόντες ὀπλίται, πύρ τε ὑφάψαντες, κατέφλεξαν αὐτὸς ἅμα νηπίοις καὶ γυναῖξί τ' ἐπὶ πάντων Θεὸν Χριστὸν ἐπιβοωμένους. Euseb. Hist. Eccles. Lib. VIII. c. 9. p. 249. Ed. Par.

<sup>n</sup> As to these words of Eusebius, I cannot tell how to believe they are genuine: It is no way likely that our Eusebius, of all men then living, should choose to represent this matter as our copies now have it. Whiston's second letter, concerning doxologies, p. 39.

<sup>o</sup> Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς



me to write to you, and exhort you, that you should contend earnestly for the faith, which was once deliver'd to the saints; for there are certain men crept in unawares, who were of old ordained to this judgment, ungodly men, turning the grace of our God into lasciviousness, and denying our only sovereign God and Lord Jesus Christ." The apostle Jude, in this passage, has given the reason of his writing, which was, to exhort the Christians, to whom he directed his epistle, to contend earnestly for the faith, once deliver'd to the saints; because the Gnostics and Nicolaitans had crept in, as it were unseen, who were ungodly pretenders, who abused the doctrine of grace, for the encouragement of loose practices, and who deny'd Christ Jesus the only sovereign God and Lord. All these characters are to be apply'd to Christ, because they are not separated by an article in the Greek, and because we do not find that the Gnostic heresy had, in the apostle's time, rose to such an height, as to deny the supremacy of the Father, and to assert, as some of the later Gnostics, and the Marcionites did afterwards, that he had a God above him.

Some have p labour'd, to have the title of Despotes applied to the Father, for they say, the title of only God, can by no means be ascribed to Christ; but this is a bold presump-

*τούτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεόν, καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνέμενοι. Jud. 3, 4.*

Some copies omit the word Θεόν, and others put it before Δεσπότην.

P Whitby on the place.

Clarke's Scripture Doctrine, p. 8. 50. Reply, p. 110, 111.

Emlyn's answer to four London ministers; p. 6, 7.





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hath bought thee." I would answer, that the song of Moses <sup>r</sup> is most probably to be understood of Christ, the angel, who had redeemed Israel. There is a passage in the apostle Paul's second epistle to Timothy, which is not foreign to our present purpose. " " Let every one that names the name of Christ, depart from all iniquity ; — If a man therefore purge himself from these things, he shall be a vessel to honor, sanctified and meet for the master's use, and prepared to every good work." Any impartial enquirer, who views these words in their connexion, will see, from the scope of the apostle's discourse, that Christ is the Despot, the sovereign master, here spoke of.

Christ is call'd the King eternal, immortal, invisible, and the only wise God, by the apostle Paul, in his first epistle to Timothy. <sup>w</sup> " Christ Jesus came to save sinners, of whom I am chief; however on this account, I obtain'd mercy, that in me first, Jesus Christ might shew forth all long suffering, for a pattern to them who should hereafter believe on him for life everlasting : now to the King eternal, immortal, invisible, and the only wise God, be honour and glory, for ever and ever, amen." It is very evident, from what goes before, that this doxology is directed to Christ: it is the apostle's expression of his thankfulness to Christ, for his abundant mercy and grace shewn to himself, who had been a great sinner, and a bigotted

<sup>r</sup> See above chap. iii.

<sup>u</sup> "Εσαι σκενὴ εἰς τιμὴν, ἡγιασμένον, καὶ ἔυχρησον τῷ Δεσπότην εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. 2 Tim. ii. 19. 21.

<sup>w</sup> Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ δόξα, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. 1 Tim. i. 15, 16, 17.



persecutor of the right way. I question not, but the supposal, that the word only, is never apply'd to Christ, will be here urged; but we must be determin'd by the scope of the place, and not by false and precarious hypotheses, which are obtruded upon us, as infallible titles. The titles here given to Christ, are given him elsewhere, as to the substance of them. He is the King of kings, and of his dominion there is no end; he is incorruptible, or the same yesterday, to day and for ever; he is invisible, for none has seen, or known the Son, as to his divine nature, to perfection; he is the only wise God, for he knows all things, and searches the heart and the reins; and glory is, at other times, ascribed to him. Seeing the scripture attributes all to Christ, that is imply'd in the titles of King eternal, immortal, or incorruptible, invisible, and only wise God, there is no reason to make the apostle's discourse incoherent, by asserting this doxology to be address'd to any, but the Son of God.

One of the titles here given to Christ, only wise God, is, in all probability, given him by the apostle Jude, in his concluding doxology. \* “Now to him that is able to keep you from falling, and to present you faultless, before the presence of his glory, to your exceeding joy, to the only wise God, our saviour, be glory and majesty, dominion and power, now and for ever, amen.” The keeping believers from falling is the work of Christ, who is in an eminent

\* Τῷ δὲ δυναμῶ φουλάξαι ὑμᾶς ἀπτάισης, καὶ εἴσαι κατενόπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν, δόξα, καὶ μεγαλοσύνη κράτος καὶ ἐξουσία καὶ νῦν, καὶ εἰς πάντα τὰς αἰῶνας. Ἀμήν. Jud. 24, 25.



manner their saviour; therefore it is most likely, that it is he who is call'd the only wise God; besides we have no warrant from scripture to say, God the Father will present believers to himself. Christ will present his followers to his heavenly Father, and he will likewise present them to himself, where he appears in glory, as their judge, cloath'd with his own righteousness, unblemish'd and complete, for their exceeding joy.

Christ is, by the apostle Paul, described under the sublime characters, of the blessed and only potentate, the King of kings, and Lord of lords, who alone has immortality, whom none has seen or can see, in the following charge, which he gave his son Timothy, in his first epistle to him. *γ* “I charge thee, in the sight of God, who quickens all things, and before Christ Jesus, who before Pontius Pilate witness'd a good confession, that thou keep this commandment without spot, unrebukable, till the appearing of our Lord Jesus Christ; which in his own times he shall shew, who is the blessed and only potentate, the King of kings, the Lord of lords, who only has immortality, dwelling in the light, to which no man can approach, whom no man has seen, nor can see; to whom be honour and power everlasting. Amen.” In my apprehension, the context shews, that these high characters are to be understood of Christ; when the apostle had mention'd Christ's ap-

*γ* Παραγγέλλο σοι — τηρῆσάι σε τὴν ἐντολὴν ---- μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἢν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασία, φῶς οὐκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται ὡς τιμὴ καὶ κράτος αἰώνιον. Αμήν. 1 Tim. vi. 13, 14, 15, 16.





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In the old testament, Christ is called God Almighty, or God All-sufficient, El shaddai. This title he took, when he appear'd to Abraham; for thus he said to the father of the faithful, <sup>z</sup> "I am God Almighty, walk before me, and be thou perfect." And the same title he took, when he appear'd to Jacob, on his return from Mesopotamia, speaking thus; <sup>a</sup> "I am God Almighty, be fruitful and multiply." He is also call'd the Almighty, by <sup>b</sup> the royal psalmist. I shall not spend time in proving the fact, that Christ is the person, of whom these scriptures are to be understood, having done it <sup>c</sup> before. The title El shaddai, is very comprehensive, it signifies the Almighty power, and the All-sufficient fullness of the great God; therefore since it belongs to Christ, it proves, that he is not a precarious dependent being, but is with the Father, the Almighty and All-sufficient God, the creator and preserver of men.

There remains but one of Christ's titles of supremacy to be consider'd, which is the glorious title of the Almighty, or the supreme over all, which is the proper rendering of Παντοκράτωρ. This title is given to Christ by the apostle <sup>d</sup> John, in the following passage of his Revelation. <sup>e</sup> "Behold he comes with the clouds, and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall

<sup>z</sup> Gen. xvii. 1.

<sup>a</sup> Gen. xxxv. 11.

<sup>b</sup> Psalm lxviii. 14.

<sup>c</sup> Chap. III.

<sup>d</sup> See Dr. Waterland's Sermons, p. 227. ---- 232. first Defense, p. 451, 452. second Defense, p. 241. ---- 245.

<sup>e</sup> Ἐγὼ ἔμωι τὸ Α, καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν, καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ Παντοκράτωρ. Revel. i. 7, 8.

Several good Copies read λέγει Κύριος ὁ Θεός.



wail because of him : even so amen. I am Alpha and Omega, the beginning and the ending, saith the Lord God, who is, and who was, and who is to come, the Almighty, or the supreme over all." In the first part of these words, the apostle, with rapture and wonder, describes the glory of his exalted master, which will be shew'd when he appears again, without sin, to salvation. Christ, at the last day, will appear array'd with majesty and power, and all the tribes of flesh and blood, rising from the bed of death, shall see him : his saints shall, with strong immortal eyes, behold their Saviour, and his enemies shall, with shuddering horror, behold their inexorable judge. The Jews, who mock'd and insulted Christ, when he appear'd as a man, a miserable man, and hung on the cross, groaning, bleeding, fighting, dying, shall, with confusion, see him, whom they executed as a malefactor, come riding on the clouds, attended with the glorious legions of the host of heaven. And all the nations of the earth, who have follow'd lying vanities, or have slighted Christ, when declared to them, shall be struck with astonishment, when they see him exalted on his judgment seat, and shall, with piteous outcries, call to the rocks to fall on them, and the hills to cover them, and to hide them from the wrath of the Lamb.

That we may with the greater subjection, worship Christ the judge of all, the apostle, speaking in his name and words, has added immediately, a most august description of him. "I am the beginning and ending, saith the Lord God, who is, who was, and who is to come, the supreme Almighty." Christ has declared, in these words, his necessary existence,  
his



his independent eternity, and his absolute supremacy: there is a change from speaking in the third person, to speaking in the first person, as is very common in the prophetick writings, but there is no change of the person meant.

The title Pantocrator is what the disputers of this world will not allow to be given to Christ, because, as it signifies the absolutely supreme and Almighty Lord over all, it dashes in pieces their favourite scheme, of the Son's inferiority to the Father, in nature and power, if it be apply'd to Christ: therefore they labour, very strenuously, to have this passage of scripture understood of the Father, making up their want of just reasoning, with bold surmises, and confident assertions.

That this text of scripture is to be refer'd to God the Son, will appear, if we consider, that the words immediately foregoing are certainly meant of Christ: it, at the first view, appears plain, that the same person, who is to come with the clouds, whom every eye shall see, even they that pierc'd him, speaks of himself, in the next words: to bring in any other person speaking, will only serve to make the sense incoherent, without necessity; besides it is the Son, who is magnificently described, in the subsequent part of the chapter.

It will farther appear, that Christ is here to be understood, in that the titles of Alpha and Omega, and other titles explanatory of them, as beginning and ending, first and last, are always<sup>f</sup> used of the Son in this book. I would not from hence argue, that they cannot be attributed to God the Father, but since they are

<sup>f</sup> Revel. i. 10. 17. ii. 8. xxi. 6. xxii. 12, 13.





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Father, and not the Son, is brought in speaking in the text under consideration.

This text was by the ancients understood of Christ; in particular, <sup>k</sup> Tertullian and Hippolytus apply'd it to him, in their dispute with Praxeas and Noetus: tho' their adversaries, at least Noetus, had abused this text, to prove that the Son was the Father; yet they scruple not to apply it to Christ, which shews, that this was the current interpretation in their time, as it certainly was, after the Arian heresie had infested the world.

There are some exceptions made by our adversaries, against applying this text to the Son, which it may not be improper to consider; because shewing the weakness of the pleas against it, will be as good as using arguments for it.

One pretence <sup>m</sup> is, that the appellation of he who is, who was, and who is to come, is used, in the fourth verse, as the distinguishing character of the Father, and therefore must be understood of him here. In answer to this I would observe; that it is a gross begging the

<sup>k</sup> Interim, hic mihi promotum sit responsum adversus id quod & de apocalypsi Johannis proferunt: "Ego Dominus qui est & qui fuit, & venit, Omnipotens;" & sicubi alibi Dei omnipotentis non putant filio convenire. Quasi qui venturus est, non sit omnipotens, cum & filius omnipotentis tam omnipotens sit, quam Deus Dei filius. Tertull. contra Praxeam, cap. 17.

Καλῶς εἶπεν (sc. Ἰωάννης) παντοκράτορα Χριστόν. Τὸτο γὰρ εἶπεν, ὅπερ καὶ αὐτῷ μαρτυρήσει ὁ Χριστός. Μαρτυρῶν γὰρ Χριστός ἔφη, Πάντα μοι παραδέδοται παρὰ τοῦ πατρὸς καὶ πάντων κρατεῖ. Παντοκράτορα παρὰ Πατρὸς κατέσάθη Χριστός. Hippolyt. contra Noetum, cap. 6. p. 10. Ed. Fabric. Vol. II.

<sup>l</sup> Vid. Epiphani. Vol. I. p. 488. Ed. Par.

<sup>m</sup> Eusebinus, p. 435, 436.

Clarke's Script. Doct. p. 53.

Jackson's Reply to Dr. Waterland, p. 506.

question,



question, to suppose, that what is apply'd to the Father as God, must needs be a distinguishing character of the Father from the Son. We assert that the same divine titles and characters are ascribed to the Father and Son in scripture, and thence we justly conclude, that they are the one God. Besides, as often as Christ is call'd Jehovah, he has this which is pretended to be the distinguishing character of the Father, for it is no more than a paraphrase on that glorious name.

Another pretence<sup>n</sup> is, that this must be meant of the Father, because of the introduction of this verse, as it is found in the best manuscripts, "faith the Lord God." If this reading be allow'd, as I think it ought, I can see no meaning in the objection, unless it be supposed, that the title of Lord God cannot be apply'd to Christ, which is again begging the question. For Christ is call'd Lord God by the angel Gabriel, who speaking of John Baptist, thus declared, ° "Many shall he turn to the Lord their God, for he shall go before him, in the spirit and power of Elias." If the reading of Lord God be admitted in the p text I am considering, it will only be a farther proof, that Christ is call'd Lord God.

It is farther<sup>q</sup> pretended, that this verse must be understood of the Father, because the name Pantocrator is always apply'd to the Father by the most ancient writers, but this is false in fact; for when Tertullian and Hippolytus understood this text of Christ, they gave

<sup>n</sup> Clarke's Script. Doct. p. 53.

° Luke i. 16, 17.

p See above chap. IV.

q Clarke's Script. Doct. p. 53.



him this title ; besides, Clement of Alexandria has called the Son Pantocrator ; his words <sup>r</sup> are, “ That man needs nothing who has for his portion the Logos, the almighty God. Our adversaries tell us, that this name is given to the Father only in scripture : But this title being given to the Father elsewhere, does not prove that it is not given to Christ here. It is still a farther begging the question, to suppose, that because the Father is call’d Pantocrator in some places, the Son cannot be call’d so, where the context requires he should.

It is certain, that Christ is call’d often in the old testament Lord of hosts, which is a title render’d sometimes in the Greek version Lord Almighty. And if we consider one place, in the sixteenth chapter of this book of the revelation, it will appear most natural to take God almighty to be meant of Christ. The words are these ; <sup>r</sup> “ They are the spirits of devils, working miracles which go forth to the kings of the

<sup>r</sup> Ἐξόν ἧ, εἰ βέλεσθε, τῷ παναγίῳ ποιμένῳ καὶ παιδαγωγῷ, τῷ παντοκράτορι καὶ πατρικοῦ Λόγου τὴν ἄκραν σοφίαν καταμανθάνειν ἡμῶν. Clem. Alex. Paedag. Lib. I. c. 9. p. 148. Ed. Oxon.

Ἀνευδὲς ὃ ὁ ἅπαντοκράτορα Θεὸν Λόγον ἔχων. Idem, ibid. Lib. III. c. 7. p. 277.

The following passage of Tertullian is worth notice.

Nomen Patris Deus omnipotens altissimus, Dominus virtutum, Rex Israelis, Qui est quatenus scripturae docent. Haec dicimus & in Filium competisse, & in his Filium venisse, & in his se semper egisse, & sic ea in se hominibus manifestasse. Omnia inquit Patris mea sunt. Cur non & nomina ? Cum ergo legis Deum omnipotentem, & altissimum, & Deum virtutum, & Regem Israelis, & Qui est, vide ne per haec etiam Filius demonstretur suo jure Deus omnipotens, qua Sermo Dei omnipotentis. c. Praxeam. c. 17.

<sup>r</sup> Ἐἰσὶ ἧ πνεύματα δαιμόνων ποιῶντα σημεῖα ἃ ἐμπορεύεται ἐπὶ τῆς βασιλείας τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτὰς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τῷ Θεῷ τοῦ Παντοκρά-

earth,





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briefly sum it up: Christ is call'd the true, the living, and the great God, and the Lord of glory; he is stiled the most High, the God over all blessed for ever; he bears the august characters of the only sovereign master God and Lord, of the King eternal, incorruptible, invisible, and the only wise God; and of the blessed and only Potentate, the King of kings, and the Lord of lords, who only has strict immortality, and who inhabits light unapproachable; and he is dignified with the high titles of God all-sufficient, and God almighty, or Supreme over all. If all this does not prove his supreme Deity, it will be impossible for any scripture proof to be given of the Father's supremacy. Our adversaries plead, that the Father is alone supreme in authority and dominion over all; this we, who defend the catholick faith, are as forward to assert as they, only we deny that God the Son is naturally subject to God the Father's dominion; and we deny it, because the scripture, which is the pillar and ground of truth, has represented the Son under as high characters of supremacy, as it has the Father. There remains therefore no other way to take, but that prostrating our reason at the foot of divine revelation, we acknowledge these two divine persons, the Father and the Son to be the one almighty supreme God, the one King eternal, immortal, and invisible, the one blessed and only Potentate, dwelling in light unapproachable, whom no mortal has seen, or ever can see, so as fully to comprehend.



## C H A P. VI.

Christ's Divinity proved, from the divine attributes being ascribed to him.



I Shall not spend time in proving, that it is impossible for a creature to have divine attributes; or for infinite perfections to belong to a finite being; for I take it to be self-evident, that the finite limited nature of a creature is incapable of receiving the infinite perfections of God. It would be confounding one contrary with another, to allow, that the essential, and necessary properties of an infinite substance, can possibly become the properties of a finite substance.

The divine perfections are attributed, in scripture, to the Son, in the same manner they are to the Father, without the least guard or restriction; it therefore follows, that he is God, in as high a sense as the Father; and since God is but one, that he is the same God with him: It would be irrational to suppose, such high characteristics as eternity, immutability, omniscience, omnipresence, and omnipotence, can be understood of two distinct beings, one infinite and independent, and the other finite and dependent.

Christ is, in scripture, described as having a proper eternity. The expressions which are used to describe his eternity, are sometimes taken in a lower sense, to denote a limited, tho' long, duration; but they cannot be taken always in this low sense, without weakening the scripture proofs of the Father's eternity. They



must denote a proper eternity, when used of the Father; therefore it is mere obstinacy to say, they signify less, when used of the Son. It is no wonder that words are wanting, to express properly what thoughts cannot conceive; for of all things, an eternity past most surmounts our capacity; it not only puzzles our reason, but makes our imagination reel. This is certain, that the Son's eternity stands on the same foot, in scripture, as that of the Father, and is express'd in as strong words.

That Christ is properly eternal, appears from his being call'd Jehovah; this name expresses necessary existence and eternity, and would by our adversaries be allow'd to signify so much, could they have the face to confine it to the Father; but since they find it given to both Father and Son, it must signify less<sup>a</sup> when apply'd to the Son, than when apply'd to the Father. This does not deserve confutation, for no reason can be given for it, but insufferable prejudice.

Christ's eternity is described in the revelation of the apostle John, in most significant words; for he is brought in speaking in this manner, "I am alpha and omega, the beginning and the ending, which is, and which was, and which is to come." It is very rightly observed by our adversaries<sup>c</sup>, that these words signify necessary eternity, only they would understand them of the Father: But seeing it has been<sup>d</sup> fully proved, that they belong to the Son, it is but reasonable to take them for an express proof

<sup>a</sup> Jackson's reply, p. 177.

<sup>b</sup> Rev. i. 8.

<sup>c</sup> Clarke's Script. Doct. p. 264.

<sup>d</sup> See above, p. 303---309.





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no fountains abounding with water; before the mountains were settled, before the hills was I brought forth; whilst as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there; when he set a compass on the face of the deep; when he establish'd the clouds above; when he strengthen'd the fountains of the deep, when he gave the sea his decree, that the waters should not pass his command; when he order'd the foundations of the earth, then was I by him, as one brought up with him, and I was daily his delight, rejoicing

creature; but this is of no force, since the original says nothing like it. I cannot help being of the opinion of such as think, the copies are corrupted, and that, at first, it was read *ἐκτίσατο*, as it was also render'd by Aquila, Symmachus, and Theodotion. As the antient christian writers were not skill'd in Hebrew, they were a little perplex'd with this passage in the Greek version; but they never imagin'd it was a proof of Christ's being a creature; therefore they chose to understand it of the Father's constituting and appointing Christ to be the head over the creation. It was certainly thus taken by Dionysius of Rome, and Eusebius.

*Διὰ τοῦτο κομωδῆ τοῦ ἀληθοῦς διημαρτηκένοι, ἐτέρως ἢ βέλεται πύνη ἢ θεία καὶ προφητικὴ γραφή. τὸ Κύριον ἐκτίσε με ἀρχὴν ὁδῶν αὐτοῦ, ἐνδεξάμενοι· ἔμια γὰρ ἢ τοῦ ἐκτίσειν, ὡς ἴσε σημασία· ἐκτίσει γὰρ ἐνταῦθα ἀκασέον, ἀντὶ τοῦ ἐπέσεισε τοῖς ὑπ' αὐτοῦ γεγονόσι ἐργοῖς, γεγονόσι δὲ αὐτοῦ τοῦ υἱοῦ· οὐχὶ δὲ τὸ ἐκτίσει νῦν λέγοιτ' ἀντὶ τοῦ ἐποίησε· διαφέρει γὰρ τοῦ ποιῆσαι τὸ κτίσαι. Dionys. Rom. apud Athanas. de Decret. Syn. Nic. Vol. I. p. 276. Ed. Par. p. 232. Ed. Ben.*

*Εἰ, δὲ λέγει ἐκτίσε ἐαυτὴν, οὐχ' ὡς ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρελθὼν ταῦτα ἀν' ἱποί, ἔδ' ὡς τοῖς λοιποῖς κτίσμασι καὶ αὐτὸς ἐκ τοῦ μὴ ὄντος ὁμοίως γεγονώς, ὅτινες ἐκ ὀρθῶς ὑπειλήφασιν· ἀλλ' ὡς ὑφεσῶς μὲν καὶ ζῶν· προῶν τε καὶ προῦπάρχων τῷ παντὸς κόσμου συστάσεως, ἀρχεῖν δὲ τῶν ὅλων ὑπὸ τοῦ κυρίου τοῦ ἑαυτοῦ πατρὸς κατατεταγμένον· τοῦ ἐκτίσειν ἐνταῦθα ἀντὶ τοῦ κατέταξεν ἢ κατέσεισεν εἰρημένον. Euseb. c. Marcell. Lib. III. p. 150, 151. Ed. Par.*

See Dr. Waterland's second defense, p. 340—345. and a

always



always before him; rejoicing in the habitable parts of his earth, and my delights were with the sons of men." There is no need to prove, that it was Christ who was here introduced speaking by the wise man, because very few dispute it. Christ was from everlasting, before any of the works of the creation, and consequently before time, from eternity: He was from everlasting the Father's delight, and was rejoicing always before him. He is the Father's Wisdom, as inseparable from him as his own Wisdom, and so is coeternal with him.

The same that the wise King has declared of the Son of God, is affirmed of him, more briefly, by the apostle Paul, in his <sup>i</sup> epistle to the Colossians. "He is before all things, and by him all things consist." Seeing Christ was before all things created, as it is impossible for him to be a creature, for then he would have been before himself, so he must be the true eternal God, who was not produced within the narrow span of time, but was infinitely perfect, and happy in the enjoyment of himself, before any creature was made, or before the thread of time began to run. To say Christ is not properly a creature, and yet to deny him a proper eternity, is so gross an absurdity, and so glaring a contradiction, that it is really astonishing such stuff should be vended, by those who arrogate to themselves the titles of masters of reason: It only shews us, that when conceited mortals

dissertation on this text by Mr. Alexander, annexed to a learned treatise on the sentiments of Irenaeus, relating to Christ's divinity, which has come out since these papers were finish'd and in the press, p. 170—181.

<sup>i</sup> Ἄυτός ἐστι πρὸ πάντων, καὶ παρὰ πάντα ἐν αὐτῷ συνέστηκε.  
Col. i. 17.



will take the boldness to advance their reason into the throne of revelation, they often spin out cobweb speculations, which as they are not to be found in scripture, so they are contrary to reason, to which they make such confident pretences.

A farther proof of Christ's eternity, we may gather from the words of the prophet <sup>k</sup> Isaiah; "To us a child is born, to us a Son is given, and his name shall be call'd the wonderful Counsellor, the mighty God, the everlasting Father," or, <sup>l</sup> "the Father of eternity." It is <sup>m</sup> pretended, the last clause should be turned, "the Father of the world to come," as it is translated in the Greek <sup>n</sup> version, and that it must be understood of Christ, as the founder of the gospel state: But this is perfectly precarious; for the word here translated everlasting, <sup>o</sup> elsewhere in scripture signifies a proper eternity. So that since this word signifies so much, when apply'd to God absolutely, or to the Father personally, there is no reason why it should mean less when apply'd to the Son, especially when he is, at the same time, call'd the mighty God.

The same thing is declared of Christ by the <sup>p</sup> prophet Micah; "Thou Bethlehem Ephraim, art thou little among the thousands of Judah? Seeing out of thee shall come forth a ruler, whose goings forth have been of old,

<sup>k</sup> Isaiah ix. 6.

<sup>l</sup> אבִי עָד

<sup>m</sup> Clarke's letters, 5. 16.

<sup>n</sup> Πατήρ τοῦ μέλλοντος αἰῶνος.

<sup>o</sup> Thus saith the high and lofty one, who inhabits eternity, (עָד) whose name is holy, Isaiah lvii. 15.

<sup>p</sup> Micah v. 2.





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ning ; and if his glory had no beginning, he must have subsisted with the Father, in the divine nature, from eternity.

The eternity of the Son of God, as it is deliver'd in the sacred records, with great clearness, so it has always been believed in the christian church. The ancient <sup>r</sup> writers have always held Christ to be eternal, and have declared this in as strong terms, as can be desired ; so that they who now contend for this truth, stand in the old way, and tread in the ancient paths.

<sup>r</sup> Τὸν ὑπέρχαιρον προσδόκα, τὸ ἄχρονον τὸν αὔρατον, τὸν δι' ἡμᾶς ὄρατὸν. Ignat. Epist. ad Polycarp. c. 3. p. 8. Ed. Oxon.

Εἷς Θεὸς ἐστίν, ὁ φανερώσας ἑαυτὸν, διὰ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ, ὃς ἐστίν αὐτοῦ λόγος αἰδίος, οὐκ ἀπὸ σιγῆς προελθὼν. Idem Epist. ad Magnes. c. 8. p. 23.

Οὗτος ὁ ἀπ' ἀρχῆς, καινὸς φωνῆς, --- ἔστι ὁ αἰεὶ, σήμερον υἱὸς λογισθεῖς. Justin Martyr. Epist. ad Diognet. sub fin.

Ὁ λόγος πρὸ τῶν ποιημάτων συνών. Idem Apol. 11. c. 6. p. 14. Ed. Ox. p. 115. Ed. Thirlby.

Ἐξ ἀρχῆς γὰρ ὁ Θεὸς, νοῦς αἰδίος ὢν, εἶχεν αὐτὸς ἐν ἑαυτῷ τὸν λόγον, αἰδίως λογικὸς ὢν. Athenagoras Apol. c. 10. p. 39. Ed. Oxon.

Generationem prolativi hominum verbi transtulerunt in Dei æternum verbum. Irenæus Lib. II. c. 13. p. 132. Ed. Ben.

Non infectus es o Homo, neque semper coexistebas Patri sicut proprium ejus verbum. Idem, ibid. c. 25. p. 153.

Semper coexistens Filius Patri. Idem, ibid. c. 30. p. 163.

Filius Dei existens semper apud Patrem. Idem, Lib. III. c. 18. p. 209.

Αἰδίος οὗτος Ἰησοῦς. Clemens Alex. Paedag. c. 12. p. 92, 93. Ed. Ox.

Λόγος αἰένου, αἰων ἀπλητος, φῶς αἰδίον. Idem Hymn. ad Christum. p. 312.

-----Ὁμοιότης τυγχάνων τοῦ πατρὸς οὐκ ἐστίν ὅτε οὐκ ἦν. Origen apud Athanas. de decret. Synod. Nic. Vol. I. p. 227. Ed. Par.

Ἐὰν γέγονεν ὁ υἱός, ἦν ὅτε οὐκ ἦν, αἰεὶ δὲ ἦν. Dionys. Rom. apud Athanas. ibid. p. 276.

Unchange-



Unchangeableness is a perfection peculiar to God, for none but an absolutely perfect being, can be without variableness and shadow of turning. This attribute belongs to Christ, and is imply'd in his being eternal, and is proved by some of the evidence brought on that head. He who is Jehovah, who is the beginning and the end, the first and the last; he who is, and was, and is to come, must be liable to no changes, but must himself be the unchangeable God, who remains always, and for ever the same.

This is not without separate evidence in scripture: in the first chapter of the <sup>1</sup> epistle to the Hebrews, it is recorded of God, that; “To the Son he saith, thy throne, O God, is for ever and ever, the scepter of thy kingdom is a righteous scepter.” These words are taken from the forty fifth Psalm, and are brought, by the apostle, to prove, that Christ, whom all the angels are commanded to worship, had a far more excellent name than they. Of them it is said; “God makes his angels spirits, and his ministers a flame of fire.” This indeed shews them to be glorious creatures, but still they are infinitely beneath the Son, whom they are

*Ἀπαύγασμα ὧν (sc. υἱός) φωτὸς αἰδῶν, πάντως καὶ αὐτὸς αἰδῶνός ἐστιν.* Dionys. Al. apud eundem Vol. I. p. 299.

*Αἰώνιον πρόκειται, καὶ συνέσειν αὐτῷ τὸ ἀπαύγασμα ἀναρχόν καὶ ἀειγενές.* Idem apud eundem. p. 560.

This matter has been so fully demonstrated by the accurate Bishop Bull, in the third section of his Defense of the Nicene faith, that till our adversaries fairly answer his arguments, they must give us leave to disregard their cavils. The reader may likewise consult Dr. Waterland's first and second Defenses, under the seventh and eight Queries; and the learned Earl of Nottingham's answer to Whiston.

<sup>1</sup> Πρὸς τὸν υἱόν ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος ἐυθύτητος ἢ ῥάβδος τῆς βασιλείας σου. Heb. i. 8.

<sup>2</sup> v. 7.



commanded to worship ; seeing to him God the Father says, “ Thy throne, O God, is for ever and ever, the scepter of thy kingdom is a righteous scepter.” When all the kingdoms of this world fail, and are subject to changes and revolutions, the throne of Christ, being founded on the lasting basis of truth and justice, and his scepter, being sway’d in righteousness, his kingdom will last, without change, amidst all the shaking revolutions, that overturn kingdoms here below. It is <sup>u</sup> pretended, with what view I know not, that these words, “ To the Son he says,” should be render’d, “ Of, or concerning the Son he says,” as before, <sup>w</sup> “ Of the angels he says.” But the passage may very well bear the rendering of our english version ; however if it were turned otherwise, I cannot see how it would alter the matter, seeing what is said of the Son, is far above what is said of the angels : it is <sup>x</sup> pretended, that the next words may as well be render’d, “ God is thy throne.” But this is against the genius of the original, and scarce makes the words sense.

I pass on to what is added, towards the end of the chapter. <sup>y</sup> “ And, (viz. to the Son he says,) thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are

<sup>u</sup> By Dr. Clarke in his Scripture Doctrine, p. 81. which pretence he has borrow’d from Enjedinus, p. 390.

<sup>w</sup> Πρὸς τὰς ἀγγέλους.

<sup>x</sup> Clarke, *ibid.* p. 77.

<sup>y</sup> Καὶ σὺ κατ’ ἀρχαίς Κύριε τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοὶ· αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμῆνεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται· καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς· καὶ ἀλλαγῆσονται· Σὺ δὲ ὁ αὐτὸς εἶ· καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν. Heb. i. 10, 11, 12.

Psalms cii. 28. **וְיָסַד אֶת-הָאָרֶץ וְהַשָּׁמַיִם יְסֻדְתָּ**





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sent, and to come, are joined together, to make the description complete. Some tell us<sup>d</sup>, the meaning of this place is, the doctrine of Christ once taught by the apostles, ought to be preserved unchanged. It would indeed be happy for such seducers, if they would keep the doctrine of Christ pure and unchanged, and not corrupt and change it, by reducing it to the standard of their blind reason; but this is not the sense of the text; for the proposition the inspired author has laid down, is this: Jesus Christ, undoubtedly as to his person, is the same to day, that he was yesterday, and will be the same for ever, that he is to day: and what the enemies of our Lord's Deity would foist upon the text, as the sense of it, is the inference drawn from it, in the words following: "Be you not therefore carried about with divers and strange doctrines, for it is a good thing, that the heart be establish'd with grace." Seeing the person of Christ is unchangeable, it is the duty of his faithful followers, not to be carried about with every wind of doctrine, but to be fixed and established in the true doctrine of Christ. Seeing the great captain of their salvation remains the same for ever, they who have listed themselves under his banner, ought not to be fluctuating in their belief, but should be constant and establish'd in the faith.

We see Christ's immutability is set forth, in scripture, not in a low, inferior way, but in the most lively manner. Every thing in the visible world, that lies subject to our view, is liable to variation; the heavens shall wax old as

<sup>d</sup> Enjedinus, p. 413, 414. Clarke's Script. Doct. p. 117. Reply, p. 169.



a garment, and they shall vanish away like smoke, and be shrivel'd up like a scroll of parchment; the stars shall fade; the sun it self, the fountain of light, shall grow dim with age, and the whole frame of nature shall sink under the burden of years; the strong foundations of the earth shall fail, the deeply rooted rocks shall depart, the lasting hills shall be removed, and the ancient mountains shall melt away; in short, the whole world shall be broke to shivers, and tofs'd into a heap of ruin and confusion; but amidst all these changes of the visible creation, and in this general wreck of matter, Christ shall remain, without the least shadow of change or alteration.

Christ's immutability is not very often insisted on, in those antenicene writers, we have remaining, but they must be supposed to assert it in effect, when they declare the Son to be necessarily existent: however, some of them speak full enough, as to this matter.

<sup>e</sup> Quaecunque initium sumpserunt, & dissolutionem possunt percipere & subjecta sunt, & indigent ejus qui se fecit; necesse est omnino, uti differens vocabulum habeant apud eos etiam, qui vel modicum sensum in discernendo talia habent: ita ut is quidem qui omnia fecerit, cum Verbo suo juste dicatur Deus & Dominus solus. Irenaeus Lib. III. c. 8. p. 183. Ed. Ben.

Semper idipsum Verbum Dei. Idem, Lib. IV. c. 35. p. 276.

Unum & idem cum semper sit Verbum Dei. Idem, ibid. c. 36. p. 278.

Caeterum Deum immutabilem & irreformabilem credi necesse est, ut aeternum. Transfiguratio autem interemptio est pristini. Omne enim quodcunque transfiguratur in aliud, definit esse quod fuerat & incipit esse quod non erat. Deus autem neque definit esse, neque aliud potest esse. Sermo autem Deus, & Sermo Domini manet in aevum, perseverando scilicet in sua forma. Tertullian c. Praxeam. c. 27.



