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THE *afk*  
*Scripture - Doctrine*  
OF THE  
TRINITY.

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In Three Parts.

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WHEREIN

ALL the *Texts* in the NEW TESTAMENT relating to that Doctrine, and the principal Passages in the Liturgy of the Church of ENGLAND, are collected, compared, and explained.

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By SAMUEL CLARKE, D. D. Rector of St. James's Westminster; and Chaplain in Ordinary to Her MAJESTY.

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L O N D O N :

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THE HISTORY

OF THE

REIGN OF

CHARLES THE FIRST

BY JOHN BURNET

IN TWO VOLUMES

THE SECOND VOLUME



THE  
P R E F A C E.



THE Subject of the following Papers, is a Doctrine of the greatest Importance in Religion; a Matter not to be treated of slightly and carelessly, as it were by accident only, after the manner of superficial controversies about Words, or of particular occasional questions concerning the meaning of single ambiguous Texts; but which ought,

## *The P R E F A C E.*

when discoursed upon at all, to be examined thoroughly on all sides, by a serious study of the Whole Scripture, and by taking care that the Explication be consistent with it self in every part.

I have, according to the Weight and Dignity of the Subject, considered it throughout as carefully and distinctly as I was able; and desire only, that the Reader, when he begins the Book, would peruse it All, and consider seriously every Part, and compare the Whole of what is here said, with other Whole Schemes, before he passes his judgment upon it.

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



S, in Matters of *Speculation and Philosophical Inquiry*, the only Judge of what is right or wrong, is *Reason and Experience*; so in Matters either of *humane Testimony* or *divine Revelation*, the only certain Rule of Truth is *the Testimony or the Revelation itself*.

The *Christian Revelation*, is the Doctrine of Christ and his Apostles; that is, the Will of God made known to mankind by Christ, and by Those whom Christ intrusted with infallible Authority to teach it. For the right apprehending of which Doctrine, men are (as in other matters of the greatest importance to them) sincerely to make use of their best Understanding; and, in order thereunto, to take in all the Helps they can find, either from living Instructors or an-  
tient

tient Writers: But this, only as a Means to assist and clear up their own Understanding, not to over-rule it; as a Means to afford them Light to see what Christ has taught them, not to prejudice them with supposing that Christ has taught any thing, which, after the strictest inquiry and most careful examination, they cannot find to be delivered in his Doctrine.

If in all things absolutely necessary to be believed and practised in order to Salvation, the Revelation of Christ was not in it self so clear, as that every sincere person, using the best Helps and Assurances he can meet with, could sufficiently understand it; it would follow, that God had not at all made sufficient provision for the Salvation of men. For the Doctrine of Christ and his Apostles being the only Foundation we have to go upon, and no man since pretending to have had any new Revelation; 'tis evident there can never possibly be any Authority upon Earth, sufficient to oblige any man to receive any thing as of divine Revelation, which it cannot make appear to that Mans own Understanding (sincerely studying and inquiring after the Truth,) to be included in That Revelation. For if any man can by any external

nal Authority be bound to believe any thing to be the Doctrine of Christ, which at the same time his best Understanding necessitates him to believe is not that Doctrine; he is unavoidably under the Absurdity of being obliged to obey Two contrary Masters, and to follow Two inconsistent Rules at once. The *only Rule of Faith* therefore to every Christian, is *the Doctrine of Christ*; and That Doctrine, as applied to him by his own Understanding. In which matter, to preserve his Understanding from erring, he is obliged indeed, at his utmost peril, to lay aside all Vice and all Prejudice, and to make use of the best Assistances he can procure: But after he has done all that can be done, he must of necessity at last understand with his own Understanding, and believe with his own, not anothers, Faith. For (whatever has sometimes been absurdly pretended to the contrary,) 'tis evidently as impossible in Nature, that in these things any one person should submit himself to another, as that one man should *see* or *taste*, should *live* or *breathe* for another.

Wherefore in every Inquiry, Doubt, Question or Controversy concerning Religion, every man that is solicitous to avoid erring, is obliged to have recourse  
(accor-

(according to the best of his Capacity) to the Rule itself, to the original Revelation. Using (as is before said) all the Helps and Assistances he can obtain; But still taking care to use them, only as Helps and Assistances; not confounding and blending them with the Rule itself.

Where That Rule is to be found by every sincere Christian, is very evident. Whatever *our Lord himself taught*, (because his Miracles proved his divine Authority,) was infallibly True, and to Us (in matters of Religion) the Rule of Truth. Whatever *his Apostles preached*, (because they were inspired by the same Spirit, and proved their Commission by the like Testimony of Miracles,) was likewise a part of the Rule of Truth. Whatever the Apostles *wrote*, (because they wrote under the Direction of the same Spirit by which they preached,) was in like manner a part of the Rule of Truth. Now in *the Books of Scripture* is conveyed down to us the Sum of what our Saviour taught, and of what the Apostles preached and wrote: And were there as good evidence, by any certain means of Tradition whatsoever, of any other things taught by Christ or his Apostles, as there is for those delivered down to us in these Writings; it could not be denied

denied but that such Tradition would be of the same Authority, and in every respect as much a part of the Rule of Truth, as the Scripture itself. But since there is no such Tradition (and indeed in the nature of things there can be no such Tradition) at this distance of Time; therefore *the Books of Scripture* are to Us Now not only *the Rule*, but *the Whole and the Only Rule of Truth* in matters of Religion.

This Notion is well expressed by *Irenæus*: *We have not* (saith he) *been taught the Method of our Salvation by any Others, than by Those from whom the Gospel itself was delivered to us: Which the Apostles, at first, preached; and afterwards, by the Will of God, delivered down to us in Writing, that it might be the Foundation and Pillar of our Faith. And it is impious to ima-*

Non enim per alios dispositionem salutis nostræ cognovimus, quàm per eos per quos Evangelium pervenit ad nos: Quod quidem Tunc præconiaverunt; postea verò per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum & columnam fidei nostræ futurum. Nec enim fas est dicere, quoniam antè prædicaverunt quàm perfectam haberent agnitionem; sicut quidam audent dicere,

*gine, that they preached before they had Perfect Knowledge of what they were to deliver; as some, who boast themselves to be Amenders of the Apostles doctrine, have presumed to affirm. For after our Lord was risen from the dead, and they were indued by the Holy Ghost with Power from on high; they were Fully instructed, and had Perfect Knowledge in all things; and went forth into the ends of the World, declaring the good things which God hath provided for us, and preaching Peace from Heaven unto Men; having All and Each of them the Gospel of God. Thus Matthew set forth the Gospel in Writing, &c.*

Nevertheless, though the Whole Scripture is the Rule of Truth; and whatever

cere, gloriantes emendatores se esse Apostolorum. Postea enim quàm surrexit Dominus noster a mortuis, & induti sunt superveniente Spiritu sancto virtutem ex alto, de omnibus adimpleti sunt, & habuerunt perfectam agnitionem; [G] exierunt in fines terræ, ea quæ a Deo nobis bona sunt evangelizantes, & cælestem pacem hominibus annunciantes; qui quidem & omnes pariter & singuli eorum, habentes Evangelium Dei. Ità Matthæus---Scripturam edidit Evangelii, &c. *Lib. 3. cap. 1.*

is there delivered, is infallibly True; yet because there is contained in those Writings great Variety of things, and many occasional Doctrines and decisions of controversies, which though all equally true, yet are not all equally necessary to be known and understood by all Christians of all capacities; therefore the Church from the Beginning, has out of Scripture selected those plain fundamental Doctrines, which were delivered as of necessity to be known and understood by all Christians whatsoever. And These, all persons were taught in their *Baptismal Creed*: Which was therefore usually called, *the Rule of Faith*: Not that itself was of any Authority, any otherwise than as it expressed the Sense of Scripture; but that it was agreed to be such an *Extract of the Rule of Truth*, as contained all the things immediately, fundamentally, and universally necessary to be understood and believed distinctly by every Christian.

As in process of time men grew less pious, and more contentious; so in the several Churches they enlarged their Creeds, and Confessions of Faith; and grew more minute, in determining unnecessary Controversies; and made more and more things explicitly necessary to be understood; and (under pretence of explaining authoritatively,) imposed things  
much

much harder to be understood than the Scripture itself; and became more uncharitable in their Censures; and the farther they departed from the Fountain of Catholick Unity, the Apostolical Form of sound words, the more uncertain and unintelligible their Definitions grew; and good men found no where to rest the Sole of their Foot, but in having recourse to the original words of Christ himself and of the Spirit of Truth, in which the Wisdom of God had thought fit to express itself.

For, Matters of Speculation indeed, of Philosophy, or Art; things of humane invention, experience, or disquisition; improve generally from small beginnings, to greater and greater Certainty, and arrive at Perfection by degrees: But matters of Revelation and divine Testimony, are on the contrary complete at first; and Christian Religion, was most perfect at the Beginning; and the words of God, are the most proper significations of his Will, and adequate expressions of his own Intention; and the Forms of Worship set down in Scripture, by way either of Precept or Example, are the best and most unexceptionable Manner of serving him.

In the days of the Apostles therefore, Christianity was perfect; and continued for some Ages, in a tolerable Simplicity  
and

and Purity of Faith and Manners; supported by singular Holiness of Life, by Charity in matters of Form and Opinions, and by the extraordinary Guidance of the Spirit of God, the Spirit of Peace, Holiness and Love. But needless Contentions, soon began to arise; and Faith became more intricate; and Charity diminished; and Humane Authority and Temporal Power increased; and the Regards of This Life grew greater, and of the Next Life less; and Religion decayed continually more and more, till at last (according to the Predictions of the Apostles) it was swallowed up in the great Apostacy. Out of which, it began to recover at the Reformation; when the Doctrine of Christ and his Apostles was again declared to be the Only Rule of Truth, in which were clearly contained all things necessary to Faith and Manners. And had That Declaration constantly been adhered to, and Humane Authority in Matters of Faith been disclaimed in Deeds as well as in Words; there had been, possibly, no more Schisms in the Church of God; nor Divisions, of any considerable moment, among Protestants.

But though Contentions and Uncharitableness have prevailed in Practice, yet (thanks be to God) the Root of Unity

has continued amongst us; and the Scripture hath universally been declared to be the only Rule of Truth, a sufficient Guide both in Faith and Practice; And Those who differ in opinion, have done so only because each party has thought their own opinion founded in Scripture; And men are required to receive things for no other cause and upon no other authority, than because they are found (and consequently *in no other sense than* wherein they are found) in the Holy Scriptures. Wherefore in any Question of Controversy in a Matter of Faith, Protestants are obliged (for the deciding of it) to have recourse to no other Authority whatsoever, but to that of Scripture only.

The incomparable Arch-Bishop *Tillotson*, has made This sufficiently appear, in his *Rule of Faith*; particularly, *Part I, Sect. 3*; and *Part IV, Sect. 2*.

And the very learned and judicious *Bp Wake*: *I chuse rather* (saith he in the Name of every Christian,) *to regulate my Faith by what God hath delivered, than by what Man hath defined.* Comment. on Ch. Catech. pag. 21.

And the excellent *Mr Chillingworth*: *By the Religion of Protestants* (saith he,) *I do not understand the Doctrine of Luther, or Calvin, or Melancthon; nor the Con-*  
*fession*

*profession of Augusta, or Geneva ; nor the Catechism of Heidelberg ; nor the Articles of the Church of England ; no, nor the Harmony of Protestant Confessions : but That wherein they all agree, and which they all subscribe with a greater Harmony, as a perfect Rule of their Faith and Actions ; that is, the Bible. The Bible, I say, the BIBLE only, is the Religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it ; well may they hold it as a Matter of Opinion : But as Matter of Faith and Religion, neither can they, with coherence to their own grounds, believe it themselves ; nor require the belief of it of others, without most high and most schismatical presumption. I, for my part, after a long and (as I verily believe and hope) impartial Search of the true way to eternal Happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this Rock only. I see plainly and with mine own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a Consent of Fathers of one age against a Consent of Fathers of another age, the Church of one age against the*

Church of another age. Traditive interpretations of Scripture are pretended, but there are few or none to be found. No Tradition, but only of Scripture, can derive it self from the fountain; but may be plainly proved, either to have been brought in, in such an age after Christ; or, that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This therefore, and This only, I have reason to believe: This I will profess; according to This, I will live; and for This, if there be occasion, I will not only willingly, but even gladly lose my life; though I should be sorry that Christians should take it from me. Propose me any thing out of This book, and require whether I believe it or no; and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart: As knowing no demonstration can be stronger than this; God hath said so, therefore it is true. In other things, I will take no mans liberty of judgment from him; neither shall any man take Mine from Me. I will think no man the worse man, nor the worse Christian: I will love no man the less, for differing in opinion from me. And what measure I mete to others, I expect

expect from them again. I am fully assured that God does not, and therefore that Men ought not, to require any more of any man than This; To believe the Scripture to be Gods word, to endeavour to find the true Sense of it, and to live according to it. Ch. 6. § 56.

In the Statutes given by Queen Elizabeth of glorious Memory, to Trinity-College in the University of Cambridge, the following Oath is appointed to be taken by every Fellow in the Chapel, before his Admission. I, N. N. do swear and promise in the presence of God, that I will heartily and stedfastly adhere to the true religion of Christ, and will prefer the Authority of Holy Scripture before the Opinions of Men; that I will make the Word of God the Rule of my Faith and Practise,

*Singuli electi, antequam admittantur, jusjurandum quod sequitur, sub pœnâ locorum suorum amittendorum, coram Magistro & Senioribus in Sacello dent.*

Ego N. N. juro ac teste Deo promitto, me veram Christi religionem omni animo amplexurum, & Sacræ Scripturæ auctoritatem hominum judiciis præpositurum; regulam vitæ ac summam fidei ex verbo Dei petiturum; cætera, quæ ex verbo Dei non probantur,

*and look upon other things, which are not proved out of the Word of God, as humane only; — that I will readily and with all my power oppose doctrines contrary to the Word of God; that, in matters of Religion, I will prefer Truth before Custom, what is written before what is not written; &c.*

pro humanis habiturum; — contrarias verbo Dei opiniones omni voluntate ac mente refutaturum; vera consuetis, scripta non scriptis, in religionis causa, antehabaturum; &c.

And, in the same University, every Doctor in Divinity, at his taking That Degree, does [*profiteri in Theologia*] make his Profession in the following Words: *In the Name of God, Amen: I A. B. do from my Heart receive the whole sacred Canonical Scriptures of the old and new Testament: And do hold, or reject, all that the True, Holy, and Apostoli-*

*Formula Professionis Inceptorum in Theologia.*

In Dei Nomen, Amen. Ego A. B. ex animo amplector universam sacram Scripturam Canonice Veteri & Novo Testamento comprehensam; omniaque illa, quæ vera Ecclesia Christi, sancta & Apostolica, verbo Dei

Dei

*cal Church of Christ, subject to the Word of God, and being governed by it, holds or rejects: And in this Profession I will persevere to my lives end, God of his great mercy giving me grace, through Jesus Christ our Lord.*

Dei subjecta & eodem gubernata, respuit, respuo: quæ tenet, teneo: Et in his omnibus ad finem usq; vitæ perseverabo, Deo mihi pro summâ suâ misericordiâ gratiam præstante per Jesum Christum Dominum nostrum.

And every Priest at his Ordination, [and Bishop at his Consecration,] being solemnly asked, *Are you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge, and to teach [or maintain] nothing as required of necessity to eternal Salvation, but that which you shall be perswaded may be concluded and proved by the Scripture?* answers in the following Words; *I am so perswaded, and have so determined by Gods grace.*

And the whole Church, in the 6th, the 20th, and 21st of the 39 Articles, declares; that *Holy Scripture containeth all things necessary to Salvation; So that*

whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation: That it is not lawful for the Church to ordain any thing that is contrary to Gods word written; neither may it so Expound one place of Scripture, that it be repugnant to another: Wherefore, although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing Against the same, so Besides the same ought it not to enforce any thing to be believed for necessity of Salvation: That even General Councils,—— (forasmuch as they be an Assembly of Men, whereof All be not governed with the Spirit and Word of God,) may err, and sometimes have erred, even in things pertaining unto God: Wherefore things ordained by Them, as necessary to Salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

To apply this general Doctrine (which is the whole Foundation of the Protestant and of the Christian Religion, ) to the Controversies which have been raised in particular, with great Animosity and Uncharitableness, concerning the manner of explaining the Doctrine of the ever-blef-  
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*sed Trinity*; I have in the *First Part* of the following Treatise, (that it might appear what was, not the Sound of single Texts which may be easily mistaken, but the whole Tenour of Scripture,) collected *ALL the Texts* that relate to that matter, (which I am not sensible has been done before,) and set them before the Reader in One View, with such References and Critical Observations, as may ('tis hoped) be of considerable Use towards the understanding of their true Meaning.

In the *Second Part*, is collected into methodical *Propositions* the Sum of that Doctrine, which (upon the carefullest consideration of the whole matter) appears to me to be fully contained in the Texts cited in the *first Part*. And I have illustrated each Proposition with many Testimonies out of the Antient Writers, both before and after the Council of *Nice*; Especially out of *Athanasius* and *Basil*; Of which, are several not taken notice of either by *Petavius* or the learned *Bp Bull*. Concerning all which, I desire it may be observed, that they are not alleged as *Proofs* of any of the Propositions, (for *Proofs* are to be taken from the *Scripture alone*;) but as Illustrations only; and to show how easy and natural That Notion must be allowed to be, which so many Writers

Writers could not forbear expressing so clearly and distinctly, even frequently when at the same time they were about to affirm, and endeavouring to prove, something not very consistent with it. The greatest part of the Writers *before* and *at* the time of the Council of *Nice*, were (I think) really of That Opinion, (though they do not always speak very clearly and consistently,) which I have endeavoured to set forth in those Propositions. But as to the Writers *after* that Time, the Reader must not wonder, if many Passages not consistent with (nay, perhaps contrary to) those which are here cited, shall by any One be alleged out of the same Authors. For I do not cite places out of these Authors, so much to show what was the Opinion of the Writers themselves, as to show how naturally Truth sometimes prevails by its own native clearness and evidence, even against the strongest and most settled prejudices:

According to that of *Basil*: *I am persuaded (saith he) that the Strength of the Doctrine delivered down to us, has often compelled men to contradict their own Assertions.*

“Ουτως οἶμαι τὸ εὐ-  
 ἀρεδότητος ἰσχυρὸν, ἐ-  
 νῆγε πολλάκις τὰς ἀν-  
 δρας ἢ τοῖς οἰκείοις  
 ἐαυτῶν δόγμασιν ἀντι-  
 λέγειν. *De Spiritu*  
*sancto, cap. 29.*

In the *Third Part* there is, first, brought together a great number of Passages out of the *Liturgy of the Church of England*, wherein the Doctrine set forth in the former Parts is expressly affirmed; And then in the next place are collected the principal Passages, which may seem at first sight to differ from That Doctrine: And these latter I have endeavour'd to reconcile with the former, by showing how they may be understood in a Sense consistent both with the Doctrine of Scripture, and with the other before-cited Expressions of the Liturgy. And This is absolutely necessary to be done by every one, who when he prays with his Mouth, desires to pray with his Understanding also.

It is a thing very destructive of Religion, and the Cause of almost all Divisions among Christians; when young persons at their first entring upon the Study of Divinity, look upon Humane and perhaps Modern Forms of speaking, as the Rule of their Faith; understanding These also according to the accidental Sound of the Words, or according to the Notions which happen at any particular Time to prevail among the Vulgar; and then picking out (as Proofs) some few single Texts of Scripture, which to minds already strongly prejudiced must needs seem to sound, or may easily be accommodated,  
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the same way; while they attend not impartially to the whole Scope and general Tenour of Scripture. Whereas on the contrary, were the Scriptures first thoroughly studied, and seriously considered, as the Rule and Only Rule of Truth in matters of Religion; and the Sense of all humane Forms and Expressions, deduced from thence; the greatest part of Errors, at least the greatest part of the uncharitable Divisions that have happened among Christians, might in all probability have been prevented. The different States, which the Controversies concerning *Predestination, Original Sin, Free-will, Faith and good Works*, and the doctrine of *the ever-blessed Trinity*, have at different Times gone through, are a sufficient Evidence of this Truth.

The Church of *Rome* indeed requires men to receive her particular Doctrines (or Explications of Doctrines) and Traditions, as part of the Rule it self of their Faith: And therefore with Them no good Christian can possibly comply. But the Protestant Churches, utterly disclaiming all such Authority; and requiring men to comply with their Forms, merely upon Account of their being agreeable to Scripture; and consequently *in such Sense only, wherein* they are agreeable to Scripture; 'tis plain that every person  
 may

may reasonably agree to such Forms, whenever he can in any sense at all reconcile them with Scripture.

The first Reformers, when they had laid aside what to Them seemed intolerable in the Doctrines of the Church of *Rome*, in other matters chose to retain the words they found; yet declaring that they meant thereby to express only the Sense of Scripture, and not that of Tradition or of the Schools. If Tradition or Custom, if Carelessness or Mistake, either in the Compiler or Receiver, happen at any time to put a Sense upon any humane Forms, different from that of the Scripture, which those very Forms were intended to explain, and which is at the same time declared to be the only Rule of Truth; 'tis evident no man can be bound to understand those Forms in such Sense; nay, on the contrary, he is indispensably bound not to understand or receive them in such Sense. For (as the learned *Mr Thorndike* rightly observes,) *That which once was not Matter of Faith, can never by process of Time, or any Act the Church can do, [or by any Interpretation of Words, that Custom or Carelessness or Contentiousness may have introduced,] become Matter of Faith.* Epilog. Part II. pag. 155.

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*As* in reading a Comment upon any Book whatsoever, he that would thence understand the true meaning of the Text, must not barely consider what the words of the Comment may of themselves possibly happen to signify; but how they may be so understood, as to be a consistent Interpretation of the Text they are to explain: *So* in considering all Forms of Humane Composition in matters of Religion, it is not of importance what the words may in themselves possibly most obviously signify, or what they may vulgarly and carelessly be understood to mean; (for there is in almost all words, some Ambiguity;) but in what Sense they can be consistent Expositions of those Texts of Scripture, which they were intended and are professed to interpret. Otherwise it may easily happen, that a Comment may in effect come into the place of the Text, and another Interpretation afterwards into the place of That Comment; till in process of Time, men by insensible degrees depart entirely from the Meaning of the Text, and Human Authority swallows up that which is Divine. Which Evil can no otherwise be prevented, than by having recourse perpetually to the Original itself; and allowing no Authority to any Interpretation, any further than 'tis evidently agreeable to the Text itself.

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Not to mention many Examples of this kind, in almost all the Confessions of Faith that ever were published ; There is One very remarkable Instance of it, in the *Apostles Creed it self*. The word, *Hell*, in the English language, signifies always, *the place or state of the damned* ; And every vulgar English Reader, when he professes his Belief that *Christ descended into Hell*, is apt to understand the Article, as signifying *Christs descending into the place of the damned* : And probably they who first put the Article into the Creed, about the beginning of the fourth Century, might mean and intend it should be so understood. Nevertheless, since all learned men are satisfied, that the Greek word [*Ἅδης*] in those Texts of Scripture upon which this Article was founded, does not signify *Hell*, but in general only *The invisible state of Those departed out of this World* ; they Now with great reason think themselves obliged to understand it in the Creed, not as the word may in modern speech seem to sound to the Vulgar, but as it really signifies in the original Texts of Scripture.

The same is to be understood of every part of all humane Compositions whatsoever. According to That excellent Observation of the learned *Bp Pearson* : *I observe*

*observe (saith he) that whatsoever is delivered in the Creed, we therefore believe, because it is contained in the Scriptures; and consequently must SO believe it, as it is contained there: Whence all this exposition of the Whole, is nothing else but an Illustration and Proof of every particular part of the Creed, by such Scriptures as deliver the same, according to the True Interpretation of them. Expos. on the Creed, 4th Edit. pag. 227.*

And the Whole Church has made the like Declaration, in the 6th, the 20th, and 21st of the 39 Articles, before-cited; and in the eighth Article, which declares that the Creeds ought to be received and believed, *because (and consequently only in such Sense wherein) they may be proved by most certain Warrants of Holy Scripture.*

*In what Sense the most difficult Passages in the Liturgy, concerning the Doctrine of the Trinity, can be understood agreeably to the Doctrine of Scripture, I have endeavoured to show in the following Papers. And (as I think the Sincerity of a Christian obliges me to declare,) I desire it may be observed that my Assent to the Forms by Law appointed, and to all words of Humane Institution,*

tion, is given only *because* they are, and *in That Sense wherein* they are, (according to the following Explication,) agreeable to that which appears to Me (upon the most careful and serious consideration of the whole matter) to be the Doctrine of Scripture; and *not in that Sense* which the Popish Schoolmen, (affecting, for the sake of *Transubstantiation*, to make every thing look like a Contradiction,) endeavoured to introduce into the Church.

Every sincere Christian, assenting (for the sake of Peace and Order) to the Use of any Forms of Words; must take care to assent to them in such a Sense, as may make them consistent with the Scripture; (otherwise he assents to what is False: ) and in such a Sense, as may make them consistent with Themselves; (otherwise he assents to Nothing.) This is what I have attempted to do in *the Third Part*: And I am sure it is no more a putting of violence upon the Expressions cited in *chapter the 2d of That Part*, to make them consistent with Scripture, and with the Expressions of the Liturgy cited in *chapter the 1st*; than it is on the contrary a putting of violence upon the Scripture

and upon the Expressions cited in *chapter the 1st*, to make them consistent with the Expressions cited in *chapter the 2d*.

I am well aware it may to Many seem *Needless*, to enter into Questions of This Nature ; and that, in matters of such Nicety and Difficulty as This, it were better (in their opinion) to let every man frame to himself such obscure Notions as he can, and not perplex him with subtle Speculations. And indeed, with regard to *Scholastick and Philosophical Inquiries* concerning the *metaphysical Nature and Substance of each of the Three Persons in the ever-blessed Trinity*, this manner of judging is so right and true, that had *These* things Never been medled with, and had men contented themselves with what is plainly revealed in Scripture, (more than which, they can never certainly know ; ) the Peace of the Catholick Church, and the Simplicity of Christian Faith, had possibly never been disturbed. But That which is properly *Theological* in this matter ; *viz.* the distinct *Powers and Offices* of each of the *Three Persons*, in the *Creation, Government, Redemption, Sanctification, and Salvation* of man ; and the *proper Honour* due consequently from Us to each

each of Them distinctly ; This is the great Foundation, and the main Oeconomy of the Christian Religion ; the Doctrine, into which we were baptized ; and which every sincere Christian ought, according to the best of his Ability and the Means he has of informing himself, to endeavour thoroughly to understand. The *Supremacy of God the Father* over all, and our *Reconciliation and Subjection* to him as such our *Supreme Governour* ; the *Redemption* purchased by *the Son* ; and the *Sanctification* worked in us by the *Holy Spirit* ; are the Three great Articles of our Creed : And in maintaining these rightly, so as seriously to affect mens Understandings, and influence their Lives accordingly ; is the Honour of God, and the Interest of True Religion greatly concerned. *Tritheism, Sabellianism, Arianism, and Socinianism*, have, to the great disparagement of Christianity, puzzled the plain and practical Doctrine of Scripture, with endless speculative Disputes : And it has been no small injury to Religion, in the midst of those Disputes ; that as on the one hand, men, by guarding unwarily against *Tritheism*, have often in the other extreme run

into *Socinianism*, to the diminution of the Honour of *the Son* of God, and to the taking away the very Being of *the Holy Spirit*; so on the contrary, incautious Writers in their zeal against *Socinianism* and *Arianism*, have no less frequently laid themselves open to *Sabellianism* or *Tritheism*, by neglecting to maintain the Honour and Supremacy of *the Father*. The Design of the following Papers, is to show how This Evil may be prevented, and in what manner Both Extremes may rationally be avoided.

There are Others who have thought, that we *ought not at all* to treat concerning any of these matters, because they are *Mysterious*. By which if they meant, that *the Words of God* were mysterious, and that therefore we ought not to be *wise beyond what is written*; no man could say that herein they judged amiss. But if they mean, that *the Words of Men* are mysterious; and that we must not reason concerning *Them*, nor inquire *whether or no*, and *in what Sense*, they are agreeable to *the words of God*: What is This, but substituting *another mystery* in the stead of the *true one*; and paying de-  
ference

ference to the *mystery* of *Mans* making, instead of *the mystery of God?* The *True Veneration of Mysteries* consists, not in *making them* our selves, and in receiving blindly *the words of Men* without understanding them; but it consists, either in taking care *There to stop*, where the Scripture it self has *stopped*, without presuming to go further at all; or else, in taking care to understand all words of humane institution in Such a sense, as that they be sure to signify neither more nor less than the words of Scripture necessarily and indisputably do. Whosoever puts any Meaning upon words of humane institution, which does not appear to Another (upon his sincerest and most careful Examination) to be the same with the Sense of the words of Scripture; must not complain that the Other opposes his own Reason to the Authority of God, when indeed he opposes it only to Those who would make Humane Authority the same with Divine. Affecting to speak unintelligibly, where the Scripture it self has not done so; is indeed promoting Scepticism only, not True Religion: Nor  
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can there be any other so effectual a way of confuting all Heresies, as it would be to restrain men within the bounds of the *uncontested* Doctrine of Scripture ; and give them as few Advantages as possible, of raising Objections against humane and fallible Forms of speaking.

Lastly ; as to Those, who, in the Whole, are of Opinion that every man ought to study and consider these things according to his Ability ; and yet, in the Particulars of the Explication, have quite different Notions from those which I have thought reasonable and necessary to set forth in the following Papers ; I have, with regard to such Persons as These, endeavoured to express my self with all Modesty and due Submission. And if any Learned Person, who thinks me in an Error, shall in the Spirit of Meekness and Christianity, propose a different Interpretation of All the Texts I have produced, and deduce Consequences therefrom different from those which seem to Me unavoidably to follow ; I shall think my self obliged, either to return him a clear and distinct Answer in the same Spirit of Meekness  
and

and Candour, or else fairly and publickly to retract whatsoever is not capable of being so defended. But if, on the contrary, any nameless and careless Writer shall, in the Spirit of Popery, contend only that men must never use *their own* Understandings, that is, must have no Religion of *their own*; but, without regarding what is right or wrong, must always plead for what Notions happen at any time to prevail; I shall have no reason, in such case, to think my self under the same Obligation of answering him.

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*In*

In the following Sheets, the Reader is desired  
to make these Additions.

PAG 2. lin. 2. After the Words, be understood in  
this place; Add; For such is the Nature of the  
Greek and Latin Languages, that by no other word,  
(neither by the word *πρόσωπον*, nor by *ὑπόστασις*, nor  
by any other word whatsoever,) can they so properly  
express that which we mean by the english word, *per-  
son*; as by the masculine Adjective alone. Upon  
which account the words of our Saviour, *Joh. xvi, 13.*  
*When He [ἐκεῖνος, τὸ πνεῦμα τὸ ἀληθῆς, That Person,] the*  
*Spirit of Truth is come;* are generally allowed to be a  
good Proof of the Personality of the Holy Ghost.  
And *Joh. x, 30,* our Saviour affirms that *He and his*  
*Father are* [not, *ἓς, One Person*; but, *ἓν*] *one and the*  
*same Thing*, as to the Exercise of Power. And *Ter-*  
*tullian* and Other Writers commonly distinguish, that  
they are not, [*Unus,*] *one Person*; but [*Unum,*] *one and*  
*the same Thing*.

Pag. 5, lin. 27. After the Words, and We; Add;  
[*εἰς αὐτὸν*, as it is in the Greek,] To Him.

Pag. 28, lin. 18. After the Words, have no Being;  
Add; or, which by their Nature are not capable of  
having any divine Power or Authority. Thus *Acts*  
*xix, 26.* *they be no gods*; that is, they have none of  
that Authority and Dominion over you, which you  
ascribe to them.

Pag. 218 after line 16, Add;  
E146\* *Jude 20.* Praying, in the Holy Ghost.

Pag. 249. lin. 34. after the word, Montanus's; Add:  
and perhaps *Valentinus's*; see *Tertullian advers. Prax.*  
*cap. 8,* compared with the passage in *Irenæus lib. 1,*  
*c. 1,* referred to by the learned Bishop *Bull, Defens.*  
*Sect. 2. c. 5. § 4;*)

Pag. 283, line the last. After the Words, Luminous  
Body; Add; [Which Similitude how far it is true,  
see explained in the following page.] T H E



T H E

*Scripture-Doctrine of the Trinity.*

P A R T I.

Being a Collection and Explication of all the  
*Texts* in the NEW TESTAMENT, rela-  
ting to that Doctrine.

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C H A P. I.

*Of GOD the FATHER.*

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S E C T. I.

*The Passages of the New Testament, wherein  
He is stiled the One or Only God.*

I.



AT. xix, 17. Why callest thou me,  
Good? \* There is none Good,  
but One, [<sup>e</sup>Ek, One † Person,]  
that is God.

\* See this explained, N<sup>o</sup> 340, 762,  
17, 13.

† So the word necessarily signifies; Neither can  
B the

the word [God,] or any other word than that of [Person,] be understood in this place. *See Enrateu*

2. *Mar. xii, 29.* The first of all the Commandments is; Hear, O Israel, the Lord our God is *One Lord*.

Our Lord and Saviour *Jesus Christ*, (*says Athanasius*,) in confirmation of the Words of *Moses*, says in his Gospels, that *the Lord God is One*; and, *I thank thee, O Father, Lord of Heaven and Earth*.

And again; The Son (*says he*) when he came into the World, glorified not Himself, but his Father; saying to a certain Person who came to him, *Why callest thou me, Good? there is none Good, but One, that is God*: And to another, that asked *Which is the great Commandment in the Law*; giving this Answer, *Hear O Israel, the Lord thy God is One Lord*: And — teaching his Disciples, saying, *My Father is greater than I*.

Ὁ Κύριος ἡ σωτὴρ ἡμῶν Ἰησοῦς Χριστὸς ἐν τοῖς ἑαυτῷ εὐαγγελίοις φησὶ, βεβαιῶν τὰ Μωσέως ῥήματα, ὅτι κύριος ὁ Θεὸς εἷς ἔστι ἡ, Ἰερομολογεῖμαί σοι, πάτερ, κύριε τῆ ἐρανεῖ ἡ τῆς γῆς. *Athanas. contra Gentes.*

Ἐλθὼν ᾧ ὁ υἱός, ἐχ ἑαυτὸν, ἀλλὰ τὸ πατέρα ἐδόξασεν, λέγων μὲν τῷ πρῶτῳ σερχομύῳ, Τί με λέγεις ἀγαθόν; εἰδείς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός· ἀποκρινόμενος ᾧ τῷ ἐρωτῶντι, ποία ἐντολὴ ἐν τῷ νόμῳ μείζων, ὅτι Ἄκουε Ἰσραὴλ, κύριος ὁ Θεός σε κύριος εἷς ἔστι. — τῶς ᾧ μαθητῶς διδάσκων, ὅτι ὁ πατὴρ με μείζων με ἔστι. *Athanas. Orat. 3. contra Arianos.*

3. Mar. xii, 32. There is † One God, and there is none other but He.

† Viz. *Strictly and properly, in the absolute and supreme Sense,* Ἀυτόθεο. As Athanasius well comments upon this place.

For, (saith he,) there is One God, and there is None other but He: And when the Scripture saith, the Father is the Only God, and that there is One God, and I am the first, and I am the last, these things are well spoken: For He is the One God, and the Only one, and the First. And yet these things do not destroy the Divinity of the Son: For He also is in That One and First and Only God, as being the only Word and Wisdom and Brightness of the Glory of Him who is the One God, and the Only one, and the First.

Ἐἰς γὰρ θεός ἔστι, καὶ ἕκ ἐστιν ἄλλο, πλὴν αὐτοῦ. Ὅτε γέν μόνον λέγεται ὁ πατρὸς θεός, καὶ ὅτι εἰς θεός ἔστι, καὶ τὸ Ἐγὼ πρῶτον καὶ ἐγὼ μετὰ ταῦτα, καλῶς λέγεται. Ἐἰς γὰρ θεός καὶ μόνον καὶ πρῶτος ἔστι. Οὐκ εἰς ἀναίρεσιν ἢ τῆ ἡε λέγεται μὴ γέναιτο. Ἐστὶ γὰρ καὶ αὐτός ἐν τῷ Ἐνὶ καὶ Πρῶτῳ καὶ Μόνῳ, ὡς τῆ Ἐνός καὶ Μόνος καὶ Πρῶτος καὶ μόνον λόγῳ καὶ σοφίᾳ καὶ ἀπάντασμα ὦν. Athanas. Orat. 3. contra Arianos.

4. Job. v, 44. — and seek not the Honour that cometh from God only; [Gr. τῆ Μόνος Θεῶ, from the Only God.]

5. xvii, 3. That they might know Thee the † Only true God, and [that they might know] Jesus Christ whom Thou hast sent.

† The True God, (saith Athanasius,) who is most

Τὸν ἀληθινὸν καὶ ἕντως ἕντα θεόν, ἢ τῆ Χριστῆ

strictly and absolutely such; even the Father of Christ. *πατέρα. Athanas. contra Gentes.*

*And again:* The Knowledge (*saihb be*) of the One and Only True God, I mean the Father of Christ.

*And again:* He whom we preach and worship, (*saihb be,*) is the Only True God, the Lord of all Creatures, and the Author of all Being: And Who else is That, but the most Holy Father of Christ, even He who is far above all derivative Being? who, as an excellent Governor, governs and preserves every thing every where, and disposes and does every thing according to his own Pleasure, by his own Wisdom and his own Word, even by our Lord Jesus Christ.

*And long before Him, Origin;* To these then (*says he,*) [*viz. who charge us with believing Two Gods,*] we must reply, that He which is God of Himself, is That God; For which reason our Saviour

Τῆς πρὸς τὸ ἓνα ἢ μόνον ἀληθινὸν Θεὸν γνώσεως, λέγω ὅτι τὸ Χριστὸς πατέρα. *Id. Ibid.*

Τὸν παρ' ἡμῶν προσκυνέμενον ἢ κηρυττόμενον, τῆτον μόνον εἶναι Θεὸν ἀληθῆ, τὸν ἢ τῆς κτίσεως κύριον, ἢ πάσης ὑποστάσεως δημιουργόν. Τίς ὃ ἐν ὄσιν ἔσται, ἀλλ' ἢ ὁ πανάγιος ἢ ὑπερέκεινα πάσης γεννήτης ἐσίας ὁ τὸ Χριστὸς πατήρ; ὅσις καθάπερ ἄριστος κυβερνήτης, τῇ ἰδίᾳ σοφίᾳ ἢ τῷ ἰδίῳ λόγῳ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ τὰ πανταχῆ κυβερνᾷ σωτηρίας, ἢ διακοσμεῖ, ἢ ποιεῖ, ὡς ἂν αὐτῷ καλῶς ἔχειν δοκῆ. *Id. Ibid.*

Λεκτέον γὰρ αὐτοῖς, ὅτι τότε μὴ ἀυλόθεος ὁ Θεός ὅστις διόπερ ἢ ὁ σωτὴρ φησιν ἐν τῇ πρὸς τὸ πατέρα εὐχῇ, ἵνα γνώσκωσί σε τὸ μόνον ἀληθινὸν Θεόν. πᾶν ὃ τὸ πᾶν τὸ ἄυλόθεος, μετοχῇ τῆς ἐκείνου θεότητος

Father, *that they may know Thee the Only True God*: But whatsoever is God, besides That Self-existent Person; being so only by Communication of His Divinity, cannot so properly be called *That God*, but rather *a Divine Person* &c.

θεός ἰστος θεοποιέμενος, ἔχ' ὁ Θεός, ἀλλὰ θεός κενώτερον ἂν λέγοιτο. *Origin. in Job. pag. 45. Huetii.*

6. Rom. iii, 30. Seeing it is † *One God*, which &c.

† The meaning in this place is only, *One and the same God both of the Jews and Gentiles.*

7. xvi, 27. To God Only Wise, [Gr. Μόνῳ σοφῷ Θεῷ, To the *Only* wise God,] &c.

8. I Cor. viii; 4, 6. There is none other *God*, but *One*. — For though there be that are called — *Gods Many* and *Lords Many*; — to *Us* there is but *One God*, [viz.] the *Father*, of whom are all things, and we in him; and *one Lord*, [viz.] *Jesus Christ*, by whom are all things, and we by him.

*Though there be Gods Many*, saith *Mr. Mede*, (that is, many Celestial and Sovereign Deities,) and *Lords Many*, (that is, many *Baalims*, *Lords-agents* and *Presidents* of Earthly things;) yet to us Christians there is but one Sovereign God, the *Father*, of whom are all things, and we to Him, (that is, to whom as Supreme we are to direct all our Services;) and but one Lord *Jesus Christ*, one *Lord-agent* (instead of their many *Baalims* and *Demon-Mediators*;) by whom are all things which come from the Father to us,

and *through* whom alone we find Access unto Him. The Allusion methinks is passing elegant, and such as cannot (I think) be well understood without this distinction of *Superior* and *Inferior* Deities in the Divinity of the Gentiles; *they* having a *plurality* in *Both* sorts, and *we* but *One* in *Each*, as our Apostle affirmeth. *Mede, Discourse on 2 Pet. ii, 1.* See N<sup>o</sup> 546 and 1228.

9. Gal. iii, 20. — but God is One.

The Meaning, in this place, is not literal, but figurative; that *God* was the *single Party*, giving the Promise to Abraham, immediately, without any Mediator; and absolutely, without any Condition expressed: Or, that *God* is always *One* and the same unchangeably; in all his different Dispensations; As *Rom. iii, 30, It is One God, which shall justify the Circumcision by Faith, and Uncircumcision through Faith.*

10. Eph. iv; 4, 5, 6. There is — One Spirit, — One Lord, — One God and Father of all, who is above all.

11. 1 Tim. i, 17. The Only wise God.

12. ii, 5. For there is *One God*; and *One Mediator* between *God* and *Men*, the *Man Christ Jesus*.

13. vi; 15, 16. The Blessed and *Only Potentate*, — who *Only* hath *Immortality*.

See N<sup>o</sup> 340, 762, 773, 411, 414, 17.

14. *Jam.* ii, 19. Thou believest that there is *One God*, [Gr. ὅτι ὁ Θεὸς εἷς ἓστι; that *God* is *One*;] thou dost well.

See N<sup>o</sup> 5.

15. *Jude* 4. Denying the *Only Lord God*, [Gr. τὸ μόνον Δεσπότην Θεόν, *God* the *Only Supreme Governor*;] and our *Lord Jesus Christ*.

He is the *Lord* (*saieth* Κύριός ἐστι, ὁ ἐν τῷ Ἀθανάσιος, *speaking of* Μόνος γὰρ ἐγεννημένος Κύριός. *Christ*;) who is begotten *Athanas.* *contra Sabellianos.*  
of Him who is the *Only Lord*.

See N<sup>o</sup> 411.

16. *Jude* 25. To the *Only wise God*, † our *Saviour*.

† See N<sup>o</sup> 244.

17. *Rev.* xv, 4. For thou *Only* art *Holy*, [Gr. ὅτι μόνος Ὁσίος,] &c.

See N<sup>o</sup> 1, 13, 340.

## S E C T. II.

*The Passages, wherein He is stiled GOD absolutely, by way of Eminence and Supremacy.*

18. **M**AT. iii, 16. The *Spirit of GOD*.  
*And so frequently in other Passages.*

19. *Mat. xvi, 16.* *Christ, the Son of the living GOD.*
20. *Mat. xxvii, 46.* *Jesus* cried, — my GOD, my GOD.
21. *Mar. i, 1.* *Jesus Christ, the Son of GOD.*  
*And so frequently in other Places.*
22. *Mat. i, 24.* *Jesus of Nazareth, — the Holy One of GOD.*
23. *Mat. ii, 7.* Who can forgive Sins, but GOD only?  
How this is the peculiar Property of the *Father*, and yet in other places ascribed to *Christ*; see N<sup>o</sup> 580, 583, 789, 815, 786.
24. *Mat. iii, 35.* The Will of GOD, [of my FATHER, *Mat. xii, 50.*]
25. *Mat. xvi, 19.* The *Lord* — sat on the right hand of GOD.
26. *Luke i, 32.* The Lord GOD shall give unto *Him* [viz. *Christ*,] the Throne of his Father David.
27. *Luke ii, 40.* And the Grace of GOD was upon him, [viz. *Jesus*.]

28. *Luke* ii, 52. *Jesus* increased — in Favour with **GOD** and Man.
29. *vi*, 12. *Jesus* continued all night in Prayer to **GOD**.
30. *ix*, 20. The *Christ* of **GOD**.
31. *xxii*, 69. Hereafter shall the Son of Man sit on the right hand of the Power of **GOD**.
32. *xxiv*, 19. *Jesus* — which was — mighty in deed and word before **GOD**.
33. *Job*. i; *i*, 2. The Word was † with **GOD**. — The same was in the Beginning with **GOD**.
- † With the *Father*, *i Joh*. i, 2.
34. *18*. No man hath seen **GOD** at any time: The only-begotten Son, which is in the Bosom of the **FATHER**, he hath declared **HIM**.
35. *29*. Behold the Lamb of **GOD**.
36. *iii*, 16. **GOD** so loved the World, that he gave his only-begotten *Son*.
37. *17*. **GOD** sent his *Son*.

38. *Job.iii, 34.* He, whom **GOD** hath sent.
39. 34. **GOD** giveth not the Spirit by measure unto Him, [*viz. unto Christ.*]
40. *iv; 23, 24.* — in Spirit and in Truth: For the **FATHER** seeketh such to worship him: **GOD** is a Spirit &c.
41. *v, 18.* But said also that **GOD** was his Father, making himself equal with **GOD**.  
See N<sup>o</sup> 580.
42. 44, 45. — and seek not the Honour that cometh from **GOD** only.  
Do not think that I will accuse you to the **FATHER**.
43. *vi, 27.* For him hath **GOD**, the Father, sealed. [*Gr. τῆτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός.* For, him hath the Father, even **GOD**, sealed.]
44. 29. This is the Work of **GOD**, that ye believe on *him whom he hath sent*.
45. 32, 33. My *Father* giveth you the true Bread from Heaven: For the Bread of **GOD**, is He which cometh down from Heaven, and giveth Life unto the World.

46. *Job. vi; 45, 46.* They shall all be taught of GOD. Every Man therefore that hath heard, and hath learned of *the Father*, cometh unto me.

Not that any man hath seen *the Father*: Save he which is of GOD; he hath seen *the Father*.

47. vii, 17. Whether it be of GOD, or whether I speak of *my self*.

48. viii, 40. The Truth, which *I* have heard of GOD.

49. 42. I proceeded forth, and came from GOD; Neither came I of *my self*, but *He* sent me.

50. 54. — my *Father*, — of whom ye say that he is your GOD.

51. xiii, 3. Jesus, knowing that *the Father* had given all things into his hands, and that he was come from GOD, and went to GOD.

52. 31, 32. Now is the Son of man glorified, and GOD is glorified in him:

If GOD be glorified in him, GOD shall also glorifie him in Himself, and shall strait-way glorifie him.

53. *Job. xiv; i, 2.* Ye believe in GOD, believe also in *Me*.

In my FATHERS House, &c.

54. *xvi; 27, 28, 30.* The *Father* himself loveth you, because ye — have believed that I came out from GOD.

I came forth from the *Father* &c.

— thou camest forth from GOD.

55. *xx, 17.* I ascend unto my FATHER and your Father, and to my GOD and your God.

56. *Acts ii, 17.* ——— faith GOD, I will pour out of *my Spirit* upon all Flesh.

57. *22.* — Miracles, — which GOD did *by Him*.

58. *24.* Whom [*viz. Christ,*] GOD hath raised up.

How this is the particular Character of the *Father*, and yet in some other places *Christ* is represented as *raising himself* (N<sup>o</sup> 572,) and *raising US* (N<sup>o</sup> 582, 585;) see N<sup>o</sup> 583, 789, 815, 786, 908.

59. *32.* This *Jesus* hath GOD raised up.

60. *33.* Being by the right hand of GOD exalted, and having received of the FATHER &c.

*Acts*

61. *Acts* ii, 36. GOD hath made that same *Jesus* — both Lord and Christ.

62. iii, 15. The *Prince of Life*, whom GOD hath raised from the dead.  
See N<sup>o</sup> 58.

63. 26. GOD having raised up his *Son Jesus*.

64. iv, 10. *Jesus Christ*, — whom GOD raised from the dead.

65. 24, 30. They lift up their Voice to GOD, saying; Lord, thou art GOD; — grant that — wonders may be done by the Name of *thy Holy † Child Jesus*.  
† See N<sup>o</sup> 869.

66. v; 3, 4. — to lie to the *Holy Ghost*. — thou hast not lied unto men, but unto GOD.

The meaning is: *Ananias*, by Lying to the *Apostles* in whom the *Holy Spirit* dwelt, did in effect Lie to the *Holy Spirit*; and Lying to the *Holy Spirit*, was the very same thing as Lying to GOD *himself*, who dwelt in the *Apostles* by his *Holy Spirit*. The like manner of speaking, is very frequent in Scripture. 1 *Sam.* viii, 7. *They have not rejected THEE, but they have rejected ME.* Luke x, 16, *He that despiseth YOU, despiseth ME; and he that despiseth ME, despiseth HIM that sent me.* And 1 *Thef.* iv, 8, *He that despiseth, despiseth not MAN, but GOD, who hath also given unto us his HOLY SPIRIT.* He therefore that

that lied to the *Apostles*, lied to the *Holy Spirit*; and he that lied to the *Holy Spirit*, lied to *GOD* who gave them his *Holy Spirit*. Again; *CHRIST* himself is said to be *in* them, who *have* the *SPIRIT* of *Christ*, or *in* whom the *SPIRIT* of *Christ* dwelleth, *Rom. viii. ver. 10*, compared with *ver. 9*. And That which is called *the Demonstration of the SPIRIT and of Power*, *1 Cor. ii, 4*; is in the next verse called, *the Power of GOD*. In like manner, *1 Cor. iii, 16*, *Ye are the Temple of GOD*, for the *SPIRIT OF GOD* dwelleth in you: And *Ephes. ii, 21, 22*, *Ye are an Holy Temple in the Lord*, — an *Habitation of GOD* through the *SPIRIT*. And what the *Apostle* says, *2 Cor. vi, 16*, *Ye are the Temple of the Living GOD*; is in another place thus exprest, *1 Cor. vi, 19*, *Your Body is the Temple of the HOLY GHOST*, which is in you, which ye have of *GOD*. Now, as our *Bodies*, by being *Temples of the Holy Ghost*, are the *Temples of GOD*, because *God* dwells in us by his *Holy Spirit*; so, *Lying to the Holy Ghost*, is in like manner *Lying unto GOD*, who spake in the *Apostles* by his *Holy Spirit*.

*Athanasius* himself explains this Text in the same manner: *He that lied* (saith he) *to the Holy Ghost*, lied to *GOD* who dwelleth in Men by his *Spirit*. For where the *Spirit of God* is, there is *God* [himself.] For hereby, saith the *Apostle*, we know that *GOD* dwelleth in us, because he hath given us of his *Spirit*.

Ὡσεὶ δὲ ψευσαμένοι τῷ ἁγίῳ πνεύματι, τῷ Θεῷ ἐψεύσατο, τῷ καλοικῆντι ἐν ἀνθρώποις διὰ τῆς πνεύματός αὐτῆς ὅπως ἴδεν τὸ πνεῦμα τῆς Θεῆς, ἐκεῖ ὅθεν ὁ Θεός. ἐν τέτῳ γὰρ φησι, γινώσκουμεν ὅτι ὁ Θεὸς ἐν ἡμῖν μένει, ὅτι ἐκ τῆς πνεύματός αὐτῆς δέδωκεν ἡμῖν.  
De Incarnat. Verbi & contr. Arianos.

67. *Acts* v, 31. Him [*viz.* Christ,] hath GOD exalted with his right hand, to be a Prince and a Saviour.
68. 31, 32. Him [*viz.* Christ,] hath God exalted —; And we are his Witnesses —, and so is also the *Holy Ghost*, whom GOD hath given to them that obey him.
69. vii, 35. The same *Moses* did GOD send to be a Ruler and a Deliverer, by the hands of † the *Angel* which appeared to him in the Bush.
- † *Viz.* Christ; the *Angel of the Covenant*, the *Angel of Gods Presence*, the *Angel in whom the Name of God was*. See N° 597, 359, 616, 916.
70. 55. He being full of the *Holy Ghost*, — saw the Glory of GOD, and *Jesus* standing on the right hand of GOD.
71. 56. I see — the *Son of Man* standing on the right hand of GOD.
72. viii, 12. Concerning the Kingdom of GOD, and the Name of *Jesus Christ*.
73. 19, 20. The *Holy Ghost*, — the Gift of GOD.
74. x, 38. GOD anointed *Jesus* of Nazareth with the *Holy Ghost* and with Power; — for GOD was with him.

75. *Acts* x, 40. Him **GOD** raised up the third day.

See N<sup>o</sup> 58.

76. 42. ——— that it is *He*, which was [*or is*] ordained of **GOD**, to be the Judge of quick and dead.

77. xi, 17. **GOD** gave them the like Gift [*of the Holy Ghost,*] as he did unto us who believed on the Lord *Jesus Christ*.

78. xiii, 23. Of this mans seed hath **GOD** ——— raised unto Israel a Saviour *Jesus*.

79. 30. But **GOD** raised him from the dead.  
See N<sup>o</sup> 58.

80. 33. **GOD** hath fulfilled, — in that he hath raised up *Jesus* again.

81. 37. But *he*, whom **GOD** raised again.

82. xvii; 30, 31. **GOD** ——— hath appointed a day, in the which he will judge the World ———, *by* that Man whom he hath ordained.

83. xx, 21. Repentance toward **GOD**, and Faith toward our Lord *Jesus Christ*.

84. *Acts* xx, 24. I have received of the Lord *Jesus*, to testify the Gospel of the Grace of GOD.
85. xxvi, 18. ——— from the Power of Satan unto GOD, --- by Faith that is in *Me*.
86. xxviii, 23. ----- testified the Kingdom of GOD, perswading them [Gr. *ana* perswading them] concerning *Jesus*.
87. 31. Preaching the Kingdom of GOD, and teaching those things which concern the Lord *Jesus Christ*.
88. *Rom.* i; 1, 3. --- the Gospel of GOD, --- concerning his Son *Jesus Christ* our Lord.
89. 7. Grace to you and peace from GOD our Father, and [from] the Lord *Jesus Christ*.
90. 8. I thank my GOD, through *Jesus Christ*.
91. 9. GOD --- whom I serve with my Spirit [Gr. *in* my Spirit. *Syr.* *in the* Spirit,] in the Gospel of *his Son*.
92. 16. The Gospel of *Christ* ——— is the Power of GOD unto Salvation.
93. ii, 16. GOD shall judge the Secrets of men by *Jesus Christ*.

94. *Rom.* iii, 22. The righteousness of GOD, which is by Faith of *Jesus Christ*.
95. 24, 25. *Jesus Christ*, whom GOD hath set forth to be a propitiation.
96. 25, 26. --- through the forbearance of GOD --- the justifier of him which believeth in *Jesus*.
97. v, 1. We have peace with GOD, through our Lord *Jesus Christ*.
98. 5. The Love of GOD is shed abroad in our Hearts *by the Holy Ghost*.
99. 8. GOD commendeth his Love towards us, in that while we were yet Sinners, *Christ* died for us.
100. 10. We were reconciled to GOD by the Death of *his Son*.
101. 11. We also joy in GOD, through our Lord *Jesus Christ*.
102. 15. The Grace of GOD, --- which is by one man *Jesus Christ*.
103. vi, 10. In that He [*Christ*] liveth, he liveth unto GOD.

- 104. Rom. vi, 11. Alive unto GOD, through *Jesus Christ* our Lord.
- 105. 23. The Gift of GOD is eternal Life, through *Jesus Christ* our Lord.
- 106. vii, 4. --- even to Him who is raised from the dead, that we should bring forth fruit unto GOD.
- 107. 25. I thank GOD, through *Jesus Christ* our Lord.
- 108. viii, 3. GOD sending his own *Son*.
- 109. 14. As many as are led by *the Spirit* of GOD, they are the Sons of GOD.
- 110. viii, 16. *The Spirit itself* beareth witness --- that we are the Children of GOD.
- 111. 17. Heirs of GOD, and joynt-heirs with *Christ*.
- 112. 26. He [*the Spirit*] maketh Intercession for the Saints, according to the will of GOD.
- 113. 33, 34. It is GOD that justifieth. --- it is *Christ* that died.
- 114. 34. *Christ* --- who is even at the right hand of GOD.

115. *Rom. viii, 39.* The Love of GOD, which is in *Christ Jesus* our Lord.
116. x, 9. --- that GOD hath raised him [*the Lord Jesus*] from the dead.  
See N<sup>o</sup> 58.
117. xv, 5. The GOD of patience and consolation, grant you to be like-minded one towards another, according to *Christ Jesus*.
118. 6. GOD, even the *Father* of our Lord *Jesus Christ*.
119. 7. As *Christ* also received us, to the Glory of GOD.
120. 8. *Jesus Christ* was a Minister of the Circumcision, for the Truth of GOD.
121. 13. The GOD of Hope fill you with all joy ---- through the Power of the *Holy Ghost*.
122. 15, 16. Because of the grace that is given to me of GOD;  
That I should be the Minister of *Jesus Christ* to the Gentiles, ministring the Gospel of GOD, that the offering up of the Gentiles might be acceptable, being sanctified by the *Holy Ghost*.

123. *Rom. xv, 17.* Whereof I may glory through *Jesus Christ*, in those things which pertain to GOD.

124. 30. I beseech you, brethren, for the Lord *Jesus Christ's* sake, and for the Love of *the Spirit*, that ye strive together with me in your prayers to GOD for me.

125. *I Cor. i, 1.* An Apostle of *Jesus Christ*, through the Will of GOD.

126. 2. Unto the Church of GOD, — sanctified in *Christ Jesus*.

127. 3. Grace be unto you and peace from GOD our Father, and from the Lord *Jesus Christ*.

128. 4. I thank my GOD always on your behalf, for the grace of GOD, which is given you by *Jesus Christ*.

129. 9. GOD is faithful, by whom ye were called unto the Fellowship of his Son *Jesus Christ* our Lord.

130. 24. *Christ*, the Power of GOD, and the Wisdom of GOD.

131. 30 ---- in *Christ Jesus*, who of GOD is

is made unto us Wisdom and Righteousness and Sanctification and Redemption.

132. 1 Cor. ii; 4, 5. In demonstration of *the Spirit* and of Power; — the power of GOD.

See N<sup>o</sup> 66.

133. 10, 11, 12. But GOD hath revealed them unto us *by his Spirit*: For *the Spirit* searcheth all things, yea, the deep things of GOD.

For what man knoweth the things of a Man, save the Spirit of man which is in him? even so the things of GOD, knoweth no man, but *the Spirit* of GOD.

Now we have received, not the Spirit of the World, but *the Spirit* which is of GOD, that we might know the things that are freely given to us of GOD.

134. iii, 16. Ye are the Temple of GOD, and *the Spirit* of GOD dwelleth in you.

See N<sup>o</sup> 66.

135. 23. And ye are Christ's, and *Christ* is GOD's.

136. iv, 1. Ministers of *Christ*, and Stewards of the Mysteries of GOD.

137. vi, 11. In the Name of the *Lord Jesus*, and by *the Spirit* of our GOD.

138. 14. GOD hath both raised up *the Lord*, and will also raise up Us by his own Power.

1 Cor.

139. I *Cor.* vi, 19. Know ye not, that your Body is the Temple of the *Holy Ghost*, which is in you, which ye have of GOD.

See N<sup>o</sup> 66.

140. vii, 17. As GOD hath distributed to every man, as *the Lord* hath called every one.

141. ix, 21. Being not without law to GOD, but under the law to *Christ*.

142. xi, 3. The Head of every man, is *Christ*; and the Head of the Woman, is the Man; and the *Head of Christ*, is GOD.

The *Father* (saith *Justin Martyr.*) and the unspeakable Lord of all things absolutely, even of *Christ* Himself.

Τὸν πατέρα ἢ ἀφῆντον  
κῶρον τῶ πάντων ἀπλῶς,  
ἢ αὐτῶ τῶ Χριστῶ. *Justin.*  
*Dial. cum Tryph.*

See N<sup>o</sup> 830.

143. xii, 3. No man speaking by *the Spirit* of GOD, calleth *Jesus* accursed.

144. 4, 5, 6. There are Diversities of Gifts, but the same *Spirit*.

And there are Differences of Administrations, but the same *Lord*:

And there are Diversities of Operations, but it is the same GOD, which worketh All in All.

See N<sup>o</sup> 1223.

145. 1 Cor. xv, 15. Yea, and we are found false Witnesses of GOD, because we have testified of GOD, that he raised up *Christ*, whom he raised not up, if so be that the Dead rise not.
146. 24—28. When he shall have delivered up the Kingdom to GOD, even the FATHER, — then shall the Son also himself be subject unto Him that put all things under him, that GOD may be all in all.
147. 57. Thanks be to GOD, which giveth us the Victory, *through our Lord Jesus Christ*.
148. 2 Cor. i, 1. Paul an Apostle of *Jesus Christ*, by the Will of GOD.
149. 2. Grace be to you and Peace from GOD our Father, and from the Lord *Jesus Christ*.
150. 3. Blessed be GOD, even *the Father of our Lord Jesus Christ*, the Father of Mercies, and the God of all Comfort.
151. 18, 19. GOD is true; — For *the Son of GOD, Jesus Christ &c.*
152. 20. For all the Promises of GOD in Him [*in Christ*] are yea; — unto the Glory of GOD by us.

153. 2 Cor. i, 21. Now he which stablisheth us with you *in Christ*, and hath anointed us, is GOD.

154. ii, 14. Thanks be unto GOD, which always causeth us to triumph *in Christ*.

155. 15. We are unto GOD a sweet favour of *Christ*.

156. 17. In the sight of GOD speak we *in Christ*.

157. iii, 4. Such Trust have we *through Christ* to GOD-ward.

158. iv, 4. *Christ*, who is the Image of GOD.

159. 6. GOD, who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of GOD, in the Face [or, in the Person, *ἐν ὡμοίωσιν*] of *Jesus Christ*.

160. v, 5. GOD, who hath also given unto us the earnest of *the Spirit*.

161. 18, 19. And all things are of GOD, who hath reconciled us to himself *by Jesus Christ*, and hath given to us the Ministry of reconciliation;

To wit, that GOD was, in *Christ*, reconciling the World unto himself.

162. 2 *Cor.* v; 20, 21. Now then we are Embassadors for *Christ* [*Gr.* *ἡμεῖς Χριστοῦ*, in the *stead of Christ*,] as though GOD did beseech you by *Us*; we pray you in *Christ's* *stead*, be ye reconciled to GOD.

For *He* hath made *him* to be Sin for us, who knew no Sin; that we might be made the Righteousness of GOD in *him*.

163. vi; 4, 6, 7. In all things approving our selves as the Ministers of GOD, — by the *Holy Ghost*, — by the Power of GOD.

164. ix, 13. They glorify GOD, for your professed Subjection unto the Gospel of *Christ*.

165. x, 5. — the Knowledge of GOD, — the Obedience of *Christ*.

166. xi, 31. The GOD and Father, [*or*; GOD, even the Father] of our Lord *Jesus Christ*, which is Blessed for evermore.

167. xii. 19. We speak before GOD, in *Christ*.

We speak in the Presence of God, *Christ* being our Witness. The like expression occurs, *Rom.* 9, 1, *I say the Truth in Christ, I lie not; my*  
Con-

*Conscience also bearing me Witnesses in the Holy Ghost.*

168. 2 *Cor.* xiii, 4. Though He [*viz.* Christ] was crucified through Weakness, yet he liveth by the Power of GOD.
169. 14. The Grace of the *Lord Jesus Christ*, and the Love of GOD, and the Communion of the *Holy Ghost*.
170. *Gal.* i, 1. By *Jesus Christ*, and GOD the Father, who raised him from the dead.
171. 3. From GOD the Father, and from our *Lord Jesus Christ*.
172. 4 Who [*viz.* Christ] gave himself for our Sins — according to the Will of GOD and our Father.
173. 15, 16. When it pleased GOD — to reveal *his Son* in me.
174. ii; 20, 21. I live by the Faith of the *Son* of GOD, who loved me and gave himself for me  
I do not frustrate the Grace of GOD; for if Righteousness come by the Law, then *Christ* is dead in vain.
175. iii, 17. The Covenant that was confirmed be-

before of GOD, in *Christ*. [Gr. εἰς Χριστόν,  
to *Christ*, or, with respect to *Christ*.]

176. *Gal.* iii, 26 Ye are all the Children of GOD,  
by Faith in *Christ Jesus*.

177. iv, 4. When the fulness of Time was  
come, GOD sent forth *his Son*.

178. 6. GOD hath sent forth *the Spirit* of  
*his Son* into your Hearts.

179. 7. If a Son, then an Heir of GOD,  
through *Christ*.

180. 8. When ye knew not GOD, ye did Ser-  
vice unto Them which by Nature are no  
Gods;

*Unto Gods which have no Being in Nature*; τοῖς  
μὴ φύσει ἔσι θεοῖς, or, (as it is in the Alexandrian  
MS, the antientest and best of all our Copies, says  
the Learned Dr. Mills,) τοῖς φύσει μὴ ἔσι θεοῖς,  
*to Gods which in Nature (or, in reality) have no  
Being.*

181. 14. As an Angel of GOD, [ὡς Ἄγγελον  
Θεοῦ, as the Messenger of GOD,] even as  
*Jesus Christ*.

See N<sup>o</sup> 597, 359, 616, 69.

182. *Ephes.* i. 1. Paul an Apostle of *Jesus  
Christ*, by the Will of GOD.

*Ephes.*

183. *Ephes.*i, 2. Grace be to you and Peace from GOD our Father, and from the *Lord Jesus Christ*.

184. 3. Blessed be the GOD and Father of our *Lord Jesus Christ*.

185. 17. That the GOD of our *Lord Jesus Christ*, the FATHER of Glory, &c.

186. ii; 4, 5. But GOD — hath quickened us together with *Christ*.

187. 10. For we are *His* Workmanship, created in *Christ Jesus* unto good Works, which GOD hath before ordained that we should walk in them.

188. 16. And that He [*Christ*] might reconcile Both unto GOD.

Who else (says *Origen*,) but God the Word, is able to save the Soul of Man, and bring it back to the Supreme GOD over all?

Τίς δε ἄλλῳ σωσαι ἢ  
 προσαγαγειν τῷ ἐπὶ πᾶσι  
 Θεῷ δύναται ἴν τε ἀνθρώ-  
 πος ψυχὴν, ἢ ὁ Θεὸς λόγῳ;  
*Origen. contr. Cels. Lib. 6.*

See N<sup>o</sup> 642.

189. 19, 20 --- and of the Household of GOD. And are built upon the Foundation of the Apostles and Prophets, *Jesus Christ* himself being the chief corner Stone.

190. *Ephes.ii; 21, 22* — in the *Lord* ;  
 In whom you also are builded together,  
 for an Habitation of GOD through the *Spi-  
 rit*.
- See No. 66.
191. iii, 9. GOD, who created all things by  
*Jesus Christ*.
192. 10, 11. The manifold Wisdom of GOD;  
 According to the eternal Purpose, which  
 he purposed in *Christ Jesus our Lord*.
193. iv, 30. And grieve not the *Holy  
 Spirit* of GOD, whereby ye are sealed unto  
 the day of Redemption.
194. 32. Even as GOD for *Christ's* sake  
 hath forgiven you.
195. v, 2. As *Christ* also — hath given him-  
 self for us, — a Sacrifice to GOD.
196. 5. The Kingdom of *Christ* and of GOD.
197. 20. Giving thanks always for all things  
 unto GOD and the Father, in the Name of  
 our Lord *Jesus Christ*.
198. vi, 6. As the Servants of *Christ*, doing  
 the Will of GOD.

199. *Ephes. vi, 17.* The Sword of *the Spirit*, which is the Word of GOD.
200. 23 Peace be to the Brethren, and Love, with Faith, from GOD the Father, and the *Lord Jesus Christ*.
201. *Phil. i, 2.* Grace be unto you and Peace from GOD our Father, and from the *Lord Jesus Christ*.
202. 8. GOD is my record, how greatly I long after you All, in the Bowels of *Jesus Christ*.
203. 11. Filled with the Fruits of Righteousness, which are by *Jesus Christ*, unto the glory and praise of GOD.
204. *Phil. ii, 6—11.* Who being in the form of GOD; ——— equal with GOD; [See N<sup>o</sup>. 934.] —GOD also hath highly exalted him; ——— that *Jesus Christ* is Lord, to the glory of GOD the Father.
205. iii, 3, Which worship GOD in the Spirit, and rejoice in *Christ Jesus*.
206. 9. But that which is through the Faith of *Christ*, the righteousness which is of GOD by Faith.

207. *Phil.* iii, 14. The high Calling of GOD in *Christ Jesus*.
208. iv; 6, 7. Let your requests be made known unto GOD.  
And the peace of GOD --- shall keep your hearts and minds *through Christ Jesus*.
209. 19. My GOD shall supply all your need, according to his Riches in glory, by *Christ Jesus*.
210. 20. Now unto GOD and our *Father* be glory, for ever and ever, Amen.
211. *Col* i, 1. Paul an Apostle of *Jesus Christ*, by the Will of GOD.
212. 2. Grace be unto you, and peace, from GOD our Father, and the Lord *Jesus Christ*.
213. 3. We give thanks to GOD and the Father [*or, the God and Father,*] of our Lord *Jesus Christ*.
214. 27. To whom GOD would make known what is the Riches of the glory of this mystery among the Gentiles, which is *Christ* in you, the hope of glory.
215. ii, 2. To the acknowledgment of the mystery

mystery of GOD and of the Father, and of *Christ*. [Gr. τὸ θεὸς καὶ πατὴρ, καὶ τὸ Χριστός. of GOD, even the Father; and of Christ. *As appears from the Disposition of the Article, τὸ.*]

216. Col. ii, 12. The Operation of GOD, who hath raised Him [*Christ*] from the dead.

217. iii, 1. Where *Christ* sitteth on the right hand of GOD.

218. 3. Your Life is hid *with Christ*, in GOD.

219. 17. And whatsoever ye do in Word or Deed, do all in the Name of the *Lord Jesus*, giving thanks to GOD and the Father *by him*.

220. iv, 3. That GOD would open unto us a door of utterance, to speak the mystery of *Christ*.

221. 1 *Thes.* i, 1. Which is in GOD the Father, and in the *Lord Jesus Christ*. Grace be unto you and peace from GOD our Father, and the *Lord Jesus Christ*.

222. 3, —— hope in our *Lord Jesus Christ*, in the sight of GOD and our Father.

223. *1 Thes.* ii, 14. The Churches of GOD,  
which are——*in Christ Jesus.*
224. 15. Who both killed *the Lord  
Jesus* —— and they please not GOD.
225. iii, 2. Minister of GOD, and our  
fellow-labourer in the Gospel of *Christ.*
226. II. Now GOD himself and  
our Father, [*or, our GOD and Father him-  
self,*] and our *Lord Jesus Christ,* direct our  
way unto you.
227. 13. Before GOD, even our  
Father, at the coming of our *Lord Jesus  
Christ.*
228. iv, 1. We —— exhort you by the  
*Lord Jesus,* —— to please GOD.
229. 8. GOD who hath also gi-  
ven unto us *his Holy Spirit.*
230. 14. Them also which sleep *in  
Jesus,* will GOD bring with *him* [*viz.  
with Jesus.*]
231. 16. The *Lord himself* shall de-  
scend —— with the Trump of GOD.

232. 1 *Thes.* v, 9. GOD hath not appointed us to Wrath, but to obtain Salvation, by our *Lord Jesus Christ*.
233. 18. For this is the Will of GOD in *Christ Jesus* concerning you.
234. 2 *Thes.* i, 1. In GOD our Father, and the *Lord Jesus Christ*.
235. 2. From GOD our Father, and the *Lord Jesus Christ*.
236. 6, 7. It is a righteous thing with GOD,—— when the *Lord Jesus* shall be revealed from Heaven.
237. 8. Them that know not GOD, and that obey not the Gospel of our *Lord Jesus Christ*.
238. 11, 12. That our GOD would count you worthy ——  
That the Name of our *Lord Jesus Christ* may be glorified in you, and ye in Him, according to the Grace of our GOD, and the *Lord Jesus Christ*.
239. ii; 13, 14. We are bound to give thanks alway to GOD for you, brethren beloved of the *Lord*, because GOD hath from

the beginning chosen you to Salvation, thro' sanctification of *the Spirit*, and belief of the Truth ;

Whereunto he called you by our Gospel, to the obtaining of the glory of our *Lord Jesus Christ*.

240. 2 *Thef.* ii, 16. Our Lord *Jesus Christ* himself, and GOD even our Father.

241. iii, 5. The Lord direct your Hearts into the Love of GOD, and into the patient waiting for *Christ*.

See N<sup>o</sup> 624.

242. 1 *Tim.* i, 1. By the Commandment of GOD our † Saviour, and [ *of the* ] Lord *Jesus Christ* which is our Hope.

† See N<sup>o</sup> 244, 255.

243. 2. From GOD our Father, and *Jesus Christ* our Lord.

244. ii ; 3, 5. This is good and acceptable in the Sight of GOD our † Saviour,—

For there is One GOD; and One *Mediator* between GOD and Men, the Man *Christ Jesus*.

† Note, In This Epistle, and That to *Titus*, God *the Father* is frequently stiled *God our Saviour*; and sometimes in the very same Sentence, wherein he is joined with, and distinguish'd from, our *Lord Jesus Christ*: As *ch.* i, 1, *God our Saviour*, and *the Lord Jesus Christ*: And *Tit.* 3; 4, 6, *God our Saviour*,---  
*through Jesus Christ our Saviour*.

See N<sup>o</sup> 255.

1 *Tim.*

245. 1 *Tim.* v, 21. I charge thee before GOD,  
and the Lord *Jesus Christ*.
246. vi, 13. I give thee charge in the Sight  
of GOD, who quickneth all things; and  
before *Christ Jesus*, who before Pontius  
Pilate witnessed a good Confession.
247. 2 *Tim.* i, 1. Paul an Apostle of *Jesus  
Christ*, by the Will of GOD, according to  
the Promise of Life, which is *in Christ Jesus*.
248. 2. Grace, Mercy, and Peace,  
from GOD the Father, and *Christ Jesus  
our Lord*.
249. 7, 8. GOD hath not given us  
*the Spirit* of Fear; —  
Be not thou therefore ashamed of the Testi-  
mony of *our Lord*.
250. 8, 9. GOD who hath saved us,  
and called us — *in Christ Jesus*.
251. iv, 1. I charge thee therefore be-  
fore GOD, and the *Lord Jesus Christ*.
252. *Tit.* i; 1, 2, 3. Paul a Servant of GOD,  
and an Apostle of *Jesus Christ*.  
— Which GOD that cannot lie, promised —  
— Which is committed unto Me, according  
to the Commandment of GOD our † Saviour.
- † See N<sup>o</sup> 244, 255.

253. *Tit.* i; 4. Grace, Mercy, and Peace, from GOD the Father, and the Lord *Jesus Christ* our Saviour.
254. ii; 10, 11, 13. Adorning the Doctrine of GOD our † Saviour in all things;  
For the grace of GOD, that bringeth Salvation, hath appeared to all Men.  
—— looking for —— the glorious appearance of \* the great GOD, and [ *of* ] our Saviour *Jesus Christ*.
- † See N<sup>o</sup> 244.  
\* See N<sup>o</sup> 395 and 541.
255. iii; 4, 6. The Kindness and Love of GOD our † Saviour, —— Which *he* shed on us abundantly *through Jesus Christ our Saviour*.
- † See No 244.
256. *Philemon*, 3. Grace to you and Peace from GOD our Father, and the *Lord Jesus Christ*.
257. 4, 5. I thank my GOD——.  
Hearing of thy Love and Faith, which thou hast toward *the Lord Jesus*.
258. *Heb.* i; 1, 2. GOD—— hath in these last days spoken unto us by *his Son*.

259. *Heb.* i; 6, 9. And let all the Angels of GOD worship Him, [*viz.* Christ.]

— therefore GOD, even thy GOD, hath anointed thee with the oyl of gladness above thy fellows.

260. ii; 3, 4. Which at the first began to be spoken by *the Lord*, and was confirmed unto us by them that heard him;

GOD also bearing them witness with — divers Miracles and Gifts of the *Holy Ghost*, according to his own Will.

261. 9. That He [*viz.* Jesus,] by the grace of GOD, should taste Death for every man.

262. 13. Behold, I [*viz.* Christ,] and the Children which GOD hath given me.

263. 17. That he [*Christ*] might be a merciful and faithful High-Priest, in things pertaining to GOD.

264. iii; 3, 4. For This man [*viz.* *Christ*] was counted worthy of more glory than *Moses*, inasmuch as he who hath builded the house, hath more honour than the house.

For every house is builded by some man; but † He that built all things, is GOD.

† The Comment of *Grotius* and of Molt Others upon this place, is very obscure. The Meaning is: *Mos-*

*ses* was faithful as a *Servant*, in *another mans* house; *Christ*, as a *Son* in his *own* house, of his *own* building; And the *Supreme Householder* or *Father* over all, is *GOD*. It seems to be a like Epiphonema, to that in *1 Cor. 11, 3*, *The Head of every man, is Christ; and the Head of the Woman, is the Man; and the Head of Christ, is GOD*. And *ver. 12*, but *All things, of GOD*.

265. *Heb. v; 4, 5*. ——— but he that is called of *GOD*, as was *Aaron*: So also *Christ* glorified not himself, &c.

266. *10*. Called of *GOD* an *High-Priest*, after the order of *Melchisedec*.

267. *vii, 25*. Wherefore he is able also to save them to the uttermost, that come unto *GOD* by *him*, seeing he ever liveth to make intercession for them.

268. *ix, 14*. How much more shall the *Blood* of *Christ*, who through the eternal *Spirit* offered himself without spot to *GOD*, purge your *Conscience* from dead *Works* to serve the living *GOD*?

269. *24*. *Christ* is ——— entred ——— into *Heaven* itself, now to appear in the presence of *GOD* for us.

270. *x, 7*. Lo, I come, (in the *Volume* of the  
the

the Book it is written of me,) to do thy Will,  
O GOD.

271. *Heb. x, 12.* For ever sat down at the right hand of GOD.

272. 21. Having an High-Priest [Gr. *ἱερεὺς μέγαν*, a Great Priest, viz. Christ,] over the House of GOD.

273. xii, 2. And is set down at the right hand of the Throne of GOD.

274. 22, 23, 24. Unto the City of the Living GOD, — and to GOD the Judge of all, — and to *Jesus* the Mediator of the new Covenant.

275. xiii, 15. *By Him* therefore let us offer the Sacrifice of Praise to GOD continually.

276. *Jam. i, 1.* James a Servant of GOD, and of the *Lord Jesus Christ*.

277. 27. Before GOD and the Father, [or; GOD, *even the Father.*]

278. iii, 9. Therewith bless we GOD, even the FATHER.

279. 1 *Pet. i, 2.* Elect according to the fore-knowledge of GOD the Father, through  
San-

Sanctification of *the Spirit* unto Obedience,  
and sprinkling of the blood of *Jesus Christ*.

280. 1 Pet, i, 3. Blessed be the GOD and Father,  
[or; GOD, even the Father] of our *Lord  
Jesus Christ*.

281. 21. Who by Him [*by Christ*] do be-  
lieve in GOD, that raised him up from the  
dead, and gave him glory, that your Faith  
and Hope might be in GOD.

282. ii; 3, 4. *The Lord* is gracious:  
To whom coming, as unto a living Stone,  
—— chosen of GOD &c.

283. 5. To offer up spiritual Sacrifices, ac-  
ceptable to GOD through *Jesus Christ*.

284. iii; 17, 18. —— if the Will of GOD be  
so; ——  
For *Christ* also hath once suffered for Sins,  
—— that he might bring us to GOD.

285. 21, 22. By the resurrection of *Jesus  
Christ*;  
Who —— is on the right hand of GOD.

286. iv, 11. That GOD in all things may be  
glorified *through Jesus Christ*.

287. 14. If ye be reproached for the Name  
of

of *Christ*, happy are ye; For *the Spirit* of *Glory* and of *GOD* resteth upon you.

288. 1 *Pet.* v, 10. The *GOD* of all grace, who hath called us unto his eternal glory by *Christ Jesus*.

289. 2 *Pet.* i, 1. The Righteousness of *GOD*, and our Saviour *Jesus Christ*.

The Greek Words, δικαιοσύνη τῆ θεῆ ἡμῶν, ἡ σωτηρίας Ἰησοῦ Χριστοῦ, will bear another rendring, viz. *The righteousness of our God and Saviour Jesus Christ*. But the former Rendring is more agreeable to the Verse next following, [viz. *through the Knowledge of GOD, and of Jesus our Lord,*] and to the whole Tenour of Scripture.

290. 2. Through the Knowledge of *GOD*, and of *Jesus our Lord*.

291. 21. But Holy men of *GOD*, spake as they were moved by the *Holy Ghost*.

292. 1 *Joh.* i; 5, 7. *GOD* is Light, and in him is no Darknes at all;

—— and the Blood of *Jesus Christ his Son*, cleanseth us from all Sin.

293. iii, 16. Hereby perceive we the Love of *GOD*, because † He [Gr. *ἐκεῖνος*, viz. *Christ*] laid down his Life for us.

† See N<sup>o</sup> 534, 538.

Most Copies, omitting the Word, τῆ θεῆ, *God*;  
read

This verse Thus, Ἐν τῷ ἐγνώκαμεν τὴν ἀγάπην, ὅτι Ἐκεῖνος ἑαυτὸν ἑδωκεν ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἵνα σώσῃς ἡμᾶς, viz. *Herein we perceive Love, in that He laid down his life for us.*

294. 1 *Job. iii*; 21, 22, 23. Then have we confidence towards **GOD**;  
— because we keep his commandments;—  
And This is his commandment, that we should believe on the Name of *his Son Jesus Christ*.
295. iv; 2, 3. Hereby know ye *the Spirit of GOD*: Every Spirit that confesseth that *Jesus Christ* is come in the flesh, is of **GOD**.  
And every Spirit that confesseth not that *Jesus Christ* is come in the flesh, is not of **GOD**.
296. 9. In this was manifested the Love of **GOD** towards us, because that **GOD** sent his only-begotten *Son* into the World, that we might live through Him.
297. 10. Herein is Love, not that we loved **GOD**, but that He loved us, and sent *his Son* to be the propitiation for our Sins.
298. 12. No man hath seen **GOD** at any Time.
299. 15. Whosoever shall confess that *Jesus* is

is the *Son* of GOD, GOD dwelleth in Him, and He in GOD.

300. 1 *Joh. v, 1.* Whosoever believeth that *Jesus* is the *Christ*, is born of GOD.

301. 5, 6. He that believeth that *Jesus* is the *Son* of GOD: ——— And it is *the Spirit* that beareth Witness.

302. 9. If we receive the Witness of Men, the † witness of GOD is greater; For This is the witness of GOD, which he hath testified of *his Son*.

† *By the Voice from Heaven* at our Saviours Baptism, and *by the Spirit* being visibly sent down upon him: For, what is here called *the Witness of God*, is expressed *ver. 7, it is the Spirit that beareth witness.*

303. 10. He that believeth on the *Son* of GOD, hath the witness in himself: He that believeth not GOD, hath made him a Lyar, because he believeth not the Record that GOD gave of *his Son*.

304. 11. And This is the Record, that GOD hath given to us eternal Life; And this Life, is *in his Son*.