Omniscience, or the knowledge of all things, is a divine perfection, which is attributed to Christ in scripture. To search the heart, and to know the thoughts, is a privilege, which belongs only to the all-wise God, as he has assured us, speaking by the prophet Jeremiah. <sup>f</sup> “I Jehovah search the heart, I try the reins, to give every man according to his works, and to the fruit of his doings.” This knowledge belongs to God, as the wise king <sup>g</sup> Solomon has declared; “Thou, even thou only, knowest the hearts of the children of men.” Yet this power of searching the heart, Christ has assumed to himself, in the epistle which he dictated to his beloved disciple, to be sent to the church in Thyatira. <sup>h</sup> “All the churches shall know, that I am he, which searches the reins and the hearts, and I will give to every one of you, according to his works.” To know the heart is the prerogative of God, therefore since Christ searches the hearts, he must be omniscient, that is, he must be truly and properly God.

Τὸ καταβιβηκὸς εἰς ἀνθρώπους ἐν μορφῇ Θεοῦ ὑπῆρχε· καὶ διὰ φιλανθρωπίαν ἑαυτὸν ἐκένωσεν, ἵνα χωρηθῆναι ὑπὸ αὐτῶν δυναθῆ. Οὐ δῆτες δὲ ἐξ ἀγαθῶν εἰς κακὸν γέγονεν αὐτῶ μεταβολή --- οὐδ' ἐκ καλοῦ εἰς αἰσχρὸν. οὐδὲ ἐξ εὐδαιμονίας ἦλθεν εἰς κακοδαιμονίαν --- οὐδὲ μεταβολή τις αὐτῶ γέγονεν ἐκ τοῦ ἀρίστου εἰς τὸ πονηρότατον --- Ἐἰ δὲ καὶ σῶμα θνητὸν, καὶ ἀνθρωπίνην φύσιν ἀναλάβων ὁ ἀθάνατος Θεὸς Λόγος, δοκεῖ τῷ Κέλσῳ ἀλλάττεσθαι καὶ μεταπλάττεσθαι· μανθανέτω ὅτι ὁ Λόγος τῆ οὐσίας μόνον Λόγος οὐδὲν μὴ πάχει ὧν πάχει τὸ σῶμα ἢ ἡ ψυχή. Origen c. Celsum Lib. IV. p. 169, 170. Ed. Cantab.

<sup>f</sup> Jer. xvii. 10. See also 1 Sam. xvi. 7. Psalm vii. 9. Jer. xi. 20.

<sup>g</sup> 1 Chron. vi. 30.

<sup>h</sup> Γινώσκονται πάσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφρῶς καὶ καρδίαις, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. Rev. ii. 23.

Christ,





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said to the inhabitants, "Come see a man, that told me all things that I did, Is not this the Messiah?" The knowledge Christ had of what the woman knew to be a secret lock'd up in her own breast, made her justly conclude, that he was more than a common person, and that he was the Messiah, the Saviour of Israel.

Christ never was at a loss, in the time of his conversing with men on earth, to know the secret imaginations of the heart. When his <sup>l</sup> disciples had doubts rising up in their minds, he knew them, when they did not utter them. When his <sup>m</sup> enemies had hard thoughts of him, and when they contrived his ruin, before his hour came, he knew their thoughts, and so could confute their unjust surmises, and could

<sup>l</sup> And he asked his disciples, what was it that you disputed among your selves by the way? but they held their peace, for by the way they had disputed among themselves who should be greatest; and he sat down, and call'd the twelve, and said to them, If any man desire to be first, he shall be last of all. Mark ix. 33, 34, 35.

They said, what is this that he saith, a little while? we cannot tell what he says. Now Jesus knew that they were desirous to ask him, and said to them, Do you enquire among your selves of what I said? John xvi. 19.

<sup>m</sup> The Pharisees said, this man doth not cast out devils, unless by Beelzebub, the prince of devils. And Jesus knew their thoughts, and said, every kingdom divided against it self cannot stand. Matt. xii. 24, 25. See Luke xi. 15, 16, 17.

They sent to him certain of the Pharisees and Herodians, to catch him in his talk: ---- and they said, Master, we know that thou art true, and carest for no man; ---- is it lawful to pay tribute to Caesar or no? ---- but he, knowing their hypocrisy, said to them, Why tempt you me? Mark xii. 13, 14, 15.

The Pharisees watch'd him, whether he would heal on the sabbath day, ---- but he knew their thoughts. Luke vi. 7, 8. See also vii. 39, &c.



keep them from putting their mischievous designs in practice, by avoiding their malice. Nay he knew what thoughts <sup>n</sup> would spring up in the heart, for he knew that Judas would betray him, before that unhappy man had any such thoughts himself. In short, he knew all men, and did not need to be informed of any thing in man. This the apostle John plainly has told us, <sup>o</sup> “Jesus knew all men, and needed not that any should testify of man, for he knew what was in man.” The apostles, when they solemnly address’d themselves to him, to direct them in the choice of a person to fill up the place of Judas, owned his knowledge of the heart: <sup>p</sup> “Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen.” It is plain, Christ has an inspection into the hearts of men, and is acquainted with their secret and most retired thoughts.

Left any should think, that knowing the hearts of men is not a sufficient proof of absolute omniscience, we are assured that Christ knows all things. This the disciples declared, <sup>q</sup> “We are sure that thou knowest all things.”

<sup>n</sup> Jesus knew, from the beginning, who they were that believed not, and who would betray him. John vi. 64.

He that eats bread with me, has lift up his heel against me; now I tell you before it come, that when it is come to pass, you may know that I am he. When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say to you, one of you shall betray me;--- He it is to whom I shall give a sop, ---- and when he had dip’d it, he gave it to Judas Iscariot, the son of Simon; and after the sop Satan enter’d into him. John xiii. 18, 19. 21. 26, 27.

<sup>o</sup> John ii. 24, 25.

<sup>p</sup> Acts i. 24.

<sup>q</sup> John xvi. 13.



And the apostle Peter, when Christ question'd him about his love to him, appeal'd to his master's omniscience, to confirm the sincerity of his value for him. <sup>r</sup> "Lord, (said he,) thou knowest all things, thou knowest that I love thee."

Christ's omniscience is asserted in the strongest terms by the apostle Paul in his epistle to the <sup>f</sup> Hebrews. "The word of God is living and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts, and intents of the heart: neither is there any creature that is not manifest in his sight, but all things are naked to the eyes of him with whom we have to do." I have often wonder'd to find any understand this of the word preach'd; it is certainly meant of a person, even Christ the Word, which I need not prove, because our adversaries allow as much. It is a most elegant and full description of Christ's absolute omniscience, for certainly, he before whom all things are naked and bare, in whose sight every creature is manifest, and who discerns the thoughts and intents of the heart, must be omniscient in the strictest sense.

I shall add another proof on this head, and that is the following passage in the apostle Paul's epistle to the <sup>r</sup> Colossians, "The acknowledg-

<sup>r</sup> John xxi. 17.

<sup>f</sup> Ζῶν ὁ Λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν ὀξυμοῦνον, καὶ διεικνέμενος ἀρχὴ μερισμοῦ ψυχῆς τε, καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. Καὶ οὐκ ἔστι κτίσις ἀφανῆς ἐνώπιον αὐτοῦ· πάντα ᾗ γυμνά καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ πρὸς ὃν ἡμεῖν ὁ λόγος. Heb. iv. 12, 13.

<sup>r</sup> Ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἐπόκρυφοι, Col. ii. 3.





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Saviour and Lord, says he, the Word of God, setting forth how great a thing it is to know the Father, that he is comprehended and known, principally, and according to his dignity, by himself, (the Son) alone, and in the second place, by those who have their minds enlighten'd by the very Word of God, says, no one knows the Son, but the Father; neither the Father, but the Son, and he to whomsoever the Son shall reveal him: For no one can be so able, worthily to know him, that was unmade and begotten before all created nature, as the Father who begat him: Neither can any one know the Father, as (he is known by) his living word, his wisdom, and his truth."

As the scripture has fully declared Christ's omniscience, so several of the ancient christian writers, of <sup>a</sup> the earliest date, assert it in very full terms.

ῥιστῶς τῆς γνώσεως τῆ πατρὸς, ὅτι κατ' ἀξίαν προηγεμένης αὐτῶ  
 μόνῳ λαμβάνεται καὶ γινώσκειται, δευτέρως ἢ τοῖς ἐλλαμπομένοις τὸ  
 ἠγεμονικὸν ὑπ' αὐτοῦ τοῦ Λόγου καὶ Θεοῦ, φησὶν, ἑδεῖς ἐπιγνώσκει  
 τὸν υἱὸν εἰ μὴ ὁ πατήρ, ἑδὲ τὸν πατέρα εἰ μὴ ὁ υἱός, καὶ ὡ ἂν ὁ υἱός,  
 ἀποκαλύψῃ· οὐτὲ γὰρ τὸν ἀγέννητον καὶ πάσης γεννητῆς φύσεως πρω-  
 τότοκον κατ' ἀξίαν εἰδέναι πῶς δύναται· ὡς ὁ γεννήσας αὐτὸν πατήρ,  
 οὐδὲ τὸν πατέρα, ὡς ὁ ἔμψυχος Λόγος καὶ σοφία αὐτοῦ καὶ ἀλήθεια.  
 Origen. cont. Celsum, Lib. VI. p. 287. Ed. Cant.

The translation of this excellent passage, I have made bold to borrow from Dr. Waterland's second Defense, where that learned gentleman has vindicated it from the charge of corruption, which is insolently brought against it by our adversaries, because Christ is call'd in it ἀγέννητος. See p. 275---279.

<sup>a</sup> Οὐδὲν λαμβάνει τὸ κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἔγγυς αὐτῶ  
 εἶσιν. Ignat. Ep. ad Ephes. c. 25. p. 17. Ed. Oxon.

Προμαθεῖν μὲν αὐτὸν εἰκὸς ἑδὲ ἐν Θεὸν ὄντα. ἔ ἢ μείζων πῶς  
 εἶη τῆ Λόγος. Clem. Al. Paedag. Lib. I. c. 6. p. 113. Ed. Oxon.

Τὸν κύριον Ἰησοῦν λέγω τὸν τῷ παντοκρατορικῷ θελήματι ἐπίσκο-  
 πον τῆ καρδίας ἡμῶν. Idem, Strom. Lib. IV. c. 16. p. 611.

Our



Our adversaries offer some objections against Christ being omniscient, which I must now consider: One is taken from these words of Christ, <sup>b</sup> “I do nothing of my self, but as my Father has taught me, I speak these things;” but it is certain, that Christ came as mediator, not to do his own will, but the will of him that sent him; and as he was sent of God, to declare his will, he was taught of the Father; and he did nothing of himself, having voluntarily condescended to act as the Father’s servant: There is nothing in this text that can overturn the passages, which attribute strict omniscience to Christ.

The main objection of our adversaries is taken from what is said of Christ’s being ignorant of the day of judgment: Of this matter he himself has thus spoke, in the evangelist Mark’s <sup>c</sup> gospel. “Of that day, and that hour knows

’Οὐ γὰρ ἐξίσταται ποτε τὸ αὐτοῦ περικοπῆς ὁ υἱὸς τοῦ Θεοῦ· ἔμεριζόμενος οὐκ ἀποτεμνόμενος, ἔμεταβαίνων ἐκ τόπου εἰς τόπον, πάντη ἧ ὧν πάντοτε, ἔμνηδαμὴ περιεχόμενος, ὅλος νοῦς, ὅλος ὀφθαλμὸς, πάντα ὁρῶν, πάντα ἀκέων, εἰδὼς πάντα, δυνάμει τὰς δυνάμεις ἐρευνῶν. Idem, ibid. Lib. VII. c. 2. p. 831.

Ἄγνοια γὰρ ἔχ’ ἀπτεται τοῦ Θεοῦ, τοῦ προ καταβολῆς κόσμου συμβέβηκε γενομένης τῆ πατρὸς. Idem, Ibid. p. 832.

<sup>b</sup> John xiii. 28.

There is a passage of Irenaeus, (Lib. II. c. 28. p. 158, 159.) which our adversaries would make use of, to support their pretence to that great author’s concurrence with them in denying the Son’s omniscience; but any one may be satisfied, their cause can receive no countenance from that passage, who will consult bishop Bull’s defense of the Nicene faith, (p. 82. al. 76, 77.) Dom. Renaud. de Massuets preliminary dissertation, (p. 133, 134.) Dr. Waterland’s first Defense, (p. 102---109.) his second Defense, (p. 235---239.) and Mr. Alexander’s Essay on Irenaeus’s sentiments concerning the divinity of Christ, (p. 129---140.)

<sup>c</sup> Mark xiii. 32.



no man, no not the angels which are in heaven, nor the Son, but the Father." The apostle Matthew <sup>d</sup> has rehearsed Christ's words a little differently, "Of that day and hour knows no man, no not the angels in heaven, but my Father only." From hence they <sup>e</sup> would insinuate, that Christ in his highest capacity is ignorant of some things: But as scripture is consistent with it self, some way must be taken to reconcile those words, with those passages where Christ is said to know all things: Now the method of solving this difficulty is pointed out to us in the context of both the evangelists; for it is plain, that Christ is spoke of there, as <sup>f</sup> the Son of man: This shews that the solution of the difficulty is just, <sup>g</sup> which supposes Christ not to know the day of judgment only as to his human nature. Christ, as to his human nature, encreased in wisdom, and his knowledge was bounded; but, as to his divine nature, he knew all things. Our adversaries object <sup>h</sup>, that this is making Christ guilty of equivocation; but where different natures are united in one person, some things may be said of that person consider'd in one capacity, which may not be true of him consider'd in another capacity. Thus we say, without equivocation, that man

<sup>d</sup> Mat. xxiv. 36.

<sup>e</sup> Emlyn's Humble Enquiry, p. 15---24.

Clarke's Scripture Doctrine, p. 132, 133, 134.

Jackson's Reply to Dr. Waterland, p. 237, 238.

Appeal to a Turk, p. 105, 106.

<sup>f</sup> Mark xiii. 26. 34.

Matth. xxiv. 37. 39.

<sup>g</sup> See Mr. Boyse against Emlyn, p. 92---108.

Dr. Waterland's sermons, p. 268---273.

Dr. Bishop's sermons, p. 108---116.

<sup>h</sup> Emlyn's Humble Enquiry, p. 17, 18, 19. 22. 33.





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omnipresence, which was a point expressly taught by the <sup>n</sup> antient christian writers.

There is one divine perfection more, which the scripture attributes to Christ, and that is almighty power. His almighty power is evident, from his being call'd the <sup>o</sup> mighty God, and the Almighty; and there are some places which manifestly prove his omnipotence. I have shew'd p it to be most likely, that he is

<sup>n</sup> Nomen filii Dei magnum & immensum est, & totus ab eo sustentatur orbis. Herm. past. Lib. III. Sim. 9. Sect. 14. p. 1000. Edit. Fabric.

Λόγος ἦν ὁ ἐν παντὶ ὄν. Justin. Martyr. Apol. 2. c. 11. p. 27. Ed. Oxon. p. 125. Ed. Thirlby.

Ὁ τῶν ἀπάντων τεχνίτης λόγος --- ὁ συνέχων τὰ πάντα. Irenaeus, Lib. III. c. 11. p. 190. Ed. Ben.

Mensura Patris filius quoniam & capit eum. Idem, Lib. IV. c. 4. p. 231.

Quomodo ea, quae extra pleroma est conditio cepit eum, qui continet universum pleroma. Idem, Lib. V. c. 18. p. 315.

Dominus noster --- secundum invisibilitatem, continet quae facta sunt omnia. Idem, ibid.

Ὁ υἱὸς τοῦ Θεοῦ ---- πάντῃ ὄν πάντοτε, ἔμνηδαμῆ περιεχόμενος. Clem. Al. Strom. Lib. VII. c. 2. p. 831.

Ὁ Λόγος πάντῃ κεχυμένος, καὶ τὰ μικρότατα τῶν τοῦ βίης πράξεων ἐπιβλέπει. Idem, ibid. c. 4. p. 840.

Scimus enim Deum --- ubique consistere, sed vi & potestate: Filium quoque ut individuum cum ipso ubique. Tertullian. c. Praxeam. c. 23.

Ὁ Λόγος ἦν πᾶσι καὶ πανταχοῦ, γεμίσας ἧ τὸ πᾶν. Hippol. Fragm. Vol. II. p. 45. Ed. Fab.

Ὁ τοῦ Θεοῦ παῖς οὐ τότε μόνον, ἀλλὰ καὶ αἰεὶ μετὰ τῶν μαθητῶν ἐστίν. --- ἤδη ἧ καὶ μετὰ τῶν οὐκ εἰδόντων αὐτὸν πανταχοῦ ἐστίν. Origen. c. Celsum. Lib. V. p. 239. Ed. Cant.

Si Homo tantummodo Christus, quomodo adest ubique invocatus cum haec hominis natura non sit sed Dei, ut adesse omni loco possit? Novatian. c. 14. p. 45, 46. Ed. Ox.

There is an objection which may be made, relating to some passages of the fathers, which would be too long for me to consider, besides it has been admirably, fully, and fairly answer'd by the learned Bishop Bull; to him therefore I shall refer the reader. Def. Fid. Nic. Sect. IV. c. 3. p. 267---279. al. p. 236---247.

<sup>o</sup> Isaiah ix. 6. Rev. i. 8. <sup>p</sup> See above, p. 228.



the divine person celebrated in Moses's last song. There he is brought in speaking <sup>9</sup> thus: "See now that I am he, and there is no God with me, I kill and I make alive, I wound and I heal: Neither is there any that can deliver out of my hand." If Christ be the only God, <sup>r</sup> so irresistible in strength, that none can deliver out of his hand, when his wrath is kindled, surely he must be almighty.

The next proof I shall bring for Christ's omnipotence is from the forty fifth Psalm, that incontestibly belongs to Christ: There the inspired poet has thus address'd himself <sup>f</sup> to him, "Thou art fairer than the children of men, grace is pour'd into thy lips, therefore God has blessed thee for ever. <sup>t</sup> Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall shew for thee terrible things. Thy arrows are sharp in the

<sup>9</sup> Deuteron. xxxii. 49.

<sup>r</sup> Nunc igitur, nunc me solum cognoscite verum  
Esse Deum soli mihi verum ascribite numen  
Quem penes arbitrium est rerum vitaeque necisque,  
Tristia qui infligo membris, inflictaque sano  
Vulnera nec nostram est possit qui fallere dextram.

Scaevola Sammarthanus. Cantic. Lib. I.

Ecce ego sum solus; nullus Deus omnia nutu  
Temperat aeternum regnans, me praeter, in aevum.  
Mors & vita mihi parent; sum vulneris auctor;  
Non oberit quisquam, libeat si ferre salutem.

Urbanus VIII. P. Poem. p. 21. Ed. Par.

<sup>f</sup> Psalm xlv. 2, 3, 4, 5.

<sup>t</sup> Ergo, armis invicte Heros, age fortibus apta  
Ensem humeris: Ensem per quem te gloria coelo  
Aequat & adversum fidens fer pectus in hostem.  
Fraena tibi currus verum moderetur & aequum;  
Et quae praecipitem clementia temperat iram



hearts of the king's enemies : whereby the people fall under thee." Christ's almighty power is express'd, when he is called the most mighty, or the mighty one; and it appears from the manner in which he is described riding forth, array'd in glory and majesty, arm'd with power irresistible, and subduing all to himself. Whether we take the words to signify Christ's subduing his enemies, or rather, of his subduing his people to himself, and making them willing, in the day of his power, they express his irresistible omnipotence.

Christ taking vengeance on his enemies, is dress'd in all the pomp and terrors of omnipotence, by the prophet Isaiah, in the following beautiful passage; " u Who is this that comes from Edom, with died garments from Bozrah! this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thy apparel, and thy garments like him that treads the winefat? I have trod the winepress alone, and of the people there was none with me : For I will tread them in my anger, and trample them in my fury, and their blood shall be sprinkled on my garments, and I will stain all my raiment: For the day of vengeance is in my heart, and the year of my redeem'd is come: And I look'd, and there was

*His ducibus tibi surget honos, tua dextera factis  
Clara per ignotas fundet miracula terras;  
Cordaque vulnificis figens inimica sagittis,  
Sponte tibi coges validas procumbere gentes.  
Nec maris aut terrae spatium, nec terminus aevi  
Timet imperium, sceptri moderamine justi  
Quod regis, & leges mollis clementer acerbis.*

G. Buchananus.

<sup>u</sup> Isaiah lxiii. 1--6.





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apostle Paul, <sup>w</sup> “our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to his glorious body, according to the working (or energy) whereby he is able even to subdue all things to himself.” I do not infer Christ’s omnipotence from its being barely said, he can subdue all things, because that may be pretended, by our adversaries, to be only a general expression. But when it is said, he can subdue all things, the thing, that this power to subdue all things is brought to prove, shews that the apostle intended omnipotence: It is brought to prove the resurrection and glorification of the body. It is affirmed, that Christ will change our vile body, and transform it into a likeness to his glorified body, and this is to be done by the energy, or efficacious virtue, whereby he overcomes every thing; so that, since Christ’s efficacious power to subdue all things, is made to be the reason of his raising the dead, which is a work surpassing the power of creatures; it follows, that the power, or energy, which Christ has to subdue all things to himself, is really almighty.

Christ may be proved to be almighty, from the works that he performs; none but one who is omnipotent, could bring all things into being out of nothing; none whose power is limited, could accomplish the great work of the

<sup>w</sup> Ἡμῶν τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ ἧς καὶ σωτῆρας ἀπεκδεχόμεθα κύριον Ἰησοῦν χριστὸν. Ὃς μεταχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενεᾶς αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ θύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ πᾶν πάντα. Philip. iii. 20, 21.



redemption of sinners; no created arm can sustain the weighty cares of an universal lordship and dominion. These works are all performed by Christ, and shew him that can go through with them, to be almighty. But these I shall consider in the sequel, as so many distinct arguments of Christ's true divinity.

Thus we see, that the divine perfections are attributed to Christ, in as distinct and ample a manner, as they are any where, in scripture, to God the Father. It can never be imagined that such high perfections, as eternity, immutability, omniscience, omnipresence, and omnipotence, can any ways be understood to belong to two distinct beings, unspeakably different in kind; one infinite, independent, and necessarily existing, and the other finite, dependent, and of an uncertain, precarious existence. From the divine perfections being ascribed to the Father, and the Son, without any difference, it evidently follows, that these divine persons are the one and the same eternal, unchangeable, all-knowing, immense, and almighty God.





## C H A P. VII.

Christ's Divinity proved, from his being creator of all things.



Am now to enter on another set of arguments, for the true and proper Divinity of our blessed Lord Jesus Christ, which are taken from the works of God being ascribed to him in scripture. He is represented doing such works, and performing such offices, as necessarily require divine powers in the person who goes through with them; these are creation, redemption, universal dominion, and judging the world. As to which there is a general objection, which I must obviate. The scripture represents Christ, in some places, as performing the command of the Father in creation; and the work of redemption, the government of the church, and the world, and the power of judging, are committed to Christ. From hence it may perhaps be insinuated, that Christ is only the Father's under agent; but whoever makes this objection, forgets, that persons of the same, and of equal dignity, may, by voluntary mutual agreement, act in subordination one to another. Taking the matter on this foot, the question ought not to be, whether Christ can be truly God, seeing he acts in subordination to the Father; but whether he could perform the works and offices committed to his charge, if he were not truly God; and whether the works he performs, and the offices he executes, require infinite powers. The works and offices which Christ performs,  
by





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the foundation of the earth, and my right hand has span'd the heavens." The Levites, whose prayer is recorded in the book of that excellent governor Nehemiah, begun their solemn address to God, with professing him to be only creator, <sup>d</sup> "Thou alone art Jehovah, thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the sea and all that is therein, and thou preservest them all, and all the host of heaven worships thee." The apostle Paul, in <sup>e</sup> his speech to the inhabitants of Lystra, who would, thro' ignorance, have worship'd him, has stiled God, "the living God, who made heaven, and earth, and the sea, and all things therein." Whoever has but read the old testament, must have observed, that the great God has thought proper, often to dwell on <sup>f</sup> this topic, of his creating all things, to shew his infinite superiority over the gods of the nations, and to raise suitable and high ideas of himself, in them that worship him. And well he might, for, as the apostle Paul has acquainted us, <sup>g</sup> "The invisible things of him, from the creation of the world, are clearly seen, even his eternal power and Godhead." From hence we may infallibly conclude, that he who is properly creator, is truly God.

It remains then to enquire, whether Christ be creator of the world, in a proper sense; if he is, it inevitably follows that he is true God. By the Psalmist he is call'd our maker, in this

<sup>d</sup> Neh. ix. 6.

<sup>e</sup> Acts xiv. 15.

<sup>f</sup> See Dr. Waterland's Sermons, p. 82---98.

<sup>g</sup> Τα ἀίρατα αὐτῆ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοεῖν καθαῖται, ἢ τε αἰδῶ αὐτῆ δυνάμει καὶ θεϊότητι. Rom. i. 20.



passage in the <sup>h</sup> ninety fifth Psalm, which has been proved to belong to Christ, in conjunction with the Father and the holy Spirit. “O come let us worship and bow down, let us kneel before Jehovah our Maker, for he is our God, and we are the people of his pasture, and the sheep of his hand. By the apostle John <sup>i</sup> Christ is stiled, “the beginning of the creation of God;” that is, the author and the efficient principle of every thing that was made, for so the word ἀρχή, which we translate beginning, may signify. Christ was the author of nature, and every thing that is, was brought into being by his effective power, he <sup>k</sup> call’d light out of darkness, order out of confusion, and by his word raised the beautiful fabric of this world, out of a chaos without form, and void.

That Christ is properly Creator, the apostle John has declared in the beginning of his gospel, <sup>l</sup> “All things were made by him, and without him was not any one thing made, that was

<sup>h</sup> Psalm xcv. 6. 7. See above Part I. chap. 3. p. 72.

<sup>i</sup> Ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Rev. iii. 14.

<sup>k</sup> — At his word the formless mass,

This world’s material mould, came to an heap:  
Confusion heard his voice, and wild uproar  
Stood ruled, stood vast infinitude confin’d:  
Till at his second bidding darkness fled,  
Light shon, and order from disorder sprung.

Milton’s Paradise Lost, B. III. v. 708, &c.

They view’d the vast immeasurable abyss,  
Outrageous as a sea, dark, wastful, wild,  
Up from the bottom turn’d by furious winds,  
And surging waves, as mountains, to assault  
Heavens height, and with the center mix the pole:  
Silence ye troubled waves, and thou deep peace,  
Said then th’ omnific word, your discord end.

Paradise Lost. B. VII. v. 210.

<sup>l</sup> Πάντα δι’ αὐτῶ ἐγένετο, καὶ χωρὶς αὐτῶ ἐγένετο ὃδὲ ἐν ᾧ γέγονεν.  
Joh. i. 3.



made:” For the right understanding of these words, it may be proper to take notice, that <sup>m</sup> Simon Magus supposed God, by the ministration of the first production of his mind, to have created the angels, and the highest heavens, but he affirm’d the lower world to be made by angels: From him <sup>n</sup> Menander, <sup>o</sup> Saturninus, <sup>p</sup> Basilides, <sup>q</sup> Carpocrates, and <sup>r</sup> Cerinthus, (against which

<sup>m</sup> Simon Samaritanus, ex quo universae haereses substiterunt, habet hujusmodi sectae materiam. Hic Helenam quandam --- secum circumducebat, dicens, hanc esse primam mentis ejus conceptionem, matrem omnium, per quam initio mente concepit Angelos facere & Archangelos. Hanc enim Ennoiam exsurgentem ex eo, cognoscentem quod vult pater ejus, degredi ad inferiora, & generare Angelos, & Potestates, a quibus & mundum hunc factum dixit. Irenaeus, Lib. I. c. 23. p. 99. Ed. Bened.

<sup>n</sup> Hujus (sc. Simonis) successor fuit Menander, qui primam quidem virtutem incognitam ait omnibus, --- mundum autem factum ab angelis; quos & ipse similiter ut Simon, ab Ennoia emissos dicit. Idem, ibid p. 100.

<sup>o</sup> Saturninus quidem, similiter ac Menander unum Patrem incognitum omnibus ostendit; qui fecit angelos, archangelos, virtutes, potestates. A septem autem quibusdam angelis mundum factum, & omnia quae in eo; hominem autem angelorum esse facturam. Idem, ibid. c. 24. p. 100.

<sup>p</sup> Basilides autem, ut altius aliquid & verisimilius invenisse videatur, in immensum extendit sententiam doctrinae suae, ostendens Nun primo ab innato natum patre, ab hoc autem natum Logon, deinde a Logo Phronesin, a Phronesi autem Sophiam & Dynamin, a Dynamini autem & Sophia Virtutes. Et principes, & angelos, quos & primos vocat, & ab iis primum coelum factum. Dehinc ab horum derivatione alios autem factos, aliud coelum simile priori fecisse, & simili modo ex eorum derivatione cum alii facti essent, Antitypi eis qui super eos essent, aliud tertium deformasse coelum: Et a tertio deorsum descendentium quartum, & deinceps secundum eum modum, alteros & alteros principes, & angelos factos esse dicunt, & coelos cccclxv. Quapropter & tot dies habere annum secundum numerum coelorum. Idem, ibid. p. 101.

<sup>q</sup> Carpocrates autem, & qui ab eo, mundum quidem &





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created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things are created by him, and for him, and he is before all things, and by him all things consist." This is a noble and elegant description of the power put forth by God the Son, in creation: He <sup>t</sup> is firstborn before every creature, and the reason is, "by him all things were created, both things nigh and subject to our view, and things remote and invisible; not only the earth and all its inhabitants, the visible world and its fulness, and rational creatures of a lower rank; but the heaven, and all its glorious inhabitants, from the lowest, to the highest orders, whether they are angels or archangels, whether they are cherubs or seraphs, whether they are thrones or dominions, whether they are principalities or powers, all received their being from the Son: As he was their first cause, to bring them into being out of nothing, so he is their last end, for all things were created for him, or for the manifesting his glory. As he is before all things, so they depend on him for their preservation, for by him all things consist. Accordingly the apostle <sup>w</sup>, in another place, has described Christ as "upholding all things by the word of his power." By him the creation is kept from sinking into nothing, out of which he brought it: He preserves it from splitting and breaking in pieces,

*ἢ ἡ τε ἐξουσία· τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν, ἵκτισται· καὶ αὐτὸς ἐστὶ πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. Colos. i. 15, 16, 17.*

<sup>t</sup> See above chap. I. p. 168, 169.

<sup>w</sup> See Dr. Waterland's Sermons, p. 60, 61.

<sup>x</sup> *Φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. Heb. i. 3.*  
and



and he knits all things together, which otherwise would inevitably tumble into a chaos of confusion.

The Arians plead <sup>x</sup>, in opposition to the argument for Christ being Creator, drawn from those texts; that what we translate, “by him,” should be translated, “through him;” that it denotes the Son to be only the Father’s minister; and that it is used, to distinguish the operation of the Son from that of the Father; this, they pretend, is countenanced by those <sup>y</sup> texts, which say, “God created all things by Christ.” But the preposition *διὰ* <sup>z</sup>, can never necessarily imply this; because, as our adversaries are

<sup>x</sup> Clarke’s Script. Doct. p. 78, 79.

Jackson’s Reply, p. 6. 19. 184, 185, 186. 316, 317. 319, 320.

<sup>y</sup> To us there is one God, of whom are all things — and one Lord Jesus Christ, by whom (*δι’ ἧς*) are all things, 1 Cor. viii. 6.

God who created all things by Jesus Christ, (*διὰ Ἰησοῦ Χριστοῦ*) Eph. iii. 9.

By whom (*δι’ ἧς*) he made the worlds, Heb. i. 2.

<sup>z</sup> The preposition *διὰ* is used in scripture, and in sacred and classic writers, in a sense which denotes the principal and not the instrument, as may appear from the following quotations.

Ἐξ αὐτοῦ, καὶ δι’ αὐτοῦ, καὶ εἰς αὐτόν, τὰ πάντα, Rom. xi. 36.

Πιστὸς ὁ Θεὸς, δι’ ἧς ἐκλήθητε, 1 Cor. i. 9.

Παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ, 1 Thess. iv. 2.

Τὴν καλὴν παρακαταθήκην φύλαξον διὰ Πνεύματος ἁγίου, 2 Tim. i. 14.

Δι’ οὗ τὰ πάντα, Heb. ii. 10.

Οἱ μὲν γὰρ κατὰ ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες. Ὁ δὲ, μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν. Ὁρκωμοσε Κύριος καὶ ἔμεταμειληθήσεται. Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ, Heb. vii. 20, 21.

Ἐκτίσαμεν ἄνθρωπον διὰ κυρίου, Gen. iv. 1.

Ἐαυτοῖς ἐβασίλευσαν καὶ ἐδὲ ἐμοῦ ἤρξαν, Hof. viii. 4.

Ἐποιήσατε βεβλήν, οὐδὲ ἐμοῦ καὶ συνθήκας οὐδὲ πνεύματός μου, Isai. xxx. 1.



forced to own, it is used of the Father, for it is said with relation to him, “of him,” or “through him are all things.” The phrase, through him, is used of the Father, as well as of the Son, with respect to the work of creation, and therefore it cannot be used to distinguish the operation of the Son from that of the Father, seeing it is used of the Father himself, who is confessedly inferior, or subordinate to none.

That our adversaries may be taken off from gaining any advantage from perverting those texts, where the Father is said to create all things by the Son, I shall proceed to consider

Ἐγράφη διὰ βασιλέως, Esth. viii. 20.

Προφῆτα καὶ βασιλέως οὕτως εἰπὸντ<sup>ς</sup> διὰ προφητικοῦ Πνεύματ<sup>ς</sup>. Justin. Martyr. Apol. i. c. 50. p. 78. Ed. Ox. p. 60. Ed. Thirlby.

Οἱ καὶ προῖπον διὰ πνεύματ<sup>ς</sup> Θεοῦ. Theoph. ad Autolyc. Lib. I. p. 38. Ed. Ox.

Πολλῶν ἀκρόμεν ἀδελφῶν --- λαλοῦντων διὰ τοῦ πνεύματ<sup>ς</sup> γλώσσαις. Iren. Lib. V. c. 6. p. 299. Ed. Ben.

Σὺ ᾧ κράτισε βασιλεῦ Θεοδόσιε — πᾶσαν ἐπισκήσας ἀρετὴν διὰ Θεοῦ. Sozomen. praef. p. 321. Ed. Vales.

Οἱ ἀπόστολοι διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐκήρυξαν. Epist. Syn. Arim. apud Socrat. Hist. Eccles. Lib. II. c. 37. p. 113.

Ἐπεὶ οὖν πάντες --- γένησιν ἔχον, λέγει πρὸς αὐτὰς ὁ τότε τὸ πᾶν γεννήσας τάδε· Θεοὶ Θεῶν ᾧ ἐγὼ δημιουργός, πατὴρ τε ἔργων, ἀδὲ ἐμοῦ γενόμενα ἄλυστα, ἐμοῦ γε θελοντος. --- δι' ἐμοῦ ταῦτα γνόμενα καὶ βίᾳ μετάρχοντα, θεοῖς ἰσαζοῖτ' ἄν. Plato in Timaeo, Vol. 3. p. 41. Ed. Steph. p. 1054. Ed. Francof.