305. 2 *Joh. 3.* Grace be with you, mercy and peace, from GOD the Father, and from *the Lord Jesus Christ the Son of the Father.*

2 *Joh.*

306. 2 *Job.* 9. Whosoever transgresseth, and abideth not in the doctrine of *Christ*, hath not GOD; He that abideth in the doctrine of *Christ*, he hath both the *Father* and the *Son*.
307. *Jude* 1. To them that are sanctified by GOD the Father, and preserved in *Jesus Christ*, and called.
308. 20, 21. Praying in the *Holy Ghost*; Keep yourselves in the Love of GOD, looking for the Mercy of our *Lord Jesus Christ* unto eternal Life.
309. *Rev.* i, 1. The Revelation of *Jesus Christ*, which GOD gave unto him.
310. 2. Who bare Record of the Word of GOD, and of the Testimony of *Jesus Christ*.
311. 5, 6. Unto him that loved us, and washed us from our Sins in his own Blood; And hath made us Kings and Priests unto GOD and his Father.
312. 9, 10. — for the Word of GOD, and for the Testimony of *Jesus Christ*.  
I was in the *Spirit* &c.
313. ii, 7. To him that overcometh, will I [*viz.* *Christ*] give to eat of the Tree of Life, which is in the midst of the Paradise of GOD. *Rev.*

314. *Rev.* iii, 1. These things saith He, that hath the seven Spirits of GOD.
315. 2. For I [*viz.* Christ] have not found thy Works perfect before GOD.
316. 12. Him that overcometh, will I make a Pillar in the Temple of my GOD; — and I will write upon him the Name of my GOD, and the Name of the City of my GOD, — which cometh down out of Heaven from my GOD.
317. 14. These things saith the Amen, the faithful and true Witness, the Beginning [*ἡ ἀρχὴ*, the † *Head*] of the Creation of GOD.  
† See *Coloss.* i, 18; and N<sup>o</sup> 672.
318. iv; 5. And there were seven Lamps of Fire burning before the Throne, which are the *seven Spirits* of GOD.
319. v, 6. — A Lamb, — having — seven Eyes, which are the seven Spirits of GOD, sent forth into all the Earth.
320. 9, 10. Thou wast slain, and hast redeemed us to GOD by thy Blood, —  
And hast made us unto our GOD, Kings and Priests.

321. *Rev. vii, 10.* To our GOD which sitteth upon the Throne, and to the *Lamb*.

322. 14, 15. — have washed their Robes, and made them white in the Blood of the *Lamb*.

Therefore are they before the Throne of GOD; — and he that sitteth on the Throne, shall dwell amongst them.

323. 17. For the *Lamb* which is in the midst of the Throne, shall feed them; — GOD shall wipe away all Tears from their Eyes.

324. xii, 10. Now is come — the Kingdom of our GOD, and the Power of *his Christ*.

325. 17. Which keep the Commandments of GOD, and have the Testimony of *Jesus Christ*.

326. xiv, 4. Being the First-fruits unto GOD, and to the *Lamb*.

327. 10. The Wrath of GOD, — in the presence of the *Lamb*.

328. 12. That keep the Commandments of GOD, and the Faith of *Jesus*.

329. *Rev.* xix, 9. -- unto the Marriage-Supper of *the Lamb*: And he saith unto me, These are the true Sayings of GOD.

330. 10. Worship GOD: For the Testimony of *Jesus*, is † *the Spirit of Prophecy*.  
† See N<sup>o</sup> 530.

331. 13. And his Name is called, The *Word* of GOD.

332. xx, 4. — that were beheaded for the witness of *Jesus*, and for the *Word* of GOD.

333. 6. They shall be Priests of GOD, and of *Christ*.

334. xxi, 23. For the Glory of GOD did lighten it, and *the Lamb* is the Light thereof.

335. xxii, 1. Proceeding out of the Throne of GOD, and of *the Lamb*.

336. 3. The Throne of GOD and of *the Lamb* shall be in it; And his Servants shall serve him.

✓ In all these Passages, the Father is stiled GOD absolutely, by way of Eminence; The Construction it self

necessarily confining the Word, God, to the Person of the Father only. It is Reasonable in all other places of the New Testament, to understand the Word in the same Sense; excepting those Passages, which are hereafter set down, wherein the Person of the Son singly, is likewise stiled God.

### S E C T. III.

The Passages, wherein he is stiled God with some peculiar high Titles, Epithets, or Attributes; which, tho' Most of them indeed not incommunicable, yet in the New Testament are (generally, if not) always by way of Supreme Eminency ascribed to the Person of the Father only.

337. **M**AT. xi, 25. I thank thee, O Father, Lord of Heaven and Earth.  
See the Note on N<sup>o</sup> 2.

338. xv, 31. They glorified the God of Israel.

339. xvi, 16. Christ, the Son of the Living God.

How This is the Character of the Father, See N<sup>o</sup> 789, 798, 583, 370, 378.

340. xix, 17. Why callest thou me Good? There is none Good, but One, [<sup>ε</sup>ς, one Person,] that is † God.

† Ὁ πατήρ μὲν ἔν τῳ οὐρανῷ, My FATHER which is in Heaven; Clem. Alexandr. cited by Dr. Mills on Mar. 10, 18. The Meaning is; that

the *Father*, as he alone is [ $\text{Ἰσὸς}$ ] *GOD* of *Himself*, and *underived*; so He only also is [ $\text{Ἰσχυρὸς}$ ] the *original absolute underived GOOD*. See N<sup>o</sup> 773, § 1.

Our Lord and Saviour (*says Origen,*) when a certain Person called him, Good Master; referred back the person to his Father, saying, *Why callest thou me Good? there is None Good, but One, that is God the Father.* Now if He who was the Son of his Fathers love, spake this well, as being the Image of the Goodness of God, &c.

Upon which Words of Origen, the learned Bp. Bull makes this Remark: If we grant, says he, that Origen there speaks concerning Christ as God, yet the Son may rightly be stiled the Image of his Father's goodness; namely, an adæquate and perfect Image. And nevertheless, as being the Image of the Father, and not the Father himself; as deriving his Goodness, and

Ὁ σωτῆρ ἡμῶν ἢ κύριος, ἀκράτος ποτέ, διδάσκαλε ἀγαθὸ ἀναπέμπων ἡ λέγοντα τὸτο ἐπὶ τῷ ἐαυτῷ πατέρα, φησί, Τί με λέγεις ἀγαθόν. ; ἔδεις ἀγαθός, εἰ μὴ εἷς, ὁ θεὸς ὁ πατήρ. Ἔειπερ. ἢ τὸτ' ὀυλίγως, ὡς εἰκὼν τῆς ἀγαθότητος τῷ θεῷ τυγχάνων, εἶπεν ὁ υἱὸς τῆς ἀγάπης τῷ πατρί, &c. Origen. contra Cels. lib. 5.

Quod si darenus, Origenem ibi loqui de Christo quatenus Deus est, equidem rectè dicitur Filius Imago bonitatis paternæ, adæquata scilicet & perfectæ; & tamen, quatenus Patris imago est, non ipse Pater, hoc est, quatenus ex paterno Fonte bonitatem suam, ut & cætera divinæ nature attributa, adeoque ipsam divinam naturam derivatam habet, — haud minùs rectè eà ratione Patri primas tribuere potuit. Bull. Defensio, Sect. 2, cap. 9, §. 13.

the rest of his divine Attributes, and his very divine nature itself, from the fountain of the Father; he might rightly, even in This Sense, yield the pre-eminence to the Father.

And Athanasius himself: The Son, (*says he,*) when he came into the World, glorified not himself, but his Father; saying to a certain Person that came to him, *Why callest thou me Good? There is none Good, but One, that is God:* And to another, that asked *Which is the great Commandment in the Law;* giving this Answer, *Hear, O Israel, the Lord thy God is One Lord:* And teaching his Disciples, saying, *My Father is greater than I.*

And Novatian: Whom our Lord (*says he*) deservedly pronounces to be *Alone Good;* of whose Goodness the whole World is Witness.

Ἐλθὼν ἢ ὁ υἱός, ἢ ἑαυ-  
τὸν, ἀλλὰ τὸ πατέρα ἐδό-  
ξασεν, λέγων μὲν τὰς περ-  
σερχομίας, Τί με λέγεις ἀ-  
γαθόν; ἢ εἰς ἀγαθὸς εἰ μὴ  
εἷς, ὁ θεός· ἀποκριθὲν δὲ  
ἢ τὰς ἐρωτῶντι ποία ἐντολὴ  
ἐν τὰς νόμῳ μείζων, ὅτι Ἄκουε  
Ἰσραὴλ, κύριος ὁ θεός σου  
κύριος εἷς ὅσι. — τὸς ἢ  
μαθητὰς διδάσκων, ὅτι ὁ  
πατὴρ μου μείζων μου ὅσι.  
*Orat. 3. cont. Arianos.*

And teaching his Disciples, saying, *My Father is greater than I.*

*Quem solum merito Bonum  
pronunciat Dominus: Cujus  
bonitatis totus testis est Mun-  
dus. De Trinit. cap. 4.*

This seems to be the True and Natural Meaning of the Text: And yet it is not improbable, but our Saviour by this manner of Expression might intend to insinuate, that the young man who thus address to him, had given him a Title, which was really due to him in such a Sense, as the person that gave it him was not then at all aware of.

341. *Mat. xxvi, 63. I adjure thee by the Living God.* *Mat.*

342. *Mat.* xxvi, 64. — sitting on the right hand of Power, [Gr.  $\delta$  Δυνάμεως, *The Power, The Supreme Power.*]
343. *Mar.* v, 7. The Son of the *most High God.*
344. xiv, 61. Christ, the Son of *The Blessed.*
345. *Luke* i, 32. The Son of *The Highest.*
346. 35. The Holy Ghost, — the Power of *The Highest.*
347. 49. He that is *Mighty.* [Gr.  $\delta$  Δυνατός, *The Mighty One.*]
348. 76. The Prophet of *The Highest.*
349. vi, 35. Ye shall be the Children of *The Highest.* [ver. 36, of *your Father*]
350. viii, 28. Jesus, thou Son of *God most High.*
351. *Job.* i, 18. *No Man hath seen God at any time.*
352. v, 37. Ye have *neither heard his Voice at any Time, nor seen his Shape.*

353. *Job. vi, 46.* Not that any man hath seen the Father.
354. 69. Christ, the Son of *the Living God.*
355. xvii, 3. And this is Life eternal, that they might know *Thee the only True God*, and [*that they might know*] Jesus Christ whom Thou hast sent.  
See N<sup>o</sup> 5.
356. *Acts iii, 13.* The God of Abraham and of Isaac and of Jacob, the God of our Fathers, hath glorified his Son Jesus.
357. iv; 24, 30. Thou art God, which hast made Heaven and Earth and the Sea, and all that in them is; ——— grant that ——— Wonders may be done by the Name of thy Holy † Child Jesus.  
† See N<sup>o</sup> 869.
358. v, 30. The God of our Fathers raised up Jesus.
359. vii, 2. The God of glory † appeared unto our Father Abraham.  
† Not that any Man hath seen the Father, *Joh. vi. 46*: For, no man hath seen God at any Time, *Joh i, 18*: Whom no man hath seen, nor can see, *1 Tim. vi, 16*. But God appeared to Abraham by Christ; or  
Christ

*Christ* appeared to him in the *Name and Person of the Father*. See N<sup>o</sup> 597, 616, 69, 916.

360. *Acts* vii; 46, 48. The *God of Jacob*——: The *most High*.

361. xiv, 15. The *Living God*, which made *Heaven and Earth and the Sea, and all things that are therein*.

How these are peculiar Characters of the *Father*, See N<sup>o</sup> 340, 546, 411, 414, 789, 191.

362. xv, 8. *God*, which knoweth the *Hearts*.

How This is the Character of the *Father*, and yet in other places *Christ* also is stiled the *Searcher of Hearts*, See N<sup>o</sup> 669, 773, 340, 805, 786, 988.

363. 17. The *Lord*, who doth [or, maketh] *all these things*.

364. xvi, 17. The *Servants of the most High God*.

365. xvii, 24. *God that made the World and all things therein*,—— *Lord of Heaven and Earth*.

See N<sup>o</sup> 361.

366. xxii, 14. The *God of our Fathers* hath chosen thee, that thou shouldst ——

see *That Just One*, and hear the Voice of his Mouth.

367. *Rom. i, 23.* The glory of the *Uncorruptible God*.

See N° 13, 340, 411, 414.

368. *iv, 17.* God who *quickeneth the dead, and calleth those things which be not, as though they were.*

369. *24.* Him that raised up *Jesus our Lord from the dead.*

See N° 58.

369\* *viii, 27.* He that searcheth the *Hearts.*

See N° 362, 669,

370. *ix, 26.* The Children of the *Living God.*

How This is the peculiar Character of the *Father*, see N° 339, 341, 354, 378, 789, 798, 385.

371. *29.* The *Lord of Sabaoth*; [*of Hosts.*]

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

*From him* all things derive their Being, *by him* all things are preserved and governed, *to his glory* all things shall terminate.

*Rom.*

373. Rom. xv, 33. *The God of Peace be with you all, Amen.*

374. xvi, 20. *The God of Peace shall bruise Satan under your feet shortly: The grace of our Lord Jesus Christ be with you.*

375. 26 According to the Commandment of *the Everlasting God.*

376. 27. *To God only wise be glory through Jesus Christ for ever, Amen.*

377. 2 Cor. i, 9. *God, which raiseth the dead.*  
See N<sup>o</sup> 58.

378. iii, 3. *The Epistle of Christ, — written — with the Spirit of the Living God.*

379. vi, 16. *Ye are the Temple of the Living God.*  
See N<sup>o</sup> 370.

380. 18. *faith the Lord Almighty;*  
[Gr. Παντοκράτωρ, *Supreme over All.*]

381. xiii, 11. *The God of Love and Peace shall be with you.*

382. Ephes. i, 11. *Him who worketh all things after the Counsel of his own Will.*

*Ephes.*

382. \* *Ephes.* iv, 6. Who is *above all*.  
See N<sup>o</sup> 411, 414.
383. *Phil.* iv, 9. And *the God of Peace* shall be with you.
384. *Col.* i, 15. Who [*Christ*] is the Image of *the Invisible God*, the first-born of every Creature.  
See N<sup>o</sup> 937.
385. I *Thef.* i; 9, 10. Ye turned to God from Idols, to serve *the Living and True God*; And to wait for his *Son* from Heaven.
386. ii, 4. God, *which trieth our Hearts*.  
See N<sup>o</sup> 362.
387. v, 23. The *very God of Peace* sanctify you,——unto the coming of our Lord *Jesus Christ*.
388. I *Tim.* i, 11. According to the glorious Gospel of *the Blessed God*.  
See N<sup>o</sup> 344, 84, 88.
389. 17. Now unto the *King eternal, immortal, invisible, the only Wise God*, be honour and glory for ever and ever, Amen.
390. iii, 15. The Church of *the Living God*.  
See N<sup>o</sup> 370.

391. *I Tim* iv, 10. We trust in *the Living God*, who is the † Saviour of all men.

† See N<sup>o</sup> 244.

392. vi, 13. God *who quickneth all things*: And—*Jesus Christ* who &c.

393. 15, 16. *The Blessed and only Potentate, the King of Kings and Lord of Lords; Who only hath Immortality, dwelling in the Light which no man can approach unto, whom no man hath seen or can see, to whom be Honour and Power everlasting, Amen.*

See N<sup>o</sup> 411, 414.

394. 17. *But in the Living God.*

See N<sup>o</sup> 370.

395. *Tit.* ii, 13. Looking for that blessed hope, and the glorious appearing of *the Great God* [*ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ*, *the Appearing of the † Glory of the great God,*] and (of) our Saviour *Jesus Christ*.

† So *Mat.* 16, 27, and *Mar.* 8, 38, *The Son of Man shall come in the Glory of his Father.*

See also N<sup>o</sup> 541.

396. *Heb.* i, 3. Sat down on the right hand of *the Majesty on High.*

397. iii, 12. In departing from *the Living God.*

*Heb.*

398. Heb. vii, 1. Priest of *the most High God.*
399. viii, 1. Who [*Christ*] is set on the right hand of *the Majesty in the Heavens.*
400. ix, 14. How much more shall the Blood of *Christ*, who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works to serve *the Living God.*
401. x, 31. Into the hands of *the Living God.*
402. xi, 27. As seeing *Him who is Invisible.* [Gr. τὸ ἀόρατον, *The Invisible One.*]
403. xii, 22. Unto the City of *the Living God.*  
See N<sup>o</sup> 370.
404. xiii, 20. Now *the God of Peace*, that brought again from the Dead our Lord *Jesus*, &c.
405. *Jam.* v, 4. Into the Ears of the *Lord of Sabaoth*, [of *Hosts.*]
406. 1 *Pet.* i, 23. The Word of *God which liveth and abideth for ever.* [Gr. The Word of the Living God, and who abideth for ever : Or, The Word of the Living God, which (*Word*) abideth for ever ; *As in the 25th Verse,*

*Verse*, But the Word of the Lord endureth for ever.]

407. 2 *Pet.* i, 17. When there came such a voice to him [*ὡς δὲ μεγαλοπρεπῆς δόξης*] from *the Excellent Glory*; This is my beloved Son, in whom I am well-pleas'd.

408. 1 *Job.* ii, 20. But ye have an *Uction* from *the Holy One*.

See N<sup>o</sup> 340, & 17.

409. iv, 12. *No Man hath seen God* at any time.

410. v; 20, 21. This is *the † True God*, and eternal Life: Little Children, keep your selves from Idols.

† Some refer this to *Christ*, who is immediately before mentioned; Others, more agreeably to St John's style, understand it of *God the Father*, who is also mentioned a little before. But I think the truer Interpretation is, that it refers to Neither; but, that the Meaning is: *This* [This Knowledge of God in his Son Jesus Christ] *is the True Religion, and the way to eternal Life; Beware of Idol-worship.*

411. *Jude* 4. Denying the *only Lord God*, [*τὸ μόνον Δεσπότην θεόν*, *God the only Supreme Governour*,] and our Lord Jesus Christ.

He [*viz.* Christ] is Lord, (*saieth Athanasius*;) who is begotten of Him who is *the Only Lord*.

*Κυρίου ἡ δὲ ἐκ τῶ μόνου γεννημένη. Κυρίου. Athanas. contra Sabellianos.*

*And*

*And Basil:* Of the Father (*saith he*) is the Son, by whom are all things; and with whom, the Holy Ghost is always inseparably considered. But *the Supreme God over all*, has alone That singular Manner of Subsistence, by which He is *The Father*, and subsists without deriving from any Cause: And by This Character, He is peculiarly distinguished; [*as the Son is by the Character of [Μονογενής] the Only-begotten.*]

He is the *only Potentate*, because he alone hath all Power of Himself; and whosoever else hath any, hath it from Him, either by donation or permission. *Pearson on the Creed*, pag. 43. Edft. 4.

See N<sup>o</sup> 414.

412. *Jude 25.* To the only Wise God † our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Amen.

† See N<sup>o</sup> 244.

413. *Rev. i, 4.* From Him which is and which was and which is to come. [*ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*.]

414. 8. I am Alpha and Omega, the Beginning and the End, saith the Lord, [*in several MSS, κύριος ὁ Θεός, the Lord God,*] which is and which was and which is to come, the Al-

Ἐκ τοῦ πατρὸς ὁ υἱός, δι' ἃ τὰ πάντα, ὃ πάντοτε το πνεῦμα τὸ ἅγιον ἀχωρίτως συνεπινοεῖται. —

ὁ ἰσὺς ἐπὶ πάντων θεός, ἰσαριθμῶντι γνώρισμα τ' ἐαυτῶ ἰσότητος, τὸ πατρὸς εἶ) καὶ μηδεμιᾶς αἰτίας ἰσότηναι, μόνος ἔχει καὶ ἀσχετῶς πάλιν τὸ σημεῖον, καὶ αὐτὸς ἰδιαζόντως ἐπινοώσεται. *Basil. ad Greg. Nyss. Epist. 43.*

*Almighty.* [Gr. ὁ Παντοκράτωρ, *the Supreme Lord over all*]

John (says Irenæus) preached One God Supreme over all, and One only begotten Son Jesus Christ.

And Justin Martyr. *Ye have slain* (says he) *the Just One*; and ye reject the Supreme God over all, and Maker of all things, who sent him.

And again: *The Supreme Lord over all* (saith he) and Creator of all things, the Invisible God himself, — sent unto Men his Holy Word, [viz. Christ.]

Παντοκράτωρ [Supreme over All] was ordinarily by the Antients (saith the learned Br. Pearson) taken for the Father: As Origen, book the 7th against Celsus; [τὰς προφητείας ἔσθ,] — the Prophecies, in which (saith he) either (Θεὸς Παντοκράτωρ) the Supreme God over all, or the Son of God, or the Holy Spirit was believed to be the speaker. And according to this general Confession did Polycarp begin his Prayer at his Martyrdom; Κύριε ὁ Θεὸς ὁ Παντοκράτωρ ἔσθ. O Lord God Almighty, [or Supreme over all;] the Father of thy beloved and blessed Son Jesus Christ. — And Constit. Apost. lib. 1. proam. Οἱ παρρησίαν εὐληφότες τὸ Παντοκράτωρα πατέρα καλεῖν, Who have taken confidence to call the Supreme God, Father. Pearson on the Creed, pag. 41, Edit. 4th.

Τὸ Ἰωάννη ἓνα Θεὸν παντοκράτορα, καὶ ἓνα μονογενῆ Χριστὸν Ἰησοῦν κηρύσσοντες. Iren. Lib. 1, c. 1. §. 19.

Ἀποκλείνατε τὸ δίκαιον, — καὶ τὸ πέμψαντα αὐτὸν παντοκράτορα καὶ ποιητὴν τῶ ὅλων Θεὸν ἀθετεῖτε. Dial. cum Tryph.

Ἄυτὸς ὁ παντοκράτωρ καὶ παντοκτίστης καὶ ἀόρατος Θεός, — τὸ λόγον τὸ ἅγιον — πρὸς αὐτὰς ἀπέστειλεν. Erist. ad Diognetum.

Again,

Again, pag. 42. By the First, [*the Title, Παντοκράτωρ, Almighty,*] they seem to signify the Rule and Dominion which God hath over all. *And again:* From the Use of the sacred Writers, from the \* Notation of the Word in Greek,

\* Παντοκράτωρ, *and from the Testimony of the Antient Fathers, we may well ascribe unto God the Father, in the Explication of this Article, [I believe in God the Father Almighty, παντοκράτορα,] the dominion over All, and the rule and government of all.*

Again, pag 43. He ——— is ——— the only Potentate; because He alone hath all Power, of Himself; and whosoever else hath any, hath it from Him, ether by donation or permission. *And again:* He hath all Power over every thing, as being *Absolute and Supreme.*

*And pag. 47.* This Dominion I believe most absolute in respect of its Independency, both in the Original, and the Use or Exercise thereof.

See N<sup>o</sup> 411.

415. *Rev. iv; 2, 5.* A Throne was set in Heaven, and one *sat on the Throne;*

And there were seven lamps of Fire burning before the Throne, which are the seven *Spirits of God.*

416. 8. Holy, Holy, Holy, Lord God Almighty [*Gr. ὁ παντοκράτωρ, Supreme Lord over All,*] which *was and is and is to come.*

417. 9, 10, 11. ——— thanks to him that *sat on the Throne, who liveth for ever and ever;* — be-

— before *him that sat on the Throne*, and  
 — *liveth for ever and ever.*

— Thou hast *created all things*; and for  
 thy pleasure they *Are, and were created.*

418. *Rev. v, 13.* Unto *Him that sitteth upon the  
 Throne*, and unto the Lamb.

419. 14. Worshipped † *Him that liveth for  
 ever and ever.*

† As 1 *Tim. vi, 16.* *Who only hath Immortality*;  
 That is, *Who only has it of Himself*, absolute and  
 underived and independent of Any.

See N<sup>o</sup> 1, 340, 762, 370.

420. vi, 10. How long, *O Lord, Holy and  
 True.* [Gr. ὁ Θεωβίτης ὁ ἀγίος ὁ ἀληθινός. *O  
 Thou that art the Supreme Governour, Holy  
 and True.*]

421. 16. Hide us from the face of *Him  
 that sitteth on the Throne*, and from the Wrath  
 of the Lamb.

422. vii, 2. Having the Seal of *the Living  
 God.*

423. 10. Salvation to our *God which sitteth  
 upon the Throne*, and unto the Lamb.

424. 14, 15. — have washed their robes,  
 and made them white in the blood of the  
 Lamb:

Therefore are they before the Throne of

God; — and *He that sitteth on the Throne*, shall dwell amongst them.

425. *Rev. x, 6.* And sware by *him that liveth for ever and ever*, who created *Heaven and the Things that therein are, and the Earth and the things that therein are, and the Sea and the things which are therein.*
426. xi, 13. And gave glory to *the God of Heaven.*
427. 16, 17. — fell upon their Faces, and worshipped *God*;  
Saying, *We give thee Thanks, O Lord God Almighty*, [Gr. ὁ παντοκράτωρ, *Supreme Lord over all*,] which *art, and wast, and art to come.*
428. xiv, 7. Fear *God*, — that made *Heaven and Earth and the Sea and the Fountains of Water.*  
How *This* is the Character of the Father, See N<sup>o</sup> 546, &c.
429. xv; 3, 4. And they sing the Song of *Moses* the Servant of *God*, and the Song of *the Lamb*, saying; *Great and Marvellous* are thy Works, *Lord God Almighty*, [ὁ παντοκράτωρ, *Supreme Lord over all*];  
— For *Thou* † *only art Holy*, [Gr. ὅτι μόνος ὁ ἅγιος] &c.  
† See N<sup>o</sup>. 1, 340.

430. Rev. xv, 7. The wrath of God who liveth for ever and ever.
431. xvi, 5. Thou art righteous, O Lord, which art and wast and shalt be. [Gr. ὁ ὢν, ἔς, ὁ ἦν, ἔς, ὁ ὄσιον, which art and wast, and who art the Holy One.]
432. 7. Even so, Lord God Almighty, [παντοκράτωρ, Supreme Lord over all,] true and righteous are thy judgments.
433. II. And blasphemed the God of Heaven.
434. 14. That great day of God Almighty, [παντοκράτωρ, Supreme over all.]
435. xix; 4, 6, 7. — worshipped God that sat on the Throne; —  
 — Alleluia; for the Lord God Omnipotent, [ὁ παντοκράτωρ, Supreme over all,] reigneth.  
 — for the Marriage of the Lamb is come.
436. 13, 15. His Name is called, the Word of God:  
 And He treadeth the Wine-press of the fierceness and Wrath of Almighty God, [τῷ θεῷ τῷ παντοκράτῳ, of God the Supreme Lord over all.]

437. *Rev. xix, 17.* — unto the Supper of the *Great God*. [of *God Almighty*, παντοκράτορ, *ver. 15.*]
438. *xx; 11, 12.* And I saw a great white Throne, and him that sat on it; *from whose Face the Earth and the Heaven fled away, and there was found no place for them;*  
 And I saw the dead, small and great, stand before *God*.  
 See N<sup>o</sup> 93, 82.
439. *xxi; 5, 6, 7.* And *He that sat upon the Throne* said, Behold, I make all things new; —  
 — I am Alpha and Omega, the Beginning and the End; —  
 — And I will be his *God*, and he shall be my Son.
440. *22.* For the *Lord God Almighty* [παντοκράτωρ, *Supreme Lord over all,*] and the *Lamb*, are the Temple of it.  
 In the Greek it is, (ὁ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἔστι, καὶ τὸ ἄρνιον) *The Lord God Almighty* is the Temple of it; and also, the *Lamb*.
441. *xxii, 6.* The *Lord God of the Holy Prophets, &c.*

## S E C T. IV.

*The Passages wherein it is declared, that All Prayers and Praises ought primarily to be offered to Him, and that every thing ought to be directed ultimately to His Honour and Glory.*

442. **M**AT. v, 16. — And glorify your Father which is in Heaven.

443. vi, 6. Pray to thy Father which is in Secret.

444. 9. Our Father, which art in Heaven, &c.

445. vii, 11. — shall your Father which is in Heaven, give good things to them that ask Him.

446. xviii; 19, 20. If two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven.

For where two or three gathered together in my Name, there am I in the midst of them.

447. Luke iv, 8. Thou shalt worship the Lord thy God, and Him only shalt thou serve.

See N<sup>o</sup> 340 & 689.

448. xi, 13. How much more shall your

*Heavenly Father* give the Holy Spirit to them that *ask Him*.

449. *Job. iv, 23.* But the Hour cometh, and Now is, when the true Worshippers shall *worship the Father* in Spirit and in Truth; For *the Father* seeketh such to *worship him*.

450. *xii, 28.* *Father, glorify Thy Name:* Then came there a Voice from Heaven, saying; I have both *glorified it*, and will *glorify it* again.

451. *xiv; 13, 14.* And whatsoever ye shall † *ask in my Name*, That will I do, that *the Father may be glorified in the Son*.  
If ye shall *ask* any thing *in my Name*, I will do it.

† *Ask the Father in my Name*, ch. 15, 16; and 16, 23. And so some MSS read also in This place.

452. *13.* That *the Father may be glorified* in the Son.

453. *xv, 8.* Herein is *my Father glorified*, that ye bear much Fruit; so shall ye be my Disciples.

454. *16.* Whatsoever ye shall *ask of the Father in my Name*, he may give it you.

455. *xvi; 23, 24.* In that day ye shall ask  
Me

Me nothing. — Whatsoever ye shall *ask the Father in my name*, he will give it you.

Hithertho have ye *asked nothing in my Name*: Ask, and ye shall receive; that your joy may be full.

456. *Job. xvi; 26, 27.* At that day ye shall *ask in my Name*: And I say not unto you, that I will *pray the Father* for you;

For *the Father* himself loveth you, &c.

457. *Acts iv; 24, 30.* They lift up their Voice *to God*, saying; Lord, thou art God; — *grant that* — wonders may be done *by the Name of thy Holy † Child Jesus*.

† See N° 869.

458. *Rom. i, 8.* I thank my God through *Jesus Christ*.

459. 9. God — whom I serve [*G<sup>d</sup>* whom I *worship*] in the Gospel of *his Son*.

460. vii, 25. I thank God, through *Jesus Christ our Lord*.

461. viii; 26, 27. The *Spirit* itself *maketh intercession* for us — :

And He that searcheth the Hearts, knoweth what is the Mind of *the Spirit*; because he *maketh intercession* for the Saints, according to the Will of *GOD*.

477. *Ephes. i; 16, 17.* ——— Cease not to give Thanks for you, making mention of you in my Prayers ;  
That the God of our Lord Jesus Christ, the Father of glory, &c.
478.           ii; 16, 18. And that he [viz. Christ] might reconcile Both unto God; ——— Through Him we Both have an Access, by one Spirit, unto the Father.
479.           iii, 12. In whom we have boldness and access [to the Father;] with confidence by the Faith of Him.
480.           i4, 16. I bow my knees unto the Father of our Lord Jesus Christ ;  
—— that He would grant you, &c.
481.           21. Unto him be Glory in the Church by Christ Jesus, throughout all Ages, world without end, Amen.
482.           v; 19, 20. Singing ——— in your Heart † to the Lord ;  
Giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ.
- † See N<sup>o</sup> 713, 722.
483.           vi, 6. Praying always with all Prayer and Supplication in the Spirit.

484. *Phil. i; 3, 4, 6.* I thank my God upon every remembrance of you.

Always in every *Prayer* of mine for you all, making request with joy.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of *Jesus Christ*.

485. **II.** Filled with the Fruits of righteousness, which are by *Christ Jesus*, unto the *Glory and Praise of God*.

486. **ii, II.** And that every Tongue should confess that *Jesus Christ is Lord*, to the *glory of God the Father*.

487. **iii, 3.** Which *worship God in the Spirit*, and rejoice in *Christ Jesus*.

488. **iv; 6, 7.** In every thing by *Prayer and Supplication* with *thanksgiving*, let your requests be made known unto *God*.

And the peace of *God*— shall keep your *Hearts and Minds through Christ Jesus*.

489. **20.** Now unto *God and our Father be glory*, for ever and ever, Amen.

490. *Col. i, 3.* We give thanks to *God and the Father* [or, *the God and Father, τῷ Θεῷ καὶ πατρὶ*] of our *Lord Jesus Christ*; praying always for you.

491. Col. i, 12. Giving thanks unto the Father.

492. iii; 16, 17. In Psalms and Hymns and Spiritual Songs, singing with grace in your hearts † to the Lord.

And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.

† See N<sup>o</sup> 722 & 713.

493. iv; 2, 3. Continue in Prayer, — with Thanksgiving.

—praying also for Us, that God would open unto us a door of utterance, to speak the mystery of Christ.

494. I Thes. i; 1, 2. Grace — from God our Father, and the Lord Jesus Christ.

We give thanks to God always &c.

495. iii; 9, 10, 11. What Thanks can we render to God again for you, for all the Joy wherewith we joy for your sakes before our God.

Night and day praying exceedingly, that we might see your Face, &c.

Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

496. 2 Thes. i; 2, 3. — from God our Father,  
and

and the *Lord Jesus Christ*.

We are bound to *thank God* always &c.

497. 2 *Thef.* i; 11, 12. We *pray* always for you, that *our God* would count you worthy——

That the Name of our *Lord Jesus Christ* may be glorified in you, and ye in Him, according to the grace of *our God* and the *Lord Jesus Christ*.

498. 2 *Thef.* ii, 13. We are bound to *give thanks* always to *God* for you, brethren beloved of *the Lord*; because *God* hath &c.

499. 1 *Tim.* i, 17. Now unto the *King Eternal, Immortal, Invisible, the only Wise God*, be *Honour and Glory* for ever and ever, Amen.

500. ii; 1, 3, 5. That first of all, *Supplications, Prayers, Intercessions* and giving of *Thanks*, be made for all men. ——

For this is good and acceptable in the Sight of † *God our Saviour*.

—— For there is *One God*, and *One Mediator*, &c.

† See N<sup>o</sup> 244.

501. 5, 8. For there is *One God*, and *One Mediator*, &c.

I will therefore, that men *pray* every where, lifting up holy hands &c.

502. 1 *Tim.* v, 5. Trusteth in *God*, and continueth in *Supplications and Prayers* night and day.

503. vi ; 15, 16. The Blessed and Only Potentate, the King of Kings and Lord of Lords ;

Who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no man hath seen or can see, *to whom be Honour and Power everlasting, Amen.*

504. 2 *Tim.* i ; 2, 3. Peace from *God* the Father, and *Christ Jesus our Lord.*

*I thank God*, whom I serve from my Forefathers with pure conscience, that without ceasing ——— in my *Prayers* night and day.

505. *Tit.* iii ; 4, 5. *I thank my God*, making mention of thee always in my *Prayers* ;

Hearing of thy Love and Faith, which thou hast toward *the Lord Jesus.*

506. *Heb.* iv ; 14, 16. Seeing then that we have a great *High-Priest*, that is passed into the Heavens, *Jesus the Son of God* ; ———

Let us therefore come boldly *unto the Throne of grace*, that we may obtain Mercy &c.

507. vii, 25. Wherefore he is able also  
to

to save them to the uttermost, that *come unto God by him*, seeing he ever liveth to make intercession for them.

508. *Heb. x; 21, 22.* Having an High Priest, [*Gr. a Great Priest, viz. Christ,*] over the House of God;

Let us *draw near* with a true Heart, in full assurance of Faith.

509. *xiii, 15.* *By him* therefore let us offer the Sacrifice of *Praise to God* continually.

510. *1 Pet. i, 3.* *Blessed be the God and Father* of our Lord Jesus Christ.

511. *17, 18, 19.* And if ye *call on the Father* ——— ,  
Forasmuch as ye ——— were redeemed ———  
——— with the precious blood of *Christ*.

512. *21.* Who *by him* [by Christ] do believe in *God*, that raised him up from the dead, and gave him glory, *that your Faith and Hope might be in God.*

513. *ii, 5.* To offer up spiritual Sacrifices acceptable to *God* through *Jesus Christ*.

514. *iii, 18.* For *Christ* also hath once suf-

suffered for Sins, — that he might *bring us to God.*

515. 1 Pet. iv, 2. That God in all things may be glorified, through Jesus Christ.

516. v; 10, 11. The God of all grace, who hath called us unto his eternal glory by Christ Jesus; — strengthen, settle you;

To Him be glory and dominion for ever and ever, Amen.

517. 1 Job. iii; 21, 22, 23. Then we have confidence towards God;

And whatsoever we ask, we receive of him, because we keep his Commandments;

And this is his Commandment, that we should believe on the Name of his Son Jesus Christ.

518. v, 14. And This is the Confidence that we have in Him; that if we ask any thing according to his Will, he heareth us.

It is ambiguous by the Construction of the Words, whether This refers to Christ, or to God the Father. But by the Scope of the whole Discourse, it seems rather to refer to the Father.

519. Jude 20. Praying, in the Holy Ghost.

520. 25. To the only wise God our † Saviour, be glory and majesty, dominion and power, both now and ever, Amen.

† See N<sup>o</sup> 244.

521. *Rev. iv, 8.* Holy, Holy, Holy, *Lord God Almighty*, which was, and is, and is to come.

522. 9, 10, 11. And when those Beasts [*Gr. ζῷα, Living Creatures*, the living *Creatures full of Eyes*, the whole *Multitude* of the Church,] give glory and honour and thanks to him that sat on the Throne, who liveth for ever and ever ;

The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their crowns before the Throne, saying ;

Thou art worthy, O Lord, to receive glory and honour and power ; for Thou hast created all things, and for thy pleasure they Are, and were created.

523. v, 14. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

524. vii ; 11, 12. — fell down before the Throne on their Faces, and worshipped God, Saying, Amen ; Blessing and glory and wisdom and thanksgiving and honour and power and might, be unto our God for ever and ever, Amen.

525. xi ; 16, 17. — fell upon their Faces, and worshipped God,

G

Saying,

Saying, We give thee Thanks, O Lord God Almighty, which art and wast and art to come.

526. Rev. xiv ; 6, 7. — The everlasting Gospel — ;

Saying with a loud voice, Fear God, and give glory to him — ; and worship Him that made Heaven and Earth and the Sea and the Fountains of Water.

527. xv ; 3, 4. And they sing the Song of Moses the Servant of God, and the Song of the Lamb, saying ; Great and Marvellous are thy Works, Lord God Almighty ; just and true are thy Ways, thou King of Saints.

Who shall not fear thee, O Lord, and glorify thy Name ? For Thou only art Holy ; for all Nations shall come and worship before thee.

528. xix, 1. Salvation and glory and honour and power, unto the Lord our God.

529 4, 5, 6, 7. — fell down and worshipped God that sat on the Throne, —

Praise our God, all ye his Servants, and ye that fear him, both small and great.

— Alleluia ; for the Lord God Omnipotent reigneth.

Let us be glad and rejoice and give honour to him.

530. *Rev. xix, 10. Worship God*: For the Testimony of *Jesus*, is the *Spirit of Prophecy*; [or; The *Spirit of Prophecy* is the Testimony of *Jesus*.]

These words are by most Commentators interpreted very obscurely. The Meaning seems to be; *Worship God only*, (saith the Angel,) *and not Me*; For *I am only your Fellow-servant, a prophétical Spirit, sent forth to bear Testimony concerning Jesus, as you yourself also do.*

531. xxii ; 3, 4. The Throne of *God* and of the *Lamb*, shall be in it; And his Servants shall serve *him*, [Gr. *shall worship him*;] And they shall \* see his Face, and his † Name shall be in their Fore-heads.

\* As, *Matth. v, 8. They shall see God.*

† As, *cb. xiv, 1. Having his Fathers Name written in their Foreheads.*

532. 9. See thou do it not: — worship *God*.

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## C H A P. II.

### Of the SON of GOD.

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#### S E C T. I.

*The Passages of the New Testament, wherein he is stiled, God.*

533. **M**AT. i, 23. They shall call his Name, *Emmanuel*; which, being interpreted, is, *God with us*.

The word, *God*, in this place, is either meant of *the Father*; And then it signifies, his manifesting himself to us more *immediately*; his *speaking unto us in these last days by his own Son*, Heb. i, 1. Or else, (which seems the more natural Interpretation,) it is spoken of *the Son*; and then it signifies, his taking upon him humane Flesh, and dwelling familiarly amongst us.

534. *Luke* i; 16, 17. Many — shall he [*viz.* John the Baptist] turn to *the Lord their God*; And he shall go before *Him* &c.

Though these Words [*the Lord their God*] in the style of *St. Luke*, and according to the whole Analogy of Scripture, cannot but signify *the Father*: yet, (which

(which hardly any Commentators have taken notice of,) they are, in strictness of Construction, immediately connected with the following word, *Him*; which must necessarily be understood of *Christ*. Concerning which manner of speaking, see N<sup>o</sup> 538 & 293.

535. *Joh. i, 1.* In the beginning was the Word, and the Word was with GOD, and the Word was God.

*In the Beginning.*] Before all Ages; before the Creation of the World; *before the World was*, *Joh. xvii, 5*: And *ver. 3d* of This Chapter, *All things were made by him, and without him was not any thing made, that was made*: And *ver. 10*, *The World was made by him*. Thus was this Phrase constantly understood in the Primitive Church: And Nothing can be more forced and unnatural, than the Interpretation of the Socinian Writers; who understand, *In the Beginning*, to signify only, *At the first Preaching of the Gospel*.

*Was the Word.*] The Word, the Oracle of God, the Great Revealer of the Will of God to Mankind. *Rev. i, 5*, *The Faithful Witness*: *Rev. xix, 11*, *Faithful and True*: *1 Joh. v, 20*, *He that is True*: *Rev. xix, 13*, *And his Name is called, the WORD of God*. It is with great Violence to the Text, and to the whole Scope of the Gospel, that the Sabellian and some Socinian Writers, (whose Notions, tho' seemingly most contrary, yet in reality amount in the End to the same thing,) expound this Passage, of [*the λόγος ἐνδιδέσθαι*] the *Internal Reason* or *Wisdom* of God: *In the Beginning was REASON*, and *REASON was with God*, &c. As if the Person who came to be incarnate for us, and to die for our Sins; was nothing but an *Attribute* of the Father, without any real and proper *Being*.

*And the Word was with GOD.*] *Was with the Father,*

ther, 1 *Joh.* i, 2. *Had glory with GOD, before the World was,* *Joh.* xvii, 5. *I was by him, as one brought up with him,* *Prov.* viii, 30.

And the Word was God.] Of these Words 'tis evident there are only *Three* possible Interpretations. The *first* is ; that the Word was *That same Person*, whom he was *with* : And This is both a *Contradiction* in Terms, and also the Antient Heresy of *Sabellius*. The *second* is ; that the Word was *Another Self-existent, Underived, Independent Person, co-ordinate to Him with whom he was* : And This is the Impiety of *Polytheism* ; subverting That First and Great Foundation of All Religion both Natural and Revealed, the *Unity of GOD*. The *third* is ; that the Word is a Person, *deriving* from the Father (with whom he existed before the World was,) both his Being it self, and incomprehensible Power and Knowledge, and other *divine* Attributes and Authority, in a Manner not revealed, and which humane Wisdom ought not to presume to be able to explain : And This is the Interpretation of the Learnedest and most Antient Writers in the Primitive Church.

See *Origen's Comment on Joh.* I ; And *Eusebius de Ecclesiasticâ Theologia, lib. 2, cap. 17.*

536. *Joh.* x, 33. Thou, being a Man, makest thy self *God*.

See N° 580.

537. xx, 28. And *Thomas* answered and said unto him, *My Lord and my God*.

See N° 535.

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

In This place, the word, *God*, may be understood of *Christ*, in like manner as in *Joh. i, 1*. But many Antient Copies read it, and the most antient Fathers cite it, *The Church of the LORD*. Or, if the word, *God*, be understood to mean *the Father*; then, *his own Blood*, must signify, *the Blood of his own Son*. Or else, (which seems the most natural Interpretation of all;) if *God* in this place signifies *the Father*, the following words, *He hath purchased with his own Blood*, may be understood of *Christ*, in the same manner of Speaking that *St John* in his first Epistle frequently uses, and particularly *1 Joh. iii, 5*, *Ye know that HE was manifested to take away our Sins; and in HIM is no Sin*: Where the Words, *He*, and *Him*, must of necessity be referred to *Christ*, though without any antecedent mention of him, *the Father* only having been before spoken of, *ver. 1*, *Behold, what manner of Love the FATHER hath bestowed upon us*, &c. And the same seems to be the true construction of those other words, *ver. 16*, *Hereby perceive we the Love of GOD*, [see N<sup>o</sup> 293,] *because* [*ὅτι ἐν αὐτῷ*] *HE* (viz. *Christ*) *laid down his Life for us*: Which *St Paul* expresses more fully, *Rom. v, 8*, *GOD commendeth his Love towards us, in that while we were yet Sinners, CHRIST died for us*.

See N<sup>o</sup> 534.

539. *Rom. ix, 5*. Of whom — *Christ* came, who is over all *God* blessed for ever, Amen.

The Greek words [*Ἐπὶ ᾧ ὁ Χριστὸς, — ὁ ᾧ ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τὰς αἰῶνας, Ἀμήν,*] are of ambiguous construction; and may equally signify, either [*Of whom Christ came: God, who is over all, be blessed for ever, Amen;*] or, [*Of whom Christ came, who is over all: God be blessed for ever, Amen;*] or, [*Of whom Christ came, who is over all God*

bleſſed for ever, Amen.] In favour of the two former rendrings, may be alleged the Uſe of the Word [*Εὐλογητός*, *Bleſſed*,] in other places of Scripture; as *Pſ. lxxxix, 52*; *Rom. i, 25*; *2 Cor. i, 3*; & *xi, 31*; *Eph. i, 3*; *1 Pet. i, 3*; & *Mark xiv, 61*. But the Latter of the Three, was pitcht upon by our Translators, as the moſt natural and obvious rendring of the Words. And the Senſe is not difficult. For, as the ſame Apoſtle tells us, *1 Cor. xv, 27*, that *when he ſaith, All things are put under Chriſt, 'tis manifeſt that He is excepted, which did put all things under him*: ſo here in like manner, when he repeats the very ſame thing, that *Chriſt is God over all*; and *ch. x, 12*, that he is *Lord over all*; and *Acts x, 36*, *he is Lord of all*; 'tis manifeſt again, that *He* muſt needs be excepted, by Communication of whoſe Divine Power and Supreme Authority, *Chriſt is God or Lord over all*.

540. *1 Tim. iii, 16. God was manifeſt in the Fleſh, &c.*

It has been a great Controverſy among Learned men, whether [*θεός*] or [*ὁς*] or [*ὁ,*] be the true Reading in this place. But it is not, in reality, of great Importance. For the Senſe is evident; that That Perſon was manifeſt in the Fleſh, whom *St John* in the Beginning of his Goſpel ſtiles [*θεός*] *God*. See N<sup>o</sup> 535.

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

Many underſtand this whole Sentence to belong to one and the ſame Perſon, *viz.* Chriſt: As if the Words ſhould have been rendred, *The appearing of our great God and Saviour Jeſus Chriſt*. Which Conſtruction, the Words will indeed bear; as do alſo thoſe in *2 Pet. i, 1*. But it is much more reaſonable, and

and more agreeable to the whole Tenor of Scripture, to understand the former part of the words, to relate to *the Father*. See N<sup>o</sup> 395.

542. *Heb. i, 8.* But unto the Son he saith; Thy Throne, O God, is for ever and ever.

See N<sup>o</sup> 535.

543. *2 Pet. i, 1.* See N<sup>o</sup> 289.

544. *1 Job iii, 16.* See N<sup>o</sup> 293, 534, 538.

545. *v; 20, 21.* See N<sup>o</sup> 410.

## S E C T. II.

*The Passages, wherein it is declared, that the World was made by Him.*

546. **J**O H. i, 3. All things were made\* by him [*δι' αὐτῆς,*] and without him was not any thing made, that was made.

\* The Note of *Eusebius* upon this place, is very pertinent, and expresses the Unanimous Sense of the Catholick Church.

*When the Evangelist (says he) affirms that all things were made [A<sup>g</sup>] by (or through) Him, he therein declares the Ministration of Christ to God (the Father.) For where- as he might have expres-*

λέγων ἢ δι' αὐτῆς γέγονη-  
 δὲ — τὰ πάντα, τὸ ὑπερε-  
 τικὸν τῆς θεῆς [λόγε] παρ' ἡ-  
 σι Δουάμην ἢ γένεθ' Ευαγγελ-  
 λιστῆς εἰπῆεν, πάντα ὑπ' αὐ-  
 τῆς ἐγένετο, — ἔχ, ὑπ' αὐ-  
 τῆς, ἔφη, ἀλλὰ δι' αὐτῆς ἵνα  
 ἡμᾶς ἀναπέμφῃ ἐπὶ τῷ τ

*sed it thus,* All things were made [ὅλων ποιητικῶ τῷ πατρὶ] by him as the Efficient Cause; *he does not so express it, but Thus;* All things were made [δι' αὐτοῦ,] by him as the Ministring Cause; *That so he might refer us to the Supreme Power and Efficiency of the Father, as the Maker of all things.*

This Phrase therefore, [δι' αὐτοῦ, *per illum,* By or Through Him,] is used to distinguish the Operation of the Son, from that of the Father, when each of them are said to create the World. Thus *St Paul* expressly, 1 Cor. viii, 6; *To us there is but one God,* [viz.] *the Father, OF whom* [ἐξ ἧ, *ex or à quo,*] *are all things, and We in Him; and One Lord,* [viz.] *Jesus Christ, BY (or Through) whom* [δι' ἧ, *per quem*] *are all things, and we by him.* So again, *Ephes. iii, 9, GOD who created all things BY* [δι' ἧ,] *Jesus Christ.* And *Heb. i, 2, By* [δι' ἧ,] *whom also, HE made the Worlds.*

The bare Use of the Præpositions singly, is not indeed of itself a sufficient Foundation for these Distinctions: (For, δι' ἧ, is used also of the Father, *Rom. xi, 36,* and *Heb. ii. 10, By whom are all things;* And, ἐκ αὐτοῦ, of the Son, *Col. i, 16. BY or IN him were all things created;* And, ἐξ ἧ, in a Sense somewhat different, is used ambiguously whether of the Father, or the Son, *Eph. iii, 15, OF whom the whole Family in Heaven and Earth is named:*) But when they are used in express contradistinction to each other, as in that passage now-cited, 1 Cor. viii, 6; they cannot but very much strengthen an Interpretation grounded at the same time on other Texts and upon the whole Tenour of Scripture. See N<sup>o</sup> 1228.

*All things were made by him.*] The Socinian Interpretation of these words, that *The New Creation was made by*

by him, or, *All things relating to the Dispensation of the Gospel were Done by him*, is extremely forced and unnatural: And Other express Texts, lead us to a literal Interpretation of This. *Ver. 10th of This Chapter; The World was made by him.* Heb. i, 2: *By whom also he made the Worlds,* [τῆς αἰώνων, the Ages:] Which cannot be understood of the State of the Gospel only. *Col. i, 16, For by him were all things created, that are in Heaven, and that are in Earth, visible and invisible, &c.*

547. *Job. i, 10. The World was made by Him.*

548. *1 Cor. viii, 6. To Us there is but One God, [viz.] the Father, Of whom are all things, and We in Him; and One Lord, [viz.] Jesus Christ, By whom are all things, and We by Him.*

See N<sup>o</sup> 546 & 1228.

549. *Ephes. iii, 9. God, who created all things by Jesus Christ.*

550. *Col. i; 16, 17. For by him [Gr. in him] were all things created, that are in Heaven and that are in Earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him [or, through him,] and for him.*

And he is before all things, and by him all things consist.

Nothing can be more forced and unnatural, than the *Socinians* Interpretation of this passage; who  
un-

understand it figuratively, of the *New Creation* by the Gospel.

See N<sup>o</sup> 546 & 1228.

551. *Heb. i, 2.* By whom also He made the Worlds.

552. 8; 10, 11. But unto *the Son*, he saith;  
 ——— Thou, Lord, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands:

They shall perish, but thou remainest; and they all shall wax old as doth a garment;

And as a Vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

553. iii, 3. For This man was counted worthy of more glory than *Moses*, inasmuch as *he who hath builded the House*, hath more honour than the House.

### S E C T. III.

*The Passages, wherein the Other Highest Titles, Perfections and Powers, are ascribed to Him.*

554. **M**AT. ix, 4. And Jesus, † *knowing their thoughts, &c.*

† See N<sup>o</sup>. 362, 669.

555. *Mat. xi, 27.* And † no man knoweth the Son, but the Father; \* neither *knoweth* any man *the Father*, save *the Son*, and he to whomsoever the Son will reveal him.

† The *Incarnation of Christ*, and the *Preaching of the Gōspel to the Whole World*, was a *Mystery hid from Ages and from Generations*, in the *secret Counsel of God*; and which even the *Angels themselves* desired to look into.

\* This is explained by *St John. ch. i, 18.* *No man hath seen God at any time; The only begotten Son, which is in the Bosom of the Father, he hath declared him.*

556. xii, 6. In this place is One greater than the Temple.

557. 25. And Jesus *knew their Thoughts*, &c.

See N<sup>o</sup> 362, 669.

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

559. xxviii, 18. *All Power* — in Heaven and in Earth.

560. 20. And lo, *I am with you always, even unto the End of the World.*

561. *Mar. i, 1.* Jesus Christ, the *Son of God.*  
*And so frequently in other places.*

*Mar.*

562. *Mar ii, 8.* Jesus perceived in his Spirit, that they so reasoned within themselves.
563. *xvi, 20.* The Lord working with them.
564. *Luke vii; 39, 40.* The Pharisee — spake within himself; —  
And Jesus answering, said unto him, &c.
565. *ix, 47.* Jesus, perceiving the Thought of their Heart.
566. *xxi, 15.* I will give you a Mouth and Wisdom.
567. *Job. i; 1, 2.* In the Beginning was the Word, and the Word was with God, —  
The same † was in the Beginning with God.  
† Had glory with God before the World was, *Joh. xvii, 5.* See N<sup>o</sup> 535.
568. *18.* The only-begotten Son.  
And often in other places.
569. *18.* The only-begotten Son, which is in the Bosom of the Father.
570. *29.* The Lamb of God, which taketh away the Sin of the World.
571. *48.* Before that Philip called thee, when thou wast under the Fig-tree, I saw thee.

572. *Joh. ii, 19.* Destroy this Temple, and in three days *I will raise it up.*

See N° 58.

573. 24, 25. Because he *knew all men*; And needed not that any should testify of Man; for he *knew what was in Man.*

See N° 362, 669.

574. iii, 13. But He that *came down from Heaven.*

Nothing can be more unreasonable and groundless, than the *Socinians* Interpretation of this passage: who feign that *Christ* was taken up into *Heaven*, as *Moses* of old into the *Mount*, to receive his Instructions; and then *came down again* to preach: Whereas the plain Meaning is, that he *was in the Beginning with God*, before he was *made flesh* and *came into the World*, ch. i, ver. 1, 10, 11, 14.

575. 13. The Son of Man, which *is in Heaven.*

As before, ch. i, 18; which *is in the Bosom of the Father.* Though the Words are indeed ambiguous, [*ὁ ὢν ἐν τῷ ἔρεινῳ*, which *is (or was) in Heaven.*] So ch. ix, 25, *ὅτι τυφλὸς ἄν*, *whereas I was blind.* But the former Interpretation is more natural.

576. 13. No man hath ascended up to Heaven, but He that *came down from Heaven*, even the Son of Man which *is in Heaven.*

The Meaning is explained, ch. i, 18, *No man hath seen*

seen God at any Time: The only-begotten Son, which is in the Bosom of the Father, he hath declared him.

577. Job. iii, 31. He that cometh from above, is above *All*. ——— He that cometh from Heaven, is † above *All*.

† See N<sup>o</sup> 539.

578. 35. The Father ——— hath given *All things* into his hand.

579. v, 17. My Father worketh hitherto, and I work.

580. 18. But said also that *God was his Father*, † making himself *Equal with God*.

† *Assuming* to himself the *Power* and *Authority* of *God*. It is the same Accusation with That Other, ch. x, 33, *We stone thee ——— for Blasphemy, and because that Thou, being a Man, makest thy self God: And Mar. ii, 7, Why doth this Man thus speak Blasphemies? Who can forgive Sins, but God only? The Jews,* 'tis evident, did not by these Expressions mean to charge *Jesus* with affirming himself to be the *Supreme, Self-existent, Independent Deity*; nay, nor so much as with taking upon himself to be a *Divine Person* at all; but only with assuming to himself the *Power* and *Authority* of *God*. And yet 'tis very reasonable to conceive, that *Jesus* in this place, by calling *God his Father* in so absolute and particular a manner, [*πατήρ ἰδίου, his Own Father,*] did intend to hint to his Disciples, what they could not then, but were afterwards to understand, *viz.* that he was [*Ἀὐτὸς ὁ Θεός*] That *Word* which was in the *Beginning* with

with God, and was God, Joh. i, i: The Meaning of which Expression, see in N<sup>o</sup> 535. 'Tis probable also, that he meant to give them some Intimation of the same thing, in that Other place, *Mar. ii; 5, 7*, where he *forgives Sins* in so absolute a Manner: Upon which, *Irenaus* makes this Remark: *Our Lord*, (says he,) *when he forgave Sins, at the same time healed the Man, and plainly declared who Himself was: For if none can forgive Sins, but God only; and yet our Lord did forgive Sins, and heal Men; 'tis plain that He was the Word of God, made the Son of Man, and receiving from his Father the Power of forgiving Sins, because he was Man, and because he was God.*

Peccata igitur remittens, hominem quidem curavit, semet ipsum autem manifestè ostendit, quis esset. Si enim nemo potest remittere peccata, nisi solus Deus; remittebat autem hæc Dominus, & curabat homines; manifestum est, quoniam ipse erat Verbum Dei, filius hominis factus, a Patre potestatem remissionis peccatorum accipiens, quoniam homo, & quoniam Deus. *Lib. v, c. 17.*

581. *Job. v; 19.* What things soever He [*the Father*] doth, *these also doth the Son likewise.*

582. 21, 22. For as the Father raiseth up the dead, and quickneth them; even so the Son quickneth whom he will.

For the Father judgeth no man, but hath committed *All Judgment* unto the Son.

583. 26. For as the Father hath Life in Himself, so hath he given to the Son to have Life in Himself.

584. Job. vi, 38. For I came down from Heaven.

See N° 574.

585. 40. And I will raise him up at the last day.

The words are ambiguous; (*ὡς ἵνα —, ἢ ἀναστήσω αὐτόν*: And I will raise him up; Or, And that I should raise him up :) As in the fore-going Verse.

See N° 58.

586. 51. Which came down from Heaven.

See N° 574.

587. 54. And I will raise him up at the last day.

See N° 58.

588. 62. What and if ye shall see the Son of Man ascend up where he was before?

See N° 574.

589. 64. For Jesus knew from the Beginning, who they were that believed not, and who should betray him.

590. viii, 19. If ye had known Me, ye should have known my Father also.

See N° 555 & 600.

591. 58. Before Abraham was, I am:

The Socinian Interpretation of This passage, is very

very languid and unnatural; that Christ was *before Abraham*, in the *Fore-knowledge and Appointment* of God. The plain Meaning is, that he was really *with God in the Beginning*, and *before the World was*; ch. i, 1; & xvii, 5.

Many Expositors, from our Saviours using in this passage the Words, *I am*, instead of, *I was*; conclude that He here refers to his own *peculiar manner of Existence*. And indeed, that possibly he might hereby intend to insinuate his Derivation of Being from the Father, to have been in a *Singular manner*, incomprehensible and unrevealed; and that He was That person, in whom † *the Name of God* was, [viz. *Jehovah*, or, *I am*]; This, I say, cannot indeed be denied. But to suppose that he here describes himself to be absolutely [ὁ ὄν] *The Self-existent Being*; this is downright *Sabellianism*, and directly contrary to the whole Tenour of Scripture.

† Compare *Exod.* xxiii, 21, with *Acts* vii; 30 & 32. See also N<sup>o</sup> 597, 359, 616, 916, 69.

592. *Joh. x; 14, 15.* I ——— know my Sheep, and am known of mine:

As the Father knoweth Me, even so know I the Father.

In the Greek, it is: Γινώσκω τὰ ἐμὰ, ἢ γινώσκονται ὑπὸ τῶν ἐμῶν· καθὼς γινώσκει με ὁ πατήρ, ἢ ἄγω γινώσκω τὸν πατέρα: *I know my Sheep, and am known of mine; even as the Father knoweth Me, and I know the Father.* There is a like Expression, *1 Cor.* xiii, 12. *Then shall I know, even as also I am known:* And *1 Joh.* iii, 2, *We shall see him as he is.*

593.

18. No man taketh it [*my Life*] from

H 2

me,

me, but I lay it down of myself; I have *Power* to lay it down, and I have *Power* to take it again; This Commandment have I received of my Father.

594. *Job. x; 28, 29, 30.* I give unto them eternal Life, and they shall never perish, neither shall Any pluck them *out of my Hand*.

My Father which gave them me, is greater than All; and None is able to pluck them *out of my Fathers hand*.

*I and my Father are \* One.*

\* Not [*εἷς, Unus,*] *One and the same Person*; but [*έν, Unum,*] *One and the same Thing*. The Meaning is; Since None can pluck them out of *the Fathers hands*, and the Father has communicated *His Power to the Son*; therefore None can pluck them out of *the Sons hands*: So that, being in *the Fathers hands*, or being in *the Sons hands*, is *One and the same Thing*.

When our Lord says, *Ἐγὼ καὶ ὁ πατήρ ἐν ἐσμίν, καὶ τὴν Δύναμιν, εἰ ταῦτα λέγων καὶ ἡ πρὸς ταύτης ἦν ὁ λόγος.* ἀπὸς αὐτοῦ. *Homil. 61. in Job.*  
*I and my Father are One Thing, he means,* (says Chrysostom,) *One in Power; For concerning That [viz. concerning Power,] was his whole Discourse.*

And Basil: For when our Lord (says he) had declared concerning Believers, No man can take them out of my Hand; and, My Father which gave me them is greater than All; and, No man can take them out of my Fathers hand;

*Ἐπιπὼν καὶ πρὸς τὸν πιστευσάντων, ὅτι ἐ μή τις ἀρπάσῃ ἐκ τῆ χειρὸς μου, καὶ ὅτι ὁ πατήρ ὃς δέδωκέ μοι μείζων πάντων ὄντι, καὶ ἐδείς δύναται ἀρπάσαι ἐκ τῆ χειρὸς τῷ πατρός μου ἐπήγαγεν, Ἐγὼ καὶ ὁ πατήρ ἐν ἐσμίν,*

and thereupon adds, *I and my Father are One Thing*; 'Tis plain, by the Word *One*, he means *One and the Same* in *POWER*.

Divines have generally supposed; (and, as it cannot certainly be proved, so neither can it with any Certainty be contradicted;) that these Words [*I and my Father are One and the Same Thing*,] have a secret Reference to some other more mysterious and incomprehensible Instances of *Union and Communion* between the Father and the Son, than That which the Connexion of the Words naturally leads to. And indeed, that the Words are capable of being extended to many Significations, appears from the Use of the like phrase in other passages: *Ch. xvii, ver. 11, That They may be One, as We are: Ver. 21, That They all may be One, as Thou, Father, art in Me, and I in Thee; that They also may be One in Us: Ver. 22, 23, That They may be One, even as We are One; I in Thee, and Thou in Me, that They may be made perfect in One: And 1 Cor. iii, 8, He that planteth, and he that watereth, are [ἐν] One: And Gal. iii, 28, There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female; for ye are all One [ἐν, as it were One and the same Person,] in Christ Jesus.*

See N<sup>o</sup> 600 & 609.

595. *Job. x, 33. — that Thou, being a Man, makest thyself\* God.*

\* See N<sup>o</sup> 580.

596. 38. — that the Father is in Me, and I in Him.

See N<sup>o</sup> 600.

597. *Joh. xii, 41.* These things said Esaias, when he \* *saw his Glory*, and spake of him.

\* The Glory which *Esaias* saw, *Esai. vi, 1*, is plainly the Glory of *God the Father*: From whence the Followers of *Sabellius* conclude, because *St John* here calls it *the Glory of Christ*, that therefore *the Father and the Son* are *One and the Same Individual Being or Person*. But the True Meaning is, that when *Esaias* saw the Glory of *God the Father* revealing to him the *Coming of Christ*, he then saw *the Glory of Him*, who was to come in *the Glory of his Father*, *Mat. xvi, 27*. Further, it is the constant Doctrine of all the Primitive Writers of the Church, that every *Appearance of God the Father*, in the old Testament, was *Christ* appearing in the Person of the Father, [*ἐν μορφῇ Θεοῦ*,] in the Form of God, as being *the Image of the invisible God*, *Col. i, 15*; of Him, whom *no man hath seen at any time*, *Joh. i, 18*; of Him whom *no man hath seen nor can see*, *1 Tim. vi, 16*.

This Word of God, (saith *Theophilus Antiochenus*,) taking upon himself the Person of the Father and Lord of all things, came into Paradise, and talked with *Adam*, in the Person of God.

And *Irenæus*: The Word of God (saith he) did Himself, in a divine and glorious Manner, converse with the Patriarchs before *Moses*; and with those under the Law &c.

Ἀναλαμβάνων τὸ πρόσωπον τῷ πατρὶ καὶ κυρίου τῷ ὅλῳ, ἔτερον παρεγίνετο εἰς τὸ ἀδάδεισον ἐν προσωπῷ τῷ θεῷ, καὶ ὁμίλει τῷ Ἀδάμ. *Ad Autol. lib. 2.*

Καὶ αὐτὸς ὃ ὁ λόγος τῷ θεῷ τοῖς μὲν πρὸ Μωυσέως πατριάρχαις, καὶ τὸ θεῖον καὶ ἐνδοξόν, ὁμίλει τοῖς ὅτι ἐν τῷ νόμῳ &c. *Lib. III, cap. 11.*

And again: The Scri-

Inseminatus est ubique in Scri-

pture (saith he) is full of the Son of God's appearing, sometimes to talk and eat with Abraham, at other times to instruct Noah about the Measures of the Ark, at another time to seek Adam, at another time to bring down judgment upon Sodom; then again to direct Jacob in the way; and again to converse with Moses out of the Bush.

And Justin Martyr. See N<sup>o</sup> 616.

And Tertullian: That Word of God (saith he,) which is called his Son, appeared in divers manners to the Patriarchs in the Name of God, and always spake to the Prophets.

And again: It was the Son, (says he,) which judged men from the beginning, destroying that lofty Tower, and confounding their Languages; punishing the World with a Flood of Waters, and raining fire and brimstone upon Sodom and Gomorrha, the Lord pouring it down from the Lord: --- Neither was it possible, that the God which conversed with men upon Earth, could be any other than that Word, which was to

Scripturis Filius Dei, aliquando quidem cum Abraham loquens, cum eodem comensurus; aliquando cum Noë, dans ei mensuras; aliquando autem quærens Adam; aliquando autem Sodomitis inducens judicium; & rursus cum videtur, & in viam dirigit Jacob; & de rubo loquitur cum Moyse. *Lib. 4. cap. 23.*

Id Verbum, Filium ejus appellatum, in Nomine Dei variè visum Patriarchis, in Prophetis semper auditum. *De Præscript. adv. Heres. cap. 13.*

Filius est, qui ab initio judicavit, turrim superbissimam elidens, linguasque disperdens, orbem totum aquarum violentiâ puniens, pluens super Sodomam & Gomorrham ignem & sulphurem, Dominus a Domino; — & Deus in terris cum hominibus conversari alius non potuit, quàm Sermo, qui Caro erat futurus. *Adv. Prax. cap. 16.*

And again: *We profess* (says he) *that Christ always acted in the Name of God his Father; that it was He, who conversed upon Earth from the Beginning; that it was He, who appeared to the Patriarchs and Prophets: — that the Father himself was never seen by Any; — but that in His Name and by His*

*Authority, the Son of God, which appeared, was God.*

And Cyprian, in his *second Book of Testimonies against the Jews*, ch. 5 & 6; Which see at large.

And Athanasius: In *Joel* (says he) *He speaks in the Person of the Father, saying, I will pour out of my Spirit.*

And Cyril of Jerusalem, speaking of this very passage in *Esaias*, where he saw God sitting upon the Throne of his glory: *The Father* (saith he) *hath no man seen at any Time; but He which then appeared to the Prophet, was the Son.*

The learned *Bp. Bull* in like manner: *Wherever* (says he) *it was not a mere Angel, but God himself, that appeared; there, according to the unanimous opinion of all*

*Nam & profitemur Christum semper egisse in Dei Patris nomine; ipsum ab initio conversatum; ipsum congressum cum Patriarchis & Prophetis; — cæterum Patrem nemini visum, — cujus auctoritate & nomine ipse erat Deus, qui videbatur Dei filius. Adv. Marc. lib. 2, c. 27.*

Καὶ ἐν τῷ Ἰωὴλ ὁ κ. π. λέγει, Ἐκχεῶ ἀπὸ τοῦ πνεύματός μου. *De humanâ nat. suscept.*

Τὸν πατέρα μὲν ἴδεις ἐώρακε πώποτε. ὁ δὲ τῷ προφήτῃ τότε φανεῖς, ὁὗς ἦν. *Catech. 14.*

Ubicunque non merum Angelum, sed ipsum Deum apparuisse liquet; ibi non Patrem, sed Filium intelligendum esse, primævæ Antiquitatis consentiens judicium religiosè sequentes, constanter



time with you, and yet hast thou not known Me, Philip? He that hath \* seen me, hath seen the Father; and how sayst thou then, Shew us the Father.

Believest thou not, that † I am in the Father, and the Father in Me? The Words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doth the Works.

Believe me, that † I am in the Father, and the Father in Me.

† *If ye had known Me, ye should have known my Father also.*] The Meaning of This, is explained, *Mat, xi, 27, Neither knoweth any man the Father, save the Son, and he to whomsoever the Sen will REVEAL him: And Joh. i, 18, No Man hath seen God at any time; the only-begotten Son, which is in the Bosom of the Father, he hath DECLARED him: And 1 Joh. ii, 23, Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath the Father also: And Joh. xii; 44, 45, He that believeth in Me, believeth not on me, but on him that sent me; and he that seeth me, seeth him that sent me. The Will of the Father, is as perfectly made known by the Son, as if they Both were but One and the same Person. The Words that I speak unto you, (saith our Saviour, ver. 10th of this Chapter,) I speak not of my self; but the Father that dwelleth in me, He doth the Works. See N<sup>o</sup> 555.*

*When our Lord declares (says a very ancient Writer of the Church,) that if ye had known Me, ye should have known my Father*

*Quod enim dixit Dominus, Si me cognovistis, & patrem meum cognovistis, & amodo nostis illum, et vidistis illum; non sic dixerat, ut se Patrem vellet intelligi; sed*

also; and from henceforth ye know him and have seen him; he does not mean so to be understood, as if He himself were the Father; but, that whosoever comes to the Son of God with a full and firm Faith and a truly religious disposition of Mind, shall certainly by the Son, in whom he so believeth, be brought to and behold the Father.

sed quoniam qui penitus & plenè & cum totâ fide & totâ religione accessit ad Dei filium, omnibus modis per ipsum filium, in quem sic credit, ad Patrem perventurus sit, eundemq; visurus. *Novatian. de Trinit. cap. 28.*

\* *He that hath seen Me, hath seen the Father.* ]

These Words do not signify, that He who hath seen the Person of Christ, hath seen the Person of the Father: For then it would follow, that the Humanity of Christ, (which was All that was visible in the literal sense,) was the Person of the Father. But the Meaning is: He that hath seen the Power of Christ, hath seen the Power of the Father; he that hath known the Will of Christ, hath known the Will of the Father: For so our Saviour himself explains it, *ch. xii; 44, 45, He that believeth on Me, believeth not on me, but on Him that sent me; and he that SEETH Me, SEETH him that sent me: And ver. 10th of This chapter; I speak not of my self; but the Father that dwelleth in me, he doth the Works. The Person of the Father, no man hath seen, nor can see, 1 Tim. vi, 16: No Man hath seen GOD at any time, Joh. i, 18: Not that any Man hath seen the FATHER, Joh. vi, 46: Ye have neither heard his Voice, nor seen his Shape, Joh. v, 37: But he that hath seen Him who is the Image of the Invisible God, (Col. i, 15,) hath seen all that can be Seen of God; And he that has heard Him who is [ὁ λόγος ὁ ἦν μετὰ τὸν Θεόν, Rev. xix, 13, and Joh. i, 1,]*

the

the Word, the Oracle, the Revealer of the Will of God; has heard All that can be Heard of God.

All men (saith Irenæus) have seen the Father in the Son; For That which is Invisible of the Son, is the Father; and All that is Visible of the

Omnes viderunt in Filio Patrem; Invisibile etenim Filii, Pater; visibile autem Patris, Filius. Lib. 4. cap. 14.

Father, is the Son.

And Origen: We worship (saith he) the Father of Truth, and the Son who is the Truth; being indeed in Subsistence, Two real distinct Persons; but in Consent, and Agreement and Sameness of Will, they are One: So that He who hath seen the Son (the Brightness of the Glory, and the Express Image of the Person of GOD; has in Him, (who is the Image of God)

Ὁμοεικόμην ἐν τῷ πατέρι τῆ ἀληθείας, ἢ τὸ ὕδὸν τῆ ἀλήθειαν, ὅντα δύο τῆ ὑποστάσει πρᾶγματα, ἐν δὲ τῆ ὁμοιοῖα ἢ τῆ συμφωνίᾳ ἢ τῆ ταυτότητι τῆ βελήματι. ὡς τὸ ἑωρακότα τὸ ὕδον, (ὅντα ἀπαύγασμα τῆ δόξης, ἢ χαρακτηριστῆρα τῆ ὑποστάσεως τῆ θεῶ,) ἑωρακέναι αὐτὸς αὐτῶς (ὅντι εἰκόνι τῆ θεῶ) τὸ Θεόν. Contra Cels. lib. 8.

And Alexander, Bishop of Alexandria; When our Lord (says he) declares, I and my Father are One; he does not mean to affirm that Himself is the Father, or that the Two distinct Subsistences are One; but that He is the perfect Image of the Father, and the Express Resemblance of That first Original. And therefore when Philip earnestly desired to see the Father,

— τὸ, Ἐγὼ ἢ ὁ πατρὸς ἐν ἐσμεν ὅπερ φησὶν ὁ κύριος, ἢ πατέρα ἑαυτὸν ἀναγορεύων, εἰδὲ τὰς τῆ ὑποστάσει δύο φύσεις μίαν (ἢ) σαφνίζων, ὅτι — ἀπὸ ἁλλάκτου εἰκὼν τῆ πατρὸς τυγχάνων, ἢ τῆ προσωποῦχος ἐκτυπὸς χαρακτηριστῆρ. ὁθεν ἢ τῶ τινικαῦτα ποσειδῶνι ἰδεῖν Φιλίππου, ἀρθεῖνος ὁ κύριος ἐμμανίζει πρὸς αὐτὸν, λέγοντα Δεῖξον ἡμῖν

our Lord manifestly showed him unto him, making him this Reply, (when he had said, Show us the the Father,) He that hath seen Me, hath seen the Father; namely, the Father being seen, as in a Pure Glass, in his Living Divine Image: which Likeness the Holy Men also in the Psalms express, saying, In thy Light we shall see Light.

And Athanasius: When our Lord (says he) affirms, He that hath seen Me, hath seen the Father; he does not mean, that He Himself was the Father; For how can that be, seeing the Father is Invisible? But, that He was such as the Father is: For so he had before said, If ye had known Me, ye should

And again: If a Man (says he) after seeing the Image of the King, should desire to see the King Himself; the Image might say unto him, I and the King are One; for I am in Him, and He in Me; And what you see in Me, That you see in Him; and what you see in Him, That you see in Me. He therefore that pays Respect

τὸ πατέρα, λέγει ὁ ἕωρακώς με, ἕωρακε τὸ πατέρα ὡσπερ δι' ἐσόπτρου ἀκτινιδάτω καὶ ἐμφύχου θείας εἰκόντος αὐτῆ, θεωρημένης τῆ πατρὸς ὅν ὁμοιον ἐν ψαλμοῖς οἱ ἀγιώτατοι φασίν, Ἐν τῷ φωτὶ σου ὀφθόμεθα φῶς. Epist. ad Alex. apud Theodorit, Lib. 1, c. 4.

Ὁ ἕωρακώς ἐμέ, ἕωρακε τὸ πατέρα ἕχ' ἐαυτὸν εἶ) τὸ πατέρα φάσκων πῶς γὰρ τὸ ἀόρατον, ἀλλὰ τοῦ ἰδίου, οἷς τὸ πατέρα. Προειρήκει γὰρ, Εἰ ἐγνώκετέ με, καὶ τὸ πατέρα με ἂν ἦδείτε. Contra Sabellianos.

he had before said, If ye had known Me, ye should have known my Father also.

Τῷ θέλοντι μὴ τὴν εἰκόνα θεωρῆσαι τὴ βασιλέα, εἶποι ἂν ἡ εἰκὼν, Ἐγὼ καὶ ὁ βασιλεὺς ἐν ἐσμοῦ ἐγὼ γὰρ ἐν ἐκείνῳ εἰμί, καὶ ἐν ἐμοί καὶ ὁ δόξας ἐν ἐμοί, τῆτο ἐν ἐκείνῳ βλέπει; καὶ ὁ ἕωρακας ἐν ἐκείνῳ, τῆτο βλέπει ἐν ἐμοί ὁ γὰρ προσκυνῶν τὴν εἰκόνα, ἐν αὐτῇ προσκυνεῖ τὴ βασιλέα ἢ γὰρ ἐκεῖ-

to the Image, gives Honour to the King; For the Image, is his Likeness and Resemblance. *ἐκείνους μορφήν ἢ τὸ εἶδος ὅσιν ἢ εἰκόν. Lib. 4. contra Arianos.*

‡ *I am in the Father, and the Father in Me.*] That is; there is so strict and perfect an Union and Communion between the Father and the Son, that whosoever seeth My Works (saith our Saviour,) seeth my Fathers Works; and whosoever heareth My Words, heareth His. The Words that I speak unto you, (ver. 10.) I speak not of myself; but the Father that dwelleth in me, He doth the Works.

The like Expression is frequently used in other places. Ver. 20th of This chapter; *At that day ye shall know, that I am in my Father, and you in Me, and I in you.* Ch. vi, ver. 56. *He that eateth my Flesh and drinketh my Blood, dwelleth in Me, and I in Him;* [To which, some MSS add, *even as the Father dwelleth in Me, and I in the Father.*] Chap. xv, ver. 4, *Abide in Me, and I in you.* Ch. xvii, ver. 11, *Holy Father, keep through thine own Name, those whom thou hast given me; that They may be One, as We are.* Ver. 21, *That they All may be One, as Thou, Father, art in Me, and I in Thee; that They also may be One in Us; that the World may believe that thou hast sent me.* Ver. 22, *And the glory which thou gavest me, I have given Them; that They may be One, even as We are One.* Ver. 23, *I in Them, and Thou in Me, that They may be made perfect in One, and that the World may know that Thou hast sent me, and hast loved Them as thou hast loved Me.* Ver. 26, *That the Love wherewith thou hast loved Me, may be in Them, and I in Them.* 1 Joh. iii, 24, *He that keepeth his Commandments, dwelleth in Him, and He in Him.* 1 Joh. iv, 15, *Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and He in God.* And ver. 16, *God is Love; and He that dwelleth in Love, dwelleth in God, and God in Him.*

Divines generally suppose, that these Words, [*I am in the Father, and the Father in Me,*] have some secret Reference to the Manner of Christs Metaphysical Existence with the Father, explained *Joh.* i, 1. Which though it may possibly be True, yet the parallel places now-cited show the other to be the principal and more natural Meaning of the Words.

See N<sup>o</sup> 594, & 609.

601. *Joh.* xiv; 13, 14. And whatsoever ye shall ask in my Name, That will *I* do; that the Father may be glorified in the Son.

If ye shall ask any thing in my Name, *I* will do it.

602. 20. *I am † in my Father, and you in Me, and I in you.*

† See N<sup>o</sup> 600.

603. xv; 23, 24. He that hateth Me, hateth my Father also.

— now they have both † seen and hated both Me and my Father.

† See N<sup>o</sup> 600.

604. xvi, 15. *All things that the Father hath, are mine.*

605. 19. *Jesus knew that they were desirous to ask him.*

606. 30. Now are we sure that thou knowest

*knowest all things, and needest not that any man should ask thee: By This we believe, that thou camest forth from God.*

607. *Job. xvii, 5. And now, O Father, glorify thou me with thine own self, with the Glory † which I had with thee before the World was.*

† The Socinian Interpretation of this passage, is very harsh and unnatural; who understand it to signify only the Glory which Christ had in the *Fore-knowledge* and *Prædetermination* of God. The plain and literal Meaning of the Words, is that which has been before expressed, N<sup>o</sup> 535.

608. 10. *And all mine are thine, and thine are mine; and I am glorified in Them.*

609. 11. — that they may be One, † as *We are.*

† If any one (says Origen) is disturbed at these Expressions, as if we favoured the Opinion of Those [the Sabellian Hereticks] who deny the Father and the Son to be Two distinct Subsistencies; let him consider that Text, (Acts iv, 32,) All that believed, were of One Heart and of One Soul; and then he will understand This, I and my Father are One Thing.

Ἐι δέ τις ἐκ τέτων περισπαθήσει, μή πη ἀυτομολῆμι πρὸς τὰς ἀναρξεντας δύο εἶ) ὑπιστάσεις πατέρα ἢ υἱὸν ἐπισησάτω τὸ, Ἦν ᾗ πάντων τῶ πνευσάντων ἡ καρδιά ἢ ἡ ψυχὴ μία ἵνα θεωρήσῃ τὸ, Ἐγὼ ἢ ὁ πατὴρ ἐν ἑσμῶ. *Contra Celsum, lib. 8.*

And presently after:

Θρησκείομι ἐν τῷ πατέρι  
εἰ

*We worship (saith he) the Father of Truth, and the Son who is the Truth; being indeed Two things in Subsistence; but in Agreement, and Consent, and Sameness of Will, they are One.*

ερα τῆς ἀληθείας, καὶ τὸ υἱὸν  
τῆ ἀλήθειαν, ὅτα δύο τῆ  
ὑπόστασι παρὰματα, ἐν ᾧ  
τῆ ὁμοιοία καὶ τῆ συμφωνία  
καὶ τῆ ταυτότητι τῆ βουλήμα-  
τῶ. Ibid.

See some other Senses of these Words, N<sup>o</sup> 594 & 600.

610. *Joh. xvii, 21. That They All may be One, as † Thou, Father, art in Me, and I in Thee; That They also may be One in Us,*

† See N<sup>o</sup> 594 & 600 & 609.

611. 22, 23. *That They may be One, even as We are One.*

*I in Them, and Thou in Me, that they may be made perfect in One.*

See N<sup>o</sup> 594 & 600 & 609.

612. 24. *For thou lovedst me † before the Foundation of the World.*

† See N<sup>o</sup> 607.

613. xxi, 17. *Lord, thou knowest all things.*

614. *Acts i, 24. Which knowest the Hearts of all Men.*

Though it be ambiguous whether these Words are spoken of *Christ* or of *God the Father*, yet it seems

rather more natural in this place to understand them of *Christ*; in whom dwelleth *the Knowledge*, as well as *the Power* of the Father. Thus *Rev. ii, 23, I am He which searcheth the Reins and Hearts.*

See N<sup>o</sup> 690, & 669.

615. *Acts iii; 14, 15.* — the Holy One, and the Just, — the *Prince of Life*.

616. *vii; 30, 31, 32.* There appeared to him — an \* *Angel of the Lord* in a flame of Fire in a Bush; —

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

\* It is the unanimous Opinion of All Antiquity, that *This Angel* who said, *I am the God of thy Fathers*, was *Christ*, (the *Angel of the Covenant*, *Mal. iii, 1*; the *Angel of Gods presence*, *Isai. lxiii, 9*; and in whom the Name of God was, *Exod. xxiii, 21*;) speaking in the Person of the Father.

Our *Christ*, (says *Justin Martyr*,) conversed with *Moses* out of the Bush, in the Appearance of Fire: — And *Moses* received great strength, from *Christ* who spake to him in the Appearance of Fire.

And again: *The Jews* (saith he) are justly reprov'd, for imagining that

Ἐν ἰδέᾳ πυρὸς ἐκ βάτε  
πρὸς ὡμίλησεν αὐτῶν ὁ ἡμέ-  
τερον Χριστός: — καὶ  
δύναμιν ἰχυρὰν ἔλαβε ἀπὸ  
τῆς λαλήσαντος αὐτῶν, ἐν ἰ-  
δέᾳ πυρὸς, Χριστός. *Justin.*  
*Apol. 1.*

Ἰουδαῖοι ἐν ἡγησάμενοι αἰεὶ  
τῶν πατέρων τῶν ὅλων λελαλη-  
κέναι τῶν Μωσῆ, τῆς λαλή-  
σαντος

the Father of all things spake to Moses, when indeed it was the Son of God, who is called the Angel and the Messenger of the Father.

———— He formerly appeared in the Form of Fire, and without a Human Shape, to Moses and the other Prophets; But Now, ——— being made a Man of the Virgin, &c.

And again: If so be (saith he,) that the Appearance which Moses saw, was both an Angel and God; ——— yet it was not God the Creator of the Universe, which then said to Moses that He was the God of Abraham and the God of Isaac and the God of Jacob; But it was That Person, who (as I have before showed you) appeared to Abraham, and to Jacob, and at the judgment of Sodom, ministering to the Will of the Maker of all things.

And the Synod of Antioch: The Son (say they) is sometimes called an Angel, sometimes the Lord, sometimes God. For it is impious to imagin that the

σανθη αυτα ενθη ηε τ θεε, ος η αγγελθη η αποβολθη κελνη, δικαίως ελέγχον. — Καί ποθίερν μν δα τής τω ουρός μορφής, η εικώνθη ασωμάτε, τω Μωσει η τοις έτεροις προφήταις έραλη· νω η — δα παρθένα ανθρωπη γυμνηθη &c. Apol. 2.

Ει η τδλο γέγονε τότε, ως η αγγελον η θεον ομν εν ηη οπασία ηη τω Μωσει γυομνήη υπάρξαι, — εχ ο ποιητης τ όλων εσαι θεος ο τω Μωσει επων αυτον ει) θεον Αβραάμ, η θεον Ισαακ, η θεον Ιακώβ, δη ο αποδεικνυεις ημιν ωρσαι τω Αβραάμ η τω Ιακώβ, τη τ ποιητη τ όλων θελήσει υπηρεταν, η εν τη κρησει τ Σοδόμων ηη βελη αυτη ομοίως υπηρετέσας. Dial. cum Tryphone.

Ποτε μν ως αγγελθη, ποτε η ως κύριθη, ποτε δε θεος μαοιυρέμενη. Τον μν τδ θεον τ όλων άσεβες αγγελον νομί-

God of the Universe is any where called an Angel. But the Angel [or Messenger] of the Father, is the Son, who Himself is Lord and God. For it is written; The Angel of his great Counsel, [or Covenant]

And Athanasius: Which is therefore (saith he) called also an Angel, because 'tis He alone that revealeth the Father.

And Hilary: He (says he) who is called the Angel of God, the same is Lord and God. For the Son of God, according to the Prophet, is the Angel of his great Counsel, [or Covenant.] That the Distinction of Persons might be intire, he is called the Angel of God; (For He who is God of God, the same also is the Angel [or Messenger] of God :) And yet, that at the same time due honour might be paid him, he is also called Lord and God.

And Basil: Who then (says he) is it, which is called both an Angel and God? Is it not He, whose Name we are told is called, the Angel of the Great Covenant? For though it

σαι καλεῖσθαι. Ὁ ἵπ' Ἀγγελῶν πατέρος, ὁ υἱὸς ὄντων, αὐτὸς Κύριος καὶ Θεὸς ὢν. Γέγραπτόν ἐστιν, Μεγάλῃς Βασιλῆος Ἀγγελῶν. Epist. Synod. ad Paul. Samosat.

Ὁν ἀπὸ τῶν ἰσχυρῶν Ἀγγέλων ἐκάλειζεν, ὅτι μόνος ἑστὸς ὄντων ὁ ἀποκαλύπτων τὸν πατέρα. Contra Arianos, Orat. 4.

Qui Angelus Dei dictus est, idem Dominus & Deus est. Est autem, secundum Prophetam, Filius Dei, magni Consilii Angelus. Ut personarum distinctio absoluta esset, Angelus Dei est nuncupatus; Qui enim est Deus ex Deo, ipse est Angelus Dei: Ut verò honor debitus redderetur, & Dominus & Deus est prædicatus. Hilar. de Trinit. lib. 4.

Τίς ἐν ὁ αὐτὸς Ἀγγελῶν καὶ Θεός; ἀρεὰ ἔχει περὶ τῆς μαθήκαρτον, ὅτι καλεῖσθαι τὸ ἴδιον αὐτῶν, Μεγάλῃς Βασιλῆος Ἀγγελῶν; — Εἰ γὰρ ἰσχυρῶν ἐγένετο τὸ μέγα-  
λης

was in after-times, that he became the Angel of the great Covenant; yet even before That, he did not disdain the Title of an Angel, [or Messenger.]

And again: 'Tis manifest (says he) to every one, that where the same Person is stiled both an Angel and God, it must be meant of the Only-begotten, who manifests himself to Mankind in different Generations, and declares the Will of the Father to his Saints: Wherefore He who at his Appearing to Moses, called himself, I am; cannot be conceived to be any Other person, than God the Word, who was in the beginning with God.

Thus likewise the Learned Bp. Bull: *The Fathers* (says he) of the first Ages generally teach, that the Son of God frequently appeared to Holy Men under the Old Testament; Nay, all those Appearances wherein the Name *Jehovah* and divine honours are given to the Person that appeared,

λης βαλῆς ἀγγελῶ, 'αυγ' ἐδὲ πρῶτον ἀπηξίε τ' ἔ' ἀγγέλῃ προσηγορέαν. Lib. 2. contra Eunom.

Παυλί ἐν δῆλον, ὅτι εἶθε καὶ ἀγγελῶ καὶ θεὸς ὁ αὐτὸς προσηγορέω, ὁ μονογενής ὅτι δηκίμω, ἐμρανίζων ἐαυτὸν καὶ γινεαὶ τοῖς ἀνθρώποις, καὶ τὸ θέλημα τῷ πατρὸς τοῖς ἀγίοις αὐτῷ ἀγγέλλων ὡσεὶ καὶ ἐπὶ τῷ Μωσέως, ὄντα, ἐαυτὸν ὀνομάσας, ἐκ ἄλλός τις πᾶσι τ' θεὸν λόγον, τ' ἐν ἀρχῇ ὄντα πρὸς τ' θεόν, νοηθεῖν. Ibid.

Patres primorum seculorum communiter docent, Filium Dei sanctis viris sub veteri Testamento frequenter apparuisse; imò, apparitiones illas universas, in quibus nomen *Jehovæ* & honores divini tribuuntur ei qui apparet, (etsi aliàs fortasse Angelus appelletur,) de illo ipso Dei filio exponunt. In Scriptis Patrum peregrinus I 3 est,

(notwithstanding that perhaps he be also called an Angel,) are understood by them as belonging to the Son of God. He that knows not This, is a Stranger in the Writings of the Fathers.

And again: *Wherever* Interim ubicunque non (saith he) it was not a mere Angel, but God himself, that appeared; there, according to the unanimous opinion of all primitive Antiquity, we constantly affirm that it was not the Father but the Son.

est, cui id ignotum sit. Sect. 1. cap. 1. §. 2.

merum Angelum, sed ipsum Deum apparuisse liquet, ibi non Patrem, sed Filium intelligendum esse, primævæ Antiquitatis consentiens iudicium religiosè sequentes, constanter affirmamus. Sect. iv, cap. 3. §. 15.

See more, in N<sup>o</sup>. 597, 359, 69, 916.

617. Acts vii, 35. The same [Moses] did God send to be a Ruler and a Deliverer, by the Hands of the Angel which appeared to him in the Bush.

See N<sup>o</sup> 616.

618. 38. With the Angel that spake to him in Mount Sina.

See N<sup>o</sup> 616.

619. viii, 33. And who shall declare his Generation?

620. x, 36. — Jesus Christ: He is Lord of All.

See N<sup>o</sup> 539.

621. xviii, 10. I am with thee, and no man shall

shall set on thee to hurt thee: For I have much People in this City.

621\* *Rom. x, 12. Lord over All.* See N<sup>o</sup> 539.

622. *Rom. xiv, 9. That he might be Lord both of the Dead and Living.*

623. 10, 11, 12. We shall all stand before the judgment-seat of *Christ*.

For it is written; As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to *God*.

So then every one of us, shall give account of himself to *God*.

This Manner of Expression is more distinctly explained, *Acts xvii, 31, God hath appointed a day, wherein HE will judge the World in righteousness, BY that Man whom he hath ordained: And ch. x, 42, He — was ordained of God, to be the Judge of Quick and Dead: And Joh. v, 22, The Father judgeth no man, but hath committed all judgment unto the Son: And 2 Tim. iv, 1, I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead: And Rom. ii, 16, God shall judge the Secrets of Men by Jesus Christ.*

624. *1 Cor. i; 7, 8. — our Lord Jesus Christ.*

Who shall also confirm you unto the end, that ye may be blameless in the day of our *Lord Jesus Christ*.

The like repetition of the Word, *Lord*, in one and the same sentence, concerning the same Person; is to be found, *1 Th. iii; 12, 13. The Lord make you*

to increase and abound in love, ——— to the end he may stablish your hearts unblameable in Holiness before God even our Father, at the coming of our Lord Jesus Christ: And 2 Th. iii, 5. The Lord direct your Hearts into the Love of God, and into the patient waiting for Christ.

625. I Cor. i, 24. Christ, the Power of God, and the Wisdom of God.
626. ii, 8. The Lord of Glory.
627. iv, 5. Until the Lord come, who both will bring to Light the hidden things of Darkness, and will make manifest the Counsels of the Hearts.
628. v ; 4, 5. With the Power of our Lord Jesus Christ ;  
To deliver such an one unto Satan, for the destruction of the Flesh, &c.
629. xv, 27. He hath put all things under his [viz. Christs] Feet.
630. 47. The second man, is the Lord from Heaven.
631. 2 Cor. iv, 4. Christ, who is the Image of God.
632. Ephes. i, 10. That ——— he might gather together in One all things in Christ, both  
which

*which are in Heaven, and which are on Earth, even in Him.*

633. *Ephes. i; 20, 21, 22, 23.* And set him at his own right hand in the heavenly places;

*Far above all Principality and Power and Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come.*

And hath put *all things under his Feet*, and gave him to be *the Head over all things to the Church* :

Which is his Body, the Fulness of *him that filleth all in all.*

634. *Ephes. iii, 15.* Of whom the whole Family in Heaven and Earth is named.

It is ambiguous whether these Words refer to *Christ*, or to *God the Father*. If they refer to *Christ*, (as seems most natural;) the Sense is the same, as what the Apostle had before said, *cb. i, ver. 10 & 21*, that *in Christ all things are gathered together in One, both which are in Heaven and which are on Earth; & ver. 22*, that he is *the Head over all things to the Church; & Col. i, 20*, that *by him God hath reconciled all things to himself, whether they be things in Earth or things in Heaven; & Phil. ii, 9*, that *God hath given him a Name which is above every Name, that at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth.*

635. *iv, 11.* And He gave, some Apostles, and some Prophets, &c.

*Ephes.*

636. *Ephes. iv, 15.* — into *him* in all things, which is *the Head*, even *Christ*.

637. *v, 5.* — the *Kingdom of Christ and of God*.

638. *Phil. ii; 5—11.* Who being in *the Form of God*, &c. [See N<sup>o</sup> 934.] — God also hath *highly exalted* him, and given him *a Name which is above every Name* ;

That at the Name of *Jesus* every knee should *bow*, of things in *Heaven*, and things in *Earth*, and things under the *Earth* :

And that every tongue should confess that *Jesus Christ is Lord*, to the *Glory of God the Father*.

See N<sup>o</sup> 934.

639. *iii, 21.* According to the *Working*, whereby he is *able to subdue all things unto himself*.

640. *iv, 13.* I can do *all things*, through *Christ that strengthneth me*.

641. *Col. i; 15, 16.* Who is *the Image of the invisible God*, the *First-born of every Creature*, (See N<sup>o</sup> 937.)

For by Him [Gr. *in Him*] were all things created, &c.

642. Col. i; 17, 18, 19, 20. And he is *before all things*, and *by him all things consist*.

And He is *the Head* of the Body, the Church; who is *the † Beginning*, the First-born from the Dead, that *in all things he might have the prebeminence*.

For it pleased the Father, that in Him should \* *all Fulness dwell* :

And — by him to ‡ *reconcile all things* unto himself; by Him, I say, whether they be things in Earth, or things in Heaven.

† See N° 672.

\* *The Fulness of the Godhead*, ch. ii, ver. 9.

‡ *That in It*, viz. in his Body, (says Athanasius,) *he might redeem all things, and bring back the World to his Father, and reconcile all things both in Heaven and Earth.*  
See N° 188.

Ἰν' αὐτῷ τὰ πάντα ἐλευθερώσαι, ἃ κόσμον προσεβάλη τῷ Πατρὶ, ἢ εἰρηνοποίησεν τὰ πάντα τὰ ἐν οὐρανοῖς ἢ τὰ ἐπὶ τῆς γῆς.  
Eipst. ad Philadelphum.

643. 28, 29. — in *Christ Jesus*; — according to his *Working*, which *worketh in me mightily*.

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

It is ambiguous whether This refers to *the Father* or to *Christ*; but most probably, to *Christ*.

645. Col. ii, 9. For in Him dwelleth *all the Fulness of the Godhead* bodily.

Ch. i, ver. 19, *It pleased the Father, that in him should all Fulness dwell; and Joh. xiv, 10, The Father that dwelleth in Me, he doth the Works.*

646. 10. Which is the *Head of all Principality and Power.*

647. iii, 1. Where Christ sitteth *on the right hand of God.*

648. 11. But Christ is *all, and in all.*

649 13. Even as *Christ forgave you.*

650. 1 Tim. i, 16. That in Me first, *Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.*

651. Heb. i, 2. Whom he hath appointed *Heir of all things, by whom also he made the Worlds.*

652. 3, &c. Who being the *Brightness of his Glory, and the express Image of his Person, and upholding all things by the Word of his Power, ——— sat down on the right hand of the Majesty on high.*

Being made so much better than the An-  
 § gels

gels, as he hath by Inheritance obtained a more excellent Name than they.

For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? —

And again, when he bringeth in the first-begotten into the World, he saith, And *let all the Angels of God worship him.* —

But unto the Son he saith, *Thy Throne, O God, is for ever and ever.* — God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.

And ; Thou, Lord, in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands :

— They shall be changed, but *thy years shall not fail.*

But to which of the Angels, &c? Are they not all ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation?

653. *Heb. ii ; 5, 8.* Unto the Angels hath he not put in Subjection the World to come ; — But —

Thou hast put *all things in Subjection under his [viz. Christ's] Feet.* For, in that he put *All* in Subjection under him, he left nothing that is not put under him.

654. 16. He took *not* on him *the Nature of Angels*, but he took on him the Seed of Abraham.

655. *Heb. iii, 3* For this man was counted worthy of more glory than *Moses*, inasmuch as *He who hath builded the House*, hath more honour than the House.

656. 6. But *Christ*, as a Son over *his own House*, whose House are we.

See N<sup>o</sup> 264.

657. iv ; 12, 13. For the \* *Word of God* is quick and powerful, and sharper than any *two-edged sword*, piercing even to the dividing asunder of Soul and Spirit, and of the joynts and marrow ; and is a *Discerner of the Thoughts and Intentions of the Heart*.

Neither is there any Creature that is not manifest in his Sight : but all things are naked and opened unto the Eyes of Him with whom we have to do.

\* See *Rev. xix, 13 ; & i, 16 : & ii ; 12, 16 : & xix, 15*.

658. vii, 3. † Without Father, without Mother, \* without descent ; having neither beginning of days, nor end of Life ; but made like unto the Son of God, abideth a Priest continually.

† *Melchisedec*, the Type of Christ.

\* Without *Genealogy*.

659. viii, 1. Who is set *on the right hand of the Throne of the Majesty in the Heavens*

*Heb.*

660. *Heb. x, 12.* — for ever sat down *on the right hand of God.*

661. *xii, 2.* — and is set down *at the right hand of the Throne of God.*

662. *xiii, 8.* — *Jesus Christ, the same yesterday, and to day, and for ever.*

The Meaning in this Place (as appears from the Context) is, that the *Doctrine of Christ*, once taught by the Apostles, ought to be preserved unchanged.

663. *Jam. ii, 1.* The Faith of our Lord *Jesus Christ, the Lord of Glory.*

[Τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ δόξου.]

It is ambiguous in the Original, whether the Word [*Glory*] refers to [*Lord,*] or to the preceding Word, [*Faith.*] And of the Two, the more natural construction seems to be; *The Faith of the Glory*, or, *the glorious Faith*, [as 2 Cor. iv, 4, εὐαγγέλιον τοῦ δόξου, *The Gospel of Glory*, or, *the glorious Gospel*] of *our Lord Jesus Christ.*

664. *1 Pet. iii, 22.* Who is gone into Heaven, and is *on the right hand of God, Angels and Authorities and Powers being made subject unto him.*

665. *Rev. i, 5.* *Jesus Christ, who is the faithful*

*ful Witness, and the First-begotten of the Dead, and the Prince of the Kings of the Earth.*

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

See N<sup>o</sup> 686 & 414.

667. 17, 18. I am *the First and the Last.*  
I am † *he that liveth, and was dead; and behold, I am alive for evermore; and have the Keys of Hell and of Death.*

† Gr. ὁ ζῶν, *The Living One.* As Joh. 5, 26; *As the Father hath Life in Himself, so hath he given to the Son to have Life in Himself.*

668. ii, 8. These things saith *the First and the Last; which was Dead, and is alive.*

See N<sup>o</sup> 414.

669. 23. And all the Churches shall know, that *I am He which searcheth the Reins and Hearts, and I will give unto every one of you according to your Works.*

See N<sup>o</sup> 362.

*The Lord Jesus, (saith Clemens Alexandrinus,) who, by the Will of the Almighty, is Inspector of our Hearts.*

Τὸν κύριον Ἰησοῦν, ἃ τῶ παντοκράτορι μὴ δελήματι ἐπίσκοπον τῆς καρδίας ἡμῶν. Strom. 4.

[See more of This Passage, in Part II. §. 36.]

Rev.

670. Rev. iii, 1. These things saith *He that hath the Seven Spirits of God.*

671. 7. These things saith *He that is Holy, he that is True, he that hath the Key of David; he that openeth and no man shutteth, and shutteth and no man openeth.*

672. 14. These things saith *the Amen, the faithful and True Witness, the Beginning [Ἀρχὴ, the † Head,] of the Creation of God.*

† Col. i, 18. *He is the Head of the Body, the Church; the Beginning, &c.*

*This Word, (says Theophilus) ministred to God in the Creation of Things, and by Him did God make all things: And he is therefore called The Beginning, [or The Principle, or Head;] because he Ruleth and hath*

Τὸτον τὸ λόγον ἔχεν ὑπεργον τὸ ὑπ' αὐτῶ γεγενημένων, καὶ δι' αὐτῶ τὰ πάντα ποιήκεν. ἔτι λέγει Ἄρχη, ὅτι ἄρχει καὶ κυριεύει πάντων τὸ δι' αὐτῶ δεδημιουργημένων. *Ad Anolyc. lib. 2.*

*Dominion over all things, which were created through Him.*

See also N<sup>o</sup> 937.

673. 21. Even as I also overcame, and *am set down with my Father in his Throne.*

674. v, 6. A Lamb, ——— having ——— seven Eyes, which are *the seven Spirits of God, sent forth into all the Earth.*

675: vi, 16. Hide us from the face of him that  
K that

that sitteth on the Throne, and from *the Wrath of the Lamb.*

676. *Rev. vii, 17.* The *Lamb*, which is *in the midst of the Throne.*
677. *xi, 15.* The Kingdoms of this World are become the Kingdoms *of our Lord, and of his Christ*; and he shall reign for ever and ever.
678. *xiv, 4.* Being the First-fruits *unto God and to the Lamb.*
679. *xvii, 14.* The Lamb shall overcome them; For he is *Lord of Lords, and King of Kings.*
680. *xix, 13.* And his Name is called, *The WORD of God.*
681. *16.* And he hath on his Vesture and on his Thigh a Name written, *King of Kings, and Lord of Lords.*
682. *xxi, 22.* For *the Lord God Almighty, and the Lamb*, are the Temple of it. [*Gr. For the Lord God Almighty is the Temple of it; and also, the Lamb.*]
683. *23.* For the Glory of *God* did lighten it, and *the Lamb* is the Light thereof.

*Rev.*

684. *Rev. xxii, 1.* Proceeding out of the Throne of God and of the Lamb.

685. 3. The Throne of God and of the Lamb shall be in it; And his Servants shall serve him.

686. 12, 13, 16. Behold, I come quickly, and my Reward is with me, to give every man according as his Work shall be.

I am \* *Alpha and Omega, the Beginning and the End, the First and the Last.*

I Jesus — am the root and the off-spring of David, and the bright and morning-star.

\* Wherein This differs from the Character of the Father, see N<sup>o</sup> 414.

## S E C T. IV.

*The Passages wherein is set forth the Honour and Worship, which ought to be paid to Him.*

687. **M**AT. xxviii, 19. Baptizing them in the Name — of the Son.

See N. 1211.

688. *Luke xxiv; 51, 52.* He was — carried up into Heaven; And they worshipped him.

689. *Job. v; 22, 23.* For the *Father* judgeth no man, but hath *committed all judgment* unto the *Son*:

That all men should *honour the Son*, \* *even as they honour the Father*: He that honoureth not *the Son*, honoureth not *the Father which hath sent him*.

\* Καθὼς τιμῶσι τὸ πατέρα. The Meaning is not, that the *Sons Authority* should, like That of the *Father*, be looked upon as *Undeived, Absolute, Supreme, and Independent*; but that, as the *Jews already believed in God*, so they should *also* for the future *believe in Christ*, chap. xiv, 1; As they already *honoured God the Father*, so they should *also* for the future *honour the Son of God*; honour him, as having *All judgment committed unto him*; honour him, to the *Honour of the Father which sent him*; acknowledge him to be *Lord, to the Glory of God the Father*.

690. *Acts i, 24.* *Thou Lord*, which knowest the *Hearts of all men*, *shew* whether of these *Two* thou hast chosen.

It is ambiguous, whether these *Words* are directed to *Christ*, or to *God the Father*: Though, because of *Christs* choosing the rest of the *Apostles*, it seems rather more natural to suppose the *Words* directed to *Him*.

See N<sup>o</sup> 614.

691. *Acts ii, 21.* Whosoever shall *call on the Name of the Lord*, shall be saved.

To *call on the Name of Christ*, being a *Phrase* used in great *Variety of Senses*, and, with some other *Synonymous Expressions*, signifying sometimes, *believing in him, acknowledging him as our Saviour, openly professing*

*confessing our selves Christians, or being baptized in his Name; sometimes <sup>2</sup> invoking his Name upon diseased Persons, in order to a miraculous Cure; sometimes <sup>3</sup> praying in his Name, or through his Intercession; sometimes <sup>4</sup> directly calling upon, or invoking him; and sometimes perhaps several of these Significations being joined promiscuously: It may not be improper to set down the several Passages, that the Reader may compare them together in One View.*

*1 Acts ii, 21. Whosoever shall call on the Name of the Lord, shall be saved.*

*Acts ix; 14, 21. To bind all that call on thy Name. — destroyed them, which called on this Name in Jerusalem.*

*Acts xv, 17. All the Gentiles, upon whom my Name is called.*

*Acts xxii, 16. Be baptized, and wash away thy Sins, calling on the Name of the Lord.*

*Rom. x; 11, 12, 13, 14. Whosoever believeth on him, [confessing with the Mouth the Lord Jesus, ver. 9,] shall not be ashamed.*

— For the same Lord over all, is rich unto all that call upon him.

For whosoever shall call upon the Name of the Lord, shall be saved.

How then shall they call on him, in whom they have not believed? &c.

*Rom. xv, 20, Not where Christ was named.*

*1 Cor. i, 2. Called to be Saints, with all that in every place call upon the Name of Jesus Christ our Lord.*

*2 Tim. ii, 19. Let every one that nameth the Name of Christ, depart from Iniquity*

*2 Tim. ii, 22. Follow righteousness, — with them that call on the Lord out of a pure Heart.*

*Jam. ii, 7. That worthy Name, by the which ye are called. [Gr. τὸ ἐπικληθὲν ἐφ' ἡμᾶς, which was called*

upon you, or, over you; viz. at your Baptism. The Expression is the same as That above, *Acts xv, 17.*]

<sup>2</sup> *Acts xix, 13.* To call, over them which had evil Spirits, the Name of the Lord Jesus.

*Acts iii, 6.* In the Name of Jesus Christ of Nazareth, rise up and walk.

<sup>3</sup> *Heb. xiii, 15.* By him ——— let us offer the Sacrifice of Praise to God ———, giving Thanks [*δομολογούντων, confessing*] to his Name, [or, in his Name, *τῷ ὀνόματι αὐτοῦ.*]

<sup>4</sup> *Acts vii, 59.* Calling upon [*Gr. ἐπικαλέμενον, invoking,*] and saying; Lord Jesus, receive my Spirit.

692. *Acts vii, 59.* Lord Jesus, receive my Spirit.

693. ix, 14. To bind all that call on thy Name.

See N<sup>o</sup> 691.

694. 21. Destroyed them which called on this Name.

See N<sup>o</sup> 691.

695. xxii, 14. Calling on the Name of the Lord.

See N<sup>o</sup> 691.

696. *Rom. i, 7.* Grace to you and Peace from ——— the Lord Jesus Christ.

697. Rom ix, 1. I say the Truth † *in Christ*, I lie not.

† Christ being my Witness. See N° 167 & 707 & 735.

698. x; II, 12, 13, 14. The Scripture saith, Whosoever *believeth on him*, shall not be ashamed;—

—For the same Lord over all, is rich unto all that *call upon him*.

For whosoever shall *call upon the Name* of the Lord, shall be saved.

How then shall they *call on Him*, in whom they have not believed?

See N° 691.

699. xvi, 20. The *Grace* of our Lord *Jesus Christ* be with you, Amen.

700. 24. The *Grace* of our Lord *Jesus Christ*, be with you All, Amen.

701. I Cor. i, 2. — with All that in every place *call upon the Name* of *Jesus Christ* our Lord.

See N° 691.

702. 3. *Grace* be unto you and *Peace* from ——— *the Lord Jesus Christ*.

703. x, 9. *Neither* let us *Tempt* [that is, *pro-*

*provoke*] Christ, as some of Them also  
*tempted.*

704. 1 Cor. xvi, 23. The *Grace* of our *Lord Jesus Christ*, be with you.

705. 2 Cor. i, 2. *Grace* be to you and *Peace*—  
from the *Lord Jesus Christ*.

706. xii, 8. For this thing I *besought*  
† the *Lord* thrice, that it might depart from  
me.

† The word is ambiguous, signifying either *Christ*,  
or *God the Father*; But, from the following Verses,  
it seems rather to be understood, in this place, of  
*Christ*.

707. 19. We speak before God, *in*  
*Christ*.

In the Presence of God, Christ being our Witness.  
See N<sup>o</sup> 167 & 697 & 735.

708. xiii, 14. The *Grace* of the *Lord*  
*Jesus Christ*——be with you all, Amen.

709. Gal. i, 3. *Grace* be to you and *Peace*  
from——our *Lord Jesus Christ*.

710. 5. *To whom* be *Glory* for ever and  
ever, Amen.

The word, *whom*, is ambiguous; and may refer  
either to *Christ*, or to *God the Father*; But, in the  
more

more natural construction of the Words, it refers to God the Father.

711. *Gal. vi, 18.* The Grace of our Lord Jesus Christ, be with your Spirit, Amen.

712. *Ephes. i, 2.* Grace be to you and Peace from — the Lord Jesus Christ.

713. v, 19. Singing — in your Heart to the Lord.

It is ambiguous whether these words [*to the Lord,*] be meant of *Christ*, or of *God the Father*. It should seem from the verse following, that they are rather meant of *the Father*.

714. vi, 23. Peace be to the Brethren, and Love, with Faith, from — the Lord Jesus Christ.

715. *Phil. i, 2.* Grace be unto you and Peace from — the Lord Jesus Christ.

716. ii; 10, 11. 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.

717. 19. I trust, in the Lord Jesus, to send Timotheus.

718. *Phil.* ii, 24. I trust, *in the Lord*, that I also my self &c.

719.           iv, 23. The *Grace* of our *Lord Jesus Christ*, be with you all, Amen.

720. *Col.* i, 2. *Grace* be unto you and *Peace* from——the *Lord Jesus Christ*.

721.    ii; 18, 19——*worshipping* of Angels, —— and not holding *the Head*, from which all the *Body* &c.

722.    iii, 16. In Psalms and Hymns and Spiritual Songs, *singing* with grace in your *Hearts to the Lord*.

It is ambiguous whether these words [*to the Lord*,] be meant of *Christ*, or of *God* the Father. It seems from the verse following, that they are rather meant of *the Father*.

723.    i *Thef.* i, 1. *Grace* be unto you and *Peace* from——the *Lord Jesus Christ*.

724.    iii, 11. ——our *Lord Jesus Christ*, direct our way unto you.

725.    12. And *the Lord* make you to increase and abound in Love.

It is ambiguous whether this refers to *Christ* or to *God* the Father. But the Construction seems rather to refer it to *Christ*. See N<sup>o</sup> 624.

726. 1 *Thef.* v, 27. I adjure you by *the Lord*.

This also is ambiguous, whether it be meant of *Christ*, or of *God* the Father: It seems most natural, to be understood of *Christ*.

727. 28. The *Grace* of our *Lord Jesus Christ* be with you, Amen.

728. 2 *Tbes.* i, 2. *Grace* unto you and *Peace* from—the *Lord Jesus Christ*.

729. ii; 16, 17. Our *Lord Jesus Christ* himself—— comfort your hearts, and stablish you in every good word and work.

730. iii, 5. *The Lord* direct your hearts into the *Love* of *God*, and into the patient waiting for *Christ*.

See N<sup>o</sup> 624.

731. 16. Now *the Lord* of *Peace* himself give you *Peace* always, by all means; *The Lord* be with you all.

It is ambiguous whether This be spoken of *Christ*, or of *God* the Father. From the parallel places, *Rom.* xv, 33; xvi, 20; 2 *Cor.* xiii, 11; *Phil.* iv, 9; & 1 *Thef.* v, 23; it should seem rather to be meant of *the Father*.

732. 18. The *Grace* of our *Lord Jesus Christ* be with you all, Amen.

733. 1 *Tim.* i, 2. *Grace, Mercy and Peace* from——*Jesus Christ our Lord.*

734. 12. *And I thank Christ Jesus our Lord,* who hath enabled me &c.

The Disposition of the Words in the original, [*ἐν χάριτι ἔχω τὰς ἐνδυναμώσαντί με Χεῖρας Ἰησοῦ τοῦ κυρίου ἡμῶν,*] makes it seem probable, that the truer Reading may be That which is found in several MSS, [*ἐν χάριτι ἔχω τὰς ἐνδυναμώσαντί με ἘΝ Χεῖρας Ἰησοῦ τοῦ κυρίου ἡμῶν,*] *I thank Him who hath enabled me in Christ Jesus our Lord.* Especially if in the 14th verse, instead of [*Κυρίου ἡμῶν,*] be read, as some MSS have it, [*Θεοῦ ἡμῶν,*] *And the grace of our Lord [or, of our God,] was exceeding abundant with Faith and Love which is in Christ Jesus.*

735. ii, 7. *I speak the Truth † in Christ,* and lie not.

† Christ being by Witness;  
See N<sup>o</sup> 167, 697, 707.

736. 2 *Tim.* i, 2. *Grace, Mercy, and Peace,* from——our *Lord Jesus Christ.*

737. ii, 22. *With them that call on the Lord* out of a pure Mind.

See N<sup>o</sup> 691.

738. iv; 17, 18. *The Lord* stood with me, and strengthened me,——.

*And the Lord* shall deliver me from every evil work, and will preserve me unto his heavenly

heavenly Kingdom : *To whom be glory for ever and ever, Amen.*

It is somewhat ambiguous whether this be spoken of *Christ* or of *God the Father* : But it seems rather to be meant of *Christ*.

739. 2 *Tim.* iv, 22. The Lord *Jesus Christ* be with thy Spirit.

740. *Tit.* i, 4. *Grace, Mercy and Peace* from—the Lord *Jesus Christ*.

741. *Philem.* 3. *Grace* to you and *Peace* from—the Lord *Jesus Christ*.

742. 25. The *Grace* of our Lord *Jesus Christ*, be with your Spirit, Amen.

743. *Heb.* i, 6. When he bringeth in the first-begotten into the World, he saith ; And let all the *Angels of God* worship him.

744. xiii, 21. *To whom be glory* for ever and ever, Amen.

It is ambiguous in the Construction, whether This refers to *Christ* or to *the Father*.

745. 1 *Pet.* ii ; 3, 4. The Lord is gracious : *To whom* coming as unto a living Stone,—chosen of *God*, and pretious.

746. 1 Pet. iv, 11. *To whom be Praise and Dominion for ever and ever, Amen.*

It is ambiguous by the Construction of the Words, whether This refers to *Christ* or to *God the Father*.

747. 2 Pet. iii, 18. *In the Knowledge of our Lord and Saviour Jesus Christ: To whom be glory both now and for ever, Amen.*

748. 2 Job. 3. *Grace be with you, Mercy and Peace from — the Lord Jesus Christ, the Son of the Father.*

749. Rev. i; 4, 5. *Grace be unto you and Peace — from Jesus Christ, who is the Faithful Witness.*

750. 5, 6. *Unto him that loved us, and washed us from our Sins in his own Blood;*

*And hath made us Kings and Priests unto God and his Father; to him be glory and Dominion for ever and ever, Amen.*

*Next after the unbegotten and ineffable God, (says Justin Martyr,) we adore and love him who is the Word of God; because that for our sakes he became Man, and was made partaker of Our Sufferings, that he might heal Us.*

Τὸν ᾧ ἀπὸ ἀγεννήτου καὶ ἀρρήτου Θεοῦ λόγον μετὰ τὸ Θεῖον προσκυνοῦμεν καὶ ἀγαπῶμεν, ἐπεὶ διὰ τῆς ἡμᾶς ἀνθρώπων γέγονεν, ὅπως καὶ τὰ παθῶν ἡμετέρων συμμετόχη γενόμενος, καὶ ἰασίω ποιήσῃ. *Apol. 1, sub finem.*

751. Rev. v ; 8, 9, 10. ——— *fell down before the Lamb*, having every one of them Harps and golden Vials full of Odours, which are the Prayers of Saints :

And they sung a new Song, saying ; *Thou art worthy* ——— ; for thou wast slain, and hast redeemed us to God by thy Blood, —

And hast made us unto our God, Kings and Priests ; and we shall reign on the Earth.

752. v ; 12, 13. 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 which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying ; Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and *unto the Lamb* for ever and ever.

753. vii, 10. Salvation to our God which sitteth upon the Throne, and *unto the Lamb*.

754. xxii, 20. Even so, come, *Lord Jesus*.

755. 21. The *Grace* of our *Lord Jesus Christ*, be with you all, Amen.

## S E C T. V.

*The Passages, wherein He is declared to be Subordinate to the Father; deriving his Being (in an incomprehensible manner) from him; receiving from him his divine Power, Authority and other Attributes; and acting in all things wholly according to the Will of the Father.*

756. **M**AT. vii, 21. Not every one that saith unto Me, Lord, Lord; ——— but He that doth *the Will of my Father* which is in Heaven.
757. x, 40. He that receiveth Me, receiveth him that *sent* Me.
758. xi; 25, 26. I thank thee, O Father; ——— Even so, Father, for so it seemed *good in thy sight*.
759. 27. All things are *delivered* unto me of my *Father*.
760. xii, 50. Whosoever shall do *the Will of my Father* which is in Heaven, the same is my Brother, &c.
761. xvi, 27. The Son of man shall come, *in the Glory of his Father*.

*Mat.*

762. Mat. xix, 17. There is *None Good*, but *One*, [*Eic, One Person*,] that is † God.

† Ὁ πατήρ μὲν ὁ ἐν τοῖς οὐρανοῖς, *My Father which is in Heaven*, Clem. Alexandr. cited by Dr. Mills on *Mar. x*, 18. See N<sup>o</sup> 340 & 1.

763. xx, 23. But to sit on my right hand, and on my left, is *not mine* to give; but it shall be given to them, for whom it is prepared *of my Father*.

764. xxvi, 39. O my *Father*, if it be possible, let this Cup pass from me; nevertheless, *not as I will, but as Thou wilt*.

765. 42. O my *Father*, if this Cup may not pass away from me, except I drink it; *Thy will be done*.

766. 53. Thinkest thou, that I cannot now pray to my *Father*, and he shall presently *give* me more than twelve Legions of Angels.

767. xxvii, 46. My *God*, my *God*, why hast thou forsaken me?

See N<sup>o</sup> 991.

768. xxviii, 18. All Power is *given* unto me in Heaven and in Earth.

769. Mar. i, 1. The Son of God.

*And frequently in other places.*

770. II. My beloved Son, in whom I am well-pleased.

771. ix, 37. Whosoever shall receive Me, receiveth not Me, but him that sent me.

772. xii, 36. The Lord said to my Lord; Sit thou on my right hand, until I make thine Enemies thy Foot-stool.

773. xiii, 32. But of That day and hour knoweth no man, no, not the Angels which are in Heaven, † neither the Son, but \* the Father.

\* My Father Only, Mat. 24, 36.

† There can be no better Comment upon these Words, than that of Irenæus.

Our Lord himself (saith he,) the Son of God, acknowledged that the Father Only knew the Day and Hour of Judgment; declaring expressly, that of That day and hour knoweth no man, neither the Son, but the Father Only. Now, if the Son himself was not ashamed to leave the Knowledge of That day to the Father,

Dominus ipse Filius Dei, ipsum judicii diem concessit scire solum Patrem, manifestè dicens, De die autem illâ & horâ nemo scit, neque Filius, nisi Pater solus. Si igitur scientiam diei illius, filius non erubuit referre ad Patrem, sed dixit quod verum est; neque nos erubescimus, quæ sunt in quæstionibus majora secundum nos, referre Deo. ——— Etenim si-

but plainly declared the Truth; neither ought We to be ashamed to leave to God such Questions, as are too high for us. ---- For if any one inquires Why the Father, who communicates in all things to the Son, is yet by our Lord declared to know Alone That day and hour; he cannot at present find any Fitter or more Decent, or indeed any Other Safe Answer at all, than This; that the Father is Above All: For the Father, saith he, is greater than I. The Father therefore is by our Lord declared to be Superiour even in Knowledge also, to this End that We, while we continue in this World, may learn to acknowledge God Only to have perfect Knowledge, and leave such Questions to Him; and [put a stop to our Presumption,] least curiously inquiring [perhaps further, even] into the Greatness of the Father, we run at last into so great a Danger, as to ask whether even above God, there be not another God.

The Note of Basil also upon this passage, is very remarkable: As to the Question (says he) put by

fiquis exquirat causam, propter quam in omnibus Pater communicans filio, solus scire & horam & diem Domino manifestatus est; neque aptabilem magis, neque decentiorem, nec sine periculo alteram, quàm hanc inveniat in presenti, quoniam cùm solus verax magister est Dominus, ut discamus per ipsum, super omnia esse Patrem: Etenim Pater, ait, major me est. Et secundum agnitionem itaque præpositus esse Pater annunciatus est à Domino nostro, ad hoc ut & nos, in quantum in figurâ hujus mundi sumus, perfectam scientiam & tales quæstiones concedamus Deo: & nè fortè quærentes altitudinem Patris investigare, in tantum periculum incidamus, uti quæramus an super Deum alter sit Deus. Lib. 2. cap. 48 & 49.

Τὸ ἐξητημένον ἦδη ἀπὸ πολλοῖς τὸ εὐαγγελικὸν ἔστιν

Many, concerning those words in the Gospel, that our Lord Jesus Christ knew not the Day and the Hour of the End,

———— That which I have been taught from a Child, of those who went before me, is This; — that as we understand those words, There is None Good but One that is God, to be spoken by the Son, not as excluding Himself from being Partaker of the Nature of Good, but only as supposing the Father to be the First Good; and by the Word, None, meaning No other First Good; but that Himself is the Second: So in these Words, No man knoweth, we believe our Lord meant to ascribe to the Father the First Knowledge of things present and future, and to declare to the world that He is in all things the First Cause.

———— Neither the Son, but the Father; — that is; The Cause of the Sons knowledge, is from the Father; — For his knowledge is given

τὸν, περὶ τὸ ἀγνοεῖν τὸ κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸ ἡμέραν τὸ τέλος καὶ τὸ ὥραν. — ἀ τοίνυν ὅτι πατρὸς ὡς τὸ πατέρων ἡκούσαμεν, — ταῦτα εἰπεῖν ἔχομεν. — Ὡς τετηρήκαμεν ἐπὶ τῷ, Ὅτι οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός, (ἐδὲ γὰρ ὅτι ἐκεῖ ἐαυτὸν ἔξω τιθεῖς τὸ Ἄγαθὸν φύσεως ὁ υἱός, ταῦτα λέγει ἄλλα, ἐπειδὴ τὸ Πρῶτον Ἄγαθόν ὁ πατήρ, τὰ Ὅτι οὐδεὶς συνυπακομῆς τὸ Πρῶτον, τὸ Δεύτερον εἰρηστὸν ὡς ἐξουσίαν.) — ἔτω καὶ τὸ, Ὅτι οὐδεὶς οἶδε, τὸ πρῶτην εἰδήσιν τὸ ἴε ὄντων καὶ τὸ ἐσομένων, ἐπὶ τὸ πατέρα ἀνάγοντα, καὶ ἀπὸ πάντων τὸ πρῶτην αἰτίαν τοῖς ἀνθρώποις ὑποδεικνύοντα, εἰρηστὸν νομίζοντα. — Ὅτι οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ, — τρέψιν, ἢ αἰτία τὸ εἰδέναι τὸ υἱόν, ὡς τὰ πατρὸς. — ὅτι γὰρ τὸ πατρὸς ἀυτῷ ὑποδείχεται ὡς ἐξουσίαν ἡ γνώσις. Τὸτο ἵ ἐρημότητον ὅτι καὶ θεοπροπέως περὶ τῶ υἱὸς λέγει, ὅτι ἔπειρ ὅτιν ὁμοσιον, ἵξ αὐτῶ καὶ τὸ γινώ-

him from the Father. *οθεν εχει.* *Ad Amphiloeh.*  
 [Thus Rev. i. 1. The Re- *Epist.* 391.  
 velation of Jesus Christ,

which God gave unto him.] *And it is most proper and  
 decent to affirm concerning the Son, that from whom he receives  
 his divine Essence, from Him also he derives his Know-  
 ledge.*

See No. 340.

774. *Luke* i, 32. The Lord God shall give  
 unto him the Throne of *Ec.*

775. ii, 49. Wist ye not that I must be  
 about *my Fathers Business.*

776. iv, 18. He hath *sent* me to heal  
*Ec.*

777. 43. For therefore am I *sent.*

778. x, 16. He that despiseth Me, de-  
 spiseth him that *sent* me.

779. xxii, 29. And I appoint unto you  
 a Kingdom, as *my Father hath appointed un-  
 to Me.*

780. *Job.* iii, 16. God ——— gave his only-  
 begotten Son.

781. 17. God *sent* his Son.

782. 32. And what he hath *seen and  
 heard,* That he testifieth.

783. *Job.* iii, 34. He whom God hath *sent*.

784. 35. The Father loveth the Son, and hath *given* all things into his hand.

785. iv, 34. My Meat is to do *the Will* of him that *sent* me, and to finish *his Work*.

786. v. 19. The Son can do *nothing of himself*, but what he seeth the Father do ; for what things soever he doth, these also doth the Son likewise.

I can of mine own self do nothing, *saith our Saviour, because he is not of himself ; and whosoever receiveth his Being, must receive his Power from another.----* The Son *then* can do nothing of himself, but what he seeth the Father do, *because he hath no Power of himself, but what the Father gave ; And, being he gave him All the Power,-----* therefore what things soever he doth, these also doth the Son likewise. *Bp Pearson on the Creed, 4th Edit. pag. 34.*

787. 20, 21, 22. For the Father loveth the Son, and *sheweth* him all things that *Himself* doth : And he will *shew* him greater things than these ; that ye may marvel.

For as the Father raiseth up the Dead, and quickneth them ; even so the Son quickneth whom he will.

For the Father judgeth no man, but hath *committed* all judgment to the Son.

788. *Job. v, 23.* He that honoureth not the Son, honoureth not the Father which hath *sent* him.

789. 26, 27. For as the Father hath Life in Himself, so hath he *given* to the Son to have Life in Himself.

And hath *given* him *Authority* to execute Judgment also, because he is † The Son of Man.

See N<sup>o</sup> 667, 798.

† That Son of Man, described *Dan vii, 13* &c.

790. 30. I can *of my own self do nothing*: As I *hear*, I judge: And my Judgment is just, because I seek *not my own Will*, but *the Will of the Father* which hath *sent* me.

See No. 786.

791. 31, 37. If I bear witness of my self, my Witness is not true.—The Father himself which hath *sent* me, hath born witness of me.

792. 36. The Works which the Father hath *given* me to finish; the same Works that I do, bear witness of me, that the Father hath *sent* me.

793. 43. I am come *in my Fathers Name*, and ye receive me not: if another shall come *in his own Name*, him ye will receive.

794. *Job.* vi, 27. For, Him hath God the Father sealed.

Gr. Τὸτον ἦδὲ πατρὸς ἐσφραγίσεν, ὁ Θεός. For, Him hath the Father, even GOD, sealed.

795. 29. That ye believe on Him, whom He [God] hath sent.

796. 37, 38, 39, 40. All that the Father giveth me, shall come to me, ———

For I came down from Heaven, *not* to do mine own Will, but the Will of Him that sent me.

And this is the *Fathers Will* which hath sent me; that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

And This is the *Will of Him* that sent me; that &c.

797. 44. The Father which hath sent me.

798. 57. As the Living Father has sent me, and I live by the Father; so he that eateth me, even he shall live by me.

See N° 667.

799. vii; 16, 17. My Doctrine is *not mine*, but *His* that sent me: If any man will do *his Will*, he shall know of the doctrine whether

whether it be of God, or whether I speak of  
*my self*.

800. *Job*. vii, 18. He that speaketh of *himself*;  
seeketh his own glory : But He that seeketh  
*His glory* that *sent* him, the same is true,  
and no unrighteousness is in him.

801. 28, 29. I am *not* come of *my*  
*self* ; but *He* that *sent* me, is True ; —  
I am *from him*, and he hath *sent* me.

802. 33. And then I go unto Him that  
*sent* me.

803. viii, 16. I, and the Father that  
*sent* me.

804. 26. He that *sent* me, is True ;  
and I speak to the World those things which  
I have *heard of Him*.

805. 28. I do *nothing of my self* ;  
but, as my Father has *taught* me, I speak  
these things.

806. 29. He that *sent* me, is with  
me ; The Father hath not left me alone ; For  
I do always those things that *please him*.

807. *Job. viii. 38.* I speak that which I have  
*seen* with my Father.
808. 40.—the Truth, which I have  
*heard of God.*
809. 42. I proceedeth forth, and came  
*from God*; Neither came I *of my self*, but he  
*sent me.*
810. 49, 50: I *honour* my Father,  
and ye do dishonour Me: And I seek *not*  
*mine own glory*; There is One that seeketh  
and judgeth.
811. 54. If I *honour my self*, my Ho-  
nour is *nothing*. It is *my Father* that *honour-*  
*eth me*, of whom ye say that he is your God.
812. 55. I know him, and *keep his*  
*Saying.*
813. ix, 4. I must work the *Works of*  
*Him* that *sent me.*
814. x, 17. *Therefore* doth my Father  
love me, *because* I lay down my Life, that  
I might take it again.
815. 18. No man taketh it [*my Life*]  
from me, but I lay it down of myself; I have  
*Power* to lay it down, and I have *Power* to  
take

take it again : This *Commandment* have I received of my Father.

See N<sup>o</sup> 789.

816. *Job.* x, 25. The Works that I do in my Fathers Name, they bear witness of me.

817. 29. My Father which gave them me, is greater than All.

818. 32. Many good Works have I shewed you from my Father.

819. 33, 34, 35, 36. — for Blasphemy ; and because that Thou, being a Man, † *makest thyself God.*

Jesus answered them : Is it not written in your Law ; I said, *Ye are Gods?*

If he called Them Gods, unto whom the Word of God came, and the Scripture cannot be broken ;

Say ye of Him, whom the Father hath sanctified and sent into the World ; Thou blasphemest ; because I said, I am the Son of God.

† See N<sup>o</sup> 580.

820. 37. If I do not the Works of my Father, believe me not.

821. xi, 22. Whatsoever thou wilt ask of God, God will give it thee.

*Job.*

822. *Job. xi; 41, 42.* And Jesus lift up his Eyes, and said; Father; I thank thee, that thou hast *heard* me:

And I knew that thou *hearest* me always; but because of the people that stand by, I said it; that they may believe that thou hast *sent* me.

823. *xii, 44.* He that believeth on Me, believeth not on Me, but on Him that *sent* me.

824. *49, 50.* For I have *not* spoken of myself, but the Father which *sent* me, he gave me a *Commandment*, what I should say, and what I should speak.

And I know that *his Commandment* is Life everlasting: Whatsoever I speak therefore, even as *the Father said* unto me, so I speak.

825. *xiii, 3.* Jesus, knowing that the Father had *given* all things into his hands, and that he was come from God, and went to God.

826. *31, 32.* Now is the Son of Man glorified, and *God is glorified in him.*

If *God be glorified in him*, God shall also *glorify him* in Himself, and shall *straitway glorify him.*

827. *xiv, 10.* The Words that I speak  
unto

unto you, I speak *not of myself*: but *the Father*, that dwelleth in me, he *doth the Works*.

828. *Job. xiv, 16.* And I will *pray the Father*, and he shall give you *Ec.*

829. 24. The Word, which you hear, is *not mine*, but *the Fathers* which sent me.

830. 28. If ye loved me, ye would rejoyce because I said, I go unto the Father; For my Father is *Greater* than I.

The Sense in which the *Socinian* Writers understand these Words, (that *God the Father* is greater than One who was no more than a mere *Man*;) is very low and mean. Neither is the *Sabellian* Exposition of this Passage, much less flat and insipid; viz. that *God the Father* is greater than the *Human Nature of Christ*. The plain Meaning of the Words, is, that *God the Father* is greater than the *Son*; that *He that begat*, must needs (for That Reason, and upon That very Account,) be greater than *he that is begotten* of Him.

*He that is in Heaven*, (saith *Justin Martyr*) is Lord even over Him who is Lord upon Earth, [speaking of *Christ* appearing before his *Incar- nation*;) being his *Father and God*, and the

Ὅς [ἐν τοῖς ἔθρονοις ὑ-  
παρχῶν] ἢ τῆ ἐπι γῆς κυ-  
εῖς κυεῖός ἔστιν, ὡς πατήρ  
ἢ θεός, αἰτιός τε αὐτῶν τῆ  
ἐμ), ἢ δυνατῶν ἢ κυοῦν ἢ  
δέξῃ. *Dial. cum Tryph.*

*Author of his Being*, even tho' He himself also be *Powerful and Lord and God*.

And

And Irenæus: *Our Lord* (saith he) *being the Only Teacher of Truth; we must be satisfied to be informed by Him, that the Father is above All:*

For my Father, saith he, is Greater than I.

And Origen: *Be it so* (saith he,) *that there are Some among us, (as in such a Multitude of Believers there cannot but be Differences of Opinion,) who rashly suppose, that our Saviour is the Supreme God over all; [the same Person with the Father: Which*

was afterwards the Heresy of Sabellius:] yet WE do not so; who believe his own Words, saying; The Father, which sent me, is Greater than I.

And again a little after: *We* (says he) *plainly declare, that the Son is not more powerful, but less powerful, [the word, ὑποδέξεσθαι, is much of the same import with That phrase, Joh. 5, 19,*

The Son can do nothing of himself;] *than the Father: And This we ground upon his own Words, The Father which sent me is greater than I.*

And Novatian: *It must needs be* (saith he) *that the Son is Less than the Fa-*

Solus verax magister est Dominus, ut discamus per ipsum super omnia esse Patrem: *Etenim Pater, ait, major me est.* Lib. 2, cap. 49.

\* Εἶπω δὲ τινὰς, ὡς ἐν πλήθει πιστευόντων καὶ δεχομένων Μαζωνίαν, ἀγ. τὸ προπέτειαν ὑποτίθεσθαι, τὸ σωτήρα <sup>στ</sup> εἶ) τὸ ἐπὶ πᾶσι θεόν· ὅμως ἔτι γε ἡμεῖς τοῖσδε, οἱ πειθόμενοι αὐτῶν λέγοντι, Ὁ πατήρ, ὁ πέμψας με, μείζων μου ἐστίν. *Contra Cels. lib. 8.*

Σαρῶς γὰρ ἡμεῖς ———  
φαρμὴ τὸ ὑὸν ἐκ ἰσχυρότερον τὸ πατρὸς, ὅμως ὑποδέξεσθαι καὶ τῷ λέγομεν, αὐτῶν πειθόμενοι εἰπὸντι τὸ, Ὁ πατήρ, ὁ πέμψας με, μείζων μου ἐστίν. *Ibid.*

Necessè est ut [Filius Patre] minor sit, dum in illo esse se scit, habens originem,

ther, forasmuch as he acknowledges himself to be in Him, and is not without Original, [as the Father is,] but begotten of him.

And Alexander, Bishop of Alexandria: *These Words* (saith he,) viz. He was, and Always, and Before all ages; are of very different Signification from what Some imagine. For, whatever they signify, they cannot mean the same with Unbegotten.—That Title, we always reserve peculiar to the Father alone; our Saviour himself declaring, My Father is Greater than I.

And the Synod of Sardica: *In the very Name of Father, there is implied something Greater, than in That*

And Marius Victorinus: *But the Father* (saith he) *is Greater; because he gave all things to the Son, and is the Cause both of the Sons Being, and of his being Such as he is.*

And Hilary: *Who* (saith he) *will not acknowledge that the Father*

nem, quia nascitur. *De Trinit. cap. 31.*

Δηλονότι πολὺ καὶ τῆ ἐλπιζομένης λείπει τὸ Ἦν, καὶ τὸ Ἄει καὶ τὸ Πρὸ αἰώνων ἄπερ δ' ἂν ἦ, ἐκ ἑστὶ ταῦτα ἰῶ ἀγγυλήτω — τὸ ᾧ ἀγέννητον τὸ πατρὶ μόνον ἰδίωμα παρῆναι δοξάζοντες, ἅτε δὴ καὶ αὐτῆ φάσκοντο. ᾧ σωτῆρος, Ὁ πατὴρ μὲ μείζων μὲ ὅσι. *Epist. ad Alex. apud Theodorit. lib. 1. cap. 4.*

Ἄυτὸ τὸ ὄνομα τῆ πατρὸς, μείζον ὅσι τῆ υἱῆ. *Apud Theod. lib. 2. c. 8.*

of Son.

Sed major Pater; quod ipse dedit Filio omnia, & Causa est ipsi Filio ut sit, & isto modo sit. *Adv. Arium. Lib. 1.*

Quis Patrem non potiorrem confitebitur, ut ingentum a genito, ut Patrem a Filio,

is Greater? He that is unbegotten, than He that is begotten? the Father, than the Son? he that Sendeth, than he that is Sent? he that Wills, than he that Obeys? Of This, our Lord himself is Witness, saying; My Father is greater than I.

And Athanasius: The Son (saith he) when he came into the World, glorified not Himself, but his Father; saying to a certain Person who came to him, Why callest thou me Good? there is none Good, but One, that is God: And to another that asked, Which is the great Commandment in the Law, giving This Answer, Hear O Israel, the Lord thy God is One Lord: And to the People, I came down from Heaven, not to do mine own Will, but the Will of the Father which sent me: And teaching his Disciples, saying, My Father is greater than I; and, He that honoureth Me, honoureth Him that sent me.

And Basil: It remains therefore (saith he) that

Filio, ut eum qui miserit ab eo qui missus est, ut volentem ab ipso qui obediat? Et ipse nobis testis est, Pater major me est. De Trin. lib. 3.

Of This, our Lord himself is Witness, saying; My Father is greater than I.

Ἐλθὼν ὁ υἱὸς, ἔχ' ἑαυτὸν, ὅμοια τῷ πατέρει ἐδόξασεν, λέγων μὲν τῷ πρῶτῳ σερχομηνίῳ, Τί με λέγεις ἀγαθόν; εἰδείς ἀγαθός, εἰ μὴ εἷς, ὁ θεός· ἀποκρινόμενος δὲ τῷ ἐρωτῶντι, ποία ἐντολὴ ἐν τῷ νόμῳ μείζων, ὅτι Ἰσραὴλ, κύριος ὁ θεός σε κύριος εἰς ὅτι καὶ τοῖς μὲν ὄχλοις, Ἐγὼ ἐκ τῶν ἑσθάνῶν καταβέβηκα, ἔχ' ἵνα ποιήσω τὸ θέλημα τὸ ἐμὸν, ὅμοια τὸ θέλημα τῷ πατρί· φαντός με πατρός· ἵδεις δε μαθηταῖς διδάσκων, ὅτι Ὁ πατήρ μου μείζων μου ὅτι καὶ Ὁ ἐμὲ τιμῶν, τιμᾷ τὸ πέμψασάν με. Orat. 3. contra Arianos.

Λείπει ὁ ἰσχυρῶς, καὶ τὸ δ' αἰτίας λόγου ἐλάττωτα τὸ μείζων

the word, Greater, be understood here with respect to Causality: For, seeing the Son has his Original from the Father; upon This account the Father is greater, as being his Original and Cause:

For, the very word, Father, what else does it signify, but his being the Cause and Original

And Nazianzen: To say (saith he) that the Father is greater than Christ considered in his Human Nature, is True indeed, but of no great Moment: For what wonder is it, that God should be greater than a Man?

And the Learned Bp Bull: What Origen (saith he) affirms in the place before cited, viz. that the Son, even as he is God, (that is, God of God,) is Less than the Father;

This we shall show to be very Catholic, and maintained even by the Fathers after the Council of Nice, who most strongly opposed the Arian Heresy.

And Bp Pearson: The Father (saith he) is Greater, in reference to the Communication of the Godhead: I know him, saith Christ, for I am from Him. And because he is from the Father, therefore he is called by those of

Μείζων λέγεται. επειδή γὰρ ἀπὸ τοῦ πατρὸς ἡ ἀρχὴ τῆς υἱοῦ, καὶ τὸ μέζων ὁ πατήρ, ὡς ἀρχὴ καὶ ἀρχή.

τοῦ πατρὸς τί ἄλλο σημαίνει, ἢ ἔχει τὸ Ἄδία εἶναι καὶ Ἀρχὴ καὶ ἐξ αὐτοῦ γεννηθέντος; Adv. Eanom. lib. 1.

of Him that is begotten of him?

Τὸ γὰρ εἰπὼν λέγειν, ὅτι τὸ καὶ τὸ ἀνθρώπου νοσηρὸν μέζων, ἀληθὲς μὲν, ἔμεγα δὲ. ἢ γὰρ θαυμαστὸν, εἰ μέζων αἰθρώπε Θεός; Orat. 36.

Quod Origenes in loco citato dicit, Filium etiam quā Deus est, (hoc est, Deus ex Deo,) Patre minorem esse; — planè Catholicum esse, atque etiam à Patribus, qui post Nicænum Concilium Arianam hæresin acerrimè impugnârunt, defensum — ostendemus. Defens.

Soit. 2. cap. 9, §. 12.

*the Nicene Council, in their Creed, God of God, Light of Light, very God of very God. The Father is God, but not of God; Light, but not of Light: Christ is God, but of God; Light, but of Light. Expos. on the Creed, pag. 135, Edit. 4th.*

831. *Job. xiv, 31. As the Father gave me Commandment, even so I do.*
832. *xv; 9, 10. As the Father hath loved me, so have I loved you; continue ye in my Love.*  
 If ye keep my commandments, ye shall abide in my Love; even as I have kept my Fathers commandments, and abide in his Love.
833. *15. All things that I have heard of my Father, I have made known unto you.*
834. *21. They know not him that sent me.*
835. *xvi, 5. Now I go my way to him that sent me.*
836. *32. And yet I am not alone, because the Father is with me.*
837. *xvii, 1. Father,——glorify thy Son, that thy Son also may glorify Thee.*
838. *2. As thou hast given him Power over*

ver all Flesh, that he should give eternal Life to as many as *Thou hast given* him.

839. *Job.* xvii, 3. And This is life eternal, that they might know Thee the only True God, and [*that they might know*] Jesus Christ whom *thou hast sent*.

See N<sup>o</sup> 5.

840. 4. I have *glorified Thee* on Earth; I have finished the Work which thou *gavest me to do*.

841. 5. And now, O Father, *glorify thou me* with thine own self, with † the glory which I had with thee before the World was.

† See N<sup>o</sup> 607.

842. 6, 7, 8. I have manifested thy Name unto the Men, which *thou gavest me* out of the world; Thine they were, and *thou gavest* them me, and they have kept thy Word.

Now they have known, that all things whatsoever *thou hast given me*, are of *Thee*.

For I have given unto Them the Words which *Thou gavest me*, and they have received them, and have known surely that *I came out from Thee*, and they have believed that *Thou didst send me*.

843. *Job. xvii, 9.* — but, for Them which  
*Thou hast given me; for they are Thine.*

844. 11. Holy Father, keep through thine  
own Name, those whom *thou hast given me.*

845. 12. Those that *thou gavest me, I*  
have kept.

846. 14. I have given them *Thy Word.*

847. 18. As *Thou* hast *sent Me* into the  
World, even so have I also sent Them into  
the World.

848. 21. That the World may believe  
that *Thou* hast *sent me.*

849. 22. And the *Glory* which *thou gavest*  
*me, I* have given Them.

850. 23. And that the World may know  
that *Thou* hast *sent me; and* hast loved Them,  
as thou hast loved Me.

851. 24. Father, I will that they al-  
so whom *Thou* hast *given me, be* with Me  
where I am; that they may behold my *Glo-*  
*ry* which *Thou* hast *given me; For* thou lov-  
edst me before the foundation of the World.

852. 25. And these have known, that  
*Thou* hast *sent me.*

853. *Job.* xviii, 11. The Cup which *my Father* hath given me, shall I not drink it?

854. xx, 17. I ascend unto *My Father* and *your Father*, and to † *My God* and *your God*.  
† See N<sup>o</sup> 991.

855. 21. As my Father hath sent Me, even so send I you.

856. *Acts* i; 6, 7. Lord, wilt thou at This Time restore —? It is not for you to know the Times or the Seasons, which *the Father* has put in his own Power.

857. ii, 22. Jesus — a man approved [Gr. ἀποδείκνυμι, set forth] of God among you by Miracles, — which God did by Him.

858. 24. Whom God hath raised up.

859. 32. This Jesus, hath God raised up.

860. 33. Being by the right hand of God exalted, [Gr. exalted by the right hand of God,] and having received of the Father &c.

861. *Acts* ii, 34, 35. The Lord said unto my Lord, Sit thou on my right hand, until *I make thy foes thy footstool.*
862. 36. *God hath made That same Jesus both Lord and Christ.*
863. iii, 13. The *God* of our Fathers hath glorified his *Son* [ *Gr.* τὸ πᾶντα αὐτῶν, rendred *Mat.* 12, 18. *his Servant* ] *Jesus.*
864. 15. The Prince of Life, whom *God hath raised from the dead.*  
See N<sup>o</sup> 58.
865. 20. And he shall *send Jesus Christ,* which before was preacht unto you.
866. 26. *God having raised up* † his *Son Jesus, sent him to bless you.*  
† *Gr.* τὸ πᾶντα αὐτῶν, See N<sup>o</sup> 863.
867. iv, 10. *Jesus Christ,* — whom *God raised from the dead.*
868. 26. Against the Lord, and against *his Christ.*
869. 27, 30. ——— against thy Holy † Child *Jesus, whom Thou hast anointed* : — stretching forth thine hand to heal, and that  
Signs

Signs and Wonders may be done by the Name of thy Holy † Child Jesus.

† Gr. *παῖδος σου*: rendered *Mat. 12, 18*, and verse 25<sup>th</sup> of this chapter, *Thy Servant*.

870. *Acts v, 30.* The God of our Fathers raised up Jesus.

871. 31. Him hath God exalted with his right hand, to be a Prince and a Saviour.

872. x, 38 God anointed Jesus of Nazareth with the Holy Ghost and with Power; — for God was with him.

873. 40. Him God raised up the third day, and shewed him openly.

[Gr. *καὶ ἔδωκεν αὐτὸν ἑμφανῆ γενέσθαι*, and gave him to become manifest.]

874. 42. — that it is He, which was [or, is] ordained of God, to be the Judge of Quick and Dead.

875. xiii, 23. — hath God — raised unto Israel a Saviour, Jesus.

876. 30. But God raised him from the dead.

See N<sup>o</sup> 38.

877. 33. God hath fulfilled, — in that he hath raised up Jesus again: As it is also

written, ——— *Thou art my Son, this day have I begotten thee.*

878. *Acts* xiii, 34. That he raised him up from the dead.

879. 37. But He whom God raised again.

880. 47. I have set thee to be a Light of the Gentiles.

881. *Acts* xvii, 31. In that He [God] hath raised him from the dead.

882. *Rom.* i ; 3, 4 Jesus Christ our Lord, — declared to be the Son of God with Power, — by the Resurrection from the dead.

883. ii, 16. God shall judge the Secrets of men by Jesus Christ.

884. iii ; 24, 25. Jesus Christ, whom God hath set forth to be a Propitiation.

885. iv, 24. Him that raised up Jesus our Lord from the dead.

886. v, 8. God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us.

887. *Rom. vi, 4.* As *Christ* was raised up from the dead *by the Glory of the Father.*

888. *viii, 3.* God *sending* his own Son.

889. *11.* Him that *raised up Jesus* from the dead; — He that *raised up Christ* from the dead.

890. *17.* Heirs of *God*, and joint-heirs *with Christ.*

891. *32.* He that *spared not* his own Son, but *delivered him* up for us all; how shall he not *with him* also freely give us all things.

892. *34.* *Christ* — who is even at the right hand of *God*, who also *maketh intercession* for us.

893. *x, 9.* If thou — shalt believe in thine heart, that *God* hath *raised him* from the dead, thou shalt be saved.

894. *xv, 6.* God, even the Father [or, the God and Father, τὸ Θεὸν καὶ Πατέρα] of our Lord *Jesus Christ.*

895. *7.* As *Christ* also received us, to the *Glory of God.*

896. Rom. xv, 8. *Jesus Christ* was a *Minister* of the *Circumcision* for the *Truth of God*.
897. I Cor. i, 30. In *Christ Jesus*, who of *God* is made unto us *Wisdom* and *Righteousness* and *Sanctification* and *Redemption*.
898. iii, 23. And ye are *Christ's*, and *Christ* is *God's*.
899. vi, 14. *God* hath both *raised up* the *Lord*, and will also raise up *Us*, by his *own Power*.
900. xi, 3. The *Head* of every man, is *Christ*; and the *Head* of the *Woman*, is the *Man*; and the † *Head of Christ*, is *God*.  
 † *The Father* (saith *Justin Martyr*) and ineffable *Lord* of all things absolutely, even of *Christ* himself. Τὸν πατέρα ἢ ἀρρήτου κύριον τῶ πάντων ἀπλῶς, ἢ αὐτῷ τῷ Χριστῷ. Dial. cum Tryph.
901. xv, 15. We have testified of *God*, that he *raised up Christ*, whom he raised not up, if so be that the *dead* rise not.
902. I Cor. xv; 24, 27, 28. Then cometh the *End*, when he shall have *delivered up* the *Kingdom* to *God*, even *the Father*.—  
 For *He* hath put all things under his *Feet*.  
 But when he saith, All things are put under

der him, it is manifest that *He* is excepted, which *did put* all things under him.

And when all things shall be subdued unto him, then shall the *Son* also *himself be subject* unto him that put all things under him; that *God may be all in all.*

903. 1 Cor. xv, 57. Thanks be to *God*, which giveth us the Victory, through our Lord *Jesus Christ*.

904. 2 Cor. i, 3. Blessed be *God*, even the Father [or, *the God and Father*, δ Θεός ὁ πατήρ] of our Lord *Jesus Christ*.

905. ii, 14. Thanks be unto *God*, which always causeth us to triumph in *Christ*.

906. iv, 4 *Christ*, who is the *Image* of *God*.

907. 6. *God*, who commanded the Light to shine out of darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of *God*, in the Face [or, in the Person, ὡς εἰκὼν αὐτοῦ,] of *Jesus Christ*.

908. 14. He which raised up the Lord *Jesus*, shall raise up *Us* also by *Jesus*.

909. v. 18, 19. And all things are of *God*, who hath reconciled us to himself by *Jesus*

*Jesus Christ*, and hath given to us the Ministry of reconciliation ;

To wit, that *God* was, *in Christ*, [*by Christ*,] reconciling the World unto himself.

910. 2 Cor. v; 20, 21. Now then we are Embassadors for *Christ* [Gr. *ὡς ἐν Χριστῷ*, in the stead, or in the place of *Christ* ;] as though *God* did beseech you by *Us* : We pray you *in Christs stead*, be ye reconciled to *God*.

For He hath made him to be *Sin* for us, who knew no *Sin* ; that we might be made the righteousness of *God* in *Him*.

911. xi, 31. The † *God and Father* of our Lord *Jesus Christ*.

† See N<sup>o</sup> 991.

912. xiii, 4. Though He [*Christ*] was crucified through Weakness, yet he liveth by the *Power of God*.

913. Gal. i, 1. By *Jesus Christ*, and *God* the Father, who raised him from the dead.

914. 4. Who [*Christ*] gave himself for our Sins, — according to the Will of *God and our Father*.

915. iv, 4. When the Fulness of Time was come, *God sent forth his Son*.

Gal.

916. Gal. iv, 14. As an *Angel* of God, [*ὡς Ἄγγελος Θεοῦ*, as the *Messenger* of God,] even as *Jesus Christ*.

See *Acts* vii; 30, 31, 32, 35, 38: And N<sup>o</sup> 597 & 359 & 616 & 69.

917. *Ephes.* i, 3. Blessed be the † *God and Father of our Lord Jesus Christ*.

† See N<sup>o</sup> 991.

918. 5. Having predestinated us unto the Adoption of Children by *Jesus Christ* to Himself, according to the good pleasure of his Will.

919 6, 7. To the *Praise of the Glory* of his Grace, wherein *He* hath made us accepted in the *Beloved*;

In whom we have redemption through his Blood &c.

920. 9, 10. Having made known unto us the *Mystery* of his Will, according to his good pleasure, which he hath purposed in himself;

That he might gather together in One all things in *Christ*.

921. 11. In whom [*In Christ*] also we have obtained an inheritance, being predestinated according to the *Purpose* of Him who worketh all things after the *Counsel* of his own Will.

*Ephes.*

922. *Ephes. i, 17.* That † *the God of our Lord Jesus Christ, the Father of Glory, &c.*

† See N<sup>o</sup> 991.

923. 19, 20, 22. The exceeding greatness of *his Power*, — according to the Working of *his mighty Power*;

Which *He wrought in Christ*, when he raised him from the dead, and set him at his own right hand in the heavenly places.

— And hath put all things under his feet, and gave him to be the Head over all things to the Church.

924. ii; 4, 5, 6, 7. God — hath quickned us *together with Christ*;

And hath raised us up *together* [*with Christ,*] and made us sit *together* in heavenly places, in *Christ Jesus*;

— In *his kindness* towards us, through *Christ Jesus*.

925. 10. For we are *His Workmanship*, created in *Christ Jesus* unto good works, which *God* hath before ordained that we should walk in them.

926. 16, 18. And that *he* might reconcile Both *unto God*, —

Through *Him* we Both have an Access, by *one Spirit*, *unto the Father*.

927. *Ephes. ii; 19, 20.*—and of the household of *God.*

And are built upon the foundation of the Apostles and Prophets, *Jesus Christ himself* being the chief corner-stone.

928. iii, 6. *His Promise in Christ,* by the Gospel.

929. 9. *God, who created all things by Jesus Christ.*

930. 10, 11. The manifold Wisdom of *God;*

According to the eternal Purpose, which *He purposed in Christ Jesus our Lord.*

931. iv; 4, 5, 6. There is—*One Spirit,—One Lord,—One God and Father of all, who is above all.*

932. 32. Even as *God, for Christs sake, [Gr. in Christ,]* hath forgiven you.

933. v, 2. As *Christ* also—hath given himself for us, an Offering and a Sacrifice *to God, for a sweet-smelling savour.*

As *God* gave his *Son,* so *Christ* gave himself, voluntarily and by his own Will as well as by his *Father's,* to be a Sacrifice for the Sins of the World. See N° 934.

934. *Phil. ii ; 5* — II. Ὅς ἐν μορφῇ θεῶ ὑπέ-  
 χων, ἔχ' ἀρπαγμὸν ἠήσατο τὸ εἶ) ἴσα θεῶ, ἀλλ'  
 ἐαυτὸν ἐκένωσε, &c.

*Thus rendered by our Translators :*

Who being in the Form of God, thought it not robbery to be equal with God, but made himself of no reputation, &c.

*But the truer Rendring is as follows:*

Let the same [*humble*] Mind be in you, which was also in Christ Jesus.

Who being [*before his Incarnation*] in the Form of God, yet did not covet to be honoured [*was not greedy or in haste of being honoured*] as God:

But [*in the first place willingly, and with great Humility*] emptied himself [*of That Glory, That Form of God which he before possessed,*] and took upon him the Form of a Servant, and was made in the Likeness of Man;

And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.

Wherefore God also hath highly exalted him, and given him a Name which is above every Name;

That at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth; [*that he should be, ἴσα θεῶ, honoured as God.*]

And that every tongue should confess,  
 that

that Jesus Christ is Lord, *to the glory of God the Father.*

*Who being in the Form of God.]* The Brightness of his Fathers Glory, and the express Image of his Person, Heb. i, 3; The Image of the Invisible God, the First-born of every creature, Col. i, 15; The Person by whom God created all things, by whom he governs all things, and by whom he appeared to Adam, to the Patriarchs, and to Moses: The Angel that appeared in the Bush, (Acts vii; 30, 32.) and said, *I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* This was, *being in the Form of God.* And 'tis a very unnatural Interpretation, which not only the Socinian Writers, but Grotius also and some Others, put upon these Words, [*the Form of God,*] when they understand them to signify Christs Power of working Miracles here upon Earth. For on the contrary, the Apostle evidently means to affirm, that his Coming at all here upon Earth, with how great Power soever, *in the Form of a Man,* was it self a principal Part of his Humiliation; in that, in order thereunto, he first [*ἐκένωσεν ἑαυτὸν*] emptied himself of That Glory which was the *Form of God.*

*To be honoured as God.]* So the Words, <sup>ἦν</sup> ἴσα θεῶν, or <sup>ἦν</sup> ἴσὸς θεῶν, most properly signify: Which our Translators render, *To be equal with God.*

*Did not covet to be honoured as God.]* Desired not to make ostentation (so the learned Bp Bull renders it) of his being in the Form of God; was not greedy or in haste (so the Words more strictly signify) of being honoured as God; but willingly condescended to humble himself first into the Form of a Servant, and then was exalted to be [*ἴσα θεῶν*] honoured as Lord of all things: Thus Heb. v, 5, *Christ glorified not himself to be made an High Priest, but He that said unto him, Thou art my Son, this day have I be-*

gotten thee: And *Joh. viii, 54, If I honour my self, mine Honour is Nothing; it is my Father that honoureth me, of whom ye say that he is your God.*

The Words, [*ἐχ' ἀρπαγμὸν ἠγήσατο τὸ εἶ) ἴσα θεῶ*] did not covet to be honoured as God, or, was not greedy or in haste of being honoured as God; are indeed a very unusual Phrase: And therefore our Translators may well be excused in rendring them otherwise. But that This is the truer Interpretation, will appear from the following considerations:

First, that the following Words [*Ἀ' Λ' Α' ἑαυτὸν ἐκένωσεν*, BUT emptied himself,] shew those immediately foregoing, not to be part of the preceding Character of Christ's Greatness, but part of the consequent Account of his Humiliation. For so the construction is more usual and natural, and the Connexion plainer; [*Though he was in the Form of God, yet He was not greedy of being honoured as God, BUT (on the contrary) willingly emptied himself of his Glory.*] But in the other Interpretation, the Word [*Ἄλλα*] has not so natural a place: [*He thought it not robbery to be equal with God; But yet nevertheless, (not so properly ἀλλὰ, but rather ὁμοῦ ὅμως or ὅμως ᾄ) he emptied himself, &c*]

Secondly, that the Phrase [*ἐχ' ἀρπαγμὸν ἠγήσατο*,] though seldom met with in profane Authors, yet in those few places where it does occur, always signifies, either *did not boast and make ostentation of*, or *did not think fit greedily or hastily to catch at any thing*. As hath been observed by Grotius, Arch-bishop Tillotson, Dr Whitby, and Others.

Thirdly, (which is yet more material;) in the Ecclesiastical Writers of the first Three Ages, this very Text is always referred to, as understood by them in This Sense. Thus in a Letter written from the Churches of *Lions* and *Vienne* in France, to those of *Asia* and *Phrygia*, in the Reign of the Emperor *Venus*,

concerning the Martyrs that suffered in those times ; *They were* (say the Churches in that Letter) *such zealous Followers of the Example of Christ, who being in the Form of God yet did not covet to be honoured as God,* [*ἐχ' ἀρπαγμὸν ἠγῆσατο τὸ εἶ*)] *ἴσα θεῶ,*] *that though they had often been cast to wild Beasts, and had endured all manner of Torments, yet would they by no means suffer themselves to be honoured with the Title of Martyrs, before they had perfected their Testimony by their Death.* Euseb. Hist. lib. 5, cap. 2.

And Origen, in his comment upon St John, thus uses the Phrase : *We may presume to affirm* (saith he,) *that the Goodness of Christ, appeared greater, and more divine, and Truly after the Image of his Father; when he humbled himself, and became obedient unto Death, even the death of the Cross ;* [*ἢ εἰ ἀρπαγμὸν ἠγῆσατο τὸ εἶ*)] *ἴσα θεῶ,*] *than if he had been greedy of immediately showing forth himself as God, [ than if he had affected and coveted to retain, or appear in, That Form,] and would not have become a Servant for the Salvation of the World.* pag. 34, Huetii.

And Novatian : *Christ* (saith he,) *THOUGH he was in the Form of God, yet did not catch at being equal with God. For though he knew that he was God, as having God for his Father; yet he never compared himself with God his Father; remembering that he was from his Father, and that he received from his Father That very Thing, (viz. his being God.)*

Hic ergo, QUAMVIS esset in Forma Dei, non est rapinam arbitratus æqualem se Deo esse. Quamvis enim se ex Deo Patre Deum esse meminisset, nunquam se Deo Patri aut comparavit aut contulit; memor se esse ex suo Patre, & hoc ipsum quod est, habere se quia Pater dedisset. Inde deniq; & ante carnis assumptionem, sed & post assumptionem corporis, post ipsam præterea resurrectionem, omnem

Wherefore both before and after his taking upon him humane Flesh, and also after his Resurrection, he always did and does pay all Obedience to his Father. From whence it appears, that he never thought fit so to claim to himself Divinity, as to equal himself with God the Father: Nay on the contrary, he was always obedient to His whole Will and Pleasure, even so as to be content to take upon him the Form of a Servant, that is, to become a Man.

To this Text also 'tis probable Clement alludes, when he says; Our Lord Jesus Christ, who is the Sceptre of the Majesty of God, came not with Ostentation of Pomp and Greatness, as he might have done; but in great Humility.

And Justin, when he says; The Supreme Lord over All, and Creator of all things, the Invisible God himself, ——— sent unto Men no less a Person than the Framers and Maker of all things. And did he therefore send him, as Men would be apt to expect, clothed with Power and Terrour and

Patri in omnibus rebus obedientiam præstitit pariter ac præstat. Ex quo probatur, nunquam arbitratum illum esse rapinam quandam divinitatem, ut æquaret se Patri Deo: quinimò contrà, omni ipsius imperio & voluntati obediens atq; subjectus, etiam ut formam servi susciperet contentus fuit, hoc est, hominem illum fieri &c. De Trinit. cap. 17.

Τὸ σκῆπτρον τὸ μεγαλοσύνης τοῦ Θεοῦ, ὃ κύριον ἡμῶν Χριστὸς Ἰησοῦς, ἐκ ἡλθεν ἂν κόμπῳ ἀλαζονείας, ἐδὲ ὑπερηφανίας, καί περ δυνάμειον. ὁμῶς ταπεινοφρονῶν. Clem. Epist. 1. § 16.

Ἄυτὸς ὁ παντοκράτωρ καὶ παντοκρίστης καὶ ἀόρατος Θεός, ——— αὐτὸν τὸ τεχνίτην καὶ δημιουργὸν τῶν ὄλων ——— πρὸς αὐτῆς ἀπέστειλεν ἀθάγαγε, ὡς ἀνθρώπων ἂν τις λογίσαιτο, ἐπὶ τυραννίδι καὶ φόβῳ καὶ καταπλήξει; ἢ μενῶν, ὁμῶς ἐν ἐπιεικείᾳ καὶ ὑπαυῆτι, ὡς βασιλεὺς πέμπτων

amazing Majesty? No: *ἡ δὲ βασιλεία ὡς θεοῦ ἐπέμψεν, ὡς πρὸς ἀδυνάτους ἐπέμψεν, ὡς σώζων ἐπέμψεν.* Epist. ad Diognetium.

but with Gentleness and Meekness, as a King sendeth the King his Son; he sent him as a God, [to do good, not to terrify them;] he sent him as unto Men, [as unto weak Creatures, not capable to behold him in his full Glory;] he sent him as one that was to save, [not to destroy] them.

And was made in the likeness of Man; And being found in fashion as a Man, he humbled himself, &c.] Nothing can be more unnatural, than the Comment of Grotius and some Others upon these words; who understand them (as a distinct Sentence,) to signify, that Christ being made in the likeness of Man, of Adam in his state of Innocency; yet humbled himself to undergo the Death of a Malefactor. Whereas the plain Meaning of the Apostle, is to declare, (in one continued Sentence,) that Christ, when he was in the Form of God, humbled himself by condescending to take upon him the Form of a Man; and not only so, but humbled himself yet further, by condescending to die even the Death of a Malefactor.

That Jesus Christ is Lord, to the Glory of God the Father.] That He is Lord of All, Acts x, 36; Lord both of the dead and living, Rom. xiv, 9; And Head over all things to the Church, Eph. i, 22; All Power being given unto him in Heaven and in Earth, Mat. xxviii, 18.

935. Col. i, 3. To God and the Father, [or, the God and Father, τῷ θεῷ καὶ πατρὶ] of our Lord Jesus Christ.

See N<sup>o</sup> 991.

936. 13. Who — hath translated us into the Kingdom of *his dear Son*, [Gr. *the Son of his Love.*]

937. 15. Who is the *Image* of the Invisible God, the † *First-born of every Creature.*

† Πρωτότοκος πάσης κτίσεως, The First-begotten, brought into the World by the Father *before all Ages*, (for by Him did He make *the Ages*, Heb. i, 2;) *before the whole Creation*, (for by Him did He create *all things*, Eph. iii, 9, and Col. i. 16.)

It is observable that St. Paul does not here call our Saviour, πρωτόκτιστον πάσης κτίσεως, *the first created of all Creatures*, but πρωτότοκον πάσης κτίσεως, *the first-born of every Creature, the first-begotten before all creatures*; signifying that he was (before the Creation of Things,) τεκείς, *brought forth, produced by, derived from the Father*; but not declaring, in what *Manner*. And so the Scripture speaks in other places: *Joh. i, 1, In the Beginning* [see N<sup>o</sup> 535.] *WAS the Word, and the Word WAS with God*; and *Col. i, 17, He IS* [or *WAS*] *before all things*: But *How* his Being was derived; or what the *figurative Word* [generated or begotten] properly and literally implies, This the Scripture hath no where revealed or explained.

And the Best of the Antient Writers in the Church, always speak after the same cautious Manner.

Thus Justin Martyr: Ὁ ὁ υἱὸς ἐκέινου, ὁ μόνος. *His Son* (saith he,) *who alone is Properly called his Son, viz. the Word, which Existed with him, being begotten by him, before the Production of Creatures.* λεγόμενος κυρίως υἱός, ὁ λόγος πρὸ τῶν ποιημάτων καὶ συνὼν καὶ γινώμενος. *Apol. 2.*

And again: *But This* Ἄλλὰ τὸτο τὸ πρῶτον ἐντι ἀπὸ

Being, which was Really begotten of the Father, and proceeded from him; did, before any Creatures were made, exist with the Father, and the Father conversed with him.