Τῶν θεῶν ἐννοία, δι' ἧς --- ἐλευθέραν τὴν πόλιν ταύτην οἰκοῦμεν. Dionys. Halicarnas. Antiquit. Lib. VIII. c. 26. p. 481. Ed. Oxon.

Ὁ Δῆμ<sup>ς</sup> --- τοῦτο αὐτὸ τὸ πρῶτον ἔγκλημα ποιέμενος, ὅτι τ' καθόδε δι' ἐκεῖνον τυχῶν οὐ τὰ πρὸς ἡδονὴν αὐτῷ θεραπεύομαι; Idem. ibid. c. 31. p. 486.

Ἐπ ταπεινῆς μέγας διὰ τῆς θεῆς ἐγένεμεν. Idem, ibid. c. 33. p. 487.

Τῷ ᾧ πάντων πατρὶ Θεῷ, τὰ μὲν σπερδαία δι' αὐτοῦ μόνον ποιεῖν οἰκειότατον ἦν. Philo. de Mundi Opificio, p. 16. Ed. Lips.





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hand span'd the heavens, who created the earth, and comprehends it as it were in a measure, weighing the mountains, and holding the waters, who has made all the inhabitants of the lower world, and formed the immortal spirit of man within him; it can never with any justice be pretended, that he is creator only in an inferior sense, but he must properly be the Former of all things, the almighty maker of the universe.

I shall produce one scripture more to prove Christ to be properly Creator, against which our adversaries have not room to play the artillery of their vain criticisms; because, as <sup>e</sup> others have observ'd, there are none of the prepositions, in, and, thro', to labour with. It is in the apostle Paul's epistle to the <sup>f</sup> Hebrews. "To the Son he says, thy throne, O God, is for ever and ever, — and thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thy hands." These words, taken from the Psalms, are as plain and express, in asserting Christ to have laid the foundations of the earth; and with his own hands to have form'd the heavens, as words can be, and they will stand the test against all that the wit and dexterous subtilty of men can invent, to overturn Christ's creative powers. Some <sup>g</sup> have been bold and foolish enough to insinuate, that they have been added to the text; but as this conjecture has not one copy,

<sup>e</sup> See Dr. Waterland's Sermons, p. 62, 63, 64.

<sup>f</sup> Πρὸς τὸν υἱὸν, ὁ Θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος --- καὶ σὺ κατ' ἀρχαίς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. Heb. i. 8, 10.

<sup>g</sup> See a Socinian pamphlet, call'd, the Judgment of the Fathers, p. 30.



nor one version to back it, it is fit only to be scorned. The Socinians <sup>h</sup> would have this place meant of a moral reformation, figuratively call'd creation; but this notion is too silly to be defended. The <sup>i</sup> Arians tell us that these words, spoke of God, by the Psalmist, and applied thus to the Son, by the apostle, are a paraphrase on what was said in the beginning of the chapter; "thro' whom he made the worlds:" If so, then they shew, there is no inferiority or inequality, between the Father and the Son. So that our adversaries have nothing to say, unless possibly the words may be intended, as a description of the immutability of the Father, for a confirmation and assurance of what is declared, that Christ's kingdom shall ever last. But these words are most certainly meant of the Son, and I cannot see, how a description of the Father's immutability, coming in abruptly, can be any confirmation of what is before said of Christ; whereas a description of Christ's immutability, is a very proper confirmation of what is declared, of his throne being for ever and ever.

Upon the whole, it is certain, from the entire tenor of divine revelation, that the great God has no partner in the work of creation: It is likewise certain, that Christ, as well as the Father, is the creator of all things; therefore Christ is, with the Father, the one almighty creator, and maker of all things, visible and invisible.

The antient christian <sup>k</sup> writers, who lived before the Arian times, in the fullest terms de-

<sup>h</sup> Vid. Enjedin. p. 393, 394.

<sup>i</sup> Clarke's Script. Doct. p. 81.

<sup>k</sup> Πρὸς αὐτῆς καὶ δι' αὐτοῦ πάντα ἐνός ὄντος τοῦ πατρὸς καὶ τοῦ υἱοῦ. Athenag. Apol. c. 9. p. 38. Ed. Oxon.



clare, that Christ is truly and properly creator. Arius, at his first setting out, and afterwards Eunomius and Aetius, roundly asserted Christ to be a creature; but a created Creator was so shocking to the ears of Christians, that the Arians, even when the civil power was on their side, were forced to soften the matter, and to deny the Son to be a creature, and even to thunder out anathema's against such as affirm'd

Ὁ Λόγος αὐτὸς ἑαυτῷ τὴν ὕλην δημιουργήσας. Tatian. c. 8. p. 22. Ed. Ox.

Λόγος ἀγγέλων δημιουργὸς γίνεται. Idem, c. 10. p. 26.

Λέγει (sc. Ἰωάννης) ---- τοῦτον μονογενῆ, τοῦτον πάντων ποιητὴν --- τοῦτον κτίστην ποιητὴν, τοῦτον εἰς τὰ ἴδια ἐληλυθότα. Irenaeus, Lib. I c. 9. p. 44. Ed. Ben.

---- συγκλείοντες τὸν ὅλον πάντων κτίστην, καὶ δημιουργόν, καὶ ποιητὴν Λόγον τοῦ Θεοῦ. Idem, ibid. c. 15. p. 79.

Ὁ ὅλος ἀπάντων τεχνίτης λόγος. Idem, Lib. III. c. 11. p. 190.

Fabricator omnium Verbum. Idem, ibid. c. 22. p. 219.

Fabricator univerforum Dei Verbum. Idem, Lib. V. c. 12.

p. 307.

Mundi factor vere Verbum Dei est. Idem, ibid. c. 18.

p. 315.

Ὁ Λόγος --- ὃ τὰ πάντα δημιουργεῖται. Clemens Al. Cohort. c. 1. p. 9. Ed. Ox.

Συμπάντων Θεὸν ἕνα μόνον εἶναι --- δημιουργόν --- υἱὸν ἐν πατρὶ. Idem, Paedag. Lib. I. c. 8. p. 142.

Πάντα ὁ Λόγος ποιεῖ --- οὗτος τὰ ὅλα δημιουργεῖ --- οὗτος --- ὁ τοῦ κόσμου καὶ τοῦ ἀνθρώπου δημιουργός. Idem, ibid. Lib. III. c. 12. p. 310.

Ὁ Λόγος δημιουργίας αἷτιος. Idem, Strom. Lib. V. c. 2. p. 654.

Ἐνεργεῖ ὁ Θεὸς Σωτὴρ --- ἡ τῶν ὅλων ἀρχή. Idem, ibid. c. 6. p. 669.

Τὸν Λόγον πεποιηκένας πάντα, ὅσα ὁ πατὴρ αὐτῷ ἐνετείλατο. Origen. c. Celsum. Lib. II. p. 63. Ed. Cant.

Ὁ δημιουργὸς ὁ Λόγος, ὁ ποιητὴς τῶν ὅλων. Euseb. in Psalm. p. 125. Ed. Montf.

Τὸν τῶν ἀπάντων γενησιουργόν τε, καὶ ποιητὴν. (De Christo loquitur) Idem. de laud. Constant. c. 14. p. 536. Ed. Par.

See the Arian creeds recorded by Athanasius, (opp. Vol. I. p. 895, 896. 900. Ed. Par.) and by Socrates, (Hist. Eccles. Lib. II. c. 10. p. 73. Ed. Par.)





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we look into the great space expanded over our heads, we shall see evident footsteps of his handy-work; the numerous stars that garnish the cope of heaven, proclaim their great original. If we look to the sun, that glorious fountain of light and heat, we shall see reason to admire the power of him, who prepared a tabernacle for it, to convey its influences to all the planets that move about it. If we view the planetary chorus, that with regular motion dance round it, we cannot but admire the wisdom of Christ who made them, who nicely adjusted their distances, that they might not disturb one another's motion, and who enables them uniformly to perform their several revolutions:

Arbiter omnipotens, rerum suprema potestas,  
 Cujus ab aeterno dependent omnia nutu,  
 Labra mihi refera, vocemque resolve canenti,  
 Ut mea lingua tuae delibet laudis honores:  
 Tu sine principio fueras, semperque fuisti,  
 Quique es semper eris, regum ter maximus, idem  
 Optimus, atque tuum regnum non desinet unquam:  
 Omnia tu sapiens nosti, potes omnia quae vis:  
 Te nihil ante fuit, terras, mare, sidera, coelum,  
 Quaeque suo claudit gyro, tua sola voluntas  
 Ex nihilo eduxit, fieri simul annuit, atque  
 Protinus extat opus, patuit tunc lucidus aether,  
 En roseis invec̄ta rotis aurora diei  
 Nuncia praecurrit radios, quibus aureus ambit  
 Sol maris immensos tractus, quos undique terrae  
 Protensis late spatiis amplectitur orbis:  
 Hinc saliant colles, illinc fastigia tollunt  
 Aerii montes, salebris riget ardua rupes,  
 Labunturque vagi per prata virentia rivi,  
 Ac tumidi volvunt parvis e fontibus orti,  
 Spumantes undas fluvii, pontique frementi  
 Gurgite se miscent, qua plangunt litora fluctus,  
 Nec tamen excedunt positos in margine fines:  
 Coeruleum per iter veloci carbasa motu  
 Ventus agit, pandasque rates ac tonsa triremem  
 Dum crebro refluxas ictu ferit aequoris undas.



It was his almighty arm, that first flung forth those vast bodies, which have been kept from following the propensity of their natural gravity, to fall to their centre, by the projectile force impress'd upon them by his powerful hand.

If we come nearer home, and take a survey of the earth on which we live, we shall see in it such footsteps of skill, power, and contrivance, as cannot but call for our wonder, love, and praise, to Christ that has framed it, and adorn'd it, and may keep us from degrading thoughts of him who has establish'd it. It is he has enrich'd it with the beautiful and useful

Quis varios memoret squamosa examina pisces,  
 Inclusosque rudis praeduro tegmine testae,  
 Crustaceumque genus pelagique natantia monstra?  
 Ut juvat insidias illis hamove parare,  
 Aut nassa per aquas nantes dum pabula quaerunt?  
 Cernimus e scopulis evulsa corallia ramos  
 Quae pandunt, minioque nitent diffusa rubenti:  
 Succina miramur, quae Sarmata promit ab undis,  
 Miramur niveo conchas candore coruscas,  
 Quas dives Bengala suo de littore mittit:  
 At dudum mea mens, liquidum spatiosa per aequor,  
 Evehitur levi sublata per aera motu  
 In vacuas oras, avium quas turba volatu  
 Huc illuc peragrant, aquilae se regia profert  
 Qua reliquis praestat species, ausuque superbit,  
 Seu praedae studio, pugnae vel amore feratur:  
 Sic aliae pugnant doctae venantis in usum  
 Nam rapidis alis sectantur, & unquibus urgent  
 Segnem, quae fugit, aut rostro generosa resistit:  
 Pennigerum plures cicurum, multaeque ferarum  
 Dulcia divitibus praebent obsonia mensis:  
 Oblectant aliae suavis modulamine vocis  
 Attonitas aures, miros philomela canendo  
 Ingeminat variatque modos, seu fundat acutum  
 Submissive sono concentum, sive moretur,  
 Aut properans iteret diversos gutture flexus:  
 Et rostro referens humanae verba loquelae



variety of land and sea; plains and rivers, hills and vallies, trees and flowers, corn and fruit, shady groves and chrystal springs, painted meadows and purling streams. All plants, from the towering forest trees; whose waving tops shade the mountains brow, and the trees which glitter with all manner of pleasant fruit, to the moss that creeps along the wall, may bear witness against us, if we are for lessening him, who causes them to spring out of the earth; as may likewise the corn, with which the vallies stand thick, and the grass that covers the hills. Every thing that raises pleasure in our imagination, ought to raise our ideas of the Son of God,

Psittacus appellat dominum, puerosque salutat,  
 Iratusque fremens adstanti jurgia, dicit,  
 Seu blandum loquitur, gratam cum porrigit escam.  
 Dant aliae galeis & equino in vertice cristas,  
 Hae virides, illae croceas, albasque, nigrasque,  
 Coeruleas, fulvas, & rubro murice tinctas  
 Artifici praestant commissas undique plumas,  
 Quae juncta varios aptant compage colores,  
 Et referunt pictas nativa ab imagine formas.  
 Divite pennarum pavo sibi cyclade plaudit:  
 Dat querulos gemitus viduatus conjuge turtur.  
 Stagna colunt anates, velox petit ardea nubes:  
 Has vapor agglomerat, solis quem vivida virtus  
 Elicit humentes gravida telluris ab alvo:  
 Nascitur hinc ventus, seu blandae spiritus aurae  
 Aera quae tenuem perflat, coelumque seremat.  
 Hinc pluvii verno labuntur tempore rores,  
 Illinit hinc pratis albentes bruma pruinas,  
 Et nivibus montes tegit, & rigat imbribus agros.  
 Quam pulcram referunt radiantia sidera pompam;  
 Dum suda ducunt hilares in nocte choreas!  
 Quis celeres lunae cursus, solisque meatus  
 Explicit? hinc oritur series, & temporis ordo:  
 Pomifer autumnus, florens ver, torridus aestu  
 Cancer, & argenti caper additus arbiter horae  
 Usque vices mutant; donec novus appetat annus,  
 Qui sua per tritum repetit vestigia callem.

whether





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the groves with variety of birds of song, who in their unartificial notes, with an agreeable melody, chant forth their Maker's praise. In the great deep his wonders are seen, he has made the huge whale that plays in the mighty waters, and has replenish'd the sea with innumerable creatures of the finny race.

If we regard our selves, we cannot but say, we are fearfully and wonderfully made; therefore when we consider the exquisite art, and consummate workmanship, that is laid out in the formation of our bodies, much more when

Dat felix oriens, & odori munera thuris.  
 Quid loquar artis opus, seu ducat molliter aera,  
 Cudere seu libeat spiranti e marmore signa  
 Vel miro tabulas telasque animare colore;  
 Belgica seu jactet pictis aulaea figuris,  
 Quae textu vario fulgens interlinit aurum,  
 Exprimat aut chartis quod nulla oblitteret aetas,  
 Intentique legant ventura in saecula nepotes?  
 Non ego gemmarum speciem, lapidumque decorem,  
 Non chalybum quod alit tellus, celatque metallum  
 Aeris, & argenti, nec massam divitis auri  
 Persequar, & quicquid medicae vim sufficit arti;  
 Omnibus his hominem ditas, nihil utile quod sit  
 Deficit, aut possit jucundum optare voluptas.

Cardinalis Barberini, seu Urbani VIII. Poemata, p. 194---  
 199. Ed. Paris, 1642. fol. Carmin. illust. poet. Ital.  
 Vol. II. p. 29.

Christe potens, alto proles aequaeva parenti,  
 Prono supercilio qui regis astro tuo,  
 Arbiter annorum, gemini fabricator Olympi.  
 Tu pedibus mundi pondera vasta premis.  
 Tuque jubes Phaebum radiantes luce quadrigas  
 Ducere, & optatum celsa per arva diem:  
 Tuque jubes Lunam unicos agitare jugales,  
 Et cum fidereo fulgere nocte choro,  
 Tu valida fraenas lege irreparabile tempus  
 Et rerum varias conditor usque vices:  
 Cogis & hibernos cursu properare citato,  
 Cogis & aestivas tardius ire dies:



we consider the nobler part of our constitution, our immortal souls, we should cause our tongues, the glory of our frame, to be employ'd in sounding forth the praises of the Son of God.

If we go one step farther, and raise our contemplations to the world of Spirits, the more we think on the little we know, of the activity and power of those bright intelligences, those ministers of the court of heaven, which excel in strength, the more we shall see of the glory of Christ, whose workmanship they are.

The argument drawn from the order and beauty of the creation, is good to prove the wisdom and power of the author of nature, against Atheists, and the same may to us, who

Induis ac nivibus brumali fidere montes,

Et viduas vividi frondis honore nemus :

Et tu multiplici variorum flore colorum,

Foecundam verno tempore pingis humum :

Et tu dum rabida findit face Sirius orbem,

Flavere auratis messibus arva jubes :

Tuque rubescenti roseis diademate baccis

Pomorum nectis tempora laeta patris.

Tu gregibus campos, tu piscibus aequora, turbae

Aera das volucris, frondea tecta feris.

Jacobus Gaddius, Poem. Lib. I. p. 25, 26.

Seu pascit hortus lumina

Florum colore gemmeo,

Seu fons susurrans vitreis

Delectat undis illico

Vox surgat in laudes Dei.

Sol, Luna, fulgor siderum,

Lapsus perennes amnium,

Formosa silva, frugibus

Ager redundans, omnia

Quaecunque cerno maximam

Sancti beati numinis

Benignitatem cernere,

Manuque tractare faciant.

M. Antonius Flaminius Carm. Sac. p. 84, 85.

Ed. Flor. 12<sup>mo</sup>.



enjoy the light of revelation, serve to aggrandize the eternal Son of God. I shall therefore end this chapter, with adapting to his praise, a hymn framed in honour of the Creator of the world, by our incomparable Milton, as noble a genius for poetry, as ever appear'd in the world.

These are thy glorious works, author of good!  
Almighty! thine this universal frame,  
This wonderous fair; thy self how wonderous  
then!

Unspeakable! who sitt'st above these heavens  
To us invisible or dimly seen  
In these thy lowest works: Yet these declare  
Thy goodness beyond thought, and pow'r divine.  
Speak ye who best can tell ye sons of light,  
Angels for ye behold him, and with songs  
And choral symphonies, day without night,  
Circle his throne rejoicing, ye in heaven.  
On earth join all ye creatures to extol  
Him first, him last, him midst, and without end!  
Fairest of stars, last in the train of night,  
If better thou belong not to the dawn,  
Sure pledge of day that crown'st the smiling  
morn

With thy bright circlet, praise him in thy sphere,  
While day arises that sweet hour of praise.  
Thou sun of this great world both eye and soul,  
Acknowledge him thy greater, sound his praise  
In thy eternal course, both when thou climb'st,  
And when high noon hast gain'd, and when thou  
fall'st.

Moon that now meet'st the orient sun, now fly'st:  
And ye five other wandering fires, that move  
In mystic dance not without song, resound  
His praise, who out of darkness call'd up light.

Air,





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## C H A P. VIII.

Christ's Divinity proved, from his behaviour here on earth.



OUR blessed Redeemer, when he came down to our lower world on the merciful errand of working out our salvation, and for that end assumed our flesh, took on him all the sinless infirmities of our human nature. As he came to lay down his life a sacrifice for sin, it would have been inconsistent with his design, to have unveiled all the glories of his Godhead; for had he declared himself all along to be God, and acted as such, who would have had the insolence, or the power to have apprehended, and executed him as a malefactor. However, though Christ, for the most part, chose to veil the glories of his Deity, yet at times, he gave evidence of what he was: This the apostle John has assured us of; <sup>a</sup> “We beheld his glory, the glory as of the only begotten of the Father.” And in another place, having related Christ's first miracle of turning water into wine, he has added, <sup>b</sup> “Jesus shew'd forth his glory, and his disciples believed in him.” These passages entirely subvert the notion, of the divine nature of Christ being wholly quiescent, during his ministry on earth, which some <sup>c</sup> have entertained. Since his disciples, on seeing the miracle of turning wa-

<sup>a</sup> John i. 14.

<sup>b</sup> John ii. 11.

<sup>c</sup> See Bennet on the Trinity, chap. 8, 9.

See this more fully confuted by the learned Mr. Stephens, in his Sermon on the union of the two natures in Christ, p. 17—31.



ter into wine, acknowledged his glory, and believed in him; and since they saw the glory of the Word, as of the Son of God, whilst he dwelt in flesh among them; it is impossible to suppose a quiescence of the word so total, <sup>d</sup> that the disciples did not believe that Christ was more than a mere man, conducted and assisted by the spirit of God; nay so total, <sup>e</sup> that the whole course of our Saviour's wonderful actions, affords not the smallest intimation of his having a divine nature.

One argument for Christ's Divinity from his behaviour on earth, may be taken from his method of teaching. The prophets always introduced their messages with, "thus saith the Lord;" but when Christ rescued the precepts of the moral law, from the corrupt glosses of the Scribes and Pharisees, he founded the reinforcement of the statutes, which had been corrupted, on his own authority, introducing his injunctions with <sup>f</sup> "I say to you." Such a way of talking would have been insolent in the most dignified creature, and from Christ's using it, who was the most perfect pattern of humility, we may safely conclude, that he is the sovereign lawgiver, whose commands are uncontrollable. When he, who to appearance was a mean man, a carpenter, thus taught as one having authority, no wonder that his hearers were astonished <sup>g</sup> at his doctrine, his word, that was <sup>h</sup> in power.

Another thing that proves Christ's Divinity, may be drawn from the absolute promises he

<sup>d</sup> Bennet, *ibid.* p. 90.

<sup>e</sup> Bennet, *ibid.* p. 94, 95.

<sup>f</sup> Mat. v. 22. 28. 32. 34. 39. 44.

<sup>g</sup> Mat. vii. 28, 29.

<sup>h</sup> Luke iv. 24.



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made to his followers, such as these; <sup>i</sup> Ask and it shall be given you, seek and you shall find, knock and it shall be opened to you. <sup>k</sup> He that loses his life for my sake, shall find it. <sup>l</sup> Come to me all you that labour, and I will give you rest; take my yoke upon you, and you shall find rest for your souls. <sup>m</sup> On this rock will I build my church, and the gates of hell shall not prevail against it. <sup>n</sup> He that has forsaken houses, or land, for my sake, shall inherit eternal life. <sup>o</sup> Whatsoever you shall ask in prayer, believing, you shall receive. <sup>p</sup> He that shall humble himself, shall be exalted. <sup>q</sup> Whosoever shall give you a cup of cold water, because you belong to Christ, I say to you he shall not lose his reward. <sup>r</sup> Whosoever drinks of the water that I shall give him, shall never thirst, but it shall be in him a well of water, springing up to eternal life. <sup>s</sup> He that hears my word, shall not come into condemnation, but is pass'd from death to life. <sup>t</sup> The dead shall hear the voice of the Son of God, and they that hear shall live. <sup>u</sup> I am the bread of life, he that comes to me shall never hunger, and he that believes in me, shall never thirst. If any man eat of this bread, he shall live for ever, and I will raise him up at the last day. <sup>w</sup> If a man keep my saying, he shall never see death. <sup>x</sup> I give my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand. <sup>y</sup> I will come again, and receive you to my self, that where I am, you may be.

<sup>i</sup> Mat. vii. 7.

<sup>k</sup> Mat. x. 39.

<sup>l</sup> Mat. xi. 28, 29.

<sup>m</sup> Mat. xvi. 18.

<sup>n</sup> Mat. xix. 29.

<sup>o</sup> Mat. xxi. 22.

<sup>p</sup> Mat. xxiii. 12.

<sup>q</sup> Mark ix. 41.

<sup>r</sup> John iv. 14.

<sup>s</sup> John v. 24.

<sup>t</sup> John v. 25.

<sup>u</sup> John vi. 35, 51, 54.

<sup>w</sup> John viii. 51.

<sup>x</sup> John x. 28.

<sup>y</sup> John xiv. iii.





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earth to forgive sins, (he said to the sick man,) Arise, take up thy bed, and go thy way to thy own house; and immediately he rose, took up his bed, and went forth before them all, [glorifying God,] and they were all amazed, and glorified God, saying, we never saw any thing like this." The Jewish Scribes were certainly in the right, that it belongs only to God to forgive sins, for as they are <sup>b</sup> committed against him, and him only, he, and he alone, can forgive them; therefore, since Christ could authoritatively <sup>c</sup> forgive sin, it follows, that he is God. Some pretend, that Christ only forgave sins declaratively, or that he declared what was revealed to him, concerning the remission of the sick man's sins; but this is a bold contradiction to scripture, for our Lord assured them that murmur'd at what he said, <sup>d</sup> that he had power, or right, to forgive sins; and he proved this from his power to restore strength to the limbs, that had long lost their use. It is plain then, that our Lord Jesus Christ had power, or right, to forgive sin, which is God's prerogative, from

<sup>b</sup> Bene igitur Verbum ejus ad hominem dicit, "Remittantur tibi peccata tua." Idem ille in quem peccaveramus in initio Remissionem peccatorum in fine donans. --- Peccata igitur remittens, hominem quidem curavit, seipsum autem manifeste ostendit quis esset. Si enim nemo potest remittere peccata nisi solus Deus; remittebat autem haec Dominus & curabat homines; manifestum, quoniam ipse erat Verbum Dei filius hominis factus, a Patre potestatem remissionis peccatorum accipiens, quoniam homo, & quoniam Deus, ut quomodo Homo compassus est nobis, tanquam Deus misereatur nostri, & remittat nobis debita nostra, quae factori nostro debemus Deo. Irenaeus, Lib. V. c. 17. p. 313, 314. Ed. Ben.

<sup>c</sup> See also Luke vii. 47, 84.

<sup>d</sup> Ἴνα εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἐπὶ τῆς γῆς αἰμαρτίας.



whence it follows, that he was God; and this proof of his divinity he gave in the days of his humiliation.

It appears from what our Lord said, in justification of his right to forgive sins, that he would have his power of working miracles, taken as a proof of his divine nature; or to be equivalent to forgiving sins, which only God can do. As many miracles, the same in kind with those our Saviour wrought, were performed by his apostles; I shall not argue, from the works themselves, that the worker must be God; but from the manner in which they were performed. When the apostles healed the sick, and cast out devils, they did it in the name of Christ; but Christ did his mighty works in a Godlike way, or in such a manner, as shew'd his divine authority. When the leprous man own'd his power, and said; <sup>e</sup> "Lord if thou wilt, thou can'st make me clean;" he answer'd like a sovereign, "I will, be thou clean." When he restored blind men to sight, who profess'd to believe he could do it; he said, <sup>f</sup> "According to your faith, so be it." When he cast the Devil out of any, it was with a command, <sup>g</sup> "Come out of the man, thou unclean spirit;" or, <sup>h</sup> "be still, and come out." The devils were forced to obey his commanding voice, and as they knew him <sup>i</sup> to be the Son of the most high, the holy one of God; they, with shuddering horror saw and heard him, and worship'd him thro' fear, and entreated him not to inflict fulness of torment on them before the time. Nay, in such subjection were

<sup>e</sup> Mat. viii. 2, 3.

<sup>f</sup> Mat. ix. 31.

<sup>g</sup> Mark v. 8.

<sup>h</sup> Mark i. 25.

<sup>i</sup> Matth. viii. 29. Mark i. 24. ii. 6, 7. Luke viii. 28.



they, that till he gave leave, they durst <sup>k</sup> not so much as enter into a herd of swine. When he restored to life Jairus's daughter, it was with saying, <sup>l</sup> "Maid, I say to thee, arise." When he raised from the dead the widow's son of Naim <sup>m</sup>, it was by such another sovereign word. When he call'd Lazarus from the grave, and broke the bands of death, which had tied him down several days, it was only by saying, <sup>n</sup> "Lazarus come forth." In short, if we were to consider all the wonders which our Lord wrought, whilst he tabernacled with men on earth, there is something so divine in the manner of his working them, that we cannot but conclude, that he who wrought them must be God.

If we consider the miraculous feeding <sup>o</sup> of five thousand with five loaves, and two small fishes; and the feeding <sup>p</sup> four thousand with seven loaves, and a few small fishes: The nature of this miracle shews the almighty power, and consequently the true Divinity of the worker. Christ who could encrease a small quantity of provisions; and make it sufficient to satisfy the desires of so many thousands, must be the all-sufficient Creator; who can produce what he pleases by his own power out of nothing.

There was one very remarkable miracle wrought by Christ; which I shall consider; it is told in the fullest manner by the evangelist Mark. <sup>q</sup> "They took him, as he was in the

<sup>k</sup> Matth. viii. 31. Mark v. 12. Luke viii. 32.

<sup>l</sup> Mark v. 41. <sup>m</sup> Luke vii. 14. <sup>n</sup> John xi. 43.

<sup>o</sup> Mat. xiv. 15---21. Mark vi. 35---44. Luke ix. 12---17. John vi. 5---13.

<sup>p</sup> Matth. xv. 32---38. Mark viii. 1---9.

<sup>q</sup> Mark iv. 36. 41. See also Matth. viii. 23---27. Luke viii. 22---25.





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not only at the time of their being heal'd, and raised, but long after; nay they were seen not only all the while our Saviour was upon earth, but survived after his departure out of this world."

So great was the fame of Christ's miracles, that it drew the following <sup>f</sup> testimony from Joseph the noble historian, tho' a Jew. "At that time lived Jesus a wise man, (if we may call him a man,) a worker of miracles, and a teacher of such as receive the truth with pleasure; he gather'd to him many Jews and Gentiles: This was the Christ. After Pilate, upon his being accused by the chief men of our nation, had inflicted on him the punishment of the cross, his followers, who loved him before, did not forsake him. He appear'd to them again alive on the third day; the divinely inspired prophets having foretold this, and many other wonderful things concerning him. The people call'd christians from him, continue to the present time." This testimony is <sup>t</sup> by some reckon'd spurious, but I profess I know not

ρόν· ὡς τε καὶ εἰς τὰς ἡμετέρας χρόνας τινὲς αὐτῶν ἀφίκοντο. Quadratus, apud Euseb. Hist. Eccles. Lib. IV. c. 3. p. 94. Ed. Par.

<sup>f</sup> Γίνεται κατὰ τῆτον τὸν χρόνον Ἰησοῦς σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρῆ· ἦν γὰρ παραδόξων ἔργων ποιητὴς, διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τᾶλεθῆ δεχομένων· καὶ πολλὰς μὲν Ἰουδαίους, πολλὰς ἤ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο· ὁ Χριστὸς ἔστ' ἦν, καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῶν, σαυρῶ ἐπὶ τετιμηκότ' Πιλάτῃ, ἐκ ἐπάυσαντο οἶγε πρῶτον αὐτὸν ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία θαυμασία περὶ αὐτοῦ εἰρηκότων· εἰς ἔτι νῦν τῶν χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων ἐκ ἀπέλιπε τὸ φύλον. Joseph. Antiquitat. Jud. Lib. XVIII. c. iii. n. 3. p. 798. Edit. Oxon. Vol. I. p. 877. Ed. Havercamp.

<sup>t</sup> Vid. Macarii martyrii Acta, Gr. Vol. V. Act. Sanct. Maii. p. 149. Euseb. Hist. Eccles. Lib. I. c. 11. ibiq; not.



why, for scarce any passage has more vouchers to confirm its genuineness, and nothing has been advanced to prove it spurious, but groundless, and consequently contemptible conjectures.

If we examine Christ's life, we may often see great power, shewing it self in the lowest parts of his humiliation: If he humbled himself <sup>u</sup> so far, as to be born in a stable, and lie in a manger, he could cause the angels to proclaim his

Vales. Demonstrat. Evangel. Lib. III. c. 5. Sozomen. Hist. Eccles. Lib. I. c. 1. Hieronym. de Script. Eccles. c. 13. Hegesip. De excid. Hierosolym. Lib. II. c. 12. Isidor. Pelus. Lib. IV. Ep. 225.

Vid. etiam, Collectanea ad calc. Ed. Havercamp. p. 61, 62. 89---92. 187---284. Fabric. Biblioth. Gr. Lib. IV. c. 6. Vol. III. p. 237, 238. Delect. Script. De Verit. Relig. Christian. c. 2. p. 135---142. Spanheim. Hist. Eccles. Sect. I. cap. V. p. 533, 534. Ed. in fol.

See also M. Martin's Dissertation on this testimony.

<sup>u</sup>            Lapsus ab alto est

Virginis in gremium pater ipse hominumque Deumque  
Induit humanam faciem, moribundaque membra:  
Tantus amor nostri, miserans incommoda nostra  
Ille ipse immensi fator, & regnator olympi  
Multa tulit nostro subeundo mille labores  
Nomine, sudavitque, alfitq; famemque, sitimque  
Sensit: & extremo crudelem tempore mortem,  
Crudelem, nobis vitam tamen inde ferentem  
Perpeffus, clausi portas referavit olympi.

Lazarus Bonamicus.

Jamque tibi pecudum vigiles ante omnia cingunt  
Pastores, tuguri exiguum, & penetrabile culmen  
Immiti Boreae, matutinaeque pruinae,  
Parvaeque dona ferunt, cernuntque in limine primo  
Insolitos coeli thalamos & virginis aureae.  
Jamque domo procul exciti, dictantibus astris,  
Adveniunt longe Nabathaeo a littore vates.  
Nec minus aetherii juvenes, circum undique culmen  
Exiguum, choreasque agitant plaudentibus alis,  
Et totus rerum artificum descendit Olympus.

Daniel Heinsius de Contemptu Mortis, Lib. IV.

P. 328, 329.



nativity, and he could not only bring the neighbouring shepherds to do him honour, but by a star he could lead the wise men from a far country to adore him, and to offer him presents: If

— Deus ipse, Deo genitus, summoque parente  
Ante dies omnes ante omnia secula tandem,  
Temporibus summis coelo descendit, & ultro  
Factus homo est; voluitque integra e virgine nasci  
Pauper & ignotus, Davidis non regis in aula,  
Verum in conductis stabulis, asinumque bovemque  
Inter —————

Pastores igitur simul illos montibus altis  
Nuncius excivit, claro demissus Olympo:  
Numen adoratum gregibus venere relictis,  
Et cecinere Deo laudes & carmina laeti:  
Angelicae voces illis cum haec verba praeirent,  
Pax homini in terris, Domino sit gloria coelo.  
Hanc quoque vim sensere Magi coelestibus acti  
Carpere iter monitis quos longo Oriente profectos,  
Ignarosque loci, praecessit fidus euntes:  
Et dux stella viae supra caput astitit ipsis:  
Dum stratum foeno & palea subiere cubile,  
Ternaque lactanti puero tres dona tulere.

Michael Hospitalius Galliae cancellarius, Lib. I. Epist. 7.  
p. 28, 29. 32. Edit. R. Stephani.

Siderei vero domus aurea plaudit Olympi,  
Fulgida natali gaudet & aethra tuo:  
Lux diffusa polo nocturnas dimovet umbras,  
Ignea quin solito clarius astra micant:  
Auditi resonant, coeli per inania cantus,  
Angelicus laeto quas dedit ore chorus.

Georg. Sabinus, Lib. 5. Eleg. 2.

Pastores veniunt, tenerum ut venerentur alumnum,  
Intrat & exilem rustica turba casam.  
Attoniti spectant matrem, pulcrumque nitorem,  
Qui sacro pueri multus ab ore venit.  
Mox funduntur humi, cuncti mox poplito flexo  
Obsequii praebent signa notasque sui.

D. Hoogstratanus, Poem. p. 24.

Expectate diu populis mea fera voluptas  
Dive puer, Deus ipse Dei immutabile verbum  
Aeternum genite, aeterni aequa parentis imago





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not to have any thing to pay tribute, when it was unjustly demanded, he could cause a fish to bring him a present supply: If he <sup>w</sup> condescended to be apprehended as a malefactor, he could shew, <sup>\*</sup> that it was in his power to have deli-

En alta regum despuens diademata  
Aurique speciosum decus,  
Mutas ferinis splendidas lustris domos,  
Paleamque praefers purpurae.

N. Sanadon Carm. Lib. I. Od. 22,

Dum coeli varios spectant revolubilis orbes,  
Inque vago noctis sidera picta sinu;  
Chaldaei insuetam mirantur fulgure flammam,  
Quam mutet radiis Phosphorus ipse suis  
Continuoque viam, lingua suadente corusca,  
Versus Idumaeas corripuere plagas.

Ipsa comes ductorque facem de nocte ministrat,  
Deque die gressus officiosa regit.