And a little after: In the Beginning, before all Creatures, even This Son himself was begotten of God.

And again: Knowing him to be the First-begotten of God, and before All Creatures.

And again: When we style him His Son, we mean that he has a Real Being, and that before All Creatures he proceeded from the Father, by his Power and Will.

And again: He is called God, because he is His Son begotten before the whole Creation.

And again: Because This Being was begotten by the Father, before All Creatures whatsoever; as the Scripture declares.

And again: In the Beginning, before the Production of all Creatures,

ἀπὸ τοῦ πατρὸς προβληθὲν γέννημα, πρὸ πάντων ποιμάτων, σιμῶ τὰ πατρί, καὶ τότε ὁ πατήρ προσομιλεῖ, [foriè, προσομίλει,] Dial. cum Tryph.

Ὅτι καὶ ἀρχῆ, πρὸ πάντων τοῦ ποιμάτων, τότε αὐτὸ καὶ γέννημα ὑπὸ τοῦ θεοῦ ἐγέννητο. Ibid.

Γινόντες αὐτὸν πρωτότοκον τοῦ Θεοῦ, καὶ πρὸ πάντων τοῦ κτισμάτων. Ibid.

Ἵδὼν αὐτὸν λέγοντες, νοήκαμεν ὅτι, καὶ πρὸ πάντων ἀπὸ τοῦ πατρὸς, δύναμι αὐτῶ καὶ βελῆ, προελεθόντα. Ibid.

Θεὸς ὁ, ἐκ τοῦ Θεοῦ τέκνον πρωτότοκον τοῦ ὅλων κτισμάτων. Ibid.

Καὶ ὅτι γεννηθῆναι ὑπὸ τοῦ πατρὸς τότε τὸ γέννημα πρὸ πάντων ἀπλῶς τοῦ κτισμάτων, ὁ λόγος ἐδήλωσεν. Ibid.

Ἀρχῆ, πρὸ πάντων κτισμάτων, ὁ Θεὸς γεννηθῆναι δυνάμιν τινα ἐξ αὐτῶ

God beget of Himself a certain Rational Power, [Intelligent Powerful Being,] called sometimes his Son, sometimes his Angel, sometimes God, sometimes Lord and Word.

λογικὸν, ἥτις ——— κα-  
λεί) ——— ποτὲ υἱός, ———  
ποτὲ ᾧ ἄγγελος, ποτὲ ᾧ  
Θεός, ποτὲ ᾧ κύριος ἢ λό-  
γος. Ibid.

Origen in like manner: The Son of God, (saith he,) the First-born of every Creature, though he was Incarnate but in these latter Ages, yet is he not therefore himself of late Original: For the Scriptures declare that he is the Antientest of all things

Ὁ γὰρ ᾧ θεὸς υἱός, ὁ πρω-  
τότοκος πάσης κτίσεως, εἰ  
ἢ νεωστὶ ἐμυθροπηκέναι ἐ-  
δόξεν, ἀλλ' ἔτι γε ἀπ' ἀρχῆς  
νέος ἔστι πρεσβύτατος γὰρ  
αὐτὸν πάντων τῶν δημιουργη-  
μάτων ἴσασιν οἱ θεοὶ λόγοι.  
contr. Cels. lib. 5.

I translate these last words, [πρεσβύτατος πάντων τῶν δημιουργημάτων] thus, [the Antientest of all things that God gave Being to,] because (according to the whole Tenour of Origen's opinion,) he must use the word [δημιουργημα] here in a larger Sense than we use the word, Creature: Just as Athanasius (in the passage cited N<sup>o</sup> 5) uses the phrase [δημιουργὸς πάσης ὑποστάσεως, Author of all Being,] in contradistinction to [τῆς κτίσεως, of All Creatures.] The Learned Bp Bull translates the words of Origen thus, [He is Antienter than All Creatures;] Which, though at first Sight indeed it seems not so natural a Translation, yet may be justified by the Use of the like Expression in St John, [Ἰω. i, 30, πρῶτός με ἦν, He was before me;] and in Justin, [Apol. i, 8 δικαιώ-  
λατον εἶδέναι οὐδ' αὐτὸν ὄντα, than whom we know none more just, or, besides whom we know none most just;] and in Eusebius, [de laud. Constantini, cap. i, πατρὸς χρόνου καὶ πάντων αἰώνων πρεσβύτατος, antienter than all time and all ages.] From

From These and Other the like Expressions in Scripture and the First Writers of the Church, some of the Antients took occasion to speak as if the Son of God was produced by the Father *just before the Creation of the World*; [As Lactantius, *lib. 4, cap. 6, Deus igitur machinator, constitutorque rerum; antequam præclarum hoc opus mundi adoriretur; sanctum, incorruptibilem Spiritum genuit, quem filium nuncuparet; i, e, God, the Maker and Former of all things, before he began this admirable Workmanship of the World, begat a Holy Incorruptible Spirit, whom he called his Son:*] And Others seem to have imagined unintelligibly, that (the  $\lambda\omicron\gamma\omega\varsigma$   $\epsilon\delta\iota\acute{\alpha}\theta\epsilon\omicron\varsigma$ ) the *Internal Reason and Wisdom of God*, was, a little before the Creation of the World, *begotten into a Person*; [As *Athenagoras, Tatian, and Theophilus.*] But the Words of Scripture, neither give any Ground for such *Metaphysical Speculations*; neither, when they declare the Generation of the Son, do they ever express any *Limitation of Time or particular Manner of Production*; but only assure us, that *He WAS in the Beginning, and WAS with God, and WAS before all things, and was the First-born of every Creature.*

Upon the whole, Nothing can be better express'd on this Head, than *Irenæus* has done it in the following Words: *If any one (saith he) ask us, How then was the Son produced by the Father? We answer, that the Generation of the Son, whether you call it his being Produced, or Begotten, or Spoken forth, [with regard to his Name, the Word;] or Born, [allu-*

*Siquis nobis dixerit, Quomodo ergò Filius prolatus a patre est? dicimus ei, quia Prolationem istam, sive Generationem, sive Nuncupationem, sive Adaptionem, aut quomodolibet quis Nominine vocaverit, generationem ejus inenarrabilem existentem nemo novit; non Valentinus, non Marcion, neque*

ding, as I suppose, to neque Saturninus, neque Ba-  
 the Hebrew Idiom, *ad-* filides, neque Angeli, neque  
*aperiens vulvam;*] or Archangeli, neque Princi-  
*however else you endea-* pes, neque Potestates; nisi  
*ver to express it in Words,* solus qui generavit Pater, &  
 [ 'Tis observable, that qui natus est Filius. *Lib. 2,*  
 in enumerating these *cap. 48.*

particulars, he does not set down *Creation;*] yet is real-  
*ly ineffable, and understood by None; Not by Valentinus,*  
*or Marcion, or Saturninus, or Basilides; Not by Angels,*  
*or Archangels, or Principalities, or Powers; but only by*  
*the Father who begot, and by the Son who was begotten.*

938. *Col. i; 19, 20.* For it pleased the Father,  
 that in Him should all Fulness dwell:

And — *by him* to reconcile all things to  
 Himself.

See No 188, 642.

939. ii 12. The operation of God, who  
 hath raised him from the dead.

940. 15. Having spoiled Principalities and  
 Powers, he made a shew of them openly,  
 triumphing over them † *in it.*

† So our Translators render it; But in the Greek  
 it is, *in Him, viz. in Christ.* For so the Construction  
 of the fore-going words, requires it to be under-  
 stood: *God ——— raised Him [Christ] from the*  
*dead: And you ——— hath he quickned together with*  
*him; ——— blotting out the hand-writing ———,*  
*nailing it to [σταυρῶν, not His Cross, as we render it,*  
 for the Apostle is speaking of God the Father: But]  
*the Cross, [viz. the Cross of Christ;] And having*  
*spoiled Principalities and Powers, he made a shew of*  
*them openly, [ἑταμβεύσας αὐτὸς ἐν αὐτῶν] lea-*  
 ding

ding them in Triumph in (or by) Him; viz. causing Christ to lead them in Triumph.

941. Col. iii, 1. Where Christ sitteth on the right hand of God.
942. 1 Thes i, 10. Whom He raised from the Dead.
943. v, 9 God hath — appointed us — to obtain Salvation, by our Lord Jesus Christ.
944. 2 Thes. ii, 14. He [viz. God] called you, — to the obtaining of the Glory of our Lord Jesus Christ.
945. 1 Tim. vi ; 14, 15, 16. Until the appearing of our Lord Jesus Christ ;  
Which in his Times He shall shew, who is the Blessed and Only Potentate, the King of Kings and Lord of Lords.  
Who only hath Immortality, dwelling in the Light which no man can approach unto, whom no man hath seen or can see, to whom be Honour and Power everlasting, Amen.
946. 2 Tim. i, 1: Paul an Apostle of Jesus Christ, by the Will of God, according to the Promise of Life, which is in Christ Jesus.
947. 8, 9. God, who hath saved us, —

according to his *own purpose and grace*, which was given us *in Christ Jesus*.

948. *Tit. iii ; 4, 6.* The Kindness and Love of God † our Saviour ; — which *He* shed on us abundantly, *through Jesus Christ our Saviour*.

† See N<sup>o</sup> 244.

949. *Heb. i ; 1, 2.* God — hath in these last days spoken unto us *by his Son* ;

Whom he hath appointed Heir of all things, *by whom* also *He* made the Worlds.

950. 3, &c. Who being *the Brightness* [*ἀπαύγασμα*, a bright Ray] of his Glory, and the *express Image* of his Person, and upholding all things by the Word of his Power ; — sat down *on the right hand of the Majesty on high*.

Being *made so much better* than the Angels, as he *hath by Inheritance* obtained a more excellent Name than they.

For unto which of the Angels said he at any time, *Thou art my Son, this day have I begotten thee* ? And again ; *I will be to him a Father, and he shall be to me a Son* ?

And again, when he *bringeth in the first-begotten into the World*, he saith, &c.

Thou hast loved righteousness and hated iniquity ; *therefore God, even thy God, hath anointed*

*anointed thee with the oyl of gladness above thy fellows, &c.*

But to which of the Angels said he at any time, *Sit on my right hand, until I make thine Enemies thy footstool?*

951. *Heb ii; 5, 8.* Unto the Angels hath he not put in Subjection the World to come;--  
But————

Thou *hast put* all things in Subjection under *His* [viz. *Christs*] feet.

952. 9. That He [*Jesus*] by the *Grace* [the gracious Will and Pleasure] of *God*, should taste Death for every man.

953. 11. For, both he that sanctifieth, and they who are sanctified, [viz. *Christ* and *all good Christians*,] are all of One, [viz. *of God*;] for which cause he is not ashamed to call them Brethren.

954. 13. Behold, I [viz. *Christ*,] and the Children which *God hath given me*.

955. 17. That he [viz. *Christ*] might be a merciful and faithful *High-Priest*, in things pertaining to *God*.

956. iii; 1, 2. The *Apostle* and *High-Priest* of our Profession, *Christ Jesus*; Who was *Faithful to him that appointed him,*

him, as also Moses was faithful in all his House.

957. *Heb. iii; 3, 4.* *He* [viz. *Christ*] who hath builded the House, hath more Honour than the House.

For every House is builded by some man; but † *He* that built all things, is *God*.

† See N<sup>o</sup> 264.

958. v, 5. So also *Christ* † *glorified not himself* to be made an High-Priest, but *He* that said unto him, Thou art my Son, this day have I begotten thee.

† See N<sup>o</sup> 934.

959. 7, 8, 9, 10. Who in the days of his Flesh, when he had *offered up prayers and supplications*, with strong crying and tears, unto him that was able to save him from Death, and was heard in that he feared;

Though he were a Son, yet learned he *Obedience* by the things which he suffered:

And being made perfect, he became the Author of eternal Salvation, unto all them that obey him:

*Called of God* an High-Priest, after the Order of Melchisedec.

960  vi, 20. Whither the Fore-runner is for us entred, even *Jesus, made an High-Priest*

*Priest for ever* after the Order of Melchisedec.

961. *Heb. vii; 25, 26.* Wherefore he is able also to save them to the uttermost, that *come unto God by Him*, seeing he ever liveth to *make intercession for them.*

For such an High-Priest became us, who is Holy &c.

962. *viii; 1, 2.* We have such an High-Priest, who is *set on the right hand* of the Throne of the Majesty in the Heavens;

A *Minister* of the Sanctuary, and of the True Tabernacle.

963. *ix, 12.* Having *obtained* eternal Redemption for us.

964. *14.* Offered himself without Spot *to God.*

965. *24.* Christ is ——— entered ——— into Heaven itself, now to *appear in the presence of God for us.*

966. *x, 7.* Lo, I come, (in the Volume of the Book it is written of me,) to do *thy Will, O God.*

967. *12.* But This man, after he had *offered*

*offered one Sacrifice for Sins, for ever set down on the right hand of God.*

968. *Heb. x; 21, 22. Having an High Priest [Gr. a Great Priest] over the House of God; Let us draw near &c.*

969. *xii, 2. Who, for the joy that was set before him, endured the Cross, despised the Shame, and is set down at the right hand of the Throne of God.*

970. *23, 24. ——— And to God the Judge of All, ——— and to Jesus the Mediator of the New Covenant.*

971. *xiii, 15. By him therefore let us offer the Sacrifice of Praise to God continually.*

972. *20. Now the God of Peace, that brought again from the Dead our Lord Jesus.*

973. *21. Working in you that which is well-pleasing in his Sight, through Jesus Christ.*

974. *1 Pet. i, 3. Blessed be † the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.*

† See N<sup>o</sup> 991.

*Heb.*

975. 1 *Pet.* i; 20, 21. Who [viz. *Christ*] verily was fore-ordained ——— for you,  
 Who by him do believe in *God* that raised him up from the dead, and gave him glory, that your Faith and Hope might be in *God*.
976. ii; 3, 4. *The Lord* is gracious :  
 To whom coming, as unto a living Stone, chosen of *God*, and pretious, &c.
977. 5. To offer up spiritual Sacrifices, acceptable to *God* through *Jesus Christ*.
978. 23. But [*Christ*] committed Himself to him that judgeth righteously.
979. iii, 22. Who is on the right hand of *God*, Angels and Authorities and Powers being made subject to him.
980. iv, 11. That *God* in all things may be glorified through *Jesus Christ*.
981. v, 10. The *God* of all grace, who hath called us unto his eternal Glory by *Christ Jesus*.
982. 2 *Pet.* i, 17. For he received from *God* the Father, honour and glory, when there came such a Voice to him from the excellent Glory, *This is my beloved Son, in whom I am well-pleased.*

983. I *Joh.* iv, 9. God *sent* his only-begotten Son into the World, that we might live through him.
984. 10. God ——— loved us, and *sent* his Son to be the Propitiation for our Sins.
985. 14. And we have seen and do testify, that *the Father sent the Son* to be the Saviour of the World.
986. v, 1. Whosoever believeth that *Jesus* is the *Christ*, is born of *God*: And every one that loveth *him that begat*, loveth *him also that is begotten of him*.
987. *Jude* 4. Denying *the Only Lord God*, [*Ἰσχυρόν Θεόν, God the Only Supreme Governor,*] and our Lord *Jesus Christ*.  
See N<sup>o</sup> 411.
988. *Rev.* i, 1, The Revelation of *Jesus Christ*, which *God gave unto him*.
989. i; 5, 6. Unto him that loved us, and washed us from our Sins in his own Blood; And hath made us Kings and Priests unto *God and his Father*, [*Gr. τῷ Θεῷ καὶ πατρὶ αὐτοῦ, to his God and Father* ]  
See N<sup>o</sup> 991.
990. ii; 26, 27. To him will I give Power over the Nations, ——— even as *I received of my Father*. *Rev.*

991. Rev. iii, 12. Him that overcometh, will I make a Pillar in the Temple of † my God; ——— and I will write upon him the Name of my God, and the Name of the City of my God, ——— which cometh down out of Heaven from my God.

† Upon This Expression, the Learned *Eusebius* thus writes: *It is not necessary, that He who acknowledges the Father and the Son to be Two distinct Subsistencies, should say there are Two Gods: For we do not look upon them as Two Coordinate Persons, Both of them Underived and Unbegotten; but One Unbegotten and Underived, the Other Begotten and Derived from the Father. Wherefore the Son also himself teaches us, that his Father is even His God also, [as well as Ours;] when he says, I ascend unto my Father and your Father, unto My God and Your God. — But now on the other side, the Son, when He is compared with the Father, cannot be said to be the God of his Father, but his Only-begotten and be-*

Οὐδὲ δύο Θεοὺς ἀνάγκη  
δεῖναι τὰς δύο ὑποστάσεις  
τιθέντα· ἐδὲ ἡ ἰσοτιμία  
αὐτὰς ἐπιζόμεθα, ἐδ' ἄμ-  
φω ἀνάρχος καὶ ἀγενήτης·  
ὅμως μίαν μὲν, τὴν ἀγενή-  
τον καὶ ἀναρχόν· Πατέρα  
τὴν ἡλικίῳ, καὶ ἀρχὴν τὴν  
καλέσθαι κεκλημένῳ. Διὸ καὶ  
αὐτὸς ὁ υἱός, καὶ ἑαυτὸς εἶ-  
θεὸν τὸ αὐτὸ πατέρα διδά-  
σκει, ἐν οἷς φησι, Ἀναρχο-  
μαι πρὸς τὸν πατέρα μου καὶ  
πατέρα ὑμῶν, καὶ Θεὸν μου  
καὶ Θεὸν ὑμῶν. — Ο  
τὸ υἱός, ὅτε μὲν αὐτὸς ἀναρ-  
βάλλεται πρὸς τὸν πατέρα, ἐκ ἐ-  
ξου καὶ αὐτὸς τὸν πατέρα Θεός,  
ὅμως υἱὸς μονογενὴς καὶ ἀγα-  
πητός αὐτοῦ, καὶ εἰκὼν τοῦ Θεοῦ  
καὶ ἀορατός, καὶ ἀπαύλασμα  
τὸ πατρικῆς δόξης· σέβει ἑαυτὸν καὶ  
προσκύβει καὶ δοξάζει τὸν  
ἑαυτοῦ πατέρα, Θεὸν αὐτὸν  
καὶ

loved Son, and the Image of the Invisible God, and the Brightness of his Fathers Glory; and honours and worships and glorifies his Father, calling him even His God also, [as well as Ours.]

ὁ υἱὸς ἐαυτοῦ ἐπιεισφόρητος.  
De Ecclesiast. Theol. lib. 2. cap. 7.

992. Rev. iii, 14. These things saith the Amen, the Faithful and True *Witness*, the † *Beginning* [Ἀρχὴ, the Head] of the Creation of God.  
† See N<sup>o</sup> 672.

993. 21. To him that overcometh, will I grant to sit with Me in My Throne; even as I also overcame, and am set down with my Father in *His* Throne.

994. xv, 3. And they sing the Song of *Moses* the Servant of God, and the Song of the *Lamb*, saying, Great and Marvellous are thy Works, Lord God Almighty, &c.

995. xix; 13, 15. And his Name is called, The *Word* of GOD: — And *he* treadeth the Wine-press of the fierceness and wrath of *Almighty* God.

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## C H A P. III.

### *Of the Holy SPIRIT of GOD.*

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#### S E C T. I.

*The Passages wherein he is represented as the Author and Worker of all Miracles, even of those done by our Lord himself; and as the Conductor of Christ himself, in the Principal Actions of his Life here upon Earth.*

996. **M**AT. i, 18. Before they came together, she was found with Child, of the Holy Ghost.

997. 20. That which is conceived in her, is of the Holy Ghost.

998. iv, 1. Then was Jesus led up of the Spirit, into the Wilderness.

From This and Many of the following Texts, it seems that [the  $\lambda\omicron\upsilon\sigma$ ] the divine nature of Christ, did so far [ $\chi\epsilon\nu\omega\sigma\alpha\iota\ \epsilon\alpha\upsilon\tau\acute{\omicron}\nu$ ] diminish itself, as St Paul expresses it, *Phil. ii, 7*; that, during the Time of his

Incarnation, He was all along under the Conduct of the Holy Spirit.

999. *Mat. xii, 18.* I will put my *Spirit upon Him*, and he shall show Judgment to the Gentiles.
1000. 28. But if *I* cast out Devils *by the Spirit of God*.
1001. *Luke i, 35.* The *Holy Ghost* shall come upon thee, &c.
1002. ii, 40. And [Jesus] waxed strong *in Spirit*, filled with Wisdom, &c.  
It is not certain, whether This be meant of the *Holy Ghost*, or not.
1003. iv, 1. And *Jesus*, being full of the *Holy Ghost*, — was led by the *Spirit* into the Wilderness.
1004. 14. *Jesus* returned *in the Power of the Spirit*.
1005. 18. *The Spirit of the Lord is upon me*, because he hath *anointed me* &c.
1006. *Joh. i, 32.* *The Spirit* — abode upon Him.
1007. iii, 34. God giveth not *the Spirit* by measure unto Him.

1008. *Acts* i, 2. After that He † *through the Holy Ghost*, had given commandments unto the Apostles whom he had chosen.

† So *Luke* iv, 1. And Jesus, being *full of the Holy Ghost*, &c. Another Interpretation of these words, see in N<sup>o</sup> 1034.

1009. ii, 4. And they were All filled with the *Holy Ghost*, and began to speak with *other Tongues*, as the *Spirit* gave them utterance.

1010. x, 38. God *anointed* Jesus of Nazareth with the *Holy Ghost* and with *Power*.

1011. 45, 46. ——— was poured out the Gift of the *Holy Ghost* :

For they heard them speak *with Tongues* &c.

1012. xix, 6. The *Holy Ghost* came on them, and they *spake with Tongues* and prophecied.

1013. *Rom.* i, 4. Declared to be the Son of God with *Power*, according to the *Spirit of Holiness*, by the *Resurrection* from the dead.

1014. xv, 19. Through mighty *Signs and Wonders*, by the *Power* of the *Spirit of God*.

1015. *I Cor.* ii; 4; 5. In demonstration of *the Spirit*, and of *Power*.

That your Faith should not stand in the *Wisdom of Men*, but in the *Power of God*.

1016. *xii*, 4. There are Diversities of *Gifts*, but the same *Spirit*.

1017. 8 — 11. To One is given *by the Spirit*, the Word of *Wisdom*; to Another, the Word of *Knowledge*, *by the same Spirit*, &c.

— But all these worketh That One and the self-same *Spirit*, dividing to every man severally as he willeth.

See N<sup>o</sup> 1228.

1018. *xiv*, 2. He that speaketh in an *unknown Tongue*; — in *the Spirit* he speaketh *Mysteries*.

1019. *I Thes.* i, 5. In *Power*, and in the *Holy Ghost*.

1020. *I Tim.* iii, 16. — justified in *the Spirit*.

1021. *Heb.* ii, 4. With *Signs and Wonders*, and with diverse *Miracles and Gifts* of the *Holy Ghost*.

1022. *ix*, 14. The *Blood of Christ*, who *through the \* eternal Spirit* offered himself without spot to God.

\* In some Copies, *the Holy Spirit*.

1023. I Pet. iii, 18. *Christ* — being — quickened *by the Spirit.*

See N<sup>o</sup>. 1013 & 1134.

S E C T. II.

*The Passages wherein He is declared to be the Inspirer of the Prophets and Apostles, and the Director and Teacher of the Apostles in the whole Work of their Ministry.*

1024. **M**AR. xii, 36. David — said *by the Holy Ghost, &c.*

1025. xiii, 11. It is not ye, that speak ; but *the Holy Ghost.*

1026. Luke i, 15. — shall be filled *with the Holy Ghost,* even from his Mothers Womb.

1027. 41. Elifabeth was filled *with the Holy Ghost;* And she spake out &c.

1028. 67. Zacharias was filled *with the Holy Ghost,* and prophecied.

1029. ii ; 25, 26. The *Holy Ghost* was upon him,  
And it was revealed unto him *by the Holy Ghost, &c.*

1030. *Luke* xii, 12. The *Holy Ghost* shall teach you in the same Hour, what ye ought to say.

1031. *Job*. xiv, 26. The *Holy Ghost*, —— he shall teach you all things.

1031\* xv, 26. The *Spirit of Truth*.

1032. xvi, 13. When He, the Spirit of Truth, [*Gr*. When (ἐκεῖν) *That Person*, the Spirit of Truth] is come, he will guide you into *All Truth*.

1033. 13. And he will show you *things to come*.

1034. *Acts* i, 2. After that He † *through the Holy Ghost*, had given Commandments unto the Apostles whom he had chosen.

† So *John* xx, 21, *As my Father hath sent Me, even so send I you: And when he had said This, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever Sins ye remit &c.* Another Interpretation of these Words, see in N<sup>o</sup> 1008.

1035. 8. Ye shall receive Power, after that *the Holy Ghost* is come upon you.

1036. 16. Which *the Holy Ghost* by the Mouth of David, spake before.

1037. *Acts* ii, 4. And they were all filled with *the Holy Ghost*, and began to speak with other Tongues, as *the Spirit* gave them utterance.

1038. iv, 8. Then Peter, filled with *the Holy Ghost*, said &c.

1039. 21. They were all filled with *the Holy Ghost*, and they spake the word of God with boldness.

1040. vi, 3. Full of *the Holy Ghost* and *Wisdom*.

1041. 10. The *Wisdom* and the *Spirit*, by which he spake.

1042. vii, 55. He being full of *the Holy Ghost* — saw the glory of God.

1043. viii, 29. The *Spirit* said unto Philip, Go near &c.

1044. 39. *The Spirit* of the Lord, caught away Philip.

1045. x; 19, 20. The *Spirit* said unto him, — go with them, doubting nothing; For *I have sent* them.

1046. xi, 12. And *the Spirit* bade me go with them, nothing doubting.

1047. *Acts xi, 28.* — signified [foretold] *by the Spirit*, that there should be *&c.*
1048. *xiii, 2.* The *Holy Ghost* said, Separate me Barnabas and Saul, for the work whereunto *I have called* them.
1049. *4.* So they being *sent forth by the Holy Ghost.*
1050. *xv, 28.* It seemed good to *the Holy Ghost*, — to lay upon you no greater burden.
1051. *xvi; 6, 7.* They were *forbidden of the Holy Ghost* to preach the Word in Asia. — They assaid to go into Bithynia, but *the Spirit suffered them not.*
1052. *xx, 23.* The *Holy Ghost* witnesseth in every City, saying, that Bonds and Afflictions abide me.
1053. *28.* Over the which, the *Holy Ghost* hath made you Overseers.
1054. *xxi, 4.* Who said to Paul *through the Spirit*, that he should not go up to Jerusalem.
1055. *II.* Thus saith the *Holy Ghost*, So shall *&c.*

1056. *Acts* xxviii; 25, 26, 27. Well spake the Holy Ghost by Esaias the Prophet, unto our Fathers, saying; Go unto this People, and say, &c. — and I should heal them.

*Viz.* Esaias, by the Revelation of the Holy Ghost, saw God sitting upon the Throne of his Glory, and heard him saying, Go &c. *Esai.* vi; 1, 9. See above, in No 597. Thus *St John* in the Apocalypse, being in the Spirit (*Rev.* i, 10,) saw God sitting upon his Throne, and beheld Christ in his Glory: And the Words which Christ himself spake, (*Rev.* ch. ii, & ch. iii,) are in the very same Chapters said to be what the SPIRIT saith unto the Churches. So here likewise, what Esaias in the Spirit heard God speaking, is said to be spoken by the Holy Ghost.

1057. *Rom.* viii, 23. Our selves also, which have the First-fruits of the Spirit.

1058. *1 Cor.* ii, 13. Not in the Words which Mans Wisdom teacheth, but which the Holy Ghost teacheth.

1059. vii, 40. I think also, that I have the Spirit of God.

1059\* xii, 11. The self-same Spirit, dividing to every Man severally as he willeth.

1060. *Ephes.* iii, 5. As it is now revealed unto his Holy Apostles and Prophets, by the Spirit.

1061. 1 *Tim.* iv, 1. Now *the Spirit* speaketh exprefly, that in the latter times &c.
1062. *Heb.* iii, 7. Wherefore, as † *the Holy Gh st* faith, To day &c.  
† See N<sup>o</sup> 1056.
1063. ix, 8. The *Holy Ghost* this fignify-  
ing, that &c.
1064. x, 15. Whereof *the Holy Ghost*  
also is a Witness to us.
1065. 1 *Pet.* i, 11. Searching what, or what  
manner of Time, *the Spirit* of Christ, which  
was in Them, [*in the Prophets,*] did fignify.  
See N<sup>o</sup> 1209.
1066. 12. By them that have *preached*  
*the Gospel* unto you, *with* [or, *by*] *the Holy*  
*Ghost* fent down from Heaven.
1067. 2 *Pet.* i, 21. But Holy Men of God,  
fpake as they were *moved by the Holy Ghost*.
1068. *Rev* i, 10. I was *in the Spirit*, &c.
1069. ii, 7. He that hath an Ear, let  
him hear what *the Spirit* faith unto the  
Churches.

1070. *Rev. iv, 2.* And immediately I was *in the Spirit, &c.*

1071. *xiv, 13.* Yea, saith *the Spirit,* that they may rest from their Labours.

1072. *xvii, 3.* So he [the Angel] carried me away *in the Spirit* into the Wilderness.

1073. *xxi, 10.* And he carried me away *in the Spirit,* to &c.

### S E C T. III.

*The Passages wherein he is declared to be the Sanctifier of all Hearts, and the Comforter and Supporter of good men in the Practise of their Duty.*

1074. **M**AT. iii, 11. He shall baptize you, with the *Holy Ghost.*

1075. *Job. iii. 5.* Except a man be *born* — of the *Spirit,* he cannot enter into the Kingdom of God.

1076. 8. So is every One that is *born of the Spirit.*

*Job.*

1077. *Job.* xiv, 16. Another *Comforter*, —  
even *the Spirit of Truth*.
1078. 26. But *the Comforter*, which  
is *the Holy Ghost*, whom the Father will send  
in my Name.
1079. xv, 26. *The Comforter*, —  
*the Spirit of Truth*.
1080. *Acts* vi, 5. Full of *Faith* and of *the Ho-  
ly Ghost*.
1081. ix, 31. Walking — in the  
*Comfort of the Holy Ghost*.
1082. xi, 24. He was a *Good* man, and  
full of the *Holy Ghost* and of *Faith*.
1083. xiii, 52. *The Disciples* were filled  
with *Joy*, and with the *Holy Ghost*.
1084. *Rom.* i, 4. *The Spirit of Holiness*.
1085. v, 5. *The Love of God* is shed a-  
broad in our Hearts *by the Holy Ghost*.
1086. viii, 9. Ye are *not in the Flesh*,  
but *in the Spirit*, if so be that *the Spirit of  
God* dwell in you.

1087. *Rom. viii, 13.* If ye, *through the Spirit,*  
do *mortify* the deeds of the *Body.*

1088. 14. As many as are *led by the*  
*Spirit* of God, they are the *Sons* of God.

1089. 15. The *Spirit* of *Adoption,*  
whereby we cry, *Abba, Father.*

1090. 16. *The Spirit* it self beareth  
witness with our *Spirit,* that we are the  
children of God.

1091. 26. The *Spirit* also *helpeth*  
our *Infirmities.*

1092. xiv, 17. *Righteousness* and *Peace*  
and *Joy* in the *Holy Ghost.*

1093. xv, 13. The God of hope fill you  
with all joy and peace in believing, that ye  
may abound in hope *through the Power* of  
*the Holy Ghost.*

1094. 16. Being *sanctified* by the  
*Holy Ghost.*

1095. 1 *Cor. iii, 16.* Ye are the *Temple* of  
God, and *the Spirit* of God dwelleth in  
you.

See N<sup>o</sup> 66.

1096. I Cor. vi, 11. But ye are *sanctified* —  
by the *Spirit* of our God.
1097. 19. Know ye not, that your  
Body is the *Temple of the Holy Ghost*, which  
is in you, which ye have of God?  
See N<sup>o</sup> 66.
1098. xii, 3. No man speaking by the  
*Spirit of God*, calleth Jesus accursed; and  
no man can say that Jesus is the Lord, but  
by the *Holy Ghost*.
1099. 13. For by One *Spirit* are we  
all *baptized* into one body, — and have  
been all made to drink into one *Spirit*.
1100. 2 Cor. i, 22. The Earnest of the *Spirit*  
in our *Hearts*.
1101. iii, 3. Ye are — the epistle of  
Christ, ministred by us, written not with  
Ink, but with the *Spirit of the living God*;  
not in tables of stone, but in fleshly tables  
of the *Heart*.
1102. vi, 6. By *Kindness*, by the Ho-  
ly *Ghost*, by *Love* unfeigned, &c.
1103. Gal. v, 5. For we, through the *Spirit*,  
wait

wait for the hope of Righteousness, by  
*Faith.*

1104. *Gal. v, 16.* Walk in the Spirit, and ye shall not fulfill the Lust of the *Flesh.*

1105. 22. But the Fruit of the Spirit, is *Love, Joy, Peace, &c.*

1106. *Ephes. v, 9.* The Fruit of the Spirit, is in all *Goodness, &c.*

1107. 18. Be not drunk with Wine, wherein is Excess; but be filled with the *Spirit.*

1108. vi, 18. Praying always with all Prayer and Supplication, in the *Spirit.*

1109. *Phil. i, 19.* This shall turn to my *Salvation*, through — the *Supply* of the Spirit of Jesus Christ.

1110. ii, 1. If there be — any *Fellowship* of the *Spirit.*

1111. *Col i, 8.* Who also declared unto us your *Love* in the *Spirit.*

1112. *1 Thes. i, 6.* With *Joy* of the *Holy Ghost.*

1113. 2 *Thes.* ii, 13. To Salvation, through *Sanctification* of the *Spirit*.

1114. 1 *Tim.* iv, 12. In *Charity*, in *Spirit*, in *Faith*.

1115. 2 *Tim.* i, 7. The *Spirit* — of Power, and of *Love*, and of a *sound Mind*.

1116. 14. That good thing which was committed unto thee, *keep*, by the *Holy Ghost*, which dwelleth in us.

1117. *Tit.* iii, 5. Saved us, by the *Washing* of *Regeneration*, and *Renewing* of the *Holy Ghost*.

1118. 1 *Pet.* i, 2. Through *Sanctification* of the *Spirit*, unto *Obedience*.

1119. 22. Seeing you have *purified* your *Souls* in obeying the *Truth*, through the *Spirit*.

1120. *Jude* 20. *Praying*, in the *Holy Ghost*.

SECT.

## S E C T. IV.

*The Passages, wherein are contained the Other Highest Expressions concerning Him in the New Testament.*

1121. **M**AT. xii ; 31, 32. The Blasphemy against the *Holy Ghost*, shall not be forgiven unto Men. And whosoever speaketh a Word against the Son of Man, it shall be forgiven him ; But whosoever speaketh against the *Holy Ghost*, it shall not be forgiven him, neither in This World, neither in the World to come.

By the *Holy Ghost* here, 'tis evident cannot be meant the *Person*, but the *Works* of the **Holy Ghost** : For no reason can be given, why Blasphemy against the *Person* of the *Spirit* of God, should be more unpardonable, than Blasphemy against the *Person* of the *Son* of God, or than Blasphemy against the *Person* of *God* [the *Father*] *himself*. But the *Works* of the *Spirit*, being the greatest and last means of Conviction, that God ever intended to afford men ; the rejecting of them, was consequently the highest Aggravation of Guilt. Further ; it is remarkable, that neither here, neither in any other place of Scripture, is there any mention made of any *SIN* against the *Holy Ghost*, but only of a **BLASPHEMY** against the *Holy Ghost* : Which being a contemptuous Reviling of our Saviour's *greatest Miracles*, than which no stronger Conviction could be offered men ; they who were guilty of This Blasphemy, were justly declared *incorrigible and unpardonable* : Not upon Account of that *single*

*Act*, but of that *incurable Temper*, whereof That *Act*, in those Circumstances, was an evident Sign; As appears from our Saviour's Similitude in the following Verse, (*ver. 33,*) of a *corrupt Tree* being known by its *Fruit*. Now that This severe declaration of our Saviour, concerned Those only, who *Saw* his Miracles, and obstinately *rejected That greatest Evidence* of his Mission, and maliciously *ascribed them to the Power of the Devil*; appears likewise, from what *St Mark* adds, *ch. iii, 30*, that he spake this, **BECAUSE they said, he hath an unclean Spirit**. And forasmuch as Many even of the *Pharisees themselves*, who were at all times our Saviour's greatest Enemies, (and whom he here mentions as having *spoken against the Son of Man,*) did yet repent afterwards and were baptized; and it does not appear that Any, who offered themselves, were ever rejected from Baptism; 'tis not improbable but This severe declaration was meant only against *These Particular Pharisees*, whose incorrigible Malice discovered it self in *This particular Blasphemy* against so evident a Miracle, and to whom therefore our Saviour might *judicially* resolve to afford no further means of Conviction: And then, the Meaning of the Words will be explained by those parallel places, *Joh. x, 26*, and *ch. viii; 21, 24*, *Ye are not of my Sheep; — ye shall die in your Sins*.

1122. *Luke i, 35*. The *Holy Ghost*, — the *Power of the Highest*.

1123. *John xiv, 17*. The *Spirit of Truth*, whom *the World cannot receive*.

1124. *xv, 26*. The *Spirit of Truth*, which proceedeth from the Father.

*John*

1125. *John* xvi, 13. *He* will guide you *into All Truth.*

1126. *Acts* v; 3, 4. — to lie to *the Holy Ghost.*

— Thou hast not lied unto Men, but unto God.

See N<sup>o</sup> 66.

1127. vii, 51. Ye do always *resist* the *Holy Ghost.*

1128. xv, 28. It seemed good to *the Holy Ghost,* — to lay upon you no greater Burden.

1129. *I Cor.* ii; 10, 11. *The Spirit* searcheth all things, yea, the † *deep things* of God.

For what man knoweth the things of a man, save the Spirit of man which is in him? Even so *the things of God* knoweth no man, but *the Spirit* of God.

† The Mysteries of the Gospel, mentioned *Rom.* xvi, 25; *Ephes.* i, 9; and iii; 3, 5, 9; *Col.* i, 26.

1130. iii, 16. Ye are the *Temple* of God, and *the Spirit* of God dwelleth in you.

See N<sup>o</sup> 66.

1131. vi, 19. Know ye not that your  
P 4 Body

Body is the *Temple of the Holy Ghost*, which is in you, which ye have of God?

See No. 66.

1132. 2 Cor. iii; 17, 18. 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, even as by *the Spirit of the Lord*.

The Meaning of this whole passage, is This: *The Lord is That Spirit*, that is, *Christ* (or *the Gospel of Christ*) is the true Intent and *Spirit* (in opposition to the dead *Letter* and *Burdensom Rites*) of the Law: *And we all*, that is, we *Christians*, (in opposition to the *Jews*, who have still the *Veil of Ignorance* over their Face,) *beholding with open Face* (that is, clearly and distinctly, not in *Types* and *Shadows*,) *the glory of the Lord*; are changed into the same Image, from glory to glory; as by *the Spirit of the Lord*. These last words, [*κατὰ πνεῦμα καὶ κυρίου* ἐνέματ@,] are very ambiguous, and may equally signify either [*as by the Lord the Spirit*,] or [*as by the Lord of the Spirit*,] or [*as by the Spirit of the Lord*.] Which last rendering, is followed by our Translators, and is most agreeable to the Sense of the place, and to the Tenour of Scripture.

1132\* Heb. ix, 14. Who through *the eternal Spirit*, offered himself without Spot to God.

1133. I *Pet* i, 12. That have preacht the Gospel unto you, with the *Holy Ghost* sent down from Heaven; which things *the Angels desire to look into.*

1134. iii, 18. Christ—being—*quickned by † the Spirit.*

† By the Power of the Father, *Luke* i, 35. See N<sup>o</sup> 1013 & 260 & 1169.

1135. iv, 14. *The Spirit of Glory and of God.*

1136. I *Job.* v, 6. Because *the Spirit is Truth.*

1137. *Rev.* xxii, 17. And *the Spirit* and the Bride say, Come &c.

## S E C T. V.

*The Passages, wherein is declared what Honour and Worship is due to Him; and how his good Motions ought diligently to be obeyed, and not resisted.*

1138. **M**AT. xxviii, 19. *Baptizing them in the Name — of the Holy Ghost.*

See N<sup>o</sup> 1211.

1139. *Acts* v, 9. How is it, that ye have agreed together to *tempt the Spirit of the Lord*?
1140. *vii*, 51. Ye do always *resist the Holy Ghost*.
1141. *Rom.* ix, 1. My Conscience also bearing me witness *in the Holy Ghost*.  
See N° 697, 167, 707, 735.
1142. *xv*, 30. I beseech you, brethren, *for the Love of the Spirit*.
1143. *2 Cor.* xiii, 14. The *Communion of the Holy Ghost, be with you all, Amen*.
1144. *Ephes.* iv, 30. And *grieve not the Holy Spirit of God*.
1145. *1 Thes.* v, 19. *Quench not the Spirit*.
1146. *Heb.* x, 29. And *hath done despite unto the Spirit of Grace*.
1147. *Rev.* i, 4. Grace be unto you and Peace  
\_\_\_\_\_ from the *Seven Spirits which are before his Throne*.

Whether This be meant of the *Holy Ghost*, is not agreed by Interpreters.

## S E C T. VI.

*The Passages wherein it is declared that He is Subordinate to the Father, derives his Being from Him, is Sent by Him, and acts in all things according to his Supreme Will and Pleasure.*

1148. **M**AT. iii, 16. *The Spirit of God.*  
*And frequently in other places.*

1149. xii, 18. *I will put my Spirit upon him.*

1150. *Luke xi, 13. How much more shall your heavenly Father give the Holy Spirit, to them that ask him?*

1151. *Job. iii, 34. God giveth not the Spirit by measure unto him.*

1152. xiv, 16. *And I will pray the Father, and he shall give you another Comforter, — even the Spirit of Truth.*

1153. 26. *The Holy Ghost, whom the Father will send in my Name.*

1154. xv, 26. *Whom I will send unto you from*

*from the Father; even the Spirit of Truth, which proceedeth from the Father.*

1155. *Job. xvi, 13.* He shall *not* speak of himself; but whatsoever he shall *hear*, That shall he speak.
1156. *Acts i; 4, 5.* Wait for *the Promise of the Father*: ——— ye shall be baptized with the *Holy Ghost*, not many days hence.
1157.           ii, 17. Saith *God*, I will *pour out* of *my Spirit* upon all *Flesh*.
1158.           18. I will *pour out*, in those days, of *my Spirit*.
1159.           33. Having received *of the Father* the *Promise* of the *Holy Ghost*.
1160.           38. Ye shall receive the *Gift* of the *Holy Ghost*.
1161.           v, 32. The *Holy Ghost*, whom *God* hath *given* to them that obey him.
1162.           viii, 18. The *Holy Ghost* was *given*.
1163.           19, 20. The *Holy Ghost*, ——— the *Gift* of *God*.

1164. *Acts* x, 38. God anointed Jesus — with  
the *Holy Ghost*.
1165. 45. Was poured out the Gift of the  
*Holy Ghost*.
1166. xi, 17. God gave them the like Gift  
[of the *Holy Ghost*.]
1167. xv, 8. God — giving them the  
*Holy Ghost*.
1168. *Rom.* v, 5. By the *Holy Ghost*, which is  
given unto us.
1169. viii, 11. If the *Spirit* of Him that  
raised up Jesus from the dead, dwell in you;  
he that raised up Christ from the dead, shall  
also quicken your mortal Bodies, by his *Spi-  
rit* that dwelleth in you.
1170. 15. Ye have received the *Spirit* of  
*Adoption*, whereby we cry, Abba, *Father*.
1171. 26. The *Spirit* itself maketh *Inter-  
cession* for us.
1172. 27. He that searcheth the Hearts,  
knoweth what is the Mind of the *Spirit*; be-  
cause

cause he *maketh intercession* for the Saints according to the *Will of God*.

1173. I Cor. ii; 10, 11, 12. But *God hath revealed* them unto us *by his Spirit*: For the Spirit *searches* all things, yea, the deep things of *God*.

For what man knoweth the things of a man, save the Spirit of man which is in him? even so *the things of God* knoweth no man, but *the Spirit of God*.

Now we have *received*, not the Spirit of the World, but *the Spirit which is of God*, that we might know the things that are *freely given to us of God*.

See N<sup>o</sup> 1129.

1174. vi, 19. Know ye not, that your Body is the Temple of the *Holy Ghost*, which is in you, *which ye have of God*.

See N<sup>o</sup> 66.

1175. xii; 6, 7, 8, 9. It is the same *God*, which worketh all in all:

But the Manifestation of *the Spirit* is given to every man to profit withal.

For to one is given *by the Spirit*, [Gr. *ἄγ.* *πνεύματι*] through the Spirit, viz. given of God *by the Spirit*,] the word of Wisdom: To another the word of Knowledge *by the same Spirit*, [Gr. *καὶ τὸ αὐτὸ πνεῦμα,* accord.

according to the (operation of) the same Spirit.]

To another, Faith, by the same Spirit, [Gr. ἐν τῷ αὐτῷ πνεύματι, in the same Spirit,] &c.

See N<sup>o</sup> 1228.

1176. 2 Cor. i, 22. God, who hath also sealed us, and given the Earnest of the Spirit in our Hearts.

1177. v, 5. God, who hath also given unto us the Earnest of the Spirit.

1178. vi; 4, 6, 7. In all things approving ourselves as the Ministers of God, — by the Holy Ghost, — by the Power of God.

1179. Gal. iv, 6. God hath sent forth the Spirit of his Son into your Hearts.

See N<sup>o</sup> 1207.

1180. Ephes. i, 13. Ye were sealed with that Holy Spirit of Promise.

Viz. The Promise of the Father; Luke xxiv, 49; Acts i, 4; and ii, 33.

1181. 17. That the God of our Lord Jesus Christ, the Father of Glory, may give unto

to you *the Spirit* of Wisdom and Revelation.

1182. *Ephes.* ii, 18. Through Him We Both have an Access, *by one Spirit*, unto *the Father*.

1183. ——— iii, 16. That *He* would grant you ——— to be strengthened with Might, *by his Spirit*.

1184. ——— iv; 4, 5, 6. There is ——— *One Spirit*, ——— *One Lord*; ——— *One God and Father* of all, who is *above all*.

1185. ——— 30. And grieve not the *Holy Spirit* of God, *whereby* [Gr. *ἐν ᾧ*, *in or with which*] ye are sealed unto the day of Redemption.

1186. *1 Thes.* iv, 8. *God*, who hath also given unto us *his Holy Spirit*.

1187. *2 Thes.* ii, 13. *God* hath ——— chosen you to Salvation, *through Sanctification of the Spirit*.

1188. *2 Tim.* i, 7 *God* hath ——— given us *the Spirit* ——— of Power, and of Love, and of a sound Mind.

1189. *Tit.* iii; 4, 5, 6. The Kindness and Love of God † our Saviour — appeared.

— He saved us by the — renewing of the *Holy Ghost*.

Which He shed on us &c.

† See N<sup>o</sup> 244.

1190. *Heb.* ii, 4. God also bearing them witness, both with Signs and Wonders, and with divers Miracles and Gifts of the *Holy Ghost*, according to *his own Will*.

1191. vi, 4. And have tasted of the *heavenly Gift*, and were made partakers of the *Holy Ghost*.

1192. ix, 14. Who, *through the Eternal Spirit*, offered himself without spot to God.

1193. *I Pet.* i, 12. With the *Holy Ghost sent down* from Heaven.

1194. *I Job.* ii, 20. But ye have an *Unction from the Holy One*.

1195. iii, 24. By the *Spirit*, which He hath given us.

1196. iv, 13. Because He hath given us of his *Spirit*.

1197. *Job. v, 6. And it is the Spirit that beareth witness.*

Sec N° 302.

## S E C T. VII.

*The Passages wherein He is represented as being Subordinate to the Son, being His Spirit, and sent or given by Him.*

1198. **M**AT. iii, 11. *He shall baptize you with the Holy Ghost.*

1199. *Job. vii, 39. The Holy Ghost was not yet given, because that Jesus was not yet glorified.*

1200. xv, 26. *The Comforter, — whom I will send unto you.*

Sec N° 1153, 1154, 1204.

1201. xvi, 7. *I will send him unto you.*

Sec N° 1153, & 1154.

1202. 14, 15. *He shall glorify Me; For He shall receive of mine, and shall shew it unto you.*

All things that the Father hath, are mine; There-

Therefore said I, that *He* [viz. *the Spirit*] shall *take of mine*, and shall shew it unto you.

1203. *Job. xx, 22.* He *breathed* on them, and saith unto them, *Receive ye the Holy Ghost.*

1204. *Acts. ii, 33.* Having received of the Father the Promise of *the Holy Ghost*, He hath shed forth This &c.

1205. ix, 17. The Lord, even *Jesus*, — hath sent me, that thou mightest — be filled with *the Holy Ghost*.

1206. *Rom. viii, 9.* The Spirit of God, — The Spirit of *Christ*.

See and compare, N<sup>o</sup> 1153, 1154, 1199, 1202, 1204.

1207. *Gal. iv, 6.* God hath sent forth *the Spirit of his Son* into your Hearts.

See N<sup>o</sup> 1153, 1154, 1199, 1202, 1204.

1208. *Phil. i, 19.* Through — the supply of *the Spirit of Jesus Christ*.

1209. *I Pet. i, 11.* Searching what, or what

manner of Time, † *the Spirit of Christ* which was in them, did signify.

† It is ambiguous whether the Holy Ghost be here called *the Spirit of Christ* upon the same Account as in the foregoing Texts, or upon Account of his revealing before-hand to the Prophets the Coming of Christ.

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C H A P.

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## C H A P. IV.

*The Passages, wherein the Three Persons of the ever-blessed Trinity, are All mentioned together.*

1210. **M**AT. xii, 28. *I cast out Devils by the Spirit of God.*

1211. xxviii; 18, 19. *All Power is given unto me in Heaven and in Earth:*

*Go ye Therefore, and teach All Nations, baptizing them † in the Name of the Father, and of the Son, and of the Holy Ghost.*

† *In the Name of the Father, who originally gave That Power; In the Name of the Son, to whom That Power is given; And in the Name of the Holy Ghost, by whom (by whose more immediate Operation and Influence) That Power is exercised.*

*In the Name of the Father, as the \* Creator and Supreme Lord of all things: In the Name of the Son, as the Redeemer of Mankind by his Blood, (see Rom. vi, 3 &c.) And in the Name of the Holy Ghost, as the Distributer of all Spiritual Gifts, and the Sanctifier of all Hearts.*

\* Θεὸν πατέρα παντοκράτορα, ποιητὴν &c. *God the Father Supreme over all, The Maker of all things; As it is in the Creed: Or, as Justin Martyr expresses it, ἐπὶ ὀνόματι τοῦ πατρὸς τοῦ ὅλων, καὶ δεσπότου, Θεοῦ, They are baptized in the Name of God, the Father and Lord of All, &c. Apol. 2.*

1212. *Luke i, 35.* The *Holy Ghost* — the Power of the Highest shall overshadow thee; therefore — shall be called the *Son of God*.
1213. *Job. xiv, 16.* And *I* will pray *the Father*, and he shall give you — *the Spirit of Truth*.
1214.                   26. The *Holy Ghost*, whom *the Father* will send in *my Name*.
1215.                   xv, 26. *I* will send unto you, from *the Father*, — the *Spirit of Truth*.
1216. *Acts ii, 33.* [*Jesus*] being by the right hand of *God* exalted, and having received of *the Father* the Promise of *the Holy Ghost*.
1217.                   vii, 55. He being full of *the Holy Ghost*, — saw the Glory of *God*, and *Jesus* standing on the right hand of *God*.
1218.                   x, 38. *God* anointed *Jesus* of Nazareth with *the Holy Ghost*.
1219. *Rom. i; 1, 3, 4.* The Gospel of *God*, — concerning his Son *Jesus Christ* our Lord, — declared to be the *Son of God* with Power,

according to *the Spirit of Holiness*, by the Resurrection from the dead.

1220. *Rom. v; 5, 6.* The Love of *God* is shed abroad in our Hearts by *the Holy Ghost* which is given unto us;  
For ——— *Christ* died for the ungodly.

1221. viii, 9. The *Spirit* of *God*, ——— of *Christ*.

1222. xi. The *Spirit* of *Him* that raised up *Jesus* from the dead.

1223. xv; 15, 16. Because of the grace that is given to me of *God*:

That I should be the Minister of *Jesus Christ* to the Gentiles, ministring the Gospel of *God*, that the offering up of the Gentiles might be acceptable, being sanctified by *the Holy Ghost*.

1224. 18, 19. Those things which *Christ* ——— wrought, ——— through mighty Signs and Wonders, by the Power of *the Spirit* of *God*.

1225. 30. I beseech you, brethren, for the Lord *Jesus Christ*s sake, and for the

Love of *the Spirit*, that ye strive together with me in your Prayers to *God* for me.

1226. I Cor. vi, II. In the Name of the Lord *Jesus*, and by *the Spirit* of our *God*.

1227. xii, 3. No man speaking by *the Spirit* of *God*, calleth *Jesus* accursed; and no man can say that *Jesus* is the Lord, but by *the Holy Ghost*.

1228. 4, 5, 6. There are diversities of *Gifts*, but the same *SPIRIT*.

And there are differences of *Administrations*, but the same *LORD*.

And there are diversities of *Operations*, but it is the same *GOD*, which *worketh all in all*.

The Sense of This Text is well expressed in *Irenæus's* brief Summary of a Christians Belief; *In One God, the Supreme Governour over All, Of whom are all things; — and in the Son of God, Jesus Christ our Lord, By whom are all things; — and in the Spirit of God, which hath in every Generation manifested unto Men the Dispensations both of the Father and the Son, according to the Will of the Father.*

Ἐἰς ἓνα Θεὸν παντοκράτορα, ἃ ἔ τὰ πάντα — καὶ εἰς τὸ υἱὸν τοῦ Θεοῦ Ἰησοῦν Χριστὸν τὸ κύριον ἡμῶν, δι' ἃ τὰ πάντα — καὶ εἰς τὸ πνεῦμα τοῦ Θεοῦ, τὸ τὰς οικονομίας πατρὸς τε καὶ υἱοῦ σκηνοβατῆν κατὰ ἑκάστην γενεὰν ἐν τοῖς ἀνθρώποις, κατὰ τὴν ἐπέλεθον τοῦ πατρὸς. Lib. 4. cap. 62.

This

This Passage is likewise well commented upon by Athanasius : *The Spirit (saith he) is not without the Word; but being in the Word, it is, through Him, in GOD. So that all Gifts are given by the Three Persons. For in the distribution of Gifts, as the Apostle writeth to the Corinthians, 'tis the same Spirit, 'tis the same Lord, and 'tis the same GOD, which worketh all in all. Namely, the FATHER himself, through the Word, in the Spirit, worketh and giveth all things.*

And again : *G O D (saith he) both framed all things by his Son, and in (or with) his Spirit; and in the same manner upholds and preserves them.*

And again : *When all things (saith he) are done By God, Through Christ, In the Holy Spirit; I see the undivided Operation of the Father, the Son, and the Holy Spirit: Yet do I not therefore so confound toge-*

Ἐν γὰρ ἐκτός ἐστι τὸ Λόγος τὸ Πνεῦμα. ἄλλ' ἐν τῷ Λόγῳ ἔν, ἐν τῷ Θεῷ δι' αὐτῆς ἐστίν. Ὡς καὶ τὰ Χαραίσματα ἐν τῇ Τριάδι διδόνται. Ἐν γὰρ τῆς τῶν Ἀγγελλῶν, ὡς κερυνθίοις γράφει, τὸ αὐτὸ πνεῦμα μὲν, καὶ ὁ αὐτὸς Κύριος, καὶ ὁ αὐτὸς Θεός ἐστιν ὁ ἐνεργῶν τὰ πάντα ἐν πάνσιν. Ἄυτος γὰρ ὁ Πατήρ, Ἀλλ' ἔστι Λόγος, ἐν τῷ Πνεύματι, ἐνεργεῖ καὶ δίδωσι τὰ πάντα. Epist. 1. ad Serap. de Spiritu Sancto.

Διὰ γὰρ ἡς καὶ ἐν πνεύματι τὰ πάντα ὁ Θεός καὶ συνεστήτατο καὶ σωζέων ἀφυλάττει. Contra Sabellianos.

Ὅταν ᾗ τὰ πάντα ἐνεργῆται ὑπὸ τοῦ Θεοῦ Ἀλλ' ἔστι Χρηστέον ἐν ἁγίῳ πνεύματι, ἀχώριστον ὁρῶ ἐνεργεῖαν τῶν πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. ἄλλ' ἔστι Ἀλλ' τῶν τῶν συμπλέξαι τὸ ἕξ ἑ, καὶ δι' ἑ, καὶ Ἐν ᾧ, βιάζομαι τῶν

ther, him by whom, and ἢ διὰ δα μονάδα ποιεῖν.  
 him through whom, *Ibid.*  
 and him in whom All  
 is worked; as to be forced to run the Three Persons  
 into One.

And again: *There is*  
 (saith he) *but One Divi-*  
*nity, which is also in the*  
*Word: and One God,*  
*which is the Father; ex-*  
*isting of Himself, as be-*  
*ing Over All; and ma-*  
*nifesting himself in the*  
*Son, as being Through*  
*All; and in the Spirit,*  
*as working In All thro'*  
*the Word and by the Spirit.*

Ἐν ᾧ εἶδ' αὐτὸ θεότητ' αὐτῆς,  
 ὅπερ ἔστι καὶ ἐν τῷ λόγῳ καὶ  
 εἰς θεός, ὁ πατήρ ἐφ' ἑαυ-  
 τῷ ὄν, καὶ τὸ ἔσοι πάντων  
 αὐτῶν καὶ ἐν τῷ ὑψὶ ᾧ φανόμε-  
 νῶν, καὶ τὸ ἄγιόν πάντων  
 δύνειν καὶ ἐν τῷ πνεύματι  
 ᾧ, καὶ τὸ ἐν ἅπασιν ἄγιοι ᾧ  
 λόγος ἐν αὐτῷ ἐνεργεῖν.  
*contr. Arianos Orat. 3.*

In plainer Words, the Meaning is; **GOD** does  
 all things, *by his Son, and by his Spirit.*

See N<sup>o</sup> 546.

1229. 2 Cor. i; 21, 22. Now he which stablisheth  
 us with you in *Christ*, and hath anointed  
 us, is *God*:

Who hath also sealed us, and given the  
 Earnest of *the Spirit* in our Hearts.

1230. iii, 3. The epistle of *Christ*, —  
 written — with *the Spirit* of the living  
*God*.

1231. xiii, 14. The Grace of the Lord *Je-*  
*sus Christ*, and the Love of *God*, and the  
 Communion of the *Holy Ghost*, be with you  
 all, Amen.

232. *Gal. iv, 6.* God hath sent forth *the Spirit of his Son* into your Hearts.

See N<sup>o</sup> 1207.

233. *Ephes. i, 17.* That the *God of our Lord Jesus Christ, the Father of Glory,* may give unto you *the Spirit of Wisdom and Revelation.*

234. ii, 18. For through *Him [Christ,]* we Both have an Access, by one *Spirit,* unto *the Father.*

235. 21, 22. ——— in *the Lord.*  
In whom you also are builded together, for an Habitation of *God,* through *the Spirit.*

See N<sup>o</sup> 66.

236. iv; 4, 5, 6. There is ——— One  
✓ *Spirit,* ———  
One *Lord,* ———  
One *God and Father* of all, who is *above All.*

See N<sup>o</sup> 1228.

237. 2 *Thes. ii; 13, 14.* We are bound to give thanks alway to *God* for you, ——— because *God* hath ——— chosen you to *Salvation*

vation through Sanctification of *the Spirit*, and belief of the Truth;

Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord *Jesus Christ*.

1238. 2 *Tim.* i; 7, 8. God hath not given us *the Spirit* of Fear, but of Power and of Love and of a sound Mind:

Be not thou therefore ashamed of the Testimony of our *Lord*.

1239. *Tit.* iii; 4, 5, 6. The Kindness and Love of God † our Saviour ——— appeared:

—— He saved us by the —— Renewing of *the Holy Ghost*;

Which he shed on us abundantly, through *Jesus Christ our Saviour*.

† See N<sup>o</sup> 244.

1240. *Heb.* ii; 3, 4. Which at the first began to be spoken by *the Lord*, and was confirmed unto us by them that heard him;

God also bearing them witness, —— with diverse Miracles and Gifts of *the Holy Ghost*, according to his own Will.

1241. ix, 14. How much more shall the  
Blood

Blood of *Christ*, who through *the eternal Spirit* offered himself without spot to *God*, purge your Conscience from dead works to serve *the Living God*?

1242. I *Pet.* i, 2. Elect according to the Foreknowledge of *God the Father*, through Sanctification of *the Spirit* unto Obedience, and sprinkling of the Blood of *Jesus Christ*.

1243. iii, 18. For *Christ* also hath once suffered for Sins, — that he might bring us to *God*, being — quickened by *the Spirit*.

1244. iv, 14. If ye be reproached for the name of *Christ*, happy are ye; For *the Spirit* of glory and of *God*, resteth upon you.

1245. I *Joh.* iv; 2, 3. Hereby know ye *the Spirit* of *God*: every Spirit, that confesseth that *Jesus Christ* is come in the flesh, is of *God*:

And every Spirit, that confesseth not that *Jesus Christ* is come in the flesh, is not of *God*.

1246. I *Job.* iv; 13, 14. Because he hath given us of *his Spirit*:

— And we have seen and do testify, that *the Father* sent *the Son* to be the Saviour of the World.

1247. v; 5, 6. He that believeth that *Jesus* is the *Son* of *God*:

— And it is *the Spirit* that beareth witness, because *the Spirit* is Truth.

1248. 7. For there are *Three* that bear record in Heaven; *The Father*, the *Word*, and the *Holy Ghost*: And these *Three* are † *One*.

† Not [<sup>εἷς</sup>, *unus*,] *One* and the same *Person*; but [<sup>έν</sup>, *unum*,] *One* and the same *Thing*, *One* and the same *Testimony*. Though it ought not indeed to be concealed, that This Passage, since it does not certainly appear to have been found in the Text of any Greek Manuscript, should not have too much stress laid upon it in any Controversy.

1249. *Jude* 20, 21. Praying in the *Holy Ghost*, Keeping yourselves in the Love of *God*, looking for the Mercy of our Lord *Jesus Christ* unto eternal Life.

1250. *Rev.* i; 4, 5. From *Him* which is and which was and which is to come, and from the  
the

the † *seven Spirits which are before his Throne;*

And from *Jesus Christ, who is the faithful Witness.*

† Whether This be meant of the *Holy Ghost,* is not agreed upon by Expositors.

1151. *Rev. i; 9, 10. For the Word of God, and for the Testimony of Jesus Christ; I was in the Spirit, &c.*

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THE

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T H E

*Scripture Doctrine of the Trinity.*

P A R T II.

Being the fore-going Doctrine set forth at large, and explained in more particular and distinct Propositions.

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§ I.



HERE is *One* \* Supreme Cause and Original of Things; *One* simple, uncompounded, undivided, intelligent Being, or Person; who is the † Author of all Being, and the ‡ Fountain of all Power.

This is the first Principle of *Natural Religion*, and  
R every

every where supposed in the *Scripture-Revelation*. See, in *Part I*, the Texts N<sup>o</sup> 1 — 532.

\* See beneath, § 7.

† See beneath, § 12, 19, & 35.

‡ See beneath, § 6.

## § II.

*With This First* and Supreme Cause or Father of all Things, there has existed \* from the Beginning, a *Second* divine † Person, which is his *Word* or *Son*

See the Texts, N<sup>o</sup> 567, 568, 569, 574, 584, 586, 588, 591, 607, 612, 619, 638, 658.

\* See beneath, § 15.

† See beneath, § 18.

## § III.

*With the Father and the Son*, there has existed ‡ from the Beginning, a *Third* divine † Person, which is *the Spirit* of the Father and of the Son.

See the Texts, N<sup>o</sup> 1124, 1129, 1132 \*, 1148,

‡ See beneath, § 20.

† See beneath, § 22.

## § IV.

What the proper Metaphysical *Nature, Essence, or Substance* of any of these divine Persons is, the Scripture has no where at all declared; but describes and distinguishes them always, by their *Personal Characters, Offices, Powers and Attributes*.

See beneath, § 13 & 21.

All Reasonings therefore, deduced from their *supposed metaphysical Nature, Essence, or Substance*, instead of their *Personal Characters, Offices, Powers and Attributes* delivered in *Scripture*; are but Philosophical and probable Hypotheses.

## § V.

The *Father (or First Person) Alone* is *Self-existent, Underived, Unoriginated, Independent; made of None, begotten of None, Proceeding from None*.

See the Texts, N<sup>o</sup> 8, 13, 339, 341, 354, 361, 370, 372, 378, 379, 385, 390, 391, 393, 394, 397, 400, 401, 403, 406, 411.

Also N<sup>o</sup> 413, 414, 416, 417, 419, 422, 425, 427, 430, 431, 583, 798.

See beneath, § 12 & 19 & 34 & 40.

## § VI.

The *Father* (or *First Person*) is the *Sole Origin* of all *Power and Authority*, and is the *Author and Principle* of whatsoever is done by the *Son* or by the *Spirit*.

See the Texts, N<sup>o</sup> 756 — 995, 1148 — 1197.

See beneath, § 35, 36, 37 & 41.

## § VII.

The *Father* (or *First Person*) *Alone*, is in the highest, strict, and proper Sense, absolutely *Supreme over All*.

See the Texts, N<sup>o</sup> 337, 342, 343, 345, 346, 347, 348, 349, 350, 357, 360, 361, 363, 364, 365, 372, 380, 382, 382\*, 389, 393, 398, 411, 414, 415, 416, 417, 420, 425, 426, 427, 428, 429, 432, 433, 434, 435, 436, 440.

See beneath, § 34 & 40.

## § VIII.

The *Father* (or *First Person*) is, absolutely speaking, the \* *God of the Universe*; the † *God of Abraham, Isaac and Jacob*; the ‡ *God*

‡ *God of Israel; of Moses, of || the Prophets and Apostles; and the \*\* God and Father of our Lord Jesus Christ.*

\* See the Texts, N<sup>o</sup> 337, 357, 361, 363, 365, 372, 380, 382 \*, 393, 411, 414, 415, 416, 417, 418, 421, 423, 424, 425, 427, 428, 429, 432, 434, 435, 436, 439, 440.

† N<sup>o</sup> 356.

‡ N<sup>o</sup> 338.

|| N<sup>o</sup> 441.

\*\* N<sup>o</sup> 18 — 336, 767, 854, 894, 911, 917, 922, 935, 950, 974, 989, 991.

See also the passage cited below in § 9, from *Irenæus lib. 2. c. 55.*

## § IX.

The Scripture, when it mentions the *One God*, or the *Only God*, always means the *Supreme Person of the Father.*

See the Texts, N<sup>o</sup> 1 — 17.

See beneath, § 39.

### *Notes on § 9.*

The Reason is; because the Words, *One* and *Only*, are used, by way of *Eminence*, to signify Him who is *absolutely Supreme, Self-existent, and Independent*; which Attributes are *Personal*, and evidently *impossible to be communicated* from one Person to another.

Wherefore, not only the Scripture, but also the Orthodox Writers in all Antiquity, do thus speak.

Have we not, (says *Clemens Romanus*,) One God, and one Christ, and one Spirit?

And *Ignatius*: There is (saith he) One God, who hath manifested himself by his Son Jesus Christ, who is his eternal Word.

And *Justin Martyr*: If ye had considered (says he) the things spoken by the Prophets, ye would not have denied Christ to be God, who is the Son of the Only and unbegotten and ineffable God.

And *Irenæus*: *St. John* (says he) preached One God Supreme over All, and One Only-begotten Son Jesus Christ.

Again: The Church dispersed over all the World, has received from the Apostles This Belief, in One God the Father Supreme over All, and in One Lord Jesus Christ &c.

Again: We hold fast the Rule of Truth, which is, that there is One God Almighty, [Gr. παντοκράτωρ, Supreme over All;] who created all things by his

Ὁυχὶ ἓνα θεὸν ἔχομεν, καὶ ἓνα Χριστὸν, καὶ ἓν πνεῦμα; *Ad Cor. 1.*

Ὅτι εἷς θεὸς ὅστις ὁ φανεράσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τὸ ἦν αὐτοῦ, ὅς ὄστιν αὐτῷ λόγος αἰδίου. *Ad Magnes. epist. contractor.*

Ἐι νεοόηκατε τὰ εἰρημένα ὑπὸ τῶν προφητῶν, ἐκ ἀνθρώπων ἔγνωτε αὐτὸν εἶναι θεόν, τὸ μόνον καὶ ἀγεννήτου καὶ ἀρρήτου Θεοῦ υἱόν. *Dial. cum Tryph.*

Τὸ γὰρ Ἰωάννης ἓνα θεὸν παντοκράτορα, καὶ ἓνα μονογενῆ Χριστὸν Ἰησοῦν κηρύσσοντα. *lib. 1. c. 1.*

Ἡ μὲν ἐκκλησία — καθ' ὅλης τῆς οἰκουμένης — διεσπασμένη, παρὰ Ἰησοῦ — παραλαβούσα τὸ εἰς ἓνα θεὸν πατέρα παντοκράτορα — πίσιν καὶ εἰς ἓνα Χριστὸν Ἰησοῦν &c. *lib. 1. c. 2.*

Cum teneamus autem nos regulam veritatis, id est, quia sit *Unus Deus Omnipotens*, qui omnia condidit per Verbum suum: — *Hic Pater Domini nostri*

*Word.*——— *This is the Father of our Lord Jesus Christ.*

Again: *This God is the Father of our Lord Jesus Christ; and of Him it is, that St Paul the Apostle declares, There is One God, even the Father, who is above all, and through all, and in us all.*

Again: *Our Lord acknowledges One Father; and that He is the God over All.*

Again; *The One only God, the Creator, who is above all principality, dominion and Power.*——— *This is the God of Abraham, the God of Isaac, the God of Jacob; ——— whom both the Law shows forth, and the Prophets declare, and the Spirit reveals, and the Apostles preach, and the Church has believed on. This is the Father of our Lord Jesus Christ.*

Again: *The Doctrine delivered by the Apostles; viz. that there is One God Almighty, — and that He is the Father of our Lord Jesus Christ.*

*nostri Jesu Christi. lib. 1. c. 19.*

*Hic Deus, est Pater Domini nostri Jesu Christi; & de hoc Paulus Apostolus dixit, Unus Deus Pater, qui super omnes. & per omnia, & in omnibus nobis. lib. 2. c. 3.*

*Domini*——— *confitentis unum Patrem; ——— & hunc esse super omnia Deum. lib. 2. c. 12.*

*Solus unus Deus fabricator, hic est qui super omnem principalem & dominationem & virtutem.*——— *Hic Deus Abraham, & Deus Isaac, & Deus Jacob; ——— quem & Lex annunciat, quem Prophetæ præconant, quem Spiritus revelat, quem Apostoli tradunt, quem Ecclesia credit. Hic Pater Domini nostri Jesu Christi, &c. lib. 2. c. 55.*

*Ab Apostolis*——— *traditionem, annunciantem Unum Deum omnipotentem, —. Hunc Patrem Domini nostri Jesu Christi. lib. 3. c. 3.*

Again; *Believing in One God, the Maker of Heaven and Earth, and of all things that are therein, by Jesus Christ the Son of God.*

Again: *Settling in the Church, the Rule of Truth; that there is One God Almighty, who made all things by his Word, [viz. by Christ.]*

Again: *The only-begotten Son came to us from the One God; For no man can know the Father, but by the Revelation of the Son.*

Again: *First of all, believe that there is One God, who made all things. — As saith the Apostle; There is One God, even the Father, who is above All, and in us all.*

Again: *In One God Almighty, of whom are all things; and in the Son of God, Jesus Christ our Lord by whom are all things; and in the Spirit of God.*

*In Unum Deum credentes, fabricatorem cæli & terræ, & omnium quæ in iis sunt, per Christum Jesum Dei filium. lib. 3. c. 4.*

*Regulam veritatis constituere in Ecclesia, quia est Unus Deus omnipotens, qui per Verbum suum omnia fecit. lib. 3. c. 11.*

*Ab Uno Deo — unigenitus Filius venit ad nos, —. Neque enim Patrem cognoscere quis potest, — nisi Filio revelante. lib. 4. c. 14.*

*Primò omnium crede, quoniam Unus est Deus, qui omnia constituit. — Consequenter autem & Apostolus ait, Unus Deus (inquit) Pater, qui super omnes, & in omnibus nobis. lib. 4. c. 37.*

*Ἐἰς ἓνα Θεὸν πάντοτε, ἔστι τὰ πάντα. — καὶ εἰς τὸ υἱὸν τοῦ Θεοῦ Ἰησοῦν Χριστὸν καὶ κύριον ἡμῶν, δι' ἃ τὰ πάντα. — καὶ εἰς τὸ πνεῦμα τοῦ Θεοῦ &c. lib. 4. c. 62.*

And

And again: Thus therefore (says he) our Lord manifestly shows, that the True Lord and One God, which the Law had declared, &c. — For he shows that the God, preached and declared in the Law, was the Father.

Clemens Alexandrinus in like manner: The Nature of the Son, (saith he) which is most closely allied to Him who Alone is Supreme over all; is most beneficent.

And again: This eternal Jesus, (saith he,) the One great High-Priest of the One God, who is also his Father.

And Tertullian: As (says he) the Word of God is not that same Person whose Word He is, so neither is the Spirit; And if he is called God, yet it is not thereby meant that he is That God [or That same Person] whose Spirit he is. For No thing, which belongs to Another, [or, is the Relative of Another,] can be That same Thing to which it belongs, [or, whose Relative it is.]

And again; speaking of those who did not approve His (or Montanus's) explication of the Doctrine of the Trinity: The ignorant people, saith he, which are

Sic igitur manifestè ostendente Domino, quoniam Dominus verus & unus Deus, qui a Lege declaratus fuerat; (Quem enim Lex præconiaverat Deum, hunc ostendit Patrem &c.) *lib. 5. c. 18.*

[*al. cap. 22.*] *Ευεργετικωτάτη ἢ ψεύσις, ἢ τῷ μόνῳ παντοκράτει, περὶ σεχρατή. Strom. 7.*

*Ἄϊδιθ ἔτθ Ἰησοῦ. Ἔς ὁ μέγας ἀρχιερεὺς Θεῷ τε ἐνδῶ, τῷ αὐτῷ κ) πατρί. Protreptic. ad Gentes.*

Sicut ergo sermo Dei non est ipse cuius est, ita nec spiritus; & si Deus dictus est, non tamen ipse est cuius est dictus. Nulla res alicujus, ipsa est cuius est. *Adv. Prax. c. 26.*

Idiotæ, quæ major semper

*See errata*

always the greatest part of Believers, perpetually cry out; We hold fast the Monarchy, [or the Supreme God, over the Universe.]

And again; speaking of the Creed received in the universal Church; *The Rule of Faith*, (saith he,) is *That whereby we believe in One God only, who made all things out of nothing, by his Word emitted first of all; Which Word, is called his Son.*

And *Origen*: *We worship* (saith he) *the One God, and his one Son or Word, offering up our Prayers to the Supreme God through his only begotten Son.*

And *Novatian*: *We believe* (says he) *in the Lord Jesus Christ, who is OUR God, but GOD's Son; namely, the Son of Him, who is the One and Only GOD, the Maker of all things.*

And again: *God the Father therefore is Alone unoriginated, — the One God. — The Son indeed is also God, constituting a second Person, but not therefore hindring the Father from being the One God.*

per credentium pars est, — *Monarchiam*, inquit, *tenemus.* *ibid.* c. 3.

Government of the One

*Regula est autem fidei, — illa scilicet, quâ creditur Unum omnino Deum esse, — qui universa de nihilo produxit per Verbum suum primò omnium emissum; id Verbum Filium ejus appellatum.* *Præscr. adv. Hæres.* c. 13.

Ἄλλὰ τὸ ἓνα Θεόν, καὶ τὸ ἓνα υἱὸν αὐτοῦ καὶ λόγον — σέβομεν, προσάγοντες τῷ Θεῷ τῶν ὅλων τὰς εὐχὰς διὰ τοῦ μονογενοῦς αὐτοῦ. *cont. Cels. lib.* 8.

*Christum Jesum dominum, deum nostrum, sed Dei filium, hujus Dei qui & Unus & Solus est, conditor scilicet rerum omnium.* *de Trin.* c. 9.

*Est ergo Deus Pater — solus originem nesciens, — Unus Deus. — Deus utiq; [ & filius est, ] procedens ex Deo, secundam personam efficiens, sed non eripiens illud Patri quòd Unus est Deus: — Qui ex illo,*

—The Son is begotten, and derives his Original from Him who is the One God.----For since the Principle or First Cause of all things, is That which is Unbegotten; (which God the Father only is;) this shows, that though He which is Begotten is also God, yet the One God is He whom the Son hath declared to be Unoriginated.--—Whilst the Son acknowledgeth the whole Power of his Divinity to be derived from the Father, he declares the Father to be the One True Eternal God, from whom alone That divinity of the Son is derived —The Son indeed is shown to be God, as having Divinity derived and communicated to him; and yet nevertheless the Father is proved to be the One God, as being the Communicator of That Divinity.

And Eusebius, in the following Passages, (which are most of them cited by Dr Cave in his Dissertation against Le Clerc in Defence of Eusebius's Orthodoxy:) The Son, saith he, hath his Divinity by Derivation from the Father, as being the Image of God; So that there is but One Divinity considered in Both, according to This Simili-

illo, qui est Unus Deus, originem nascendo contraxit.—Nam cum id sit principium cæteris, quod innatum est, (quod Deus solus Pater est, qui extra originem est;)— etiamsi Deus est qui natus est, Unum tamen Deum ostendit, quem hic qui natus est esse sine origine comprobavit.—Dum filius—totam divinitatis auctoritatem rursus Patri remittit, Unus Deus ostenditur verus & æternus Pater, a quo solo hæc vis divinitatis emissa &c. —Deus quidem ostenditur Filius, cui divinitas tradita & porrecta conspicitur; & tamen nihilominus Unus Deus pater probatur, — qui dederat eam, &c. Ibid. cap. 31.

God, as being the Commu-

Τὸν δε—τὸ Θεὸν ἔχει λαβόντα παρὰ τοῦ πατρὸς ἔχειν, ὡς ἀν εἰκόνα τοῦ Θεοῦ, μίως ἐπ' ἀμοροῖν καὶ τὸ παρὰδειγμα τῆς δεύτητης ἐπινοουμένης, ἐνός τε ὄντος Θεοῦ, τοῦ καὶ ἐαυτὸν ἀνδεχῶς καὶ ἀγεννήτως ὄντος, διὰ

tude, [namely, as the Light of the Sun, and of an Image of the Sun seen in a Glass, is but One;]

And there is but One God, viz. he who exists of Himself without Cause and without Original, and who is manifested by his Son as by a Glass and an Image.

And again: Though the Son (saith he) is by us acknowledged to be God, yet [properly speaking] there is but One God only; [or, there is but One, who is the Only God;] even He who Alone is Underived and Unbegotten, who hath his Divinity of Himself, and is the Cause both of the Son's Being, and of his being What he is, [viz. of his being God.] — This is the One God, even the Father of the only-begotten Son. — Is not He alone the One God, who acknowledges no Superior, no Cause of his Being; but hath his Divinity and Supreme Dominion absolutely

διὰ τὸ τῆ υἱῆ, ὡς ἂν δι' ἐσό-  
πλου καὶ εἰκόνου, ἐπιθεωρημένον.  
Demonstr. Evangel. lib. 5, c. 4.

τῆ υἱῆ πρὸς ἡμᾶν ὁμολογε-  
μένον Θεῶν, εἷς ἂν γένοιτο μόνου  
Θεός· ἐκεῖνου ὁ μόνου  
ἀναρχου καὶ ἀγέννητου, ὁ τῆ  
θεότητος οὐκείαν κεκτημένου,  
αὐτῷ τε πρὸ υἱῶ καὶ τῆ εἰδῆ καὶ  
τῆ πίπτει εἰδῆ γεγονώς αἰτιου.

— ἔστι εἷς Θεός, ὁ τῆ μονο-  
γενῆς πατῆρ. — ἐχὼ εἷς  
ἐκεῖνου μόνου, ὁ μηδένα ἀνά-  
τερον, μηδὲ ἑαυτῆ αἰτιον ἕτερον  
ἐπιγραφόμενου; οὐκείαν δὲ καὶ  
ἀναρχον καὶ ἀγέννητον τῆ μονο-  
αρχικῆς ἡξίας τῆ θεότητος  
κεκτημένον, καὶ πρὸ υἱῶ τῆ ἑαυτῆ  
θεότητος τε καὶ ζωῆς μελαδός.

— ὅν καὶ μόνον ἀληθινόν Θεόν  
ἠγείδω ἡμᾶς διδάσκει. De  
ecclesiast. Theol. lib. 1. c. 11.

of Himself, underived and unbegotten; and communicates to the Son, both his Divinity and Life? — whom the Son himself teaches us to acknowledge as the Only True God? [Job. 17, 3.]

And

And again: *The Son himself declares the Father to be even His God also.---- And therefore the Church preaches, that there is but One God.*

And again: *As all other things, so the Glory of his Divinity also has he received by communication from the Father, as a true and only Son. But the Father did not receive His from Any; but being Himself the Original and Fountain and Root of all Good, is therefore justly stiled the One and Only God.*

And again: *The Church preaches the One God, and that He is the Father and Supreme over All; and that Jesus Christ, is God of God.*

And again: *The Apostle stiles Christ the Image of God, that no Man might imagine Two Gods, but One only, even Him who is over All. For if there be One God, and there be None other but He; 'tis plain This must be He, who is made known by his Son as*

*by an Image.*  
And Athanasius: *One God, (saith he) and One [who is the] Word of God*

Ἄυτὸς ὁ υἱὸς καὶ ἑαυτῷ ἑῷ θεὸν πῶν αὐτῷ πατέρι. διδάσκει. — διὸ δὴ εἰς θεὸς τῆ Ἐκκλησία — κηρύττεται. *Ibid.* lib. 2. c. 7.

Πάντα τὰυτα παρὰ τῷ πατρὶ λαβὼν, καὶ αὐτῷ τε καὶ τῷ θεότητι τῷ δόξαν, ὡς ἄν υἱὸς γνήσιος καὶ μονογενῆς, ἐιληφῶς ἔχει. Ἄλλ' ἐκὼ καὶ ὁ πατὴρ παρὰ τινος ἐιληφῶς πάντων ἢ αὐτὸς ἀρχὴ καὶ πηγὴ καὶ εἷσα τῷ ἀσάδῳ, ἐικότως εἰς καὶ μόνος ἀναγορευέοιτο ἄν θεός. *ibid*

Ἡ ἐκκλησία τῷ ἑνα θεὸν κηρύττει, αὐτὸν ἑῷ καὶ πατέρα καὶ παντοκράτορα διδάσκει. — καὶ Ἰησοῦν χειρὸν — θεὸν ἐκ θεῶ. *lib. 1. c. 8.*

Ἐιπὼν αὐτὸν εἰκόνα τῷ θεῷ, ἵνα μή τις δύο θεοὺς ὑπολάβοι ἑῷ, ἀλλ' ἑνα τῷ ὅπῃ πάντων. εἰ γὰρ εἰς θεός, καὶ ἐκ ἑσιν ἕτερος πλὴν αὐτῷ, αὐτὸς ἄν εἴη ὁ δια τῷ ἑῷ ὡς δι' εἰκόνος γνωεῖζόμενος. *Lib. 1. c. 20.*  
§ 15.

θεὸν — ἑνα, καὶ — ἑνα — λόγον. *contra Gentes.*

And again: *The One and Only True God; I mean, the Father of Christ.*

Again: *That Jesus Christ our Lord and God incarnate, is not the Father, nor, as the Sabellians would have it, [That same Person who is stiled] the Only God; This the Holy Scriptures everywhere testify; Declaring, that it was the Son of God, which came in the Flesh; and that he always spake of his Father, and professed that he came forth from his Father, and was to return to his Father. In proof of which, there is no need to allege particular passages; For (as I said) all the Gospels, and all the Writings of the Apostles tend to this very Point.*

Again: *There is but One God, because the Father is but One; yet is the Son also God, having such a Sameness as that of*

Again: *Because He only [viz. the Father] is unbegotten, and He only is the Fountain of Divinity; therefore He is stiled the Only God.*

Τὸν ἕνα καὶ μόνον ἀληθινὸν Θεόν, — λέγω ἢ ἢ τῷ χειρῶν πατέρι. Ibid.