Ast ubi Bethlemiae limen tetigere cavernae,  
(Regia bis geniti nam fuit illa Dei,)

Restitit, excubitorque novus super antra resedit  
Functurus vigilis nocte dieque vicem.

Ite Magi, atque aliam jam quaerite lampada vobis:  
Hic fixa est errans quae modo stella fuit.

Johannes Commirius Carmin Vol. I. p. 264.

<sup>w</sup> Territa neglexit leges natura suetas,  
Morte tua, quando est nostra redempta salus.

Sol rubuit faciemque atro velavit amictu,  
Informis medio nox erat orta die

Omnia tunc stabili stupuerunt sidera coelo.

Vix etiam, misere quassa, resedit humus.

Per sua demissi ceciderunt culmina montes,

Saxa procul querulo dissiluisse sono.

Condoluit natura tuae rex optime morti

Et merito quia tu conditor hujus eras.

Elias Eobanus, Heroid. Lib. I. Epist. 3.

———— Pendentem, mediaque in morte tumentem,  
Saxa Deum miserata, horrendo rupta fragore,  
Dissiluisse —————

Jacobus Wallius Heroic. Lib. I. Carm. 3. v. 37, &c.

<sup>\*</sup> John xviii. 5, 6.



ver'd himself, by causing those who came to take him to fall to the ground : If he abased himself so far as to hang on the cross, he there y could promise eternal life to one who suffer'd with him : <sup>z</sup> If he became obedient to death, he could throw all nature in an agony, as if it sympathized with its suffering master.

Through the whole of Christ's actions, there appear'd some glances of that divine glory, which for a time was shaded under the veil of his humiliation and sufferings : Infomuch, that from many of the things Christ did whilst he continued in his earthly abode, it may be safely gather'd, that he was the great God manifested in the flesh.

<sup>y</sup> Luke xxiii. 40---43.

<sup>z</sup> Matth. xxvii. 45. 51, 52, 53. Mark xv. 33. 38. Luke xxiii. 44, 45.





## C H A P. IX.

Christ's Divinity proved, from his accomplishing the work of redemption.



**A**MONG the many arguments with which scripture furnishes us, for the true Deity of our blessed Lord, there is none that comes with greater force upon the conscience of a sincere Christian, who has experienced any thing of his kind Redeemer's love, than this consideration; that he who is fit to redeem him from sin, Satan, and hell, must be a person of infinite power. Accordingly, the argument which may be drawn from Christ's having completed the great work of redemption, to prove his proper Divinity, has satisfied and quieted many a common Christian, who, perhaps, could not answer every cavil that is raised by the subtilty of such as lie in wait to deceive. When a Christian is satisfied, that it is the great Immanuel only, God manifested in the flesh, that can redeem his lost soul from eternal misery, his faith remains unshaken, amidst all the attempts that are vainly used to weaken and lessen the rock of ages.

The case is quite different, as to them who never tasted that the Lord is gracious; such are not sensible of the great evil there is in sin, and so they vainly imagine themselves able to satisfy for it; and apprehend nothing of the need of a satisfaction of infinite value: Nay, this is a thing they rise up with obstinate malice against, because it leaves no room for them to add any thing to the value of it. This is  
the





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new the image of God in his own soul, and work faith by his own power.

Man can never satisfy God for his sins, but yet satisfaction must necessarily be made to the divine being, even such a satisfaction as is full and complete, and commensurate to the righteousness of God, and the holiness of his law: For were God to remit sin without satisfaction, his holiness and justice would be tarnished, in that he would seem to connive at sin; his truth would be sullied, in that he would not fulfil his own threatening; and a blemish would be cast on his infinite wisdom, in that it would seem as if he gave forth too rigorous a law, and, on second thoughts, saw fit to soften it<sup>b</sup>: As none of these things, which follow from the supposition of God's remitting sin, without satisfaction, can be imagin'd of a God of infinite and unchangeable holiness, justice, truth, and wisdom, it must be affirmed, that satisfaction must be made to God for man's sin, before he could be reinstated in the favour of his Maker.

As satisfaction was necessarily to be made to God's justice, which could not be done by mere man, so the oracles of truth assure us, that, <sup>c</sup> "without shedding of blood, there could be no remission;" so that salvation must be brought about by the <sup>d</sup> means of man. Therefore, in order to recover fallen man, the eternal Son of God, according to what was agreed between him and the Father in the counsels of peace, before the world began, in the

<sup>b</sup> See Mr. R. Taylor's Scripture Doctrine of Justification, p. 46—52.

<sup>c</sup> Heb. xi. 22.

<sup>d</sup> Εἰ γὰρ μὴ ἄνθρωπος ἐνίκησεν τὸν ἀντίπαλον τοῦ ἀνθρώπου, οὐκ ἂν δικαίως ἐνίκηθη ὁ ἐχθρός. Irenaeus III. 20.



fulness of time, took the human nature into a personal union with himself: and that he might be in a capacity to suffer for sin, assumed a human soul, and a body of flesh, and appear'd, in all things, like those whom he came to redeem, sin only excepted. When the blood of bulls and of goats could not wash away the stains of sin, and when the ashes of sacrificed heifers could not make atonement for guilt, then Christ undertook our cause with God the Father, and with love and tender compassion, said to our awful and offended Judge; <sup>e</sup> “Sacrifices and offering thou wouldest not, but a body hast thou prepared for me: in burnt offerings and sin offerings thou hast no pleasure; Then said I, Lo I come, (in the volume of the book it is written of me,) to do thy will, O God.”

As Christ, the Son of God, assumed our nature into a personal union with himself, our redemption was brought about by one who is God and man, in one person. And this the scripture sets forth to us with full and plain evidence; for we are there told, that <sup>f</sup> “Jehovah was pierced;” that <sup>g</sup> “God redeem’d the church by his blood;” that <sup>h</sup> “God, out of love, laid down his life for us;” that <sup>i</sup> “the sovereign Lord has bought us;” and that <sup>k</sup> “the Lord of glory was crucified.” These expressions are scarce intelligible, unless we suppose, that the man Christ Jesus, who suffer’d for sin, was personally united to the Godhead, that by the means of such an union, his sufferings might be sufficiently meritorious. This was likewise

<sup>e</sup> Heb. x. 5, 6, 7.

<sup>f</sup> Zech. xii. 1. 12.

<sup>g</sup> Acts xx. 28.

<sup>h</sup> 1 John iii. 16.

<sup>i</sup> 2 Pet. ii. 1.

<sup>k</sup> 1 Cor. ii. 8.



the current doctrine of the primitive <sup>1</sup> writers, who held, that it was only one who was God

<sup>1</sup> Εἷς ἰατρός ἐσιν, σάρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος Θεός, ἐν θανάτῳ ζωὴ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ Θεῶ, πρῶτον παθητὸς, καὶ τότε ἀπαθὴς, Ἰησοῦς Χριστὸς, ὁ κύριος ἡμῶν. Ignatius Ep. ad Ephes. cap. 7. pag. 14. Ed. Oxon.

Εἰ μὴ ὁ Θεὸς ἐδωρήσατο τὴν σωτηρίαν, οὐκ ἂν βεβαίως ἔχομεν αὐτήν· καὶ εἰ μὴ συνηνώθη ὁ ἄνθρωπος τῷ Θεῷ, οὐκ ἂν ἠδυνήθη μεταχειρῆν τῆ ἀφθαρσίας, ἔδει γὰρ μεσίτην Θεῶ τε καὶ ἀνθρώπων, διὰ τῆ ἰδίας πρὸς ἑκατέρης οἰκειότητος, εἰς φιλίαν καὶ ὁμόνοιαν τὰς ἀμφοτέρης συναγαγεῖν· καὶ Θεῷ μὴ παρασῆσαι τὸ ἄνθρωπον, ἀνθρώποις ἢ γνωρίσαι τὸ Θεόν. Irenaeus, Lib. III. cap. 18. pag. 211. Ed. Bened.

Ὡσπερ γὰρ ἦν ἄνθρωπος ἵνα πειρασθῆ, ἔτω καὶ Λόγος ἵνα δοξασθῆ. Idem, Lib. III. cap. 19. p. 212.

Ἐδίδαξεν ἡμᾶς ὁ Κύριος, ὅτι Θεὸν εἰδῆναι οὐδεὶς δύναται, μὴ οὐχὶ Θεοῦ διδάξαντος· τυχέσιν, ἄνευ Θεοῦ μὴ γνώσκειται τὸ Θεόν. Idem, Lib. IV. cap. 6. p. 234.

Ἀνακριθεὶς ἢ καὶ τὰς Ἡβραίων. Πῶς δύναται σωθῆναι, εἰ μὴ ὁ Θεὸς ἦν ὁ τὴν σωτηρίαν αὐτῶν ἐπὶ γῆς ἐργασάμενος· ἢ πῶς ἄνθρωπος χαρήσεται εἰς Θεόν, εἰ μὴ ὁ Θεὸς ἐχαρήθη εἰς ἄνθρωπον. Idem, Lib. IV. cap. 33. p. 271.

Θεὸς ἐν ἀνθρώπῳ· καὶ ὁ ἄνθρωπος Θεός· καὶ τὸ θεῖον τοῦ πατρὸς, ὁ μεσίτης ἐκτελεῖ· μεσίτης γὰρ ὁ Λόγος ὁ κοινὸς ἀμφοῖν· Θεοῦ μὲν υἱός, σωτὴρ ἢ ἀνθρώπων. Clemens Alex. Paedag. Lib. I. cap. 1. p. 251. Ed. Ox. 215. Par.

Deum colimus per Christum. Illum hominem putate --- Licuerit & Christo commentari Divinitatem rem propriam, qui homines ---- in agnitionem veritatis ocularet ---- Quaerite ergo, si vera est ista Divinitas Christi. Tertullian. Apologet. cap. 21. p. 212, 213. Ed. Havercamp.

Cur homo Christus & filius Hominis, si nihil hominis, & nihil ex homine? nisi si aut aliud est homo quam caro, aut aliunde caro hominis quam ex homine, aut aliud est Maria quam homo. Deus haud aliter non diceretur homo Christus sine carne: Nec hominis Filius sine aliquo parente homine: Sicut nec Deus sine spiritu Dei, nec Dei Filius sine Deo patre. Ita utriusque substantiae census hominem & Deum exhibuit: Hinc natum, inde non natum; hinc carneum; inde spiritalem; hinc infirmum, inde praefortem; hinc morientem inde viventem. Quae proprietates conditionum divinae & humanae, aequa utique naturae veritate cujusque disjuncta est. eadem fide spiritus & carnis: Virtutes spiri-

and





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ebb, he gave an amazing instance of his divine power, in converting <sup>m</sup> the thief, who was executed with him, nothing but a work of more than human power could make a poor creature in torture, cry out to one seemingly in a worse condition than himself, “ Lord, remember me, when thou comest to thy kingdom:” And none but one who had divine power, and knowledge, could say, “ Verily, I say to thee, to day thou shalt be with me in paradise.” In what an amazing manner did he who was insulted, for not saving himself, shew himself mighty, to save one who was suffering with him?

When Christ, the God over all, cry'd out, “ My God, my God, why hast thou forsaken me;” and breath'd out his spotless soul into the hands of his Father, whose will he came to do; <sup>n</sup> this was the most wonderful transaction, that ever pass'd since time begun. What

*Deo etiam filio hominis, credendum & hominem. Quoniam si ad hominem veniebat, ut mediator Dei & hominum esse deberet, oportuit illum cum eo esse, & Verbum carnem fieri, ut in semetipso concordiam confibularet terrenorum pariter atque coelestium, dum utriusque partis in se connectens pignora, & Deum homini, & hominem Deo copularet; ut merito filius Dei, per adsumptionem carnis, filius hominis, & filius hominis per receptionem Dei Verbi, filius Dei effici possit. Novatian. cap. 18. alias 23. p. 88. Ed. Welchman.*

*Uti Christum Jesum Dominum, ex utroque connexum (ut ita dixerim) ex utroque contextum atque concretum, & in vadem utriusque substantiae concordia mutui ad invicem foederis confibulatione sociatum, Hominem & Deum, scripturae hoc ipsum dicentis veritate cognoscant. Idem, cap. 19. al. 24. p. 92.*

<sup>m</sup> Luke xxiii. 40--43.

<sup>n</sup> Ἀπὸ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἑννάτης· περὶ ἧς τὴν ἑννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἥλι, Ἥλι, λαμὰ σαβαχθάνι; τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἵνατί με κατέλιπες; ---- Ὁ ἧς Ἰησοῦς πάλιν κραζῶσα φωνῇ μεγάλῃ,



could be more miraculous, than to hear the Lord of thunders groan, and sigh, and cry? What could be more surprizing, than to see the

ἀφῆκε τὸ πνεῦμα, καὶ ἰδὲ τὸ καταπέτασμα τοῦ ναοῦ ἐρίσθη εἰς δύο ἀπὸ ἀναθεν ἕως κῆρα· καὶ ἡ γῆ ἐσεισθή, καὶ αἱ πέτραι ἐρίσθησαν· καὶ τὰ μνημεῖα ἀνεώχθησαν, καὶ πολλὰ σάματα τῶν κεκοιμημένων ἁγίων ἠγέρθη· καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. Matt. xxvii. 45, 46. 50---53. vid. & Marc. xv. 33. 38. Luc. xxiii. 44---48.

Τέτρα χάριν Ἡλιῶ σκοπίζεται, ρήγνυνται πέτραι, γρίζεται καταπέτασμα· Τὰ θεμέλια γῆς σειέται, ἀνοίγονται ταφοί, καὶ ἐγείρονται νεκροί· καὶ ἄρχοντες καταχύνονται· τὸν γὰρ κοσμήτορα τοῦ παντός ἐπὶ σαυροῦ βλέποντες καμμύσαντα τὸν ὄφθαλμόν, καὶ παραδῶσαντα τὸ πνεῦμα ἰδοῦσα ἡ κτίσις ἐταράσσεται, καὶ τὴν αὐτοῦ ὑπερβάλλουσαν δύξαν χορῆσαι οὐ δυναμένη ἐσκοπίζεται. Οὐτῶ ἐμφυσῶν οἰδῶσι τὸ πνεῦμα μαθηταῖς, καὶ θυρῶν κεκλεισμένων εἰσέρχεται, καὶ βλέπόντων μαθητῶν ὑπὸ νεφέλης ἀναλαμβάνεται, καὶ ἐκ δεξιῶν πατρός καθίζεται, καὶ ζώντων καὶ νεκρῶν παραγίνεται κριτής· οὐτῶ ὁ Θεός, ὁ ἀνθρωπῶ δι' ἡμᾶς γενωνῶς, ᾧ πάντα ὑπέταξεν Πατήρ. Hippolytus contra Noetum, cap. 18. p. 20. Ed. Fab. Vol. II.

Jamque fere medium cursu trajecerat orbem,  
 Cum subito ecce! polo tenebris caput occulit ortis  
 Sol pallens, medioque die (trepidabile visu!)  
 Omnibus incubuit nox orta nigerrima terris,  
 Et clausus latuit densis in nubibus aether,  
 Prospectum eripiens oculis mortalibus omnem.  
 Hic credam, nisi coelo absint gemitusque dolorque,  
 Aeternum genitorem alto ingemuisse dolore,  
 Sidereosq; oculos terra avertisse nefanda;  
 Signa quidem dedit, & luctum testatus ab alto est.  
 Emicuere ignes: diffulfit conscius aether,  
 Concussuque tonat vasto domus ardua Olympi,  
 Et circa immensum percurrunt murmura coelum:  
 Diffiluisse putes divulsi moenia mundi.  
 Sub pedibus mugit tellus: sola vasta moventur:  
 Tecta labant, nutant succusae vertice turrets.  
 Obstupuere humiles subita formidine gentes,  
 Et positae extremis terrarum partibus urbes.  
 Causa latet, cunctis magnum & mirabile visum!  
 Et populi aeternas mundo timuere tenebras  
 Attoniti dum stare vident caliginè coelum.  
 Ipsum autem propior Solymorum perculit urbem,

Almighty



Almighty maker of heaven and earth hang on  
a cross, between the earth and the heaven, as  
if worthy of neither, and in that rueful plight,

Ac trepidas stravit mentes pavor: undique clamor  
Tollitur in coelum: Sceleris mens conscia cuique est.  
Templa adeunt subito castae longo ordine matres:  
Incedunt mixti pueri, intactaeque puellae,  
Perque aras pacem exquirunt, quas thure vaporant  
Suppliciter, sacrisq; adolent altaria donis.  
Ecce aliud coelo signum praesentius alto,  
Dat pater altitonans & templum saevit in ipsum.  
Velum latum ingens quod vulgi lumina sacris  
Arcet inaccessis, in partes finditur ambas,  
Et templi ruptae crepuere immane columnae.  
Jamque Deus rumpens cum voce novissima verba  
Ingenti horrendumque sonans, en! cuncta peracta:  
Hanc infontem animam tecum, pater, accipe, dixit  
Supremamque auram ponens caput expiravit.

Vida. *Christiad.* Lib. I. 964---1000.

Quod scelus Eois ut primum cernet ab undis  
Sol, indignantes retro convertere currus  
Optabit: frustra que suis luctatus habenis,  
Quod poterit tandem, atratos ferrugine crines  
Inficiet, moestamque diu sine lumine frontem  
Ostendet terris, ut qui jam ploret ademptum  
Auctorem, regemque suum. —————

At contra horrifono tellus concussa tremore  
Cum genitu fremet & ruptis excita sepulcris  
Emittet simulacra.

Sannazarius, *Part. Virg.* I. 369, &c.

Heu scelus, heu crudele nefas! jacet altus Olympi  
Rector: & amisso torpent elementa magistro.  
Quinetiam vacuum assueto sine pondere coelum  
Nutat, & ipsa suum quaerunt solia aurea regem.  
Quem diversa procul saevo cum crimine tellus  
Ignotum populis caput, & miserabile corpus  
Sustinet, exsanguisque sinu complectitur artus,  
Et tremefacta, graves testatur murmure questus.  
Testatur sol ipse suum sub nube dolorem  
Jam latitans, atraque notans ferrugine frontem.  
Tu quoque deformesq; genas, pallentiaque ora  
Contegis, inferiasque tuo das, Luna, Tonanti.

Idem, *Lament. de Morte Christi.*  
fwear





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nature shudder'd, and was in pangs, as if it heard the groans of the Almighty sufferer: The earth shook and trembled, when the great Creator, who brought it into being, struggled under the agonies of death: The mountains totter'd, and the hills reel'd, when he who founded them

————— Atra ferrugine coelum,  
 Sól faciem tenebris textit miseratus acerbum  
 Interitum, timuit tremefacta fatiscere tellus,  
 Inque Chaos priscum timuere elementa reverti,  
 Dum crucis in trunco pendens, pro sōntibus insons  
 Occidis ut places iratum victima patrem  
 Sanguine: Tanta fuit nostrae tibi cura salutis:  
 Vis perimi, ut parcas, omnes clementia fines  
 Transit ut effusae cures contagia culpae,  
 Aeternique libens repares dispendia damni:  
 Post triduum e tumulo surgens redivivus ad auras  
 Immortale refers victa de morte trophaeum.

Urbanus VIII. Papa, p. 199. Ed. Par.

Pendet ab infami ligno Deus intremittit omni  
 Colle Sion; templique sui velamina scindit.  
 Dissiliunt montes: sudant elementa: Fugit sol:  
 Cumque suo Domino rerum natura laborat.

Petrus Francius Eclog. 11. p. 95.

Occumbit, moriturque Deus, sol, occule vultum,  
 Lucidaque inductis nubibus ora tege.  
 Audit, & inductis condit sol nubibus ora,  
 Ne videat Domino tantum obeunte nefas.  
 Induit atratas vestes, nostrique colorem  
 Criminis, extincto, machina tota, Deo.  
 Horrendo reboat tonitru, micat ignibus, aether.  
 Hunc solum praebet gentibus ille diem.  
 Succutitur tellus: surgunt maria aspera ponto:  
 Dissiliuntque altis ardua saxa jugis.  
 Ecce Sion sua templa quatit, sacra lintea rumpit,  
 Dilectus superis ille, Deoq; Sion.  
 Ipse dator vitae vitales deserit auras:  
 Dumque perit genitor lucis, & illa perit.  
 Damnatur, luce indignus, caligine mundus,  
 Illud inextinctum lumen ut umbra tegit  
 Hic dum justitiae sol occidit, occidit & sol,  
 Ulteriusq; suis ire recusat equis.



by his power, and establish'd them by his wisdom; bow'd his head, and breath'd his last: The sun hid his face, and overspread the earth with darkness, as if he was ashamed to see the light and life of the world close his eyes, and sleep the sleep of death: The veil of the temple rent asunder, when the great high priest, by offering himself a sacrifice, fulfill'd all that was prefigured, by the types and shadows of the Levitical ministration. When the living God submitted, for a short season, to the power of death, he shew'd himself really a conqueror of that enemy, before whom, as to appearance,

*Quid mirum! Natura cadit, dum concidit auctor:*

*Naturae moritur lex, moriente Deo.*

*Ecce Deus moritur, duroq; e stipite pendet,*

*Opprobrium populo ludibriumq; suo.*

*Pendet ab excelso ligno, terramque polumq;*

*Inter, qui nutu solus utrumq; regit.*

*Latrones inter geminos sanctissimus ille*

*Pendet, & hanc mortem, ceu sceleratus, obit*

*Morte cadit turpi, quo magnificentius uno,*

*Nil habet haec mundi machina, & ipse polus.*

*Francius Eleg. I. vi. p. 136. 138.*

*Nate Deo, tibi nos, tibi quem debemus honorem*

*Solvimus, & folium volvitur ante tuum.*

*Quamvis in media pallens jam morte teneris,*

*Quamvis nil pendens in cruce, regis habes:*

*Majestas non tota latet. Quod terra, quod aether,*

*Quod mare dent luctus tristia signa sui:*

*Quod procul adverso coeli festinet ab orbe,*

*Et retro celeres luna reflectat equos,*

*Quod solis vultus, quod se, coelumque, diemque*

*Occulat, imperii vis manifesta tui est.*

*Tu modo pallentes revocas ad corpora manes,*

*E tumulisque cives ossa sepulta suis.*

*Tu modo perpetuis frenas Plutona catenis*

*Et mortem moriens sub tua jura trahis.*

*Nunc quoque te, cum summa trahens suspiria sensim*

*Deficis, aeternum credimus esse Deum.*

*Sidronius Hosschius, Eleg. Lib. IV. 10. p. 148.*



he bow'd. When he died himself, he powerfully burst afunder the bands of death, that had tied down others for perhaps ages; for he raised from their graves the bodies of many saints that slept, that they might be the ensigns of his victory over death, and the attendants on his triumph over the power of the grave.

These things, if they are well weigh'd by us, will give us some notion, that our Redeemer was a glorious person, at the same time that he was despised and rejected of men; and that he was possess'd of infinite power, when he appear'd as a man of sorrows, and acquainted with grief.

He who bore our sins must be God, because there was a necessity for him to be almighty, who bore the weight of infinite wrath: To bear the whole wrath of an infinite God, without being broke with it, shew'd the omnipotence of him who bore it. The wrath of God is commensurate to his infinite power, and therefore must be inconceivably great; of this Moses was sensible, as appears by the following words of the funeral ode he compos'd on the Israelites, who fell in the wilderness. ° “ Who knows the power of thy anger? according to thy fear is thy wrath.” No creatures can stand against infinite wrath, but must groan for ever under it, if they are left to answer only for themselves. It is much more above the power of any creature, to bear the wrath of God which is due to others. Had Christ been a creature, he could never have bore the weight of the Father's anger, without sinking under it; but he is infinitely superior to all creatures, and

° Psalm xc. 11.





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that at the same time he lays his hand on the criminals, whose guilt he expiates, to bring them near to their offended judge, he may also lay his hand on the provoked lawgiver, to appease his fury, and to prevent the sword of justice from descending with force upon them.

As Christ has, in fact, completed the great work he undertook, and actually has satisfied divine justice, he must have infinite merit; and if he has infinite merit, he must be God. No creature could satisfy for the sins of so many thousands, as he did, neither could any being, inferior to God, possibly bring so many sons and daughters to glory. That merit must be infinite, which could expiate the infinite evil of sin, satisfy the infinite justice of the offended Deity, and not barely free from endless punishment, but procure, over and above, a right and title to the joys of heaven. He that had merit to do all this, must be an infinite person. It was Christ's offering himself, thro' the power of the eternal Spirit, or by the strength of his divine nature, that render'd him able to make a proper satisfaction to infinite justice, and yield himself a sacrifice, absolutely, and perfectly, without spot, to God. This we are told by the apostle Paul, in the following passage of his epistle to the Hebrews; p "The blood of Christ, who, thro' the eternal Spirit, offer'd himself, without spot, to God, shall purge your conscience from dead works, to serve the living God: And for this cause, he is the mediator of the new testament, that, by means of death, for the redemption of transgressions, that were

<sup>p</sup> Ὁς διὰ πνεύματος ἁγίου ἑαυτὸν προσήνεγκεν ἁμάρμιον τῷ Θεῷ.  
Heb. ix. 14, 15.



under the first testament, they which are call'd might receive the promise of the eternal inheritance." I choose to understand the eternal Spirit, of Christ's divine nature, and not of the person of the holy Spirit, because it makes the apostle's argument run easier; and, I believe, it is generally so understood now; I know it is by some of our adversaries. The apostle's argument is to this effect; Christ's being able, by the strength of his divine nature, to offer himself a sacrifice, absolutely perfect, makes him fit to be the mediator of the covenant of grace, that, by his death, he might redeem those who had broke the covenant of works, from the condemnation they deserved, and might give them a right and title to inherit that land of rest which is above, where joys will ever live, and pleasures will ever last. This I take to be the meaning of the text quoted, and it is a good proof that Christ, by the power of his divine nature, was able to offer up a sacrifice of value sufficient to appease God's anger, and to purchase the salvation of his people.

There is one thing, which renders it impossible for any mere creatures to atone for others; and that is, all the obedience they can yield to God, is previously due to him by the law of creation; and tho' the sinless obedience of creatures may exempt them from punishment, yet it cannot atone for the sins of others, because it is but the payment of a just debt, which they owe themselves to the sovereign lawgiver, who gave them their being. A creature's paying his just debt of obedience to his Maker, cannot entitle him to any reward for himself, any farther than what is by God's free promise, and covenant agreement; much less can there



be any merit in it, to purchase a reward for others. It alters not the case, if we suppose a creature exalted to ever so high a station; for the higher he is in rank, the more he has received from God, and is under the higher obligations to him, who has raised him to that eminent dignity.

Since then no creature can satisfy for sin, and since Christ has actually satisfied for it, it follows that he is no creature; and since there is nothing between God and a creature, it follows, that he must be truly God. Since no creature can do more than obey the law for himself, and since Christ has procured our reconciliation with God, it follows, that his merit is of infinite value, and if so, his person must be of infinite dignity.

I know it will be objected, that Christ's sufferings are meritorious, on account of their being the ordination and appointment of God; but if nothing were required, in order to satisfy God's justice, but a sacrifice of his ordination and appointment, I know not why the offering of slain beasts, which was appointed by God, might not have put away sin; but the apostle Paul has assured us, <sup>9</sup> "it is impossible that the blood of bulls and of goats should take away sin." If the appointment of God were sufficient to make a satisfaction for sin of due value, without any regard had to the intrinsic merit of that satisfaction, I can see no reason why the legal sacrifices, which had the sanction of God's ordination and appointment, should not be able to take away sin. I know it is pretended, by such as deny the need of a com-

<sup>9</sup> Heb. x. 4.





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his own power, as well as of the Father; and nō wonder, for he and the Father are the same in power, because the same God. Christ, speaking of his body, said, <sup>r</sup> “ Destroy this temple, and in three days will I raise it up:” And he declared, that whenever he laid down his life, he had power to reassume it in the following words; <sup>f</sup> “ I have power to lay down my life, and I have power to take it up again.” Christ, as man, in the bloody conflict which he maintain’d against the vengeance of God, and the guilt of sin, lost his life <sup>e</sup>, but he could not be kept under the power of death, because, as he was also God, he had strength to swallow up death in victory. It was not possible for the holy one of Israel to see corruption; but when

<sup>r</sup> John ii. 9.

<sup>f</sup> John x. 18.

<sup>e</sup> Tertia lux aderat, roseo cum laetus Eoo

Surgis, mox victor sidera laeta petis,

Confortemque capis patrio cum numine curam,

Dextra tenens, dextro perspicuusq; loco.

Johannes Jovianus Pontanus.

Prisca superstitio, simulacraque vana Deorum,

Hoc duce, firmata religione, cadent.

Sponte sua post hac se tristibus offeret aris,

Victima sacrilega percutienda manu.

Tum stygias lethi descendet victor ad undas,

Terribilique geret signa tremenda manu.

Titus Vespasianus Strozza Aeolostich. Lib. IV.

p. 222. Ed. Ald.

Pro nobis conditor orbis

Mortales induit artus,

Consors hominisque Dei que,

Et lethum pertulit ultro:

Post victa morte triumphans

Et vi propria per inane,

Cum carne reversus Olympo,

Patri haesit in omnibus aequus.

Hercules Strozza, Od. VI. p. 3. Ed. Ald.



he had satisfy'd God's justice, by dying for sin, he again trod the path of life. His being able, by his own power, to rise from the dead, proves him almighty; and as his resurrection is effected by his omnipotence, his Deity is manifested from thence. For a while Christ submitted to the stroke of death, and for three days made the grave his dark abode; but the almighty prisoner did not lie long in obscurity; for the prince of life soon sprung from the bands of death, and, as a triumphant conqueror, burst asunder the bars of the grave.

Christ, by his death, abolish'd death, and, by his resurrection, brought life and immortality to light: He died that he might appease the vengeance of God, that he might atone for the guilt of sin, and destroy its dominion, and that he might put an end to the tyranny of Satan, and that he might abolish death: He rose, that he might manifest the efficacy of his death, and the fulness of his satisfaction, and proclaim his

— Summi numinis  
 Aeterne fili, fiderum,  
 Terrae marisque Conditor,  
 Nil vasta coeli immensitas,  
 Nil magnus orbis continet,  
 Non dextera factum tua;  
 Tu patris in sinu sedens  
 Alis, gubernas omnia.  
 Tu charitate maxima,  
 Nostrae misertus miseriae,  
 Mortale corpus induis;  
 Diraque affixus cruci,  
 Nos morte vindicas tua  
 A sempiternis ignibus.  
 Tu morte victa regiam  
 Reversus ad tuam simul,  
 Tu colentes aurea  
 In parte coeli collocas.

M. Antonius Flaminius, Carm. Sac. p. 74. Ed. 1551.

victory



victory over sin, death, and the infernal powers: He "ascended on high, carrying the marks of his bloody death, those scars of honour, in

u Ite Dei bellatrices in tempora lauri:

Mors debellata est victaque morte Dei

Ite triumphales lauri: spinisq; rubisque

Implicitum vestra cingite fronde caput.

Magna Deo parta est victoria gaudeat aether.

Et bis Io, bis Io, terra triumphae canat

Morte Deus victa, ducit de morte triumphum,

Sub pedibusque suis illam Erebumque premit

Ipsa suo surgit tumulo. Letiq; Erebi que

Victor Idumaeam, ceu prius ambit humum.

Francus, Eleg. I. vii. p. 141.

Surrexit; atra non cruce lividus

Qualis pependit, vulneribus lacer,

Informis obducto cruore,

Funereo cohibetur antro.

Florent refixis vepribus aurei

Crines, & altum sidera verticem

Cinxere, fundunturque laeti

Purpureos radii per artus.

Ubi trophaeum, Mors? ubi funebres

Inter cupressus falcis ovans rigor?

Mors victa victore perempto

Immoritur, stimuloque Christus

Mortis refracto vividus emicat,

Vindex paternis clarus honoribus;

Ac fulgurum in morem, corusci

Aligeri tumulum frequentant.

Leonardus Frizon Lyric. IV. 15. Vol. II. p. 190, 191.

Hauferat aethereos regali pectore flatus:

Transmissoque animo ventura in secula Christum

Magnaque oliviferi collis spectacula longe

Ceperat admirans: manibus tum nablia Vates

Increpuit: sacris tum cantibus ora resolvit.

Laetisonum clangorem inter Deus ecce tubarum

Ascendit: Captivae Animae ducuntur in altum,

Libertae Domini, & donis potiuntur opimis.

O ego felicitis possim pars esse catervae,

Victoremque sequi, & cithara tua dicere facta,

O mea progenies! non me fulgentis olympi

Siderea chorus ille lyra, non carmine vincet;





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his chariot wheels, that he might make sure to his people the blessings which he purchased by his death, and might authoritatively intercede for them, being a high priest, not barely by office and appointment; but <sup>w</sup> by the power of an endless life.

There is one thing more I shall mention, and

*Alati referant proceres, aethramque recludunt.*

*Ille subit cantusque inter plaususque clientum.*

Leonardus Frizon. Theandric. II. Vol. I. p. 299, &c.

*Interea jam non oculis spectabile Numen*

*Invehitur liquidis in sua regna rotis.*

*Campus erat, coeli spatium; cava nubila, currus,*

*Flamina aequi; ventos currus habebat equos.*

*Aurea coeruleum variabant sidera currum,*

*Ut formam coeli posset habere sui:*

*Auratae fulsere rotae; temo aureus illi:*

*Aureus, & stellis concolor, axis erat:*

*Argentum se per radios diffuderat omnes;*

*Ad juga Chrysolithus, multa; stabat onyx.*

*Protinus aerium coeli per inania currum*

*Cum Zephyro Boreas. Eurus & Auster agunt.*

*Ipsa triumphali Deus insidet aetheris axi,*

*Caecaque quadrijugis nubila findit equis.*

*Candida erat, simplexq; Deoq; simillima vestis:*

*Ornabant dextram gemmeo sceptrum manum.*

*Ornabant sua sceptrum manum, sua sidera crines:*

*Splendebat sacro multus ab ore decor.*

*At chorus aligerum, coelo delapsus ab alto,*

*Occurrit Domino, Patre jubente, suo.*

*Hi currum circumvolitant, niveoque coronant*

*Agmine. Coelestum personat aethra tubis.*

*Coelestes sonuere tubae, laetumque triumpho,*

*Qua vehitur, magno concinere Deo.*

*Ille simul terras linoquit, simul aethera tangit,*

*Altaque despecta sidera calcat humo.*

*Aetherae patuere fores, patet aula tonantis,*

*Seque suum sistit filius ante patrem.*

*Confidet ad dextram magni genitoris, & orbis*

*Commune imperium cum patre gnatus habet.*

P. Francius, Eleg. I. viii. p. 146, 147.

<sup>w</sup> Heb. vii. 16.



then put an end to this argument. Christ is, in the new testament, worship'd on account of the work of redemption; now had not this been the work of God, divine adoration could not be offer'd for it; and if it be the work of God, he that wrought it, and is therefore adored, must be God. The apostle Jude has concluded his epistle with a doxology to Christ, on account of redemption; <sup>x</sup> "To him that is able to keep you from falling, and to present you faultless, before the presence of his glory, to your exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and for ever. Amen." And the apostle John has directed a doxology to him on the same account; <sup>y</sup> "Jesus Christ — loved us, and wash'd us from our sins in his own blood, — to him be glory and dominion, for ever and ever, Amen." Indeed, the essential dignity of Christ's person, which is the foundation of this worship, is always the same; but by his redeeming us, he has made a greater display of his glory, and afforded a new motive for praise; but of that I shall treat <sup>z</sup> hereafter. As Christ, who is God, has, by the power of his divine nature, redeem'd mankind, they ought to adore and glorify him on that account: He, by his death, delivers the objects of redeeming love from the wrath of God, from the curse of the law, from the guilt and dominion of sin, from the reign of death, and from the power of Satan: He reconciles them to God, and justifies them, by imputing to them his own righteousness, a righteousness of infinite value; and he has purchased the gift

<sup>x</sup> Jude 24, 25.

<sup>y</sup> Rev. i. 5, 6.

<sup>z</sup> Chap. XII.



of the holy Spirit, to renew and sanctify them, and to be their conductor in their passage thro' the wilderness of this world, till they safely reach the borders of a land of heavenly rest. He was moved to do these great things by free sovereign love, and by infinite compassion, and he has effected them with infinite power. They, therefore, who are made partakers of these excellent benefits, will never be backward to join with angels, and archangels, and all the host of heaven, in ascribing blessing, honour, glory, and power, to the great God of their salvation, who assumed human nature, and was slain, that he might redeem his chosen seed from hell, and might purchase for them the heavenly kingdom, where all sorrows shall be banish'd from their breasts, and all tears shall be wiped away from their eyes.



## C H A P. X.

Christ's Divinity proved, from his universal  
Lordship.

**A**S Christ is God, in a proper sense, or one God with the Father, he is the universal Lord and King: As he is God the Creator, who made the earth by his power, establish'd the world in wisdom, and stretch'd out the heavens in discretion, he is the everlasting King, at whose wrath the earth trembles, and whose indignation the nations are not able





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ever it had before: His suffering for us was rewarded with glory, honour, and a kingdom, or universal Lordship, as Mediator, over all persons, and all things; and for this dominion he would not be fit, had he not infinite perfections.

Christ, tho' equal to God in nature, assumed the nature of man, and in that nature made a mean appearance, endured the contradiction of sinners, died, and suffered, that he might redeem them that were under the curse, by being made obedient to the cursed death of the cross; for this cause, as the apostle Paul has <sup>b</sup> acquainted us; "God has highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." Christ, by dying for us, procured a right to reign over us, by a new and special title: And as his obedience was of infinite value, no reward could be too high for it: Therefore we find that he, as Mediator, is exalted to a royal dignity, which is universal; the angels, who never sin'd, are commanded to pay him homage, under the character of Redeemer of men; and the principalities and powers of the kingdom of darkness, who deluded man to work out his own ruin, are forced, with confusion and regret, to submit to Christ, as he stands in the relation of the Saviour, and recoverer of man, whom their infernal arts had drawn to rebel against his Maker.

When Christ rose from the dead, he was de-

<sup>b</sup> Phil. ii. 9, 10, 11



clared to be the Son of God with power; after he had, by himself, purged our sins, he sat down on the right hand of the Majesty on high. This is very distinctly represented to us in the second Psalm; <sup>c</sup> “I have set my King on my holy hill of Sion: I will declare the decree; Jehovah has said to me, thou art my Son, this day have I begotten thee: Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession: Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter’s vessel.” Christ, on his ascension to heaven, was invested with full power, to subdue his enemies, and to make his people the willing subjects of his kingdom of grace. This we are informed by the royal <sup>d</sup> prophet: “Jehovah said to my Lord, sit thou at my right hand, till I make thy foes thy footstool: Jehovah shall send the rod of thy strength out of Sion, rule thou in the midst of thy enemies: Thy people shall be willing, in the day of thy power, in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth.” It was one end of Christ’s dying, and afterwards rising, that he might be universal Lord. <sup>e</sup> “For this end Christ died, and rose, and revived, that he might be Lord of the dead and the living.” That he might bring this about, he drank of the <sup>f</sup> brook in the way, or of the flood of wrath divine, and then he lifted up his head, far above all principalities and powers.

It is very plainly laid down, in scripture, that Christ’s Lordship is universal; this cannot but

<sup>c</sup> Psal. ii. 6—9.

<sup>e</sup> Rom. xiv. 9.

<sup>d</sup> Psal. cx. 1, 2, 3.

<sup>f</sup> Psal. cx. 7.



appear in part from some passages which have been produced; and may farther be manifested. The apostle Peter, while he preach'd to Cornelius and his family, & speaking of Christ, said, "He is Lord of all;" and by the apostle <sup>h</sup> Paul, Christ is stiled, "Lord over all." Christ Jesus, tho' as a Lamb he condescended to be sacrificed, and to be slain, is yet the King of kings, and the Lord of lords, having power sufficient to subdue his enemies: This we are told in the book of the Revelation, where, when the beast, or antichrist, and they that deliver their power to him, are brought in, making war with the Lamb, it is <sup>i</sup> added, "The Lamb shall overcome them, for he is King of kings, and Lord of lords." And in the <sup>k</sup> same book, where Christ is described, marching to the destruction of his enemies, in all the pomp of war; this is the name that is written upon his thigh, and upon his imperial robe. "He has on his vesture and on his thigh, a name written, King of kings, and Lord of Lords." It is therefore plain, that to our blessed Lord is given a kingdom, and dominion over all.

I readily allow to our adversaries, that this kingdom, which they seem to make Christ's highest dignity, is committed to him by the Father; but what I would maintain is, that seeing Christ manages the affairs of his mediatorial kingdom himself, he must be possess'd of divine powers. This government would be too heavy for his shoulder, if he were not the mighty God; and this scepter would be too weighty for him to wield, if he were not the Lord of glory.

<sup>e</sup> Acts x. 36.

<sup>h</sup> Rom. x. 12.

<sup>i</sup> Rev. xix. 14.

<sup>k</sup> .xix. 16.





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converting of a sinner is a work of so great power, that in scripture it is represented as raising from the dead, which is the work of God. Christ has told us, <sup>m</sup> “the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” It requires almighty power, to bring

suspiciantur. Ut enim taceam Novi Testamenti loca, quae Θεολογίαν ejus immediate respiciunt, in quibus scilicet Dei Filius, & Deus ante secula, per quem omnia facta sint praedicatur; (loca sane tot ac tam diserta, ut dedita opera caecutiatur necesse sit qui eorum lucem non videat;) etiam ea quae de οἰκονομίᾳ ejus dicuntur, quaeque ad ipsius officium, sive honorem pertinent, qua Messias, Christus, & Mediator noster est, certe plusquam hominem aut creaturam sonant. Οἰκονομία, quae ipsi tribuitur, Θεολογίαν necessario, (ut loquuntur) praesupponit, ipsamque omnino statuit. Quid enim, Messiam, sive Christum, praedicant sacrae nostrae litterae, & credere nos profiteamur omnes, qui sit animarum sospitator; qui nobis sit Sapientia, Justitia, Sanctificatio & Redemptio, hoc est, nos sapientes, justos, sanctos, ac tandem perfecte beatos efficiat; qui preces suorum, ubivis sacrosanctum ejus nomen invocantium illico exaudiat, adeoque omnipraesens, omniscius, & καρδιογνώστης sit; qui ecclesiae suae per universum terrarum orbem disseminatae semper praesto sit, ac vi sua omnipotente ita eam tueatur ac protegat, ut contra ipsam nihil terrae potestates, nihil inferorum portae quicquam valent. Qui Deo patri σύνθρονος & in eadem sede collocatus sit non modo ab hominibus nobis humi repentibus, sed ab ipsis angelis atque archangelis, atque universo orbe supercoelesti, divino cultu adorandus; qui denique in exitu mundi, immensa gloria ac majestate refulgens, angelis ministris stipatus, veniet orbem judicaturus, non modo facta omnia, sed & cordis secreta omnium, quotquot unquam fuere hominum, in lucem proditurus, inimicos suos ad tartarum usque relegaturus, ipsius obsequentes, non opibus, non honoribus, non voluptatibus terrenis, sed coelesti gloria, vitaeque ipsa aeterna donaturus. Haecine omnia in purum hominem aut creaturam posse competere? Fidenter dico, qui ita sentiat, non modo contra fidem, sed & rationem ipsam insanire. Bull. Judicium, Eccles. catholicae, pag. 12. alias 292.

<sup>m</sup> John v. 25.



one contrary out of another. It is necessary that Christ, the King of saints, should be almighty; for on that supposition he can speak the word, and they that lie dead in sins, can arise and live, and he can give forth the command; and they that lie buried in the grave of corruption, can come forth and shew themselves, shake off the dust and pollution of sin, and shine forth in the beauty of holiness. It requires infinite power to fill the understanding, that is naturally dark, with a clear light; to change the heart of stone into a heart of flesh, and to inspire the will, which is violently set on rebellion, with new desires after righteousness and true holiness. All this is done by Christ, when he makes the day of his power pass on a sinner; and he that does this must be Almighty. Infinite power is also requisite, for Christ's defending his people from all spiritual evils, and outward distresses, which attend them in their passage thro' a waste and howling wilderness: He must be Almighty, in order to keep any created power from plucking his sheep out of his hand, till he brings them to feed in the green pastures of the land of rest and pure delight, where salvation will spring up fresh for ever, and to lie down beside the still waters of the river of life, whose pleasant streams flow from his right hand, to refresh and regale all whom he brings to stand there, in their lot among the righteous, to all eternity.

Almighty power is also necessary, in order to Christ's carrying on his designs, with respect to his enemies. Indeed there is no creature but what may be exceeded in power, by God's communicating more strength to another; but Christ has not only subdued his spiritual foes,



but he carries on a continued victory over them : He goes forth conquering, and to conquer, and is never interrupted in his designs by all the powers of hell and earth : And that power which is never obstructed, must be absolutely irresistible, and such a power must be infinite. Were Christ's power over his enemies ever so great, yet if it were circumscribed by finite bounds, tho' he might obtain the conquest, yet it would be with difficulty ; but he has the hearts of his enemies in his hand, and can turn them like rivers of water. Tho' the powers of the earth rage, and vainly imagine to throw off his dominion ; and tho' the devil and his angels do all they can to obstruct his designs, their opposition is of no more force, than the breath of an infant is, to overspread the ocean with storms.

Christ will reign till he has put all his enemies under his feet, and has accomplish'd all the designs of his righteousness, towards his enemies, and of his wisdom and love towards his people ; and when he has destroy'd all his enemies, and brought all his elect to glory ; it will be the continual employment of those, who have wash'd their robes, and made them white in his blood, to cry out with rapture, and shout with triumph, Jesus Christ the Lord God omnipotent reigns.

It may be objected, that Christ's kingdom is not eternal ; since the apostle Paul has told us<sup>n</sup>, in his first epistle to the Corinthians, " Then comes the end when he shall have deliver'd the kingdom to God the Father, when he shall have put down all rule, and all authority and

<sup>n</sup> 1 Cor. xv. 24. 28.





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## 410 THE TRUE SCRIPTURE DOCTRINE

down as a glorious victor, when all his enemies are brought under: He now reigns as one that is conquering; but then he will reign as one that has actually triumph'd over all his enemies. Then there will be an open declaration of his voluntary submission to the Father, in his mediatorial capacity; and then God will be all in all, because he will communicate himself immediately to the blessed inhabitants of the regions of light, without external means.

It would be most irrational to allow, that when Christ has fully accomplish'd his designs of mercy and goodness, to bring about which he laid down his life, that he should be strip'd of one great part of the reward of his sufferings, which is universal dominion: This would be to suppose him punish'd, instead of his being rewarded: He will sit King for ever and ever, and all that he has conducted safe within the heavenly gates, shall reign with him in life and glory for ever, beholding his face in righteousness, and satisfied, to all eternity, with the joys which are in his presence.

dominion which he has, was given him as a reward for what he suffer'd: And certainly the reward shall not cease, when the work is done. He has promised to make us kings and priests, which honour we expect in heaven, believing we shall reign with him for ever, and therefore for ever must believe him King. — Christ shall reign for ever and ever, not only to the modiflicated eternity of his mediatorship, so long as there shall be need of regal power, to subdue the enemies of God's elect; but also to the complete eternity of the duration of his humanity, which is for the future coeternal to his Divinity. Bishop Pearson on the creed, p. 284



## C H A P. XI.

Christ's Divinity proved, from his being  
judge of the world.



THE scriptures often acquaint us, that all persons must appear before God to be judged by him; and they likewise inform us, that the work of judging the world, is, in a peculiar manner, left to Christ. God has appointed a time, for all persons to appear before the awful tribunal of justice, to be judged in righteousness by the man Christ Jesus. Thus the apostle Paul, when he preached to the Athenians, acquainted them, that <sup>a</sup> "God has appointed a day, in which he will judge the world in righteousness, by that man whom he has ordained." Our blessed Lord has himself assured us, that <sup>b</sup> "The Father judges no man, but has committed all judgment to the Son." And, indeed, throughout the whole new testament, there is not the least shadow to suppose, that any person shall be immediately employ'd in this wonderful transaction of judging the world, except Christ Jesus; who, as man, will appear; but could never be fit to be judge of all, if he were not God.

It is most agreeable to the awful solemnity of the last day, that the Judge, before whom the tribes of flesh and blood must appear, should be visible, and therefore none can be so fit for this work, as the man Christ Jesus. It is also

<sup>a</sup> Acts xvii. 31.

<sup>b</sup> John v. 22.



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most congruous to justice, that he who suffer'd so much pain and shame, for sins not his own, should be exalted to this high dignity. Christ, when he was ignominiously drag'd before the insolent jewish priests, solemnly assured them, that as much as they then despised him, he was to be their judge: "Hereafter (said <sup>c</sup> he) you shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven." He who in the days of his humiliation, came meek and lowly, riding on an ass's colt, shall come riding on the clouds of heaven: He that was slighted and abused shall be feared of all; and he that expired upon the cross, shall speak with power from the supreme tribunal.

It is the man Christ Jesus that will appear at the last day; but that this judge is God as well as man, may even be gather'd from the august manner of his appearance. When Christ comes without sin to salvation, to be exalted by his saints, and to be adored by all who believe; as his manhood will no more be in the likeness of sinful flesh, but be glorified; so his Godhead will no more be conceal'd, but his awful glories shall be unveil'd. Christ will <sup>d</sup> descend in power and great glory, in his Father's glory,

<sup>c</sup> Matt. xxvi. 64.

<sup>d</sup> The Son attended gloriously, from heaven,  
 Shall in the sky appear, and from him send  
 The summoning Archangel, to proclaim  
 His dread tribunal: forthwith from all winds  
 The living, and forthwith the cited dead,  
 Of all past ages, to the general doom  
 Shall hasten, such a peel shall rouse their sleep!  
 Then all his saints assembled, he shall judge  
 Bad men and angels, they arraign'd shall sink  
 Beneath his sentence; Hell (her numbers full)





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sence the heavens and the earth shall fly away. His coming will be preceded with dreadful shakings and revolutions. When he gave the law at mount Sinai, it was done with terrible solemnity; the mountain burnt with fire, there was blackness, darkness, and a tempest, and the

*Per saepe interea fumantes aethere ab alto  
 Prorumpent acri piceae caligine nubes  
 Fulminibus gravidae, late exurentibus omnia.  
 Jam mare non mare, at exustae magis aequor arenae,  
 Haec urbes eadem & montes incendia magnos  
 In cinerem & coeli fulgentia moenia vertent.  
 Ergo ubi clangore ingenti taratantara raucum  
 Insonuere tubae; & magnis mugitibus aether,  
 Terribilique omnis sonitu reboavit olympus,  
 Pandentur coeli portae, & stipante caterva  
 Innumera Rex egressus, legionibus ire  
 Ordine composito, & praeferi signa jubebit.  
 Mox ubi quadrato fortis stetit agmine quisque,  
 Atque utrinque acies ardentibus adstitit alis,  
 Et passim hac illac sese explicuere cohortes,  
 Frontibus aequatis Rex ardua castra movebit:  
 Quem procul ut nubes, coelique serena secantem  
 Suspicient gentes, palmas ad sidera tendent  
 Ingentemque una clamorem ad sidera tollent,  
 Effusaeque ruent. —————*

Aonius Palearius. De Immortalitate Animorum. Lib. III.  
 v. 439, &c. 493, &c. 583, &c.

*Credimus ex alto rediturum rursus Olympo,  
 Cum iudex olim noster, ut orbis eris:  
 Et te coerulea sublime in nube sedentem  
 Conspiciet Dominum terra, tremetque, suum.  
 O praeclara dies, hujusque novissima mundi,  
 Tam speranda bonis, tam metuenda malis:  
 Adsis fortunata, precor, coeloque sereno,  
 Lucidaque & felix, non metuenda veni;  
 Ergo dies veniet, volventibus ordine saeculis,  
 Cum mare, cum tellus, cum polus, ignis erunt?  
 Totaque diversis flagrabit partibus aethra;  
 Cunctaque sub priscum sunt reditura chaos?  
 Illa dies veniet, veniet quoque Numen in illa:  
 Si qua fides verbis, pagina sacra, tuis.*



found of a trumpet waxing louder and louder. There was all this at giving the law, and sure there must be more, when Christ comes to judge men for their iniquities. The rocks will rend, the deserts will quake, the hills will totter, and the mountains reel, the sun shall be turn'd into

Nuntia terribilis tempestas atra diei,  
 Emissusque suo carcere ventus erit.  
 Terrebunt pavidas, quatientque, tonitrua terras;  
 Spargentur toto fulmina crebra polo.  
 Exhibunt tumulis cariosa cadavera ruptis,  
 Aligerum clara faecla citante tuba.  
 Hos inter Deus ipse suo descendet Olympo,  
 Vectus in aeriis, vectus ut ante, rotis  
 Justitiaeque trucidis medius veniaeque faventis  
 Digna dabit meritis praemia cuique suis.  
 A dextro positos coelo transcribet & astris,  
 A laeva, Stygiae gurgite merget aquae.  
 Protinus assument alias elementa figuras  
 Accendet vastum, qua patet, ignis humum.  
 Fumabit late vesper, fumabit & ortus;  
 Immenfus cinerum mundus acervus erit.  
 Ardebit coelum, superumque vorantibus axem,  
 Vix domus a flammis tuta futura Dei est.  
 Alme Deus, quem, quae coelo vexere reducent,  
 Labentem patrio nubila curva polo:  
 Aere qui medio, facto de nubibus arcu,  
 Arbiter in totam, Christe, sedebis humum:  
 Et tibi dilectae facies discrimina turbae;  
 Et tecum caras ire jubebis oves:  
 O utinam nobis ita sit felicibus esse,  
 Simus ut illius pars modo parva gregis!  
 Quique suis terram lustrabit, & aethera, flammis,  
 Sit nobis, utinam, candidus ille dies!  
 Parce, precor, mundoque fave, mundi inclite iudex,  
 Nec iudex nobis, sed pater, esse velis.  
 Sis bonus o, placidusque tuo, bone ductor, ovili,  
 Et profit populo mors tua, Christe, tuo.  
 Christe veni, gentemque tuam coelo asserere, pro qua  
 Non detrectasti, vivat ut illa, movi.

P. Francius, Lib. I. Eleg. 10. p. 154, 155.

———— Sedet orta Deo proles, Deus ipse, sereno

darkness,



## 416 THE TRUE SCRIPTURE DOCTRINE

darkness, and the moon into blood, the heavens will pass away with a great noise, the elements will melt with fervent heat, the earth and all therein will be burnt with fire; and the

Lumine perfusus radiisque inspersus acutis.  
Circum tranquillae funduntur tempora flammae,  
Regius ore vigor spirat, nitet ignis ocellis,  
Plurimaque effulget majestas numine toto.  
Quantum dissimilis, quantum o mutatus ab illo  
Qui peccata luit cruciatus non sua, Vitam  
Quando luctantem cunctata morte trahebat!  
Sed frustra voluit defunctum Golgotha numen  
Condere, dum victa fatorum lege triumphans,  
Nativum petiit coelum, & super aethera vectus  
Despexit lunam exiguam solemque minorem.

Illustrissimus Addisonus. De Resurrectione, opp. Vol. I.  
p. 415. Ed. 4<sup>to</sup>.

O quam terribili complebit lumine terras  
Illa dies, extrema dies & sacra furori!  
Qua subito emotis convulsus sedibus orbis  
Ibit in ultrices, flamma evertente, favillas.  
Credite, divino verax ita carmine vates  
Regius, & veteres olim cecinere prophetae.  
Qualis erit rerum facies quantusque subibit  
Mentibus attonitis, membrisque trementibus horror!  
Cum tonitrus, ignesque inter, jaculataque coelo  
Fulgura, candenti volucres in nube per auras,  
Humanos Christus veniet disquirere mores.  
Primum horrenda dabit sonitum tuba, quo fremet omnis  
Oceanus late, quo tellus concita manes  
Evomet attonitos, & coram iudice sistet.  
Tunc adeo natura novo perculsa stupore  
Excitata e gravibus mirabitur ossa sepulchris  
Inter se commissa iterum compagine jungi;  
Quaeque atro fuerant resolutae pulvere carne  
Ossibus induci, veteremque resumere formam:  
Vulnera mors etiam sua cum reparata videbit  
Se victam, possitis fugitiva fatebitur armis.  
Ergo ubi compositae redivivo corpore gentes  
Strabunt ante oculos & summi iudicis ora;  
Dejicient hebeti pallentia lumina vultu  
Ad terram exanguis, facietque silentia terrarum.

Joh. Antonius du Cerceau. Opp. p. 38, 39.  
frame





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resurrection of life; and they that have done evil, to the resurrection of condemnation." That it is by Christ's almighty power, that he will change the bodies of the saints into glorious bodies, the apostle Paul <sup>f</sup> has expressly told us, "He shall change our vile body, that it may be fashion'd like to his glorious body, according to the energy whereby he is able to subdue all things to himself." As the fleshly substance of man was at first from Christ's creating power, so he only who can do all things, can call forth the shatter'd parts of dissolved bodies, from the several repositories and dormitories of the earth, that men may come before him, in the same bodies they laid down in the dust.

As the dead could not be raised by Christ, if he were not infinite in power, so he could not take cognizance of their actions, if he were not infinite in knowledge. Christ is declared, in scripture, to be the searcher of hearts; and were he not so, he could not be judge of all, because men will be tried for every secret thing, every retired thought, that has lain hid in the close recesses of the mind, and never broke out into act, as well as for the deeds they have done, in the open view of the world. Christ must be omniscient, to bring on the stage all the actions of men, in order to their being canvass'd at the great day of account. None but one infinite in knowledge, can bring to view all the secret and open actions of all the men, that have been since the foundation of the world: And none but such an one can be a proper judge, what design men had in view in the

<sup>f</sup> Phil. iii 21.



works they did, whilst in the body, and whether they were sincere, or insincere, in their intentions, when they performed what was good as to outward appearance. Christ's divine knowledge will enable him to be an infallible witness, of things that have been done in private as well as in publick; by them who appear before him; and were his knowledge limited, it would not be possible that hypocrisy, in all cases, could be open to him, but as he is infinite in knowledge, the policy of the most crafty cannot deceive him; he will not be led aside by shifts and disguises; but the most complete proficient in dissembling, and the most able masters of disguise will stand mute before him.

Infinite knowledge is not more necessary in the judge of all the earth, to know the crimes of men, than infinitely perfect justice, in order to his doing right, and awarding a just judgment. Now if we allow Christ's true Divinity, he is every way fitted to do the work of a just Judge, for he is a God of truth, and without iniquity, just and righteous in his decrees, and holy in all his determinations: He is of purer eyes than to behold iniquity, and will never suffer the evil doer to come into his blissful presence, nor the impenitent sinner to be united to his assembly: As he is faithful and just, he will never forget his peoples work of faith, and labour of love, but will acquit and absolve them; and conduct them to the possession of that kingdom of glory, which he has provided and purchased for them.

When Christ has pass'd a righteous sentence, there must be in him infinite power to inflict it. Were he a creature, his sentence might be disputed, for he sits not only judge of the fallen



race of Adam, but of the powerful princes of the kingdom of darkness, whom for not submitting to his mediatorial rule, he threw from the battlements of heaven. Those strong and subtle spirits might have another opportunity to contest their doom, if their judge were of a created nature like themselves. As Christ is Almighty, when once anger lightens in his displeased face, all the strength of rebellious creatures will be wither'd. Reprobate mortals, with rueful shrieks, will cry out to the rocks to hide them, and to the mountains to cover them, and the prince of the power of the air, and all the hapless companions of his fall will tremble, and lose all their might, and confess that strong is the Lord God who judges them.

In short, he who passes an irreversibile sentence, must be the God over all, or must be possess'd of absolutely supreme and uncontroll'd dominion. That judge, from whose sentence there can possibly be no appeal, must have no superior in dominion; now there is no appeal from the award of Christ, therefore his dominion must be supreme, that is, he must be God in a proper sense. When once a sentence of condemnation has pass'd Christ's mouth, it can never possibly be revoked; after millions of ages have roll'd away, and the wicked have roar'd out many ages, under the sharpness of his wrath, his sentence will be as far from being disannull'd, as when first pronounced, it will stand firm and inviolable for ever. His sentence of absolution will entirely determine the state of the righteous; for when he declares guiltless, as he has no superior, who shall condemn? The last judgment shall be the compleating of the happiness of the saints, for from the bar they shall go,





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wretched and miserable, as to be left to worship they knew not what, we must conclude, they paid distinct religious worship to Christ, the Son of God, who, in the fulness of time, was to take human nature, and to perfect man's redemption.

I shall prove the fact, that Christ was actually worship'd by the patriarchs, before the publishing the law at mount Sinai. And to begin with the Father of the faithful; Jehovah, <sup>a</sup> who appear'd to Abraham, to assure him, that contrary to the course of nature, he should have a Son, and to establish a sure covenant with him and his posterity, by that Son, was Christ, as I have proved <sup>b</sup>: Now if we look into the history of this matter, it will be found, that Abraham worship'd the divine person who appear'd to him. It is <sup>c</sup> said, "Abraham fell on his face, as God talked with him." He also put <sup>d</sup> up a solemn petition on behalf of his Son Ishmael. "Abraham said to God, O that Ishmael might live before thee!" His addressing Christ, as the sovereign author of life, shew'd, that he paid him supreme worship.

The divine person who appear'd to Jacob at <sup>e</sup> Bethel, was God the Son; to him Jacob bound himself by a solemn vow; for we are told <sup>f</sup> that "Jacob vow'd a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace, then Jehovah shall be

<sup>a</sup> Gen. xvii.

<sup>b</sup> See above Chap. III. p. 204, 205.

<sup>c</sup> Gen. xvii. 3. See also ver. 17.

<sup>d</sup> V. 18.

<sup>e</sup> See above Chap. III. p. 206, 207.

<sup>f</sup> Gen. xxviii. 20, 21.



my God." To this divine person he applied himself, when he was in distress, and in fear of Esau his brother, in the following prayer, "O God of my father Abraham, and God of my father Isaac, who saidst to me, return to thy own country, and I will deal kindly with thee; I am not worthy of the least of thy mercies, and of all the truth thou hast shew'd to thy servant:— Deliver me, I pray thee, from the hand of my brother Esau." When Christ, the night after this request was put up, appear'd to Jacob, he declared, he would not let him go without <sup>h</sup> a blessing, and this blessing he sought with earnest prayer, for the prophet Hosea has assured us; <sup>i</sup> "He had power over the angel and prevail'd, he wept and made supplication to him." When the same divine person, God the Son, whom Jacob had recourse to in his straits, appear'd to him again at Bethel, when he was almost got home to his father Isaac's house, the good man remember'd his vow, and offer'd the tribute of thanksgiving for the mercies he had received. <sup>k</sup> "He set up a pillar of stone, where God talked with him, and pour'd a drink offering and oil thereon." Thus we see that Jacob worship'd God the Son, while he wander'd up and down, absent from his father's family. When he came to be near his end, he invoc'd Jehovah the angel, God the Son, who had deliver'd him, to bestow the best mercies on his grandsons, Ephraim and Manasseh. When he laid his hands on their heads,

<sup>z</sup> Gen. xxxii. 9, 10, 11. Comp. xxviii. 13---21. xxxi. 11. 13. See above Chap. III. p. 206, 207. Chap. IV. p. 253.

<sup>h</sup> Gen. xxxii. 26.

<sup>i</sup> Hof. xii. 4.

<sup>k</sup> Gen. xxxv. 14. See above Chap. III. p. 207. Chap. IV. p. 253.



he pray'd for a blessing to rest upon them, in these <sup>l</sup> words; "The God before whom my fathers, Abraham and Isaac, walked, the God which fed me all my life long, to this day, the angel which redeem'd me from all evil, bless the lads." That it was Christ, whom the good old patriarch invoked, is exceeding plain, from his being call'd the angel, at the same time that he is stiled God; and from the work of redemption being ascribed to him.

We are assured by the apostle Paul, that it was Christ who gave the law at mount Sinai; and if we look into the account of this glorious appearance, we shall find, that Jehovah the Son was worship'd by the Israelites, for it <sup>m</sup> is said; "Moses sent some young Israelites, who offer'd burnt-offerings, and sacrificed peace-offerings to Jehovah." To him the church of Israel gave up themselves, for upon hearing the law, they <sup>n</sup> said, "All that Jehovah has said, we will do, and be obedient." When the Israelites had provoked their great lawgiver, by making a golden calf, and Moses, by earnest prayer, prevail'd with him to pass by their transgression; as an assurance of his being heard he desired God to shew him his glory: After God had condescended to let as much of his glory be seen, as was consistent with a state of mortality; <sup>o</sup> "Moses made haste, and bow'd his head, and worship'd, and said; if now I have found favour in thy sight, O Lord, Let my Lord go among us, — and pardon our iniquity, and our sin, and take us for thy inheritance." It was the same divine Person, whose goodness

<sup>l</sup> Gen. xlvi. 15, 16.

<sup>n</sup> Ver. 7.

<sup>m</sup> Exod. xxiv. 5.

<sup>o</sup> Exod. xxxiv. 8, 9.





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in his hand, and Joshua went to him, and said, Art thou for us, or for our adversaries; and he said, no, but as captain of Jehovah's host am I come: And Joshua fell on his face, and worship'd, and said to him; what says my Lord to his servant: And the captain of Jehovah's host said to Joshua; Loose thy shoe from thy foot, for the place whereon thou standest is holy, and Joshua did so." I will not attempt to prove this was not a common angel, because I do not believe that our adversaries will say it. It was certainly the same angel who appear'd to Moses, and promised to lead the Israelites out of Egypt into Canaan<sup>t</sup>; which was the Son of God: He appear'd to Joshua, when he had just got within the borders of the promised land, to encourage him, to carry on the great work which was committed to him; and he required him to shew the same sign of humiliation in his presence, as he did before of Moses, which was pulling off his shoes. When he had once declared, that he came as captain of God's host; Joshua was no longer at a loss how to behave himself, but fell down and worship'd as became a creature, when in the presence of his Lord and his God.

The angel that appear'd to Gideon, to send him against the Midianites, was the Son of God; this divine Person Gideon " worship'd, for he built an altar to Jehovah, who appear'd to him. The same divine Person appear'd to Manoah and his wife, to foretel the birth of Sampson; and when they had offer'd a sacrifice to Jehovah, and he who appear'd in a human shape,

<sup>t</sup> Exod. iii. 2. 5. 8. 17. See Chap. III. p. 209---213.

<sup>u</sup> Judges vi. 24. See above Chap. III. p. 234, 235, 236.



ascended in the flame of the altar <sup>w</sup>; they were sensible that the God whom they had worship'd, had been present with them, and seen by them, and that they had offer'd sacrifice to Jehovah, the very angel, which had told them at that time they should have a Son.

The royal poet and prophet David having, in the second Psalm, spoke of Christ's resurrection, and exaltation at the right hand of God, calls upon the powers of the earth, that were banded against the Messiah to worship him, <sup>x</sup> "Kiss the Son, lest he be angry, and you perish from the way, when his wrath is kindled but a little; Blessed are all they that trust in him." That this is meant of religious homage, the very words themselves shew; besides, the form in which the Kings of the earth were to do homage to the Son, was used as a token of worship, as appears from these words of the prophet Hosea, <sup>y</sup> "They say of their images, let the men that sacrifice kiss the calves." The same inspired Prince calls upon the church, to worship Christ her King and her Lord; <sup>z</sup> "He is thy Lord, worship thou him." Nay he calls upon the angels to worship him. <sup>a</sup> "Worship him all ye Gods." He himself pray'd to God the Son in his distress, <sup>b</sup> and said, "Hear my prayer, O Jehovah, and let my cry come up to thee." These are the first words of a Psalm, the conclusion of which is applied to Christ, by the apostle <sup>c</sup> Paul. We shall find that the same sweet Psalmist of Israel, raised his

<sup>w</sup>. Judges xiii. 19---23.

<sup>x</sup> Psalm ii. 12.

<sup>y</sup> Hof. xiii. 2.

<sup>z</sup> Psalm xlv. 11.

<sup>a</sup> Psalm xcvi. 7. Comp. Heb. i. 6. See above Chap. III. p. 236. 239.

<sup>b</sup> Psalm cii. 1.

<sup>c</sup> Heb. i. 10, 11, 12.



voice to the highest pitch, and tuned his harp in the most charming manner, to sound forth the praises of him who was to be his Son, as man; and was his Sovereign, as God. An example we may take, in some verses of the sixty eighth <sup>d</sup> Psalm, part of which is by an <sup>e</sup> inspired apostle applied to Christ, and every one that looks into it will own, that if part of it be understood of him, all the rest must. There the greatest of poets sings to the honour of God the Son, in the following inimitably elegant manner. “ Let the righteous be glad; let them rejoice before God, yea let them exceedingly rejoice. Sing to God, sing praises to his name, extol him that rides upon the heavens, by his name Jah, and rejoice before him.--- O God, when thou wentest forth before thy people, when thou marchedst through the wilderness, the earth shook, the heavens also drop’d at the presence of God, even Sinai it self was moved, at the presence of God, the God of Israel. — Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, even for the rebellious, that the Lord God might dwell among them. Blessed be the Lord, who daily loads us with benefits, even the God of our salvation: He that is our God, is the God of salvation; to Jehovah the Lord belong the issues of death. — Bless God in the congregations, even the Lord, you that are of the fountain of Israel. — Sing to God, all kingdoms of the earth, O sing praises to the Lord, to him that rides upon the heaven of heavens, which have been of old; lo he sends out his

<sup>d</sup> Psalm lxxviii. 3. 4. 7, 8. 18, 19, 20. 26. 32. 33, 34, 35.

<sup>e</sup> Eph. iv. 8.





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I have shew'd that Christ was worship'd under the patriarchal and levitical dispensations, and that his right to worship is fully establish'd in the old testament, as interpreted by the inspired writers of the new testament. Had not the person who appear'd to the patriarchs, and conversed with them in a human shape, and who gave the law at Sinai, been truly God, he would have rejected the worship that was offer'd to him. And were not those passages in the Psalms, and the writings of the Prophets, where Christ's right to worship is so strongly declared, certainly to be understood of him, they would never have been applied to him by his apostles, who were the best interpreters of scripture, being directed by the same spirit, who fill'd the prophets before.