“Ὅτι ὁ σαρκωθείς Κύριος καὶ Θεὸς ἡμῶν Ἰησοῦς χειρὸς ὁ πατὴρ ἐκ ἔσιν, ἐδ’ (ὡς ἐμῆνοι φαῖεν) ὁ μόνος Θεός, ἀπασα μαρτυροῦσιν αἱ θεῖαι γραφαὶ, ἣν τῷ Θεῷ ἢ παραγεγοῦστα κηρύττεται, καὶ περὶ πατρὸς αἰεὶ διαλεγόμενον ἐπιδεικνύσται, παρὰ πατρὸς ἐληλυθέναι φέσκοντα, καὶ πρὸς πατέρα ἀπιέναι. καὶ ἐδ’ ἐν δεῖ μὴ κύνειν πατριζόμενον μαρτυρίας πάντα γὰρ, ὡς εἶπον, τὰ εὐαγγέλια καὶ αἱ τῶν ἀποστόλων γραφαὶ εἰς τῆτο συντένκσι. *contra Sabellianos.*

*a Son to a Father.*

Ἐἰς Θεός, ὅτι καὶ πατὴρ εἷς, Θεός ἢ καὶ ἣς, ταυτότητα ἔχων ὡς ἣς πρὸς πατέρα. Ibid.

*a Son to a Father.*

“Ὅτι μόνος ἀγέννητος, καὶ μόνος πηγὴ θεότητος, δια τῆτο — αὐτὸν εἶ) μόνον Θεόν. Ibid.

Again:

Again: *What person, when he hears Him, whom he believes to be the Only God, say, This is my beloved Son; dares affirm, that the Word of God, was made out of Nothing?*

And again: *When therefore the Father is stiled the Only God, and the Scripture says that there is One God, &c.*

And again: *We acknowledge but One Original of Things; and affirm that the Creating Word has no other sort of Divinity, but That which he derives from Begotten of him.*

And again: *The One God, is the Father; who exists by Himself, as being over All; and is manifested by his Son, &c.*

And again: *Because Christ is God of God, therefore the Scripture declares there is but One God: For, the Word being the Son of the One God &c.*

And Hilary: *The Son's being God, does not hinder the Father from being the One God; For He is therefore the One God, because he is self-existent God.*

Τὸς ἀνθρώπων ἀκούσας παροῦ  
τάτου, ὃν ἐπίστευσε μόνον εἶναι θεόν,  
λέγουσι. ἕως ὅσον ὁ υἱὸς μου ὁ  
ἀγαπητός, πλημῆσει εἰπεῖν, ὅτι  
ὁ τῷ θεῷ λόγος ἦ ἐκ ὄντων  
γένονεν; *De sententiá Di-*  
*onyssii Alex.*

Ὅτε γὰρ μόνος λέγεται ὁ  
πατὴρ θεός, καὶ ὅτι εἷς θεός ὅστις  
&c. *contra Arian. Orat. 3.*

Μίαν ἀρχὴν οἰδαμεν, τὸν τε  
δημιουργὸν λόγον φάσκομεν ἐκ  
ἑτέρου τινὰ τρόπου ἔχειν θεό-  
τητος, ἢ τὸ τῷ μόνῳ θεῷ, διὰ  
τὸ ἦ ἀυτῷ πεφυκέναι. *Ibid.*

the Only God, as being

Ἐἷς θεός ὁ πατὴρ, ἐφ' ἑαυ-  
τῷ ὡν καὶ τὸ ἐπὶ πάντων εἶναι. καὶ  
ἐν τῷ υἱῷ ἡ φαινόμενος, &c.  
*Ibid.*

Ἐπειδὴν ἐκ Θεοῦ θεός ὅστις,  
— διὰ τῆς εἰς θεός ἐν ταῖς  
θεαῖς γεγραφαῖς καταγγέλλε-  
ται. τῷ εἶδος γὰρ θεοῦ υἱός ὡν ὁ  
λόγος, &c. *contra Arian.*  
*Orat. 4.*

Non enim Patri adimi-  
tur, quod Deus Unus sit,  
quia & Filius Deus sit;  
ob id unus Deus, quia ex se  
Deus. *Hil. de Trin. lib. 4.*  
And

And again: *We profess our Belief in One God; ——— because upon account of his Self-existence he [viz. the Father] is the One God.*

And Epiphanius: *Do you not perceive how these Words, There is One God, of whom are all things, and we in him, show there is but One Original of Things?*

And Gregory Nazianzen: *There is but One God; the Son and the Holy Ghost being referred to the One Cause, [Namely, as being divine persons by whom the One God, or One Cause and Original of Things, made and governs the World.]*

And Augustin: *But what shall we do (saith he) with that Testimony of our Lord? For 'twas the Father he spake to, and 'twas the Father he directed himself to, when he said; This is Life eternal, that they may know Thee the One True God.*

And, among later Divines, Zanchy: *The Father (saith he) is called the One and Only God, by way of Eminence.*

And the learned Bishop Pearson: *That One God (saith he) is Father of All; and to us there is but One God, the Father. Expos. on the Creed, pag. 26.*

Confitemur ——— Deum unum; ——— quia auctoritate innascibilitatis Deus unus est. *Id. de Synod.*

Ὅτι ἕως θεός ἔστι καὶ τὰ πάντα καὶ ἡμεῖς εἰς αὐτὸν, πῶς ἢ μίαν ἀρχὴν σημαίνει; *Hæres. 57.*

Ἐἰς τὴν θεός, εἰς ἓν αἰτίον καὶ ἕν καὶ ἅγιον πνεῦμα ὁ ἀναφερόμενον. *Orat. 29.*

Sed quid agimus de illo testimonio Domini? *Patri enim dicebat, & Patrem nominaverat ad quem loquebatur, cùm ait; Hæc est vita æterna, ut cognoscant te Unum verum Deum. De Trin. lib. VI. cap. 9.*

Patrem sic vocari Unum & Solum Deum κατ' ἑοχὴν. *de trib. Elohim, lib. 5. c. 5.*

Again :

Again: *And thus to us there is but One God, the Father, of whom are all things; To which the Words following in the Creed may seem to have relation, The Father Almighty, Maker of Heaven and Earth.* pag. 26.

And again: *From hence He [viz. the Father] is stiled One God, (1 Cor. 8, 6; Eph. 4, 6;) the True God, (1 Th. 1, 9;) the Only True God, (Job. 17, 3;) the God and Father of our Lord Jesus Christ, (2 Cor. 1, 3; Eph. 1, 3;) pag. 40.*

Again: *I shall briefly declare the Creation of the World to have been performed by that One God, the Father of our Lord Jesus Christ.* pag. 63.

And again: *But as we have already proved That One God to be the Father; so must we yet further show That One God, the Father, to be the Maker of the World.* p. 64.

And the Learned Bishop Bull: *When He [viz. Socinus] affirms that all the Antients, 'till the time of the Nicene Council, believed the Father of Jesus Christ to be Alone the One True God; if This be understood of That Prebeminence of the Father, by which He Alone is of Himself [by Self-existence] the True God; we confess that this assertion is most True. But This makes nothing in favour of Socinus: And 'tis certain that This doctrine continued in the Church of Christ, not only 'till the Council of Nice, or a little after; but Always.*

*Cùm dicit [Socinus] Veneres omnes usq; ad Concilium Nicænum credidisse, Patrem solum Jesu Christi esse unum illum verum Deum; si de Patris prærogativâ, quâ ipse solus a Seipso Deus verus est, intelligatur; verissimum esse illud fatemur. Sed hoc pro Socino nihil facit: & certum est hujus dogmatis cognitionem non modò usq; ad tempora Concilii Nicæni, aut aliquantò post, sed semper in ecclesiâ Christi perseverasse. Defens. Proam.* § 4.

Again: *Which Subordination* (saith he) *of the Son to the Father, is expressed by the Nicene Fathers two ways: First, in their calling the Father, the One God; and then in their styling the Son, God of God,*

*Again: To an Arian Writer, who alledged that Polycarp, in his Prayer, manifestly styles the Father only, the True God and Maker of all things; and that he invoked Him through the Son, whom he calls only our High-priest; and lastly, that he so speaks, as to seem to acknowledge the Father only, to be the Supreme God: He replies; We readily grant, that the Father Alone is in some respect the Supreme God: namely because, as Athanasius speaks, He is the Fountain of Divinity; that is, He Alone is of Himself [by Self-existence] God; from whom the Son and Holy Spirit derive their Divinity: And that for this cause the Father is properly stiled The True God, both in the Holy Scriptures, and in the Writings of the Ancients; especially where the divine Persons are mentioned Together.*

*Quæ a Patribus Nicænis huiusmodi exprimitur; quòd Patrem vocent, & αὐτὸν θεόν; deinde quòd Filium dicant, θεὸν ἐκ θεοῦ, ὁὗτος ἐκ πατρὸς. Ibid. § 11.*

*Light of Light.*

*Imo, inquit, manifestè in eâ Polycarpus Patrem tantùm Jesu Christi, Deum verum & omnium conditorem appellat; eumq; per filium, quem Sacerdotem tantùm nominat, invocat; ac deniq; ita loquitur, ut Solum Patrem pro summo Deo agnovisse videatur: --- Fatemur, fatemur ultrò, Patrem solum esse aliquo respectu Summum Deum; nempe quia, ut loquitur Athanasius, πηγὴ θεότητος & fons Deitatis ipse sit, hoc est, Solus à Seipso Deus, à quo divinitatem suam accipiant Filius & Spiritus Sanctus; Atq; eadem de causâ appellationem veri Dei Patri sæpiùs tum in sacris literis, tum in Veterum Scriptis, præsertim quoties divinæ personæ simul nominantur, propriè tribui. Defens. Sect. 2. cap. 3. § 10.*

Again: *Justin Martyr in his dialogue with Trypho, expressly affirms, that the Father is the Cause of the Son's Being. Upon which account, both Justin and the other Ante-Nicene Writers commonly call God the Father, by way of distinction, sometimes GOD absolutely, sometimes The One God, sometimes The God and Father of All, (according to the Texts, 1 Cor. 8, 4; Eph. 4, 6; Joh. 17, 3;) Namely, because the Father Alone is God of Himself [by Self-existence;] but the Son, is only God of God.*

Again: *They also [viz. the Fathers After the Council of Nice,] make no scruple to stile the Father The Origin, The Cause, The Author of the Son; nay, to call the Father therefore, The One God.*

And again: *Lastly, (saith he,) the Antients, because the Father is the Origin, Cause, Author, and Fountain of the Son; made no scruple to call Him the One and Only God: For thus even the Nicene Fathers themselves begin their Creed;*

*Justinus Martyr in Dialogo cum Tryphone expressè dicit Patrem esse Filio ἀριστοῦ τῆς ἐξουσίας, causam ut sit. Hinc eidem Justino, & cæteris scriptoribus Ante-Nicænis, solenne est Deum Patrem διὰ τὴν ἐξουσίαν appellare nunc Deum absolutè, nunc Unum illum Deum, nunc Deum & Patrem omnium, (juxta scripturas, 1 Cor. 8, 4; Eph. 4, 6; Job. 17, 3;) quia scilicet Solus Pater a se Deus est, filius autem Deus de Deo. Defens. Sect. 4, cap. 1, § 2.*

*Illi igitur intrepidè quoque Patrem dicunt Principium, Causam, Auctorem, filii; ipsique ad eò Patrem Unum illum Deum appellant, ibid. § 3.*

*Denique Veteres Deum Patrem, eò quòd Principium, Causa, Auctor, & Fons filii sit, Unum illum & Solum Deum appellare non sunt veriti. Sic enim ipsi Patres Nicæni exordiantur suum Symbolum: Credimus in Unum Deum, Patrem*

I believe in One God, the *Patrem omnipotentem &c.*  
 Father Almighty, &c. *ibid.* § 6.

And Mr. Hooker: *The Father Alone (says he) is originally That Deity, which Christ originally is not; For Christ is God, by being of God. Ecclesiast. Pol. Book 5, § 54.*

And Dr. More: *By the Term God, (saith he,) if you understand That which is First of all, in such a Sense as that All else is from Him, and He from None; the Son and Spirit cannot be said to be God in This Signification; because the Father is not from Them, but They from the Father. Myst. of Godliness, Book 9, chap. 2.*

And the learned Dr. Payn: *Had we gone no further (says he) than Scripture, the only Rule of our Faith, in this matter; and held, with That, that To Us there is One God, the Father, 1 Cor. 8, 6; One God and Father of All, who is Above all, Eph. 4, 6; And had we known Him The Only True God, (as Christ calls him, Joh. 17, 3, not exclusive'y, but eminently and by way of Excellency and Prerogative, by which the Name and Title of GOD is peculiarly prædicated of God the Father in Scripture; ——— which is the great Reason given by the Fathers, of the Divine Unity; —) Had we considered this plain scriptural Account and Observation, that One God is spoken and prædicated of the Father, and meant of Him, when it is said both in the old Testament and in the New, The Lord thy God is One God, and there is none other but he, or besides him; we had not given occasion for That Objection of our Adversaries, against our Faith, of its implying a Contradiction, or of its setting up more Gods than One. The One God, whom we pray to in the Lords prayer, and in other Christian Offices and Addresses; whom we profess to believe in, in our Creed; and whom the Scripture calls so; is God the Father Almighty. And He hath an Only-begotten Son, &c.* Payns

Sermon on Trinity-Sunday, June the 7th, 1696; pag. 18.

Again: *The One God (saith he) is spoken of God the Father in Scripture, as I have shewn you; and as a great Many, and particularly Bishop Pearson upon the Creed observes; that "the Name of God taken "absolutely, is often in Scripture spoken of the Fa- "ther, and is in many places to be taken particularly "of the Father; and from hence (says he) he is "stiled One God, the True God, the Only True God: "And This (he says further) is a most necessary "Truth to be acknowledged, for the avoiding mul- "tiplication and Plurality of Gods:" He laying the Unity mainly here, as I have done. So that though the Son is God, and the Holy Ghost is God; which they are not often called in Scripture; (which rather reserves and gives the Name of GOD absolutely and peculiarly to the Father; as, GOD loved the World, GOD sent his Son, and the like;) yet Neither of them are meant by That One God, which the Scripture speaks of, when it speaks peculiarly of the Father. — The Word God, — — — generally (if not always) in Scripture, taken absolutely and spoken so of One God, is meant of God the Father. Which may give us such an Account of the Trinity and of the Unity, as may take off all the charge of a Contradiction. Since they are not One and Three; nor is each of them God, and All of them God or One God; in the same respect, sense and meaning of the Words; but in different. — The Father is the Only Self-existent unoriginated Being, the Cause and Root of the other Two, as the Antients often call him; and so is The most absolutely Perfect Being, and God in the highest Sense: And the Scriptures, Creeds, and Christian Offices, call him so absolutely and by way of Eminence and Prerogative. The Son is produced of the Father, and so is not ἑαυτοῦ, or God in*

That Sense as the Father who is from None; *but is God, of God &c. Ibid.*

Again: *He is not indeed God the Father, or God from None, 'ΑΥΤΗΣΘ: (In That Sense, we believe in One God, the Father Almighty; and to Us there is but One God, the Father, as the Apostle speaks, 1 Cor. 8, 6; And Christ is the Son of this God the Father, who had his Being and Nature from him:)* *But he is God of God, &c. Sermon on Sept. 21, 1696; pag. 87.*

Again: *The Father (saith he) is the Only Self-existent, unoriginated Being; ——— and so, in the words of a Right Reverend and Excellent Person, God in the highest Sense. — The Word Deus, [God,] as it signifies a Self-existent, unoriginated Being, ——— is predicated Only of God the Father; and not, secundum eandem rationem [upon the same Account,] of the other two divine Persons, Neither of which are Self-existent and unoriginated, nor God in the highest Sense of 'ΑΥΤΗΣΘ: ——— But He [viz. the Father] ——— is called eminently and absolutely, and by way of Excellence and Prerogative, The One God, and, in the Words fore-quoted, God in the highest Sense. Letter from Dr. P. to the Bishop of R. in Vindication of his Sermon on Trinity-Sunday, pag. 15, 16, 17.*

And again: *This is the Explication of the Antients, which they hold; with this more plain scriptural Account of the Trinity, that needs no explication: One God the Father, with an only-begotten Son, &c. Post-script, pag. 26.*

Lastly, the Learned Author of the History of the Apostles Creed: *This Clause (saith he) of One God, was inserted [in the Creed,] to require our Belief, That there is but One Infinite, Supreme, Beginningless, and Eternal God; and that This One God, and none Other, was the Father of our Lord Jesus Christ, and of all other Beings whatsoever, Almighty, Maker of Heaven and Earth. So that this Expression of One God, is to be understood*

*understood either absolutely, without regard to any other Article in the Creed; and so it denotes our Faith, that there is but one Eternal, Independent, Self-existent God: or relatively, as it hath reference to what immediately follows; and so it signifies, that One and the same God, and not a different or diverse Being from him, is The Father Almighty, Maker of Heaven and Earth.*

## § X.

Whenever the Word, *God*, is mentioned in Scripture, with any High *Epithet, Title, or Attribute* annex'd to it; it generally (if not always) means the *Person of the Father*.

See the Texts, N<sup>o</sup> 337 — 441. Wherein He is stiled;

The *Lord of Heaven and Earth*, N<sup>o</sup> 337, 365.

The *God of Israel*, N<sup>o</sup> 338.

The *Living God*, N<sup>o</sup> 339, 341, 354, 361, 370, 378, 379, 385, 390, 391, 394, 397, 400, 401, 403, 406, 422.

The *Good God*, N<sup>o</sup> 340.

The *Power*, N<sup>o</sup> 342.

The *most High God*, N<sup>o</sup> 343, 350, 360, 364, 398.

The *Blessed*, N<sup>o</sup> 344.

The *Highest*, N<sup>o</sup> 345, 346, 348, 349.

The *Mighty One*, N<sup>o</sup> 347.

Who is *above All*, N<sup>o</sup> 382 \*

Whom *no man hath seen or can see*, N<sup>o</sup> 351, 352, 353, 393, 409.

The True and On'y True God, N<sup>o</sup> 355, 385, 410.

The God of Abraham, Isaac and Jacob, N<sup>o</sup> 356.

That made Heaven and Earth, &c. N<sup>o</sup> 357, 361, 365, 425, 428.

The God of our Fathers, N<sup>o</sup> 356, 358, 366.

The God of Glory, N<sup>o</sup> 359.

Which searcheth the Hearts, N<sup>o</sup> 362, 386, 369\*.

Which doth or maketh all things, N<sup>o</sup> 363.

The Uncorruptible God, N<sup>o</sup> 367.

Which raiseth the dead and quickneth all things, N<sup>o</sup> 368, 377, 392.

Who raised up Jesus our Lord from the dead, N<sup>o</sup> 369, 858, 859, 864, 866, 867, 870, 873, 875, 876, 877, 878, 879, 881, 882, 885, 887, 889, 893, 899, 901, 904, 908, 912, 913, 923, 924, 939, 942, 972, 974, 975.

The Lord of Hosts, N<sup>o</sup> 371, 405.

Of whom, and through whom, and to whom are all things, N<sup>o</sup> 372.

The God of Peace, N<sup>o</sup> 373, 374, 381, 383, 387, 404.

The Everlasting God, N<sup>o</sup> 375.

The Only Wise God, N<sup>o</sup> 376, 389, 412.

The Lord God Almighty, N<sup>o</sup> 380, 414, 416, 427, 429, 432, 434, 435, 436, 440.

Which worketh all things after the Counsel of his own Will, N<sup>o</sup> 382.

The Invisible God, N<sup>o</sup> 384, 389, 402.

The Blessed God, N<sup>o</sup> 388.

The King eternal, immortal, &c. N<sup>o</sup> 389.

The Blessed and Only Potentate, the King of Kings and Lord of Lords, who only hath immortality, dwelling in the Light which no Man can approach unto, &c.

N<sup>o</sup> 393.

The Great God, N<sup>o</sup> 395, 437.

The Majesty on high, and in the Heavens, N<sup>o</sup> 396, 399.

The

The *Excellent Glory*, N° 407.

The *Holy One*, N° 408.

The *Only Supreme Governor*, N° 411.

He which *is*, and which *was*, and which *is to come*,  
N° 413, 414, 416, 427, 431.

Which *sitteth on the Throne*, N° 415, 417, 418,  
421, 423, 424, 435, 439.

Which *liveth for ever and ever*, N° 417, 419, 425,  
430.

Who *created all things*, and for whose *pleasure they*  
*Are, and were created*, N° 417.

*Supreme, Holy and True*, N° 420.

The *God of Heaven*, N° 426, 433.

Who *Only is the Holy One*, N° 429, 431.

*From whose Face, the Earth and the Heaven fled a-*  
*way*, N° 438.

The *Lord God of the Holy Prophets*, N° 441.

## § XI.

The Scripture, when it mentions *GOD*,  
absolutely and by way of Eminence, always  
means the *Person* of the *Father*.

See the Texts, N° 18——336.

### *Notes* on § II.

This is the Language, not only of Scripture, but  
also of all Antiquity.

Thus

Thus Justin Martyr :  
*The first Power* (saith he,) *next after GOD who is the Father and Supreme Lord of all things, is the Word, which is also his Son.*

And Tatian : *Of the Trinity,* (saith he;) *namely, of GOD, and his Word, and his Wisdom.*

And Origen : *We* (saith he) *acknowledge the unspeakably supereminent Divinity of GOD; and moreover That of his only-begotten Son also, who excellerth all other Beings.*

[Of these Words, the learned Bishop Bull sets down the following translation: (*Sed quòd agnoscamus Dei & filii ejus unigeniti inenarrabili præstantiâ præcellentem Divinitatem, quæ cætera omnia longè post se relinquit* : That is: *We acknowledge the Divinity of God and his only Son, to be unspeakably supereminent, and far excelling all other things.*) But This Translation quite spoils the Emphasis of what Origen intended to say; by running the two distinct members of the Sentence, into one; and wholly omitting the words, (*ἔτι δ, and moreover*;) and rendring ὑπερέχοντες, as if it had been again

And Athanasius : *It is necessary to acknowledge GOD the Governour of the Universe; and that He is One, and not Many: And One Word of God, which is the Lord and Ruler of the Creation.*

Ἡ δὲ πρώτη δύναμις μετὰ τὸν πατέρα πάντων καὶ δεσπότην Θεόν, καὶ υἱὸς, ὁ λόγος ὄντιν Ἀπολ. 2.

Τῆς τριᾶδος τῶ Θεῶ, καὶ τῶ λόγος αὐτῶ, καὶ τῆ σοφίας αὐτῶ.  
 Lib. 2.

Ἄλλ' αἰσθανόμενοι γε τὸ ἀφάτω ὑπεροχῆ ὑπερεχέσης θεότητος τῶ Θεῶ, ἔτι δὲ καὶ τῶ μονογενῆς αὐτῶ ὑπερέχοντες τὰ λοιπά. *contr. Cels. lib. 5.*

Τὸν τῶ παντὸς νοῦν ἡγεμόνα ἀνάγκη Θεόν, καὶ τῶτον ἓνα καὶ ἕ πολλῆς καὶ — ἓνα τὸν αὐτῆς [διακοσμήσεως] ἀρχοντα καὶ ἡγεμόνα λόγον. *contr. Gentes.*

Again :

Again: Not, as GOD himself is far above All, so also is the way to Christ far off and beyond us.

Again: Concerning the eternal Existence of the Son and the Spirit, with GOD.

Again: When you reason concerning GOD, and the Word, and the Spirit.

Again: By the Son, and in the Spirit, did GOD create, and does preserve all things.

And again: The Spirit being in the Word; 'tis manifest that consequently through the Word, it was in GOD.

And the Council of Sir-mium: The Head, which is the Original of All things, is the Son; but the Head, which is the Original of Christ, is GOD.

And Hilary: For the Head of All, is the Son; but the Head of the Son, is GOD.

And Basil: As there are many Sons, but One properly the True Son; so, though all things may be said to be from GOD, yet the Son is in a peculiar

Ἵουχ, ὡςπερ ὄντιν αὐτὸς ὁ θεὸς ὑπεράνω πάντων, ἕτω καὶ ἢ πρὸς τῶτον ὁδοὺς περίωθεν καὶ ἕξαθεν ἡμῶν ὄντιν. *Ibid.*

Περὶ τῆ ἀΐδιε ὑπάρξεως τῆ ἡῶ καὶ τῆ πνεύματῳ σὺν Θεῷ. *contr. Sabellianos.*

ἽΟτε διανοῆ πρὸς Θεῷ, καὶ τῆ λόγῳ, καὶ τῆ πνεύματῳ. *Ibid.*

Διὰ γὰρ ἡῶ καὶ ἐν πνεύματι τὰ πάντα ὁ Θεὸς συνεστήσατο καὶ συνέχων διαφυλάττει. *Ibid.*

Τῆ ἡ πνεύματῳ ὄντῳ ἐν τῷ λόγῳ, ὁμοίον ἂν εἴη ὡς καὶ ἐν τῷ Θεῷ ἦν διὰ τῆ λόγῳ τὸ πνεῦμα. *Epist. ad Serap. altera.*

Caput, quod est principium omnium, Filius; caput autem, quod est principium Christi, Deus. *apud Hilar. de Synod.*

Caput enim omnium, Filius; sed caput Filii, Deus. *Ibid.*

Ὡς πολλοὶ μὲν ἡοῖ, εἰς ἡ ὁ ἀληθινὸς ἡός, ἕτω καὶν πάν-  
τα λέγεται ἐν τῷ Θεῷ,  
ἀλλὰ κρείως ὁ ἡός; ἐκ τῆ θεῷ, καὶ  
τὸ πνεῦμα ἐκ τῆ θεῷ ὁ μὲν ἡός  
ἐκ τῆ πατρὸς γεννητῶς, τὸ ἡ  
πνεῦμα

manner from GOD, and the Spirit in a peculiar manner from GOD; the Son from the Father by generation, the Spirit from God

πνεῦμα ἀρρήτως ἐκ τῆς Θεᾶς.  
Homil. 27. contr. Sab. & Arium.

in an ineffable manner. Again: But the Title of Unbegotten, [or Self-existent,] no man can be so absurd as to presume to give to any other than to the Supreme GOD; no, not even to the Son himself.

Ἀγέννητον ὃ, ἕδεις ἕτως ἕξω παντελῶς ὅτι τῆς φερρεῖν, ὡσε τολμῆσαι ἕτερον πλὴν τῆς Θεᾶς τῆς ὅλων περσαγορεύσαι. ἀλλὰ μὴν ἕδεις ἕν. contr. Eunom. l. 3.

And Theod. Abucara, cited by Bishop Pearson: The Apostles (saith he) and almost All the Scriptures, when they mention GOD absolutely and indefinitely, and commonly with an Article [ὁ Θεός,] and without any personal distinction; mean the Father.

Ὅθεν οἱ ἀπόστολοι, καὶ πᾶσα χερδὸν ἡ ἀγία γραφή, ὅταν εἴπῃ, ὁ Θεός, ἕτως ἀπολύτως καὶ ἀδικεῖσως, καὶ ὡς ἐπίπαν σὺν ἀρθερω, καὶ χωρὶς ἰδιώματῶς σατικῆς, ἢ πατερῶς δηλοῖ.  
Abucara Opusc.

And, among modern Divines, Calvin: We freely confess, (saith he,) that the Name, GOD, by way of Eminence, is properly ascribed to the Father.

Ingenuè tradimus καὶ ὑπερῶχην Dei nomen Patri propriè ascribi. Calv. in Valent. Gent.

And Flac. Illyricus: 'Tis to be observed, (saith he,) that St Paul in his epistles commonly stiles the Father, GOD; and Christ or the Son of God, Lord: ——— Because, in the mystery of our Redemption, the Supreme Dignity is ascribed to the Father, as the True God. ——— And

Observandum autem est, quòd plerumque Paulus in suis epistolis nomen Dei, Patri; Domini autem, Christo seu Filio Dei tribuit: ——— Ideo quòd in mysterio Redemptionis, Patri summa dignitas ut Vero Deo tribuitur. ——— Hæc est causa quòd in novo Testamento plerumque

*This is the reason, why in the New Testament the First Person only is usually stiled* *que tantum prima persona vocetur Deus. Clavis Script. in voce, Deus.*  
**GOD.**

And the learned Bishop Pearson: *It is to be observed, (saith he,) that the Name of GOD, taken absolutely, is often in the Scriptures spoken of the Father; As when we read of GOD sending his own Son; of the grace of our Lord Jesus Christ and the Love of GOD: And generally wheresoever Christ is called the Son of GOD, or the Word of GOD; the name of GOD is to be taken particularly for the Father, because he is no Son but of the Father. From hence he is stiled One God, the True God, the Only True God, the God and Father of our Lord Jesus Christ. Which, as it is most True, and so fit to be believed, is also a most Necessary Truth, and therefore to be acknowledged, for the avoiding multiplication and Plurality of Gods: For if there were more than One which were from None, it could not be denied but there were more Gods than One. Wherefore This Origination in the Divine Paternity, hath antiently been looked upon as the Assertion of the Unity.* p. 40.

Again: *As we believe there is a God, and That God Almighty; as we acknowledge That same GOD to be the Father of our Lord Jesus Christ, and in Him of Us: So we also confess that the same GOD the Father, made both Heaven and Earth.* pag. 47.

And again: *I acknowledge This GOD, Creator of the World, to be the same GOD who is the Father of our Lord Jesus Christ.*

And the learned Bishop Bull: *God the Father, (saith he;) who was usually by the Catholicks of that Age, [viz. in Origen's time,] called, by way of distincti-*

*Deum Patrem, qui διακρίτως solebat ab ejus ævi Catholicis ὁ ἐπὶ πάνσι Θεός, universorum Deus, appellari. Sect. 2. cap: 9. § 12.*

on, The Supreme GOD, [or, The GOD of the Universe.]

And again: *For which reason a'so, [viz. because the Father Alone is God of Himself, or Self-existent;] the Writers before the Time of the Council of Nice, when they mention the Father and the Son together, generally give the Name, GOD, to the Father; styling the second Person, either the Son of God, or our Saviour, or our Lord, or the like.*

Quam etiam ob causam, [scil. quia Solus Pater a se Deus est,] Scriptores isti, (viz. Ante Nicæni,) quoties Patrem & Filium simul nominant, nomen DEI Patri ferè attribuunt; alteram personam titulo vel *Filii Dei*, vel *Servatoris*, vel *Domini*, vel aliâ simili appellatione designantes. *Id. Sect. 4. cap. 1. § 2.*

And the learned Dr Payne: *I doubt not but the Great GOD, and my Blessed Saviour, and their Holy Spirit, &c.* Letter from Dr P. to the Bp of R. in *Vindicat. of his Serm. on Trinity-Sunday, pag. 21.*

## § XII.

The Son (or second Person) is not Self-existent, but derives his Being or Essence, and All his Attributes, from the Father, as from the Supreme Cause.

See the Texts, N° 619, 769, 798, 801, 937, 950, 953, 986, 992.

Notes

## Notes on § 12.

Thus Basil: *But the Title of Unbegotten, [or Self-existent,] no man can be so absurd as to presume to give to any other than to the Supreme God; no, not even to the Son himself.*

And the learned Bishop Bull: *They (says he) who contend that the Son can properly be stiled God of Himself, [or Self-existent;] their Opinion is contrary to the Catholic Doctrine.*

And again: *The Council of Nice it self decreed, that the Son was only God of God: Now He that is only God of God, cannot without a manifest contradiction be said to be God of Himself, [or Self-existent.]* — *I earnestly exhort all pious and studious young Men, to take heed of such a Spirit, from whence such things as these [viz. ridiculing the distinction between God Self-existing, and God of God,] do proceed.*

See above, § 5; and below, § 34.

Ἀγέννητον δε, ἐδίδας ἕτως ἕξω παντελῶς ὅτι τῷ θεῷ, ὡσεὶ τολμήσαι ἕτερον πλὴν τοῦ Θεοῦ τῶν ὄλων προσαγορεύσαι ἀλλὰ μὴν ἐδὲ ἑόν. *contr. Eunom. lib. 3.*

*Qui filium propriè dici posse autòθεον, hoc est, a Seipso Deum, pertinaci studio contendunt: Hæc sententia — Catholico consensui repugnat. Defens. Sect. 4. cap. 1. § 7.*

*Ipsa Synodus Nicæna decrevit, Filium esse Deum de Deo: Qui verò Deus de Deo est, dici non potest a Seipso Deus sine manifestâ contradictione. — Piam ac studiosam juventutem seriò hortor, ut a spiritu sibi caveat, ex quo talia profecta fuerint. Ibid. § 8.*

## § XIII.

In what *particular Metaphysical Manner*, the Son derives his Being or Essence from the Father, the Scripture has no where distinctly declared; and therefore men ought not to presume to be able to define.

See the Texts, N<sup>o</sup> 619, 658.

See beneath, § 21.

## Notes on § 13.

For *Generation*, when applied to God, is but a *figurative Word*; signifying only in general, *immediate derivation of Being from God himself*: And *Only-begotten*, signifies, *being so derived from the Father in a singular and inconceivable manner, as thereby to be distinguished from all other Beings*.

'Tis observable that St *John*, in That passage, where he not only speaks of *the Word* before his Incarnation, but carries his Account of him further back, than any other place in the whole New Testament; gives not the least Hint of the *Metaphysical Manner*, how he derived his Being from the Father; does not say He was *created*, or *emitted*, or *begotten*, or was an *emanation* from him; but only that he *WAS*, that he *WAS in the Beginning*, that he *WAS with God*, and that he was [*Gods*] Partaker of *Divine Power and Glory with and from the Father before the World Was*.

Accordingly

Accordingly Irenæus :  
*If any one (saith he) inquire of us, How then was the Son produced by the Father? We answer that This his Production, or Generation, or Speaking forth, or Birth, [alluding, I suppose, to the Hebrew Phrase, *adaperiens vulvam,*] or how else soever you in words endeavour to express his generation, which in reality is ineffable ; it is understood by no man, neither by Valentinus nor Marcion, neither by Saturninus nor Basilides, neither by Angels nor Archangels nor Principalities nor Powers, but by the Father only which begat, and by the Son which is begotten of him. Wherefore, since his generation is*

And Novatian : *Of whom, and by whose Will, was generated The Word His Son. The Secret Manner of whose sacred and divine Generation, neither have the Apostles known, nor the Prophets discovered, nor the Angels understood, nor any Creature comprehended: It is known only to the Son, who understands the Fathers*

*Siquis itaque nobis dixerit, Quomodo ergo filius prolatus a patre est? dicimus ei, quia prolationem istam, five generationem, five nuncupationem, five adapertionem, [tis observable He does not add, five creationem,] aut quomodolibet quis nomine vocaverit generationem ejus inenarrabilem existentem, nemo novit, non Valentinus, non Marcion, neque Saturninus, neque Basilides, neque Angeli, neque Archangeli, nec principes, neque potestates, nisi Solus qui generavit pater, & qui natus est filius. Inenarrabilis itaque generatio ejus cum sit, &c. lib. 2, cap. 48.*

*ineffable, &c.*

*Ex quo, quando ipse voluit, Sermo Filius natus est. — Cujus sacrae & divinæ Nativitatis Arcana nec Apostolus didicit, nec Prophetes comperit, nec Angelus scivit, nec Creatura cognovit: Filio soli nota sunt, qui Patris secreta novit. De Trinit. c. 31.*

*Secrets.*

**T**

**And**

And Alexander Bishop of Alexandria: *The Pious Apostle St John*, (saith he,) *considering that the Manner of Existence of God the Word, was far different from That of the things created by Him; avoided saying of Him, that he was Made; [but said only, that he WAS.]* Not as if he were *Self-existent*; (For *Nothing is Self-existent besides the Father*;) but because the *ineffable Manner how the Only-begotten God received his Subsistence, is far beyond the comprehension not only of the Evangelists, but probably even of the Angels also.*

———— For if the Knowledge of many things vastly inferior to This, be hid from humane Understanding;----

how dare any man curiously pry into the Manner how God the Word received his Subsistence; concerning which the Holy Ghost saith, *Who shall declare his generation?*

And Eusebius: *The Church* (saith he) *preaches Jesus Christ, the only-begotten Son of God, begotten of his Father before all Ages: being, not the same Person with the Father; but having a real Subsistence and Life of his own, and being with him as his Son; God of*

Μακρόν γὰρ θεωρήσας τὸ θεῶν  
λόγος τὸ ἦν, καὶ ὑπεραῖρον τῆ γε-  
νητῶν διανοίας, ὁ εὐλαβέσα-  
το Ἰωάννης, χύσιν αὐτῆ καὶ  
ποίησιν ἀπηξίωσεν ἐπεῖν —  
’Ουχ ὅτι ἀγέννητο ἦν, (ἐν  
ῶν ἀγέννητον ὁ πατήρ) ἀλλ’ ὅτι  
διανοίας μὲν ἦν εὐαγγελιστῶν,  
τάχα ἢ καὶ ἀγγέλων καταλή-  
ψεως ὑπερέπεκεινά ὄσιν ἢ τῶ  
μονοφυῶς θεῶ ἀνεκδιήγητο  
ὑπόστασις. — ’Εἰ γὰρ ἑτέρων  
πολλῶν ἢ γνώσις, καὶ τέτων ἀ-  
συγκρίτως κολοβωτέρων, κέ-  
κρυπται ἢ ἀνθρωπίνην κατά-  
ληψιν — πῶς ἂν περιεργά-  
σαιτό τις ἢ τῶ θεῶ λόγος ὑπό-  
στασις, — περὶ ἧς τὸ περφη-  
τικὸν πνεῦμά ὀσι, ἢ γε-  
νεῖν αὐτῆ τίς διηγῆσεται; E-  
pist. ad Alex. apud Theodorit. lib. 1,  
cap. 4.

pry into the Manner how God the Word received his Subsistence; concerning which the Holy Ghost saith, *Who shall declare his generation?*

’Υἱὸν θεῶ μονοφυῶ Ἰησοῦν Χρι-  
στὸν ὁρᾷ δίδωσι, ἢ περὶ πάντων  
αιῶνων ἐν τῷ πατρὶ γεννημέ-  
νον· ἐτ’ αὐτὸν ὄντα ἰῶ παλεῖ καθ’  
ἑαυτὸν ἢ ὄντα καὶ ζῶντα, καὶ ἀ-  
ληθῶς ὑὸν σωόντα, θεὸν ἐκ  
θεῶ, καὶ ὡς ἐκ φωτός, καὶ ζῶν  
ἐκ ζωῆς· ἀλέκτοισι καὶ ἀρρήτοις  
καὶ παντάπασιν ἀγνώστοις ἡμῶν,  
καὶ ἀκαταλήπτοις λόγοις, ἐκ τῶ

God, Light of Light, Life of Life: Begotten of the Father after an unspeakable & ineffable and to Us wholly unknown and unconceivable manner, for the Salvation of the World.

And again : If any one (saith he) will be so curious as to inquire, How God begat the Son ; the Boldness of this Question is justly reprov'd by him that said, (Eccles. iii, 21.) seek not out the things that are too hard for thee, neither search the things that are above thy strength ; But what is commanded thee, think thereupon with reverence ; for it is not needful for thee to see with thine eyes the things that are in secret. *He that would presume to go further ; let him himself first show, how and in what manner those things, which he says were made out of nothing, received their Subsistence, having before had no Being at all. For as This is impossible in Nature, for Men to explain ; so, and much more, the Manner how the only-begotten was produced, is Unsearchable and Inscrutable, not only to Us (as a Man may say,) but also to all the Powers far beyond us.*

And Basil: Thou believest that he was begotten?

πατερὸς, ἐπὶ σωτηρίᾳ ἡμῶν ὅλων, γεννητηρίου. De Eccles. Theol. lib. 1, c. 8.

Ἐὶ ὃ φερεγάζοιπέτις, καὶ πῶς ἂν γινώσκωμεν ὁ Θεὸς ; — τὸ τολμηρὸν τῆ ἀπίστεως κατασιγάσει ὁ φύσας. βαδύτερά σε μὴ ζήτει, καὶ ὑψηλότερά σε μὴ ἐξέταζε· ἂ περσελάχη σοι, ταῦτα διανόει· ἐγὼ ὅτι σοι χρεῖα ἡμῶν κρυπτῶν. — Τὸν περσετέρω χωρεῖν τολμῶντα — περδέτω λέγων πρέτερον αὐτός, ἂ δὴ φησιν ἐξ ὄντων γεγονέναι, πῶς καὶ τίνα τέλει ὑπέστη, μηδαμῆ μηδαμῶς ὄντα πρέτερον. — Ὡσπερ ὃ τῆτο τῆ φύσει ἀμήχανον, ὅσον ἐπ' ἀνδράποισι, — ἔτω καὶ πολὺ πλέον ἢ τῆ μονογενῆς αὐτῆ γέννησις ἀνεξερεύνητος καὶ ἀνεξιχνίαστος ἂν εἴη, ἐχ' ἡμῖν (ὡς ἂν φάινται) μόνοις· ἀλλὰ καὶ πάσαις ἡμῶν κρείττοσιν ἢ καθ' ἡμᾶς δυνάμεσιν. De Eccles. Theol. lib. 1. cap. 12.

Πιστεύεις ὅτι γεννητὸς ; μὴ ζήτει, πῶς. Ἐὶ γὰρ ἐνδέχεται

Do not inquire, how. For, as it is vain to inquire how He that is Unbegotten, is Unbegotten; so neither ought we to inquire how He that is Begotten, was Begotten. ———— Seek not what cannot be found out. ———— Believe what is written; search not into what is not written.

ζητεῖν, ὁ ἀγέννητος πῶς ἀγέννητος· ἐνδέχεται ζητεῖν, καὶ ὁ γεννημένος πῶς γεννημένος· — Μὴ ζητεῖτε τὰ ἀδύνατα. — Τοῖς γεγεμεμένοις πίστευε· τὰ μὴ γεγεμεμένα, μὴ ζητεῖτε. Homil. 29.

## § XIV.

They are therefore equally worthy of Censure, who either on the one hand presume to affirm, that the Son was made (Ἐξ ἐκ ὄντων) out of Nothing; or, on the other hand, that He is the Self-existent Substance.

### Notes on § 14.

That the Son is not Self-existent, see above in § 12.

That, on the other hand, the Antients were careful not to reckon Him among Beings made (ἐξ ἐκ ὄντων) out of Nothing, but (on the contrary) thought themselves oblig'd to keep to the Scripture-language, which stiles him *The only-begotten of the Father*, and (πρωτότοκον) *The first-born*, (not πρωτόκτιστον *The first-created*) of every Creature; may be judged from the following passages.

*The Son of God* (saith the Pastor of Hermas) is *antienter than All Creatures*,

Filius quidem Dei omni creaturâ antiquior est, ita ut in consilio Patri suo ad-

insomuch that he was present in Consult with his Father at the Making of the Creature, [ or, at the Creation. ]

And Ignatius : Who (saith he) WAS with the Father, [ or, as it is in the other Copy, was begotten of the Father, ] before all Ages ; and appeared at the End of the World.

And again : If any one confesses the Father, and the Son, and the Holy Ghost ; and praises the Creation, [ viz. acknowledges all the Creatures of God to be good, ] &c.

And Justin Martyr : But the Son of the Father, even he who alone is properly called his Son, The Word which was with him and was begotten of him before the Creation, because by Him He in the Beginning made and disposed all things ; He &c.

And again : But This Person who was really begotten and produced of the Father before all Creatures were made, was with the Father, and the Father conversed with him.

And in all other places of his Works he speaks with the like caution ; calling Christ, πρωτότοκον ἢ Θεῶν πρὸ πάντων κτισμάτων, the first-begotten of God before all

ad fuerit ad condendam creaturam. Simil. 9.

Ὅς πρὸ αἰώνων ᾤχετο Πατὲρ ἡν, [ in the larger Copy, ᾤχετο παλαιὴ ἁγνηθεῖς, ] καὶ ἐν τέλει ἐφάνη. Ad Magnes. epist. contractior, § 6.

Ἐάν τις πατέρας καὶ υἱὸν καὶ ἅγιον πνεῦμα ὁμολογήῃ, καὶ ἢ κτίσιν ἐπαίνῃ, &c. Epist. ad Philadelph. largior sive interpol. § 6.

Ὁ δεῦτε υἱὸς ἐκείνου, ὁ μόνος λεγόμενος κυρίου υἱός, ὁ λόγος πρὸ ἧς ποιημάτων καὶ σωτῆρ καὶ ἁγνήθετος, ὅτι ἢ ἀρχῆθεν δι' αὐτὸ πάντα ἐκτίσεν καὶ ἐκόσμησεν. Apol. I.

Ἀλλὰ τὸτο τὸ πρὸ ὄντι ἀπὸ τῶ παλαιῶς προβληθέν ἁγνημα πρὸ πάντων ἧς ποιημάτων σωτῆρ τῶ παλαιῶ, καὶ τέτω ὁ πατήρ προσομιλεῖ, [ fortè προσομιλεῖ. ] Dial. cum Tryph.

Creatures ; and, ἄννημα πρὸ πάντων ἀπλῶς τῆ κτισμάτων, a Person begotten absolutely before all Creatures ; and the like.

And Irenæus, reckoning up the several Words, by which the Generation of the Son [or Word] might be expressed ; such as *Pro-duction, Generation, Speaking forth, or Birth* ; did not think fit (as I before observed) to add, *Creation.*

Origen calls the Son, (πρεσβύτερον πάντων τῶν δημιουργμάτων, contr. Cels. lib. 1.) *antienter than All Creatures*, (so the learned Bp Bull translates the Words ; in like manner as the phrase, Πρῶτός μου, in St John, must be rendred, *Before me* :) But I think the Words should rather be rendred, *the Antientest of All Derivative Beings* : For so the Word [δημιουργημα] may be understood in a larger Sense ; as appears from that passage in Athanasius *contra Gentes*, [τῆ καὶ τῆ κτισσεως κρείον, καὶ πάσης ὑποστάσεως δημιουργόν, *The Lord of all Creatures, and the Author of every Subsistence* ;] where he calls God the [Δημιουργός] *Author of [ὑποστάσεις] Subsistencies*, which are distinguished from [κτίσις] *the Creature.*

And Eusebius : *The Church* (saith he) *preaches One God, and that He is the Father and Supreme over all : The Father indeed of Christ alone, but of all other things the God and Creator and Lord.*

And Athanasius : *What person.* (says he,) *when he hears Him, whom he believes to be the Only God, say, This is my beloved Son ;*

*Prolationem istam, five Generationem, five Nuncupationem, five Adaptionem.* Lib. 2. c. 48.

Ἡ ἐκκλησία τῆ ἑνα θεὸν κηρυττῆ, αὐτὸν ἕν καὶ πατέρα καὶ παντοκράτορα διδάσκουσα πατέρα μὴ ἑνὸς τῶ χειρῶ μόνου, τῆ ὅ λοιπῶν ἀπάντων θεὸν καὶ κτίστην καὶ κρείον. *De Eccles. Theol. lib. 1. c. 8.*

Τίς ἀνθρώπων ἀκούσας τῆ λέξε, ὃν ὀπίσσευσε μόνον ἕν θεόν λέγοντι, Οὐτός ἐστιν ὁ υἱός μου ὁ ἀγαπήσις, πλεμύσει εἰπεῖν, ὅτι ὁ τῆ θεῶ λόγος ἔξ ἐκ ὄντων

dares affirm that the Word των γέγονε ; De sentent.  
of God was made out of No- Dionys. Alexandr.  
thing ?

## § XV.

The Scripture, in declaring the *Sons Derivation* from the Father, never makes mention of any Limitation of *Time* ; but always supposes and affirms him to have existed with the Father *from the Beginning*, and *before All Worlds*.

See the Texts, N<sup>o</sup> 567, 569, 574, 584, 586, 588, 591, 607, 612, 619, 641, 642, 658, 666, 667, 668, 672, 686.

See above, § 2 ; and below, § 17.

## § XVI.

They therefore have also justly been censured, who pretending to be wise above what is written, and intruding into things which they have not seen ; have presumed to affirm [ὅτι ἦν ὅτε ἔκ ἦν] *that there was a time when the Son was not*.

See beneath, § 17.

## § XVII.

Whether the Son derives his Being from the Father, by *Necessity of Nature*, or by the *Power of his Will*, the Scripture hath nowhere expressly declared.

## Notes on § 17.

Yet it cannot be denied but the Terms [SON and BEGET,] seem rather to imply an *Act of the Will*. And, since the Attributes and Powers of God are as eternal as his Being; and there never was any Time, wherein God could not will what he pleased, and do what he willed; it will not at all follow, that That which is an Effect of his *Will and Power*, must consequently be limited to any definite Time. Wherefore not only those Antient Writers who were esteemed *Semi-Arians*, but also the learnedest of the most *Orthodox* Fathers who asserted the *eternal generation of the Son*, did yet nevertheless assert it to be an *Act* of the Fathers eternal *Power and Will*.

*Him* (saith Justin Martyr) *who, by the Will of the Father, is God; the Son and Messenger of the Father.*

Ἐκείνον ἃ καὶ βελήν ἃ ἐκέλευσεν ὁ Θεὸς ὄντα, υἱὸν αὐτοῦ καὶ ἀγγέλλον. *Dial. cum Tryph.*

Again: For he hath all these Titles [before mentioned, viz. that of Son,

Ἐχει γὰρ πάντα προσωνομαζέσθαι, ἐκ ἃ ὑπαρξεταιὶν τῷ πατρὶ καὶ βελήματι, καὶ ἐκ τῶ ἀπὸ τῶ

Wisdom, Angel, God, Lord, and Word,] from his ministering to his Fathers Will, and from his being begotten of the Father by his Will.

Again: And that he was produced from the Father before All Creatures, by his Power and Will.

And in That remarkable passage, where he compares the Generation of the Son from the Father, to One Light derived from another; he adds, I have said That This Power [meaning the Son] was begotten of the Father, by his Power and Will.

Irenaus frequently styles the Son, [aeternum Dei Verbum] the eternal Word of God; and affirms, that [semper cum Patre erat] he always was with the Father, that [adest ei semper] he is always present with the Father, that [semper coexistebat Patri] he did always co-exist with the Father; and blames those who did [prolationis initium donare] ascribe a Beginning to his Production: And yet (I think) there is no passage in This Writer, that supposes him to be derived from the Father by any absolute Necessity of Nature.

Origen speaks Thus concerning the Time of the Sons generation, These Words, Thou art my Son, This day have I begotten thee; are spoken to him by God, with whom it is always To day: For there is no Evening nor Morning with Him: But the Time co-extended, if I may so speak, with His Unbegotten and Eternal Life, is the To day in which the Son

πατρὸς θελήσει γεννηθῆναι.  
Ibid.

καὶ πρὸ πάντων ποιημάτων ἀπὸ τοῦ πατρὸς δυνάμει αὐτῆ καὶ βελῆ παρελθόντα. Ibid.

Ἐἰπὼν ἡ δυνάμιν ταύτην γεννηθῆναι ἀπὸ τοῦ πατρὸς, δυνάμει καὶ βελῆ αὐτῆ. Ibid.

τίός με εἶ σύ, ἐγὼ σήμερον γεννηθήκα σε, λέγει πρὸς αὐτὸν ὑπὸ τοῦ θεοῦ ὃ αἰεὶ ὄντι τὸ σήμερον ἐκ ἑνὶ γὰρ ἑσπέρα θεοῦ, ἐγὼ ἢ ἠγῶμαι ὅτι ἐδὲ πρωία, εἰς ὃ συμπαρεκτείνων τὰ ἀσηνήτω καὶ αἰδίω αὐτῶ ζωῆ, ἢ ἕτως ἑσπῶ, χερόθ, ἡμέρα ὄντι αὐτῶ σήμερον ἐν ἡ γεννηθῆναι ὁ τίός ἀρχῆς γενέσεως αὐτῶ ἕτως

was begotten: So that the Beginning of his Generation can no more be discovered, than of That Day.

And yet none of the Antient Writers do more expressly reckon the Son among the [ἐκγεγενημένα] Beings derived from the Power and Will of the Father, than Origen. See the passage cited above, in § 14.

Novatian expresses himself thus: *The Son, being begotten of the Father, is Always in [or with] the Father: — He that was before all Time, must be said to have been Always in [or with] the Father.* And he expressly adds: *The Word, which is the Son, was born of the Father, at the Will of the Father: — He was produced by the Father, at the Will of the Father.* Upon which passages this Remark: *When the Son is said to be born of the Father, at the Will of the Father; That Will of the Father must be understood to be eternal.*

And Alexander Bishop of Alexandria: *We believe (saith he) that the Son was Always from the Father. But let no One by the word, [Always,] be led to imagine him Self-existent. For nei-*

ἐχ' ἐνεισκομῆναι, ὡς ἐδέξ' ἡμεῖς. — *Comment. in Joh. pag. 31.*

Hic cùm fit genitus a Patre, semper est in Patre. — Qui ante omne Tempus est, semper in Patre fuisset dicendus est. *De Trin. c. 31.*

And yet in the same Chapter

Ex quo, quando ipse voluit, sermo filius natus est: — Quando pater voluit, processit ex patre. *Ibid.*

the learned *Bp Bull* makes

Cùm filius dicitur ex Patre, quando ipse voluit, nasci; velle illud Patris, æternum fuisse intelligendum. *Defens. Sect. 3. cap. 8. § 8.*

Καὶ τὸ αἰεὶ ἔστι τὸ υἱὸν ἐν τῷ πατρὶος πνεύματι. — Ἀλλὰ μὴ τις τὸ Ἀεὶ πρὸς ὑπόνοιαν ἀβυσσῆτα λαμβανέτω. — Ὅυτε γὰρ τὸ Ἦν, ἔτε τὸ Ἀεὶ, ἔτε τὸ Πρὸ αἰώνων, ταυτὸν ἔστι τὸ

ther the word, Was ; nor, Always ; nor, before all Ages ; mean the same as being Self-existent. —

The phrases, Was ; and, Always ; and, before all Ages ; whatever their Meaning be, cannot imply the same as Self-existence

Eusebius, in the following passages, expresses his Sense of the Sons being Always with the Father : The singular (saith he) and eternal generation of the only-begotten Son : And again ; Tis manifest that the only-begotten Son was with God his Father, being present and together with him, always and at all times : And again ; But [the consideration of Christ before his Incarnation] must extend back beyond all Time, and beyond all Ages : And again ; That the Son was begotten ; not as having at a certain time not been, and then beginning to be ; but being before all ages, and still before Them, and being always present as a Son with his Father ; not self-existent, but begotten of the self-existent Father ; being the Only-begotten, the Word, and God of God : And again ; That the Son subsisted from endless Ages, or rather before all Ages ; being with Him, and Always with him, who begat him, even as Light with the Luminous Body :

ἀφρονήτω. — Τοῦ Ἡ, κὶ τὸ Ἀεὶ, κὶ τὸ Περὶ αἰώνων, ἀπερ δ' ἂν ἦ, ἐκ ἑστὶ ταῦτὰ τῶ ἀφρονήτω. Theodorit. lib. 1. c. 4.

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Τὸ μονογενῆς ἦν τὸ θεῖον κὶ αἰδίον γένεσιν. Eccles. Theol. lib. 1, c. 12.

Δῆλον ὅτι ὁ μονογενὴς ἦν πρὸς τὸ ἑαυτοῦ πατέρα τὸ θεόν, σῶν κὶ συμπαραῶν αὐτῷ ἀεὶ κὶ πάντοτε. Lib. 2, c. 14.

Ὁ ὁ, παντός χρόνου κὶ πάντων αἰώνων προσβύλεται. Demonstr. Evang. lib. 4, c. 1.

Τὸν γεννητὸν ἔχοντα χρόνον ἴσως ἐκ ὄντα, ὕστερον δὲ ποιεῖ γεγονότα. Ἐπεὶ πρὸς χρόνον ὄντα κὶ προὄντα, κὶ τὰ παλαιὰ ὡς ἦν διαπαντός σῶντα, κὶ ἐκ ἀφρονήτων ὄντα, χρυσόμοιον δ' εἶ ἀφρονήτου πατρὸς, μονογενῆ ὄντα, λόγον κὶ θεὸν ἐκ θεῶ. Ibid. c. 3.

Τὸν ὕδον εἶ ἀπείρων αἰώνων, μᾶλλον ὅτι πρὸς πάντων αἰώνων ὑποσῆναι, χρυσόμοιον ἵε σῶντα, κὶ συγχρυσόμοιον ἀεὶ τῷ πατρὶ παλαιῶ, ὡς — Ἰῶ φασὶ τὸ ἀγνῆν. Ibid. l. 5. c. 1.

And

And again; *To Him* [viz. to the Father] *is Intercession made for the Salvation of all, by the pre-existing only-begotten Word Himself, who is Over all, and Before all, and After all, the great High-Priest of the Great God, Antienter than all Time and all Ages, [Gr. the Antientest of all time and of all Ages,] sanctified with the Honour and Dignity of the Father, The First and Only One: And*

*Word of God, who reigneth with his Father from beginningless Ages, to endless and never-ceasing Ages.* And yet no body more expressly than the same *Eusebius*, declares that the

Τῆτον κὶ αὐτὸς ἐπὶ πᾶσι κὶ περὶ πάντων κὶ μετὰ πάντας, ὁ περὶ αὐτῆ μονογενῆς λόγος, ὁ ὃ μέγας ἀρχιερεὺς ἔ μεγάλα θεῶ, πάντος χρόνου κὶ πάντων αἰῶνων πρεσβυτάτος, τῆ ἔ πατρὸς καθοσιωμήτος τιμῆ, πρώτος κὶ μόνος ἔ πάντων ὑπεειλάσκετο σωτηρίας. *De laud. Constantini, c. 1.*

again; *The only-begotten*

Ὁ μέγας τῆ θεῶ μονογενῆς λόγος, τῷ αὐτῆ πατρὶ συμβασιλεύων ἔ ἀνάρχων αἰῶνων εἰς ἀπείρους κὶ ἀτελεύτητες αἰῶνας. *Ibid. c. 2.*

Son was generated by the Power and Will of the Father: *The Light* (saith he)

Ἡ μὲν αὐγὴ ἔ κτὶ περιέρσειν τῆ φωτὸς ἐκλάμπει, κτὶ τὶ ὃ ἕστιας συμβεβηκὸς ἀχάειρον ὁ ὃ ἕστιας κτὶ γνώμην κὶ περιέρσειν εἰκὼν ὑπέστη τῆ πατρὸς βουλήν. ἔ ὁ θεὸς γέγονεν ἕστια πατρὸς, κὶ φῶς δὲ δέτερον κτὶ πάντα ἑαυτῷ ἀφομοιωμήτον ὑπεστήσατο. *Demonstr. Evangel. l. 4, c. 3.*

*Himself: And again; Re-*

Περὶ πάντων αἰῶνων ἐκ ἔ τῆ πατρὸς ἀνεκφράστου κὶ ἀφειροῦτε βελῆς κὶ δωιάμεως ἐστὶ μόνον. *Ibid.*

And

And the Council of Sir-  
mium: *If any one says that  
the Son was begotten with-  
out the Will of the Father,  
let him be Anathema. For  
the Father did not beget the  
Son by a physical Necessity  
of Nature without the Ope-  
ration of his Will; but he at  
once willed, and begat the  
Son, and produced him from  
without suffering any dimi-  
nution himself. And this  
Canon, faith Hilary, was  
therefore made by the  
Council, lest any Occasion  
should seem given to Here-  
ticks, to ascribe to God the  
Father a Necessity of be-  
getting the Son, as if he produced him by Necessity of Na-  
ture, without the Operation of his Will.*

And Marius Victori-  
nus: *It was not (faith he,  
speaking of the Genera-  
tion of the Son,) by Ne-  
cessity of Nature, but by the*

*Will of the Fathers Majesty.*  
And Basil the Great: *God (faith he) having his  
Power concurrent with his  
Will, begat a Son worthy  
of Himself; he begat him,  
such as he Himself would.*

And again: *It is the  
general Sentiment of all Chri-  
stians whatsoever, that the  
Son is a Light begotten, shi-  
ning forth from the unbec-*

ἜΙΤΙΣ ΜΗ ΔΕΛΪΣΑΝΤΟϞ Ϟ πα-  
τεϞς γεϞνηϞσϞ λέγοι Ϟ υϞν  
ἀνάδεμα ἔσω. Ὁυ γδ βιαθεἰς  
ὁ πατῆρ, ἐπὶ ἀνάγκης φυσικῆς  
ἀχθεἰς, ὡς ἐκ ἐδέλησεν, ἐϞνήνη-  
σε Ϟ υϞν ἁμῃ ἅμα τῷ ἐβελήθη,  
κῆ ἀχέινωσ κῆ ἀπαθῶσ Ϟξ ἔσω-  
τῆσ αὐτὸν Ϟνήσασ ἐπέδειξε. A-  
nathemat. 25.

*Himself, without Time, and  
Ne data hæreticis oc-  
casio videretur, ut neces-  
sitate Deo Patri gignendi ex se filii adscribe-  
rent, tanquam naturali  
lege cogente, invito se  
ediderit. De Synod.*

*Non a Necessitate Na-  
turæ, sed Voluntate Magni-  
tudinis Patris. adv. Arium*

1.  
*Ο θεοσ σῶσθεμον ἔχων τῆ  
βελήσει Ϟ δῶαμι, ἐϞνήνησεν  
ἄξιον ἑαυτῆσ ἐϞνήνησεν, ὡσ αὐ-  
τῆσ οἶδεν. Hom. 29.*

*Κοινῆ πρέληψισ πᾶσιν ὁμοἰωσ  
χειριανοἰσ ἐνουπάρχει, — πῶε  
τῆσ φῶσ ἔδ) Ϟ υϞν Ϟνήνητὸν ἐκ Ϟ  
ἀϞνήνητε φωτῆσ ἀπολάμψαντα.*

gotten Light; and that He is the True Life and the True Good, springing from that Fountain of Life, the Fathers GOODNESS.

And Greg. Nyssen: For neither (saith he) doth That immediate connexion between the Father and the Son, exclude [or, leave no room for the operation of] the Fathers Will; as if he begat the Son by Necessity of Nature, without the operation of his Will: Neither does the Supposition of the Fathers Will [operating in this Matter,] so divide the Son from the Father, as if any space of Time was requisite between, [for the Will of the Father to operate in.]

And again: If he begat the Son when he Would, (as Eunomius contends;) it will follow, that since he Always Will'd what is Good, and always had Power to do what he Would, therefore the Son must be conceiv'd to have been Always with the Father, who always Wills what is Good, and always has Power to do what he Wills.

And, among modern Writers, the Learned Dr Payne: There are several things, I own (saith he) in the Blessed Trinity, incomprehensible to our Reason, and unaccountable to our Finite Understandings —; As, why and how an Infinite All-sufficient God, should produce an eternal Son, —; Whether This were by a Voluntary or a Necessary production; &c.

κὶ αὐτοζωὴ κὶ αὐτάγαθον ἐκ τῆ ζωοποιῦ πηγῆς, τῆ πατερικῆς Ἀγαθότητι. Contr. Eunom. lib. 2.

Ἄουτε γὰρ ἢ ἀμείσθαι αὐτῆ σωφροσύνη ἐκβάλλει τῆ βέλῃσιν τῆ πατρὸς, ὡς καὶ τινὰ φύσεως ἀνάγκην ἀπεραιρέτως τῆ ὑὸν ἐρηκτότῃ. ἔτε ἢ ἐβλήσιν διέσῃσι τῆ πατρὸς τῆ ὑὸν, ὡς τὴ διάστημα μεταξὺ παρεμπίπτῃσα. Contr. Eunom. 7.

Ἐἰ γὰρ τότε ἐβλήσῃ τῆ ὑὸν, ὅτε ἐβέλετο, καθὰς φησὶν ὁ ἀντίπαλος. ἐβέλετο τῆ ἀγαθὸν αἰ. σῳιδρομῃ τῆ τῆ βελήσῃ ἢ δωάμις. αἰ ἀεὶ ὁ ὑὸς μετὰ τῆ πατρὸς νοηθήσῃ, τῆ αἰ κὶ βελομῃς τὸ καλὸν, κὶ δωαμῃς ἔχειν ὁ βέλε, c. Eunom. 8.

## § XVIII.

The [ $\Lambda\gamma\Theta$ , *the*] *Word* or *Son* of the Father, sent into the World to assume our Flesh, and die for the Sins of Mankind; was not the [ $\lambda\gamma\Theta$ .  $\epsilon\nu\delta\iota\alpha\theta\epsilon\iota\Theta$ , *the*] *internal Reason* or *Wisdom* of God, an *Attribute* or *Power* of the Father; but a *real Person*, the same who from the Beginning had been the *Word*, or *Revealer of the Will*, of the Father to the World.

See the Texts, N<sup>o</sup> 535, 630, 654, 616, 617, 618, 607, 612, 638, 574, 584, 586, 588, 569, 631, 641, 652, 642, 672.

See beneath, § 22 and 23.

## Notes on § 18.

Of the Writers before the Time of the Council of Nice, *Theophilus*, *Tatian* and *Athenagoras*, seem to have been of That Opinion, that [the  $\lambda\gamma\omega\varsigma$ ] *the Word*, was [the  $\lambda\gamma\Theta$   $\epsilon\nu\delta\iota\alpha\theta\epsilon\iota\Theta$ ] *the internal Reason* or *Wisdom of the Father*; and yet, at the same time, they speak as if they supposed *That Word* to be produced or generated into a *real Person*. Which is hardly intelligible: And seems to be the Mixture of *Two Opinions*: The *One*, of the generality of *Christians*; who believed the *Word* to be a *real Person*: The *Other*, of the *Jews* and *Jewish Christians*; who *Personated* the *internal Wisdom* of God, or spake of it

figu-

figuratively (according to the Genius of their language) as of a Person.

*Irenæus* and *Clemens Alexandrinus*, speak sometimes with some Ambiguity; but upon the whole, plainly enough understand the Word or Son of God, to be a real Person.

The other Writers before the Council of Nice, do generally speak of Him clearly and distinctly, as of a real Person. And indeed *St John* himself, styling him [θεός] God, (which can be understood only of a real Person,) *Joh. i, 1*; compared with *Rev. 19, 13*, where he says, \* His Name is called the Word of God; does sufficiently determin This Point.

\* Substantia illa divina, cujus nomen est Verbum. Novatian, de Trin. c. 31.

About the Time of the Council of Nice, they spake with more Uncertainty; sometimes arguing that the Father considered without the Son, would be † without Reason and without Wisdom; (which is supposing the Son to be nothing but an Attribute of the Father:) and yet at other times expressly maintaining, that the Son was neither the word spoken forth, nor the inward word [or reason] in the Mind of the Father, nor an Efflux of him, nor a part [or Segment] of his unchangeable Nature, nor an Emission from him; but truly and perfectly a Son.

† ἄλογος καὶ ἀσοφός.

Λόγον ᾧ ἐπεφροικόν, ἐκ ἐνδιάθετον, ἐκ ἑσπέρροισαν ἢ τελεία, ἐ τμησιν τ ἀπαθῆς ούσεως, ἔτε περβολω, ἐν ἡν αὐτοῖσιν. Athanas. Exposit. Fidei.

But the greater part agreed in This latter Notion, that he was a real Person: And the learned *Eusebius* has largely and beyond Contradiction proved the same, [viz. that the Son is neither, λόγος ἐνδιάθετος, a mere Power or Attribute of the Father; nor the same Person with the Father; but a real distinct Subsistence, and true Son of

οὐ ἢ αὐτὸν ὄντα τῶ πατρὶ, κατ' ἑαυτὸν ᾧ ὄντα καὶ ζῶντα καὶ ἀληθῶς ἡν σωῖντα, Θεὸν ἐκ Θεῶ. De Eccles. Theol. l. 1, c. 8.

the

the Father;] in his Books, *de Ecclesiasticâ Theologiâ*, against *Marcellus* of *Ancyra*, a Follower of *Sabellius* and *Paul of Samosat*: And particularly, *Book 1, chap. 8, and chap. 20*; Which highly deserve the perusal of all learned men.

After the Time of the Council of *Nice*, they spake still more and more confusedly and ambiguously; till at last the Schoolmen, (*who, as an † excellent Writer of our Church expresses it, wrought a great part of their Divinity out of their own Brains, as Spiders do Cobwebs out of their own Bowels; starting a thousand Subtilties, ————— which we may reasonably presume that they who talk of them, did themselves never thoroughly understand*;) made This Matter also, as they did most Others, utterly unintelligible.

† *Arch-Bishop Tillotson*, Sermon concerning the Unity of the divine Nature.

## § XIX.

The *Holy Spirit* (or *Third Person*;) is not *Self-existent*, but derives his *Being* or *Essence* from the *Father*, (by the *Son*;) as from the *Supreme Cause*.

See the Texts, N<sup>o</sup> 1148, 1154; and 1149 — 1197.

See above, § 5 and 12; and below, § 40.

## § XX

The Scripture, speaking of *the Spirit of God*, never mentions any Limitation of *Time*, when he derived his Being or Essence from the Father; but supposes him to have existed with the Father from the Beginning.

See the Texts, N<sup>o</sup> 1132\*, 1148, 1154.

See above, § 2, and 3, and 15.

## § XXI.

In what *particular metaphysical Manner* the Holy Spirit derives his Being from the Father, the Scripture hath no where at all defined, and therefore men ought not to presume to be able to explain.

See the Texts, N<sup>o</sup> 1148, 1154.

See above, § 13.

## Notes on § 21.

Thus Basil: *If (saith he) you are ignorant of Many things; nay, if the things you are ignorant of, be ten thousand times more than*

Ἐι ἢ πολλὰ ἀγνοεῖς, καὶ μυ-  
ειοπλάσια ἢ ἐγνωσμένων ὅτι  
τὰ ἀγνοούμενα, τί ἐχὶ μετὰ  
πάντων καὶ περὶ τῶ ῥόπου τῶ ὑπάρ-  
ξεως τῶ ἀγίῳ πνεύματι τῶ  
ἀκρίν-

those you know; why should you be ashamed, among so many other things, to take That Safe Method of confessing your Ignorance as to the Manner of the Holy Spirit?

And again: The very Motions of our own Mind, saith he, whether the Soul may be said more properly to create or beget them; who can exactly determine? What wonder then is it, that we are not ashamed to confess our Ignorance how the Holy Spirit was produced? For, that he is Superior to created Beings, the things delivered in Scripture concerning him do sufficiently evidence: But the Title of Self-existent, This no man can be so absurd as to presume to give to Any Other than to the Supreme God; no, not to the Son himself; for He is the One only-begotten. What Title then are we to give the Spirit? We are to call him the Holy Spirit, the Spirit of God, the Spirit of Truth, sent forth from God, and bestowed through the Son: Not a Servant, but Holy and Good, the Directing Spirit, the Quickning

ἀκίνδυνον ἀγνοίαν ἀπεπαυχίως ὁμολογεῖς; Orat. contr. Sabell.

to the Manner of the Exi-

Ἄυτὰ τὰ τῆ νῆ κινήματα, πότερον κλίζεν ἢ χυρᾶν πέρυκεν ἢ ψυχῆ, τίς ἂν ἀκείως ἔποι; Τί ἔν θαιμασὸν ἦ, καὶ πῶς τῷ ἁγίῳ πνύματι ἀπεπαυχύντως ἡμᾶς τῷ ἀγνοίαν ὁμολογεῖν; — ὅτι μὴ γδύπῶς τῷ κτίσιν ὄσιν, ἱκανῶς ἡμῖν παείσησι τὰ διὰ τῷ γραφῶν πῶς διδύρμα. — ἀχύνητον ὅ, ἐδείς ἔτως ἔξω παντελῶς ὄσι τῶ φερνῆν, ἄσε τομῆσαι ἔτερον πάλυ τῷ θεῷ τῷ ὄλων περσαγορεῦσαι. ἀλλὰ μὴ ἐδὲ ὑδν, τῶ ἔνα ἔν τῷ μονοχυῷ. Τί ἔνα αὐτὸ χρεῖ καλεῖν; Πνεῦμα ἁγίον, καὶ πνεῦμα θεῷ, καὶ πνεῦμα ἀληθείας, ὑποελλόμῳ πῶς Θεῷ, διὰ ἡῶ χορηγῶμῳ ἐδέλον, ὁμῷ ἁγίον, ἀγαθόν, ἡγεμονικόν, πνεῦμα ζωοποιῶν, πνεῦμα ὑοθεσίας, ὁπσάμῳ πάντα τὰ τῷ Θεῷ — καὶ μηδὲς οἰέδω ἀδέτησιν ἔν τῷ ὑποσάσεως, τῷ ἀρνησιν τῷ κτίσμα ἔν τὸ πνεῦμα. ἐυτεβῆς γδ ὄσι διανοίας τὰ ὑποσιωπηθέντα ἐν ταῖς ἁγίαις γραφαῖς ἐυλαβεῖς ἐπρημίζεν τῶ ἁγίῳ πνύματι, πεπῆδς ὅ τῷ

*Spirit, the Spirit of Adoption, the Spirit which knoweth all the things of God.*

ἐμπειραν αὐτῶ καὶ ἀκριβῆ καταλήψιν εἰς τὸ ὕστερον ἡμῖν δοκεῖσθαι αἰῶνα. *Contra Eunom.*

*Neither let any man think, that our refusing to call the*

*lib. 3.*

*Spirit a Creature, is denying his Personality, [ or real Subsistence: ] For it is the part of a pious mind, to be afraid of saying any thing concerning the Holy Spirit, which is not revealed in Scripture; and rather be content to wait till the next Life, for a perfect knowledge and understanding of his Nature.*

## § XXII.

*The Holy Spirit of God does not in Scripture generally signify a mere Power or Operation of the Father, but a real Person.*

See the Texts, N<sup>o</sup> 1017, 1032, 1043, 1045, 1046, 1048, 1059\*, 1077, 1138, 1129, 1143, 1144, 1147, 1155, 1171, 1172.

See above, § 18; and below, § 23.

## § XXIII.

*They who are not careful to maintain these personal characters and distinctions, but while they are solicitous (on the one hand) to avoid the*

*the*

the errors of the Arians, affirm (in the contrary extreme) the *Son* and *Holy Spirit* to be (*individually* with the Father) *the Self-existent Being*: These, seeming in Words to magnify the *Name* of the Son and Holy Spirit, in reality take away their *very Existence*; and so fall unawares into *Sabellianism*, (which is the same with *Socinianism*.)

See above, § 18 and 22.

Notes on § 23.

*It is so manifestly declared in Scripture,* (saith Novatian,) *that He [viz. Christ] is God; that most of the hereticks, struck with the Greatness and Truth of his Divinity, and extending his Honour even too far, have dared to speak of him not as of the Son, but as of God the Father himself.*

And Origen: *Be it so* (saith he,) *that some among us, (as in such a multitude of Believers there cannot but be diversity of opinions,) are so rash as to imagin our Saviour to be Himself the Supreme God over all; Yet WE do not so, who believe his own words, My Father which sent me is greater than I.*

And Athanasius: *Was*

Usque adeò Hunc manifestum est in Scripturis esse Deum tradi, ut plerique hæreticorum, divinitatis ipsius magnitudine & veritate commoti, ultra modum extendentes honores ejus, ausissent non filium, sed ipsum Deum patrem promere & putare. *De Trin. cap. 18.*

Ἐσω δὲ τινας, ὡς ἐν πλήθει πισδόντων καὶ δεχομένων διαφωρίαν. διὰ τὴν περπέτε-  
αν ὑποτίθεως ἢ σωτήρα εἶναι  
ἢ ἐπὶ πᾶσι θεόν· ἀλλ' ἔτι γε  
ἡμῶς τοιοῦτον, οἱ πιστόμενοι  
αὐτῷ λέγοντι, ὁ πατήρ ὁ πέμ-  
ψας με μέζων με ὄσι. *contr.*  
*Cels. lib. 8.*

Ἦ ἐκ ἀπεσάλη μὴ ὑπὸ τῆ  
U 3 πα"

not the Son (saith he) sent by the Father? He himself every where declares so: And He likewise promised to send the Spirit, the Comforter; and did send him according to his Promise.

But now they who run the Three Persons into One, de-

stroy (as much as in them lies) both the Generation [of the Son,] and the Mission [of the Son and Spirit.]

And Basil: If any one (saith he) affirms the same Person, to be the Father and the Son and the Holy Spirit; imagining One Being under different Names, and One real Subsistence under three distinct Denominations; we rank such a person among the Jews.

And again: Unto this very Time, in all their Letters, They fail not to anathematize and expell out of the Churches the hated Name of Arius: But with Marcellus, who has introduced the directly contrary impiety, and profanely taken away the very Existence of the Divinity of the Only-begotten Son, and abused the signification of the word [Λόγος,] (interpreting it of the internal Reason of the Father;) with

πατρός ὁ υἱός; διαμαρτύρεται ὅτι πανταχῶς καὶ ἐπέσπελλεν τὸ πνεῦμα τὸ ἁγίον ἐκκλησίαν ἐπαγγελ-  
λαί. καὶ δὴ καὶ ἐπέσπελλε καὶ τὸ ἁγίον  
πνεῦμα. Ἀλλ' οἱ τὸ βιάδα μονάδα  
ποιούντες, νοθεύουν καὶ τὸ ἐπιση-  
μῶν ὡς περὶ τὸ ἁγίον ἐπισημῶν-  
σιν. *contra Sabell.*

Ἔτις τὸ αὐτὸν πάρεσθαι λέγει,  
καὶ υἱὸν, καὶ ἅγιον πνεῦμα· καὶ ἐν  
περὶ γράμμα πολυάνυμον ἰσοπίθε-  
ται, καὶ μίαν ἰσότησιν ὑπὸ τῆς  
βιῶν περὶ συνηγορίας ἐκφρασεως  
καὶ τοιούτων ἡμῶς ἐν τῇ μερίδι  
τῆς Ἰουδαίας τὰ ἁγία. *Μονα-  
χισ τῆς, epist. 73.*

Μέχρι τῶ νῦν ἐν πάσιν, οἷς  
ἐπέσπελλοι, γράμμασι, τὸ μὴ  
δυσάνυμον Ἄρειον ἀνω καὶ κάτω  
ἀναθεματίζοντες καὶ τὸ ἐκκλη-  
σιαστικῶν ἱεροῦζοντες ἐδιδάσκοντες  
Μαρκέλλου ὅτι τὸ καὶ διαμέτρον  
ἐκείνου τὸ ἀσεβείαν ἐπιδηξάμε-  
νον, καὶ εἰς αὐτὸν τὸ ὑπερξῆναι τὸ  
τῶ μονοθεῶς θεότητι ἀσεβή-  
σαντι, καὶ κακῶς τὸ λόγος περὶ  
συνηγορίας ἐκδηξάμενον, ἐδεμίαν  
μέμψιν ἐπενεγκόντες φαίνονται.  
*Ad Athanas. epist. 52.*

This man they seem to find  
And

And *Nazianzen*, speaking somewhere of the same Opinions, calls those men [*ἀγὼν ὁρθοδοξίας*] *over-Orthodox*, who by affirming the *Son* and *Holy Spirit* to be *Self-existent*, did consequently either destroy their *Personality*, that is, their *Existence*; or introduce *Three co-ordinate Self-existent Persons*, that is, [*πολυθεΐαν*] *a Plurality of Gods*.

The Learned *Bishop Bull*, speaking of the Antient Writers before the Council of Nice: *Though perhaps* (saith he) *they do somewhat differ from the Divinity of the Schools; on which, Petavius lays too much stress in these mysteries.*

And again: *He [viz. Petavius] thought everything jejune and poor, that was not exactly agreeable to the Divinity of the Schools, itself more truly in most things jejune and poor.*

Quamquam fortisè a Scholasticâ Theologiâ, (cui plus æquo in his mysteriis tribuit *Petavius*.) nonnihil discrepent. *Sect. 2. cap. 13, § 1.*

Scilicet illi jejuna & enectâ sunt, quæcunque Scholasticæ Theologiæ, in plerisque vere jejunæ & enectæ, ad amissim non exiguntur. *Sect. 3, cap. 9, § 8.*

## § XXIV.

The Word, *God*, in the New Testament, sometimes signifies the Person of the *Son*.

See the Texts, N 533—545.

## § XXV.

The *reason* why the *Son* in the New Testament is sometimes stiled *God*, is not so much upon Account of his *metaphysical Substance*, how Divine soever ; as of his *relative Attributes* and divine *Authority* over *Us*.

See the Texts, N<sup>o</sup> 533 ——— 545.

See beneath, § 51.

## Notes on § 25.

So far indeed as the Argument holds good from *Authority* to *Substance*, so far the Inferences are just, which in the School-divinity are drawn concerning the *Substance* of the Son. But the Scripture it self, being written as a Rule of Life ; neither in This, nor in any Other matter, ever mentions any *metaphysical Notions*, but only *Moral Doctrines*, and *Natural Truths* so far as they happen to be connected with *Moral*.

The word, *God*, when spoken of the *Father himself*, is never intended in Scripture to express Philosophically his *abstract metaphysical Attributes* ; but to raise in us a Notion of his Attributes *relative to Us*, his *Supreme Dominion, Authority, Power, Justice, Goodness, &c.*

And hence (I suppose) it is, that the *Holy Ghost* in the New Testament is never expressly stiled *God* ; because whatever be his real *metaphysical Substance*, yet, in the divine Oeconomy, he is no where represented as *sitting upon a Throne*, or *exercising Supreme Dominion*, or *judging the World* ; but always as executing

ting the Will of the Father and the Son, in the Administration of the Government of the Church of God; According to That of our Saviour, *Joh. xvi, 13, He shall not speak of himself; but whatsoever he shall hear, That shall he speak.* See below, § 32.

### § XXVI.

By the Operation of *the Son*, the Father both made and governs the World.

See the Texts, N<sup>o</sup> 545, — 553, 642, 652.

#### Notes on § 26.

There is hardly any Doctrine, wherein all the Ancient Christian Writers do so universally, so clearly, and so distinctly agree; as in This. And therefore I shall mention but one or two Authors.

*There is One God* (saith Irenæus) *Supreme over all, who made All things by his Word: — And out of all things, Nothing is excepted; but All things did the Father make by Him, whether they be visible or invisible, temporal or eternal.*

Again: *That the Supreme God did by his Word [which, saith he just before, is our Lord Jesus Christ,] make and*

Unus Deus Omnipotens [*παντοκράτωρ*,] *qui omnia condidit per Verbum suum: — ex omnibus autem nihil subtractum est, sed omnia per ipsum fecit Pater, sive visible, sive invisible, sive temporalia, — sive sempiterna.* lib. 1, cap. 19.

Quoniam enim sive Angeli, sive Archangeli, sive Throni, sive Dominationes, ab eo qui super omnes est Deus, & constituta sunt

order all things, whether they be Angels, or Archangels, or Thrones or Dominions; is declared by St John, when he saith, All things were made by him, and without him was not any thing made.

And again: *Believing (saith he) in the One true God, who made Heaven and Earth, and all things that are therein, by his Son Jesus Christ.*

And Athanasius: *By whom [viz. by the Son,] the Father frames and preserves and governs the Universe.*

And again: *By the Son (saith he,) and in [or through] the Spirit, God both made and preserves all things.*

*sunt & facta per Verbum ejus, Joannes quidem sic significavit; ——— omnia per eum facta sunt, & sine eo factum est nihil. Id. lib. 3, cap. 8.*

*In unum verum Deum credentes, fabricatorem cæli & terræ, & omnium quæ in eis sunt, per Christum Jesum Dei filium. lib. 3, cap. 4.*

*Δι' ἧ τὰ πάντα ὁ πατὴρ διακοσμεῖ, καὶ σωέχει, καὶ προνοεῖ) ἅδ' ὅλων. contra gentes.*

*Διὰ τοῦ υἱοῦ καὶ ἐν πνεύματι τὰ πάντα ὁ θεὸς σωεήσατο καὶ σωέχων διαφυλάττει. contr. Sabell.*

## § XXVII.

Concerning *the Son*, there are Other the *greatest Things* spoken in Scripture, and the *Highest Titles* ascribed to him; even such as include *All divine Powers*, excepting absolute *Supremacy and Independency*, which to sup-

suppose *Communicable* is an express Contradiction in Terms.