I must now enquire what evidence we have of Christ's being worship'd in the new testament, and what authority we may gather from thence, for our paying him religious adoration; and method requires, that I begin this head with considering the worship that was paid to him in the days of his humiliation. That Christ was worship'd here on earth is exceeding plain, and had it not been his right to receive worship, we can never imagine that he, who was the most perfect pattern of humility and meekness, and who on all occasions waved every thing that verged towards a shew of greatness, would have suffer'd any to have paid it him. Our adversaries pretend it was only civil worship that he received on earth; but nothing is more ridiculous than this pretence, for Christ was worship'd by such as own'd him to be the

<sup>1</sup> See Mr. Bradbury's *Mystery of Godliness*, p. 485---488.  
Son



Son of God, and the true Messiah, and can we think civil worship was all that was paid him? When the wise men found the child Jesus in Bethlehem, whom they knew to be born King of the Jews, we are told, <sup>k</sup> “they fell down and worship’d him, and when they had open’d their treasures, they presented to him gifts.” Now it can never be thought, that persons of such great figure, as the eastern Magi were, would pay civil worship in so humble a manner, to him who in appearance was a poor infant, born of mean parents: No, they knew him to be the Messiah, and worship’d him as such. When the <sup>l</sup> leprous man worship’d Christ, he own’d his sovereign power to heal whom he pleased. When Peter, surprized at the great draught of fish, which he and his companions had catch’d, upon casting their net where Christ had commanded, he worship’d Christ as a person infinitely above him. <sup>m</sup> “He fell down at Jesus knees, saying, depart from me, for I am a sinful man, O Lord.” Surely this was something more than civil respect. When Jairus, the ruler of the synagogue <sup>n</sup>, worship’d Christ, he own’d his quickening power, and profess’d his persuasion that a touch of his hand would bring back his daughter from the brink of the grave: This

<sup>k</sup> Mat. ii. 11.

<sup>l</sup> There came a leper and worship’d him, saying, Lord if thou wilt thou canst make me clean. And Jesus put forth his hand and touch’d him, saying, I will, be thou clean, and immediately his leprosy was cleansed. Matt. viii. 2, 3.

<sup>m</sup> Luke v. 8.

<sup>n</sup> There came a certain ruler, and worship’d him, saying, my daughter is even now dead; but come, and lay thy hand upon her, and she shall live. Matt. ix. 18. See also Luke vii. 41, 42.



strong faith in Christ's power to heal, shew'd that the worship he paid him was more than civil, which yet could not be due from a ruler of a synagogue to a private man. When the poor ° Canaanitish woman worship'd Christ, he himself declared, that her faith was great, and consequently her worship was not of a low kind. When the disciples p saw Christ was able to walk on the tempestuous sea, and at his pleasure still the raging of it, "they worship'd him, saying, of a truth thou art the Son of God." They worship'd him from a fresh conviction of his almighty power, therefore this must be religious worship.

When Christ was pleased 9 to shew something of his glory to three of his disciples, and appeared to them with his face shining like the sun, and his cloaths glistering as the light; and in their sight talk'd with Moses and Elias, who appear'd in glory; God the Father gave him a fresh attestation, saying, "this is my beloved Son, in whom I am well pleased, hear you him:" On this the apostles fell down before him, thro'

° A woman of Canaan ---- cried to him, have mercy on me, O Lord, Son of David, my daughter is grievously vexed with a Devil: ---- she / came and worship'd him, saying, Lord help me: ---- Jesus said, Woman great is thy faith, be it to thee as thou wilt. Mat. xv. 22. 25. 28.

p Matt. xiv. 33.

9 Matt. xvii. 1---8.

Ecce! autem subito rubra vibratus ab aethra  
 Cum sonitu fulgor micat, & polus intonat ingens:  
 Nam Pater omnipotens manifestus ab aethere nubem  
 Ostendit radiis illustrem lucis, & igne.  
 Omnia collucent late loca: turbine Christus  
 Corripitur rapido, mediaque in nube refulsit,  
 Verus & aspectu patuit Deus, atque per auras  
 Divinum toto spiravit vertice odorem  
 Luminis aetherii specimen, genitoris imago.  
 Nec secus emicuit roseo pulcherrimus ore;

feat;





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shipping Christ, till he question'd him as to his belief in the Son of God; but it was necessary he should believe Christ to be truly the Son of God, in order to worship him aright: And on his being brought to a right belief in this point, he worship'd him with religious worship. When Mary<sup>t</sup> worship'd Christ, it was with an acknowledgment, that he had power to have prevented her brother Lazarus's death. The acknowledging this, shews she paid him more than common civil respect. When the disciples were conducting Christ in triumph into Jerusalem, they ascribed glory to him. " " When he was at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the wonders they had seen, saying, Blessed be the King that comes in the name of the Lord, peace in heaven, and glory in the highest." No one that is not attach'd to a particular hypothesis, will deny, that in these words the evangelist Luke has represented the disciples as praising Christ as God; for he had wrought the wonders they had seen, and it was to him they directed their worship, which must be of the highest nature, for they ascribed to the King that came in the name of the Lord, glory in the highest: And this worship was not misplaced, for when the Pharisees were surprized at it, and said to Christ, " Master rebuke thy disciples;" he answer'd, " I assure you, if these should hold their peace, the stones would immediately cry out." So that Christ, in the fullest

<sup>t</sup> When Mary was come where Jesus was, she fell down at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. John xi. 32.

<sup>v</sup> Luke xix. 37—40.



manner, asserted his right to the highest kind of religious worship. The very devils <sup>w</sup> were forced to worship Christ, and to own him to be the Son of God, humbly entreating him not to inflict fulness of torment upon them, till the last day. These are the instances of Christ's receiving worship, in the time of his abode on our earth, before his passion, and there is not one of them that can be interpreted of mere civil worship, with any tolerable propriety. He was worship'd, as Son of God; and since he declared, in the strongest manner, for worshipping one God, when he resisted the devil, who tempted him to pay him inferior worship; it follows, that however imperfect notions of his glory were entertain'd, at times, by his followers, yet when they offer'd him religious worship, they own'd him to be Son of God, or one God with the Father.

After Christ was risen from the dead, the eleven apostles, at his appointment, met in a mountain of Galilee, where he appear'd to them; <sup>x</sup> "and when they saw him, they worship'd him, notwithstanding some doubted." When, on the mount of Olives, the disciples saw Christ, after he had solemnly blessed them, parted from them, by a cloud, and beheld him

<sup>w</sup> There met him a man with an unclean spirit, --- and when he saw Jesus afar off, he run and worship'd him, saying; what have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. Mar. v. 2. 6. 7.

What have we to do with thee, Jesus thou Son of God, art thou come hither to torment us before the time? Matt. viii. 29.

What have I to do with thee, Jesus thou Son of God, most high? I beseech thee torment me not. Luke viii. 28.

<sup>x</sup> Matt. xxviii. 17.



ascend in triumphant state to heaven, y they worship'd him. Our adverfaries grant that at this time the apostles paid Christ distinct worship; for they say, worshipping Christ, in his own distinct person and character, commenced from his resurrection; but as this is only affirming what should be proved, it can never supersede the evidence that has been given of Christ's being worship'd under the old testament, and of his receiving worship in the days of his humiliation.

We often, <sup>z</sup> in the new testament, find that calling on Christ's name, is made to express the character of Christians; this phrase of calling on Christ's name, as well as those of naming the name of Christ, and having his name call'd upon us, seem to denote confessing him to be our God and Saviour, professing our selves to

<sup>y</sup> Luke xxiv. 22.

<sup>z</sup> Whosoever shall call on the name of the Lord shall be saved. Acts ii. 21.

He has authority from the chief priests, to bind all that call on thy name. ix. 14.

Is not this he, who destroy'd them that call'd on this name, in Jerusalem. ix. 21.

The Gentiles, upon whom my name is call'd. xv. 17.

Arise, be baptized, and wash away thy sins, calling on the name of the Lord. xxii. 16.

I strived to preach the Gospel, not where Christ was named, lest I should build on another's foundation. Rom. xvi. 20.

Paul an apostle of Jesus Christ, ---- to all, that in every place, call on the name of Jesus Christ our Lord. 1 Cor. i. 1, 2.

Let every one that names the name of Christ, depart from iniquity. 2 Tim. ii. 19.

Follow righteousness, faith, charity, and peace with them that call on the Lord, out of a pure heart, 2 Tim. ii. 22.

They blaspheme that worthy name, which was call'd upon you. James ii. 7.





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ther this prayer be directed to the Father, or to Christ; but since they give us no reason for this pretended ambiguity, we may very well conclude, that it was Christ was address'd to by prayer, to point out which person he design'd for his own apostle. When the leader of the glorious army of martyrs, Stephen, was stoned to death, for bearing witness to Christ, he ended his life with a solemn prayer to that good master, for whose sake he laid it down, and whom he saw exalted in glory, at the<sup>d</sup> right hand of the majesty on high. We are told of<sup>e</sup> the Jews, that, "they stoned Stephen, invoking and saying, Lord Jesus receive my spirit; and he kneel'd down, and cried with a loud voice; Lord lay not this sin to their charge; and when he had said this, he fell asleep." This great saint directly invoked Christ, to receive his departing spirit, into the rest he had prepared for it; and being fill'd with the pure fire of heavenly love, he pray'd that the sin of taking his life away unjustly, might be forgiven his murderers. The apostle Paul, when he was buffeted by a messenger of Satan, said thus of himself, <sup>f</sup> "I besought the Lord thrice, that it

<sup>d</sup> Cui se, quantus erat, manifesta in luce videndum  
Ipse pater Divum dederat, cum compare nato,  
Sublimis, medioque illi fulgebat olympo.

Quinetiam extremo cum jam sub fine laborum,  
Disiectus duro frontem, & cava tempora, nimbo  
Iret iter propius lethi; tamen hostibus ipsis  
Pro scelere immani moriens, pro talibus ausis,  
Ah! veniam superos anima fugiente rogabat.

Pet. Bembo, Cardinalis, Hymn. in S. Stephanum.

<sup>e</sup> Ελιθοβόλησαν τὸν Στέφανον, ἐπικαλέσμενον καὶ λέγοντα· Κύριε Ἰησοῦ δεξάσαι τὸ πνεῦμά μου. Θεὸς ἢ τὰ γόνατα ἔκραξε. Φωνῇ μεγάλῃ, Κύριε μὴ σήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην, καὶ ἔτετο εἰπὼν ἐκοιμήθη. Αἰτ. vii. 59, 60.

<sup>f</sup> 2 Cor. xii. 8, 9.

might



might depart from me." This was certainly Christ, for when the apostle had told us, that the Lord to whom he prayed said to him, "My grace is sufficient for thee, for my power is perfected in weakness;" He explain'd it of the power of Christ; "Most gladly therefore will I rejoice in my infirmities, that the power of Christ may rest upon me." Tho' our adversaries & insinuate, without any ground, that it is doubtful whether the Lord be Christ, or the Father; yet they own, that from the following words it seems rather to be understood of Christ, as indeed it certainly must. The apostle John has spoke of Christ, as the hearer of prayer, who never denies those requests, which are agreeable to his righteous will. <sup>h</sup> "This is the confidence which we have in him, that if we ask any thing, according to his will, he hears us; and if we know that he hears us, whatsoever we ask, we know that we have the petitions we desired of him." Our adversaries would insinuate <sup>i</sup>, that by the scope of the whole discourse, these words seem to refer to the Father; but this I cannot understand, for it is the Son of God, and not the Father, that is spoke of in the words immediately preceding. The same apostle <sup>k</sup> concluded his revelation, and so seal'd up the canon of the new testament, with a prayer to Christ. He who had shew'd him the things which he committed to writing, promised soon to return; "surely I come quickly." To this the apostle added his seal, his solemn attestation, and pleaded, in prayer, the quick

<sup>g</sup> Clarke's Script. Doct. p. 125.

<sup>h</sup> 1 John v. 14, 15.

<sup>i</sup> Clarke's Script. Doct. p. 6. 8.

<sup>k</sup> Rev. xxii. 20.



accomplishment of it: "Amen, even so come, Lord Jesus." These instances of prayers being directly made to Christ, entirely overturn a favourite maxim of our adversaries<sup>l</sup>, that all prayers ought primarily, or ultimately, to be directed to the Father. Such bold assertions, which are advanced by way of open defiance of scripture examples, to the contrary, only shew, those that advance them to be void of shame; much more of modesty.

Christ is in many places, in the apostolical epistles, invoked for grace and peace, and that directly and ultimately. <sup>m</sup> "The grace of our Lord Jesus Christ be with you," or "with your spirits," is the form of blessing, wherewith the apostle Paul concludes most of his epistles, and the same invocation the apostle <sup>n</sup> John subjoins to his revelation. Had it not been every way proper, to offer distinct religious worship directly to Christ, we can never imagine, that the holy apostles of our Lord would have left us so many examples to encourage us to do so.

In the new testament, Doxologies are directed to Christ in the fullest manner, and they are often drawn up in the strongest terms that can be used to express his true Divinity. I have consider'd most of them in other places of this work, and therefore shall be the shorter here. The apostles ascribed glory to Christ in the highest strain, whilst he was on earth, as I have

<sup>l</sup> Clarke's Script. Doct. p. 324.

<sup>m</sup> Rom. xvi. 20. 24. 1 Cor. xvi. 23. Gal. vi. 18. Philip. vi. 23. 1 Thess. v. 28. 2 Thess. iii. 18. 2 Tim. iv. 22. Philem. 25.

<sup>n</sup> Rev. xxii. 21.





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kingdom, to whom be glory for ever and ever. Amen." This is rather meant of Christ than the Father, because he is most commonly stiled the Lord, and the heavenly inheritance is generally call'd his kingdom, in the new testament. In the epistle to the Hebrews, glory is expressly given to Christ; " "May the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, working in you what is well pleasing in his sight, through Jesus Christ, to whom be glory, for ever and ever. Amen." The apostle Peter, in his first epistle, has given glory to Christ: " "If any man minister, let him do it as of the ability which God gives, that God in all things may be glorified through Jesus Christ, to whom be glory and dominion, for ever and ever. Amen." This is a plain proof, that God the Father may be glorified through Christ the Son, as mediator; and yet Christ, as God, may be directly glorified. The same apostle has concluded his second epistle, with a doxology to our blessed Lord; \* "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory, both now and for ever Amen." Here glory is ascribed to Christ in so full a manner, that I know of none that dispute it. The apostle Jude has concluded his epistle with this

▪ Διὰ Ἰησοῦ Χριστοῦ · ᾧ ἡ δόξα, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. Heb. xiii. 20, 21.

• Ἴνα ἐν πᾶσι δοξάζεται ὁ Θεός, διὰ Ἰησοῦ Χριστοῦ · ᾧ εἰς τὴν ἡ δόξα καὶ ὁ κράτος εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν.

\* Ἀυξάνετε ἐν χάριτι, καὶ γνώσει τῆς Κυρίας ἡμῶν, καὶ σωτηρίας Ἰησοῦ Χριστοῦ · αὐτῷ ἡ δόξα, καὶ νῦν, καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν. 2 Pet. ii. 18.



y doxology: “To him that is able to keep us from falling, and to present us faultless before the presence of his glory, to our exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.”<sup>1</sup> I have, in <sup>2</sup> another place, shew’d, that it is most probable this refers to the Son. However this be, the following doxology <sup>a</sup> of the apostle John, is certainly directed to Christ. “To him that has loved us, and wash’d us from our sins in his own blood, and has made us kings and priests, to God, even his Father, to him be glory and dominion for ever and ever. Amen.” These scripture examples of glory ascribed to Christ, in as full and strong a manner, as it is any where to the Father, may serve to check the presumptuous confidence of our adversaries, who roundly affirm, without the least shadow of proof, that the Father, exclusive of the Son, is the ultimate object of praise and glory.

Christ has a right to supreme honour, and the angels are commanded to pay him such worship as the apostle Paul has inform’d us; <sup>b</sup> “when he brings again the first begotten into the world, he says, let all the angels of God worship him.” Tho’ the Father here commanded Christ to be worship’d, and tho’ the worship required was paid upon his resurrection, yet the worship is supreme, and it is founded on the Son’s essential

<sup>1</sup> Jude 24, 25.

<sup>2</sup> See above Chap. V. p. 299, 300.

<sup>a</sup> Τῷ ἀγαπήσαντι ἡμᾶς, καὶ λῆσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν, ἐν τῷ αἵματι αὐτοῦ· καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα, καὶ ὁ κράτος, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. Revel. i. 5, 6.

<sup>b</sup> Heb. i. 6.



perfections ; for in the ninety seventh psalm, from which the words are taken, the gods, or the angels, are call'd upon to worship him, as he is Jehovah, the Lord of the whole earth, who reigns supreme over all gods. Christ has himself asserted his right to the worship of all men in these words, quoted from Isaiah's prophecy, by the apostle Paul ; <sup>c</sup> " We must all stand before the judgment seat of Christ, for it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." This worship must be paid to Christ, the judge of all, but he has a right to it as he is the only God, or <sup>d</sup> Jehovah, besides whom there is none else. Upon Christ's resurrection and exaltation, God anew proclaim'd his right to be worship'd by all creatures ; <sup>e</sup> " God has highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." That this is meant only of a new declaration of Christ's claim to religious worship, and not of a proper exaltation, is certain, because in the scripture consider'd before, we find Christ founding his claim to worship on his own right, and swearing by himself, that to him every knee should bow, and him every tongue should confess.

Christ has assured us that we ought to pay him equal honour with the Father, in these

<sup>c</sup> Rom. xiv. 10, 11.

<sup>d</sup> Isaiah xlv. 18. 21. 22.

<sup>e</sup> Philip. ii. 9, 10, 11. See above Chap. II. p. 196---199.





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We have the fullest evidence of Christ's having equal worship with the Father, from his being join'd with him, in invocations of grace, mercy, and peace. The apostle Paul begun all his epistles, except one, with this salutation, <sup>i</sup> "Grace and peace be to you from God our Father, and the Lord Jesus Christ;" and he concluded one epistle with this <sup>k</sup> salutation: "Peace be to the brethren, and love, with faith, from God the Father, and the Lord Jesus Christ." In another <sup>l</sup> place, he has joined the Father and Son together, in such a manner, as shews their glory to be equal; "May our Lord Jesus Christ, and God even our Father, — comfort your hearts, and establish you in every good word and work." These two divine persons are here equally honour'd, for it would have been preposterous and monstrous, to have put the inferior before one infinitely superior to him. The apostle John also has join'd the Father and the Son together, <sup>m</sup> in a salutation; "Grace be with you, and mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." So that it fully appears, that the Son is honour'd equally with the Father, in the new testament.

The whole creation is represented by the apostle John, in his <sup>n</sup> vision, as paying the same worship, and ascribing equal glory, to the Father and the Son: "The four living creatures, and the twenty four elders, fell down before

<sup>i</sup> Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Ephes. i. 3. Phil. i. 2. Col. i. 2. 1 Theff. i. 1. 2 Theff. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 2. Philem. 3.

<sup>k</sup> Eph. i. 23.

<sup>l</sup> 2 Theff. ii. 16, 17.

<sup>m</sup> 2 John 3.

<sup>n</sup> Revel. v. 8---14.



the Lamb, all having harps, and golden vials full of odors, which are the prayers of the saints, and they sung a new song, saying, Thou art worthy to take the book, and to open the seals of it, for thou wast slain, and hast redeem'd us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us to our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels about the throne, and of the living creatures, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature in heaven, and on the earth, and under the earth, and in the sea, heard I saying, Blessing, honour, glory, and power, to him that sits on the throne, and to the Lamb, for ever and ever: And the four living creatures said, Amen; and the twenty four elders fell down, and worship'd him that lives for ever and ever." To the same purport, in part, is this other passage, ° "I beheld, and lo a great multitude, which no body could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, cloath'd with white robes, with palms in their hands, and cried with a loud voice, Salvation to our God, that sits upon the throne, and to the Lamb." These are elegant representations of the constant practice of the true church, in all ages, in paying equal worship to the Father of mercies, and to the great redeemer of the world of the elect.

° Revel. vii. 9, 10.



From this strict survey which I have taken, of the worship paid to Christ in scripture, it fully appears, that all sorts of acts of religious worship are paid to him, and that the highest degree of worship is his due, that he is worship'd equally with the Father, and consequently, that the Father and the Son must be the one God; the one object of religious worship.

There is nothing gravels the Arians more, than the worship paid to Christ; to deny him religious worship, is to throw aside scripture, and at the same time to worship a creature is flat idolatry, and is ridiculously shocking to common sense. Not knowing therefore what to do, they have invented a distinction of worship into supreme and inferior; but this is an unscriptural p figment, and never can be supported: They are put to great shifts to give it some colour; sometimes they plead, that the worship we pay to Christ must be inferior worship, because we worship God through him; but this is of no force, because we have warrant from scripture to pay Christ direct worship; and to join him with the Father in acts of religious adoration: Sometimes they tell us, we may offer to Christ worship of a lower kind, because the Father glorifies the Son, but this proves no more the worship to be inferior, than the Son's glorifying the Father, proves inferior worship only to belong to him. They generally, of late, found Christ's right to a worship, on the Father's commanding him to be worship'd,

p See Mr. Bradbury's *Mystery of Godliness*, p. 675, 676. 736, 737. 791, 792, 793.

q See Jackson's *Collection of Queries*, p. 94, &c. Reply, p. 301---397.





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supreme God, but the worship due to Christ mediator, is on the account of his divine nature; for whenever we worship him as mediator, it is because our mediator is God as well as man: He wrought out our redemption, and authoritatively intercedes for us, by the power of his divine nature; and therefore, when we pay our adoration to him, on account of what he has done for us, it is because he who did these great things, is truly God.

“As to the scriptures seeming, in some places, to found Christ’s title to worship, not so much on what he is in himself, as on what he has done for us, (that I may use the words of a very learned writer) a very good reason may be given for it, if it be well consider’d, by what springs and movements moral agents are actuated, and that we love even God himself, with respect to our selves, because he first loved us. Abstracted reasons of esteem and regard are un-affecting, without a mixture of something relative to us, which our selves have a near concern in. The essential dignity of Christ’s person is really the ground and foundation of honour and esteem, (and consequently of worship, the highest expression of both,) which ought always to bear proportion to the intrinsic excellency of the object: But his offices relative to us are the moving reasons, which principally affect our wills, and without which, we should want the strongest incitement to pay that honour and worship, which the essential excellence of his person demands. Scripture has sufficiently apprized us of both, discovering at once both his absolute and relative dignity; so that we being

\* Dr Waterland in his first Defense, p. 276, 277.



instructed, as well concerning what he is in himself, as what he is in respect to us, might understand what honour justly belongs to him, and want no motive to pay it accordingly. Christ's office relative to us, naturally leads us back to the antecedent excellence and perfection of that person, who was able to do such astonishing things for us. Besides, that it must appear in the highest degree probable, that no creature whatever, (supposing him to have suitable abilities,) could have been entrusted with so great, so endearing a charge; such as must inevitably draw after it a larger share of our love, respect, and esteem, than seems consistent with our duty to God, and the rules laid down in scripture for our behaviour towards the creatures."

<sup>w</sup> "All the acts and offices of Christ, relative to us, are only so many manifestations of his goodness, power, wisdom, and other attributes, which attributes are founded in his divine nature, which nature is common to the Father and him: Thus all our acknowledgments terminate in one and the same divine nature; and all the particular worships amount to no more than one worship, one divine worship, belonging equally to both."

I shall now enquire, what evidence we have of worship being paid to our God and Saviour, Jesus Christ, during the three first centuries: I have in another <sup>x</sup> place given plain and full proof, that Christ was worship'd, during this period, in conjunction with the Father, and the Spirit, from Clement of Rome, the letter con-

<sup>w</sup> Dr. Waterland's second Defense, p. 378.

<sup>x</sup> See Part I. c. 3. p. 79---88.



cerning the martyrdom of Ignatius, Polycarp, the church at Smyrna, Justin Martyr, Clement of Alexandria, Hippolytus, Origen, Julius Africanus, and Dennis of Alexandria. I shall now collect the separate evidence we have, that Christ was really worship'd.

Clement of Rome is the most antient christian author remaining. He has advised the christians at Corinth, to worship or to live in subjection to Christ, who died for them; y<sup>o</sup> “Let us worship our Lord Jesus Christ, whose blood was given for us.” In conformity to the pattern and example of his great instructor, the apostle Paul, he has pray'd, that the grace of Christ might rest on those to whom he wrote; z<sup>o</sup> “May the grace of our Lord Jesus Christ be with you, and with all, every where, who are call'd by God, thro' him.” And he has in two places given glory to the Son in the fullest manner: One of his doxologies is in these words, a<sup>o</sup> “The great creator and Lord of all—is kind to all his creatures, but more abundantly so to us, who fly to his mercy, thro' our Lord Jesus Christ, to whom be glory and greatness, for ever and ever, Amen.” The other runs thus, b<sup>o</sup> “The blessing of forgiveness of sins is be-

y<sup>o</sup> Τὸν Κύριον Ἰησοῦν Χριστὸν, ἃ τὸ αἷμα ὑπὲρ ἡμῶν ἐδόθη, ἐντραπῶμεν. Clem. Rom. Epist. 1. c. 21. p. 106. 108. Ed. Cant.

z<sup>o</sup> Ἡ χάρις τῆς κυρίας ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν, καὶ μετὰ πάντων πανταχῆ τῶν κεκλημένων ὑπὸ τοῦ Θεοῦ, καὶ δι' αὐτοῦ. Idem, ibid. c. 59. p. 222.

a<sup>o</sup> Ὁ μέγας δημιουργὸς καὶ δεσπότης ἀπάντων --- ἐνεργειῶν τὰ πάντα, ὑπερεκπερισσῶς ἢ ἡμᾶς, τοὺς προσπεφυγότες τοῖς οἰκτερμοῖς αὐτοῦ, διὰ τοῦ κυριοῦ ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα & μεγαλοσύνη, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. Idem, ibid. c. 20. p. 102.

b<sup>o</sup> Οὗτ' ὁ μακαρισμὸς ἐγένετο ἐπὶ τῆς ἐκλελεγμένης ὑπὸ τοῦ Θεοῦ, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ᾧ ἡ δόξα, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. Idem, ibid. c. 50. p. 200.





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perfect love I bear to thee, as to cause me to be bound with iron chains, as thy apostle Paul was." And just before he was led into the amphitheatre, to finish his testimony, this eminent martyr <sup>h</sup> kneel'd down, and solemnly pray'd to Christ, that he would bless his churches; that the fury of the persecution might cease, and that brotherly love might abound among all that profess'd the Gospel.

Under the Emperor Trajan, that learned and polite gentleman, Pliny the younger was pro-consul of Bithynia. In one of the letters which he sent to his Master, to know how he would have him proceed, with relation to the Christians, he told <sup>i</sup> him, that having examin'd some of them, "They declared, that it was their custom to meet together on a certain day, before it was light, and jointly to sing a hymn to Christ, as to their God." This shews that it was the custom of the Christians, in the most pure ages, stately and solemnly to worship their incarnate God.

Polycarp has, in imitation of the apostles, begun his epistle <sup>k</sup> to the church at Philippi, with jointly invoking God the Father, and Christ; "Mercy and peace be multiplied to you from God almighty, and the Lord Jesus Christ, our

<sup>h</sup> Μετὰ γονυκλισίας πάντων τῶν ἀδελφῶν, παρακαλέσας τὸν υἱὸν τοῦ Θεοῦ, ὑπὲρ τῶν ἐκκλησιῶν, ὑπὲρ τῆ τοῦ διωγμοῦ καταπαύσεως, ὑπὲρ τῆ τῶν ἀδελφῶν εἰς ἀλλήλους ἀγάπης, ἀπήχθη μετὰ σπουδῆς εἰς τὸ ἀμφιθέατρον. Ibid. c. 6. p. 51.

<sup>i</sup> Affirmabant, --- quod essent soliti, stato die, ante lucem convenire; Carmenque Christo, quasi Deo, dicere secum invicem. Plin. Lib. X. Ep. 97.

<sup>k</sup> Ἐλεῶ ὑμῶν, καὶ εἰρήνη, παρὰ Θεοῦ παντοκράτορος, καὶ κυρίου Ἰησοῦ Χριστοῦ, τοῦ σωτῆρος ἡμῶν, πληθυνθείη. Polycarp. Epist. init. p. 54. Ed. Oxon.



Saviour." And in another place, he <sup>l</sup> wor-  
ship'd these two divine persons together, "May  
the God and Father of our Lord Jesus Christ,  
and the eternal high Priest himself, the Son of  
God, Jesus Christ, build you up in faith and  
truth, and in all meekness without wrath,  
and in patience, long-suffering, forbearance,  
and chastity, and give you a lot among his  
saints, and bestow the same upon us, and upon  
all under the heaven, who shall believe in our  
Lord Jesus Christ, and in his Father, who raised  
him from the dead."

The church at Smyrna have begun their let-  
ter to the church at Philadelphia, and other  
churches, wherein they have given an account  
of the martyrdom of Polycarp their pastor,  
with equally invoking the Father and Christ;  
<sup>m</sup> "Grace, peace, and love be multiplied, from  
God the Father, and from our Lord Jesus  
Christ." These worthy Christians had a right  
notion, of divine worship being due to no crea-  
tures, for when they had mentioned the malice  
of some stupid Jews, who advised the governor,  
that had executed Polycarp, not to let the  
Christians get his ashes, lest they should wor-  
ship him, as they did Christ; they have added

<sup>l</sup> Deus autem & Pater Domini nostri Jesu Christi, & ipse  
sempiternus Pontifex, Dei Filius, Jesus Christus aedificet vos  
in fide & veritate; & in omni mansuetudine & sine iracun-  
dia; & patientia & longanimitate; & tolerantia & castitate;  
& det vobis fortem & partem inter sanctos suos; & nobis vo-  
biscum, & omnibus qui sunt sub coelo, qui credituri sunt in  
Dominum nostrum Jesum Christum, & in ipsius Patrem, qui  
resuscitavit eum a mortuis. Idem, ibid. c. 12. p. 60.

<sup>m</sup> Ἐλεῶ, εἰρήνη, καὶ ἀγάπη, ἀπὸ Θεοῦ πατρὸς, καὶ τοῦ κυρίου  
ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθεῖσθαι. Epist. Eccles. Smyrn. init. p. 62.  
Ed. Oxon.



the following noble declaration; “ We can never leave Christ, who suffer’d for the salvation of the whole world of such as are saved, the just for the unjust; neither can we worship any other. Him, who is the Son of God, we worship; but the Martyrs we have a due love for, as the disciples and imitators of our Lord, because of their exceeding great esteem for their own King and Teacher; whose companions and fellow disciples may we prove our selves.” When they had been speaking of Polycarp, they have added; “ He having received the crown of immortality, with the apostles, and all the just, cheerfully glorifies God the Father, and blesses our Lord the governor of our bodies, and the shepherd of the catholic church, scatter’d over the world.” They have inserted two doxologies to Christ in the close of their letter: One they have thus introduced; p “ Let them glorify the Lord, who makes such choice out of his own servants, who can bring us all, by his grace and gift, to his everlasting kingdom,

<sup>n</sup> “ Ουτε τὸν Χριστὸν ποτε καταλιπεῖν δυνασόμεθα, τὸν ὑπὲρ τῶ τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας παθόντα, ἁμαρμον ὑπὲρ ἁμαρτωλῶν, ἕτερον τινὰ σέβειν. Τοῦτον μὲν ἦν, υἱὸν ὄντα τοῦ Θεοῦ, προσκυνοῦμεν, τῆς ἡ μάρτυρας, ὡς μαθηταῖς καὶ μιμηταῖς τοῦ Κυρίου, ἀγάπων ἀξίως, ἕνεκα εὐνοίας ἀνυπερβλήτης τῆς εἰς τὸν ἴδιον βασιλέα καὶ διδάσκαλον. ὧν γένοιτο καὶ ἡμᾶς κοινωνῆς τε καὶ συμμαθηταῖς γενέσθαι. Ibid. c. 17. p. 72.

<sup>o</sup> Τὸν τῆς ἀφθαρσίας σέφανον ἀπολαβάν, συν. τοῖς Αποστόλοις καὶ πᾶσι δικαίοις ἀγαλλιάμενοι, δοξάζει τὸν Θεὸν καὶ πατέρα, καὶ εὐλογεῖ τὸν Κύριον ἡμῶν, καὶ κυβερνήτην τῶν σωμάτων ἡμῶν, καὶ ποιμένα τῆς κατὰ τὴν οἰκουμενὴν καθολικῆς ἐκκλησίας. Ibid. c. 19. p. 74.

<sup>p</sup> Ἴνα ἐκεῖνοι δοξάζωσι τὸν Κύριον, τὸν ἐκλογαῖς ποιῶντα ἀπὸ τῶν ἰδίων δούλων, τὸν δυνάμενον πάντας ἡμεῖς εἰσαγαγεῖν, τῆς αὐτοῦ χάριτι καὶ δωρεᾷ, εἰς τὴν αἰώνιον αὐτοῦ βασιλείαν, διὰ παιδῆς αὐτοῦ τοῦ μονογενοῦς Ἰησοῦ Χριστοῦ. ᾧ ἡ δόξα, τιμὴ, κράτος, μεγαλοσύνη, εἰς αἰῶνας. Ἀμήν. Ibid. c. 20. p. 74.





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stolical <sup>r</sup> form of invoking Christ, in conjunction with the Father; wishing them, to whom they wrote, “Peace, and grace, and glory, from God the Father, and from the Lord Jesus Christ.” And afterwards, giving an account of <sup>u</sup> Blandina, who after undergoing divers other tortures, was put into a net, to be tofs’d by a wild bull, they have acquainted us, that she felt no pain, by reason of her being engaged in a prayer to Christ.

It was Irenaeus’s opinion, that Christ was worship’d by the patriarchs, as one God with the Father; <sup>w</sup> “He who was worship’d by the prophets, as the living God, is the God of the living, together with his Word, who spoke to Moses, who reprov’d the Sadducees, who is the author of the resurrection; who shew’d to those whose minds were blinded, that he was the Resurrection, and God: If God is not the God of the dead, but of the living, and yet is call’d the God of the patriarchs that slept, they, doubtless, live to God, being the children of the resurrection. Our Lord himself is the resurrection; — so that Christ, in conjunction

<sup>r</sup> Ειρήνη, καὶ χάρις, καὶ δόξα, ἀπὸ Θεοῦ πατρὸς, καὶ Χριστοῦ Ἰησοῦ, τοῦ κυρίου ἡμῶν. Apud Euseb. Hist. Eccles. Lib. V. c. 2. p. 125. Ed. Par.

<sup>u</sup> Ἡ μακάριος Βλανδῖνα ---- μετὰ τὰς μαρτύρας μετὰ τὰ θήρια· μετὰ τὸ τηγαλόν, τοῦσχατον εἰς γύργαθον βληθεῖσα, ταύρα παρεβλήθη· καὶ ἰκανῶς ἀναβληθεῖσα πρὸς τοῦ ζῶος, μὴ ἢ ἀποθῆσιν ἔτι τῶν συμβαινόντων ἔχαστα, διὰ τὴν ἐλπίδα καὶ ἐποχὴν τῶν πεπιστευμένων, καὶ ὁμιλίαν πρὸς Χριστὸν, ἐτύθη καὶ αὐτή. Ibid. p. 133.

<sup>w</sup> Qui a prophetis adorabatur Deus vivus, hic est vivorum Deus, & Verbum ejus, qui loquutus est Moyse, qui & Sadduceeos redarguit, qui & resurrectionem donavit: utraque his qui caecutiunt, ostendens, id est resurrectionem & Deum. Si enim Deus mortuorum non est, sed vivorum, hic autem dormientium patrum Deus dictus est, indubitate vivunt Deo, & non perierunt cum sint filii resurrectionis. Resurrectio

with.



with the Father, is the God of the living, who spoke to Moses, and was manifested to the patriarchs.—He is himself the maker of heaven and earth, the only God. This writer, in another place, having been speaking of the miracles wrought by the church in his time, especially of casting out Devils, has thus declared concerning them; \* “The church does nothing by invocations of angels, or by enchantments, or by any wicked shift, but directing her prayers clean, pure, and openly to the Lord who made all things, and invoking the name of our Lord Jesus Christ, she works miracles for the benefit of men, and not to seduce them.” From hence it appears, that Irenaeus did not question Christ’s right to divine worship; and we may farther gather, that, in his time, it was the common practice of Christians, religiously to invoke the holy name of that mighty Saviour, who by submitting to the power of death for a time, gain’d a complete conquest over Satan, and all the powers of darkness.