See the Texts, which declare ;

That He *knows* mens thoughts, N° 554, 557, 562, 564, 565, 573, 589, 599, 605, 614, 627, 657, 669.

That he *knows* things *distant*, N° 571.

That he *knows all things*, N° 606, 613.

That he is the *Judge of All*, N° 623, 582.

That it would have been a *Condescension* in him, to take upon him the *Nature of Angels*, N° 654.

That he *knows* the *Father*, N° 555, 576; even as he is *known* of the *Father*, N° 592.

That he so reveals the *Father*, as that he who *knows Him*, *knows the Father*, N° 590, 598, 600, 603.

That he *takes away* the *Sin* of the *World*, N° 570.

That he *forgave Sins*, and called *God* his *own Father*, N° 580, 649, 650.

That *All things* are *His*, N° 504, 608, 655, 656.

That he is *Lord of All*, N° 620, 621\*, 622, 630, 633, 638, 651, 652, 665, 679, 681.

That he is *the Lord of Glory*, N° 626, 663.

That he *appeared of Old* in *the person of the Father*, N° 616, 617, 618.

That he is *Greater than the Temple*, N° 556.

That he is *the same for ever*, N° 652, 662.

That he *hath the Keys of Hell and of Death*, N° 667.

That he *hath the seven Spirits of God*, N° 670, 674.

That he is *Alpha and Omega*, the *Beginning and the End*, N° 666, 667, 668, 686.

That he is *the Prince of Life*, N° 615.

That *he* and *his Father* are *One*, [et.] N° 594, 595, 609, 610, 611.

That *he* is in *the Father*, and *the Father* in *Him*, N° 596, 600, 602, 610, 611.

That

That *the Fathers Glory*, is *His*, N<sup>o</sup> 597.

That he is *the Power and Wisdom of God*, N<sup>o</sup> 625, 644.

That he is *Holy and True*, N<sup>o</sup> 671, 672.

That he is *in the midst of them who meet in his Name*, N<sup>o</sup> 558, 621, 624, 648.

That he *will be with them always, even unto the end*, N<sup>o</sup> 560.

That he *will work with them and assist them*, N<sup>o</sup> 563, 640, 643.

That he *will give them a Mouth and Wisdom*, N<sup>o</sup> 566.

That he *will give them what they ask in his Name*, N<sup>o</sup> 601.

That he *hath Life in himself*, N<sup>o</sup> 583, 667.

That he *hath power to raise up himself*, N<sup>o</sup> 572, 593.

That he *will raise up his Disciples*, N<sup>o</sup> 582, 585, 587.

That he *works as the Father works, and does All as He doth*, N<sup>o</sup> 579, 581, 582.

That he has *All Power in Heaven and in Earth*. N<sup>o</sup> 559, 578, 628, 629, 639, 646, 653, 664, 671.

That he is *above all*, N<sup>o</sup> 577, 633, 638, 642.

That he *sits on the Throne, and at the right hand, of God*, N<sup>o</sup> 633, 647, 652, 659, 660, 661, 664, 673, 676.

That he *was before Abraham*; N<sup>o</sup> 591.

That he *was in the Beginning with God*, N<sup>o</sup> 567.

That he *had glory with God before the World was*, N<sup>o</sup> 607, 612.

That he was *in the Form of God*, N<sup>o</sup> 638.

That he *came down from Heaven*, N<sup>o</sup> 574, 584, 586, 588; and *is in Heaven*, N<sup>o</sup> 575.

That he is *the Head, under whom all things are reconciled to God*, N<sup>o</sup> 632, 633, 634, 635, 636, 642, 646.

That

That *in him dwelleth the Fulness of the Godhead*,  
N<sup>o</sup> 642, 645.

That he is *the Image of God*, N<sup>o</sup> 631, 641, 652.

That he is *in the Bosom of the Father*, N<sup>o</sup> 569.

That *his generation None can declare*, N<sup>o</sup> 619, 658.

That he is *the Word of God*, N<sup>o</sup> 680; *the Son of God*, N<sup>o</sup> 561; *the only-begotten Son*, N<sup>o</sup> 568; *the first-born of every Creature*, N<sup>o</sup> 641, 642, 672.

See also *the Texts, wherein are joined together*,

*The Kingdom of Christ and of God*, N<sup>o</sup> 637, 677.

*The Throne of God and of the Lamb*, N<sup>o</sup> 684, 685.

*The Wrath of God and of the Lamb*, N<sup>o</sup> 675.

*The First fruits to God and to the Lamb*, N<sup>o</sup> 678.

*God and the Lamb, the Light of the new Jerusalem*,  
N<sup>o</sup> 683.

*God and the Lamb, the Temple of it*, N<sup>o</sup> 682.

## § XXVIII.

The *Holy Spirit* is described in the new Testament, as the immediate *Author* and *Worker of All Miracles*, even of those done by our *Lord himself*; and as the *Conduëter* of Christ in all the Actions of his Life, during his State of *Humiliation* here upon Earth.

See the Texts, wherein he is declared to be;

The immediate *Author* and *Worker of all Miracles*,  
N<sup>o</sup> 996, 997, 1001, 1009, 1011, 1012, 1014, 1015,  
1016, 1017, 1018, 1019, 1021.

Even of those done by *Christ himself*, N<sup>o</sup> 1000,  
1010, 1013, 1023.

And

And the *Conduſter* of Chriſt, in all the Actions of his Life here upon earth, N<sup>o</sup> 998, 999, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1010, 1020, 1022.

### § XXIX.

The *Holy Spirit* is declared in Scripture to be the *Inſpirer* of the *Prophets and Apoſtles*, and the *Great Teacher and Direſter* of the *Apoſtles* in the whole work of their Miniſtry.

See the Texts, N<sup>o</sup> 1024 — 1073.

### § XXX.

The *Holy Spirit* is represented in the New Teſtament, as the *Sanctifier* of all Hearts, and the *Supporter and Comforter* of good Chriſtians under all their Difficulties.

See the Texts, N<sup>o</sup> 1074 — 1120.

### § XXXI.

Concerning the *Holy Spirit* there are O-  
ther

ther *Greater things* spoken in Scripture, and *Higher Titles* ascribed to him, than to any *Angel* or other *Created Being whatsoever*.

See the Texts, wherein it is declared;

That *Blasphemy against him is unpardonable*, N<sup>o</sup>

1121.

That he is *Eternal*, N<sup>o</sup> 1132\*.

That he is *the Power of the Highest*, N<sup>o</sup> 1122.

That he is *the Spirit of Truth, which proceedeth from the Father*, N<sup>o</sup> 1124, 1125; and *which the World cannot receive*, N<sup>o</sup> 1123, 1136.

That to *lie to Him*, is the same thing as to *lie unto God*, N<sup>o</sup> 1126.

That to *resist Him*, is the same thing as to *resist God*, N<sup>o</sup> 1127.

That he *gave Injunctions to the Church*, N<sup>o</sup> 1128.

That he is *the Spirit of Glory and of God*, N<sup>o</sup> 1135.

That he *knows the Mind of God, as perfectly as a Man knows his own mind*, N<sup>o</sup> 1129.

That mens *Bodies, by being Temples of the Spirit, are Temples of God*, N<sup>o</sup> 1130, 1131.

That he is *the Author of Liberty and Knowledge*, N<sup>o</sup> 1132.

That he *reveals things which even the Angels desire to look into*, N<sup>o</sup> 1133.

That he *raiseth the dead*, N<sup>o</sup> 1134.

See more, beneath; § 53.

## § XXXII.

The Word, *God*, in Scripture, no where signifies the Person of the *Holy Ghost*.

See

See the Text, N<sup>o</sup> 66.

The Reason of This, see above in the Notes on § 25.

### § XXXIII.

The Word, *God*, in Scripture, never signifies a complex Notion of *more persons than One*; but always means *One person only, viz.* either the person of the *Father* singly, or the person of the *Son* singly.

See the Texts, N<sup>o</sup> 1—441, and 533—545.

### § XXXIV.

The *Son*, whatever his metaphysical Essence or Substance be, and whatever divine Greatness and Dignity is ascribed to him in Scripture; yet in This He is evidently *Subordinate* to the *Father*, that *He derives his Being and Attributes from the Father, the Father Nothing from Him.*

See the Texts, N<sup>o</sup> 769, 789, 798, 801, 937, 950, 953, 986, 992; and 756—995.

See above, § 5, & 7, & 12; and beneath, § 35 & 36.

Notes on § 34.

Concerning the *Supremacy of the Father*, as being [αὐτόθεο, ἀγέννητο, τέλειο, ἀνευδής, ἀσία, ἄρχὴ ῥίζα, πηγὴ, ἀρχέτυπον.] *God of himself, Underived, Perfect in himself, Independent; the Cause, the Principle, the Root, the Fountain; the Original, whereof the Son is the Image; &c.* the Antients express themselves after the following manner.

*The Nature of the Son* (saith Clemens Alexandrinus) *hath in it the greatest Perfection, and Holiness, and Dominion, and Authority, and Majesty, and Beneficence; as being most closely allied to Him* who Alone is Supreme over all.

And Origen: *We affirm the Son* (says he,) *not to be more powerful, but less powerful than the Father: And this we do in obedience to his own words, My Father which sent me is greater than I. --- But when we consider our Saviour as God the Word, [ in Gelenius's translation 'tis Dei Verbum, as if he read it, not θεὸν λόγον, but θεῶν λόγον, the Word of God,] and Wisdom and Righteousness and Truth; we then indeed*

Τελειωτάτη ὃ, καὶ ἁγιωτάτη, καὶ κυριωτάτη, καὶ ἡγεμονικωτάτη, καὶ βασιλικωτάτη, καὶ ευεργετικωτάτη ἢ ἢ φύσις, ἢ πρὸ μόνου παντοκράτορι προσεχέσασται. Strom. 7.

who Alone is Supreme over all.

Φαμὲν ὅτι υἱὸν ἐκ ἰσχυρότερον τοῦ πατρὸς, ἢ ἢ ὑποδέξασθαι καὶ τὸτο λέγομεν, αὐτῷ παιδόμενοι εἰπόντι, πῶς ὁ πατὴρ ὁ πέμψας με μέζων με ὄσι. — Κρατῆν δὲ φαμὲν ὅτι σοφῆσα μάλισα, ὅτε νοῦμεν αὐτὸν θεὸν λόγον καὶ σοφίαν καὶ δικαιοσύνην καὶ ἀληθειαν, πάντων μὲν ἢ ὑποταγμένων αὐτῷ καθ' ὅ ταῦτα ὄσιν. ἢ ἢ ἐχὶ καὶ ὅ κρατῆν αὐτὸν πατὴρ καὶ θεῶν. contr. Cels. lib. 8.

who Alone is Supreme over all.

X

who are subject to him as having these Titles; but not over his God and Father, who on the contrary is Greater than He.

And Novatian: *Whatever the Son is, he is not of himself; because he is not Self-existent: But he is of the Father, because Begotten of him. So that whatever we stile him, whether the Word, or the Power, or the Wisdom, or the Light, or the Son; yet, whatever He is, he is no otherwise than (as we before said) from the Father.*

And Alexander Bishop of Alexandria: *Let no man imagin, that the word, Always was, leads to any such notion as if the Son was Self-existent. For neither the word, Was; nor, Always; nor, Before all Ages; is of the same signification, as Self-existent: Nor can any other words which the mind of man can invent, come up to the Notion of Self-existence. Therefore we must reserve to the Self-existent Father This peculiar Dignity, that No One is the Cause of his Existence. Yet not denying the Divinity of the Son: but ascribing to Him, who is the express I-*

Quicquid est [filius,] non ex se est, quia nec innatus est; sed ex patre est, quia genitus est: Sive dum Verbum est, sive dum Virtus est, sive dum Sapientia est, sive dum Lux est, sive dum Filius est; & quicquid horum est, non aliunde est, quàm (sicut diximus jam superius) ex Patre. *De Trin. cap. 31.*

Μήτις τὸ Ἄει πρὸς ὑπόνοιαν Ἀληθῆτε λαμβανέτω — Ὅυτε γὰρ τὸ Ἅγιον, ἔτε τὸ Ἄει, ἔτε τὸ Πρὸ αἰώνων, τ' αὐτὸν ὅτι τῶν Ἀληθῆτων, ὡς ἐδ' ὅτι ἐν ἀνθρώπων ἔννοια ὀνοματοποιήσαι σπεδάσει, δηλοῖ τὸ Ἀληθῆτον. — Ὅυκὲν τῶν μὲν Ἀληθῆτων πατεὶ ὀικεῖον ἀξίωμα φυλακτέον, μηδένα ἢ ἑῶ αὐτῶ ἢ αἰτιον λέγοντας. — Τῶν μὲντοι δεδῆντα αὐτῶ [ὑἱ] μὴ ἑμιτέμενοι, ὡς ἀ τῆ ἐκόνι κὶ τῶν χαρακτηρισῶν πατερῶν ἀπικειβωμῶν ἐμφέρειαν κτ' ὅτι πάντα ἀνατιθέμετες τὸ ἢ Ἀληθῆτον τῶν πατερῶν μόνον ἰδίωμα παρῆναι δοξάζοντες, ἄτε δὴ κὶ αὐτῶ φάσκοντ' ἢ σωτῆρ'.

mage of the Father, an exact Likeness in all things: Only reserving to the Father the peculiar Property of Self-existence; as our Saviour himself declares, My Father is Greater than I.

And Constantine the Great: The Father, is the Cause of the Son; and the Son, is Caused by him.

And Eusebius: The Father is Perfect of Himself, and First, as Father, and as the Cause of the Sons Subsistence; not receiving any thing from the Son, to the completing of his own Divinity. But the Son, as being Derived from a Cause, is Second to him whose Son he is; having received from the Father both his Being, and his being Such as he is.

And Athanasius: The Nature of God, is the Cause both of the Son and Holy Spirit, and of all Creatures.

And again: The Father, having his Being Perfect [of himself,] and Indefectible [or Independent;] is the Root and Fountain of the Son and Spirit.

And the Synod of Sardica: The very Name of Father, implies something Greater than that of Son.

ὁ πατήρ με μείζων με ἔστιν.  
Epist. ad Alex. apud Theodorit. lib. 1.

Ἄιτία μὲν ἦν, ὁ πατήρ· αἰτιατὸν δὲ, ὁ υἱός. Orat. ad Sanctorum cœtum, apud Euseb.

Καὶ ὁ μὲν καθ' ἑαυτὸν τέλει καὶ πρῶτος, ὡς πατήρ, καὶ τὸ ἦν ὑπὸ συστάσεως αἰτιῶν· ἐδὲν εἰς συμπλήρωσιν τῆς ἑαυτοῦ θεότητος· ὡς δὲ ἦν λαμβάνων. Ὁ δὲ ὡς ἔξ αἰτίας γεγὼνώς υἱός, δεύτερος ἔστιν ὁ υἱός καθέστηκεν, ὡς δὲ τὸ πατρὸς καὶ τὸ ἦν καὶ τοιούτως ἦν εἰληφώς. Demonst. Evang. lib. 4. c. 3.

Ἄιτία ἔστιν ἢ τῆς θεῆς οὐσις, καὶ τῆς ἦν καὶ τῆς ἀγίας πνεύματος, καὶ τῆς κτίσεως πάσης. Dissertat. Orthodoxi Ἐπιτομῆς.

Ἄλλ' ἔστι μὲν ὁ πατήρ, τέλει ἔχων τὸ ἦν, καὶ ἀνελλιπέως, ῥίζα καὶ πηγὴ τῆς ἦν καὶ τῆς πνεύματος. Orat. contr. Sabell.

Ἄυτὸ τὸ ὄνομα τῆς πατρὸς, μείζων ἔστι τῆς ἦν. Apud Theodorit. lib. 2. c. 8.

And Hilary: *Who will not confess that the Father is Superiour? He that is Unbegotten, than he that is Begotten? The Father, than the Son? He that Sent, than he that is sent by him? He that commands, than he that obeys? Our Saviour himself testifies This to us, saying, My Father is greater than I.*

And Basil: *The word Father, what else does it signify, but the Cause and Original of That which is begotten of him?*

Again: *We affirm that, according to the natural order of Causes and Effects, the Father must have the Preheminence before the Son.*

And again: *We know but One Unbegotten, and One Original of All things; even the Father of our Lord Jesus Christ.*

And, among Moderns, the Learned Bp Pearson: *In the very Name of Father (saith he) there is something of eminence, which is not in that of Son; and some kind of priority we must ascribe unto him whom we call the First, in respect of Him whom we term the Second Person: And as we cannot but ascribe it, so must we endeavour to preserve it.* *Expos. on Creed, pag. 34.*

Again: *The Son has his Being from the Father, who Only hath it of Himself, and is the Original of all Power and Essence in the Son. I can of mine own self do*

*Quis Patrem non potiorrem confitebitur, ut ingenitum a genito, ut Patrem a filio, ut eum qui miserit ab eo qui missus est, ut volentem ab ipso qui obediat? & ipse nobis testis est, Pater major me est. De Trin. l. 3.*

*Τὸ ὃ πατρὸς τί ἄλλο σημαίνει, ἢ ἐχὶ τὸ αἰτία εἶναι καὶ ἀρχὴ τῆς αὐτῆς ἁπογενέσεως; contr. Eunom. 1.*

*Ἡμεῖς ὃ, καὶ μὴ τὸ αἰτίων πρὸς τὰ αὐτῶν ἔχουσιν, περὶ τὴν ἀρχὴν τῆς αὐτῆς πατὸς φασί. Ibid.*

*Ἐνα γὰρ ὁὐδαμῶς ἀγέννητον, καὶ μίαν τὴν πάντων ἀρχὴν, τὸν πατὸς τῶν κυρίων ἡμεῶν Ἰησοῦ Χριστοῦ. Epist. 78.*

do nothing, saith our Saviour; because He is not of Himself: And whosoever receives his Being, must receive his Power from another. pag. 34.

Again: We must not therefore so far endeavour to involve our selves in the darkness of this mystery, as to deny That Glory which is clearly due unto the Father; whose preheminance undeniably consisteth in this, that he is God not of any other, but of himself; and that there is no other person who is God, but is God of Him. It is no diminution to the Son, to say he is from another; for his very Name imports as much: But it were a diminution to the Father, to speak so of Him: And there must be some Preheminance, where there is place for Derogation. What the Father is, he is from None; what the Son is, he is from Him: What the first is, he giveth; what the second is, he receiveth. The First is a Father indeed by reason of his Son, but he is not God by reason of him; whereas the Son is not only so [viz. a Son] in regard of the Father, but also God by reason of the same. pag. 35.

Again: Which Order [viz. the Priority of the Father] hath been perpetuated in all Confessions of Faith, and is for ever inviolably to be observed. For That which is not instituted or invented by the Will or Design of man, but founded in the Nature of Things themselves; is not to be altered at the pleasure of Man. Now this Priority doth properly and naturally result from the Divine Pater-nity; so that the Son must necessarily be Second unto the Father, from whom he receiveth his origination; and the Holy Ghost, unto the Son. pag. 37.

Again: The Difference consisteth properly in This; that as the Branch is from the Root, and the River from the Fountain, and by their origination from them receive that Being which they have; whereas the Root receiveth nothing from the Branch, or Fountain from the River; So the Son is from the Father, receiving his Subsistence by Gene-

ration from him; the Father is not from the Son, as being what he is from None. pag. 38.

Again: It is most reasonable (saith he) to assert, that there is but One person who is from None; and the very generation of the Son and procession of the Holy Ghost undeniably prove, that Neither of those Two can be That person. For whosoever is generated, is from Him which is the Genitor; and whosoever proceedeth, is from Him from whom he proceedeth; whatsoever the Nature of the generation or procession be. It followeth therefore, that This person is the Father; which name speaks nothing of dependence, nor supposeth any kind of priority in another. — From hence he is stiled One God, the True God, the Only True God, the God and Father of our Lord Jesus Christ. pag. 40.

Again: Which as it is most true, [that the Father is the One God,] and so fit to be believed; is also a most necessary Truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods. For if there were more than One, which were from None; it could not be denied but there were more Gods than One. ✓ Wherefore This origination in the divine Paternity, hath antiently been look'd upon as the Assertion of the Unity. pag. 40.

And again: There can be but One Person originally of Himself subsisting —, because a Plurality of more persons so subsisting would necessarily infer a Plurality of Gods. — The Father of our Lord Jesus Christ is originally God, as not receiving his eternal Being from any other. Wherefore it necessarily follows that Jesus Christ, who is certainly not the Father, cannot be a person subsisting — originally of himself. — The Father hath the Godhead, not from the Son nor any Other; whereas the Son hath it from the Father. pag. 134. [See more above, Part I, in the Notes on the Text, N<sup>o</sup> 414.]

And the learned Bishop Bull: *The Father* (saith he) *is rightly stiled the Whole, as being the Fountain of Divinity. For the Divinity which is in the Son and in the Holy Spirit, is the Fathers Divinity, because derived from Him.*

Again: *This Assertion [of the Sons Subordination] is particularly to be heeded, upon the account of some Modern Writers, who earnestly contend that the Son may properly be stiled God of Himself: which Opinion is both contrary to their own hypotheses who maintain it, and to the Catholick Doctrine.*

Again: *Which Things manifestly denote some Superiority of the Father over the Son, even in That respect wherein he is most properly the Son of God.*

Again: *He [viz. the Father] is derived from no Original, is subject to None; and can no more be said to be sent by Any, than to be begotten of Any. On the contrary the Son of God, on That very Account, because he is begotten of God*

*Nam Totum rectè dicitur Pater, quà est πῦρ ἁδρόν. siquidem Divinitas, quæ in Filio est & in Spiritu Sancto, Patris est, quia a Patre derivatur. Defens. Sect. 2. cap. 8. § 5.*

Hæc autem Thesis notatu imprimis digna est propter Neotericos quosdam, qui filium propriè dici posse *εὐτὶ θεῶν*, hoc est, *a Seipso Deum*, pertinaci studio contendunt. Hæc sententia tum ipsorum hypothèsibus qui illam defendunt, tum Catholico consensui repugnat. *Ibid. Sect. 4. cap. 1. § 7.*

Quæ *ἐξ ἑαυτοῦ* quandam Patris supra Filium, etiam quàm maximè propriè Dei filius est, manifestè significant. *Ibid. Sect. 4. cap. 2. § 3.*

A nullo ille ortus principio, nulli subjectus est; neq; magis ab alio missus, quàm ab alio natus dici potest. Contrà Filius Dei, quàm ex Deo Patre natus, eo certè nomine Patri suam omnem auctoritatem acceptam refert;   
 X 4. neq;

the Father, derives all his Dignity from the Father : Nor is it at all less honourable for him to be sent by the Father, than to be begotten of him.

And again : That prudent man [viz. Eusebius] took care here [viz. in his Creed,] as almost every where else, to guard against the Sabellians ; in so asserting the true divinity of the Son, as at the same time to reserve entire to God the Father the prerogative of being Alone God of Himself [or, God Self-existent,] and thereby to distinguish the Father from the Son. In which, the Nicene Council agreed with him.

neq; minùs ipsi honorificum a Patre mitti, quàm ex Patre nasci. *Ibid. Sect.* 4. cap. 3. § 4.

Scilicet homo catus hîc, ut ubiq; ferè aliàs, Sabelianis occurrendum censuit, veram Filii divinitatem ita adserendo, ut interim Deo Patri sua prerogativa, quâ nempe ipse solus  $\alpha\upsilon\tau\acute{o}\theta\epsilon\omicron\varsigma$  est, hoc est, a seipso Deus, facta tecta conservetur, eâq; prerogativâ Pater a Filio distinguatur. Atq; in hoc ipsi consenserunt Patres Nicæni. *Judicium Eccles.* cap. 6, § 5.

And the learned Dr Payne : The Father is the Only Self-existent unoriginated Being ; ——— whom the Scriptures, Creeds, and Christian Offices call, God, absolutely and by way of Eminence and Prerogative. The Son is produced of the Father, and so is not [ $\alpha\upsilon\tau\acute{o}\theta\epsilon\omicron\varsigma$ , or] God in that Sense as the Father who is from None ; but is God of God. ——— But, God, as it signifies a Self-existent unoriginated Being, ——— is predicated only of God the Father. Letter from Dr P. to the Bp of R. in Vindic. of his Sermon on Trinity Sunday, pag. 15.

## § XXXV.

Every *Action* of the *Son*, both in *making the World*, and in all other his *Operations*; is only the *Exercise* of the *Fathers Power*, communicated to him after an ineffable manner.

See the Texts;

Wherein All his *Authority, Power, Knowledge* and *Glory*, are declared to be the *Father's*, communicated to Him: N<sup>o</sup> 759, 761, 766, 768, 772, 773, 774, 779, 784, 786, 787, 789, 792, 805, 807, 808, 811, 815, 816, 817, 818, 819, 820, 821, 825, 826, 827, 829, 830, 833, 836, 837, 838, 841, 842, 843, 844, 845, 849, 851, 856, 857, 860, 861, 862, 863, 869, 871, 872, 874, 880, 882, 883, 890, 892, 897, 898, 900, 902, 903, 905, 906, 907, 908, 909, 912, 914, 923, 925, 929, 930, 931, 934, 937, 938, 940, 941, 943, 944, 945, 949, 950, 951, 953, 954, 957, 958, 959, 960, 962, 963, 967, 969, 973, 974, 975, 976, 979, 981, 982, 987, 988, 990, 992, 993, 995.

And those, wherein he is declared to have been *raised from the Dead* by the *Power of the Father*: N<sup>o</sup> 369, 858, 859, 864, 866, 867, 870, 873, 875, 876, 877, 878, 879, 881, 882, 885, 887, 889, 893, 899, 901, 904, 908, 912, 913, 923, 924, 939, 942, 972, 974, 975; and 572, 593.

See above, § 34; and beneath, § 36.

## Notes on § 35.

Since our Lord (saith Irenæus) is the Only Teacher of Truth; we should learn of Him, that the Father is Above All; For, saith he, my Father is greater than I.

Again: He of Himself freely and by his own Power, made and formed and perfected all things:--- This is the Only God, who made all things; the Only [παντοκράτωρ] Supreme over all, and Father of all:--- Who made all things by Himself, that is, by his Word and by his Wisdom, [by his Son and his Spirit, as he elsewhere expresses it;] even Heaven and Earth and the Sea and all things that are therein.

Now how God is said to do those things by Himself, which he does by his Son and Spirit, he thus explains: God (saith he) did not want the ministry of Angels, in making those things which he determined to make: For he has Hands of his own always present with him, even his Word and Wisdom, his Son and Spirit, by and in whom he

Quoniam cum solus verax magister est Dominus, ut discamus per ipsum, super omnia esse Patrem; Etenim Pater, ait, major me est. lib. 2. c. 49.

Ipse a semetipso fecit liberè & ex sua potestate, & disposuit & perfecit omnia. — Solus hic Deus invenitur, qui omnia fecit, solus Omnipotens & solus Pater; — qui fecit ea per semetipsum, hoc est, per verbum & sapientiam suam, cælum & terram & maria, & omnia quæ in eis sunt. lib. 2. c. 55.

do those things by Himself, Nec enim indigebat horum Deus ad faciendum quæ ipse apud se præficerat fieri; quasi ipse suas non haberet manus. Adest enim ei semper Verbum & Sapientia, Filius & Spiritus, per quos & in quibus omnia liberè & sponte fecit. lib. 4, cap. 37.

does all things according to his own Will. [His meaning is, that the Son and Spirit exercise the Power and execute the Will of God, just as a Mans own hands execute his Power and Will. Like the Similitude which St Paul makes in another case; that the Spirit of God knows the Things of God, as perfectly as a Man knows his own Mind.]

Again: By the Hands of the Father, that is, by the Son and Holy Spirit, is Man made after the Likeness of God.

Again: We believe (saith he) in One True God, the Maker of Heaven and Earth and of all things which are therein, by Jesus Christ the Son of God.

And again: He who is the Supreme God over All, made all things by his Word, which (saith he just before) is our Lord Jesus Christ.

[Of the Sons deriving his Knowledge, as well as Power from the Father; see the passages of Irenæus and Basil cited above, Part I, upon the Text, N<sup>o</sup> 773; and a passage of Clemens Alexandrinus, Strom. 4. cited below in § 36.]

In like manner Clemens Alexandrinus: All our Lord's Power (saith he) must be referred back to Him who is Supreme over All; And the Son, if we may so

Speak, is the Operating Power of the Father. [His meaning

Per manus enim Patris, id est, per Filium & Spiritum Sanctum, fit homo secundum similitudinem Dei. lib. 5. c. 6.

In unum verum Deum credentes, fabricatorem cæli & terræ & omnium quæ in eis sunt, per Christum Jesum Dei filium. lib. 3, cap 4.

Ab eo, qui super omnes est Deus, & constituta sunt & facta per Verbum ejus, ——— qui est Dominus noster Jesus Christus. lib. 3. c. 8.

Πᾶσα τῆ Κυρίου ἐνέργεια ἐστὶ  
& παντοκράτωρ & ἀναρροῦν ἐ-  
χει· ἡ ἐστὶν, ὡς ἐπὶ τῶν, πατερ-  
κὴ τις ἐνέργεια ὁ υἱός. Strom.,  
7.

ning is the same as Irenæus's, in calling him *The Hand of the Father.*]

And Origen: *The immediate Maker of the World, and as it were Builder of it in his own Person, is the Son or Word of God: But the Father, who appointed his Son or Word to make the World, is the Principal Author of it.*

And Eusebius: *The Evangelist, when he might have said, All things were made by him as the Efficient Cause; (and again, The World was made By Him;) did not so express it, by Him as the Efficient Cause; but By [or Through] him as the Ministering Cause: that hereby he might refer us to the*

And Athanasius: *God (saith he) the Maker and Supreme Governour of all things, who is far above all Being and all that the mind of man can conceive, as being Good and Excellent above all things; made Mankind after his own Image, by his Word, even by our Lord Jesus Christ.*

Τὸν μὲν προσεχῶς δημιουργὸν εἶπεν ὅτι ἦν τῆ θεοῦ λόγον, καὶ ὡσπερὶ αὐτῶν γον τὸν κόσμον ὅτι ὁ πατέρου τῆ λόγου, τῷ προσεταχέναι τῷ ἡῶ ἑαυτῶ λόγῳ ποιῆσαι ὅτι κόσμον, εἶπεν πρῶτος δημιουργόν. *lib. 6. contr. Cels.*

Δυναμὸν γὰρ ὁ Ἐυαγγελιστὴς εἶπεν, πάντα ὑπὸ αὐτῶ ἐγένετο καὶ αὐτῶ, καὶ ὁ κόσμος ὑπὸ αὐτῶ ἐγένετο Ὀυχ, ὑπὸ αὐτῶ, ἔφη, ἀλλὰ δι' αὐτῶ ἦν ἰν' ἡμᾶς ἀναπέμφη ἐπὶ ὅτι ὅτι ἔλῳν ποιητικῶ τῶ πατέρου ἀδεντία. *De Ecclesiast. Theol. lib. 1, c. 20, § 3.*

*Supreme Power of the Father, as the Original of all things.*

Ὁ μὲν γὰρ τῶ παντός δημιουργός καὶ παμβασιλεύς Θεός, ὁ ὑπερέκεινα πάσης ἑστίας καὶ ἀνθρώπινος ἐπινοίας ὑπάρχων, ἅτε δὴ ἀγαθός καὶ ὑπέροκλος ὢν, διὰ τῶ ἰδίου λόγου, τῶ σωτήρος ἡμῶ Ἰησοῦ Χριστοῦ, τὸ ἀνθρώπινον χεῖρ κατ' ἰδίαν εἰκόνα ποιοῦκε. *contr. Gentes.*

And

And again: *We acknowledge One only Original of Things; and affirm that the Word, which operates immediately in the Production of things, has no other kind of Divinity [or Divine Power,] but that of the Only God, [viz. of the Father;] because he is derived from him.*

And again: *The Father does all things, by the Son, and in the Holy Spirit.*

And Basil: *Yet least (saith he) from the greatness of the things done by him, we should be moved to imagine that our Lord [Jesus Christ] is the Original Cause; what doth He, who hath Life in himself, say of himself? I live by the Father. And what doth he, who is the Power of God, say of himself? The Son can do nothing of Himself. And what doth he, who is perfect Wisdom, say of Himself? I have received a Commandment, what I shall say, and what I shall speak. Leading us by all these things to the knowledge of the Father, and referring to Him the wonderfulness of the things done; that so through the Son we may know the Father.*

Again: *Therefore our Lord saith, All mine are thine; as referring to the*

Μίαν ἀρχὴν ὀνομαζόμενον, τὸν θεὸν  
δημιουργὸν λόγον φάσκομεν εἶ-  
χεν τινὰ τρίτον ἔχειν θεό-  
τυτον, ἢ τὸ ἴσον Μόνον Θεῶν, διὰ  
τὸ ἕξ αὐτῷ πεφυκέναι. *Orat.*  
3. *contr. Arianos.*

*God, [viz. of the Father;]*

Ὁ γὰρ πατήρ, διὰ τοῦ λόγου,  
ἐν πνεύματι ἀγίῳ τὰ πάντα  
ποιεῖ. *Epist. ad Serap.*

Ὅμως μάλιστα, ἵνα μήποτε ἐκ  
τοῦ μεγάλου ἔργου ἐνεργουμένου  
ὑπερβαίνοντος εἰς τὸ φαντασθῆ-  
ναι ἀναρχον εἶναι τὸ κύνειον, τί  
φησιν ἢ αὐτοζωή; ἐγὼ ζῶ διὰ  
τὸ πατέρα· καὶ ἢ τοῦ θεοῦ δυνά-  
μις; ἢ δυνάμις ὁ υἱὸς ποιεῖν ἑα-  
σαυτῶν ἑδέν· καὶ ἢ αὐτοτελεῖς σο-  
φία; ἐπιπολῶν ἔλαβον τί εἶπω  
καὶ τί λαλήσω διὰ πάντων τῶ-  
ν πρὸς τὸν πατέρα ἡμᾶς  
σωῆσιν ὁδηγῶν, καὶ τὸ θαῦμα  
ἔργου γενουμένου ἐπὶ αὐτὸν ἀνα-  
φύων, ἵνα δι' αὐτῶν τὸ πάτερ  
γινώσκω. *De Spiritu Sancto*  
*cap. 8.*

Διὰ τοῦτο φησιν ὁ κύνειος, τὰ  
ἐμὰ πάντα σὰ ὄντιν, ὡς ἐπὶ αὐ-  
τὸν τὸ ἀρχαῖον ἔργον δημιουργημά-

Father the original Cause of all things: And thine are mine; as signifying that from the Father was derived to Him the Power of producing things.

Again: By This Power [of the Son,] all things were produced out of Nothing into Being: Yet not by this Power, as the Original Cause: For there is a Power Underived and Unoriginated, which is the Cause of That which causeth all things: For from the Father is the Son, by whom are all things; and with Him, the Holy Ghost is always inseparably considered: ——— But the Supreme God over all, has Alone a peculiar distinct Character of the manner of his Subsistence; as being the Father, and subsisting without Cause: and by This distinguished.

Again: If all things (saith he) depend upon One Original, then whatever is said to be made by the Son, must nevertheless be referred to the First Cause [viz. the Father.] So that though we believe all things were brought into Being, by God the Word; yet This does not

ἢ ἀναγομένης καὶ τὰ σα ἐμα, ὡς ἐκείθεν αὐτῶ τὴ αἰτίας τῆ δι-  
μιεργεῖν καθηκόντος. Id. Ibid.

Ὅτι δι' ἐκείνης μὲν πάντα τὰ  
δωάμεως ἐκ τῆ μὴ ὄντος εἰς  
τὸ εἶναι ᾤχετο· ἡ μὲν δὲ τῆ  
ἐκείνης ἀνάρχως· ἡ δὲ τις ὅτι  
δωάμεως ἀρχονήτως καὶ ἀνάρχως  
ὑπερῶσα, ἥτις ὅτιν ἀλλία τὴ ἀ-  
πάντων ἢ ὄντων αἰτίας· ἐκ γὰρ  
τῆ πατρὸς ὁ υἱός, δι' ἧ τὰ πάν-  
τα, ὡ πάντοτε τὸ πνεῦμα τὸ ἀ-  
γιον ἀχωρείως σιωποῦσι·  
—— ὁ δὲ ἐπὶ πάντων θεός, ἡ αἰ-  
ρετὴν ἡ γνώρισμα τὴ ἑαυτῶ ὑπο-  
στάσεως, τὸ πατρὸς εἶναι καὶ μηδε-  
μίας ἀλλίας ὑποστῆναι, μόνος  
ἔχει καὶ διὰ τῆτε πάλιν τῆ ση-  
μεῖν, καὶ αὐτὸς ἰδιαζόντως ἐπι-  
γνώσκουσι. Ad Greg. Nyss.  
Epist. 43.

character, he is properly di-

Ἐἰ δὲ μίας [ἀρχῆς] ἡ ἀπὸ τῆ  
τά ὄντα, τὸ πατρὸς τὴ ἡγεμονί-  
ας λεγόμενον, πρὸς τὴ πρῶτω  
αἰτίαν τὴ ἀναφορὴν ἔχει ὡσε-  
κάν πάντα εἰς τὸ εἶναι παρῆχθαι  
διὰ τῆ θεῶ λόγος πεισδόμενον,  
ἡ δὲ τὸ πάντων αἰτίον εἶναι θεὸν  
ἢ ὄλων ἐκ ἀφαιρέμεθα. contr.  
Eunom. lib. 2.

at all hinder us from acknowledging that the Supreme God over all [viz. the Father,] is the [original] Cause of all things.

And, among Moderns, the Learned Bp Pearson : It appeareth clearly (saith he) that They [the Antients] made a considerable Difference between the Person of the Father, of whom are all things ; and the Person of the Son, by whom are all things. pag. 38.

And again : In respect of the Paternal Priority, — That which is common to the Father, Son, and Holy Ghost, may be rather attributed to the Father as the first Person in the Trinity. In which respect the Apostle hath made a distinction in the phrase of emanation or production : To Us there is but One God, the Father, Of whom are all things, and we in Him ; and One Lord, Jesus Christ, By whom are all things, and we by him. And our Saviour hath acknowledged, The Son can do nothing of Himself, but what he seeth the Father do. Which speaketh some kind of Priority in Action, according to that of the Person. And in this Sense the Church did always profess to believe in God the Father, Creator of Heaven and Earth. pag. 65.

And the learned Bp Bull : If He who affirms that the Father, as Father, is the Primary Maker of the World, as having made all things by his Son ; must be esteemed an Arian : it will follow that St Paul himself, will scarce be clear of Arianism ; who, 1 Cor. viii, 6, treating of the distinct Parts, (if we may so say,) which the Father and Son bear in the Creation and Renovation of Things, thus speaks ; To

Sanè si is, qui dixerit Patrem, quàm Pater est, primarium esse Mundi Opificem, qui hæc universa per Filium suum condiderit, pro Ariano habendus est ; vix ab Arianismi labe purus erit ipse Paulus, 1 Cor. viii, 6, de partibus, ut ita loquar, Patris & Filii in rerum creatione & renovatione, sic differens ; Nobis unus est Deus Pater, a quo omnia ; & nos

Us there is One God, the Father, of whom are all things, and we in him; and One Lord Jesus Christ, by whom are all things, and we by him: For 'tis manifest that These Words, Of whom, do denote the Primary Cause. And therefore Theod. Beza thus comments upon the Place; When the Father is distinguished from the Son, the Original of things is ascribed to Him.

Again: That the Father Alone operates of Himself [by his own proper Power,] what Catholick can deny? For 'tis the peculiar Property of the Father, to exist and operate of Himself: But the Son receives from the Father, as from his Original, both his Being and Power of Acting: Upon which Account he is also said to work his Works as it were in Imitation of the Father, Joh. v, 19.

Again: In all divine Operations, the Son is the Minister of the Father: Forasmuch as He derives his operating Power from God the Father, (who is the Fountain and Original, as of the Essence, so also

in ipso; & unus Dominus, Jesus Christus, per quem omnia, & nos, per ipsum. Nam illud  $\text{H} \text{E}$ , a quo, causam primariam denotare manifestum est. Unde & Theod. Beza ad locum hæc annotat: Quum Pater a Filio distinguitur, illi Principium tribuitur. Defens. Sect. 12, cap. 9, §. 10.

Patrem solum  $\alpha\upsilon\tau\alpha\rho\gamma\epsilon\iota\upsilon$ , hoc est, a seipso operari, quis Catholick negaverit? Quippe Patris hoc proprium est, ut a seipso existat & operetur; Filius verò & esse, & operari (ut loquuntur) suum, Patri tanquam Auctori acceptum refert. Quo respectu etiam Filius dicitur quasi ex imitatione Patris, opera sua facere: Joh. v, 19. Ibid. Sect. 2, cap. 13, § 10.

In operationibus divinis omnibus Minister est Patris filius, quatenus hic a Deo Patre (qui est Fons & Origo, ut essentiae, ita operationum divinarum omnium,) operatur; & Deus Pater, per ipsum; non

of all divine Operations :) non ab ipso Deus Pater, aut per Patrem ipse. Sect. 4. cap. 2. § 2.  
 and the Father operates by Him : And not on the contrary doth the Father derive his operating Power from the Son, or the Son operate by [or through] the Father.

And again : The raising up of the Body of Christ from the Dead, is also ascribed in Scripture to the Father. What Wonder ? For whatsoever the Son doth, he doth it from the Father ; And whatsoever the Father doth, he doth it by the Son. For which Reason also the Creation of all things is ascribed both to the Father and the Son : Namely, because the Father made all things by the Son.

Resuscitatio quidem corporis Christi a mortuis, etiam Deo Patri in Scripturis tribuitur. Quid mirum ? Quicquid agit Filius, a Patre agit : Quicquid verò facit Pater, per Filium facit. Hinc & Creatio rerum omnium & Patri & Filio tribuitur ; quòd scilicet Pater per Filium universa condidit. Judic. Eccles. c. 5, § 5.

From what hath been said upon this Head, it appears how all those Texts are to be understood, when compared together ; wherein the same Powers or Operations, are ascribed both to the Father and the Son. As, when 'tis said that the Father created all things, and yet all things were created by the Son, [viz. the Father created all things by the Son :] That the Father hath Life in Himself, and the Son also hath Life in himself, [viz. the Father hath given him to have Life in himself, Joh. v, 26 :] That God shall judge the World, and Christ shall judge the World, [viz. God shall judge the secrets of men by Jesus Christ, Rom. ii, 16 ; and, The Father — hath committed all judgment unto the Son, Joh. v, 22 :] That the Father raiseth up the dead and quickneth them, and the Son also quickneth whom he will, [viz. because the Father loveth the Son, and sheweth him all things that himself doth,

doth, Joh. v ; 19, 20. 21 : ] That God raised up Christ, and yet Christ raised up himself, [ viz. He had power to lay down his Life, and he had power to take it again, because This commandment he had received of his Father, Joh. x, 18. ] That it is the Fathers property to know the Hearts, Acts xv, 8; and yet that the Son also is He that searcheth the Hearts, Rev. ii, 23, [ See the Text, N<sup>o</sup> 669. ] That the Father is the Only Potentate, 1 Tim. vi, 15; and yet that the Son also hath All Power, and is Lord of all, Acts x, 36. That the Father Only hath Immortality, 1 Tim. vi, 16; and yet that of Christs Kingdom there shall be no End, Luke i, 33. That the Father is the One God, 1 Cor. viii, 6; and yet that the Son also is God, Joh. i, 1. And the Like.

### § XXXVI.

The Son, whatever his metaphysical Nature or Essence be; yet, in this whole Dispensation, in the Creation and Redemption of the World, acts in all things according to the Will, and by the Mission or Authority of the Father.

See the Texts, N<sup>o</sup> 756, 757, 758, 760, 763, 764, 765, 770, 771, 775, 776, 777, 778, 780, 781, 782, 783, 785, 788, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800 ——— 806, 809, 812, 813, 814, 815, 819, 822, 823, 824, 829, 831, 832, 834, 835, 839, 840, 842, 846, 847, 848, 850, 852, 853, 855, 857, 865, 866, 875, 884, 886, 888, 891, 896, 910, 915, 916, 918, 920, 921,

921, 924, 928, 932, 933, 938, 945, 946, 947, 948, 952, 956, 959, 962, 966, 973, 978, 981, 983, 984, 985, 995.

See above, § 34 & 35.

Notes on § 36.

Jesus Christ, (saith Justin Martyr) is the Only properly begotten Son of God, being his Word, and First-born, and Power; and by the Will of God, he became Man.

Again: He was made Man, of the Virgin, by the Will of his Father, for the Salvation of Them that believe on him.

Again: They [the Patriarchs] did not see the Father and ineffable Lord of All things absolutely, even of Christ himself; but [they saw only] Him, who by the Will of the Father is both God, and his Son and Messenger, as Ministering to his Will; who also by the Will of the Father became Man, of the Virgin.

Again: He who (as I have before shown,) appeared to Abraham and to Jacob, ministering to the Will of the Creator of all things; and at the judgment of Sodom, ministering likewise to his Will.

Ἰησοῦς Χριστὸς μόνος ἰδίως υἱὸς τοῦ Θεοῦ γεννημένος, λόγος αὐτοῦ ὑπαρχὸν, καὶ πρωτότοκος, καὶ ὁμοίωμα, καὶ τῆς βουλῆς αὐτοῦ ἡμάρτυρ ἀνθρώπων &c. A-pol. 2.

Διὰ παρθένου ἀνθρώπου γεννηόμενος καὶ Ἰωὴ ἢ πατὴρ βεβλήν, ὑπὲρ σωτηρίας ἡμῶν πιστευόντων αὐτῷ. Ibid.

Οὐ τὸν πατέρα καὶ ἀρρήτῳ κύριον ἔβλεπον πάντων ἀπλῶς, καὶ αὐτὸ τὸ Χριστὸν, ἀλλ' ἐκεῖνον ἢ καὶ βεβλήν τινα ἐκεῖνον καὶ Θεὸν ὄντα, ἦν αὐτῷ καὶ ἄγγελος, ἐκ τῶ ὑπηρετεῖν τῆς βουλῆς αὐτοῦ ὄν καὶ ἀνθρώπων ἡμάρτυρ διὰ τὸ παρθένου γενέσθαι. Dial. cum Tryph.

Ὁ ὑποδεικνύς ὑμῖν ὡς εἶπα τῷ Ἀβραάμ καὶ τῷ Ἰακώβ, τῆ ἢ ποιητῆ ἢ ὄλων θελήσει ὑπαρεῖν, καὶ ἐν τῇ κείσει ἢ Σαδὸμαν τῆ βουλῆ αὐτοῦ ὁμοίως ὑπηρετήσας. Ibid.

Again: *All these Titles He has, [viz. Word, Angel, &c.] from his ministering to the Fathers Will, and from his being begotten by the Will of the Father.*

Again: *I have shown that This person, who appeared to Abraham, Isaac, and Jacob, and is stiled God in Scripture, is subject to his Father and Lord, and ministers to his Will.*

And Irenæus: *He commanded, (saith he,) and they were created: Now to Whom did he give this Commandment? even to his Word, which (as he said just before) is our Lord Jesus Christ.*

Again: *The Son, ministering to the Father, performs all things from the Beginning to the End.*

Again: *The Son performs the good Pleasure of the Father; For the Father sends, and the Son is sent and comes.*

Again: *The Father [needs not the Help of Angels in creating the World,] having a sufficient and ineffable Ministry*

Ἐκεῖνα γὰρ πάντα προνομαζέσθαι, ἐκ τε τῆ ὑπηρεσίᾳ τῷ πατερικῷ βελήματι, καὶ ἐκ τῆ ἐπὶ τῷ πατρὶ θελήσει γεγενῆσθαι. *Ibid.*

Ἀποδέδεικται γὰρ τῷ πατρὶ καὶ κρείω τῆσθευμῶσθε, καὶ ὑπηρετῆσθε τῆ βελή αὐτῆ, ἔσθθε ὅσ αὐτῆσθε τῷ τε Ἀβραάμ, καὶ τῷ Ἰσαάκ, καὶ τῷ Ἰακώβ, καὶ τοῖσθε ἄλλοισθε πατεράρχαισθε ἀναγεγενημῶσθε Θεόςθε. *Ibid.*

Quoniam ipse præcepit, & creata sunt: — Cui ergò præcepit? Verbo scilicet, — qui est Dominus noster Jesus Christus. *lib. 3, c. 8.*

Omnia autem Filius administrans Patri perficit, ab initio usq; ad finem. *lib. 4. c. 14.*

Bonum autem placitum Patris, Filius perficit: mittit enim Pater, mittitur autem & venit Filius. *Ibid.*

Habente copiosum & inenarrabile ministerium: Ministrat enim ei ad omnia sua progenies & figuratio sua, id est, Filius & Spi-

of his Own : For his own Off-spring and his own Figure, minister to him in all things ; even the Son, and the Holy Spirit ; his Word and his Wisdom ; whom all

the Angels serve and are subject to. [ This passage is parallel to those wherein he calls the Son and Spirit the Hands of the Father ; namely, executing his Will as perfectly, as a Mans own Hands perform the Will of the Man. ]

Again : There is always present with him his Word and Wisdom, his Son and Spirit, by and in whom he made all things freely and according to his own Will.

Again: The Father (saith he) is invisible; concerning whom our Lord declares, that No man hath seen GOD at any time : But his Word has revealed the Brightness of the Father, according to the Will of the Father, and as was most advantageous to Them

whom he revealed it to. And again: Man was made after the Image and Likeness of the Unbegotten God; by the good pleasure and Will of God; by the Action and Operation of the Son; by the Increase and Nourishment of the Spirit.

And Clemens Alexan- drinus : The Lord Jesus,

Spiritus Sanctus, Verbum & Sapiaentia ; quibus ser- viunt & subjecti sunt om- nes Angeli. lib. 4, c. 17.

Adest ei semper Ver- bum & sapientia, Filius & Spiritus, per quos & in quibus omnia liberè & sponte fecit. lib. 4, c. 37.

Pater quidem invisibi- lis ; de quo & Dominus dixit, Deum nemo vidit unquam : Verbum autem ejus, quemadmodum vo- lebat ipse, & ad utilitatem videntium, claritatem monstrabat Patris. Ibid.

Ἄνθρωπος κατ' εἰκόνα καὶ ὁ- μοίωσιν τῷ ἀβυσύτη γίνεσθαι θεῷ, ὅτι μὲν θεὸς ἐνδοκῆνται καὶ κε- λουῖται, τῷ ἵ ἡμεῖς περιεσονται καὶ διημιεργῆνται, τῷ ἵ πνύμα- τος τρέρονται καὶ αὐξοῦνται. lib. 4, c. 75.

Τὸν κύριον Ἰησοῦν, τῷ τῷ πατ- τικρατικῷ θελήματι ἐπίσκο-

(saith he.) *who, by the Will of the Almighty, is Inspector of our Hearts.* [The Learned Bp Bull translates these Words thus, (*omnipotente SUA voluntate*, Sect. 2, cap. 6, § 5;) *who, by his OWN Almighty Will, is Inspector of our Hearts:* But This cannot possibly be the Meaning of the Words: For God is not Omniscient by his Will, but by *Necessity of Nature*: Neither is it Sense, to say that God knows our Hearts by his Will, but by his Power: But it is very proper to say that Christ knows our Hearts by the Will of the Father, who communicates to him All Knowledge in an ineffable manner. The words therefore (*παντοκρατικῶ θελήματι*, by the Almighty Will, or, by the Will of the Almighty,) are plainly of the same importance with those just now cited out of *Justin Martyr*, (*τῷ πατρικῶ βουλήματι*, the Fathers Will,) and those of the same *Clemens Alexandrinus* in the passages next following, (*παντοκράτορος θελήματι πατέρος*, the Will of the Almighty Father; and, *πατρικῶ θελήματι*, the Will of the Father.)]

Again: Nor can He be hindred by any other, who is himself Lord of All; and especially, seeing he ministers to the Will of the Father who is Good and Supreme over All.

Again: God in the form of a Man, undefiled, ministering to the Will of his Father.

And Tertullian: The Son always appeared, and the Son always acted, by the Authority and Will of the Father; Because the

πον τ̄ καρδίας ἡμῶν. Strom. 4.

’Ουθ’ ὑφ’ ἑτέρου κωλυθεῖν ποτ’ ἂν ὁ πάντων κύριος, καὶ μάλιστα Θεωπηρεῖσθαι ἢ ἀγαθεῖ καὶ παντοκράτορος θελήματι πατέρος. Strom. 7.

Θεὸς ἐν ἀνθρώπῳ γήματι ἀ-  
χεαντος, πατρικῶ θελήματι  
διάκονος. *Paedagog. l. 1. c. 2.*

Filius visus est semper,  
& Filius operatus est semper,  
ex auctoritate Patris  
& voluntate; quia Filius nihil a semetipso potest facere,

Son can do nothing of himself, but what he seeth the Father do.

And Origen: *The immediate Maker of the World, and as it were Former of it with his own hands, is the Son or Word of God: But the Father of the Word, in that he commanded his Son or Word to make the World, is the Primary Author of it.*

And Novatian: *The Son does nothing of his own will, nor of his own Motion, nor comes of Himself, but obeys all his Fathers Will and Commands. — The Minister of the Will of the Father, from whom he derives his Being.*

And the Fathers of the Synod of Antioch, against Paul of Samosat: *We believe that He, having been always with the Father, fulfilled his Fathers Will in creating the Universe.*

And Athanasius: *Moving all things by his own Appointment [by his own Power and Ordering,] according to the good pleasure of his Father.*

Again: *And in This respect, he must be understood to be sent; that by the unspeakable Will of his Fa-*

tere, nisi viderit Patrem facientem. *adv. Prax. c. 15.*

Τὸ μὲν προσεχῶς δημιουργῶν ἔστι ἡ ὕψις ἢ θεῶν λόγον, καὶ ὠπερὲν αὐτεργὸν ἢ κόσμου ἢ ὁ πατέρας. ἢ λόγου, τὸ προσεταχέναι τὸ ἡἴ ἐαυτῷ λόγῳ ποιῆσαι ἢ κόσμον, ἔστι πρώτως δημιουργῶν. *contr. Cels. lib. 6.*

Filius autem nihil ex arbitrio suo gerit, nec ex consilio suo facit, nec a se venit, sed imperiis paternis omnibus & præceptis obedit. — paternæ voluntatis, ex quo est, ministrum. *De Trinit. cap. 31.*

Τέτην πιστόρημω σω τῷ πατρὶ ἀεὶ ὄντα, ἐκπεπληρωμένα τὸ παλαιὸν βέλημα πρὸς ἢ κλίσιον ἢ ὄλων. *Bibl. P P. Tom. 11.*

Πάντα κινῶν τῇ ἐαυτῷ συστάσει, ὡς ἂν ἕκασον τῷ ἐαυτῷ πατρὶ δόκῃ. *contr. Gentes.*

of his Father.

Ἀποσαλμῶσ τε χτὶ τῆτο νοηθήσε, ὅτι ἀρρήτω θελήσει ἢ ἀσωμάτω πατρὸς, σώματι δέδωκεν ἐαυτῶν. *contr. Sabell.*

ther, who is incapable of Body, he took upon him a Body.

And again; His Conde-  
scension, his taking upon  
him the Form of a Man,  
according to the Will of  
the Father.

And Basil: In the Cre-  
ation of Things (saith he,)  
you must consider the Ori-  
ginal Cause, which is the  
Father; the operating  
Cause, which is the Son;  
and the perfecting Cause,  
which is the Spirit. So that  
by the Will of the Father,  
the ministring Angels exist;  
by the immediate operation  
of the Son, they are brought  
into Being; by the pre-  
sence of the Spirit, they are  
perfected. — And let  
no man imagine, either  
that I introduce Three O-  
riginal Beings, or that I  
suppose the operation of the  
Son to be imperfect: For  
the Original Cause of things  
is but One, [viz the Fa-  
ther,] operating by the Son, and perfecting by the Spi-  
rit. — You observe then Three things; the Lord,  
which commands; the Word, which operates; the Ho-  
ly Spirit, which confirms and strenghtens.

And among Modern Writers, the learned Bp Pear-  
son: Upon this Preeminence (as I conceive) may safe-  
ly be grounded the congruity of the Divine Mission. We  
often read that Christ was sent; from whence he bears

Υπόστασις, ἢ τὸ ἀνθρωπίνης  
μορφῆς ἐπαμφιάσις χτλ τὸ βῆ-  
λημα. ἢ παλῆς ἐπιτελευτην.

Ibid.

Ἐν ᾗ τῆ τέτων κλίσε, ἐκπό-  
σόν μοι τὸ περιλάβατον αἰ-  
λιαν ἄνθρωπίναν, ἢ παλῆα  
τὸ δημικρογικόν, ἢ ἕν, ἢ τελει-  
ωτικόν, τὸ πνεῦμα. Ὡσε βελή-  
ματι μὲν τὰ παλῆα, τὰ λειτε-  
ργικὰ πνῆμα ὑπάραχεν. ἐ-  
νεργία ἢ τὸ ἕν, εἰς τὸ ἕν πα-  
ράγειος παρούσα ἢ τὸ πνῆμα-  
10, τελειῶσ. — Καὶ μη-  
δεὶς οἰεῖσθαι με, ἢ τρεῖς. Ἐδ λέ-  
γεν ἀρχικὰς ὑποστάσεις, ἢ ἀ-  
τελῆ οὐστικὴν τὸ ἕν ἢ ἐνέρσειαν.  
ἀρχὴ γὰρ τὸ ὄντων μία, δι' ἣν  
δημικρογῶσα, καὶ τελειῶσα ἐν  
πνῆματι. — Τεῖα τοίνυν το-  
αἶς, ἢ περιλάβοντα κείον, ἢ  
δημικρογῶσα λόγον, ἢ σερεῖν-  
τα τὸ πνεῦμα τὸ ἅγιον. De  
Spir. Sancto, c. 16.

the Name of an Apostle Himself; (Heb. iii, 1,) [and of the Angel or Messenger of God, Gal. iv, 14,] as well as those whom he therefore named so, because as the Father sent him, so sent he them. The Holy Ghost is also said to be sent, sometimes by the Father, sometimes by the Son. But we never read that the Father was sent at all; there being an Authority in that Name, which seems inconsistent with This Mission. *Expos. on Creed, pag 36.*

And the learned Bishop Bull: God (saith he) commanded his Word to make the World; that is, he Willed that the World should be made by his Word, the Will of the Word himself concurring therein.

Again: That the Father, as the chief Author giving his Commands, created all things by his Son executing the Command and Will of the Father; this Doctrine is so far from being Arian, that even those Catholick Writers, who lived after the Council of Nice, and were the most earnest opposers of the Arian Heresy, made no Scruple to affirm it generally in their Writings.

And again: According to their [the Antients] opinion, God the Father neither hath been nor can be seen by any man; no, not by assuming a visible Ap-

Præcepit autem Deus Verbo suo, ut mundus fieret, hoc est, voluit mundum fieri per Verbum suum, concurrente ipsius Verbi voluntate. *Defens. Sect. 2, cap. 5, § 6.*

Certè a Patre tanquam summo Opifice quasi imperante, per Filium, Patris jussionem ac voluntatem exequentem, creata fuisse omnia, adeò Arianum non est, ut etiam Catholici Doctores, qui post Concilium Nicænum vixerunt, quiq; Arianæ hæresis acerrimi impugnatores fuere, passim illud in scriptis suis adfirmare non sint veriti. *Sect. 2. c. 9, § 10.*

Ex ipsorum sententiâ, Deus Pater a nemine unquam, nè per assumptas quidem species, visus est aut videri potest. A nullo ille ortus principio, nulli sub-

pearance. He is derived from None, and subject to None; and can no more be said to be sent by Another, than to be begotten of Another. On the contrary, the Son of God, as being Begotten of the Father, does on that very Account owe all his Authority to his Father: Nor is it any more a Diminution of his Honour, to be sent by the Father, than to be begotten of Him. He is, of the Father: By Him, the Father made all things that are in the World; and by Him, manifested himself in Time to the World.

subjectus est; neq; magis ab alio missus, quàm ab alio natus, dici potest. Contrà Filius Dei, quà ex Deo Patre natus, eo certè nomine Patri suam omnem Auctoritatem acceptam refert: Neq; minùs ipsi honorificum, a Patre mit- ti, quàm ex Patre nasci. Ex Patre est ipse; per ipsum Pater, in mundo quæ sunt, universa con- didit; quin & per ipsum se deinceps mundo pate- fecit. Sect. 4, cap. 3, § 4.

## § XXXVII.

The Son, how great soever the metaphy- sical Dignity of his Nature was, yet in the whole Dispensation entirely directed all his Actions to the Glory of the Father.

See the Texts, N<sup>o</sup> 450, 452, 463, 465, 469, 474, 475, 476, 478, 485, 486, 497, 512, 514, 515, 800, 810, 811, 826, 837, 840, 895, 919, 926, 927, 934, 955, 956, 961, 964, 971, 975, 977, 980, 994.

See beneath, § 46 & 52.

## Notes on § 37.

*Who else (says Origen) was able to save and bring back the Soul of Man to the Supreme God over all, but God the Word?*

And Athanasius: *He [viz. the Son] being King and Ruler and Disposer of all things, works all to the Glory and for the Manifestation of his Father.*

And again: *As men (saith he) when they behold the Heavens, and the Beauty thereof, and the Light of the Stars, cannot but thence be led to consider the Word which framed that beautiful Fabrick: so, when they consider the Word of God [viz. Christ, the Logos,] they cannot but thence be led to the Consideration*

*[and Knowledge] of God his Father; from whom He coming forth, is properly stiled The Interpreter, [The Revealer, The Word or Oracle,] and the Messenger of his Father.*

But This is so evidently the whole Tenour of Scripture, and the unanimous Sense of all Antiquity; that it would be very needless to enlarge upon it.

Τίς ὃ ἀλλ' ἢ σωσαι καὶ παραγαγεῖν τὸ ὄπι πάντων θεῶν δούα) ἢ ἢ ἀνδρώπε ψυχῶν, ἢ ὁ θεὸς λόγος; contr. Cels. lib. 6.

Ἄυτὸς ὃ ὄπι πάντων ἡγεμῶν τε καὶ βασιλέως καὶ συστάτης γινόμενος ἢ πάντων, τὰ πάντα πρὸς δόξαν καὶ γνῶσιν τοῦ ἑαυτοῦ πατρὸς ἐργάζετο. contr. Genes.

Ὡς περὶ τὸ ἀναβλέψαντας εἰς τὸ ἕρανόν, καὶ ἰδόντας τὸ κόσμον αὐτῶν, καὶ τὸ ἦν ἄστρων φῶς, ἔστιν ἐνδυμῆδος τὸ ταῦτα διακοσμεῖντα λόγον· ἔτω νοῦν τῆς λέγοντος θεῶν, νοῦν ὅτιν ἀνάγκη καὶ τὸν τότε πατέρα θεῶν, καὶ ἢ πρὸς τὸν ἐκείνους τοῦ ἑαυτοῦ πατρὸς, Ἐρμηνεύς καὶ Ἀγγελος λέγει.

Ibid.

## § XXXVIII.

Our Saviour, Jesus Christ ; as, before his Incarnation, he was sent forth by the Will and good pleasure, and with the Authority of the Father ; so in the Flesh, both before and after his Exaltation, notwithstanding that the Divinity of the Son was personally and inseparably united to it, he, in acknowledgment of the Supremacy of the Person of the Father, always *Prayed* to Him, and returned him *Thanks*, stiling Him *his God*, &c.

See the Texts. N<sup>o</sup> 758, 764, 765, 766, 767, 822, 828, 837 &c. 854, 892, 894, 911, 917, 922, 935, 950, 955, 959, 961, 965, 968, 970, 974, 989, 991, 994.

See above, § 34, 35, 36, 37 ; and beneath, § 40, 41.

## § XXXIX.

The reason why the Scripture, though it stiles the *Father* God, and also stiles the *Son* God, yet at the same time always declares there is but *One God* ; is because, in the *Monarchy* of the Universe, there is but *One Authority*

thority, original in the *Father*, derivative in the *Son*: The *Power of the Son* being, not *Another Power opposite* to That of the *Father*, nor *Another Power co-ordinate* to That of the *Father*; but it self *The Power and Authority of the Father*, communicated to, manifested in, and exercised by the *Son*.

See above, § 9.

### Notes on § 39.

This Matter is represented by some of the Antients, under very handsome Similitudes: As, that a *Father* in his own House, and his *Son and Heir* in the same House, are not *Two Masters*; because there is but *One Authority*, viz. that of *the Father*, exercised by *the Son*: That a *King* upon the Throne, and his *Son* administering the *Fathers Government*, are not *Two Kings*: That the *Sun* in the Heavens, and the *Image* of the Sun in a glass, are not properly *Two Suns*: And the like.

If ye had considered (saith Justin Martyr) the things spoken by the Prophets, ye would not have denied Christ to be God, even the Son of the Only and Unbegotten and ineffable God.

And Tertullian: I affirm (saith he) that no Government is so in One hand, so single, so Monarchical, as not to be administered by other Persons near and subservient to

Ἐπι νενοῦκατε τὰ εἰρημόρα  
 ἕωδ τῆς περρητῆς, ἐκ ἀν ἔκρη-  
 νεῖθε αὐτὸν εἶδ' δεῖν, τὰ μόνου κῆ  
 ἀβουήτε κῆ ἀρρήτε Θεῷ ὑόν.  
 Dial. cum Tryph.

Atquin dico, nullam dominationem ita unius sui esse, ita singularem, ita Monarchicam, ut non etiam per alias proximas personas administretur, quas ipsa prospexerit officiales

the First. And if the Monarch has a Son; yet his Dominion is not presently divided, and ceases to be a Monarchy; though He takes his Son into the Government with him. The Government is still principally His, from whom it is communicated to his Son; And so long as it is His, it is nevertheless a Monarchy, for being administred by Two persons so united. If then the Divine Monarchy, though administred by so many Legions and Armies of Angels, yet does not cease to be the Government of One, nor is ever the less a Monarchy, for being administred by so many Thousands of Powers; how much less can it be said that [the Government of] God is divided or parted, by the Son and Holy Spirit's acting in the second and third place? — The Notion of a Monarchy is Then only destroyed, when Another Dominion is supposed to be set up, independent, and of it self, and so rivalling the First: But I who derive the Son from no other Original, but from the substance of

ciales sibi. Si vero et filius fuerit ei, cui Monarchia sit; non statim dividendam, & Monarchiam esse desinere, si particeps ejus adsumatur & Filius: Se proinde illius esse principaliter, a quo communicatur in filium; & dum illius est, proinde Monarchiam esse, quæ a duobus tam unicis continetur. Igitur si & Monarchia divina per tot legiones & exercitus Angelorum administratur, — nec unius esse desinit, ut desinat Monarchia esse, quia per tanta millia virtutum procuratur: quale est ut Deus divisionem & dispersionem pati videatur in Filio & in Spiritu Sancto, secundum & tertium sortitis locum — ? Everfio Monarchiæ illa est tibi intelligenda, cum alia dominatio suæ conditionis ac proprii statûs, ac per hoc æmula superinducitur: — Cæterum qui Filium non aliundè deduco, sed de substantiâ Patris, nihil facientem sine Patris voluntate, omnem a Patre consecutum potestatem; quomodo possum de fide destruere

the Father ; and suppose him Doing nothing but by the Will of the Father, and Receiving all his Power from the Father ; how can I destroy the Belief of the Monarchy, which I preserve in the Son, delivered from the Father to him ?

And Origen: Hence (says he) we may solve the Scruple of many pious persons, who, through Fear lest they should make Two Gods, fall into false and wicked Notions; (either denying the real Personality of the Son distinct from the Father; and so, while they acknowledge his Divinity, making him really to be nothing but a mere Name: Or else acknowledging his real personality, but denying his divinity, and making his Nature to be entirely of another kind than the Father's:) This scruple, I say, of many pious persons, may thus be solved. We must tell them, that He who is God of Himself, is That GOD; (as our Saviour, in his prayer to his Father, says, That they may know Thee the Only True God;) but that Whatever is God, besides That Self-existent Person, being so only by communication of His Divinity, cannot so properly be stiled That God, but rather a Divine Person &c.

struere Monarchiam, quam a Patre Filio traditam, in Filio servo? advers. Prax. cap. 3 & 4.

Καὶ τὸ πολλὰς φιλοθεῶν ἡ  
 εὐχαριστίας ταπεινῶν, εὐλαβι-  
 μίας δύο ἀναγορεύσαι θεῶν, καὶ  
 ᾧ τὸ πρὸς πατέρα τῆς ἁδελ-  
 φίας καὶ ἀσεβείας δόγμασιν, (ἢ πε-  
 ἀρνευμίας ιδιότητα ἢ ἑτέραν  
 ᾧ τὸ τῶ πατρὸς, ὁμολογούν-  
 τας θεῶν ἢ) τὸ μέγιστον ὀνόματι  
 παρ' αὐτοῖς ἦν περσαγορεύ-  
 ῶν ἢ ἀρνευμίας τὸ θεότητα  
 τῶ ἢ τὸ τιθέντας ἢ αὐτῶ τὸ ἰδι-  
 ότητα, καὶ τὸ ἐσίαν καὶ θεωρε-  
 φῶ τυγχάνουσιν ἑτέραν τὸ πα-  
 τρός.) ἐντεῦθεν λέει διὰ Ἰ-  
 λεκτέον γὰρ αὐτοῖς, ὅτι τότε μὲν  
 εὐπίθεον ὁ θεὸς ὅτι διόπερ καὶ  
 ὁ σωτὴρ φησιν ἐν τῇ πρὸς τὸν  
 πατέρα εὐχῇ, ἵνα γινώσκωσί-  
 σε τὸ μόνον ἀληθινὸν θεὸν πάν-  
 ῃ τὸ ᾧ τὸ ἁυτίθεον, μετο-  
 χῇ τὸ κείνου θεότητι θεοποιή-  
 μῶν, ἐχ' ὁ θεός. ἀλλὰ θεός  
 κειώτερον ἀν' λέγοιτο. in Joh.  
 pag. 46, Huetii.

And

And Novatian : *Christ Jesus* (saith he) *OUR Lord and God, but GOD's Son; even the Son of That God, who is the One and Only one, namely the Creator of all things.*

Again : *If the Son* (saith he) *were not Begotten; it would follow, that being Self-existent, and compared with Him [with the Father] who is Self-existent, their Equality in This respect, as being Two Self-existents, would make Two Gods. But Now since the Son, whatever his Nature be, has it no otherwise than from his Father, as deriving his Original from him; 'tis plain He cannot be said to have divided the Divinity into Two Gods, who derives his Being by being Begotten of Him who is The Only God. — Moreover, so long as he obeys his Father in all things; though He himself also be God, yet by his Obedience he declares his Father to be the One God, from whom also he derives his Original: And therefore He could not make Two Gods, because he did not make Two Self-exi-*

*Christum Jesum Dominum Deum NOSTRUM sed DEI filium, hujus Dei qui & unus & solus est, conditor scilicet rerum omnium. De Trinit. c. 9.*

*Si natus non fuisset; innatus, comparatus cum eo qui esset innatus, æquatione in utroq; ostensâ duos faceret innatos; Et idcò duos faceret Deos: — Nunc autem quidquid est, — dum non aliunde est quàm ex Patre, patri suo originem suam debens, discordiam divinitatis de numero duorum Deorum facere non potuit, qui ex illo qui est Unus Deus, originem nascendo contraxit. — Dum se Patri in omnibus obtemperantem reddit, quamvis sit & Deus, unum tamen Deum Patrem de obedientiâ suâ ostendit, ex quo & originem traxit: Et ideo duos facere non potuit, quia nec duas Origines fecit. — Deus quidem ostenditur filius, cui divinitas tradita & porrecta conspicitur; & tamen nihilominus Unus Deus pater probatur, dum gradatim*

stents. — The Son indeed is shown to be God, because Divinity is communicated and derived to him; and yet the Father is nevertheless proved to be the One God, whilst That Majesty and Divinity, which the Father communicates to the Son, is by the Son in acknowledgment continually returned back to the Father who gave it. So that God the Father, is justly stiled The God over All; and the Originaleven of the Son himself, whom he begat Lord of all: And at the same time the Son is the God of all other things, because God the Father made all things subject to Him whom he begat. Thus Jesus Christ the Mediator between God and Men, having from his Father All Creatures subjected to him as their God; himself with the whole Creation under his Dominion, being in perfect agreement with God his Father, has briefly shown his Father to be The One and Only and True God.

And Lactantius: Perhaps (saith he) some will ask, seeing we declare we worship but One God, how then do we affirm of Two persons distinctly, the Father and the Son, that Each of

tim reciproco meatu illa majestas atq; divinitas ad patrem, qui dederat eam, rursus ab illo ipso filio missa revertitur & retorquetur: Ut meritò Deus pater, omnium Deus sit, & Principium ipsius quoq; filii sui quem dominum genuit; filius autem, cæterorum omnium Deus sit, quoniam omnibus illum Deus pater præposuit quem genuit. Ita Mediator Dei & hominum Christus Jesus, omnis creaturæ subjectam sibi habens a Patre proprio potestatem, quæ Deus est; cum totâ creaturâ subditâ sibi, concors Patri suo Deo inventus, Unum & Solum & Verum DEUM Patrem suum — brevisiter approbavit. *Ibid. cap. 31.*

Fortasse quærat aliquis, quomodo cum Deum nos Unum colere dicamus, duos tamen esse asseveremus, Deum Patrem & Deum Filium. — Cùm quis habet Filium, quem unicè

them is God? To this he answers, among other things: *When a Man has a Son, whom he loves entirely; and this Son is in the House and in the hands of his Father; Though the Father makes him Lord of all, both in Title and Power; yet, in esteem of Law and Right, 'tis still One House under One Lord: So this World, is the One House of God; and the Son and Father, who govern the World with One Mind, are One God; forasmuch as both the Son is in the Father, because the Father loves the Son; and the Father is in the Son, because the Son faithfully obeys the Father, and never does or did any thing but what the Father willed or commanded. — There is One, Only, Independent, Supreme, Unoriginated GOD; because He is the Original of all things; and in Him is contained both the Son, and All other things. — That Supreme and One God cannot therefore be [acceptably] worshipped, but through his Son.*

And Eusebius: *If This makes them apprehensive, lest we should seem to introduce Two Gods; let them know, that though we*

unicè diligit; qui tamen fit in domo & manu patris; licet ei nomen Domini, potestatemq; concedat; civili tamen jure, & domus una, & unus Dominus nominatur. Sic hic mundus, una Dei domus est; & Filius ac Pater, qui unanimes incolunt mundum, Deus Unus; — cùm & Filius fit in Patre, quia Pater diligit Filium; & Pater in Filio, quia voluntati Patris fideliter paret, nec unquam faciat aut fecerit nisi quod Pater aut voluit aut iussit. — Unus est solus, liber, Deus summus, carens origine; quia ipse est origo rerum; & in eo simul & Filius & omnia continentur. — Non potest igitur ille summus ac singularis Deus nisi per Filium colib. 4. c. 29.

Ἐι δὲ φόβον αὐτοῖς ἐμποιοῖν μήτην ἀεὶ δύο θεῶν ἀναγορεύειν δόξαν ἐπίσωσαν ὡς, τὸ ἡε̅ πρὸς ἡμῶν ὁμολογουμένως θεῶν, εἰς ἂν ἤυοιτο μόνον Θεός· ἐκεῖνον

do indeed acknowledge the Son to be God, yet there is [absolutely] but One God; even He who alone is without Original and Unbegotten, who has his Divinity properly of Himself, and is the Cause even to the Son himself both of his Being and of his being Such as he is: By whom the Son himself confesses that he lives; declaring expressly, I live by the Father. Thus there being but One Original, and One Head; how can there be Two Gods? Is not He alone the One God, who knows no Superiour, no Cause of his Existence; but possesses his divinity and Monarchical Power absolutely of himself, unoriginated and unbegotten; and communicates to the Son, both his Life and Divinity? whom our Lord teaches us to look upon as the Only True God, and declares to be Greater than Himself? whom he also would have us All understand to be even His God? — Now as the Son thus glorifies his Father, so the Father again glorifies the Son; declaring him to be Lord and Saviour and God over all, sitting with him upon his own Throne of the Kingdom. These things the Church of

ὁ μόνος ἀναρχὸς καὶ ἀγέννητος, ὁ τῆς θεότητος οὐκείαν κεκτημένος, αὐτῷ τε τῷ ἡῶ τῆς εἰς καὶ τῆς τοίωδε εἰς γεγονώς αἴτιος· διὸν καὶ αὐτὸς ἡ ὁς ὁμολογεῖ ζῶν, ἀντικρὺ λέγων, — καὶ γὰρ ζῶ διὰ τῆς πατέρος. — Μιᾶς ἢ ἕτης ἀρχῆς τε καὶ κεφαλῆς, πῶς ἂν γήνοιτο Θεοὶ δύο; καὶ εἰς ἐκείνῳ μοίῳ, ὁ μηδένα ἀνώτερον, μηδὲ ἑαυτῷ αἴτιον ἕτερον ἐπιγεγράφου, οὐκείαν ἢ καὶ ἀναρχον καὶ ἀγέννητον τῆς μοναρχικῆς ἕξουσίας τῆς θεότητος κεκτημένῳ, καὶ τῷ ἡῶ τῆς ἑαυτῷ θεότητος τε καὶ ζωῆς μετὰ δέ; — ὅν καὶ μόνον ἀληθινὸν θεὸν ἠγνοῦσθαι ἡμᾶς [ὁ ἡὸς] διδάσκει, μετὰ τὸν τε εἰς ἑαυτῷ ὁμολογεῖ· ὅν — καὶ θεὸν εἰς ἑαυτῷ πάντας ἡμᾶς ἐδέξασθαι βύλε. "Ὅν ἔτω δοξάζοντα τῆς ἑαυτῷ πατέρος, ἀμοιβαίως ἀντιδοξάζων ὁ πατήρ, καὶ κύριον καὶ σωτήρα καὶ θεὸν ἅψ ὅλων καὶ σωτήρα τῆς ἑαυτῷ βασιλείας ἀνέδειξει. "Α ἢ πεπαυδωμένη ἢ ἐκκλησία τῆς θεῷ, ἑαυτῷ μὲν θεὸν καὶ κύριον καὶ σωτήρα, τῆς δ' ἐπὶ πάντων θεῷ ἡὸν μονοθεῖαν αὐτὸν γινώσκει. De Eccles. Theol. lib. 1, cap. 11.

God being instructed in, acknowledges the Son to be indeed Her God and Lord and Saviour, but the Only-begotten Son of the Supreme God over All.

Again: The Apostle calls him the Image of God, that no man might Imagine there were Two Gods; but One only, even Him who is over all. For if there is One God, and there is no Other but He; 'tis plain This must be He, who is made known by his Son as by an Image. For which reason, the Son also is God; because of the Fathers resemblance in Him as in an Image. And This the Holy Apostle declares to us, both when he says, Who being in the Form of God; and when he styles

him, The Image of God. So that the Son, among other denominations, Was and was stiled, before his Coming in the Flesh, The Image of God.

Again: Neither is it necessary, that he who supposes Two distinct Subsistencies, must make Two Gods: For we do not suppose them to be Two co-ordinate Subsistencies, or Both of them unoriginated and unbegotten; but one, unbegotten and unoriginated; the other, begotten, and originated from the Father.

Again: But you are a-

Ἐιπὼν αὐτὸν εἰκόνα τῆ Θεῶ, ἵνα μὴ τις δύο Θεὸς ὑπολάβοι (ἔσθ), ἃ μὲν ἕνα τὸ ἐπὶ πάντων. Ἐι γὰρ εἷς Θεὸς, καὶ ἕκ ἐστιν ἕτερος πλὴν αὐτῆ, αὐτὸς ἂν εἴη ὁ διὰ τῆ ὑἱῶ ὡς δι' εἰκόνος γνωριζόμενος. Διὰ καὶ ὁ ὑἱὸς, θεὸς· διὰ τὸ ἐν αὐτῷ τῆ πατρὸς ὡς ἐν εἰκόνι μόρφωσιν. Ὁ ἡ παρῆσιν ὁ θεῶσ Ἀπόστολος, τίτε μὲν λέγων, ὅς ἐν μορφῇ θεῶ ὑπάρχων τίτε ἡ, αὐτὸν εἰκόνα τῆ θεῶ δοιζόμενος. Οὐκ ἔν μὲν τ' ἄλλων ἐπισηγοιᾶν, καὶ ἐκὼν τῆ θεῶ παρὸ τ' ἐνσάρκου παρυσίας ὁ ὑἱὸς ἦν τε καὶ ὠνόμασαι. Ibid. cap. 20, § 15.

Οὐδὲ δύο θεὸς ἀνάγκη δύναι, τὸ τὰς δύο ὑποστάσεις τιδέντα. Οὐδὲ γὰρ δύο ἰσοτίμους αὐτὰς δοιζόμεθα, ἐδὲ ἀμω ἀνάρχος καὶ ἀγνότης· ἃ μὲν μίαν μὲν, τὸ ἀγνότητον καὶ ἀναρχον· πατέραν ἡ, γνότητω, καὶ ἀρχὴ τὸ πατέρα κεκτημένω. Lib. 2, cap. 7.

Ἄλλὰ φοβῆ, ὡ ἀνδρωπε, μὲν δύο

*fraid perhaps, least, acknowledging Two distinct Subsistencies, you should introduce Two original Principles, and so destroy the Monarchy of God. Know then, that if there is but One underived and unbegotten God, and the Son is begotten of Him; there can be but One Head, One Monarchy, One Dominion: seeing that even the Son himself acknowledgeth the Father to be his original Cause; For the Head of Christ, saith the Apostle, is God.*

*And again: The Church of God does not introduce two unbegotten Beings, nor Two unoriginated, nor Two Essences co-ordinate to each other; and therefore not Two Gods: But it teaches that there is One Original of things, One God; and that He is the Father of the only-begotten and beloved Son: Also, that there is One Image of the Invisible God; which Image, is his only-begotten and beloved Son. Now though the Apostle speaking of the Divinity of the Father, calls Him the Blessed and ONLY Potentate; and again, Who ONLY*

δύο ἰσοςάσεις ὁμολογήσας, δύο ἀρχὰς εἰσαγάγοις, καὶ τὴν μοναρχικῆς θεότητος ἐκπέσεις. μάνθανε τοίνω, ὡς εἰς ὄντος ἀνάρχου καὶ ἀβυνήτου θεοῦ, ὃ ἢ ἢ ἢ αὐτῶν γενηθῆναι, μία ἔσται ἀρχὴ, μοναρχία τε καὶ βασιλεία μία. ἐπεὶ καὶ αὐτὸς ὁ υἱὸς ἀρχὴν ἐπιγεγράφει ὃ ἢ αὐτῶν πατέρα. κεφαλὴ γὰρ Χριστοῦ ὁ θεός, καὶ τὸ Ἀπόστολον. *Ibid.*

*For the Head of Christ, saith the Apostle, is God.*

Ἦν γὰρ δύο ἀγέννητα, ἐδὲ δύο ἀναρχα, ἐδὲ δύο ἐσίας ἢ ἰσοτιμίας ἀντιπαρεξαρμῶν ἀλλήλοις εἰσάγει. διὰ ἐδὲ δύο θεοῦ, ἀλλὰ μίαν ἀρχὴν καὶ θεὸν ἕν, τὴν αὐτὸν πατέρα. διδάσκουσα ἕν τῶν μονογενῆς καὶ ἀγαπητῆ ἢ. ὡσαύτως ὃ καὶ μίαν εἰκόνα τῶν θεῶν τῶν ἀοράτων, τὴν αὐτὴν ἔσαν τῶν μονογενῆ καὶ ἀγαπητῶν ἢ αὐτῶν. Καν λέγει ὃ ὁ Ἀπόστολος, θεολογῶν τὸν πατέρα, ὁ μακάριος καὶ μόνος δυναστεύων, καὶ πάλιν, ὁ μόνος ἔχων ἀθανασίαν. — καν αὐτὸς ὁ Σωτὴρ μόνον ἀληθινὸν θεὸν διδάσκει ἕν τὸν πατέρα, λέγων, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεόν: ἀλλ' ἐκ ἀποκνητέου καὶ

hath Immortality; and our Saviour himself teaches us that the Father is the ONLY True God, saying, That they may know Thee the Only True God: Yet need we not scruple to acknowledge the Son also to be the True God, as being the Image of the True God: That so the Addition of the word, Only, may signify the Father's being the Only Original of That Image. And indeed the Holy Apostle St Paul clearly declares him to be the Image and the Brightness of his Fathers Glory, and that he was in the Form of God. As therefore where there is One King, &c. — so likewise the Church of God, having received commandment to worship One God, continues to pay to Him even That Worship, which is directed through his Son, as through his Image.