It is plain likewise from y Clement of Alexandria, that it was the constant practice of the Christians, to worship Christ, agreeably to the

autem ipse Dominus noster est: --- ipse igitur Christus cum Patre vivorum est Deus, qui loquutus est Moyfi, qui & patribus manifestatus est: --- ipse est factor coeli & terrae, solus Deus. Ἄυτίς ἐστίν ὁ ποιητής ἔρανοῦ καὶ γῆς, μόνος Θεός. Irenaeus, Lib. IV. c. 5. p. 232. Ed. Ben.

\* Nec invocationibus Angelicis facit aliquid, nec incantationibus, nec reliqua prava curiositate; sed munde, & pure, & manifeste orationes dirigens ad Dominum, qui omnia fecit, & nomen Domini nostri Jesu Christi invocans, virtute ad utilitates hominum, sed non ad seductionem, perficit. Idem, Lib. II. c. 32. p. 166.

γ Σέβειν ἡ δειν ἐγκελεύομεθα τον αὐτόν, καὶ λόγον, σωτήρα τε αὐτόν καὶ ἡγεμόνα εἶναι πεισθέντες, καὶ δι’ αὐτοῦ τὸ πατέρα, ἐκ εὐ



command of God; “We are commanded to worship Christ, persuaded that he the Word, is our Saviour and guide, and thro’ him the Father, and that not on select days only, as is the custom of some, but practising this constantly, during our whole lives, in all places where we may come.” Seeing this very learned Christian has so fully declared for the worship of Christ, it will not be strange, if we find him ascribing glory to him, together with the Father, in the strongest manner; <sup>z</sup> “This was the case, no one knew the Father, who is all in all, before the Son came; that it might be truly manifest, that there is one God only, the good, the just, the creator, the Son in the Father, to whom be glory for ever and ever. Amen.” He has also left us a hymn composed to the honour of Christ, which besides o-

*ἐξαιρέτοις ἡμέραις, ὡς περ ἄλλοι τινές, ἀλλὰ συνεχῶς τὸν ὅλον βίον τοῦτο πράττοντες, καὶ κατὰ πάντα τρόπον. Clem. Alex Lib. VII. c. 7. p. 831. Ed. Oxon.*

<sup>z</sup> Τοῦτο ἦν τὸ, οὐδεὶς ἔγνω τὸ πατέρα, πάντα αὐτὸν ὄντα, πρὶν ἔλθειν τὸν υἱόν· ὡς εἶναι, ταῖς ἀληθείαις καταφανές, τὸ τῶν συμπάντων Θεόν, ἓνα μόνον εἶναι, ἀγαθόν, δίκαιον, δημιουργόν, υἱὸν ἐν πατρὶ, ᾧ ἡ δόξα, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Idem, Paedag. Lib. I. c. 8. p. 142.

Clement has (p. 311.) directed a prayer to Christ, which he has concluded with a doxology to the three divine persons, but this I have produced above, Part I. c. 3. p. 83, 84.

There is likewise a fragment quoted under the name of Clement, by Macarius Chrysocephalus, in his commentary on Luke, which is a Manuscript in the Bodleian Library, (Cod. 211. Baroc.) but it is a little doubtful, whether it be his or no. However it concludes with ascribing glory to Christ, in conjunction with the Father and the Spirit.

*Τὶς ἡμᾶς χαρίσει διὰ τὴν ἀγάπης τοῦ Χριστοῦ, αὐτῷ πρέπει Δόξα καὶ τιμὴ, σὺν τῷ πατρὶ, καὶ ἀγίῳ πνεύματι, εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν. Clem. Al. Fragm. p. 1019. Edit. Ox. & ap. Fabric. Spicileg. Pat. iii. Saecul. p. 70.*





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made wise by him, praise him, the God of peace.” The same excellent writer has left us another hymn, in which he has praised Christ, in conjunction with the Father, which is drawn up in the following terms; <sup>b</sup> “This garland of praise, O teacher, I offer to thee, which I have gather’d from the untainted meadow, where thou affordest us pasture: As the diligent bee, gathering honey from the buds and flowers, by useful labour, in her hive, affords pleasant combs to her owner. Tho’ I am one of the least of thy servants, yet I ought to praise thee for thy laws. O great King of men, the giver of all good, the guide of the just, O Father, who hast created all things, who hast alone fixed the heavens, disposing them by thy divine Word, who hast shew’d the day and the light, and hast appointed the true course of the stars, who caus’st the earth and sea to continue separate, who hast establish’d the return of different seasons, and the exact succession of spring,

<sup>b</sup> Σοὶ τὸν δὲ καὶ γὰρ, παιδαγωγέ, προσφέρω  
 Λόγοισι πλέξας, σέφανον ἐξ ἀκηράτου  
 Λειμῶ. Ⓞ, ἡμῶν ἔ παρέχῃ τὰς νόμους,  
 Ὡς ἐργάτις μέλιττα χαρίων ἀπο  
 Βλάστην τρυφῶσα χρήσον ἐκ σίμβλων πόνοι,  
 Κῆρον οἰδῶσι τὸ γλυκὺν τῷ προσάτη.  
 Εἰ καὶ βραχύς δ’ ἐγὼ τίς οἰκέτης γε σός.  
 Δεῖ γὰρ δὲ τοῖς σοῖς εὐλογεῖν θεσπίσμασιν.  
 Ἄναξ βροτῶν μέγιστε πᾶν καλῶν δοτήρ,  
 Ἐσθλῶν χορηγέ, καὶ τὸ πᾶν κτίσας, πάτερ,  
 Ὡς ἐρανοῦ τε καὶ τὸ ἐρανοῦ μόνⓄ  
 Κόσμον τέθεικας, ἀρμόσας θείω Λόγω  
 Ὁ δείξας αὐτὸς ἡμέραν τε καὶ φάⓄ,  
 Καὶ τὸν πολοῦσιν ἄστρα νημερτῆ δρόμον.  
 Εἰ τῷ δ’ ὅποι γῆ καὶ θαλάσση προσμῆξι,  
 Τρόπων τε καιρὸν ἐυσόχως δῆσας κύκλω,  
 Ἑάρ τε καὶ χειμῶνα καὶ θερⓄ πάλιν,  
 Τοῦ τε μεταπῶρος τάξιν ἐξαρτισμῶν.

summer,



summer, autumn, and winter; who hast raised the fabrick of the world out of confusion, and matter without form and void; Do thou assist me to live a life agreeable to thee, and afford me thy grace, that I may speak and act according to thy holy scriptures, and may always praise thee, and thy allwise Word, who is consubstantial, and always present with thee: Give me neither poverty nor riches; but, Father, afford me a sufficient competency, and a happy passage from this life to another."

Towards the latter end of the second century lived Theodotus, a citizen of Byzantium, by trade a carrier, but a person of learning; this unhappy man denied <sup>c</sup> Christ in a time of persecution, and being reproach'd for denying his God, he, to get off, pretended, that Christ was no other than a meer man, and consequently he had not deny'd God but man: This confident creature was the first who was call'd a Christian, that ever had the front to say, Christ could not be call'd God. For the Ebionites, who had maintain'd the same error before him,

Ὅλον τε κόσμον ἐξ ἀκοσμίας κτίσας  
 ὕλης ἀμόρφος, τὸ ἢ τὸ πᾶν καταρτίσας,  
 Ἄυτὸ ζῶν τε τὴν σὴν ἀσφαλῶς ἀεὶ βιοῦν,  
 Χάριν τε σὴν ἀσφαλῶς παράσχέ μοι,  
 Ποιεῖν τε τὰς σὰς λέγειν θείας γραφὰς,  
 Ἄινεῖν ἀεὶ σε καὶ τὸ ἐκ σοῦ πάνσοφον,  
 Τὸν σοι συνόντα, καὶ παρόντα σοὶ Λόγον.  
 Μὴ μοὶ καὶ πενίαν, μηδὲ μὲν πλοῦτον δίδε.  
 Τάξιν ἢ τοῦ θεόντ<sup>Ⓞ</sup> αὐταρκεστάτην,  
 Πάτερ, παράσχ, καὶ καλὸν βίβ τέλος.

P. 313, 314.

<sup>c</sup> Εἰς ἑαυτοῦ ἢ δῆθεν κακὴν ἀπολογία ἐπινενόηκε, τρεπὶ τὸ κενὸν δόγμα, φήσας· ὅτι Θεὸν ἐγὼ ἐκ ἠρησιάμην, ἀλλὰ, ἄνθρωπον ἠρησιάμην· εἶτα ἐρωτῶμεν<sup>Ⓞ</sup>, ποῖον ἄνθρωπον, ἀποκρίνεται λέγων, Χριστὸν ἠρησιάμην ἄνθρωπον. Eriphanius, Haer. l. iv. c. i. Vol. I. p. 463. Ed. Par.



were despised as a sort of Jews. A few years after, Artemon, who fell into the same sentiments, had the impudence to assert, that Christ's Divinity had never been maintain'd, till the time of Victor and Zephyrin, bishops of Rome, the former of whom excommunicated the Byzantine currier. This horrid falshood was confuted by an antient author, of whom a fragment is preserved by Eusebius, in his church history, and who<sup>d</sup> is judg'd to be Caius, a Roman presbyter: One argument he used to confute Artemon, was taken from the hymns, which were sung by the faithful, from the beginning, in honour of Christ as God. His words<sup>e</sup> are, "These persons affirm, that all the antients, and the apostles, held and taught the same opinions with them, and that the true doctrine was preserved, till the time of Victor,

<sup>d</sup> Vid. Photii Biblioth. cod. 48. p. 35. Ed. P. Steph. Vales. in Euseb. Lib. V. c. 28. Pearsoni op. posth. p. 147, &c. Cave Hist. Liter. an. 210. Fabric. Biblioth. Graec. Lib. V. c. 1. Vol. V. p. 267.

<sup>e</sup> Φασὶ τὰς μὲν προτέρους ἀπαντας, καὶ αὐτὰς ἀποστόλους, παρεληφέναι τε καὶ δεδιδασχέναι ταῦτα ἃ νῦν οὗτοι λέγουσι· καὶ τετηρηθῆσθαι τὴν ἀληθείαν τοῦ κηρύγματος, μέχρι τῶν Βίκτορος χρόνων, ὅς ἦν τρισκαιδέκατος ἀπὸ Πέτρου ἐν Ῥώμῃ ἐπίσκοπος· ἀπὸ ἧ τοῦ διαδόχου αὐτοῦ Ζεφυρίνου παρακεχαράχθαι τὴν ἀληθείαν· ἦν δ' ἂν τυχὸν πιθανὸν τὸ λεγόμενον, εἰ μὴ πρῶτον μὲν ἀντέπιπτον αὐτοῖς αἰθεραὶ γραφαί· καὶ ἀδελφῶν δὲ τινῶν ἐς τὰ γράμματα, πρῆβύτερα τῶν Βίκτορος χρόνων, ἃ ἐκεῖνοι πρὸς τὰ ἔθνη ὑπὲρ τῆς ἀληθείας, καὶ πρὸς τὰς τότε αἵρέσεις ἔγραψαν· λέγω ἧ Ἰουστίνου, καὶ Μιλτιάδου, καὶ Τατιανοῦ, καὶ Κλήμεντος, καὶ ἑτέρων πλείονων, ἐν οἷς ἅπασιν θεολογεῖται ὁ Χριστός· ταῦτα γὰρ Ἐιρηναίου τε καὶ Μελίτωνος, καὶ τῶν λοιπῶν πῶς ἀγνοεῖ βίβλια, Θεὸν καὶ ἄνθρωπον καταγγέλλοντα τὸν Χριστόν· ψαλμοὶ ὅσοι καὶ ᾠδαὶ ἀδελφῶν, ἀπαρχῆς ὑπὸ πιστῶν γραφεῖσθαι, τὸν Λόγον τοῦ Θεοῦ τὸν Χριστόν ὑμνοῦσι θεολογοῦντες· Πῶς ἔν ἐκ ποσῶν καταγγελλομένων τοῦ ἐκκλησιαστικοῦ φρονήματος ἐνδέχεται τοὺς μέχρι Βίκτορος· οὕτως, ὡς ἔτι λέγουσιν, κεκήρυχέναι. Anonymus, seu Caius, apud Euseb. Hist. Eccles. Lib. V. c. 28. p. 159. Ed. Par.





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address'd to him, and he declared that he was adored by the Christians all over the world, in these remarkable <sup>h</sup> words; "The name and rule of Christ extends every where, he is believed on every where, he is worship'd by all nations, he reigns every where, he is adored every where; he is King of all, Judge of all, and God and Lord of all."

Origen has a passage <sup>i</sup> which our modern Arians have taken hold of, as an evidence for the subordinate worship, which they only allow to God the Son. "We ought to send up all supplication, prayer, intercession, and thanksgiving, to the God over all, thro' the high priest, who is above all angels, being the living Word, and God: And we may also offer up supplication to the Word himself, and intercession, and thanksgiving, and prayer, if we can but apprehend, how prayer is taken in propriety of speech, and in an improper sense." Origen meant no more by this, than that prayers under the christian dispensation, are, for the generality, more properly offer'd to the Father, thro' Christ the great high priest, than immediately to Christ. He was far from disallowing Christ's title to

<sup>h</sup> Christi regnum & nomen ubique porrigitur, ubique creditur, ab omnibus gentibus ---- colitur, ubique regnat, ubique adoratur. ---- omnibus Rex, omnibus Judex, omnibus Deus & Dominus est. Idem, c. Judaeos, c. 7.

<sup>i</sup> Πᾶσαν μὲν δεήσειν ἢ καὶ προσευχὴν, καὶ ἔντευξιν, καὶ εὐχαριστίαν, ἀναπεμπτόν τῷ ἐπὶ πᾶσι Θεῷ, δι' αὐτῆς ἐπὶ πάντων ἀγγέλων ἀρχιερέως, ἐμφύχως Λόγος καὶ Θεῶ· δεησόμεθα ἢ καὶ αὐτῆς τῆς λόγος, καὶ ἐντευξόμεθα αὐτῷ, καὶ εὐχαριστήσομεθα, καὶ προσευξόμεθα ἢ, εἰάν δυνάμεθα κατακείναι τὴν περὶ προσευχῆς κυριολέξεως, καὶ καταχρήσεως. Origen. c. Celsum, Lib. V. p. 233. Ed. Cant.

Vid Bull. Def. Fid. p. 120, 121. al. p. 110. See also Mr. Bingham's Antiquities, Book XII. chap. 2. Vol. V. p. 45---48. and Dr. Waterland's second Defense, p. 399, 400.



worship, for he has represented it as proper, to <sup>k</sup> pray to him for spiritual healing, and <sup>l</sup> to worship him with the Father; and he might well allow this, because he has assured us, that he and his fellow Christians worship'd the Father and the Son as the one God: <sup>m</sup> "We worship the one God, the Father, and the Son." If Origen has indulged any fancies, inconsistent with this declaration, in some of his less accurate writings, such things only shew the weakness of a great man; but it may with justice be concluded, that his books have been corrupted. His sentiments may best be learned, from his excellent treatise against Celsus, which was wrote with care and judgment, and has not been corrupted, as some other of his pieces, in all probability, have been.

Novatian supposed Christ had a right to invocation, and from thence he very well <sup>n</sup> inferr'd his omnipotence, and consequently his true Deity. "If Christ were only a man, how could he be present, wherever he is invoked?"

<sup>k</sup> Ἐυχέσθω τῷ Λόγῳ Θεῷ δυναμένῳ αὐτὸν ἰάσασθαι. Idem, ibid. p. 238.

<sup>l</sup> Τὸν πατέρα τῶν ἐν αὐτοῖς προφητειῶν, καὶ τὸν διάκονον αὐτῶν Λόγον τοῦ Θεοῦ προσκυνήσομεν Idem, ibid. p. 239.

<sup>m</sup> Ἐνα Θεὸν — τὸν Πατέρα καὶ τὸν υἱὸν θρασυπέσομεν. Idem, ibid. Lib. viii. p. 386.

This passage may explain the words following.

Τὸν ἕνα Θεόν, καὶ τὸν ἕνα υἱὸν αὐτοῦ, καὶ λόγον, καὶ εἰκόνα, ταῖς κατὰ τὸ δυνατόν ἡμῶν ἰκεσίαις, καὶ ἀξιώσεσι σέβουμεν· προσάγοντες τῷ Θεῷ τῶν ἔλων τὰς εὐχὰς, διὰ τοῦ μονογενοῦς αὐτοῦ· ὃ πρῶτον προσφέρομεν αὐτὰς, ἀξιοῦντες αὐτὸν, ἰλασμὸν ὄντα τῶν ἁμαρτιῶν ἡμῶν, προσαγαγεῖν, ὡς ἀρχιερεῶς, καὶ εὐχὰς, καὶ τὰς θυσίας, καὶ τὰς ἐντεύξεις ἡμῶν, τῷ ἐπὶ πάνσι Θεῷ. Idem, ibid.

Vid. Bull. Defens. Fid. Nic. p. 120, 121. al. p. 110. See also Mr. Bingham's Antiquities, Vol. V. p. 46---49.

<sup>n</sup>. Si homo tantummodo Christus, quomodo adest ubique invocatus, cum haec hominis natura non sit, sed Dei, ut



Seeing it does not belong to the nature of man, but to the nature of God, to be present in all places: If Christ were only a man, how is a man invoked, as mediator, in our prayers? Seeing the invocation of a man must be reckon'd ineffectual for salvation: If Christ is only a man, why must hope be placed in him? Seeing the scripture has pronounced that hope cursed, which has man for its object." The same author ° allow'd, that Christ was the angel whom Jacob invoked, as his God, to bless his grandsons, Ephraim and Manasseh.

Cyprian has, in full and express terms, own'd Christ's right to worship, and that as God. p " We ought first to pray to our Lord, and then thro' him, to offer our sacrifice to God the Father: we have an advocate and an intercessor for our sins, Jesus Christ, our Lord and God." He has 9 declared thus of himself and his brethren, " We do not cease, in our religious addresses, to give thanks to God the Father, and his Son Jesus Christ our Lord, and to pray to

*adesse omni loco possit? Si homo tantummodo Christus; cur homo in orationibus Mediator invocatur, cum invocatio hominis ad praestandam salutem inefficax judicetur? Si homo tantummodo Christus, cur spes in illum ponitur, cum spes in homine maledicta referatur. Novatian. cap. 14. p. 45, 46. Ed. Oxon.*

° Nemo igitur Christum, sicut Angelum non dubitat dicere, ita etiam Deum haesitet pronunciare, cum hunc eundem, & Deum & angelum, intelligat invocatum fuisse. Idem, cap. 19. p. 76.

p Primo ipsum Dominum rogare, tum deinde per ipsum Deo Patri satisfacere debemus. Habemus advocatum & deprecatores pro peccatis nostris, Jesum Christum, Dominum & Deum nostrum Cyprian, Ep. 8. p. 24. Ed. Pamel.

9 In orationibus nostris non cessantes Deo patri, & Christo filio ejus, Domino nostro, gratias agere, & orare pariter ac petere. Idem, Ep. 58. p. 136





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as innovations, and the compositions of moderns: But he provided women to sing hymns to his own praise, in the midst of the church, on the great festival of Easter, the hearing of which was enough to fill any person with horror." This shews, that it was the custom in the churches to sing hymns to the honour of our blessed Lord, and that it has always been the practice of heretics, impudently to arraign this custom as novel.

When the martyrs, who counted not their lives dear for the sake of Christ and the Gospel, came to finish their testimony, they breath'd out their pious souls, praying to the Saviour, for whose sake they died. Eusebius has told <sup>t</sup> us of the inhabitants of a city in Phrygia, who were burnt in their town by Dioclesian's troops, that they died, crying out to Christ, the God over all. The same author has <sup>u</sup> related of Porphyry, a Scholar of Pamphilus, that he went to the stake with a chearful and sedate countenance, and when he was burnt, with a slow fire, he pray'd to the Son of God to assist him, and then quietly and silently yielded up his spirit. Ambrose has <sup>w</sup> related of Vitalis a martyr, that he spent his last breath in this prayer, "O Lord Jesus Christ, my Saviour,

*γυναῖκας παρασκευάζων, ὧν καὶ ἀκέρσας ἄν τις φρίξειεν* Epist. Synod. Antioch. apud Euseb. Hist. Eccles. Lib. VII. c. 34. p. 229. Ed. Par.

<sup>t</sup> Κατέφλεξαν αὐτὰς, ἅμα νηπίοις καὶ γυναίξι, τὸν ἐπὶ πάντων Θεὸν Χριστὸν ἐπιβοώμενους. Euseb. Hist. Eccles. Lib. VIII. c. 11. p. 249. See above 294, 295.

<sup>u</sup> Μετὰ μίαν ἦν ἅμα καταψαμένης αὐτοῦ τῆς φλογὸς ἀπέρρηξε φωνήν, τὸν υἱὸν τοῦ Θεοῦ Ἰησοῦν βοήθην ἐπιβοώμενῳ. Idem, de Martyr. Palaestin. c. 11 p. 277.

<sup>w</sup> Domine Jesu Christe, Salvator meus & Deus meus, jube suscipi spiritum meum; quia jam desidero ut accipiam co-  
and



and my God, command that my spirit be received, for I earnestly desire the crown which thy holy angel has shew'd me." x

I have shew'd, that Christ the eternal Son of God, was worship'd by the patriarchs, and by the church of Israel; I have evidenced, that he received worship in the days of his flesh, which he, the most perfect pattern of meekness and humility, would never have accepted, had it not been his right; I have proved, that all acts of worship are paid to him in the new testament, and that he is set forth, as the object of the religious adoration of angels and men; and I have manifested, that he was actually worship'd in the primitive ages of the church, before the rise of Arianism. It is needless to demonstrate, that Christ has been adored,

*ronam, quam angelus tuus sanctus mihi ostendit. Ambros. exhort. ad Virgin.*

\* The learned Dr. Waterland has observed, (second Def. p. 124.) that there are some considerable testimonies, for the worship of the Father and the Son as one God, in Ruinart's select acts of the Martyrs, which tho' not certainly genuine, have no certain mark of spuriousness: I shall therefore give them from him, not having the book by me.

*Christum cum Patre & Spiritu sancto, Deum esse confiteor. Act. Epipodii mart. A. D. 178. p. 76.*

*Polemon (rogat.) Quem Deum colis? Respondit (Asclepiades;) Christum. Polemon. Quid ergo iste alter est? Respondit: Non sed ipse quem & ipsi paulo ante confessi sunt. p. 144.*

*Dominum enim Christum confiteor, Filium altissimi Patris, unicum unicum: Ipsum cum Patre & Spiritu sancto, unum solum Deum esse profiteor. Act. Vincentii Mart. A. D. 304. p. 369.*

*Patrem & Filium & Spiritum Sanctum adoro: sanctam Trinitatem adoro, praeter quam non est Deus. Acta Eupli Mart. A. D. 304. p. 407.*

*Adorem Trinitatem inseparabilem, quae Trinitas unitas Deitatis est. ibid. p. 408.*



since that time, because none will be so frontless as to deny it.

Christ has a right to religious worship, because of his divine perfections; but he has laid all who hope for salvation, on the account of his merit and righteousness, under the highest obligations: When he was rich, for the sake of such he became poor; when he was in the form of God, and thought it not robbery to be equal with God, on their account, he was content to shroud his glories behind the veil of human flesh, and to take upon him the form of a servant, and in that mean appearance to die the accursed death of the cross: For this cause the Father has highly exalted him, and has resolved, that all shall, one way or other, bow to him: They therefore, who are concern'd for their own welfare, will be very cautious, how they rob him of that supreme worship, which is his due. Confident men may make light of this now, but they ought to consider, that he will hereafter be their judge, and then, if they have not given him his right, they may expect he will say of them; These my enemies, who would not that I should reign over them, bring them forth, and slay them in my sight: When such a dreadful word is spoke, what heart can endure, and what hands can be strong? All that hope to appear, without shame, at Christ's impartial tribunal, should be afraid of denying him the supreme honour which is his due, for he will be able to vindicate his right, and he will be too just, to pass by any encroachments on it. Such will worship their Saviour, who is to be their judge, not as a God subordinate to the Most High, but as one supreme God with the Father, remembering that when once they come





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persons in the holy Trinity, we have separate proofs of the Spirit's Divinity. He, in scripture, bears the incommunicable name of Jehovah, he is call'd Lord and God, he has divine perfections attributed to him, he is represented as performing works, which cannot be done, without infinite powers; and he is set forth to us as the object of worship. These things manifest, that he is one God with the Father and the Son. The only part of my design that remains is to consider, by <sup>a</sup> the blessed Spirit's assistance, the separate scripture evidence, which we have for his true Divinity, in which I only need to be short, because, whatever some of the Macedonians might do formerly, there are none to be found now, that own Christ's true Deity, but they also allow the holy Spirit to be properly God: And if he is truly God, at the same time that Christ is truly God, then since the scripture allows of but one God, and none will now deny the Father's true Divinity, it will follow, that these three Persons, the Father, the Son, and the Spirit, are the one true God, the

<sup>a</sup> Tu mihi, perpetui quo lumina condita coeli,  
 Infima quo fudit tellus, & mobilis haeret  
 Collectus telluri humor, quo purior aether  
 In spatia effundit vasti se ingentia mundi;  
 Per mare, per terras, tenuisque per aeris oras,  
 Omnia qui vitam spiranti numine replet;  
 Aequaeuum Patri natum qui foedere jungis  
 Aeterno, triplex unum quod numen adorat  
 Gens pia; qui rudibus sibi quos rex junxit olympi  
 In terris comites, radiis afflata repente  
 Ora tuis solvisti, & linguis edita centum  
 Vox eadem summi ostendit pia iussa parentis,  
 Et mira attonitae gentes stupuere locutos,  
 Sancte ades, ignarumque tuo da flamine pectus  
 Perfusum dignas ausis effundere voces.

Scipio Capicius De Vate Maximo, Lib. I.  
 same



same in substance, equal in perfections, power, and glory.

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C H A P. I.

The holy Spirit's Divinity proved, from his names and titles.

**T**HE third person of the adorable Trinity, is often call'd in scripture the spirit of the Lord, or of Jehovah, and the spirit of God, sometimes the spirit of Christ; but most frequently the holy Spirit, as all know, who have but look'd into the inspired writings. Our adversaries unmercifully insult us, as if he were not once call'd Jehovah, Lord, or God, but this is only triumphing without a victory, and is no more than pleasing themselves with fictions of their own brains, and boasting, in a mean arrogant way, of supposing what they should prove. If we search into the scripture account of this matter, we shall find, that the blessed Spirit is stiled Jehovah, Lord, and God.

The royal prophet David, in the ninety fifth Psalm, has ascribed the highest degree of worship to Jehovah, the rock of salvation, a great God, and a great King above all gods: <sup>a</sup> "Come let us sing to Jehovah, let us make a joyful noise to the rock of our salvation, for Jehovah is a great God, and a great King above all gods." This, as I have <sup>b</sup> proved, is to be

<sup>a</sup> Psalm xcv. 1. 3.

<sup>b</sup> See above Part I. Chap. III. p. 72, 73.



understood of Father, Son, and holy Spirit, who are worship'd as the one Jehovah; and the subsequent words are applied, in particular, to the Spirit, by the apostle Paul, who has thus <sup>c</sup> quoted them; "The holy Spirit says—your fathers tempted me, proved me, and saw my works;—I was grieved with that generation;—so I swore, in my wrath, they shall not enter into my rest." So that it plainly appears, that the Spirit is included in Jehovah, the great God and the great King above all gods, and is so stiled, in conjunction with the Father and the Son. This passage refers to the account given us by Moses in the book of Numbers, of the Israelites provoking God, to swear they should not enter into Canaan; where <sup>d</sup> it is plain, that it was Jehovah who was provok'd by them; "Jehovah said,—as truly as I live, all the earth shall be fill'd with the glory of Jehovah, because all those men which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, have tempted me these ten times, and have not hearken'd to my voice, surely they shall not see the land, which I promised by oath to their fathers, none of them who have provoked me shall see it:—I have heard the murmurings of the children of Israel against me:—As sure as I live, saith Jehovah, as you have spoke in my ears, so will I do to you, your carcases shall fall in this wilderness;—certainly you shall not come into the land, concerning which I swore to your Fathers." The prophet Isaiah <sup>e</sup> referring to this behaviour of the Israelites, has told us, that "they rebell'd, and

<sup>c</sup> Heb. iii. 7. 9, 10, 11.

<sup>d</sup> Numb. xiii. 20, 21, 22, 23. 27, 28, 29.

<sup>e</sup> Isaiah lxiii. 10.





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Jehovah, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people—they shall all know me, from the least to the greatest, saith Jehovah, for I will forgive their iniquity, and I will remember their sin no more. Thus saith Jehovah, which gives the sun for a light by day, and the ordinances of the moon, and of the Stars, for a light by night, which divides the sea, when the waves thereof roar, Jehovah of hosts is his name. If these ordinances depart from before me, saith Jehovah, then the seed of Israel shall cease from being a nation before me for ever: Thus saith Jehovah, if heaven above can be measured, and the foundations of the earth search'd out beneath, I will also cast off all the seed of Israel, for all that they have done, saith Jehovah." The apostle Paul, in his epistle to the Hebrews, has assured us, this was spoke by the holy Spirit: <sup>k</sup> "The holy Spirit is a witness for us, in that he has said before; this is the covenant I will make with them, after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." From hence it appears, that the Spirit is call'd by the names of God, and Jehovah of hosts, who created the sun to give light by day, and the moon and the stars to rule the night; who establish'd the constant succession of morning and evening, who separates the roaring waves of the sea. This Jehovah the Spirit promised

<sup>k</sup> Heb. x. 15, 16.

The same apostle had before told us, these words were spoke by Christ, (viii. 7---13.) which shews, that Christ and the holy Spirit are the one Jehovah.



to establish his covenant with his people, to be their God, who would enlighten them in the knowledge of himself, and his will; to keep them steadfast in an adherence to his law; and to forgive their iniquities, which God only can do. As the Spirit is Jehovah, he is unchangeable, and so well might declare, that it is as unlikely for him to leave off to do his people good, as it is for the sure returns of night and day to cease; as impossible for him to cast them off, as it is for any man to measure the heavens, or search into the strong foundations of the earth.

The prophet Ezekiel has expressly stiled the holy Spirit the Lord Jehovah,<sup>1</sup> or rather he himself, speaking to the prophet, has call'd himself so: "The Spirit enter'd into me, and set me on my feet, and spoke with me, and said to me, Go shut thy self up in thy house; — but when I speak with thee, I will open thy mouth, and thou shalt say to them, thus saith the Lord Jehovah, he that hears, let him hear; and he that forbears, let him forbear, for they are a rebellious house." The Spirit who enter'd into the prophet, and spoke to him, has expressly stiled himself the Lord Jehovah, in whose name he was to speak to those of the captivity.

Having proved, that the holy Spirit is sometimes call'd Jehovah, God, and Lord; I shall next consider some other texts of scripture, where he has the name of God given him; as in the introduction to the last words of the sweet Psalmist of Israel: "The spirit of Jehovah spoke by me, and his word was in my tongue; the God of Israel said, the rock of Israel

<sup>1</sup> Ezek. iii. 24. 27.



spoke to me." If any should deny that the same person, who is call'd the Spirit of Jehovah, is also call'd the God and the Rock of Israel; he would only manifest that he is blind-ed by prejudice, and attach'd to some hypothesis.

In the new testament the Spirit is call'd God, ὁ Θεός, God with the article: As in the following words, in the apostle Paul's <sup>m</sup> first epistle to the Corinthians; "Know you not that you are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him will God destroy, for the temple of God is holy, such you are." These words may receive light by comparing them with another passage in the same apostle's <sup>n</sup> next epistle; "Your body is the temple of the holy Spirit, which is in you, and which you have of God." From hence it appears <sup>o</sup>, that true Christians are the temple of God, but they are at the same time the temple of the holy Spirit, who dwells in them, and by sanctifying them, fits them for his abode; therefore the holy Spirit must necessarily be acknowledged to be God, and to be call'd three times ὁ Θεός, God absolutely, by the apostle.

When Ananias had attempted to deceive the apostles, Peter thus address'd <sup>p</sup> himself to him, "Ananias, why has Satan fill'd thy heart, to lie to the holy Spirit? — thou hast not lied to men,

<sup>m</sup> Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐσε, καὶ τὸ πνεῦμα τῆς Θεοῦ οἰκεῖ ἐν ὑμῖν; εἰ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν οἷτινές ἐσε ὑμεῖς. 1 Cor. iii. 16, 17.

<sup>n</sup> 2 Cor. vi. 19.

<sup>o</sup> See bishop Pearson on the creed, p. 319, 320.

<sup>p</sup> Οὐκ ἐψευσα ἀνθρώποις ἀλλὰ τῷ Θεῷ. Acts v. 3, 4.





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God of patience and consolation, is plainly distinguish'd from Christ, and from God the Father, whom he was to bring Christians unanimously to glorify, and consequently can be no other than the holy Spirit, who may well be so call'd, because it is his peculiar work, to comfort all the followers of Christ.

I cannot forbear thinking, that the Spirit is call'd the God of peace by the apostle Paul †, in his first epistle to the Thessalonians; "The God of peace himself sanctify you wholly." The work of sanctification is so much the peculiar work of the Spirit, that it is extremely probable, this prayer is directed to him. "

† Ἄυτος ὁ Θεὸς τῆς εἰρήνης, ἀγιάσαι ὑμᾶς ὁμοτελεῖς. 1 Thess. v. 23.

" We are not without evidence, that the antenicene writers stiled the holy Spirit God, as may appear by the following citations.

" Ἀνθρωπῶ κατ' εἰκόνα τοῦ ἀγενήτε γίνεταί Θεοῦ — τοῦ πνεύματῶ τρέφοντῶ καὶ ἀύξαντῶ. Irenaeus, Lib. IV. c. 38. p. 285. Ed. Bened. See above p. 109.

Unus Deus --- ostenditur ---- in omnibus, ---- in omnibus autem nobis Spiritus. Idem, Lib. V. c. 18. p. 315. See above p. 110.

Non hic hominis, sed columbae similitudinem Deus assumpsit; quia volebat nova quadam apparitione Spiritus per columbae similitudinem, simplicitatem & mansuetudinem declarare. Clemens Alex. Fragment. p. 1013. Ed. Oxon.

Unum ex his --- quae impolita adhuc specie penes Deum quiescebant; "In primordio Spiritus Dei super aquas ferebatur. --- solus liquor --- dignum veſtaculum Deo subiciebat. Tertullian. de Baptismo, c. Quintillam. c. 3.

Quidam putant ipsum Deum significari Spiritum, quia Spiritus Deus. Idem, c. Hermogenem, c. 32.

Cum ipse sit de Spiritu Dei, & Spiritus Deus est. Idem, de Carne Christi, c. 10.

Spiritus Deus & Sermo Deus, quia ex Deo. Idem, c. Praxeam, c. 26.

Pater Deus est, & Filius Deus, & Spiritus sanctus Deus, & Deus unusquisque. Idem, ibid. c. 13.