And Athanasius: There is but One God (saith he,) because the Father is but One: Yet the Son also is God, having such Sameness as that of a Son to his Father.

Again: We acknowledge One only Divinity, even That of the Father; and that the Son, is his Word and Wisdom: And so believing we do not make Two Gods.

Again: The Trinity is always perfect; and in the

ὅτι αὐτὸν θεὸν ἀληθινὸν ὁμολογεῖν, ὡς ἐν εἰκόνι καὶ τῷ το κεκλημένον· ἵνα ἡ τῷ Μόνῳ προσθήκη, μόνῳ τῷ πατρὶ ὡς ἀρχετύπῳ τῆς εἰκόντος ἀρμόζῃ. Σαφέςατα γένε εἰκόνα καὶ ἀπαύγασμα τῷ πατρὸς, ἐν μορφῇ τε τῷ θεῷ ἔῃ αὐτὸν ὁ θεῷ ἐσιῶ ἐδίδαξε Παύλῳ. — Ὡσπερ ἔν — βασιλέως κρατῶντος ἐνός, — καὶ αὐτὸν τρέπον καὶ ἡ Ἐκκλησία τῷ θεῷ ἕνα ὄραλα βῶσα θεῶν σέβειν, τὸν αὐτὸν καὶ διὰ τῷ ἡ, ὡς διὰ τῷ εἰκόντος, μὴ ἐπρωσκυνῶσα. Lib. 2, cap. 23.

to be the Image and the Glory, and that he was in the Form of God. As therefore where there is One King, &c. — so likewise the Church of God, having received commandment to worship One God, continues to pay to Him even That Worship, which is directed through his Son, as through his Image.

Ἐἰς θεός, ὅτι καὶ πατὴρ εἰς θεός, ὃ καὶ ἡός, ταυτίτητα ἔχων ὡς ἡός πρὸς τὸν πατέρα. contra Sabell.

Μίαν οὐδαμῶ καὶ μόνῳ θεότητα τῷ τῷ πατρὸς, τέτα τε λόγον καὶ σοφίαν ἔῃ τὸν ἡόν καὶ ἔτω πισεύοντες, ἐ λέγομεν δύο θεός. De Synod.

Ἄε τελεία ὅτι [τείας,] καὶ ἐν τειάδι μία θεότης γινώσκου.



was not also God ; for he is God of God. But that there are not Two Unbegotten ; there being, upon the account of Self-existence, but One God.

And again: There is but One God, of whom are all things ; One underived Authority, One unoriginated Power. This Prerogative of the Father, his being the One God, is not at all destroyed by our acknowledging the Son also to be God : For the Son, is only God of God ; one Son, of one Father : But the Father is still the One God upon this account, that he is God Self-existent. On the contrary, neither is the Assertion of the Sons divinity at all destroyed, by our acknowledging the Father to be the One God : For of That God, he is the Only-begotten Son ; Not unbegotten, so as to diminish from the Father's being the One God.

And Basil: We express (saith he) each of the Persons singly ; One God and Father, One only-begotten Son, and One Holy Spirit. — For when we worship the Son as God of God, we at the same time both acknowledge the di-

Deo Deus ; non innascibiles duos, quia autoritate innascibilitatis Deus Unus est. De Synod.

Unum Deum esse ex quo omnia, unam virtutem innascibilem, & unam hanc esse sine initio potestatem. — Non enim Patri adimitur quòd Unus Deus est, quia & Filius Deus sit: Est enim Deus ex Deo, unus ex uno: Ob id Unus Deus, quia ex se Deus. Contrà verò non minus per id Filius Deus, quia Pater Deus Unus sit: Est enim unigenitus, Filius Dei ; non innascibilis, ut Patri adimat quòd Deus Unus sit. De Trin. lib. 4.

Ἐἰς θεὸς καὶ πατὴρ, καὶ εἰς μονογενοῦς υἱὸς, καὶ ἐν πνεύμα ἁγίῳ ἐκαστῷ ἡπὶ ἑαυτοῦ μοναχῶς ἔξαγγέλλομεν. — Θεὸν γὰρ ἐν θεῷ προσκυνῶντες, καὶ τὸ ἰδιάζον ἡπὶ ἑαυτοῦ ὁμολογῶμεν, καὶ μόνον ἐπὶ τῆ μοναρχίας, εἰς πλῆθος ὁ

περ

*distinctness of the Persons, and yet preserve the Monarchy of the Universe, taking heed not to divide our Notion of God into a number of independent persons. But how then (you will say,) if there be Two distinct Persons, do we not make Two Gods? Why, just as a King and the Image [or Representative] of the King, do not make Two Kings; — because whatever Honour is paid to the Image, redounds to the Original. — The way therefore to the true knowledge of God, is, to ascend from the One Spirit, through the One Son, to the One*

*Father; And on the other side, the Goodness and Holiness of the Divine Nature, and royal Dignity, is communicated from the Father, through the only-begotten, unto the Spirit. Thus both the Distinctness of the Persons is acknowledged, and yet the Monarchy of the Universe (as Piety requires) is preserved by us.*

*Again: There are not Two Gods, because not Two Fathers: He only, who introduces Two original Principles, preaches Two Gods.*

*And the learned Bp Pearson: It is most reasonable (saith he) to assert, that there is but One Person who is from None; And the very generation of the Son and procession of the Holy Ghost undeniably prove, that neither of those*

περισμῶνον τὴ θεολογίαν μὴ σκεδαννώτες. — Πῶς ἔν, ἔπερ εἷς κὺ εἷς, ἔχι δύο θεοί; Ὅτι βασιλῆος λέγει κὺ ἡ τὴ βασιλέως εἰκὼν, κὺ ἔ δύο βασιλεῖς. — διότι ἡ τὴ εἰκὼν τὴ τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει. — Ἡ πίνω ὁδὸς τὴ θεογνωσίας ὅτιν, ἔπὸ ἐνὸς πνῶματ. διὰ τὴ ἐνὸς ἡε, ἐπὶ τὴ ἕνα πατέρα: κὺ ἀνάπαλιν, ἡ φυσικὴ ἀγαθότης κὺ ὁ χτὶ εὐσιν ἀγισμὸς κὺ τὸ βασιλικὸν ἀξίωμα, ἐκ πατέρος διὰ τὴ μονογεῦς ἐπὶ τὸ πνῶμα διήκει. Ὅτω κὺ αἰ ὑποστάσεις ὁμολογεῖν, κὺ τὸ εὐσεβὲς δόγμα τὴ μοναρχίας ἔ διαπίπτει. De Spirit. Sancto, cap. 18.

Ὅου δύο θεοί, ἔδ' ἔ γδ δύο πατέρες. Ὁ μὲν ἀρχαῖς εἰσάγων δύο, δύο κηρύττῃ θεός. Orat. 27. contr. Sabell.

those Two can be That Person. For whosoever is generated, is from Him which is the Genitor; and whosoever proceedeth, is from Him from whom he proceedeth; whatsoever the Nature of the generation or procession be. It followeth therefore, that This Person is the Father; which Name speaks nothing of dependence, nor supposeth any kind of priority in another. — From hence he is stiled One God, the True God, the only True God, the God and Father of our Lord Jesus Christ. Which, as it is most true, and so fit to be believed; is also a most necessary Truth, and therefore to be acknowledged, for the avoiding multiplication and plurality of Gods. For if there were more than One, which were from None; it could not be denied but there were more Gods than One. Wherefore This Origination in the divine Paternity, hath anti-ently been lookt upon as the Assertion of the Unity. pag. 43.

And the learned Bishop Bull: *The Father* (saith he) is rightly stiled *The Whole*, as he is the *Fountain* of divinity: For the divinity which is in the Son and in the Holy Ghost, is the Father's, because it is derived from the Father.

Again: *Athenagoras* (saith he) writing to the *Emperors Marcus Aurelius Antoninus*, and his Son *Lucius Aurelius Commodus*, whom he had taken into a *Share* of the Empire with him; and apologizing for the religion of the *Christians*, who professed the *Worship* of One God, and at the same

*Totum rectè dicitur Pater*, quæ est πῦν δέβτν]θ· siquidem divinitas, quæ in Filio est & in Spiritu Sancto, Patris est, quia a Patre derivatur. *Defens. Sect. 2. cap. 8, § 5.*

Ad Imperatores, *Marcum Aurelium Antoninum*, & *Lucium Aurelium Commodum* ejus filium & in imperii consortium adscitum, propiùs sermonem suum dirigens; & *Christianorum religionem*, cultum *Unius Dei* profitentium, simulq; unà cum summo omnium Parente τὸν λόγον five



low, not only that the Father would be deprived of That pre-eminence, by which He hath his Divinity of Himself, that is, from No Other; but also, that we must needs make Two Gods. But now on the contrary, if we allow That Subordination, by which the Father Alone is God of himself, and the Son is God from God the Father; then those Antient Writers thought, that

both The pre-eminence of the Father, and the Monarchy of the Universe would be preserved entire.

And again: This One single Original of Things, [which makes the Government of the Universe to be a Monarchy,] is the Father, from whom the Son and Holy Spirit derive their Being.

And the learned Dr Payne: But (saith he) our Saviour says, He and his Father are One; And Three may be One, as well as Two. We must therefore consider the true Sense and Meaning of the Words; which was not to teach us a new way of numbring, or to destroy the Nature of Numbers; no more than when it is said, Man and Wife are One, Christ and Believers are One, and the many hundred Converts to Christianity were of One Heart and of One Soul. There are several sorts of Unity: There is an Unity of Consent and Agreement, which may be amongst a great many: Of Power and Authority, which may be possessed and executed by several Persons, who may be All ——— One

seipso, hoc est, a nullo alio habet; verum etiam ut duo Dii necessariò staturerentur. Contrà, positâ Subordinatione, quâ Pater solus a seipso Deus, Filius verò de Deo Patre Deus esse docetur; putârunt Doctores, tum illam Patris  $\text{ἑξῆς}$ , tum divinam Monarchiam in tuto iri collocatum. Sect. 4, cap. 4, § 2.

Quod quidem Principium unicum [scil.  $\text{Μοναρχίας}$ ] Pater est, ex quo Filius & Spiritus Sanctus originem habent. Sect. 4, cap. 4, § 7.

Sovereign and Royal Monarch : *A great many Individuals may be One in Nature and Essence; as all Mankind are.* ——— And at last he concludes, that the *Unity of God* consists in This, that the person stiled in Scripture *The One God*, is the *Father*; ——— that the *Son and Holy Spirit are in the Father, as in the Fountain of their Being*; and are naturally and inseparably united to him; and that *He is the Self-existent unoriginated Principle, the Root and Fountain of the other Two*; and therefore they are *One with Him*, because, though having *real Beings and Subsistencies of their own*, yet they are from him and in him. *Serm. on Trin. Sunday, June 7th 1696. pag. 20, 21.*

The Scholastick Writers in later Ages, have generally put this matter upon another Foot: Arguing, as if the *Unity of God*, was not a *real proper Numerical Unity, or personal Individuality*; but only an *Abstract and Figurative Unity, of Nature*. But This, is very hard to understand: And why *Two Persons, of (or, as the Schoolmen speak, in) One Nature*, (if they are co-ordinate and equally Supreme,) should not be as properly *Two Gods*, (that is, *Two Supreme Governours*,) as *Two Persons in Two distinct Natures* would be; no intelligible reason can be given.

## § XL.

The *Holy Spirit*, whatever his Metaphysical Nature, Essence or Substance be; and whatever divine Power or Dignity is ascribed to him in Scripture; yet in This he is evidently *Subordinate* to the Father; that He derives  
his

his Being and Powers from the Father, the Father nothing from Him.

See the Texts, N° 1148, 1154; & 1149——  
1197.

See above, § 5, 7, 19, & 34.

## § XLI.

The *Holy Spirit*, whatever his Metaphysical Nature, Essence or Substance be; and whatever divine Power or Dignity is ascribed to him in Scripture; yet in the whole Dispensation of the Gospel, always acts *by the Will of the Father*, is *given* and *sent* by him, *intercedes* to him, &c.

See the Texts, wherein it is declared;

That He acts in all things *by the Will of the Father*; N° 1149, 1155, 1156, 1159, 1164, 1169, 1172, 1173, 1174, 1175, 1178, 1180, 1182, 1183, 1184, 1185, 1187, 1189, 1190, 1192, 1197.

That He is *given* by the Father; N° 1150, 1151, 1152, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1165, 1166, 1167, 1168, 1170, 1173, 1174, 1175, 1176, 1177, 1181, 1186, 1188, 1191, 1194, 1195, 1196.

That He is *sent* by the Father; N° 1153, 1154, 1179, 1193.

That He *makes intercession* to the Father, N° 1171, 1172.

See above, § 35, 36, & 38.

## Notes on § 41.

And in the Spirit of God, (saith Irenæus;) who hath revealed the Dispensations of the Father and the Son to men in all generations, according to the Will of the Father.

And again: *The Father* (saith he) *supporting both the whole Creation and his own Word, and the Word supported by the Father, do [each of them] bestow the Spirit upon All,* according to the Will of the Father. *And so the Father is shown to be the One God, who is above All and through All and in All: [Above all, by Himself, (as the same Author afterwards expounds it;) Through all, by his Son; and In all, by his Spirit.]*

Καὶ εἰς τὸ πνεῦμα τῆς Θεᾶς, τὸ τὰς οἰκονομίας πατέρις τε καὶ υἱῶσιν σκηνωσάτων καθ' ἑκάστου ἡμεῶν ἐν τοῖς ἀνθρώποις, καθὼς βέλεθ' ὁ πατήρ. *lib. 4, c. 62.*

Pater enim conditionem simul & Verbum suum portans, & Verbum portatum a Patre, præstat Spiritum omnibus, quemadmodum vult Pater. — Et sic Unus Deus Pater ostenditur, qui est super omnia, & per omnia, & in omnibus. *lib. 5, cap. 18.*

## § XLII.

The *Holy Spirit*, as he is *Subordinate* to the *Father*; so he is also in Scripture represented as † *Subordinate* to the *Son*, both by Nature and by the Will of the Father; excepting

cepting only that he is described as being the \* Conductor and Guide of our Lord, during his State of Humiliation here upon Earth.

† See the Texts, N<sup>o</sup> 1198—1209.

\* See the Texts, N<sup>o</sup> 998, 999, 1002—1008, 1010, 1020, 1022.

### § XLIII.

Upon These Grounds, *absolutely Supreme Honour* is due to the Person of the *Father* singly, as being Alone the *Supreme* Author of all Being and Power.

See the Texts, N<sup>o</sup> 442—532.

See beneath, § 44, 45, 50, & 52.

#### Notes on § 43.

This is evident; because Honour or Worship being nothing else but a Solemn Acknowledging those Attributes to belong to a Being, which are indeed his peculiar Properties; 'tis plain that the Person of the Father, being *alone Self-existent, Independent, unoriginated, and absolutely Supreme*, can *alone be honoured as Self-existent, Independent, unoriginated and absolutely Supreme.*

*Thus therefore (saith Irenæus) our Lord manifestly shows us the True Lord and One God, which*

*Sic igitur manifestè ostendente Domino, quoniam Dominus verus & Unus Deus, qui a Lege de-*

was declared by the Law. For he shows us that the God whom the Law declared, is the Father; who Alone is to be served also by the Disciples of Christ.

[ His Meaning is not, that the Father Alone is to be served, exclusive of the Son; but that He alone is to be served as strictly and absolutely Supreme; and that to His glory must redound even the acknowledging of Christ to be Lord. ]

And Alexander Bishop of Alexandria: We ought therefore (saith he) to reserve to the Unbegotten Father his peculiar and proper Dignity, affirming that No one is the Cause of His Being: paying at the same Time to the Son all suitable Honour, and ascribing to him a beginningless generation from the Father, and an exact Likeness to the Father in all things, as his express Image and Resemblance: But still reserving to the Father that peculiar Property of being Self-existent, according to our Saviours own declaration, My Father is Greater than I.

And Basil; As an Archangel (saith he) is [περισμότερον] more honourable, and has [μείζον ἄξιωμα] greater Dignity, than an Angel; though Both are of one Angelick Nature: So, (though he supposes the Father, the Son, and the Holy Spirit, to be All likewise of one Divine Nature; yet) the

declaratus fuerat. Quem enim Lex præconiaverat Deum, hunc ostendit Patrem, cui & servire soli oportet discipulos Christi. lib. 5, cap. 22.

Ὁυκὲν τῷ μὲν ἀγνώτῳ πατρὶ οἰκῆον ἀξίωμα φυλακτέον, μηδένα τῶ ἑῷ αὐτῷ τῷ αἰτιον λεγοντας· τῷ δὲ ἡῶ τῷ ἀρμόζουσας τιμῶν ὑποειμιτέον, τῷ ἀναρχον αὐτῷ ὡσαύτῃ τῷ πατρὶ ἰσῶν ἀνατιθέοντας. — Τῇ ἐκόνι καὶ τῷ χαρακτῆρι τῷ πατρὶ, ἀπικειωμένῳ ἐμφέρεαν καὶ πάντα ἀνατιθέοντας· τὸ δὲ ἀγνώτον τῷ πατρὶ μόνον ἰδίωμα παρεῖναι δοξάζοντες, ἅτε δὴ καὶ αὐτῷ φάσκοντες τῷ σωτῆρι, ὁ πατὴρ με μείζων με ἔστι. Apud Theodoret. lib. 1. c. 4.

Ἵδιος τὰξαι μὲ δώτερον τῷ  
Α α

Son, saith he, is Second to the Father, both in Order, because he is from him; and in Dignity, because the Father is the Original and Cause of the Sons Being, and the Son is the Passage and Conductor by and through whom men are brought to God even the

πατέρι, ὅτι ἀπ' ἐκείνου· καὶ ἀξιωματι, ὅτι ἀρχὴ καὶ αἰτία τῆ ἑῷ αὐτῷ ὁ πατήρ, καὶ ὅτι δι' αὐτῷ ἢ πρὸς αὐτῷ καὶ περὶ αὐτῷ πρὸς τὸ θεὸν καὶ πατέρα. — Τὸ πνεῦμα — ἀξιωματι δ' ἄλλοτερον τῆ ἑῷ, ἡ δὲ αἰτία αὐτῷ ὁ τὸ εὐσεβείας λόγος. *contr. Eunom. lib. 3.*

Father: ——— That the Spirit is Second likewise [both in Order and Dignity] to the Son, is the Doctrine of Piety.

And the Learned Mr Mede: *To Us Christians* (saith he), *there is but One Sovereign God, the Father, of whom are all things, and we [εἰς αὐτὸν] to Him, (that is, to whom as Supreme, we are to direct all our Services;)* and but One Lord Jesus Christ. — *by whom are all things which come from the Father to us, and through whom alone we find access unto Him.* Disc. on 2 Pet. ii, 1.

## § XLIV.

For the same Reason, All Prayers and Praises ought primarily or ultimately to be directed to the Person of the Father, as the Original and Primary Author of all Good.

— See the Texts, which contain,

Our Saviours directions in This particular, N<sup>o</sup> 443, 444, 445, 446, 447, 448, 449, 451, 454, 455, 456.

The

The Apostles directions in the same particular, N° 462, 464, 482, 483, 487, 488, 491, 493, 500, 501, 502, 506, 507, 508, 509, 511, 513, 517, 518, 519.

The Practice of the Apostles and of the Church in this Matter, N° 457, 458, 459, 460, 465, 466, 467, 468, 470, 472, 477, 482, 484, 489, 490, 492, 494 ———— 499, 503, 504, 505, 510, 516, 520, 521 ———— 532.

See above, § 43; and beneath § 45, 46, 50 and 52:

### Notes on § 44.

*Justin Martyr*, describing the Practice of the Primitive Church: *The Priest* (says he) *receiving the Offerings, sends up Praise and Thanksgivings to the Father of all things, through the Name of the Son and of the Holy Spirit.*

Καὶ ἔτϠ λαβὼν, αἶνον καὶ δόξαν πρὸς πατέρα ἡϠ ὄλων, διὰ τοῦ ὀνόματϠ τοῦ υἱοῦ καὶ τοῦ πνεύματϠ τοῦ ἁγίου, ἀναπέμπει. *Apol. 2.*

Again: *And in all our Oblations, we give Praise to the Creator of all Things, through his Son Jesus Christ, and through the Holy Spirit.*

Ἐπι πάνσι τε οἷς προσφερέμεθα, εὐλογέμεν καὶ ποιήσωμεν τὸ πάντων, διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματϠ τοῦ ἁγίου. *Ibid.*

*Origen*, in his Book concerning Prayer, has a long Discourse on purpose to endeavour to prove, that *All Prayers* ought to be offered to God the *Father only*, and not *directly to the Son or Holy Spirit, but by or through them.* The Arguments he makes use of, are indeed most of them not very conclu-

Προσδκτέον ——— μόνῳ πρὸς θεῷ τοῦ ὄλων καὶ πατέρι. ——— Ἀρχιερεῖς γὰρ πρὸς ἡμῶν καθαγιασθέντι ὑποτὸ τοῦ πατρὸς, καὶ ἀνακλήτω ὑποτὸ τοῦ πατρὸς ἕῃ λαβῶσι, εὐχεσθε ἡμᾶς εἰς δεῖμα διὰ ἀρχιερέως καὶ ἀνακλήτου. *De Orat. § 50, 51, 52.*

five: But they show the general Notion and Practice of the Church in His Time, in their solemn Prayers or Liturgies: And possibly He himself may mean nothing more, than what he expresses in his other Works more plainly and distinctly; as in the following passages.

We ought (says he) to send up all Supplication and Prayer and Intercession and Thanksgiving, to the Supreme God over All, through our High Priest who is above all Angels, even him who is the Living Word and God. Yet we may also offer Supplications and Intercessions and Thanksgivings and Prayers, to the Word himself; if we can distinguish between That which is Prayer strictly and directly, and That which is so figuratively and obliquely.

And what he means by This Distinction, he still more clearly explains afterwards: We worship (saith he) the One God, and his one Son or Word or Image, with Supplications and Prayers to the utmost of our Power; putting up our Prayers to the God of the Universe, through his only-begotten Son; to whom we offer them first, desiring him, as being the Propitiation for our Sins, to present, as our High Priest, both our Prayers and Sacrifices [Thanksgivings] and Intercessions to the Supreme God of the Universe.

Πᾶσαν μὲν γὰρ δέησιν καὶ προσοδύχῳ καὶ ἐνθεύξιν καὶ εὐχαριστίαν ἀναπεμπήσιν τῷ ἐπι πάντων Θεῷ, διὰ τῷ ἐπι πάντων ἀγγέλων ἀρχιερέως, ἐμφύχου λόγου καὶ Θεοῦ. Δεσόμεθα ἢ καὶ αὐτῷ τῷ λόγῳ, καὶ ἐνθεύξόμεθα αὐτῷ, καὶ εὐχαριστήσομεν, καὶ προσευξόμεθα ἢ, ἐὰν δωώμεθα καλακείν τῷ περσευχῆς κυριολεξίας καὶ καλαχρήσεως. *contr. Cels. lib. 5.*

Ἄλλὰ τὸ ἓνα Θεόν, καὶ τὸ ἓνα ὑπὸν αὐτῷ καὶ λόγον καὶ εἰκόνα, τῷ καὶ τῷ δωατὸν ἡμῖν ἰκεσίας καὶ ἀξιώσεσι σέβου, μὲν προσάσονται τῷ Θεῷ ἡμῶν ὅλων τὰς εὐχὰς διὰ τῷ μονογενῆς αὐτῷ ὡς πατρῶιον προσφύρομεν αὐτὰς, ἀξιῶντες αὐτῶν, ἰλασμὸν ὄντα ἡμῶν ἀμαρτιῶν ἡμῶν, προσαγαγῆναι ὡς ἀρχιερέα καὶ εὐχὰς καὶ τὰς θυσιάς καὶ τὰς ἐνδύξεις ἡμῶν τῷ ἐπι πάντων Θεῷ. *contr. Cels. lib. 8.*

Upon

Upon these Two passages of *Origen*, the Learned *Bp Bull* thus remarks: *I wonder (saith he) that these places of Origen should offend the Learned Huetius; in which places (to confess the Truth) I always thought for my own part, that the Catholick doctrine concerning the Person and Office of our Saviour, was well explained.*

And then He adds the following Distinctions: *Our Lord Christ (saith he) may be considered in Two Respects; either as God, or as God-man and Mediator between God and Man. If we consider our Saviour in this latter respect; it appears from many places of Scripture, and the Consent of all Christians, that all the Worship which we pay to God, ought to be directed to him through Christ our Mediatour; and that all the Worship and Honour, which we pay to Christ, ought to redound to the Glory of God the Father, as St Paul speaks in the second to the Philippians: For, that Christ is, in respect of Both his Natures, the Mediatour between God and Man, (whatever some of the Ro-*

*Miror hæcce Origenis loca Viro docto offenculo esse, in quibus ego met (ut verum fatear) Catholicam de personâ & officio Servatoris nostri doctrinam non malè explicari semper existimaverim. Defens. Sect. 2, cap. 9, § 15.*

*Christus Dominus noster bifariam spectari potest; quâ Deus est, & quâ Θεὸς ἄνθρωπος sive Mediator inter Deum & hominem. Sub posteriori ἀέσει si Servatorem nostrum spectes, constat multis Scripturæ locis atque omnium Christianorum consensu, cultum omnem, quem Deo exhibemus, ipsi per Christum Mediatorem exhibendum esse; quin & cultum & honorem omnem, quem Christo deferimus, εἰς δόξαν Θεοῦ πατρὸς, in gloriam Dei Patris, (ut loquitur Paulus, Philipp. 2,) omninò redundare: Christum verò Mediatorem esse inter Deum & homines utriusque naturæ respectu, (quic-*

manists urge to the contrary,) is the unanimous doctrine of the ancient Catholick Fathers, and of the Holy Scriptures. ———

But now if we consider Christ as God, without regard to his Mediatorial Office; we may again consider him in two distinct respects: either as God, absolutely; or relatively, as God of God, or the Son of God. If we consider Him [The Word,] under the former respect; Origen in many places clearly professes, that because of the unspeakable Excellency of the Divinity, which he has in common with the Father, there is due to him the very same divine Worship, as to the Father; that is, that we ought in our Mind and inward Thoughts (by which alone we properly worship God) to ascribe all the same perfections of the divine Nature to the Son, as we do to the Father: See the places (saith he) cited before in This chapter, viz. Defens. fidei Nicen. Sect. 2, cap. 9, § 8. But if we consider the Son relatively, as he is the Son, and de-

quid ex Pontificiis quidam contrà obganniant,) veteres Catholici Patres cum Sacris Scripturis uno ore docuerunt. ———

Quòd si Christum intueamur ut Deum, extra Mediatorii officii respectum; rursus duplex ejusdem consideratio nobis occurrat: Nam vel absolutè, ut Deus, spectatur; vel relatè, ut Deus ex Deo, sive Dei filius. Sub priori consideratione si respiciamus τὸ λόγος, multis in locis clarè fatetur Origenes, ipsi propter inenarrabili præstantiâ præcellentem Divinitatem, quam cum Patre communem habet, eundem planè divinum cultum, quem Patri exhibemus, omninò deberi; hoc est, oportere nos mente & conceptione nostrâ (quâ solâ propriè Deum colimus) easdem divinæ naturæ perfectiones omnes Filio adscribere, quas patri tribuimus: Repete loca, quæ jam citavimus in hoc capite, § 8. Sin Filium intueamur relatè, quâ Filius est, & ex Deo Patre trahit originem; tum rursus certum est, cultum

rives his Original from the Father; then it is certain again, that all the honour and Worship, which we pay to Him, must redound to the Father, and be referred ultimately to the Father, as the Fountain of Divinity.

But now, this latter Distinction, between the Son considered as God absolutely, and the same person considered as God relatively, as God of God, or the Son of God; This Distinction (I say,) has not only no Foundation in the Nature of Things, (for Christ is manifestly no otherwise God, than as he is God of God;) nor in the Writings of Origen, (for He speaks every where uniformly concerning This Matter; See above in § 11, some remarks upon That passage of Origen, contr. Cels. lib. 5, which our very Learned Author principally refers to in making This Distinction :) but it is contrary also, even to the doctrine of Athanasius, (who affirms that we acknowledge One only Original of Things, and that the creating Word has no other Sort of Divinity, but That of the Only God, as being derived from Him;) and directly contrary to this excellent Authors own express doctrine, in his whole Fourth Section, and in other places: where he affirms that those Authors contradict themselves, who contend that the Son is from the Father, only as he is the Son, not as he is God; and that his personality only, not his essence or divine Nature, is derivative from

& venerationem omnem, quem ipsi deferimus, ad Patrem redundare, in ipsumque, ut  $\omega\eta\lambda\omega\ \delta\epsilon\acute{o}\tau\eta\varsigma$ , ultimò referri. Id. *ibid.*

Μίαν ἀρχὴν ὁὐδαμῶς τόν-  
τε δημιουργόν λόγον φάσκομεν  
ἔχ' ἕτερόν τινα τρόπον ἔχειν  
δέουτητος, ἢ τῷ ᾧ Μόνε Θεῷ,  
διὰ τὸ ἕ αὐτῷ περιμένει. O-  
rat. 3. contr. Arianos.

Aiunt Filium a Deo Patre esse, quā Filius est, non quā Deus est; personam, non essentiam sive naturam divinam, a Patre accepisse. Atqui hoc sibi ipsi contrarium est. *Defens. Sect. 4, cap. 1. § 7.*



thinks to draw any Argument, from the Church's hardly directing any of her publick Prayers to the Holy Spirit: For almost All Prayers are, by antient usage, directed to the Father. And so we find it decreed in the Third Council of Carthage, canon the 23d, that when the Priest stands at the Altar, he should direct his Prayer Always to the Father. The Reason is; because the Body of Christ, or the Man Christ, being then offered; and the Memory of that antient and bloody Sacrifice, celebrated; it is but fit, that All should be referred to the Father, as the Original Author of All: That so we may imitate

Christ our Lord and great High-Priest, who as at all other times he directed all his words and actions to the glory of his Father, so particularly in that last Sacrifice delivered himself up to God for us an offering and oblation for a sweet-smelling savour.

To the same purpose, the judicious Mr Mede, in the place before cited: To Us Christians (saith he) there is but One Sovereign God, the Father, of whom are all things, and we [*eis ωντων*] to Him, (that is, To whom as Supreme, we are to direct All our Services;) and but one Lord Jesus Christ, ——— by whom are all things which come from the Father to Us, and through whom alone we find Access unto Him. Disc. on 2 Pet. ii, 1.

*irem referuntur. Atq; ita decretum legimus in Carthaginensi tertia Synodo, canone 23, ut cum ad altare assistitur, Semper ad Patrem dirigatur oratio. Nimirum, quia tunc Christi corpus, sive homo Christus, offertur; ac veteris & cruenti Sacrificii memoria celebratur; equum est ad Patrem, velut Auctorem ac Principium, referri omnia: uti summum imitemur Sacerdotem & Pontificem Christum dominum, qui tum omnia dicta factaq; sua Patris ad honorem referre solebat, tum in illo postremo sacrificio tradidit semetipsum pro nobis oblationem & hostiam Deo in odorem suavitatis. Sect. 2, cap. 9, § 15.*

And the Learned Bp *Wake*: [The Lords Prayer (*saieth he*) teaches us] that we should Pray to God ONLY, and to Him as our Father, through Jesus Christ our Lord. *Comment. on Church Catech.* pag. 130, 131. [The Meaning is not, that Prayers may not at all be offered to the Son; but that they must always ultimately be directed to God only, as our FATHER, through Christ.]

And most fully, the Office for Ordaining of Priests, in the Exhortation to the Persons to be ordained, thus expresses the same Notion: ——— [That you will continually pray To God the Father, By the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.]

## § XLV.

And upon the same Account, whatever Honour is paid to the *Son* who redeemed, or to the *Holy Spirit* who sanctifies us, must always be understood as tending finally to the Honour and Glory of the Father, by whose good pleasure the *Son* redeemed, and the *Holy Spirit* sanctifies us.

See the Texts, N<sup>o</sup> 450, 452, 453, 463, 465, 469, 471, 474, 475, 476, 478, 485, 486, 497, 512, 514, 515, 800, 810, 811, 826, 837, 840, 895, 919, 926, 927, 934, 955, 956, 961, 964, 971, 975, 977, 980, 994.

And N<sup>o</sup> 761, 811, 826, 837, 841, 849, 851, 863, 890, 945, 950, 975, 982.

And N<sup>o</sup> 756 ——— 995, 1148 ——— 1197.

See above, § 37, 43, 44; and below, § 46, 52.

Notes on § 45.

That according to the good pleasure of the Invisible Father, (saith Irenæus), every knee should bow to Jesus Christ our Lord and God and Saviour and King.

And the learned Bishop Bull: 'Tis evident (saith he) that all the Worship and Honour which we pay to Christ, ought to redound to the Glory of God the Father; as St Paul speaks in the 2d to the Philippians.

But these passages may be understood of Christ, as Mediatour and Incarnate: Those which follow, are spoken expressly of his Divinity.

The Son (saith Hilary) hath nothing but what is Derivative; and the Greatness of the Honour of Him which is begotten, is to the Glory of Him which beget: There is no room therefore to object, that we derogate from the Majesty of the Father; seeing that whatever Majesty we shall ascribe to the Son, must all redound to the magnifying of the Power of Him, who beget a Son of such Divinity and Majesty.

And the Learned Bp

Ἴνα Χειρῶ Ἰησοῦ τῶ κυρίου ἡ-  
μῶν, καὶ Θεῶ, καὶ σωτῆρι, καὶ Βα-  
σιλεῖ, καὶ τῷ εὐδοκίαν τῆ πατρὸς  
τῷ ἀρεάτε πᾶν γόνυ κάμψῃ.  
lib. I, cap. 2.

Quin & cultum & honorem omnem, quem Christo deferimus, eis dōξαν θεῶ τῷ πατρός, in gloriam Dei Patris ( ut loquitur Paulus Philipp. ii, ) omnino redundare. Defens. Sect. 2, c. 9, § 15.

Nihil enim nisi natum habet Filius; & geniti honoris admiratio, in honorem generantis est. Cessat ergo opinio contumeliæ, cum quicquid inesse Filio Majestatis docebitur, id ad amplificandum potestatem Ejus, qui istiusmodi genuerit, redundabit. De Trinit. lib. 4.

of Him, who beget a Son of

Certum est, cultum & vene-

Bull : 'Tis certain (saith he) that all the Honour and Worship, which we pay to him as he is the Son and derives his original from the Father, must redound to the Father, and be referred ultimately to the Father, as the Fountain of Divinity.

† Of This passage, see more above, in § 44.

Again: The Antient Catholics understood, that the Glory of the Father was manifested by the Son; and that all the glory of the Son redounds to the Father, as the Fountain of Divinity.

And again: Because (saith he) all the Honour of the Son, redounds to the Glory of God the Father, who begat him.

venerationem omnem; quem ipsi [quà † Filius est, & ex Deo Patre trahit originem,] deferimus; ad Patrem redundare, in ipsumq; ut πηγὴν δεότητος, ultimò referri. *Defens. Sect. 2, c. 9, § 15.*

Intelligentes scilicet, per Filium Patris gloriam manifestari; omnemq; Filii gloriam ad Patrem, ut Fontem Divinitatis, redundare. *Sect. 2, c. 3, § 6.*

Quòd omnis Filii honos in Deum Patrem, qui ipsum genuit, redundet. *Sect. 4, c. 4, § 5.*

## § XLVI.

For, the Great Oeconomy, or the Whole Dispensation of God towards Mankind in Christ, consists and terminates in This; that as all Authority and Power is originally in the Father, and from him derived to the Son, and exercised according to the Will of the Father

Father by the Operation of the Son and by the Energy of the Holy Spirit ; and all Communications from God to the Creature, are conveyed through the Intercession of the Son, and by the Inspiration and Sanctification of the Holy Spirit : So on the contrary, All Returns from the Creature, of Prayers and Praises, of Reconciliation and Obedience, of Honour and Duty to God ; are made in and by the Guidance and Assistance of the Holy Spirit, through the Mediation of the Son, to the Supreme Father and Author of All things.

See the Texts, N<sup>o</sup> 756 — 995, and 1148 — 1197.

See above, § 37, 39, 44, 45 ; and beneath, § 52.

### Notes on § 46.

For by the Son, and in the Spirit, (saith Athanasius) did God at first make, and still preserves all things.

Again : There is One God, even the Father ; who may be considered either in his own Person, as being Above All ; or manifesting himself in his Son, as being Through All ; or in his Spirit, as working In All through his

And again : In the Distribution of Gifts, (saith

Διὰ τοῦ υἱοῦ καὶ ἐν πνεύματι τῷ ἁγίῳ ὁ θεὸς καὶ σωτηρῆσάς καὶ σωζόμενος διαφυλάττει. *const.*  
Sabell.

Ἐἰς θεὸς ὁ πατήρ, ἐφ' ἑαυτῷ ὢν καὶ τὸ Ἐπὶ πάντων ἔχων καὶ ἐν τῷ υἱῷ ὃ φαινόμενον, καὶ τὸ Διὰ πάντων διήκειν καὶ ἐν τῷ πνεύματι ὃ, καὶ τὸ Ἐν ἅπασιν διὰ τοῦ λόγου ἐν αὐτῷ ἐνεργεῖν. *contr. Arian. Orat. 3.*

Word and by his Spirit.

Ἐν τῷ τῆν τέτων διαρέσει, ὡς Κοινωνίῳ γράφει, τὸ αὐτὸ πνεύμα

he,) as the Apostle writes to the Corinthians; it is the same Spirit, and the same Lord, and the same God, which worketh all in all. For the Father himself worketh and giveth All, through his Word and in [or by] his Spirit.

On the other side. In all the Offerings which we make, (saith Justin Martyr,) we return Thanks To the Creator of all things, through his Son Jesus Christ, and through the Holy Spirit.

And again: The Priest (says he) receiving the Oblations, returns Praise and Glory To the Father of all things, through the Name of the Son and of the Holy Spirit.

And Irenæus: The Presbyters, (saith he,) the disciples of the Apostles, teach; that the Order and Method, by which men are brought to Salvation, is according to the following degrees; viz. that by the Spirit [the assistance of the Spirit,] they ascend to the Son [to the Knowledge of the Son,] and by the Son to the Father.

μα μὲν, καὶ ὁ αὐτὸς κύριος, καὶ ὁ αὐτὸς Θεὸς ἔστιν ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν αὐτὸς καὶ ὁ πατὴρ διὰ τοῦ λόγου ἐν τῷ πνεύματι ἐνεργεῖ καὶ δίδωσι τὰ πάντα. *Epist. ad Serap. 1, de Spir. Sancto.*

Ἐπὶ πάντι τε οἷς προσφερέμεθα, εὐλογεῖμεν καὶ ποιητῶν πάντων, διὰ τοῦ ἡε αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματός τοῦ ἁγίου. *Apol. 2.*

Καὶ ἔτι λαβὼν αἶνον καὶ δόξαν πατρὸς πατρὸς ὅλων, διὰ τοῦ ὀνόματος τοῦ ἡε καὶ τοῦ πνεύματος τοῦ ἁγίου, ἀναπέμψαται. *Id. ibid.*

Hanc esse adordinationem & dispositionem eorum qui salvantur, dicunt Presbyteri Apostolorum discipuli; & per hujusmodi gradus proficere; & per Spiritum quidem ad Filium, per Filium autem ascendere ad Patrem. *lib. 5. c. 36.*

## § XLVII.

The *Son*, before his Incarnation, was *with God*, was *in the Form of God*, and *had Glory with the Father*.

See the Texts, N<sup>o</sup> 567, 574, 584, 586, 588, 591, 607, 612, 616, 617, 618, 638.

## § XLVIII.

Yet *He* had not *Then distinct Worship* paid to him in his *Own Person*, but appeared only as the [*Shecinah* or] *Habitation* of the *Glory* of the *Father*; *in which, the Name of God* was: The *Distinctness and Dignity* of his *Person*, and the *True Nature* of his *Authority and Kingdom*, not being yet revealed.

See the Texts N<sup>o</sup> 616, 617, 618, 934, 958.

## § XLIX.

At his Incarnation *He emptied Himself*  
[ἐκένωσεν]

[ ἐξέωσεν ἑαυτὸν ] of *That Glory*, which he had with God before the World was, and by virtue of which He is described as having been *in the Form of God*: And in this State of Humiliation, suffered and died for the Sins of the World.

See the Text, N° 934.

### § L.

After the Accomplishment of which Dispensation, He is described in Scripture as invested with *distinct Worship* in his *Own Person*; his *original glory and Dignity* being at the same time revealed, and his *Exaltation* in the Human Nature to his *Mediatorial Kingdom* declared: Himself *sitting* upon his *Fathers Throne*, at the right hand of the Majesty of God; and receiving *Prayers and Thanksgivings* from his Church.

See the Texts, N° 638, 652.

And those which represent him *sitting on the Throne of God*, N° 633, 647, 652, 659, 660, 661, 664, 673, 676, 684, 685.

And those which mention his *Disciples worshipping him*, N° 688, 751, 752, 753.

Honouring *Him*, as well as *the Father*, N° 689.

*Baptizing* in his *Name*, N° 687.

*Angels worshipping him*, N° 743.

Every *knee bowing* at his *Name*, N° 716.

*Calling*

Calling upon his Name, N<sup>o</sup> 691, 693, 694, 695, 698, 701, 737, 745.

Adjuring by him, N<sup>o</sup> 726.

Calling him to witness, N<sup>o</sup> 697, 707, 735.

Trusting in him, N<sup>o</sup> 717, 718.

Not tempting him, N<sup>o</sup> 703.

Blaming those who worship Angels, and hold not to the Head, N<sup>o</sup> 721.

Ascribing glory to him, N<sup>o</sup> 710, 738, 744, 746, 747, 750.

And Praise and Thanksgiving, N<sup>o</sup> 713, 722, 734, 751, 752, 753.

Invocating him in Prayer, N<sup>o</sup> 690, 692, 706, 754.

Praying for Grace, Peace, Blessing, Direction, Assistance, and Comfort, from him, N<sup>o</sup> 696, 699, 700,

702, 704, 705, 708, 709, 711, 712, 714, 715,

719, 720, 723, 724, 725, 727, 728, 729, 730,

731, 732, 733, 736, 739, 740, 741, 742, 743,

749, 755.

See above, § 43, 44, 45.

### Notes on § 50.

This was the full Accomplishment of that famous Prophecy, *Is.* 9, 6; *The Government shall be upon his Shoulder; and his Name shall be called, Wonderful, Counsellor.* [in the LXX it is, Μεγάλου Βελη̅ς ἀγγελ̅.] *The Angel of his Great Counsel or Covenant; as Mal.* iii, 1, *The Messenger, or Angel, of the Covenant; and Is.* lxi, 9, *The Angel of his Presence;] The Mighty God, The everlasting Father, [These words, The everlasting Father, are very ill rendered; For it is absurd to say of the Son, that he is the everlasting Father, the Father of Himself: But the phrase ἰσχυρ̅, ought to be translated as in the best Copies of the LXX, πατ̅ρ̅ το̅ μέλλοντ̅ ἀϊω̅, and in the Vulgar Latin;*

*Pater futuri sæculi, The Father (or Lord) of the Age to come: As Heb. ii; 5, 8, Unto the Angels hath he not put in Subjection the World to come, whereof we speak; But ——— thou hast put all things in subjection under HIS Feet: ] The Prince of Peace; Of the increase of His Government and peace there shall be no end, upon the Throne of David and upon his Kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever.*

*We can never (say the Antient Writers of Polycarps Martyrdom) either forsake Christ, who suffered for the Salvation of those who shall be saved out of the whole World, the Righteous for the Sinners; or worship any other besides him: For, Him indeed we worship being the Son of*

*God; but the Martyrs, as being Disciples and Imitators of our Lord, we only love as becomes us.*

*And Justin Martyr: The Scriptures (saith he) expressly declare, that Christ was to suffer, and is to be worshipped, and is God.*

*Again: We worship (saith he) the Maker of the Universe: And I shall show, that we do also with good reason honour in the second place our Master who taught us these things, being the Son of the True God; and in the Third place, the Prophetick Spirit.*

Ουτε ἄ χειρόν ποτε καταλιπεῖν δυσησόμεθα, ἢ ὑπὲρ ἑ παντὸς κόσμου ἡμῶν σωζομένων σωτηρίας παθόντα, ἀμωμεν ὑπὲρ ἀμαρτωλῶν ἕτε ἕτερον τινα σέβειν. Τίτον μὲν γὰρ, ἡδὼν ὄντα τῷ θεῷ, προσκυνῶμεν. τὸς δὲ μαρτυροῦντας, ὡς μαθητὰς καὶ μιμητὰς τῷ κυρίῳ, ἀγαπῶμεν ἀξίως.

*Polycarpi Martyrium.*

Γεγρασ, αἱ διαρρήδω ἄ Χειρόν, καὶ παθητῶν, καὶ προσκυνητῶν, καὶ Θεῶν, ἀποδεικνύουσι.  
*Dial. cum Tryph.*

Τὸν δημιουργὸν τῶνδε τῶν πάντων σεβόμενοι. — ἢ ἡ διδασκαλον τέτων ἡσόμενον ἡμῶν — ὑδὲ αὐτῷ ἑ ὄντως Θεῷ μαθόντες, καὶ ἐν δευτέρῃ χώρῃ ἔχοντες, πινδῶμα τε προσηλικὸν ἐν τέτῃ τάξει ὅτι μὲν λόγῳ τιμῶμεν ἀποδείξομεν. *Apol. 2.*

And again: *We worship and adore God himself, and his Son (who came forth from him, and taught these things both to Us and to the whole Host of good Angels which follow and imitate him;)* and the Prophetick Spi-

Ἄλλ' ἑκείνον τε, καὶ τὸν παρ' αὐτῆ ὑδὸν ἐλθόντα, καὶ διδάξαντα ἡμᾶς ταῦτα καὶ ἅρ' ἄλλων ἐποικιλιῶν καὶ ἱεροικιλιῶν ἀγαθῶν ἀγγέλων σφόδρον, πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνοῦμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες. *Ibid.*

rit; *honouring them according to reason and Truth,* (that is, according to the Order expressed in the other passage before-cited.) [It must indeed here be confessed, that the natural Position of the words in this Period, and especially the interposition of the word ἄλλων, do lead to another manner of Pointing, and consequently to another Rendring of the Sentence: But then on the other side, the Nature and Reason of the Thing, and the Authors manner of expressing the same Sense in That other passage before-cited, do very much favour the translation I have here set down; which may also be not a little confirmed by a parallel place in *Irenæus*, where *He* likewise thus expresses himself; *The Father of our Lord Jesus Christ (saith he) manifests and reveals himself to All, whom he is at all revealed to, by his Word which is his Son. For They know the Father, to whomsoever the Son will reveal him. Now the Son, co-existing always with the Father, reveals the Father of old, even always from the beginning, to Angels*

Pater Domini nostri Jesu Christi, per verbum suum, qui est filius ejus, per eum revelatur & manifestatur omnibus, quibus revelatur. Cognoscunt enim cum hi, quibus revelaverit filius. Semper autem co-existens filius Patri, olim & ab initio semper revelat Patrem & Angelis & Archangelis & Potestatibus & Virtutibus & Hominibus,

and Archangels and Powers and Dominions, and to Men, whom God thinks fit to reveal himself to ]

Again, Irenæus; *That every knee (saith he) should bow to Christ Jesus, our Lord and God and Saviour and King, according to the good pleasure of the Invisible Father.*

The same thing *Clemens Alexandrinus* expresses, by affirming Christ to be, *πῶς δεσπότην ἢ ὅλων θεῶν, [ἴσα θεῶ.] equalized with the Supreme Lord of all things: In the language of Tertullian, pariatu<sup>s</sup> Deo, equalized with God: And in the words of Eusebius, more near to those of Scripture, σὺν θεῷ ἔαυτῷ βασιλείας, sitting together with God upon the Throne of his Kingdom.*

quibus vult revelare Deus. *Lib. 2, cap 55, in fine.*

Ἰνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, καὶ θεῷ, καὶ σωτήρι, καὶ βασιλεῖ, καὶ τῷ εὐδοκίαν τῶν πατέρων τῶν ἀσεβῶν πάντων γόνου καμψῆν. *Lib. 1, c. 2.*

## § LI.

This Honour, the Scripture directs to be paid to Christ; not so much upon Account of his *metaphysical Essence* or *Substance*, and *abstract Attributes*; as of his *Actions* and *Attributes relative to Us*; his *Condescension* in becoming *Man*, who was the *Son of God*; his *Redeeming*, and *Interceding for, us*; his *Authority, Power, Dominion, and Sitting upon the Throne of God his Father*, as our *Law-giver, our King, our Judge, and our God.*

See

See the Texts, N<sup>o</sup> 689, 692, 716, 721, 734, 745, 749, 750, 751, 752, 753, 768, 1211.

See above, § 25.

### Notes on § 51.

The Expressions of Scripture upon This Head, are very clear. *Mat. xxviii* ; 18, 19, *All Power is given unto me in heaven and in Earth* ; Go ye **THEREFORE**, and teach all Nations, baptizing them in the Name of the Father, and of the SON, &c. And *Rev. i* ; 5, 6, *Unto Him that loved us and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father ; to Him be glory and dominion for ever and ever.* And *cb. v*, ver. 9, *They sung a new Song, saying. Thou art worthy ——— ; for thou wast slain, and hast redeemed us to God by thy Blood ; ——— and hast made us unto our God Kings and Priests, &c.*

Honour is due, not to the *abstract metaphysical Nature, Essence or Substance*, but to the *Person intelligent*, and as having *Dignity, Power, Authority and Goodness*. Each *Person* is to be honoured, for what *the Person* is and does : The *Father*, as the Supreme original of All ; having in Himself absolutely and derived from None, all Power, Authority, and all divine Attributes : The *Son*, as being the Son of the Father, and receiving from Him (in an incomprehensible manner) That Nature and Those Attributes which the Scripture ascribes to him ; and as being the Saviour and Redeemer of the World : The *Holy Ghost*, as being the Spirit of the Father and of the Son, sent forth to be the Inspirer of all revealed Truth, and the Sanctifier of all Hearts, according to the Will of the Father, by the Administration and Dispensation of the Son.

*We worship (saith Justin Martyr in the place before cited) the Maker of the Universe: And I shall show, that we do also with good reason honour in the second place Him who became our Master and taught us these things, being the Son of the True God; and in the Third place, the Prophetick Spirit.*

*And again: Next after the Unbegotten and ineffable God, we worship and love Him who is the Word of God; because that for our sakes he became Man, and was made Partaker of our Sufferings, that he might heal Us.*

Τὸν δημιουργὸν τῶδε τῶ παν-  
τος σεβόμενοι. — ἢ ἡ διδά-  
σκαλον τέλων ἡρώμενον ἡμῖν  
— ἦν αὐτῶ τῶ ὄντως Θεῷ μα-  
θόντες, καὶ ἐν δόξῃ χαίρα ἔ-  
χοντες, πνεῦμά τε περισφιγμένον ἐν  
τείῃ τάξει ὅτι μὴ λόγου τιμῶ-  
μεν, ἀποδείξομεν. *Apol. 2.*

Τὸν γὰρ ἀπὸ ἀχρονότητος καὶ ἀρρήτου  
θεοῦ λόγον, μὴ ἢ θεόν, περισκυ-  
νῆμεν καὶ ἀγαπῶμεν, ἐπειδὴ καὶ  
δι' ἡμᾶς ἀνθρώπου γέγονεν, ὁ-  
πως καὶ τῶ παθῶν τῶ ἡμετέρων  
συμμέτοχος ἡρώμεν, καὶ ἰα-  
σιν ποιήσῃ. *Apol. 1.*

## § LII.

*The Honour paid in this manner to the Son, must (as before) always be understood as redounding ultimately to the Glory of God the Father.*

See the Texts, No 451, 452, 463, 465, 469, 481, 482, 486, 492, 507, 509, 512, 515, 527.

See above, § 37, 39, 43, 44, 45, 46, 50.

## § LIII.

The *Honour* which Christians are bound to  
peculiarly to the Person of the *Holy Spi-*  
*rit*, is expressed in these Texts following ;  
herein we are directed, either by Precept,  
by Example,

To baptize in his Name, N<sup>o</sup> 1138.

To wish *Grace and Peace and Blessing* from him,  
1143, 1147.

To appeal to him as *Witness* in solemn Affirmations,  
1141, 1142.

To take heed *not to resist* him, N<sup>o</sup> 1140, 1145.

———— *not to do despite* to him, N<sup>o</sup> 1146.

———— *not to tempt* him, N<sup>o</sup> 1139.

———— *not to greive* him, N<sup>o</sup> 1144.

## § LIV.

For putting up *Prayers and Supplications*  
directly and expressly to the Person of the *Ho-*  
*ly Spirit*, it must be acknowledged there is  
clear *Precept* or *Example* in Scripture.

## Note on § 54.

The same must be confessed concerning the Practice of the Primitive Church in the Three first Centuries, so far as appears from the remaining Writings of those Ages. And yet it may reasonably be alleged, that as there are in Scripture clear Examples of offering up Prayers to *the Son*, for such Blessings as it is the proper Office of the Son to bestow; so, by Analogy, the *Holy Spirit* may in like manner be desired to convey such gifts, as we are sure it is his peculiar Office to distribute in the Church, according to the

† *Considerations on Mr W--s Historical Preface*, pag. 49.

Will of the Father, or (as a late † learned Writer expresses it) *in Subordination to, and Union with, the Father and the Son.*

## § LV.

The *Titles* given in the New Testament to the *Three Persons* of the ever-blessed *Trinity*, when all mentioned together; are as follows.

They are stiled, Once; *He which is and which was and which is to come*; The *Seven † Spirits which are before his Throne*; and *Jesus Christ the Faithful Witness*, N<sup>o</sup> 1250.

Once; The *Father*, The *Son*, and the *Holy Ghost* N<sup>o</sup> 1211.

Once

Once ; *The Father, The Son, and the Spirit* ; N<sup>o</sup> 1246.

Once ; *The Father, The Word, and the Holy Ghost* ; N<sup>o</sup> 1248.

Twice ; *The Father, Jesus, The Spirit*, N<sup>o</sup> 1213, 1215.

Twice ; *The Father, Jesus, The Holy Ghost* ; N<sup>o</sup> 1214, 1216.

Once ; *The Father, Christ, The Spirit* ; N<sup>o</sup> 1234.

Once ; *The Father, Jesus Christ, The Spirit* ; N<sup>o</sup> 1233.

Once ; *The Father, The Lord, The Spirit* ; N<sup>o</sup> 1236.

Once ; *God the Father, Jesus Christ, The Spirit* ; N<sup>o</sup> 1242.

Once ; *He that raised up Jesus from the Dead ; Jesus ; The Spirit* : N<sup>o</sup> 1222.

Once ; *The Living God ; Christ ; The Spirit* ; N<sup>o</sup> 1230.

Once ; *The Living God ; Christ ; The eternal Spirit* : N<sup>o</sup> 1241.

Four times ; *God, Jesus, The Spirit* ; N<sup>o</sup> 1210, 1226, 1227, 1247.

Once ; *God, The Son of God, The Holy Ghost* ; N<sup>o</sup> 1212.

Four times ; *God, Jesus, The Holy Ghost* ; N<sup>o</sup> 1216, 1217, 1218, 1227.

Once ; *God, Jesus Christ the Son of God, The Spirit of Holiness* ; N<sup>o</sup> 1219.

Once ; *God, Christ, The Holy Ghost* ; N<sup>o</sup> 1220.

Five times ; *God, Christ, The Spirit* ; N<sup>o</sup> 1221, 1224, 1229, 1243, 1244.

Four times ; *God, Jesus Christ, The Holy Ghost* ; N<sup>o</sup> 1223, 1231, 1239, 1249.

Five times ; *God, Jesus Christ, The Spirit* ; N<sup>o</sup> 1225, 1233, 1237, 1245, 1251.

Four times; *God, The Lord, The Spirit*; N<sup>o</sup> 1228,  
1235, 1236, 1238.

Twice; *God, his Son, The Spirit*; N<sup>o</sup> 1232, 1247.

Once; *God, The Lord, The Holy Ghost*; N<sup>o</sup> 1240.

Once; *God, Christ, The eternal Spirit*; N<sup>o</sup> 1241.



THE



T H E

*Scripture-Doctrine of the Trinity.*

P A R T III.

Being the principal *Passages* in the LITURGY  
of the Church of *England*, relating to  
that Doctrine, considered.

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C H A P. I.

*The principal Passages, wherein the main  
Branches of the fore-going Doctrine are  
expresly affirmed.*

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S E C T. I.

*The Passages, wherein the Father is stiled The  
One or Only God.*

I.

— **T**O follow Thee the *Only God*, Collect  
through *Jesus Christ our* for Sund.  
*Lord.* 18. after  
Trin.

Nicene  
Creed.

2.  
I believe in *One God*, the *Father Almighty*, &c.

---

## S E C T. II.

*The principal Passages, wherein the Father is stiled G O D absolutely and by way of Eminence.*

I.

The general Exhortation.

— **B**Efore the Face of *Almighty GOD*, our *heavenly Father*.

2.

The general Confession.

Spare thou them, O *GOD*; According to thy Promises — *in Christ Jesu our Lord*; And grant, O *most merciful Father*, for his sake, &c.

3.

The general Absolution.

*Almighty GOD*, the *Father of our Lord Jesus Christ* — pardoneth and absolveth, &c.

4.

Te Deum.

We praise thee, O *GOD*, — the *Father* everlasting: To *Thee* all Angels — continually

continually do cry, *Holy, Holy, Holy,*  
*Lord GOD of Sabaoth.*

5.

Thou fitteſt at the right hand of *GOD,*  
in the glory of *the Father.*

6.

I believe in *GOD, the Father Almighty.* Apoſtles  
Creed.  
[Gr. παντοκράτορα, *Supreme over all.*]

7

And ſitteth on the right hand of  
*GOD, the Father Almighty.*

8.

— our heavenly *Father, Almighty* 3d Coll.  
for Grace.  
and everlaſting *GOD.*

9.

The Grace of our *Lord Jeſus Chriſt,* The Bleſ-  
ſing.  
and the Love of *GOD,* and the Fellow-  
ſhip of the *Holy Ghoſt.*

10.

He ſitteth on the right hand of *the* Athanaſ.  
Creed.  
*Father, GOD Almighty:* [In the *Greek*  
*Original,* or antient Translation; παντο-  
κράτορα, *Supreme over all.* Which Word  
is not uſed in the former Part of the  
Creed; but only παντοδύναμον, *having*  
*all*

*all Power ; where each of the Three Persons is in the English stiled Almighty.]*

11.

The Li-  
tany.

O *Lamb* of *GOD*, that takest away  
the Sins of the *World*.

12.

Coll. in Li-  
tany.

O *GOD*, merciful *Father*, — through  
*Jesus Christ our Lord*.

13.

Coll. for  
Ember-  
Week.

Almighty *GOD*, our *heavenly Father*,  
— through *Jesus Christ our Lord*.

*And after the like Form in most Collects.*

14.

Coll. on  
St Ste-  
phen's Day.

O blessed *Jesus*, who standest at the  
right hand of *GOD*.

15.

Coll. for  
2d Sund.  
after Epiph.

Almighty and everlasting *GOD*, *who*  
*dost govern all things in Heaven and Earth ;*  
— through *Jesus Christ our Lord*.

16.

Coll. for  
6th Sund.  
after Epiph.

O *GOD*, whose *blessed Son* was manife-  
sted, that he might — make us the  
*Sons of GOD*.

17. — may

17.

— may obtain of *Thee*, the *GOD* Coll. for  
Asthwedn.  
of all mercy, perfect remission and for-  
giveness, *through Jesus Christ our Lord.*

18.

O *GOD*, the King of Glory, who hast Sunday  
after Af-  
cension.  
exalted *thine only Son, Jesus Christ*, with  
great Triumph unto thy Kingdom in  
Heaven; — send to us *thine Holy Ghost*  
to comfort us.

19.

*GOD*, who as at this time didst teach Whitfund.  
the Hearts of thy faithful People, by the  
sending to them the Light of *thy Holy*  
*Spirit.*

20.

*Almighty GOD*, who didst give such Coll. on  
St An-  
drew's  
Day.  
grace unto —, that he readily obeyed  
the Calling of *thy Son Jesus Christ.*

21.

*Almighty and everliving GOD*, who Coll. on  
St Tho-  
mas's Day.  
— didst suffer thy Holy Apostle *Thomas*  
to be doubtful in thy *Son's* Resurrection;  
Grant us so perfectly — to believe in  
*thy Son Jesus Christ, &c.*

22. *Al-*

22.

Coll. on  
the Purifi-  
cation.

*Almighty and everliving GOD, we humbly beseech thy Majesty, that as thy only-begotten Son——; so We may be presented unto Thee,—— by the same thy Son Jesus Christ our Lord.*

23.

Coll. on  
St Phil.  
and James's  
Day.

*O Almighty GOD, —— grant us perfectly to know thy Son Jesus Christ, &c.*

24.

Coll. on  
St Barna-  
bas's Day.

*O Lord GOD Almighty, who didst endue—— with singular gifts of the Holy Ghost,—— through Jesus Christ our Lord.*

25.

Coll. on  
St John  
Bapt. Day.

*Almighty GOD, by whose Providence thy Servant John Baptist was—— sent to prepare the way of thy Son our Saviour, &c.*

26

Coll. on  
St Peter's  
Day.

*O Almighty GOD, who by thy Son Jesus Christ didst give to thy Apostle, &c.*

27.

Coll. on  
St James's  
Day.

*Grant, O merciful GOD, that as thine Holy Apostle—— was obedient unto the Calling of thy Son Jesus Christ, &c.*

28. O

28.

O *Almighty G O D*, who by *thy blessed Son* didst call *Matthew* —; Grant us — to follow the same *thy Son Jesus Christ*, &c.

Coll. on  
St Mat-  
thews Day.

29.

O *Almighty G O D*, who hast built thy Church upon the Foundation of the Apostles and Prophets, *Jesus Christ* himself being the Head-corner-stone.

Coll. on  
St Sim.  
and Jude's  
Day.

30.

O *Almighty G O D*, who hast knit together thine elect — in the mystical Body of *thy Son Christ our Lord*.

Coll. on  
All-Saints  
Day.

31.

*Almighty G O D*, ——— cleanse the Thoughts of our Hearts by the Inspiration of *thy Holy Spirit*, ——— through *Christ our Lord*.

1<sup>st</sup> Coll. in  
the Com-  
munion  
Service.

32.

And in one *Lord Jesus Christ*, the only-begotten Son of *God*; ——— *God*, of *G O D*, &c.

Nicene  
Creed.

33.

It is our duty to render most humble and hearty Thanks to *Almighty G O D*

Warning  
to the  
Communi-  
on.

C c

our

our *heavenly Father*, for that he hath given *his Son our Saviour Jesus Chbrist*.

2d Warn-  
ing to the  
Commun-  
ion.

34. For the obtaining whereof, we shall not cease to make our humble petitions unto *Almighty G O D* our *heavenly Father*.

Confession  
at the  
Commun-  
ion.

35. — make your humble Confession to *Almighty G O D* —. *Almighty G O D*, *Father of our Lord Jesus Christ, &c.*

Absolution.

36. *Almighty G O D*, our *heavenly Father*, — pardon and deliver you from all your Sins, — through *Jesus Christ our Lord*.

After the  
Absolution.

37. — give thanks unto *Thee, O Lord, Holy Father, Almighty everlasting G O D*.

Confecra-  
tion-  
Prayer.

38. *Almighty G O D*, our *heavenly Father*, who of thy tender Mercy didst give thine only Son *Jesus Christ, &c.*

39. *Almighty*

39.

*Almighty and everliving G O D*, we most heartily thank thee, for that *Thou* dost vouchsafe to feed us — with the Spiritual Food of the most precious Body and Blood of *thy Son our Saviour Jesus Christ*.

2d Prayer  
after Con-  
secration.

40.

Glory be to *G O D* on high, and in Earth peace, good Will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, *O Lord G O D*, heavenly King, *G O D* the *Father Almighty*.

Hymn.

41.

The Peace of *G O D*, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of *G O D*, and of *his Son Jesus Christ our Lord*.

The Bless-  
ing.

42.

*Almighty G O D*, who hast promised to hear the Petitions of them that ask *in thy Sons Name*; — through *Jesus Christ our Lord*.

Coll. after  
the Offer-  
tory.

43.

In the Of-  
fice of  
Baptism,  
Coll. 1.

*Almighty and everlasting GOD, who — by the Baptism of thy well-beloved Son Jesus Christ, — didst sanctify Water, &c. Wash this Child and sanctify him with the Holy Ghost, &c.*

44.

Coll. 2d.

*Almighty and Immortal GOD; — Receive this Child, as thou hast promised by thy well-beloved Son; — that he may come to the eternal Kingdom, which Thou hast promised by Christ our Lord.*

45.

Coll. after  
the Go-  
spel.

*Almighty and everlasting GOD, heavenly Father; — Give thy Holy Spirit to this Infant, &c.*

46.

Coll. after  
the Exhor-  
tat. to the  
God-fa-  
thers.

*Almighty and everliving GOD, whose most dearly beloved Son Jesus Christ, &c.*

47.

After the  
Baptism.

Seeing — this Child is — grafted into the Body of *Christ's Church*, let us give thanks unto *Almighty GOD, &c.* — Our *Father, &c.* — We yield thee hearty thanks, most merciful *Father, &c.*

48. — being

48.

— being made the Children of *G O D* and of the Light, by Faith in *Jesus Christ*. Exhort. to the new baptized Persons of riper Years.

49.

A Member of *Christ*, the Child of *G O D*, &c. Catechism.

50.

Thirdly, in *God the Holy Ghost*, who sanctifieth me and all the elect People of *G O D*.

51.

What desirest thou of *G O D* in this Prayer, [*viz. Our Father*, &c.] ?

*Ans.* I desire my *Lord G O D* our heavenly Father, — through our *Lord Jesus Christ*, &c.

52.

— have a lively Faith in *G O D*'s mercy through *Christ*.

53.

*Almighty and everliving G O D*, who hast vouchsafed to regenerate these thy Servants by Water and *the Holy Ghost*, — Confirmation.

strengthen them — with *the Holy Ghost*  
the Comforter, &c.

54.

*Almighty and everlasting GOD*, let  
thy *Fatherly* hand ever be over them ;  
— let *thy Holy Spirit* ever be with  
them.

55.

Matri-  
mony :

*O GOD* of Abraham, *GOD* of Isaac,  
*GOD* of Jacob, bless these thy Servants,  
— through *Jesus Christ our Lord*.

56.

In the Vi-  
sitat. of  
the Sick,  
the Col-  
lect.

*Almighty and most merciful GOD and*  
† *Saviour* ; — sanctify — this thy  
*Fatherly* correction — through *Jesus*  
*Christ our Lord*.

† See above, Part I, N<sup>o</sup> 244.

57.

The Ex-  
hortation.

— trusting in *GOD's* mercy, for  
*his dear Son Jesus Christ's* sake.

58.

Coll. after  
the Abso-  
lution.

*O most merciful GOD*, — streng-  
then him with *thy blessed Spirit*.

59. For.

59.

Forasmuch as it hath pleased *Almighty* Burial Of-  
ficc.  
*G O D* ——— through *our Lord Jesus*  
*Christ.*

60.

*Almighty G O D*, with whom do live  
the Spirits of them that depart hence *in*  
*the Lord.* — O merciful *G O D*, the *Fa-*  
*ther of our Lord Jesus Christ, &c.*

61.

—— the Great *G O D*, to be feared At Sea.  
above all. ——— Help, Lord, and save  
us for thy Mercies sake *in Jesus Christ*  
*thy Son our Lord.*

62.

O most powerful and glorious *Lord*  
*G O D*, the *Lord of Hosts*, that rulest  
and commandest all things; — through  
*Jesus Christ our Lord.*

63.

*Almighty G O D* ——— who by *thy* In the Of-  
fice for  
Ordaining  
of Priests,  
the Col-  
lect.  
*Holy Spirit* hast appointed divers Orders  
of Ministers, &c.

C c 4

64. — the

64.

Exhort. to  
the Per-  
sons to be  
ordained  
Priests.

—— the Children of *GOD*, —— the  
Spouse and Body of *Christ*.

65.

—— Knowledge of *GOD*, —— and  
Perfection of Age in *Christ*.

66.

That Will and Ability is given of *GOD*  
alone : Therefore ye ought and have need  
to pray earnestly *for his Holy Spirit*.

67.

The Hymn.

Thou [*Holy Ghost*] art the very Comforter,  
In grief and all distress ;  
The Heavenly *Gift* of *GOD* most High,  
No Tongue can it express.

68.

That thro' *Thy* Help, *GOD*'s praises may  
Resound in every Place.

69.

Kindle our Hearts with fervent Zeal,  
To serve *GOD* day and night.

70.

The Words  
of Ordina-  
tion.

Receive *the Holy Ghost* for the Office  
and Work of a Priest in the Church of  
*GOD*.

71. *Al-*

71.

*Almighty GOD, who by thy Son Jesus Christ didst give* Consecr. of a Bishop. *&c.*

72.

*Almighty GOD, giver of all good things; who, by thy Holy Spirit, hast appointed* *&c.*

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### S E C T. III.

*The principal Passages, wherein is expressed the Opinion of the Church, that Prayers and praises should generally be directed to the Person of the Father, in the Name and through the Mediation of the Son.*

1.

**A** *lmighty and most merciful Father,* General Confession. *&c.*

2.

*Our Father, &c.*

Lord's Prayer.

3. O

3.

3d Coll. for Grace. O Lord, our heavenly *Father*, Almighty and everlasting God, — *through Jesus Christ our Lord*, Amen.

*And in the same, or in the like form, in most of the Collects through the whole Liturgy. See above, Sect. 2. N<sup>o</sup> 15. &c.*

4.

The Coll. in the Litaney.

O God, merciful *Father*, — that we — may evermore *give thanks unto Thee* in thy Holy Church, *through Jesus Christ our Lord*.

5.

Coll. in time of War.

O Almighty God, — that we — may be preserved — to glorify *Thee*, — through the *Merits of thy Son Jesus Christ our Lord*.

6.

Coll. in Ember-Week.

Almighty God our heavenly *Father*; — may set forth *Thy Glory* — thro' *Jesus Christ our Lord*.

7.

General Thank-giving.

*Almighty God, Father* of all mercies, — we *blefs Thee* — for thine inestimable love in the *Redemption of the World by our Lord Jesus Christ*.

8.

O eternal God our heavenly *Father*; — Thanksgiving for Peace.  
 that we — may continually offer *unto Thee*  
 our Sacrifice of Praise and Thanksgiving,  
 — *through Jesus Christ our Lord.*

9.

O Lord God, — always *praising* and Thanksgiving for Deliverance from Plague.  
*magnifying Thy Mercies* in the midst of  
 thy Church, *through Jesus Christ our*  
*Lord.*

10.

O most merciful *Father*, — we offer Again.  
*unto thy Divine Majesty* the Sacrifice of  
 Praise and Thanksgiving — *through*  
*Jesus Christ our Lord.*

11.

O Almighty God, — that — we Coll. on Innocents Day.  
 may *glorify Thy Holy Name*, through  
*Jesus Christ our Lord.*

12.

— for the *Glory of Thy Name*, thro' Coll. on Septuagesima.  
*Jesus Christ our Saviour.*

13.

— And to *worship* the *Unity.* Coll. on Trin. Sund.

14. Al-

## 14.

First Coll.  
at Com-  
munion.

Almighty God, — cleanse the Thoughts of our Hearts by the Inspiration of *thy Holy Spirit*, that we may — worthily *magnify thy holy Name*, through *Christ our Lord*.

## 15.

Warning  
for the  
Communion.

It is our Duty to render most humble and hearty *Thanks to Almighty God our heavenly Father*, for that he hath given *his Son our Saviour Jesus Christ*, &c.

## 16.

2d Warn-  
ing.

For the obtaining whereof, we shall not cease to *make our humble Petitions unto Almighty God our heavenly Father*.

## 17.

Confession  
at the  
Communion.

— make your humble Confession to *Almighty God*. — *Almighty God, Father of our Lord Jesus Christ*; — Have mercy upon us, most merciful *Father*; For thy Son our Lord *Jesus Christ's* sake, forgive us all that is past, — to the honour and *glory of Thy Name*, through *Jesus Christ our Lord*.

18. It

18.

It is very meet, right, and our bounden duty, that we should at all times and in all places give *Thanks unto Thee, O Lord, Holy Father, Almighty, everlasting God.* — ever praising *Thee* and saying, *Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thy glory.*

After the  
Absolution.

19.

But chiefly are we bound to praise *Thee* for the glorious Resurrection of *thy Son Jesus Christ our Lord.*

Proper  
Pref. for  
Easter.

20.

*Grant* us therefore, gracious *Lord*, so to eat the *Flesh* of *thy dear Son Jesus Christ*, and to drink his *Blood*, that &c.

The Prayer  
before  
Consecra-  
tion.

21.

*Almighty God our heavenly Father*, who of thy tender *Mercy* didst give *thine only Son Jesus Christ* — ; Hear us, *O merciful Father*, — and *grant* that we receiving — according to *thy Son our Saviour Jesus Christ's* holy Institution &c.

Prayer of  
Consecra-  
tion.

22.

*O Lord and heavenly Father*, we — desire thy *Fatherly* goodness, — to grant,

The Prayer  
after Con-  
secration.

grant, that by the merits and death of *thy Son Jesus Christ*, ——— we and all thy whole Church may obtain remission of our Sins, ——— *through Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto Thee, O Father Almighty, world without end.*

23.

The 2d  
Prayer.

*Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us ——— with the spiritual food of the most pretious body and blood of thy Son our Saviour Jesus Christ.*

24.

The Hymn.

*Glory be to God on high, and in earth peace, good Will towards Men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give Thanks to Thee, for thy great Glory, O Lord God, heavenly King, God the Father Almighty.*

25.

Coll. after  
the Offer-  
tory.

*Almighty God, who hast promised to hear the Petitions of them that ask in thy Sons Name; ——— to the setting forth of Thy Glory, through Jesus Christ our Lord.*

26.

26.

I beseech you to *call upon God the Father, through our Lord Jesus Christ*; that, of his bounteous mercy, he will grant to this Child, — that he may be baptized with Water and the *Holy Ghost*.

In the Office of Baptism, The Exhortation.

27.

*Almighty and everlasting God, who* — by the Baptism of *thy well-beloved Son Jesus Christ* in the river Jordan, didst sanctify Water to the mystical washing away of Sin; — Wash this Child, and sanctify him with the *Holy Ghost*.

The 1st Collect.

28.

*Almighty and Immortal God*; — Receive this Child, as *Thou hast promised by thy well-beloved Son*; — that he may come to the eternal Kingdom, which *Thou hast promised by Christ our Lord*.

The 2d Collect.

29.

*Almighty and everlasting God, heavenly Father*; — Give *thy Holy Spirit* to this Infant, — *through our Lord Jesus Christ*.

Coll. after the Gospel.

30.

Seeing — this Child is — grafted into the Body of *Christ's Church*, let us give

After the Baptism.

give thanks unto Almighty God &c. Our Father &c. We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate This Infant with thy Holy Spirit.

31.

In the Catechism.

I heartily thank our heavenly Father, that he hath called me to this state of Salvation through Jesus Christ our Saviour.

32.

What desirest thou of God in this Prayer?

Ans. I desire my Lord God our heavenly Father, — through our Lord Jesus Christ.

33.

Confirmation.

Almighty and everliving God, who hast vouchsafed to regenerate these thy Servants by Water and the Holy Ghost; — strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter.

34.

Almighty and everlasting God; — let thy Fatherly hand — ever be over them; — let thy Holy Spirit ever be with them, — through our Lord Jesus Christ.

35. O

35.

O God of Abraham, God of Isaac, God of Jacob, bless these thy Servants, ——— through Jesus Christ our Lord.

Matrimony.

36.

O Father of Mercies, and God of all Comfort; ——— strengthen him ——— with thy Grace and Holy Spirit. ——— Give him ——— stedfast Faith in thy Son Jesus &c.

In Visitation of Sick. The Coll. when there is small hope.

37.

O Almighty God, ——— faithful Creator and most merciful † Saviour. ——— Wash it ——— in the Blood of that Immaculate Lamb.

The Commendatory Prayer.

† See Part I. N<sup>o</sup> 244 & 255.

38.

O merciful God, the Father of our Lord Jesus Christ; ——— that we may ——— receive that Blessing, which thy well-beloved Son shall then pronounce, &c.

In the Burial Office.

39.

That Will and Ability is given of God alone: Therefore ye ought and have need to pray earnestly for his Holy Spirit.

In the Office for ordaining of Priests; The Exhortation.

D d

40. And

40.

And that you will continually *pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.*

41.

The Hymn

That *through thy [ the Holy Ghost's ]*  
*help, Gods praises may*  
 Resound in every place.

42.

Kindle our Hearts with fervent zeal  
 To *serve God* day and night.

43.

The Prayer  
 after the  
 hymn.

*Almighty God and heavenly Father, who of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer; — We render unto Thee most hearty Thanks, we praise and worship Thee; and we humbly beseech Thee by the same thy blessed Son, — that we may daily increase and go forwards in the Knowledge and Faith of Thee and thy Son, by the Holy Spirit.*

44.

— *Thy only and most dearly beloved Son Jesus Christ.* — who — sent a-  
 \* broad

broad into the World his Apostles, —  
to set forth the eternal Praise of Thy ho-  
ly Name.

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## S E C T. IV.

*The principal Passages, wherein is ex-  
pressed the Subordination of the Son to  
the Father ; his deriving his Being, Glo-  
ry and Powers, from Him ; being sent,  
by Him ; and acting in all things, accord-  
ing to His Will.*

1.

**T**Hou sittest at the right hand of God, Te Deum  
in the Glory of the Father.

2.

And sitteth on the Right hand of God the Apostles  
Creed.  
Father Almighty.

3.

The Son is of the Father alone, — Athanas.  
Creed.  
begotten.

4.

He sitteth on the right hand of the Father  
God Almighty ; [*παρὰς τοῦ πατρὸς τοῦ θεοῦ παντοκράτορος,*  
D d 2 of

of the Father who is God Supreme over  
All.]

5.

General  
Thankf-  
giving.

*Almighty God, Father of all mercies,---  
we bless thee ——— for Thine inestimable  
Love in the Redemption of the World by  
our Lord Jesus Christ.*

6.

Coll. for  
2d Sund.  
in Ad-  
vent.

— The blessed Hope, which Thou  
hast given us in our Saviour Jesus Christ.

7.

Coll. on  
Christ-  
mas day.

*Almighty God, who hast given us thy  
only-begotten Son to take our nature upon  
him.*

8.

Coll. on  
the Cir-  
cumcision

*Almighty God, who madest thy b'essed  
Son to be circumcised &c.*

9.

Coll. for  
6th Sund.  
in Lent.

*Almighty and everlasting God, who of  
thy tender Love towards Mankind, hast  
sent thy Son our Saviour Jesus Christ, to  
take upon him our Flesh.*

10.

Coll. for  
1st Sund.  
after Ea-  
ster.

*Almighty Father, who hast given thine  
only Son to die for our Sins.*

11. Al-

## II.

*Almighty God, who hast given thine only Son, to be unto us both a Sacrifice for Sin, &c.*

Coll. for  
2d Sund.  
after Ea-  
ster.

## 12.

O God the King of Glory, who hast exalted thine only Son Jesus Christ with great Triumph unto Thy Kingdom in Heaven.

Coll. for  
Sund. at-  
ter Ascen-  
sion.

## 13.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle &c.

Coll. on  
St Peters  
day.

## 14.

O Almighty God, who by thy blessed Son didst call Matthew — ; Grant us to follow the same thy Son Jesus Christ.

Coll. on  
St Mat-  
thews  
day.

## 15.

O Almighty God, who hast built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the Head-Corner-Stone.

Col. on S.  
Sim. and  
Judes day

## 16.

God, of God ; Light, of Light ; &c.

Nicene  
Creed.

## 17.

It is our duty to render most humble and hearty thanks to Almighty God our heavenly

Warning  
to the  
Commun-  
nion.

*heaven'y Father, for that He hath given his Son our Saviour Jesus Christ, &c.*

18.

Proper  
Pref. on  
Christmase  
Day.

Because Thou didst give Jesus Christ thine only Son, to be born &c.

19.

Proper  
Pref. on  
Easter Day.

But chiefly are we bound to praise Thee for the glorious *Resurrection* of thy Son *Jesus Christ our Lord*.

20.

Prayer of  
Consecra-  
tion.

*Almighty God our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ.*

21.

2d Prayer  
after Con-  
secration.

*Almighty and everliving God, we most heartily thank thee, for that Thou dost vouchsafe to feed us — with the spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ.*

22.

The Hymn.

Thou that *sittest at the right hand of God the Father*, have mercy upon us.

For thou only art Holy, Thou only art the Lord; Thou only, O Christ, with the

the

the *Holy Ghost*, art *most high in the glory of God the Father.*

23.

*Almighty and immortal God*; — as In the Office of Baptism, Coll. 2.  
*Thou* hast promised *by thy well-beloved Son*; — to the eternal Kingdom which  
*Thou* hast promised *by Christ our Lord.*

24.

— of the good Will of our *heavenly Father*, declared *by his Son Jesus Christ.* Exhort. after the Gospel.

25.

I heartily thank our *heavenly Father*, Catechism.  
 that *He hath called me to this State of Salvation through Jesus Christ our Saviour.*

26.

— have a lively Faith in *God's mercy through Christ.*

27.

He will set us on his right hand, and give us the gracious *Benediction of his Father.* Communion.

D d 4

28. *Al-*

28.

In the Office for Ordaining of Priests, The Prayer after the Hymn.

*Almighty God and heavenly Father, who of thine infinite Love and Goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer.*

29.

In the Office for Consecration of Bishops.

*Almighty God, who by thy Son Jesus Christ didst give &c.*

## S E C T. V.

*The principal Passages, wherein is expressed the Subordination of the Holy Spirit to the Father; his deriving his Being from Him, being sent by Him, and acting in all things according to His Will.*

I.

General Absolution.

**L**ET us beseech Him, [viz. *Almighty God, the Father of our Lord Jesus Christ,*] to grant us — *his Holy Spirit.*

2.

In the Responses.

And take not thy *Holy Spirit* from us.

3. And

3.

And so *replenish* her *with* the grace of *thy Holy Spirit.*

The Prayer  
for the  
Queen.

4.

*Endue* them *with thy Holy Spirit.*

The Prayer  
for the  
Royal Fa-  
mily.

5.

*Send* down — the healthful *Spirit* of  
thy grace.

The Prayer  
for the  
Clergy.

6.

The *Holy Ghost* is of the *Father* and of  
the *Son* — proceeding.

Athanas.  
Creed.

7.

— the *Holy Ghost*, *proceeding from*  
the *Father* and the *Son.*

Litany, the  
3d Petiti-  
on.

8.

That it may please *Thee* — to *endue*  
us with the *grace* of *thy Holy Spirit.*

The last  
Petition.

9.

We *pray* — that it may be so guided  
by *thy good Spirit* &c.

The Prayer  
for all  
Condit. of  
Men.

10.

*Almighty God*; — *grant* that we —  
may daily be renewed by *thy Holy Spirit.*

Coll. on  
Christmas  
Day.

11. *Al-*

11.

Coll. on St- Stephens Day. *Grant, O Lord, that — we — being filled with the Holy Ghost, &c.*

12.

Coll. on Quinquagesim. *Send thy Holy Ghost, &c.'*

13.

Coll. on Sunday after Ascension. *— but send to us thine Holy Ghost to comfort us.*

14.

Coll. on Whitsund. *God, who as at this time didst teach the Hearts of thy faithful People, by the sending to them the Light of thy Holy Spirit; Grant to us by the same Spirit, &c.*

15.

Coll. on 19th Sunday after Trin. *Mercifully grant, that thy Holy Spirit may in all things direct and rule our Hearts.*

16.

Coll. on St Barnabas's Day. *O Lord God Almighty, who didst endue — with singular gifts of the Holy Ghost.*

17. Al-

17.

*Almighty God, — — — Cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit.*

In the Communion Service, Coll. 11.

18.