I come now to shew, that the holy Spirit is call'd the Lord. This title is given him, by the apostle Paul, twice, in the following <sup>w</sup> passage, in his first epistle to the Corinthians; "The Lord is that Spirit, and where the Spirit of the Lord is, there is liberty; but we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the Lord, the Spirit." Here the Spirit is call'd the Lord, in such express terms <sup>x</sup>, that it may reasonably be thought no one can dispute it; yet our adversaries being resolutely bent on depreciating the Spirit, will not so much as allow him the title of Lord, tho' they reckon it to be only an inferior character. They say, <sup>y</sup> to take the word Lord here to mean the Spirit, is entirely contrary to the inspired writings. We might justly look for something of weight, to support so high a charge against us; but all the reason given for their assertion is, that neither in the old, nor in the new testament, is there any one place, where the Spirit is call'd Lord: That is, he is not call'd Lord in Scripture, because he is not. But what a barbarous indignity do these self-sufficient creatures offer to the understandings of men, in thinking they must take a poor begging of the question, and a bold affirming what should be proved, for clear reasoning?

Si baptizari quis apud haereticos potuit templum Dei factus est: quaero cujus Dei? --- Si Spiritus sancti, cum "tres unum sint," quomodo Spiritus sanctus placatus ei esse potest, qui aut Patris aut Filii inimicus est. Cyprian Ep. 73. ad Jubaianum, p. 184. Ed. Pamel. See above p. 122.

<sup>w</sup> Ὁ ὃ Κύριος τὸ πνεῦμά ἐστιν, — καθάπερ ἀπὸ Κυρίου πνεύμα-  
τος. 2 Cor. iii. 17, 18.

<sup>x</sup> See bishop Pearson on the creed, p. 317.

<sup>y</sup> Clarke's reply, p. 203.



They shew no persons are really more despicable, than such arrogant opiniators, as insolently assume to themselves the character of masters of reason.

There are two other passages in the writings of the apostle Paul, where the Spirit is call'd Lord; the one is in his first epistle to the Thessalonians; <sup>z</sup> "The Lord make you to increase and abound in love, — that he may establish your hearts, — before God, even our Father, at the coming of Jesus Christ." The other is in his second epistle to the same, <sup>a</sup> "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." In both these texts, the Lord is so plainly distinguish'd from the Father, and from Christ, that a much better reason must be given against taking it to be meant of the Spirit, than a bold affirming it to be absurd, and contrary to the tenor of scripture.

Thus I have proved, by comparing scripture with scripture, that the holy Spirit is call'd God, the King, the Lord Jehovah of hosts, the God of Israel, the great God, and the great King above all gods, the God of grace and consolation. These high titles are ascribed to him without limitation, and in as full a manner as they are to the Father, and to the Son; from hence no just conclusion can be drawn, but that the holy Spirit, in conjunction with the Father, and the Son, is the one Lord, the one true God, the one most holy Jehovah of hosts, whose glory fills the earth and the heavens.

<sup>z</sup> Ὑμᾶς ὁ Κύριος πλεονάσαι καὶ περισσέυσαι τῇ ἀγάπῃ. 1 Thess. iii. 12. 14.

<sup>a</sup> Ὁ Κύριος κατευθύναι ὑμῶν τὰς καρδίας. 2 Thess. iii. 5.





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invariable in his designs of mercy, and if so, he must be in himself unchangeable. The eternity, immutability, and necessary existence of God the Spirit, inevitably follows, from his being call'd Jehovah, which name all allow to signify one who is eternal, unchangeable, and necessarily existing. The same attributes must be allow'd to belong to the Spirit, if he be creator, and that he is so, I shall shew under the next head.

The holy Spirit's omniscience is express'd in very full and strong terms by the apostle Paul, in his first epistle to the Corinthians; <sup>c</sup> "The Spirit searches all things, even the deep things of God; for what man knows the things of a man, save the Spirit of man which is in him? even so the things of God knows none but the Spirit of God." The holy Spirit searches out all things, nay the deep mysteries of God's will are not hid from him; he has as perfect a knowledge of them, as the soul of man has of the thoughts which pass within it self: He being more closely united to the Father, than the soul of a man is to the man himself. The wisdom and knowledge of the Spirit is infinite, he knows all things, by an intuitive knowledge, and does not need any to instruct him; therefore the prophet Isaiah <sup>d</sup> might well ask, "Who has directed the Spirit of Jehovah? or being his counsellor, has taught him? with whom took he counsel? and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shew'd him the way of understanding?" The Spirit has perfect knowledge inherent in himself, and needs not to be taught

<sup>c</sup> 1 Cor. ii. 10, 11.

<sup>d</sup> Isaiah xl. 13, 14.



wisdom. That the Spirit has the knowledge of the thoughts of men, is apparent from the apostle Paul's calling him to witness, for the truth of his sincerity, in the following solemn asseveration; <sup>e</sup> "I say the truth in Christ, I lie not, my conscience bearing me witness in the holy Spirit." If the Spirit did not know the thoughts of the heart, as well as Christ, it would have been very impertinent in the apostle to have appeal'd to him, at the same time that he declared he spoke the truth in Christ, who is known to be the searcher of hearts.

The holy Spirit is declared to be equally immense with Jehovah (the Father, as we may reasonably suppose,) and the omnipresence of these two divine persons is described alike, by the royal prophet David, in a beautiful passage in one of his Psalms; <sup>f</sup> "Whither shall I go from thy Spirit, and whither shall I fly from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me; yea the darkness hides not from thee, but the night shines as the day, the darkness and the light are alike to thee." That the holy Spirit's presence must be as extensive, according to this text, as that of God the Father, none can reasonably deny. The immensity of God is not described so fully, in any other place in scripture; and as the Spirit is join'd with him, he must be omnipresent in

<sup>e</sup> Rom. ix. 1.

<sup>f</sup> Psalm cxxxix. 7--12.



the strictest sense. We cannot direct our flight any where, so as to exclude his presence; the spacious regions of the sky cannot afford us a lurking place, for if we ascend the heavenly heights, he is there, and if we seek a hiding place in the gloomy land of silence and of death, we shall not find it, for go where we will, we are within his reach: Could we mount with the wings of the morning, and equal the swift motions of light, that in the dawning of the day darts it self in a moment over the world, yet we could not fly from the Spirit's presence: It would be vain for us to imagine, that the blackness of the night can intercept his piercing sight, or that the solitude of any place can hide us from his view, for a glance of his eye scatters the darkest shades, and pierces the thickest gloom, and he is as much with us in the most secret recess, as when we tread the open stage of the world. Neither the height of heaven, nor the depth of hell, nor the silence of the grave, nor the remotest region of the earth, nor the thickest darkness of the night, can exclude the presence of the holy Spirit, but he is present in all places, and he fills all things, by the immensity of his divine nature.

There is one divine perfection more which I shall mention, as belonging to the holy Spirit, and that is almighty power: This plainly appears from his being Creator, and that he is Creator, is what I shall next proceed to prove.

The divine perfections of eternity, immutability, omniscience, immensity, and almighty power, belong to the Spirit: It would be ridiculous to say, such eminent characteristics of true Divinity, can be attributed to a creature,





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Creation, which requires infinite powers, is not only the work of the Father and the Son, but also of the holy Spirit. It has been a prevailing notion among many Christians, that the three divine persons had each his different part in the creation of all things; that the Father gave forth the command, that the Word, the Son, brought things into being out of nothing, and that the holy Spirit disposed and adorned the things that were brought into being. This notion is not without countenance from scripture: The Spirit's work may be denoted by these words in Moses's account of the creation; <sup>a</sup> "The earth was without form and void, and darkness was upon the face of the deep: The Spirit of God moved upon the face of the waters." The earth, when it was first formed by the almighty Word, was cover'd with confusion, it was a formless mass, overspread with a watery abyss, and involved in darkness; then the <sup>b</sup> Spirit hovered over it, with a brooding motion, as fowls do over their eggs, for so the word signifies, and

<sup>a</sup> Gen. i. 2.

<sup>b</sup> ——— O Spirit, thou from the first  
Wast present, and with mighty wings outspread,  
Dove-like sat'st brooding o'er the vast abyss  
And mad'st it pregnant.

Milton's Paradise Lost, B. I. v. 21.

————— Darkness profound  
Cover'd th' Abyss; but o'er the watry calm  
His brooding wings the spirit of God outspread,  
And vital virtue infus'd, and vital warmth,  
Throughout the fluid mass; but downwards purg'd  
The black, tartareous, cold, infernal dregs,  
Adverse to life: then founded, then conglob'd  
Like things to like the rest to several place  
Disparted, and between spun out the air:  
And earth self-balanc'd on her center hung.

Par. Lost. B. VII. v. 233.  
caused



caused uproar to cease, brought order out of confusion, and raised the fair structure of the earth out of a ruinous heap. All the beauty we see in the works of nature, is from the wisdom and power of the Spirit of life; he has garnish'd the heavens with all their glories, and he has adorn'd the earth with all that agreeable variety, which serves to please the eyes, and recreate the minds of them that dwell upon it.

That the Spirit's particular work is to regulate and beautify the creation, will appear from the words <sup>c</sup> of Job, where speaking of God, he said, "by his Spirit he has garnish'd the heavens." The royal Psalmist <sup>d</sup> has told us, that, "By the word of the Lord the heavens

Thou, on the deep's dark face, immortal dove,  
Thou, with almighty energy, did'st move,  
O'er the wild waves incumbent didst display  
Thy genial wings, and hatch primeval day:  
Order from thee, from thee distinction came,  
And all the beauties of this wond'rous frame.

Sir Richard Blackmore's Creation, B. I.

Tu moderaris opus triplicis mirabile mundi,  
Aeternamque doces cuncta tenere fidem,  
Aeris & liquidos tractus, coelique meatus  
Quicquid & in toto nascitur orbe, foves.  
Vis tua praecipiti magnum vertigine coelum  
Non intermissis curribus ire facit.  
Tu regis obliquo contra surgentia nisu,  
Omnia quae certis legibus astra micant:  
Quaeque suos peragunt clarissima lumina motus;  
Te sine sol fixis lunaque staret equis:  
Vis tua felices viridanti gramine colles  
Vestit, & innumeris floribus ornat humum.  
Tu patulos mulces foecundo flamine campos,  
Ut gravidos oneret frugibus arva sinus.

Petrus Lotichius Secundus, Precat. ad Spiritum. S. E-  
leg. IV. 7.

<sup>c</sup> Job xxvi. 13.

<sup>d</sup> Psalm xxxiii. 6.



were made, and all the host of them by the Spirit of his mouth." That this is meant of the holy Spirit, I believe, will not now be disputed. All the garniture of the heavens is from the Spirit of God. When things here below fail, their places are supply'd by the Spirit of God; agreeably to those words spoke by David <sup>e</sup> to God; "Thou sendest thy Spirit, and they are created, thou renewest the face of the earth." No sooner does God send forth his Spirit, as a creating principle, but whatever he pleases is made, and the decays on the face of the earth are repair'd.

Lest we should take up with a fancy, that because God creates by his Spirit, and sends him to perform acts of creating power, he is only an inferior agent, employ'd by the Father to do his will, we may farther consider, creation is ascribed to the holy Spirit in a proper manner, as in these words of <sup>f</sup> Elihu; "The Spirit of God has made me, and the breath of the Almighty has given me life." Here proper creation is ascribed to the holy Spirit, and he is described as the creator of man, in as full and strong a manner, as Jehovah is, in the Mosaic account of man's formation; <sup>g</sup> "Jehovah formed man of the dust of the ground, and breath'd into his nostrils the breath of life, and man became a living soul." I am satisfied, that all the three persons acted together in the formation of man; but if our adversaries will needs confine the words of Moses to the person of the Father, they must however grant, that from Elihu's words it appears, that the Spirit is Creator, as properly as God the Father.

<sup>e</sup> Psalm civ. 30.

<sup>f</sup> Job xxxiii. 4.

<sup>g</sup> Gen. ii. 7.





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tributed to the Spirit. Of this the angel Gabriel assured Mary, in these words, <sup>k</sup> “The holy Spirit shall come upon thee, and the power of the highest shall overshadow thee; therefore that holy Thing, which shall be born of thee, shall be call’d the Son of God.” Christ was to be call’d the Son of God, on account of his miraculous conception, by the power of the holy Ghost: Now were the Spirit a creature, or not properly God, Christ would have been called the Son of God, because a creature formed his body in an extraordinary manner; but there is no need to put such a nonsensical meaning on the words. It was foretold in the old testament that Christ, as to his human nature, should be under the conduct and direction of the holy Spirit, as in these words of the prophet Isaiah, <sup>l</sup> “The Spirit of Jehovah shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of Jehovah.” And in another <sup>m</sup> place, “Behold my servant whom I have chose, my elect in whom my soul delights, I have put my Spirit upon him.” And again, Christ, by the same <sup>n</sup> prophet, is brought in thus speaking, “The Spirit of the Lord Jehovah is upon me, because Jehovah has anointed me, to preach good tidings to the meek.” And, in another place, <sup>o</sup> Christ has declared, that the holy Spirit, in conjunction with the Father, had sent him; “The Lord Jehovah and his Spirit has sent me.” Accordingly in the new testament we are told, that <sup>p</sup> “God anointed Jesus of Nazareth with the

<sup>k</sup> Luke i. 35. See also Mat. i. 18. 20.

<sup>l</sup> Isaiah xi. 2.

<sup>m</sup> Isaiah xlii. 1.

<sup>n</sup> Isaiah lxi. 1.

<sup>o</sup> Isaiah xlviii. 16.

<sup>p</sup> Acts x 38.



holy Spirit, and with power." The holy Spirit descended like a dove upon Christ, at <sup>q</sup> his baptism, and after that rested and abode upon him, during the time of his humiliation, and led and guided him; for when Christ <sup>r</sup> went into the wilderness to be tempted by the devil, he was led up by the Spirit; and when he returned from vanquishing the tempter, he return'd in the power <sup>f</sup> of the Spirit. The Spirit was, in some sense, the worker of the miracles perform'd by Christ on earth, for by the Spirit of God <sup>t</sup> he cast out devils. Nay, when Christ lay in the grave, the Spirit's power concurr'd with the Father's, and Christ's, in his divine capacity, to raise him from the dead; for the apostle Peter has assured us, that " " When Christ was put to death in the flesh, he was quicken'd by the Spirit."

The holy Spirit acted and inspired the prophets and apostles, and dictated the sacred oracles: Now he could never have done this, had he not been infinite in wisdom; none can shew things to come, with an irreversibile certainty, but God only wise, who foreknows every thing that shall come to pass; none can infallibly direct men in their teachings, but he to whom no error can approach; and none can give a perfect rule of righteousness, but he whose understanding is infinite. He inspired the prophets, for they spoke <sup>w</sup> as they were moved by him,

<sup>q</sup> Mat. iii. 16. Mark i. 10. Lukè iii. 22. John i. 32.

<sup>r</sup> Mat. iv. 1. Luke iv. 1.

<sup>f</sup> Luke iv. 14.

<sup>t</sup> Mat. xii. 28. Acts x. 38.

<sup>u</sup> 1 Pet. iii. 18.

<sup>w</sup> 2 Pet. i. 21.



and all \* their knowledge came from him, as the fountain of light.

The holy Spirit conferr'd upon the apostles, the amazing gift of speaking all languages, the account of which wonderful transaction is thus told, y<sup>e</sup> "When the day of Pentecost was come, they were all with one accord in one place, and suddenly there came a sound from heaven of a mighty rushing wind, and it fill'd all the

\* 1 Sam. xxiii. 2. Ezech. iii. 24, &c. Mar. xii. 36. Acts i. 16. xxviii. 25. Heb. iii. 7. 1 Pet. i. 11. Luke i. 15. 41. 67. ii. 25, 26.

y<sup>e</sup> Acts ii. 1 — 4.

Ecce! autem coeli ruere ardua vice repente,  
 Et superum tonat ingenti domus alta fragore:  
 Suspiciunt, nova lux oculis diffulfit, & ingens  
 Visus ab aethereo descendere vertice nimbus  
 Lucis inardescens maculis, tectumque per omne  
 Diversi rumpunt radii: tum innoxius ignis  
 Omnibus extemplo supra caput astitit ingens,  
 Et circum rutilis incanduit aura favillis:  
 Stricturis veluti crebrae crepitantibus olim  
 Dissiliunt scintillae, acres dum incudibus ictus  
 Alternant Chalybes, robustaque brachia tollunt,  
 Candentem curva versantes forcipe massam.  
 Nam pater omnipotens, supera quae aequaevus ab arce  
 Filius aspirant una omnipotentibus auris,  
 Infunduntque viris numen: Deus! ecce repente!  
 Ecce Deus cunctis divinitus algida corda  
 Incipiunt afflata calescere, numine tacti  
 Implentur proprio viri, sacrumque furorem  
 Concepere, Deumque imis hausere medullis.  
 Nec mora nec requies, ter scintillantibus ignis  
 Terrifico radiis fulgore, ter alitis aerae  
 Turbine correpti, blando inflammantur amore,  
 Ignoscuntque animis, atque exultantia cunctis  
 Exercent acres stimulis proecordia motus.  
 Diffugiunt animis terrores: mira loquuntur  
 Mira canunt: eadem variis (mirabile dictu!)  
 Gentibus accipitur vox haud obscura, sibi que  
 Quisque videbatur patrias haurire loquelas.

M. Hieron Vida. Christiad. Lib. VI. v. 914, &c.





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the holy Spirit, and begun to speak with other tongues, as the Spirit gave them utterance.” He who could in a moment enable men, who till then could speak perhaps only in their native tongue, to speak all the languages in being, must be the same who form’d the mouth, and first endow’d men with the gift of speech. The Spirit not only gave the apostles power to speak all languages, but he enabled them to teach with infallibility. The promises Christ gave his disciples, as to the Spirit’s help, which they were to have, were of a large extent; <sup>z</sup> “The Comforter—shall teach you all things.” <sup>a</sup> “The Spirit of truth—shall guide you into all truth.” The holy Spirit could never have taught the apostles all things, necessary for them to know in the course of their ministry, had he not been omniscient; neither

Tempus erat quo grata suo libamine terrae  
 Gens Hebraea Deo, primitiasque dedit.  
 Ducebant Solymeri solemnia festa per urbem,  
 Surgerit agricolae messis ut ampla suo.  
 In sacris urbs tota fuit. Sua sacra colebant  
 Discipuli, una quibus mens erat, una domus.  
 Protinus auditur rupto fragor aethere, qualis  
 Amramida leges accipiente fuit.  
 Ventus erat, multo permixtus turbine ventus;  
 Si fuerat ventus, nec magis ille Deus.  
 Intremuit, timuitque domus: domus igne reluxit,  
 Flammaque praesentem testificata Deum est.  
 Ante oculos lapsae stabant ex aethere linguae.  
 Ignis erant linguae: Spiritus ignis erat  
 In partes sectus varias, variasque figuras,  
 Igneus adstantum sedit in ore Deus.  
 Ocyus innumeras illi effudere loquelas,  
 Haecenus ignotis multaue verba sonis.  
 Discipuli, linguas, quas non didicere, locuti  
 Spectaclum Solymos, & stupor orbis, erant.

P. Francius, Lib. I. Eleg. 9. p. 149, 150.

<sup>z</sup> John xiv. 26.

<sup>a</sup> John xvi. 13.



could he have furnish'd them with the knowledge of all truth, and have kept them from mistakes in their teaching, had he not been infinite in wisdom. The Spirit never left the apostles to themselves, <sup>b</sup> but assisted them in every difficulty, and enabled them to speak things, which the most enlarged natural abilities could never have furnish'd them with the knowledge of.

The holy Spirit inspired the prophets, under the old testament, and the apostles, under the new testament, to write those books which make up the canon of the scripture, which contain the revelation of what we are to believe, and are the only rule of our practice. All scripture is, as the apostle <sup>c</sup> Paul has told us, of divine inspiration. "All scripture is by inspiration of God." But the apostle <sup>d</sup> Peter has assured us, that the scripture was dictated by the holy Spirit. "No prophecy of scripture, (says he,) is of private interpretation; for prophecy came not, at any time, by the will of man, but holy men of God spoke, as they were moved by the holy Spirit." If all scripture is by inspiration of God, and if, at the same time, it is by inspiration of the holy Spirit, it inevitably follows, that the holy Spirit, who dictated the written word, must be God. Supposing we had not had a solemn declaration, that all scripture is by di-

<sup>b</sup> Mat. x. 19, 20. Mark xiii. 11. Luke xii. 11, 12. John xvi. 13. xx. 21. Acts i. 2. 8. iv. 8. 31. vi. 3. 10. vii. 55. viii. 29. 39. x. 19, 20. xi. 12. 28. xiii. 2. 4. xv. 28. xvi. 6, 7. xx. 23. 28. xxi. 4. 11. 1 Cor. ii. 13. vii. 40. Ephes. iii. 5. 1 Tim. iv. 1. Heb. x. 15. 1 Pet. i. 12. Rev. i. 10. ii. 7. iv. 2. xiv. 13. xvii. 3. xxi. 10.

<sup>c</sup> Πᾶσα γραφὴ Θεόπνευστος. 2 Tim. iii. 16.

<sup>d</sup> 2 Pet. i. 20, 21.



vine inspiration, common sense would tell us, that if the scripture is from the holy Spirit, he must be God. For it would be most absurd and irrational to suppose, that a revelation could be given by the inspiration of any creature, which contains a system of doctrines <sup>e</sup> too mysterious and sublime for any to comprehend, without a spiritual discerning; and comprehends the holy law, according to which our lives must be govern'd, and the unerring rule of perfect rectitude, by which our actions must be tried, without appeal to any superior authority. The holy Spirit must be infinite in wisdom; otherwise he could never have given us a perfect rule for faith and practice.

The holy Spirit has always taken care of the affairs of the church of God. Under the old testament he conducted and guided the Israelites, and from time to time raised up instruments, to

<sup>e</sup> Coelestes chartae, coelesti nectare plenae,  
 Sacrum opus, aeterno pagina plena Deo;  
 Delapsae coelo chartae, via sola salutis,  
 Mansurae, dum, qui vos peraravit, erit:  
 Et tu, qui foliis contenta oracla sub istis  
 Scripsisti propria, spiritus almae, manu;  
 Sedibus & superis olim domibusque relictis  
 Lustrasti nostram, ventus & ignis humum;  
 Oraque discipulûm divino tacta calore  
 Jussisti variis edere verba sonis:  
 Pandite coelestes coeli, precor, ardua chartae,  
 Claude nec aethereas, aethere lapsae, fores.  
 Da, quas scripsisti, sacras cognoscere voces,  
 Atque iterum aurato labere sancte polo:  
 Et, quae discipulûm quondam sedere sub ora  
 Ardentes acuunt pectora nostra faces:  
 Usque illos variis docuisti dicere linguis  
 E coelo lapsi grandia facta Dei;  
 Sic nobis concede, tua data munera dextra  
 Oribus & linguis commemorare novis;  
 Aequae vumque patrem Gnato, Gnatumque parenti  
 Aeternum numeris, teque, referre meis.





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defy'd the armies of Israel, he could call <sup>l</sup> David a stripling, in the early bloom of youth, from tending the sheep, and could furnish him with strength to fell, with a stone out of a sling, the haughty boaster, whose menaces made the boldest warriors tremble. In short, he never was at a loss, to find instruments to do his work, but chose such, as might seem unfittest to man's judgment, that he might make his power known. His presiding over the church of Israel, and fitting those whom he appointed to govern it, for their work, shews that he is not bounded in power and knowledge, and consequently that he is truly God.

Under the new testament dispensation, the holy Spirit takes care of edifying the church, and furnishes the ministers of the gospel of reconciliation, with variety of gifts, for the instructing christians, in what they are to believe, and what they are to do. He furnished the apostles, and the first preachers of the gospel, with power to work miracles, and with extraordinary gifts in teaching; and he furnishes uninspired teachers, with ordinary gifts, for the edification of the church. The apostle Paul <sup>m</sup> has told us; "None can say that Jesus is Lord, but by the holy Spirit: Now there are diversities of gifts, but the same Spirit, the manifestation of the Spirit, is to every man to profit with it. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another gifts of healing, by the same Spirit; to another the working of mira-

<sup>l</sup> 1 Sam. xvi. 13. xvii. 40.----50.

<sup>m</sup> 1 Cor. xii. 3, 4. 7.----11.



cles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these works that one and the self-same Spirit, dividing to every man severally as he will."

The apostle here spoke chiefly of the extraordinary gifts, which were dispensed in the early times of the church; but he likewise included common gifts, as appears from his saying, "None can say Jesus is Lord but by the Spirit."

The holy Spirit fits persons for the great work of preaching the gospel; and as he makes use of none but what are fitted for the work, he must have a discerning of their hearts; and as he bestows different gifts, on different persons, he shews his sovereign authority, whereby he has a right to distribute his gifts, according to the good pleasure of his will.

The last work of the holy Spirit, which proves his true Divinity, which I shall mention, is the part he bears in renewing, sanctifying, and conducting to heaven, all the members of Christ's mystical body. <sup>n</sup> He enlightens such when they are in darkness; he <sup>o</sup> quickens them, when they are dead in sin; he <sup>p</sup> regenerates them, and renews them when they are contrary

<sup>n</sup> That the Father of glory may give you the spirit of wisdom and revelation. Eph. i. 17.

The spirit of truth — shall lead you into all truth. John xvi. 13.

The natural man receives not the things of the spirit of God, --- they are spiritually discern'd. 1 Cor. ii. 14.

<sup>o</sup> The law of the spirit of life has made me free from the law of sin and death. Rom. viii. 2.

If you thro' the Spirit mortify the deeds of the body you shall live. Rom viii. 13.

<sup>p</sup> Except a man be born of the Spirit, he cannot enter into the kingdom of God. John iii. 5.



to God; and <sup>q</sup> he sanctifies, and purifies them, when they are unholy: When he has turn'd them from sin to righteousness, he <sup>r</sup> dwells in them, he <sup>s</sup> comforts them; he <sup>t</sup> leads them in the way of truth and holiness; he <sup>u</sup> assists them in praying to God; he <sup>w</sup> bestows a spiritual unction upon them, that they may know all things which are for their profit; he <sup>x</sup> witnesses to the truth of their adoption; <sup>y</sup> seals them to the day of redemption, and <sup>z</sup> when they have finish'd their work of faith, and labour of love, he conducts them safe, to that glorious rest that remains for all the elect people of God, in

<sup>q</sup> He saved us by the renewing of the holy Spirit. Tit. iii. 6.

Being sanctified by the holy Spirit. Rom. xv. 6.

You are sanctified by the spirit of our God. 1 Cor. vi. 11.

<sup>r</sup> The spirit of God dwells in you. 1 Cor. iii. 16.

<sup>s</sup> The comforter, if I depart, I will send to you. John xvi. 7.

Walking ---- in the comforts of the holy Spirit. Acts ix. 31.

<sup>t</sup> As many as are led by the spirit of God, they are the sons of God. Rom. viii. 14.

<sup>u</sup> Praying always, with all prayer, and supplication in the Spirit. Ephes. vi. 18.

Praying in the holy Spirit. Jude 20.

The Spirit helps our infirmities, for we know not what to pray for as we ought, but the Spirit himself makes intercession for us, with groanings that cannot be uttered. Rom. viii. 26.

<sup>w</sup> We have an unction from the holy one, and you know all things. 1 John ii. 20.

<sup>x</sup> The Spirit himself bears witness with our spirits, that we are the children of God. Rom. viii. 16.

<sup>y</sup> You were sealed with that holy Spirit of promise. Eph. i. 13.

Grieve not the holy Spirit of God, by whom you are seal'd to the day of redemption. Eph. iv. 30.

<sup>z</sup> Thy Spirit is good, lead me into the land of uprightness. Psalm cxliii 10.





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ways of describing conversion, shew thus much, that the same almighty power is put forth, in changing and renewing a sinner, as was put forth in creating the world out of nothing. This work is peculiarly allotted to the holy Spirit, who must therefore be boundless in power, and so can bend the stubborn will, that is resolutely fix'd on sin, and can make it pliable to the commands of God. The almighty Spirit is able to break the confederacy with Satan, and the league with death, into which sinners have unhappily enter'd; he can make those who are as untractable as lions of the forest, meek as lambs; he can wash away their worse than Ethiopian blackness, and he can cause all the loathsome spots that overspread them, and are the signs of their natural savageness, to disappear. Were the Spirit's power bounded, as he could not convert sinners at first, so he could not conduct them to heaven: The way of Christians lies thro' great difficulties, and very powerful opposition they meet with; and if we suppose the Spirit to have only limited power, we can never safely conclude, but that other power might obstruct, if not overturn his designs; but if we suppose their conductor to be almighty, nothing can hinder his completing his intentions of mercy on their behalf. He can cast down every mountain of opposition,

*Aspice tu miseros. tu consolare jacentes,  
 Rore salutifero, Spiritus alme, juva.  
 Pectora te flammis agitante beata calescant,  
 Sitque Deus, soli cui placuisse velint.  
 Nec sacro avertant nos iussa minantia verbo,  
 Auxilio cedat mors quoque victa tuo:  
 Ut fragiles, summa cum luce, reliquerit artus,  
 Vivat in aeternae spiritus arce domus.*

*P. Lotichius secundus Lib. IV. Eleg. 7.*  
 that



that the infernal powers throw in his way, he can lay low every high thing, which inbred pride, and corrupt imaginations, raise to obstruct his progress; and he can enable Christians, while they tread a rugged way, to go on from strength to strength, till they come where weakness will never clog the wheels of their spiritual motion any more.

Another divine perfection, absolutely requisite for the Spirit to carry on his work, in the souls of men, is omniscience. He that enlightens the mind, in all things which are necessary for it to know, must be infinite in wisdom. We find not a syllable in scripture, of the wisest creatures, the angels who have had many thousand years, to treasure up a large measure of knowledge and experience, being employ'd in enlightening the minds of persons; they only have been employ'd, to make external revelations of the will of God to the prophets. It is the work of the Spirit to enlighten the mind; and as we never read of God's revealing any thing to the Spirit, tho' we read of his revealing things to us by his Spirit; it follows, that when the Spirit brings us to know things pertaining to salvation, he does it by virtue of his own infinite knowledge. The Spirit must know all things, in order to his knowing all our wants, and finding out the best way to supply them. He must have the power of searching the heart, and knowing the thoughts of such as are under his care, that he may assist them in prayer; for if he did not know with what design Christians pray for any mercy, it can never be imagined he would assist them in calling to God for it: He must infallibly know who belong to God, otherwise he would never witness



witness to the truth of their adoption, and to the reality of their justification.

The Spirit must not only be omniscient, but he must be omnipresent, in order to execute his office, in defending, supporting, and guiding Christians in their way to heaven. He must be ever present with those committed to his charge, to prevent them from falling into sin, to rescue them out of danger, to keep them in the paths of holiness, to secure them against their spiritual enemies, and to conduct them safe into the possession of the land of honour and of happiness.

We have seen that works are ascribed to the Spirit, which cannot be done without divine or infinite powers. He is creator of all things, he is the sovereign lawgiver, who dictated the rule of our faith and practice, he guided Christ in his human capacity here on earth, and he is sent to supply his place, in bringing his people to be where he is, to see him in all his glory. These mighty works are too great for the power of creatures; the Spirit therefore who performs them, must, with the Father and the Son, be the true and the blessed God.







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must be God who has a right to religious worship; this declaration of his is thus recorded in the apostle & Matthew's Gospel; "The blasphemy against the holy Spirit shall not be forgiven to men: Whoever speaks a word against the Son of man, it shall be forgiven him; but whoever speaks against the holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come." The evangelist Mark has expressed this declaration something stronger, <sup>h</sup> "He that shall blaspheme against the holy Spirit has never forgiveness, but is in danger of damnation." It does not follow, that because the holy Spirit is God, blasphemy against him is unpardonable; but it is most certain, it could not be irremissible, if he were not God. Our adversaries <sup>i</sup> pretend, that it is evident, by the holy Spirit, cannot be meant the person, but the works of the Spirit; for they say no reason can be given, why blasphemy against the person of the Spirit is more unpardonable, than blasphemy against the persons of the Son, and of the Father; but this is nothing to the purpose, for we may as justly argue, that no reason can be given, why blasphemy against the works of the Spirit, should be more unpardonable, than blasphemy against the works of the Son, or of the Father. Blasphemy against the person of the Spirit is unpardonable, because he is the author and bestower of the greatest and best gifts that ever were bestow'd on men, and consequently despising his gifts, is casting contempt on the author and giver of the best blessings, which must be the highest aggravation of guilt. Blas-

<sup>g</sup> Mat. xii. 31, 32.

<sup>h</sup> Mark iii. 29.

<sup>i</sup> Clarke's Script. Doct. p. 187.



phemy against a person is intelligible, but sin and blasphemy against works is a very silly way of talking. Our adversaries farther alledge, for the support of their fancy, that there is no mention made in scripture, of any sin against the Spirit, but only of blasphemy against him; but here their memories are either very short, or else their insincerity is most flagrant; however, what they say is a notorious untruth, for when mention is made of lying to the holy Spirit, or endeavouring to deceive him, surely the scripture mentions some sin against him; as it does also, when it takes notice, that the murmuring Israelites rebell'd against him, tempted him, provok'd and resisted him.

An oath has universally been look'd upon, as an act of religious worship, a solemn appeal to the searcher of hearts; now the apostle Paul, in his epistle <sup>m</sup> to the Romans, appeal'd to the holy Spirit, as well as to Christ, as a witness of his sincerity; "I say the truth in Christ, I lie not, my conscience bearing me witness, in the holy Spirit." This solemn appeal made by the apostle to the Spirit, is in the nature of a religious oath, and shews that the blessed Spirit is to be worship'd by us.

There are two scriptures, in which the holy Spirit is directly invocated; the one is in the apostle <sup>n</sup> Paul's epistle to the Romans, "The God of patience and consolation grant you to be like minded, towards one another, according to Christ Jesus, that you may with one mind and one mouth glorify God, even the Father of

<sup>k</sup> Acts v. 3, 4.

<sup>l</sup> Numb. xiii. 20---23. Psalm xcvi. 8, 9, 10. Isaiah lxiii. 10. Acts vii. 51. Heb. iii. 7, 9, 10, 11.

<sup>m</sup> Rom. ix. 1.

<sup>n</sup> Rom. xv. 5, 6.



our Lord Jesus Christ.” The other is, in the same apostle’s second epistle to the Thessalonians, “The Lord direct your hearts, into the love of God, and into the patient waiting for Christ.” In these two texts the holy Spirit is so plainly distinguish’d from the Father and Son, as I have before observed, that nothing but prejudice and prepossession can make persons deny that he is in them pray’d to, as the author and giver of spiritual blessings. Our adversaries <sup>q</sup> tell us, it is a very weak thing, to think, the word Lord, in the latter of these texts, signifies the holy Spirit; this they say will appear from this text, in the <sup>r</sup> first epistle to the Corinthians; “Waiting for the coming of our Lord Jesus Christ, who shall confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.” But this is not a parallel place, and comes not up to the point, so that the charge of weakness may, with great justice, be retorted upon them.

From the examples which have been given here of the Spirit being pray’d to, and elsewhere of his being join’d with the Father and the Son in solemn invocations, we may know what to make of the following assertion of the sworn enemies of his honour <sup>t</sup>, that, “for putting up prayers directly, and expressly, to the person of the Spirit, there is no clear precept, nor example in scripture.” Such bold and sacrilegious

<sup>o</sup> 2 Theff. iii. 5.      <sup>p</sup> See above, Chap. I. p. 485. 488.

<sup>q</sup> Clarke’s Reply, p. 204.      <sup>r</sup> 1 Cor. i. 7, 8..

<sup>s</sup> See Part I. Chap. III. p. 74. 78. See also the proofs that the Spirit was worship’d in the primitive times, in conjunction with the Father and the Son. Ibid. p. 79---91.

<sup>t</sup> Clarke’s Script. Doct. p. 345.





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