*According to whose most true Promise, the Holy Ghost came down &c.*

Proper Pref. for Whitunday.

19.

*Thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father.*

Hymn after Consecration.

20.

*I beseech you to call upon God the Father, through our Lord Jesus Christ; that of his bounteous mercy He will grant to this Child, — — — that he may be baptized with Water and the Holy Ghost.*

In the Office of Baptism, The Exhortation.

21.

*Almighty and everlasting God — — ; wash this Child, and sanctify him with the Holy Ghost.*

The 1st Collect.

22.

*Almighty and everlasting God, heavenly*

Coll. after the Gospel.

ly *Father* ; — Give thy *Holy Spirit* to this Infant, &c.

23.

Prayer  
after the  
Exhorta-  
tion.

O merciful *God*, — grant — that all things belonging to *the Spirit*, may live and grow in him.

24.

After the  
Baptism.

We yield Thee hearty thanks, most merciful *Father*, that it hath pleased Thee to regenerate this Infant with thy *Holy Spirit*.

25.

Baptism  
of riper  
years,  
The Ex-  
hortation  
after the  
Gospel.

Doubt ye not therefore, but earnestly believe, that he will ——— bestow upon them the *Holy Ghost*.

26.

Confir-  
mation.

*Almighty and everliving God*, who hast vouchsafed to regenerate these thy Servants by Water and *the Holy Ghost*: — strengthen them, we beseech Thee, O Lord, with *the Holy Ghost, the Comforter*.

27.

—— that he may ——— daily increase in thy *Holy Spirit*.

28.

*Almighty and everlasting God* ; ———  
let

let *thy Holy Spirit* ever be with them.

29.

O most merciful *God*, ——— strengthen him with *thy blessed Spirit*.

In the Visitation of the Sick, The Collect after the Absolution.

30.

O *Father* of mercies, and *God* of all Comfort, ——— strengthen him ——— with *thy* grace and *Holy Spirit*.

The Prayer, when there is small hope.

31.

———— be ordered by the governance of *his Holy Spirit*.

Communion.

32.

*Almighty God*, ——— who by *thy Holy Spirit* hast appointed divers Orders of Ministers, &c.

In the Office for Ordaining of Priests, The Collect.

33.

That Will and Ability is given of *God* alone: Therefore ye ought and have need to *pray* earnestly for *his Holy Spirit*.

The Exhortation.

34.

And that you will continually *pray* to *God the Father*, by the *Mediation* of our only *Saviour Jesus Christ*, for the heavenly assistance of the *Holy Ghost*.

35. Thou

35.

The Hymn.

Thou art the very Comforter,  
In Grief and all Distress ;  
The heavenly Gift of God most high,  
No tongue can it express

36.

And pray we that our Only Lord  
Would please *his Spirit* to send.

37.

The  
Prayer  
after the  
Hymn.

*Almighty God and heavenly Father,-----*  
we humbly beseech *Thee,-----* that we  
may daily increase *----- by the Holy Spi-*  
*rit.*

38.

Confecrat.  
of Bishops.

*Almighty God, giver of all good things ;*  
who, *by thy Holy Spirit,* hast appointed  
&c.

39.

Most merciful *Father,* we beseech thee  
to send down upon this thy Servant thy  
heavenly Blessing, and so *endue him with*  
*thy Holy Spirit, &c.*

C H A P.

## C H A P. II.

*The principal Passages, which may seem to differ from the foregoing Doctrine, considered.*

### I.

**G**LORY be to the Father, and to the Son, and to the Holy Ghost. The Doxology

'Tis not reconcilable to the Doctrine of Scripture, (*Part I;*) nor to the fore-cited Expressions in the Liturgy, (*Part III, Ch. I;*) to understand This Doxology as an ascribing of glory in the same Manner, in the same Sense, and upon the same Accounts, either to *Three co-ordinate Persons*, (which is a *Plurality of Gods;*) or to *One and the same Person under Three Denominations*, (which is *confounding or destroying the Persons*, with *Sabellius* and *Socinus* : ) But it ought to be understood, as an Acknowledgment of the Honour due to *Each Person* distinctly, upon Account of their respective *Characters, Powers and Offices* : To the *Father*, as the original Author and Supreme Lord of all: To the *Son*, as That divine Person, who when he was in the Form of God, and had glory with God before the World was, yet, according to the good pleasure of the Father, willingly emptied himself of that glory, and took upon him the Form of a Servant, and was made in the likeness of Man, and suffered  
and

and died for our Sins, and rose again for our Justification: And to the *Holy Ghost*, as the Inspirer of all revealed Truth, and the Sanctifier of all Hearts, according to the Will of the Father, by and through the Dispensation of the Son.

The more antient and usual Forms of Doxology in the Primitive Church, and in the Words of Scripture, [ see *Part I, Ch. I, Sect. IV,* ] (by which All later Forms must always be explained,) were, *Glory be to God*, [ or, *to the Father;* ] *with*, or by [ through the Mediation of ] his Son *Jesus Christ our Lord*; *in* [ under the Guidance, and by the Assistance of ] *the Holy Ghost*.

And indeed it is most agreeable to the natural Order of things, that in the same Forms, wherein the generality of our most solemn *Prayers* are put up, in the same also should our *Praises* or *Doxologies* be express'd.

*Justin Martyr*, describing the Practice of the Primitive Church, thus expresses himself: *The Priest* (says he) *sends up Praise and Glory to the Father of the Universe, through the Name of the Son and of the Holy Ghost.*

Ἄγιον καὶ δόξαν τῷ πατρὶ  
 ᾧ ὄλων, διὰ τῆς ὀνόματι  
 τῆς ἡμετέρας καὶ τῆς πνεύματι  
 ἁγίῳ, ἀναπέμπτει. *Apol.*  
 2.

Again: *And in all our Offerings, we bless the Maker of all things, through his Son Jesus Christ, and through his Holy Spirit.*

Ἐπὶ πᾶσι τε οἷς προσφε-  
 ρόμεθα, ἐυλογῶμεν ἃ ποι-  
 ητὴν ᾧ πάντων, διὰ τῆς  
 ἡμετέρας αὐτῆς Ἰησοῦ χριστοῦ, καὶ διὰ  
 πνεύματι τῷ ἁγίῳ. *Ibid.*

Again :

Again: Next after God who is Before All, we yield Honour in the second place to the Word which came forth from God, and in the third place to the Spirit.

And again: We worship and adore God himself, and his Son which came forth from him, and the Prophetick Spirit; honouring [each of Them] according to Reason and Truth: Worshipping the Maker of the Universe, and honouring his Son in the second place, and the Spirit of Prophecy in the third place, according to Reason.

And the learned Bp Bull: What need I add (saith he). that This Pre-eminence of the Father, [viz. his being God self-existent, and the Original of all things,] is acknowledged in all the Liturgies of the Catholick Church even to this day? For both in our Doxologies we glorify God the Father in the first place, as Justin speaks; and also we direct most of our Prayers to him.

Μετὰ τὸν πρῶτον Θεόν,  
— δειτέρῳ μὲν—χά-  
ραν πρὸς τῷ Θεῷ λόγῳ, τῷ  
ᾧ τρίτῳ πνεύματι. Ibid.

Ἐκεῖνον τε, καὶ τὸν παρ'  
αὐτῷ υἱόν, — πνεῦμα τε τὸ  
προφητικὸν σεβόμεθα καὶ  
προσκυνῶμεν, λόγῳ καὶ ἀλη-  
θείᾳ τιμῶντες. — Τὸν δι-  
μικροῦν τῶδε τῶ πάντες σε-  
βόμενοι. — τὸν ᾧ — υἱὸν  
αὐτῷ — ἐν δευτέρῳ χάραξ ἔ-  
χοντες, πνεῦμα τε προφητι-  
κὸν ἐν τρίτῳ τάξει — μὲν  
λόγῳ τιμῶμεν. Ibid.

Quid, quòd hæc Pa-  
tris prærogative in omnibus  
Catholicæ Ecclesiæ Li-  
turgiis hodièque agno-  
scitur? Nam & in δο-  
ξολογίαις Deum Patrem  
ἐν πρώτῃ τάξει (ut Justi-  
nus loquitur) glorifica-  
mus; & preces plera-  
que ad ipsum dirigimus.  
Defens. Sect. 2, cap. 9,  
§ 15.

## 2.

Athanas.  
Creed.

Whosoever will be saved; before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is This; &c.

He therefore that will be saved, must thus think &c.

Furthermore, it is necessary to everlasting Salvation, &c.

This is the Catholick Faith; which except a man believe faithfully, he cannot be saved.

'Tis very manifest, that these damnatory Clauses can with Truth and Charity be applyed only with regard to That *general Catholick Doctrine*, whereof the Author of this Creed (who is not certainly known) here annexes his own Explanation; and not with regard to *the particulars of the Explication itself*.

Whosoever will be saved, must so believe One God in *Trinity*, as to give to Each of the *Three Persons* that Honour, which the Scripture directly or by plain and indisputable consequence commandeth to be given respectively to Each of them; and so believe a *Trinity in Unity*, as to  
take

take care that the Honour given to Each Person, may always terminate ultimately in *One*, viz. in *Him* who is the *original Author* of all Blessings derived and conveyed down to us by *his Son our Redeemer* and by *his Spirit our Sanctifier*. This is *Fundamental* in Christianity; and of necessity to be believed by every person, who is *baptized in the Name of the Father, and of the Son, and of the Holy Ghost*; in the Name of *the Father* who is Above All, in the Name of *the Son of the Father*, and in the Name of *the Holy Spirit of the Father*. But the particular *Explications* of all or any part of this doctrine, given by the *Learnedest and Acutest* of Men, cannot be in like manner *necessary to Salvation*.

For since our Saviour himself expressly commands us, to *call no man Master upon Earth*; and St Paul directs us to reject whosoever teaches, (not, *any Other Gospel*, as we render the Words, but, *παρ' ὃ παρελάβετε*.) *any thing Besides or More than what the Apostles taught*; namely whosoever teaches any such thing, *as of absolute Necessity to Salvation*: From hence 'tis evident that no *Other form* of doctrine, how true or accurate soever it may possibly be in itself, can ever be *absolutely Necessary to Salvation*; but only the *Doctrine of Christ and his Apostles*, declared necessary in their own express words; or by *immediate, obvious, indisputable, and* (to every sincere Reader of Holy Scripture) *evident Consequence therefrom*.

The *whole Church*, in the 20th Article, publicly declares herself to be only *a Witness and a Keeper of Holy Writ*; and professeth that, not only *not AGAINST* the same, but even *not BESIDES* the same, ought she to enforce any thing to be believed for *Necessity of Salvation*. Much less

therefore can any *Private* Author, such as was the person who composed this Creed some Ages before it was received publickly in the Church; (which, as the Learned *Dr Cave* assures us, *Hist. Lit. p. 146*, was not till above a Thousand years after Christ;) affirm *his own* *Explication* of any Doctrine, how wise and acute soever, to be of *Necessity to eternal Salvation*.

Whatever was not *Always*, from the Apostles times, explicitly necessary to Salvation; (as the Learned *Mr Thorndike* observes, *Epilog. Book II, pag. 155*;) can *Never* become so. And therefore the most antient Writers, (as \* *Irenæus*, *B. 1, ch. 3*,) after reciting the Apostolical Creed, generally declare, that from This Faith no man can diminish any thing, nor add any thing to it; namely, any thing as of *Necessity to Salvation*: And the general Council of *Ephesus* decreed, that no more Creeds should be made or received after that of *Nice*: And the Church of *England*, neither of Infants nor Adult persons to be baptized, nor of Sick persons to be solemnly absolved, requires any other profession of Faith, than in the

\* Ουτε ὁ πάνυ δυνατὸς ἐν λόγῳ ἢ ἐν ταῖς ἐκκλησίαις περὶ ἐσώτων, ἕτερα τέτων ἐρεῖ: ἐδὲ ἡ γὰρ ὑπὲρ τὸν διδάσκαλον ἔτε ὁ ἀδελφὸς ἐν τῷ λόγῳ ἐλαττώσει τι τὸ πρὸς ἀδύνατον μιᾶς γὰρ καὶ τῆς αὐτῆς πίστεως ἕσης, ἔτε ὁ πολὺ πρὸς αὐτῆς διωάμηνθ' εἰπεῖν ἐπλέονασεν, ἔτε ὁ τὸ ὀλίγον ἠλάττονησε. That is: Neither can the most Able man in the Church ever say more than This; For no one is above his Master: Nor can the Meanest person say less than This, which was once delivered to us. For, our Faith being always one and the same; neither can he that says Most, add any thing to it; nor he that says least, diminish from it.

words of the Apostles Creed; and consequently judges no explicatory Comment upon it, (however possibly True or Useful,) to be *absolutely necessary to Salvation.*

In the *Apostles Creed itself*, only the original Articles antiently professed at Baptism, and not the additional explicatory ones, are by the Church understood to be of absolute Necessity to Salvation: As appears evidently, from the Article of *Christs Descent into Hell*; of which, the Church has thought fit not to determine the Sense; and which all men Now understand, not in the Sense it was generally taken at the Time of its being put into the Creed, but in That Sense which is the True Meaning of those Texts of Scripture, upon which the Article was originally founded; (See *Bp Pearson on the Creed*, pag. 227, Edit. 4th.) Now if the additional explicatory Articles even of the *Apostles Creed itself*, are by the Church evidently understood not to be of *absolute necessity to Salvation*; much less can any mans Explication added 600 or 700 years after, (but only the original Articles themselves, of which such Explications, however learned and acute, are only fallible Interpretations,) be required to be believed as *Necessary to Salvation.*

The learned *Dr Hammond* has a judicious passage upon This Subject. *As for the Censures*, saith he, *annexed to the Athanasian Creed*,——  
*I suppose they must be interpreted by their opposition to those Heresies that have invaded the Church, and which were acts of Carnality in them that broached and maintained them against the Apostolick doctrine,*——  
*and were therefore to be anathematized*——  
*Not that it was hereby defined to be a damnable Sin,*  
*to sayle in the understanding or believing the full*

matter of any of those explications, ——— when it might more reasonably be deemed not to be any Fault of the Will. Tract. of Fundamentals, Ch. 10, Sect. 3.

† A Brief Account of some expressions in St Athanasius's Creed. Oxford, printed by Henry Hall Printer to the University, 1663. And believed at that time, to have been written by one of the most eminent men in the Church.

And another judicious † Author: *That our Church, saith he, doth not require an explicit Faith of all the Articles of Athanasius's Creed, as absolutely necessary to Salvation; is evident from her forms of baptizing both infants and adult persons. For she there admits Both sorts to baptism (and consequently to the Hopes of Salvation) upon the profession of the Apostles Creed, which is not so explicit as that of Athanasius. And ——— as it is certain, that the Apostles Creed is not so explicit as that of Athanasius; so is it no less, that no adult person can be a Child of God and an Heir of Heaven, without believing all those things that are absolutely necessary to Salvation. pag. 2, 3.*

Again: *She allows (saith he) of Several Interpretations of some Articles, and those too quite different from one another; and cannot therefore be supposed to propose all the Articles as absolutely necessary to be believed. For That which is such, must bear the same Sense to all persons; because all men have the same concernments in what is absolutely necessary to be believed. But those Articles which may be received with different Interpretations, cannot bear the same Sense to all persons, and cannot therefore be thought to be proposed as absolutely necessary to be believed. I instance in the Article of Christs Descent into Hell; which it is notorious the Church of England allows men to receive in several Senses; the most considerable Members thereof, having delivered different Interpretations; and that too,*  
without

*without any Censure from the Church for so doing.*  
pag. 4.

And again: *This I say, that there are some things in the Creeds, which are not absolutely necessary to Salvation; and that our Church is so tender even in those Articles it presses upon the Clergy, that it doth not distinguish between Fundamentals and others, but recommends the Creeds in gross to be received by all her Children, without acknowledging any other necessity of the Belief of the whole, than what ariseth from the certain warrant they have in the Word of God, and a due Proposal of them to the Understanding.* pag. 8.

And the ingenious Author of the Paraphrase on the Book of Common - Prayer: *I shall show, saith he, that in the Use of the Athanasian Creed, we do not declare that the Belief of every Proposition thereof is necessary to Salvation. And this is very plain, if it be considered that no Mans words ought to be strained to an ill Sense, when they are capable of a good one. — Now I appeal to our Adversaries, whether the Creed be not fairly capable of being so understood, as that the Belief of some Propositions thereof need not to be thought necessary to Salvation. They have heard of the Distinction of the Matter of this Creed, into the necessary Doctrines, and the Explications of those Doctrines: &c.* Bennets Paraphr. pag. 272.

Again: *But farther; What is more reasonable, than to admit such candid Interpretations of any publick imposed Form of words, as have been delivered for true and genuine by the most approved Authors of That Body which uses the Form? especially when those Interpretations are so far from being publickly contradicted and disallowed by our Governors, that the Authors have been held in great Esteem,*

and encouraged for those very Books, which contain and insist upon them. Now This is our present Case. To name no more; what greater Authors has the established Church ever had, than Arch-Bishop Laud, Dr Hammond, Bishop Pearson, and Bishop Stillingfleet? Now All these, (the First, in his Conference with Fisher; the second, in his Discourse of Fundamentals; the third, in his Book on the Creed; and the fourth, in his Rational Account;) have written their Minds fully and clearly as to this Matter. For, with respect to the Procession of the Holy Ghost in particular, they have express'd themselves in a most satisfactory manner in defense of the Greek Church; and abundantly declared, that the Belief of the Procession from the Father and the Son, which is asserted in the Athanasian Creed, is not necessary to Salvation. Now this demonstrates, that the Belief of every Proposition in the Athanasian Creed, is not thought by our Church to be necessary to Salvation. pag. 273.

Again: When He [the Author of the Creed] says, He therefore that will be saved, must thus think of the Trinity; he does not mean, that he that will be saved, must think Every One of those Propositions concerning the Godhead and the Three Persons, which he had before laid down, to be True; but he means, that he must think of the Trinity, as he had just before said of it, and as he had proved from his Propositions concerning it; viz. that in all things, as is aforesaid, (viz. in the Beginning of the Creed,) the Unity in Trinity, and Trinity in Unity, is to be worshipped. pag. 274.

Again: But it may be objected, that the Conclusion of the Athanasian Creed runs thus; This is the Catholick Faith, which except a Man believe faithfully, he cannot be saved: Which words seem

to imply thus much, viz. that this Form of words, and consequently every Proposition thereof, is the Catholick Faith, which except a Man believe faithfully, he cannot be saved. But I answer, that these words are not to be extended to every Proposition contained in the Creed: For then the Author must contradict himself: For I have shown, that there is one Proposition at least, which he did not think necessary: Whereas if his Conclusion be so understood, every Proposition would have been thought necessary by him. — The word, This, therefore relates to the necessary Articles, and not to the Proofs or Illustrations of them. pag. 280.

And again: Nothing is more evident, than that those who added the Descent into Hell to those Creeds which have Christs Burial in them, meant such a Descent, as is with the justest Reason now generally exploded. And yet both Churchmen and Dissenters do receive and subscribe this Creed. But in what Sense? Not as 'twas intended certainly; but in a Sense that the Words will bear notwithstanding. If they can vindicate this Practise with respect to the Apostles Creed, they may much more easily do the same with respect to — that Creed which is attributed to St Athanasius. pag. 292.

## 3.

— that we worship One God in Trinity, and Trinity in Unity:

Neither confounding the Persons, nor divi-

dividing the Substance. — So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

*One God, in Trinity;*] Acknowledging, in opposition to Jews and Heathens, the *Son of God* and the *Spirit of God* together with *the Father*; and giving distinctly to each of the *Three Persons* That Honour, which the Scripture directly or by plain and indisputable consequence commandeth to be given respectively to each of them.

*And Trinity, in Unity.*] Taking care at the same time to preserve the *Unity* of God; and that the Honour so given to each person, may always terminate ultimately in *One*, viz. in *God the Father* governing all things *by his Son* and *by his Spirit*, and acting in all things according to his own Will *by his Son* and *by his Spirit*, (in the Expression of *Irenæus*) as *by his own Hands*.

*Neither confounding the Persons;*] Not introducing a Confusion in the Notion of *Persons*, by making them only so many different *Names* of the same *Individual*: Nor confounding *promiscuously* that Honour, which is due to each Person *distinctly* for what he *is* and *does*; viz. which is due to *the Father*, as the *Original Author* of all; to *the Son*, as our *Redeemer* by the Will of the Father; and to *the Holy Ghost*, as our *Sanctifier* by the Donation of the Father and the Son.

*Nor dividing the Substance.*] Nor making God a *compounded* or *divided* Being, or the Name of a *Species*: But acknowledging *One only Self-existent Substance*, uncompounded, undivided, individually and simply *One*; from which *the Son*  
and

and the Holy Spirit derive their Subsistence in an ineffable and incomprehensible, because unrevealed, manner.

*The Father Himself* (saith Athanasius) *worketh and giveth all things, by his Son, and in [or through] his Spirit.*

Ἄυτὸς γὰρ ὁ πατὴρ διὰ τοῦ λόγου ἐν τῷ πνεύματι ἐνεργεῖ καὶ δίδωσι τὰ πάντα. *Epist. ad Serap. I.*

And again : *The Father* (says he) *does all things, by the Word, and in the Holy Spirit : And so the Unity of the Holy Trinity is preserved : And so One God is preached in the Church ; even He who is over all, and through all, and in all : Over all, as he is the Father and Original and Fountain of all ; Through all, by his Word ; and in all, in [or by] his Holy Spirit.*

Ὁ γὰρ πατὴρ διὰ τοῦ λόγου ἐν τῷ πνεύματι τῷ ἁγίῳ τὰ πάντα ποιεῖ· καὶ ἕτως ἡ ἐνότης τῆς ἁγίας τριάδος σαφέσαι· καὶ ἕτως εἷς θεὸς ἐν τῇ ἐκκλησίᾳ κηρύσσεται, ὃ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν· ἐπὶ πάντων μὲν, ὡς πατὴρ, ὡς ἀρχὴ καὶ πηγὴ· διὰ πάντων δὲ, διὰ τοῦ λόγου ἐν πάσιν δὲ, ἐν τῷ πνεύματι τῷ ἁγίῳ. *Ibid.*

## 4.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all One ; The Glory equal, the Majesty co-eternal.

*The*

*The Godhead of the Father, of the Son, and of the Holy Ghost, is all One.*] 'Tis not consistent with Scripture, nor with the Expressions of the Liturgy cited in the fore-going chapter; to understand This, as if God was a Being *compounded* of Three Persons; or as if the Father, the Son, and the Holy Ghost, were nothing else but Three *Names* of God, three different *denominations* of the same Person; or as if the Three Persons were All of *co-ordinate Divinity*, of *independent Glory*, of *underived Majesty*: But it must of necessity be understood, [when *the Godhead of the Father, of the Son, and of the Holy Ghost*, is said to be *All One*,] to signify that the Divinity of the Son and of the Holy Ghost, is no other than what is communicated to them from the Father, as from the only Self-existent Original; and consequently no diminution of the Unity of God. Thus *Athanasius* himself expressly: *We acknowledge* (saith he) *but One Original of Things; and affirm that the Creating Word* [viz. the Son] *has no other Sort of Divinity, but That of the Only God, as being begotten of him.*

Μίαν ἀρχὴν ὀίδαμεν, τὸν  
τε δημιουργὸν λόγον φάσκο-  
μεν ἔχ' ἕτερόν τινα τρόπον  
ἔχειν θεότητος, ἢ τὴν τῆς  
Μόνου Θεοῦ, διὰ τὸ ἕξ αὐτῆς  
πεφυκέναι. *Orat. 3. contr.*  
*Arianos.*

*The Glory equal, &c.*] See beneath, N<sup>o</sup> 6 and 7.

5.

Such as the Father is, Such is the Son,  
and Such is the Holy Ghost.

The Father uncreate, the Son uncreate,  
and the Holy Ghost uncreate.

The Father incomprehensible, the Son  
incomprehensible, and the Holy Ghost in-  
comprehensible.

The Father eternal, the Son eternal,  
and the Holy Ghost eternal.

And yet they are not [*there are not, so  
the same words are rightly rendred in the  
verse next following,*] Three eternal,  
[*three eternal Persons; so it is in the  
Greek or Latin Original, Τρεῖς αἰώνιοι, Tres  
æterni;*] but One eternal, [*one eternal  
Person, εἰς αἰώνιον, Unus æternus.*]

As also there are not Three Incompre-  
hensibles, nor Three Uncreated, [*uncrea-  
ted Persons; ἀκτιστοι, increati:*] but one  
uncreated, [*uncreated Person; ἀκτιστος,  
increatus;*] and one incomprehensible.

So likewise the Father is Almighty, the  
Son Almighty, and the Holy Ghost Al-  
mighty.

And yet they are not [*there are not*]  
Three Almightyes, [*three Almighty Per-  
sons,*

sons, τρεῖς παντοδύναμοι, *Tres Omnipotentes*]; but one Almighty, [*Almighty Person*, εἷς παντοδύναμος *Unus Omnipotens.*]

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not [*there are not*] Three Gods, but One God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not Three Lords, but One Lord.

*Such as the Father is, such is the Son &c.*] Not Self-existent, not Unoriginated, not Independent; but *Such*, in all Senses wherein He that derives his Essence or Being from Another, can be *Such* as is He from whom he derives it. Otherwise there would plainly be introduced a Plurality of Gods; and This Verse would be contradictory to the following ones in the same Creed, viz: *The Son is of the Father*, and, *The Holy Ghost is of the Father and of the Son.*

*The Son uncreate &c.*] Not unoriginated, not underived or Self-existent; but [*ἀκτιστος*], so deriving his Being or Essence from the Father in a singular and ineffable manner, as that no man can presume to say of Him, as they do of the Creature, that [*ὡς ποτε ὄτε ἐκ οὐ*] *there was a Time when He was not*, or that He was produced [*ἐκ οὐτῶν*] *out of Nothing.*

*The Father incomprehensible, The Son incomprehensible, and the Holy Ghost incomprehensible.*] These Words may be well explained by those of O-

rigen. We acknowledge Θεός ὁ ἕως ἡμερῶν ὁ Θεός ἀλλ' ἐ μόνος ὁ δουρατός ἡμερῶν ἡμερῶν

(saith he) *that God is hard to be comprehended; But not only He himself is hard to be comprehended, but his Only-begotten also; For tis difficult to comprehend God the Word,*

*and 'tis difficult also to comprehend his Wisdom [viz. the Spirit,] in (or by) which, God made all things. And by those of Alexander Bishop of Alexandria: Who (saith he) shall declare His [the Sons] Generation? the manner of his Subsistence [derived from the Father] being inscrutable to all Creatures, even as the Father himself [who derives his Subsistence from None] is inscrutable to All.*

*The Father eternal, the Son eternal &c.] The Father, eternal of himself, by Self-existence and absolute Necessity of Nature; ὁ μόνος ἔχων ἀθάνασιν, who Only hath Immortality, as St Paul expresses it; namely, who Only hath it of Himself: The Son eternal, as having always been with the Father, and deriving his Essence or Being from him in an ineffable manner, by his eternal Power and Will.*

*So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.] Not παντοκράτωρ, Supreme over all; but παντιδύναμος, having all Power. For, παντοκράτωρ, Supreme over all, is both in Scripture, and in the Apostles Creed, and in the Nicene, and in This very Creed (if the*

ἐπιτίς ὅτι τιμι, ἀλλὰ καὶ ὁ μονογενὴς αὐτῶ. Δουθεῶρητθ ρδ ὁ θεὸς λόγος, δουθεῶρητος δε ἔτωσι καὶ σοφία ὅτιν, ἐν ἧ τὰ πάντα πεπώθηκεν ὁ θεός. *contr. Cels. lib. 6.*

Τλω γενεᾶν αὐτῶ τίς διηγῆσεται; τῆς ἑωσάσεως αὐτῶ πάση τῇ θρηνητῆ φύσει ἀπειρεργάσει τυγχανέσης, καθὼς καὶ αὐτὸς ὁ πατρὸς ἀπειρέργασίς ὅτι. *Epist. ad Alex. apud Theodorit. lib. 1, cap. 4.*

the Greek be of any Authority,) appropriated to the Person of the Father only; in the following words, *He sitteth on the right hand of the Father, God Almighty*; [*τὸ πατεῖς, θεῶ παντοκράτωρ*], of the Father, *God Supreme over all.*] But *παντοδύναμ*, having all Power, may be applyed both to the Father, as having all Power of himself; and to the Son and Holy Ghost, as having and exercising the Power of the Father.

Thus Athanasius: *The All-powerful Word himself* (saith he,) of the *Father.* And the learned

Ἄυτὸς ὁ παντοδύναμ  
— τὸ πατεῖς λόγ· con-  
tra Gentes.

Ed *Bp Pearson*; after having shown (pag. 41) that the word, *παντοκράτωρ*, *Supreme over all*, is peculiar to the person of the *Father*; and (pag. 43) that *He is the Only Potentate* (1 Tim. 6, 15,) because *He alone hath all Power of Himself*; and (pag. 47,) that as we believe there is a *God*, and *That God Almighty*, so we acknowledge *That same God to be the Father of our Lord Jesus Christ*; After This he adds (pag. 290,) that *Christ also is Almighty*, because *All power is given unto him*. And the learned *Dr More*: *When the Father is said to be omnipotent, the Son omnipotent, and the Holy Ghost omnipotent; it is evident that omnipotent has not the same Sense in all; For the Father hath the Power of eternal Generation &c.* (That is; the *Father* has of *Himself* all the Power, which the *Son* and the *Holy Spirit* have only by *Communication from Him.*) *Myst. of Godliness*, B. 9. c. 2.

*So the Father is God, the Son is God, and the Holy Ghost is God.*] The *Father is God* absolutely, and of *Himself*, by *Self-existence*; The *Son is God*, by *communication and derivation of Dignity*

nity from the Father: &c. See above, Part I, N<sup>o</sup> 535. Thus the learned *Dr More*: “By the  
 “Term God, (*saieth he,*) if you understand That  
 “which is First of all, in such a sense, as that  
 “All else is from Him, and He from None;  
 “the Son and the Spirit cannot be said to be  
 “God in This signification, because the Father  
 “is not from Them, but They from the Fa-  
 “ther: *Myst. of Godliness*, B, 9, c. 2.

*And yet they are not* (there are not) *Three Eternals* (Three eternal Persons,) *but One eternal*, (one eternal person: ) *Also not Three incomprehensibles, nor Three uncreated, but One uncreated and One incomprehensible: ——— not Three Almightyes, but One Almighty.* ] The only way in which these words can be so understood, as not to be contradictory both to the Scripture and to Themselves, is This: That, *as* in Scripture the *Son* is stiled *God*; and yet at the same time the *Father* is called the *One God*, 1 Cor. 8, 6, and Ephes. 4, 6; and the *Only true God*, Joh. 17, 3; because He only is [*αὐτῷθεῷ*] God Self-existent, and of Himself: *As* the *Son* is stiled *Lord of All*; and yet at the same time the *Father* is called the *Only Lord God*, Jude 4; because He only is Lord, by original underived Authority: *As* the *Son* is affirmed to have in him *all the Treasures of Wisdom and Knowledge*; and yet at the same time, the *Father* is called God *Only Wise*, Rom. 16, 27; because He only hath Wisdom, unoriginated: *As* the *Son* hath *All Power, both in Heaven and Earth*; and yet the *Father* is stiled *The Only Potentate*, 1 Tim. 6, 15; because He only hath Power absolutely and originally of Himself: *As* the *Son* is *immortal*, and the *Spirit immortal*; and yet of the *Father* it is asserted that *He only hath Immortality*,

1 Tim. 6, 16; because He only has it independent and underived: *As the Son is Good, and the Spirit is Good; and yet of the Father it is declared, that there is None Good but One* [*ἓς, One person,*] *that is God, Mat. 19, 17; because He Only is the original absolute underived Good, [see above, Part I, N<sup>o</sup> 340 and 773:] As the Son is Holy, and the Spirit Holy; and yet of the Father it is affirmed in the Song of the Lamb, that He Only is Holy, Rev. 15, 4; because He only is the Fountain of unoriginated Holiness: So in the Creed it may be affirmed intelligibly in the same Sense, and by a like manner of speaking; that each of the Three Persons are eternal, and yet but One eternal; each of them incomprehensible, and yet but One incomprehensible; each of them all-powerfull, and yet but One all-powerfull. The Words of Alexander Bishop of Alexandria upon This Subject, are very*

*pertinent: Let no one (saith he) from our making use of the word, Always, [viz. that the Son was Always with the Father,] imagine that we mean to affirm the Son to be Self-existent: For neither the word, Was; nor, Always; nor, Before all Ages; is of the same signification with Self-existent: neither can any other phrase, which the Mind of Man can invent, express the same as Self-existent: Wherefore we must always reserve to the Self-existent Father,*

Ἄλλὰ μή τις τὸ Ἄει πρὸς ἑαυτοῖαν ἀγνοήτως λαμβανέτω. — Ὅυτε γὰρ τὸ Ἦν, ἔτε τὸ Ἄει, ἔτε τὸ Πρὸ αἰώνων, τ' αὐτὸν ὅτι τῶ ἀγνοήτῳ ἀλλ' ἔδ' ὅτι ἐν ἀνθρώπων ἔννοια ὀνοματοποιῆσαι ἀπεδάσει, δηλοῖ τὸ ἀγνοήτων. — Ὅυκὲν τὸ μὴ ἀγνοήτῳ Πατρὶ ἑκείῳ ἀξιωμα φυλακτέον. *Epist. ad Alexandr. apud Theodorit. lib. I, cap. 4.*

*this*

*this his peculiar Character.* And those of the learned and judicious Dr Payne: *If an Affirmation and Denyal be not in the same Sense and Meaning, but in different; then the Contradiction vanishes, and is presently answered:—Whether this might not be applied to defend the Athanasian Creed, The Father eternal, The Son eternal, and the Holy Ghost eternal, And yet not Three Eternals, but One Eternal;— I offer to the Consideration of my more learned Brethren.* Letter from Dr P. to the Bishop of R. in Vindication of his Sermon on Trinity-Sunday, pag. 10, 11.

*The Father is God, the Son is God, and the Holy Ghost is God; And yet they are not ( there are not ) Three Gods, but One God.*] The Sense of these words, consistent with the Doctrine of Scripture, is not, either that *God* is the complex Name of a Species; or that the Father, Son, and Holy Ghost, are only different *Names* and denominations of one and the same individual intelligent Being or Person: But, that as a *Father* is Master of his own House; and a *Son and Heir* in his Father's house of his own building, is Master of the same House; and yet there is properly but *One Master*, viz. the *Father* building the House and governing it *by his Son*; (see in Part I, N<sup>o</sup> 264;) So, though the *Son* is in Scripture expressly stiled *God*, and both *the Son and Holy Ghost* are represented as exercising *Divine Power and Authority*, yet nevertheless ( seeing all That Power and Authority is originally the Father's,) there is ( properly speaking ) but *One God*, viz. the *Father* governing all things *by his Son* and *by his Spirit*. Thus the Scripture always speaks; See above, in Part I, N<sup>o</sup> 1—17, and 340. Thus likewise the most judicious among the Antients:

If (saith Novatian) they can understand how there is nevertheless but One Lord, though Christ also be called Lord; and but One Good, though Christ also be stiled Good: they may by the same reason understand also, how there is nevertheless but One God, though Christ also be stiled God. God the Father therefore is The One God, &c. And Athanasius himself, in the place before-cited: The Father (says he) does all things, by the Word, and in (or through) the Holy Spirit: And so the Unity of the Holy Trinity is preserved: And so One God is preached in the Church; even He who is above all, and through all, and in all: Above all, as he is the Father, and Original and Fountain of all; Through all, by his Word; and in all, in [ or by ] his Holy Spirit. And, among Moderns, the learned Dr Payne: “ When we say, *The Father is God,*

“ *the Son is God, and the Holy Ghost is God, and*  
 “ *yet there is but One God; If this be said in the*  
 “ *same Sense and consideration, it will be very*  
 “ *hard*

Si non putant aliquâ ratione officii posse ei quòd *Unus Dominus* est, per illud quòd est *Dominus & Christus*; neque ei — quòd *Unus est Bonus*, per illud quòd *Bonus* fit nuncupatus & *Christus*: eâdem ratione intelligant, officii non posse ab illo quòd *Unus est Deus*, ei quòd *Deus* pronunciatum est & *Christus*. Est ergò *Deus Pater* — *Unus Deus &c. De Trinit. c. 30 & 31.*

ὁ γὰρ πατὴρ διὰ τοῦ λόγου ἐν τῷ πνεύματι τῷ ἁγίῳ τὰ πάντα ποιεῖ καὶ ἕως ἡ ἐνότητος τῆς ἁγίας τετραδότησάξεται καὶ ἕως ἑς θεὸς ἐν τῇ ἐκκλησίᾳ κηρύττεται, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν. ἐπὶ πάντων ἰδὲ, ὡς πατὴρ, ὡς ἀρχὴ καὶ πηγὴ διὰ πάντων ἡ, διὰ τοῦ λόγου. ἐν πᾶσι ἡ, ἐν τῷ πνεύματι τῷ ἁγίῳ. *Epist. ad Serap. I.*

“ hard to get off from the contradiction of affirm-  
 “ ing and denying the same thing in the same  
 “ Sense: But if the Affirmation and Denial be  
 “ not in the same Sense and Meaning, but in  
 “ different; then the Contradiction vanishes,  
 “ and is presently answered. *Letter from Dr P.  
 to the Bp of R. in vindication of his Sermon on Tri-  
 nity-Sunday.*

## 6.

And in this Trinity none is afore or  
 after other, none is greater or less than  
 another:

But the whole Three Persons are co-  
 eternal together, and co-equal.

If these Words be understood as a description  
 of *Three co-ordinate Beings*, (or else of *Three De-  
 nominations only of the same Individual*;) nothing  
 can possibly be more directly contrary to the  
 whole Scripture, to the expressions of the Li-  
 turgy cited in the foregoing chapter, and to those  
 passages of This very Creed, which declare that  
*the Father is of None*, but *the Son is of the Father*,  
 and *the Holy Ghost is of the Father and of the Son*.  
 These words therefore, *None is afore or after*,  
*none is greater or less than another*, &c; must of  
 necessity be interpreted by the Analogy of Scri-  
 pture, and by the other expressions in the Offices  
 of the Church.

*None is afore or after other.*] Not that Each of  
 them is Self-existent, Independent, and Unorigi-  
 nated;

nated; For This would manifestly infer a Plurality of Gods: But that the *Second* and *Third* Persons have *Always* been with the *First*, being derived from him *before all Ages* by his ineffable Power and Will; and that there hath been *no Time*, wherein the *Father* did not act and govern all things (as he *Now* does) by *his Son* and by *his Spirit*. Of the Necessity of This Interpretation, the learned *Bishop Pearson* was not unaware; when he uses the following words: [*Which* (Priority of the Father) *being so generally acknowledged by the Fathers*; when we read in the *Athanasian Creed*, in this Trinity none is afore or after other, we must understand it of the priority of *Perfection or Time*:] For as to *Priority* in order of *Nature, Causality, and Original Power*, the same Learned Author in the same place declares, [*that the Son must necessarily be second unto the Father, from whom he receiveth his Origination*; and the *Holy Ghost* unto the *Son*: that we cannot be thought to want a sufficient Foundation for this Priority of the first Person of the Trinity, if we look upon the numerous Testimonies of the antient Doctors of the Church, who have not stuck to call the Father the Origin, the Cause, the Author, the Root, the Fountain, and the Head of the Son: that the Son is from the Father, receiving his Subsistence by generation from him; the Father is not from the Son, as being what he is from None: that hence the Name of God, taken absolutely, is often in the Scriptures spoken of the Father: that from hence He (the Father) is stiled One God, The True God, The Only True God, The God and Father of our Lord Jesus Christ: and that This, as it is most true, and so fit to be believed, is also a most Necessary Truth, and therefore to be acknowledged, for the avoiding Multipli-

cation

*cation and Plurality of Gods; for if there were more than One which were from None, it could not be denied but there were more Gods than One: Pearson on the Creed, pag. 37, 38 and 40.]*

*None is greater or less than another.]* For the same reason, These words also cannot possibly be understood of *original supreme Authority*: For on the contrary, the Scripture every where teaches, that the Father *sends* both the Son and Spirit, but *is never sent* by Either; and the Son *sends* the Spirit, but *is never sent* by him: And our Saviour himself expressly declares, that *his Father is Greater than He*, Joh. 14, 28; Which words are by All the Antients, and by the most Learned of Modern Divines, understood not only of the *humane Nature*, but also of the *Divine Nature* of Christ; as hath been before shown at large, Part I, N<sup>o</sup> 830. The Meaning therefore of these words, (*None is greater or less than another*,) consistent with the Doctrine of Scripture, can be no other than This: That, as *none is afore or after other*; as the Second and Third Person are *Always* with the First; so are they with him also *Every where*: As there has been *no Time*, so neither is there *any Place*, where *the Father* does not act and govern all things by *his Son* and by *his Spirit*.

Thus Irenæus: 'Twas well spoken (saith he) by Him who said, that the immense Father himself is measured in the Son; For the Measure of the Father, is the Son;

Et benè qui dixit, ipsum immensum Patrem in Filio mensuratum: Mensura enim Patris, Filius; quoniam & capit eum. lib. 4, cap. 8.

because he does even comprehend him: There is some Ambiguity in the Words, and in their Connexion; But they seem to allude to That Text,

None knoweth the Father but the Son; and to signify, that all Revelations of God, at all Times and in all Places, are made by the Son. And *Clemens Alexandrinus* :

There is (saith he) One Father of the Universe, and One [Logos, or] Word in the Universe, and One Holy Spirit which is one and the same Every where; ac-

According to that of *St. Paul*, 1 Cor. 12; 4, 8, 9, 10, 11. And again:

The Word (says he) penetrates every where, and beholds even the minutest actions of Life; according to

that of the Apostle, *Christ* (saith he,) is every where with those that belong to him, [according to that of our Saviour, *Matt.* 18, 20; and 28, 20;] and with

those also every where, again: According to our Doctrine (saith he,) not only the God and Father of the Universe is Great; For he hath communicated even of his Greatness also, to the Only-begotten and First-born of every Creature; that, as he

Ἔἰς μὲν ὁ ἁγῶν Πατρὸς  
ἔἰς ὃ καὶ ὁ ἁγῶν Λόγος· καὶ  
τὸ πνεῦμα τὸ ἅγιον ἐν καὶ τὸ αὐ-  
τὸ πανταχῶ. *Pædag. lib. 1,*  
*cap. 6.*

Ὁ Λόγος πάντῃ κεχυμένον,  
καὶ τὰ σμικρότατα ἁγῶν τῶν βίαι  
περὶ ζῶν ἐπιβλέπει. *Id. Strom.*  
7.

*Heb.* 4, 12. And *Origen*:

Ὁς μετὰ τῶν πανταχῶ προσω-  
φυκότων αὐτῶν ὄντων, ἡδὴ ὁ καὶ τῶν  
ἐκ εἰδότητων αὐτῶν πανταχῶ ἐσί.  
*contr. Cels. lib. 5.*

who know him not. And

Ὁ μόνον ὁ μέγας καὶ ἡ-  
μᾶς ἐσὶν ὁ ἁγῶν Θεὸς καὶ πα-  
τὴρ· μετέδωκε γὰρ ἑαυτῶ καὶ τῶν με-  
γαλειότητῶν τῶν μόνον ἡμῶν καὶ  
πρωτόκω πάσης κτίσεως· ἵν'  
εἰκὼν αὐτῶ τυγχάνων τῶ ἀορατοῦ  
θεῶ, καὶ ἐν τῶν μεγέθει σάξῃ τῶ  
εἰκόνα τῶ πατρὸς. Ὁ γὰρ οἶόντ'

was in other respects the Image of the Invisible God, so in respect of Greatness also he might preserve the Image of his Father; For he could not be an adequate (if I may so call it) and just Image of the Invisible God, if he did not represent him even in his Greatness also.

ἢν ἔται σύμμετρον (ἐν ἕτως ὁμομάτω) καὶ καλῶ εἰκόνα τῆ ἀσχετε θεῶ, μὴ καὶ τῆ μεγέθους παειᾶταν τὴν εἰκόνα. Ibid. l. 6.

But the whole Three Persons are — co-equal.]

Co-equal: Not in such a Sense, as Three co-ordinate Independent Beings are Equal to each other, or as One and the same Being under different Denominations is Equal to itself: For the First of these Senses destroys the Unity of God; and the Second introduces a total Confusion of Persons. But they are co-equal in such a Sense, as One or more Persons can be equal to Another, (from whom they derive their Being,) by a plenary communication of Power, Knowledge, Dignity, and all other communicable Attributes and Perfections. See beneath, N<sup>o</sup> 7.

## 7.

Equal to the Father, as touching his God-head.

Equal: Not in the same Sense as Two co-ordinate Beings are Equal to each other: For then all the same things might equally be affirmed of Both: And the Son might be said to be Self-existent, as well as the Father; or to beget the Father,

Father, as truly as the Father to beget the Son; or to send the Father, as properly as the Father to send the Son: All which, to affirm, are manifest Blasphemy. But the Son is *Equal* to the Father, in such a Sense, as he which plenarily exercises Another's power, and has received from him (in an ineffable manner) all communicable Perfections, is Equal to Him whose power he exercises; in such a Sense, as Christ is said in Scripture to be ἴσθ θεῶ [or ἴσα θεῶ] *as God*, or *equal with God*; in such a Sense, as He who derives his Essence or Being from Another, can be Equal with Him from whom he derives it: In a word, the Son is *Equal* to the Father, in every such Sense, as is consistent with those fore-going Words in the Creed, *The Son is of the Father.*

And This, it is reasonable to suppose, is All that those Learned Men originally intended, (at least 'tis all that Any of their Arguments prove,) who have affirmed that the Father communicates *his whole Nature or Essence* to the Son. For, that the primary Attribute of his Essence, [the τὸ ἀγέννητον,] *his Self-existent Nature* should be communicated; is an express contradiction in Terms: But [θεότης] *his Divine Power, Dominion, Dignity, Authority, and other Attributes*, (of which alone the Scripture speaks,) these can be and are (in an ineffable and incomprehensible manner) communicated to the Son.

*Eusebius* well expresses this Notion, when (after the manner of Scripture) he describes the Son [σύνθρονον τῆς ἑαυτῆ βασιλείας, *de ecclesiast. Theol. lib. I, c. II,*] *sitting upon the same Throne of the Kingdom with his Father*: And *Clemens Alexandrinus*, when he styles him [ὁ τῷ δεσπότῃ τῶν ὅλων ἐξισω-

Dei, in Protrept. ad Gentes,] equalized with the Supreme Lord of all things.

Upon which passage, the learned Bp Bull thus remarks: 'Tis worthy to be noted in the first place, that Clemens as it were in the same Breath, wherein he makes the Son equal to the Father, yet acknowledges a certain Prærogative and Preeminence of the Father over the Son, when he calls the Father The Lord of all things: Namely, God the Father is peculiarly stiled The Lord of all things, because He is the Cause and Original not only of all Creatures, but also even of the Son himself, though in a different manner.--- Saving therefore this Prærogative of the Father, by which he is the Father and Original of all Being; Clemens teaches, that the Son is equal with him.

And again: He is therefore (says the same learned Prelate) equal with him in all things, excepting only that he derives his Being from the Father.

Apprimè autem notandum est, Clementem eodem quasi Spiritu, quo Filium Patri æqualem statuit, ἐξοχῶν tamen quandam & Prærogativam Patris præ Filio agnoscere, dum Patrem appellat *Universorum Dominum*. Scilicet Deus Pater διακριτικῶς dicitur *Dominus Universorum*, quia causa est & origo non modò creaturarum omnium, sed & ipsius Filii sui, diversâ licèt ratione. — Salvâ igitur hâc Patris Prærogativâ, quâ Pater est & origo τῆ ὄντος, entis universi; docet Clemens Filium ipsi æqualem esse. *Defens. Sect. 4, cap. 2, § 4.*

Proinde ipsi per omnia, (si id tantum demas, quòd a Patre sit,) æqualem esse. *Defens. Sect. 2, cap. 5, § 4.*

Thus

Thus have I endeavoured to explain intelligibly this very difficult Creed: understanding several of the expressions therein contained, (to

† Bp Taylor's Vindication of the glory of the divine Attributes in the Question of Original Sin, against the Presbyterian way of understanding it.

use the Words of a † pious and learned Prelate,) *not perhaps as most men do; but I understand them as they Can be true, and as they can very fairly signify, and as they agree with the Word of God and right Reason.* If any One shall here object, that probably the Sense I have now given, does not express

the intention of the Compiler: I answer, that it is not easie to know certainly what was the Intention of an unknown Author, who lived in those dark Ages, the 7th or 8th Century: That, if it was never so certainly known, yet all sincere Christians are bound to interpret every *humane* Composition according to the *Rule* laid down in the 6th, the 8th, the 20th, and the 21st of the *XXXIX Articles*, and not according to what they may imagine was the intention of any *uninspired* Author: That even some of the *Articles of the Church*, (as That concerning *Predestination*, and That concerning *Original Sin*,) which are of greater humane Authority than the Composition of any private unknown Author, are by most men understood at this day, (the Doctrine of Scripture so requiring,) in a Sense which it is not very certain the Compilers originally intended: Lastly, that there is an Article even in the Apostles Creed it self, (*viz.* That of *Christs Descent into Hell*,) which All men Now understand in a Sense wholly different from That which in all probability was meant by those who added it to the Creed in the Fourth Century,

tury, but which is more agreeable to the true meaning of those Texts of Scripture upon which the Article was founded.

The learned *Bp Pearson*, upon This Subject, thus discourseth very excellently : *I observe* (saith he) *that whatsoever is delivered in the Creed, we Therefore believe because it is contained in the Scriptures : and consequently must SO believe it, as it is contained there. Whence All this Exposition of the Whole, is nothing else but an illustration and proof of every particular part of the Creed by such Scriptures as deliver the same, according to the True Interpretation of them. ——— Now these words, as they lie in the Creed, He descended into Hell, [and the same must be understood of every other unscriptural expression,] are no where formally and expressly delivered in the Scriptures ; nor can we find any one place, in which the Holy Ghost hath said in express and plain terms, that Christ, as he died and was buried, so he descended into Hell. Wherefore being these words of the Creed are not formally expressed in the Scripture, our enquiry must be in what Scriptures they are contained virtually ; that is, where the Holy Ghost doth deliver the same doctrine, in what words soever, which is contained and to be understood in This expression, He descended into Hell.*

And the Learned *Dr Cudworth*, upon a like occasion : *As for That Creed* (saith he) *commonly called Athanasian, which was written a long time after by some other hand : Since at first it derived all its Authority, either from the Name of Athanasius to which it was entitled, or else because it was supposed to be an Epitome and Abridgment of his Doctrine ; This ( as we conceive ) is therefore to be interpreted according to the Tenour of that doctrine,*

contained in the genuine Writings of Athanasius: [It should rather have been said, according to the Honour of Scripture.] Cudworth's System, pag. 620.

And the ingenious Author of the *Paraphrase on the Book of Common-Prayer*: Nothing (saith he, in the place before-cited,) is more evident, than that those who added the Descent into Hell to those Creeds which have Christs Burial in them, meant such a Descent as is with the justest reason now exploded: And yet both Churchmen and Dissenters do receive and subscribe this [the Apostles] Creed. But in what Sense? Not as 'twas intended certainly; but in a Sense that the Words will bear notwithstanding. If they can vindicate this practice with respect to the Apostles Creed, they may much more easily do the same with respect to ——— that Creed which is attributed to St Athanasius. Bennet's Paraphr. p. 292.

Nevertheless, after all that can be said either by way of *Apology* for, or *Explication* of, this Creed; it cannot be denied to be a matter worthy of the most serious consideration of the Governors of the Church, whether it would not be more advantagious to the *True Interest* of *Christian Religion* (the Thing of the greatest importance in the World,) to retain only those more indisputable Forms and Professions of Faith, which were received unanimously in the Primitive Church, and which (without affording Matter for Controversy) confessedly contain all that is explicitly necessary, to the *Baptism*, *Ab-solution*, and *Salvation* of a Christian. This, I say, is a Matter of such a Nature, as (with all due Submission) seems well to deserve the most serious  
and

and deliberate consideration of the Governours of the Church: And That, for the following reasons.

1<sup>st</sup>, Because This Creed under the Name of *Athanasius*, is confessed by all men not to be the genuine Work of Him whose Name it bears, but the Composition of an uncertain obscure Author, written (not certainly known whether) in greek or latin, in one of the darkest and most ignorant Ages of the Church; having never appeared, (as the learned *Dr Cave* informs us in his *Historia Literaria*, pag. 146,) till about the year 800, (above 300 years after the death of *Athanasius*,) nor been received in the Church till so very late as about the year 1000. Which is too great a Diminution of that Authority, which publick Professions of Faith ought to have in the Church.

2<sup>ly</sup>, Because it is so worded, as that many of the common People cannot but be too apt to understand it in a Sense favouring either *Sabellianism* or *Tritheism*; viz. either that the *Three Persons* are merely different *Denominations* of the same Individual, or that they are *Three absolutely co-ordinate Beings*; Neither of which, is consistent with the Doctrine of Scripture, seeing the One takes away the very *Being of the Son and Holy Spirit*, and the Other introduces manifestly a *Plurality of Gods*.

3<sup>ly</sup>, Because there are in it many Phrases, which, being much harder to understand and explain, than any expressions in the Scripture it self; may seem to give Unbelievers a needless Advantage of objecting against Religion; and among Believers themselves, (especially as the Words found in English,) cannot but to the  
Vulgar

Vulgar have too much the appearance of Contradictions, and afford too much occasion to the Romanists to urge the Belief of real Contradictions; and sometimes (especially the damnatory Clauses) have given Offence to the piouest and most learned Men, insomuch as to have been the principal Reason particularly of Mr *Chillingworth's* refusing to subscribe the 39 Articles, who was one of the brightest Ornaments and ablest Defenders the Protestant Cause ever had. Now That which to Some of the best and ablest men that ever lived in the Christian Church, hath appeared wholly *unjustifiable*; to very Many, *suspicious*; and to All, *unnecessary*; (For That which was not at all in the Christian Church for the first 800 years, tis evident cannot be necessary Now; and That which Now is necessary neither to the Baptism of Infants nor Adult persons, nor to the Absolution of the Sick and Penitent, tis plain cannot be absolutely necessary at all;) must needs be acknowledged to deserve the most serious consideration of those in Power, whether it had not better be quite omitted.

4ly, Because the Preface to the *Book of Common-Prayer* it self declares, that *the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions and alterations, such Changes should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient.* Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty

considerations Her thereunto moving, hath yielded to make such Alterations in some particulars, as in their respective times were thought convenient.

5thly, Because, the Scripture itself, given by inspiration of God, being sufficient both for instruction in True Doctrine, and for reproof and correction of what is false, 2 Tim. 3, 16; the Primitive and purest Church was originally very cautious how they multiplied Creeds; As appears from the manner in which almost all the Writers before the Council of Nice, set down the Substance of the antient Baptismal Creed; styling it the invariable Rule of Faith, from which no man might diminish any thing, nor add any thing to it: And after the Council of Nice, the general Council of Ephesus, which is received at This day, forbad, under the Penalty of an Anathema, any other Creed after That of Nice, to be proposed by any one, or received in the Church: In which prohibition they were followed by some later Councils; And even to This day, (as was before observed,) no other Creed, than the Apostles Creed itself, hath been received into the office of Baptism either of Infants or A-

Actio VI, Concilii.

Ὁρθοτῆρ συνόδου καὶ τῆ πίστεως.

Τέτων τίνων ἀναγνωθέντων, ἄεισεν ἡ ἀγία συνόδος, ἐτέραν πίσιν μηδενὶ ζῆναι προσφέρειν, ἢ γυν συγγράφειν, ἢ σωλιδέειν, ἢ ἄλλὰ τὸ δευθεῖσαν ἢ ἀγίων πατέρων ἢ ἐν τῇ Νικαέων σωελδόνων σω ἀγίῳ πνδύματι. Τὸς ὃ τολμῶντας ἢ σωλιδέειν πίσιν ἐτέραν, ἢ γυν προσκομίζειν ἢ προσφέρειν τίς ἐδέλυσιν ὀπισθέρειν εἰς ἐπίγνωσιν τῆ ἀληθείας ἢ ζῆ ἑλληνισμῶ ἢ ζῆ ἰουδαϊσμῶ ἢ ζῆ αἰρέσεως οἰατοδηπόλων, τέτυς, εἰ μὴ εἶεν ἐπίσκοποι ἢ κληρικοί, (ἀλλολεῖς εἶ), τὸς ὀπισκόπους τ

dult persons, or into the Office at the Visitation of the Sick.

ἐπισκοπῆς, ἢ τὰς κληρικὰς  
τῆ κλήρου, εἰ ὃ λαϊκοὶ ἔεν,  
ἀναδεμασίζουσι.

*Lastly*; Because when, upon a Design which had been before concerted by the late most Reverend Arch-Bishop *Sancroft*, of reviewing, enlarging, and correcting our Liturgy, (according to the Directions given in the Passage now-cited out of the Preface to the Book of Common-Prayer;) a Commission was issued out under the Great Seal of England, in the year 1689; to a large number of Bishops and other eminent Divines, to meet together and to consider of these Matters; (*A Set of Men*, says a most learned and excellent † Prelate now living,

† *Bishop of Lincoln's*  
Speech in the House  
of Lords, March 17,  
1709--10.

*than which This Church was never, at any one Time, blessed with either Wiser or Better, since it was a Church; And a Design, which*

*I am persuaded would have been for the Interest and Peace of our Church and State; had it been accomplished:)* In This Commission nothing was more unanimously agreed upon, than that the Use of the Creed, commonly called *The Creed of St Athanasius*, should no longer be imposed. Nor was it Then a New proposal, but had been long before the opinion of as learned and religious men, as ever lived in the Church. As appears from the following Expressions of *Bp Taylor*: *Let nothing* (says he) *be taught as simply necessary to be believed, but what is evidently and plainly set down in the Holy Scriptures: For he that calls a proposition necessary, which the Apostles did not declare to be so, or which they did not teach to all Christians learned and unlearned; is gone beyond his proportions: For every thing is to be kept in that order,*  
where

where God has placed it: There is a *Classis* of *Necessary Articles*, and that is the *Apostles Creed*, which *Tertullian* calls [ *regulam fidei* ] the *Rule of Faith*; and according to this, we must teach *Necessities*: But what comes after This, is not so necessary; and he that puts upon his own *Doctrines* a *Weight* equal to this of the *Apostles declaration*, either must have an *Apostolical Authority*, and an *Apostolical Infallibility*, or else he transgresses the proportion of *Faith*, and becomes a *false Apostle*.—— The *Catholick Church* hath been too much, and too soon divided: —— We are only fallen out about That, of which if we had been ignorant, we had not been much the worse; But in things simply necessary, God hath preserved us still unbroken; All *Nations*, and all *Ages* recite the [ *Apostles* ] *Creed*, and all pray the *Lords Prayer*, and all pretend to walk by the *Rule of the Commandments*: *Second Visitation-Sermon* *Tit. 2, 7.* Again: Which [ *viz. the Apostles* ] *Creed*, saith he, unless it had contained all the entire object of *Faith*, and the *Foundation of religion*; it cannot be imagined to what purpose it should serve: And that it was so esteemed by the whole *Church of God* in all *Ages*, appears in This, that since *Faith* is a necessary *prædisposition* to *Baptism* in all persons capable of the use of reason, all *Catechumens* in the *Latin Church* coming to *Baptism* were interrogated concerning their *Faith*, and gave satisfaction, in the recitation of this *Creed*: And in the *East* they professed exactly the same *Faith*.—— This was that [ *ὁρθὴ καὶ ἀμώμητος πίστις, ἥνπερ κηρύττει ἡ ἀγία τῆ θεῶ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία, καὶ ἑδμένα τὸ ἴσον κανονικὸν δεξασμένη,* ] right and unblamable *Faith*, which the *Holy Catholick and Apostolick Church of God* preaches, and which can in no wise receive any *Innovation*. —— Now since the *Apostles and Apostolical Men and Churches*, in these their *Symbols*,

did recite particular Articles to a considerable Number; and were so minute in their recitation, as to descend to Circumstances; it is more than probable, that they omitted Nothing of Necessity; and that these Articles are not general Principles, in the bosom of which many more Articles equally necessary to be believed explicitly, and more particular, are infolded; but that it is as minute an explication of those [prima credibilia] Fundamentals I before reckoned, as is necessary to Salvation. — But if This was sufficient to bring men to Heaven Then, why not Now? If the Apostles admitted all to their Communion, that believed this Creed; why shall We exclude Any, that preserve the same entire? Why is not our Faith of these Articles of as much Efficacy for bringing us to Heaven, as it was in the Churches Apostolical, who had guides more infallible, that might without Error have taught them Superstructures enough, if they had been necessary? And so They did: But that they did not insert them into the Creed, when they might have done it with as much certainty as these [the rest of the] Articles; makes it clear to my understanding, that other things were not necessary, but these were; that whatever profit and advantages might come from other Articles, yet These were sufficient; and however certain persons might accidentally be obliged to believe much more, yet This was the one and only Foundation of Faith upon which All persons were to build their Hopes of Heaven. — Neither are we obliged to make these Articles more particular and minute, than the [Apostles] Creed. — For although whatsoever is certainly deduced from any of these Articles made already so explicit, is as certainly true, and as much to be believed as the Article itself; because [ex veris possunt non nisi vera sequi] from Truth, nothing but Truth can follow: yet, because it

is not certain that our deductions from them are certain; and what One calls evident, is so obscure to Another, that he believes it is false; it is the best and only safe course, to rest in that explication the Apostles have made.— For no Age can, by declaring any point, make That be an Article of Faith, which was not so in all ages of Christianity before such declaration: Libert. of Proph. Sect. I, § 7, 10, 11, 12. Again! If it were considered (saith he) concerning Athanasius's Creed, how many people understand it not, how contrary to natural reason it seems, how little the Scripture says of those curiosities of Explication, and how Tradition was not clear on his side for the Article itself, much less for those forms and minutes; — it had not been amiss if the final judgment had been left to Jesus Christ: — And indeed to Me it seems very hard, to put Uncharitableness into the Creed, and so to make it become as an Article of Faith: Sect. II, § 36. And again, speaking even of the Nicene Creed itself; Some wise persons (saith he) consider it in all circumstances, and think the Church had been more happy, if she had not been in some sense constrained to alter the simplicity of her Faith, and make it more curious and articulate, so much that he had need be a subtile man to understand the very Words of the New Determinations.— It is another consideration, whether or no it might not have been better determined, if with more Simplicity; and another yet, whether or no, since many of the Bishops who did believe this thing, yet did not like the nicety and curiosity of expressing it, it had not been more agreeable to the Practice of the Apostles to have made a determination of the Article by way of Exposition of the Apostles Creed, — and not to have enlarged the Creed with it: For since it was an Explication of an Article of the Creed of the Apostles, as Sermons are of places of Scripture; it was thought by some, that Scripture might

*with good profit and great Truth be expounded, and yet the Expositions not be put into the Canon or go for Scripture, but That left still in the naked original Simplicity: ——— If the Nicene Fathers had done so too, possibly the Church would never have repented it. Sect. II, § 25, 27.*

## 8.

The Litan-  
ny.

O God the Father of Heaven, have mercy upon us miserable Sinners.

O God the Son, Redeemer of the World, have mercy upon us miserable Sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable Sinners.

O Holy, Blessed, and Glorious Trinity, three persons, and One God, have mercy upon us miserable Sinners.

*O God the Father of Heaven, have mercy upon us miserable Sinners.] Forgive our Sins, and bestowing all Blessings upon us, by thy absolute and supreme Authority, as Father and Governour of the Universe; and out of thy infinite Goodness and Compassion, through the Mediation and Intercession of thy Son Jesus Christ our Lord.*

*O God the Son, Redeemer of the World, have mercy upon us miserable Sinners.] Applying to us the Redemption purchased by thy Blood, and procuring us Pardon of our Sins, and all other Blessings, through thy meritorious Intercession and Mediation on our behalf.* O

O God the Holy Ghost, proceeding from (both by Derivation of Being, and by being continually Sent forth from) the Father and the Son, have mercy upon us miserable Sinners.] Sanctifying our Hearts; comforting us with thy perpetual Assistance and Fellowship; and conferring all Spiritual Gifts and Graces upon us, according to the Will and good Pleasure of our Heavenly Father, through Christ our Saviour.

Three Persons, and One God.] Not One compound Being, constituted or made up of Three Parts: Not One Species, consisting of Three coordinate Individuals: Not One Person, considered only under Three different Denominations. For the first of these Notions, is repugnant to the Simplicity and Perfection of the Divine Nature: The second, entirely destroys the Unity of God: The third, either wholly takes away the very Being of the Son and Holy Spirit, or at least introduces such a total Confusion of Persons, that the Father might as truly have been said to be incarnate, as the Son; and the Holy Ghost to be our Creator and Redeemer, as properly as our Sanctifier; and the Father to have been sent by either of Them, as They by Him: All which, are absolutely contrary to the Doctrine of Scripture, and to the whole Oeconomy of the Gospel. But the Meaning of these Words, [Three Persons and yet but One God,] understood consistently, must be; that the Power and Divine Authority of each of the three Persons in their several Operations, being distinctly acknowledged; there is yet nevertheless but One God, or One Supreme unoriginated independent absolute Governour of all things, viz. God the Father Almighty governing all things by his Son and by his Spirit.

It is absolutely necessary (saith Dionysius Roma-

mus cited by Athanasius,) that the Holy Trinity should be as it were recapitulated into One Head, and terminate in the One God of the Universe, even in Him who is Supreme over all. For it is the Doctrine of the vain and foolish Marcion, to divide the Monarchy of the Universe into Three [ Supreme ] Heads: Which is a wicked Notion, and not the Doctrine of the true Disciples of Christ, or of those who follow our Saviours instructions.

And Athanasius himself: The Trinity (saith he) is always perfect; and in the Three persons there is One Divinity, [ viz. That of the Father: ]

And so there is preached in the Church One God, even the Father of the Word.

And again: As Now, so Always was the Trinity; and in it, the Father, the Son and the Holy Ghost; And (yet) One God, the Father, who is above all, and through all, and in all, blessed for ever, Amen.

Ἡδὴ καὶ τὴν θείαν τριάδα εἰς ἓνα, ὡς εἰς κορυφὴν τινα, ἢ θεὸν ἢ ὄλων, ἢ Παντοκράτορα λέγω, συγκεφαλαῦσαι τε καὶ συνάγειν πάντα ἀνάγκη. Μαρκίωνος γὰρ τὸ μαλαίωφρονος δίδαγμα, εἰς τρεῖς ἀρχὰς τὴ μοναρχίας τομῶν καὶ διαίρεσιν: παιδεύμα ὃν διαβολικὸν, ἐχθρὸν ἢ ἢ ὄντως μαθητῆς τοῦ Χριστοῦ, καὶ ἢ ἀρεσκομύθων τοῖς τοῦ σωτῆρος μαθήμασιν. *Apud Athanas. Epist. de Synod. Nicæn.*

Αὐτὴ τελεία ἐστὶ [ τριάς, ] καὶ ἐν τριάδι μία θεότης γινώσκειται καὶ ἕτως ἐν τῇ ἐκκλησίᾳ εἰς θεὸς κηρύσσεται, ὁ τοῦ λόγου Πατρὸς. *Ad Epictet. Episc. Corinth.*

Ὡς νῦν ὄντων, ἕτως αἰὲν ἦν καὶ ὄντων ἢ τριάς, καὶ ἐν αὐτῇ πατρὸς καὶ υἱὸς καὶ ἅγιον πνεῦμα καὶ εἰς θεὸς ὁ πατρὸς, ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάντασιν. ὅς ὄντων εὐλογητὸς εἰς τὰς αἰῶνας, Ἀμήν. *Epist. ad Serap. I.*

And

And again, in the place before-cited: *The Father does all things, by the Word, and in the Holy Spirit: And so the Unity of the Holy Trinity is preserved: And so One God is preached in the Church; even He who is over all, and through all, and in all: Over all, as he is the Father and Original and Fountain of all; Through all, by his Word; and In all, in [or by] his Holy Spirit.*

And again: *There is but One Divinity, which is also in the Word: and One God, which is the Father; existing of Himself, as being Over All; and manifesting himself in the Son, as being Through All; and in the Spirit, as working In All through the Son and by the Spirit.*

And again: *When all things (saith he) are done By God, Through Christ, In the Holy Spirit; I see the undivided Operation of the Father, the Son, and the Holy Spirit: Yet do I not therefore so confound together, him by*

Ὁ γὰρ πατήρ διὰ τοῦ λόγου ἐν τῷ πνεύματι τῷ ἁγίῳ τὰ πάντα ποιεῖ· καὶ ἕτως ἡ ἐνότης τῆς ἁγίας τριάδος σωζεται· καὶ ἕτως ἕως θεὸς ἐν τῇ ἐκκλησίᾳ κηρύσσεται, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν· ἐπὶ πάντων μὲν, ὡς πατὴρ, ὡς ἀρχὴ καὶ πηγὴ διὰ πάντων ἧ, διὰ τοῦ λόγου· ἐν πᾶσι ἧ, ἐν τῷ πνεύματι τῷ ἁγίῳ. *Epist. ad Serap. i.*

Ἐν γὰρ τῇ δὲ θεότητι, διαπερθεῖ καὶ ἐν τῷ λόγῳ· καὶ ἕως θεὸς, ὁ πατήρ· ἐφ' ἑαυτῷ ὢν, καὶ τὸ ἔσθι πάντων εἶναι· καὶ ἐν τῷ ἡῶ ἧ φανόμενος, καὶ τὸ διὰ πάντων διήκειν· καὶ ἐν τῷ πνεύματι ἧ, καὶ τὸ ἔν ἅπασιν διὰ τοῦ λόγου ἐν αὐτῷ ἐνεργεῖν. *contr. Arianos Orat. 3.*

Ὅταν ἧ τὰ πάντα ἐνεργηται ὑπὸ τοῦ Θεοῦ διὰ Χριστοῦ ἐν ἁγίῳ πνεύματι, ἀχώριστον ὁρῶ ἐνεργεῖαν τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος· ἀλλ' ἔτι διὰ τοῦτο συμπλέξας τὸ Ἐξ ἕ, καὶ Δι' ἕ, καὶ Ἐν ᾧ, βιάζομαι τὴν τριάδα μονάδα

whom, and him through whom, and him in whom All is worked; as to be forced to run the Three Persons into One. For, [as he adds in another place,] the FATHER himself, through the Word, and in [or by] the Spirit, worketh and giveth all things.

And Nazianzen: In my Opinion (saith he) the Unity of God will be preserved, if, without any Composition or Mixture [of the Three persons,] both the Son and the Holy Spirit be referred to which Words, the learned Bishop Bull adds the following remark. Casarius [the Brother of Nazianzen,] in his first Dialogue, says that Moses uses this expression, The Lord thy God is One Lord; to lead us to the Knowledge of God, and that the Universe is under the Government of One Supreme Principle. Which One Principle (adds the learned Bishop,) is the Father; from whom the Son and Holy Spirit derive their original.

δα ποιᾶν. contra Sabell. Ἄυτος γὰρ ὁ πατήρ, διὰ τῆς λόγου, ἐν τῷ πνεύματι, ἐνεργεῖ καὶ δίδωσι τὰ πάντα. Epist. ad Serap. I.

himself, through the Spirit, worketh and giveth all things.

Ἦροῖτο δ' αὖν, ὡς ἐμὸς λόγος, εἰς μὲν Θεός, εἰς ἕν ἀίτιον καὶ ἡεὶ καὶ ἅγιον πνεύματос ἀνασπασμένων· ἐσωληθεμένων, ἐδὲ σωμαλειφομένων. Orat. 29.

the One Cause. Upon

Casarius in Dialogo primo, Mosen scripsisse dicit, Dominus Deus tuus, Dominus Unus est; ut ad μοναρχίαν & θεογονσίαν, hoc est, unici Principii professionem, Deique notitiam nos eveheret. Quod quidem Principium Unicum, Pater est; ex quo Filius & Spiritus Sanctus originem habent. Defens. Sect. 4, cap. 4, § 7.

And

And the judicious Dr Payne : *The School-men* (saith he) *miss'd this plain Notion,* [ viz. of One God, the Father ; with an only-begotten Son, and a Divine Spirit ; ] *whilst they ——— run into a Labyrinth of Subtilties and Difficulties, about Ones being Three, and Three One ; and wove an artificial cloudy Net-work of thin but dark Cobwebs, such as Real Universals, Substantial Modes, Subsistent Relations, Unsubsistent Existencies, Concrete personal Properties, &c. that through it One Being may look and appear as Three, and yet be One; And to avoid the objection of Three Gods, (which they need not have been puzzled with, if they had hit right upon That [ Notion ] of One according to Scripture and Antiquity,) they make Three distinct Subsistencies, and but one distinct Subsistent ; three opposite Modes and Relations, and but one Subject of them ; three divine Persons, and but one divine Being ; three Somewhats, and but one Thing. My Hearty Zeal and Concern* (concludes that Pious and Learned Writer) *for the Honour of Cristianity, and my deep Regret to see its Faith thus mangled and perverted, and my Pity to see so many groping for the Light at Noon-day, and looking so carefully for what they have in their Hands ; has made me venture to show That which I wonder I did not always see ; and I hope Others may do the same.* Letter from Dr P. to the Bp of R. in Vindication of his Sermon on Trinity-Sunday, Post-script pag. 28.

It cannot here be denied, but that as in the case of the † *Discipline* of the Church, so also in the Composition of *Publick Prayers*, it were much to be wished that the most ancient Forms might always be preferred ; and that particularly in This part of the Liturgy, (as Care has

† See the *Communion* on the first day of Lent.

already been taken in almost all other parts of it;) for the avoiding all doubtful and confused Notions, for preventing Misunderstandings of hard Phrases among the Vulgar, and for more perfect unexceptionableness in Expressions wherein All are to joyn; that natural Simplicity which (after the Example of Scripture) was used in the primitive Church, (so far as appears in the Remains of those Times,) of directing solemn publick Prayers uniformly to the Person of the Father, in the Name and through the Mediation of the Son, by the Assistance and under the Direction and Influence of the Holy Spirit, (*praying in the Holy Ghost*, as the Apostle expresses it, *Jude 20*,) had been constantly retained; rather than that Forms composed in the later and disputaceous Ages of the Church, should have been introduced. Many of the most eminent of the first Reformers, were of that Opinion; and the most considerate Persons in all times, who have been disposed to prefer Peace and Charity in the Church of God before other considerations, have in this matter agreed with them.

*Mr Hales*, in his Excellent and unanswerable *Traact concerning Schism*, has shown; *That*, were all publick Forms of Service so framed, as that they admitted of no particular private Opinions, but contained only such things in which all Christians do agree; schisms upon matters of Opinion, would utterly vanish: *That*, if we considered of all the Liturgies that are or ever have been, and removed from them whatsoever is offensive to any; the Event would be, that the publick Service and Honour of God would no ways suffer: *That*, to fill publick Forms with private Opinions upon which men differ, is the most effectual way

way to perpetuate Schisms unto the Worlds end: *That*, putting things unnecessary into the Service of the Church, was the first Beginning of all Superstition; and when Scruples of Conscience began to be made or pretended, then Schisms began to break in: *Lastly*, that Prayer, Confession, Thanksgiving, Reading of Scriptures, Exposition of Scripture, and Administration of Sacraments in the plainest and simplest manner; are matter sufficient to compose a publick Form of Service, though nothing of private opinion be interposed therein: *Pag.* 216, 217.

And the judicious *Dr Bradford* (in one of his printed Letters) declares in the following Words: *I always did, and always shall heartily wish, and, if it were in my Power, I should endeavour that all the Liturgies of the Church were reduced to as great a Simplicity and Plainness as might be.*

And the ingenious Author of *the History of Montanism*, in his *Premotion* to the Considerations on *Mr W's Historical Preface*, makes no Scruple to approve the same Declaration. *pag.* 18.

In the mean time it cannot but behove all serious Persons, who are solicitous that their Prayers may not be mere words, but that their Hearts and Understandings may go along with their Mouths; to take all modern Forms and vulgar Expressions, and every Human Composition, in such Sense only, as, after sincere and diligent study of the Scriptures, shall appear most agreeable to the Analogy of *That Only Rule of Faith*, and to the Design of the Gospel-Oeconomy.

## 9.

The general  
Thanksgiving.

— Jesus Christ our Lord ; to whom  
with Thee and the Holy Ghost be all  
Honour and Glory world without end.  
[ *And the same in other places.* ]

How This is to be understood, see above in  
This Chapter, N<sup>o</sup> 1 & 3.

## 10.

Coll. on  
1st Sunday  
in Advent.

— Through him who liveth and  
reigneth with Thee and the Holy Ghost,  
now and ever. [ *And the same, in other places.* ]

This must be understood, not so as to destroy  
the Monarchy of the Universe, or the Supre-  
macy of the Person of the Father ; but that the  
Son and Holy Spirit do in all things exercise the  
Power, and accomplish the Will of the Father,  
in the Administration both of the Government  
of the World in general, and in particular of the  
Church of God: As hath been before at large  
explained.

## 11.

Coll. on  
3d Sunday  
in Advent.

— who livest and † reignest with the  
Father

Father and the Holy Ghost, ever \* One God, world without end. [*And the like expressions in other places.*]

The Sense of these Words, consistent with the Doctrine of Scripture and with the Expressions of the Liturgy cited in the foregoing chapter, must be; *Who, by and together with the Holy Spirit of God, so rulest the Church according to the Will of the Father, that the Unity and Supremacy of God, who by his Son and Spirit thus governs all things, may ever remain inviolate.*

† See above in this Chapter, N<sup>o</sup> 10.

\* See above in this Chapter, N<sup>o</sup> 3, 5, and 8.

12.

— through the merits of Christ Jesus our Saviour, who liveth and † reigneth with Thee, in the Unity of the same Spirit, \* One God, world without end.

Coll. on Whitfund. and in some others.

The Meaning of these words is expressed more clearly and distinctly in one of the Collects in the Communion-Service, as follows; — *Through Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end.*

† See above in this chapter, N<sup>o</sup> 10.

\* See above in this chapter, N<sup>o</sup> 3, 5 and 8.

13.

## 13.

Coll. on  
Trin. Sun-  
day.

— to acknowledge the † Glory of the  
\* eternal Trinity, and — to ‡ worship  
the Unity, — who liveth and reignest  
|| One God, world without end.

† See above in this chapter, N<sup>o</sup> 1 & 8.

\* See above in this chapter, N<sup>o</sup> 5 & 6.

‡ See above in this chapter, N<sup>o</sup> 3 & 8.

|| See above in this chapter, N<sup>o</sup> 5 & 8.

## 14.

Nicene  
Creed.

† Very God, of very God ; \* begot-  
ten, not made, being ‡ of one Substance  
with the Father.

† See above in this chapter, N<sup>o</sup> 4 & 6 & 7.

\* Deriving his Being from the Father in a  
singular, ineffable, and incomprehensible man-  
ner ; so that no man can presume to say of Him,  
as they do of the Creature, that he was (*ἐξ ἕκ  
ούτων γενόμενον*) *made out of Nothing*, or (*ὡς ποτε  
ἦν, ἕκ ὧν*) *that there was a Time when he was not*.

‡ The word ὁμοούσιος, which we translate *of One  
Substance with the Father*, is a Word not found in  
Scripture ; of great Ambiguity ; and much har-  
der to explain intelligibly, than any of the Ex-  
pres-

pressions which we meet with in Holy Writ. For if it be understood to signify (as the Schoolmen generally understand it) *one Individual Substance*, This will be properly [not *μία ἰσία*, but *μία ὑπόστασις*; not *ὁμοῦσι*, but *μονοῦσι* or *ὁμοῦπρόσωποι*,] *One Subsistence or One Person only*: Which can scarce intelligibly be distinguished from the Notion of *Sabellius* and *Marcellus*, or That for which *Paul* of *Samosat* was condemned at the Synod of *Antioch*. But if, on the other side, it be understood to signify *one Substance*, not *individually*, but *specifically*; (which is the more proper and natural Signification of the word, *ὁμοῦσι*; and in which Sense it was understood by Many, both at and after the time of the Council of *Nice*;) This will be manifest Polytheism, or Plurality of Gods, by introducing more than One Self-existent Substance. Again, if the word be understood otherwise, as signifying [not, *one Substance*, but] *one Essence*; in That sense also, strictly and metaphysically taken, 'tis plain it cannot be True: For a Person who *is not Self-existent*, cannot, without a manifest Contradiction, be said, strictly and properly, and in the metaphysical sense of the Phrase, to be *of the same Essence* with a Person who *is Self-existent*, and of whose Essence That Self-existence must of necessity be a principal Character. It remains therefore, that the word *ὁμοῦσι*, [of the same Substance or Essence with the Father,] be interpreted according to the plainer and less metaphysical Expressions and Notions of Scripture; that the Son is *The Image of the Invisible God*; that he is the *Brightness of His Glory*, and the *express Image of His Person*; that he is *His Son*, and his *only-begotten Son*; having been *with Him* from the *Beginning*, and having had

Glory with him before the world was; deriving his Being from him, in an incomprehensible and unspeakable (because not revealed) manner; being the *Word of God*, and Himself (by ineffable Communication of Divine Powers and Dignity) *God: God*, not Self-existent, (for That is manifestly both a Contradiction in itself, and repugnant to Scripture,) but *God* in every sense, in which Divinity can be derived from Him which is Unbegotten, to Him which is Begotten.

Alexander Bishop of *Alexandria*, thus expresses himself upon This Subject: *We believe also in the only-begotten Son of God, begotten not from Nothing, but from the really existing Father; not, after the manner of the production of Bodies one from another, by division, efflux, or emanation of Parts, as Sabellius and Valentinus imagined; but in an unspeakable and inexpressible manner; according to that of the Prophet, (which we mentioned before,) Who shall declare his Generation? the Manner how he received his Subsistence, being inscrutable to all Creatures. — Him we believe to be unchangeable and unalterable,*

Τὸν υἱὸν τῆς θεᾶς ἢ μονογενῆς, γνηθέντα ἐκ ἐκ τῆς μηδ' ὄντος, ἀλλ' ἐκ τῆς ὄντος πατρὸς· ἢ, καὶ τὰς ἁρ' σαμμάτων ὁμοιότητας, ταῖς τομαῖς ἢ ταῖς ἐκ διαρέσεων ὑπερρούσις, ὡς περ Σαβελλίῳ καὶ Βαλεντίνῳ δοκεῖ· ἀλλ' ἀρρήτως καὶ ἀνεκδιηγῆτως, καὶ ἢ εἰπόντα (ὡς ἀνωτέρω παρεθήκαμεν,) τὴν γλαυρὴν αὐτῆς τίς διηγῆσεσθαι; ἢ ὑποστάσεως αὐτῆς πάση τῇ γνηθῆ φύσει ἀπειρεσίᾳ τετυχευμένης — ἀτρεπῶν τῶν καὶ ἀναλλοίωτον ὡς ἢ πατέρας, ἀπεροσδεῖν καὶ τέλειον, υἱὸν τε ἐμφερῆ τῷ πατρὶ μεμαθήκαμεν, μόνῳ τῷ ἀρχοντῷ λεπτόμενον ὑκένε. — ὡς αὐτὸς ἐπαίδευσεν ὁ κύριος, ὁ πατὴρ μὲν, λέγων, μείζων μὲν ὄσιν — ἀλλ' ἢ ὅτι ἄνθρωπων ἔννοια ὀνομασποιοῦσθαι

as is the Father; all-sufficient, and perfect; a Son like unto the Father, excepting only that he is not Self-existent, as our Lord himself hath taught us, saying, My Father is Greater than I: — For no Words or Epithets which the Mind of Man can invent, are equivalent to that of being Self-existent.

And the learned Eusebius, one of the ablest Men that were present at the Council of Nice: When This Creed (saith he) was proposed in the Council, I did not pass it over without first carefully inquiring in what sense they used the Phrases, of the Substance of the Father, and of one Substance with the Father. Upon which there arose much debate, to determine the signification of the Words. And first, as to that Phrase, of the Substance of the Father; they confessed that they thereby intended only to declare, that the Son was Of the Father, but not as a Part of the Father, nor that he was Part of the Fathers Substance. In This Sense therefore, I

σαυ πωδάσε, δειλοῖ τὸ ἀγέι-  
τηλο. Epist. ad Alexandr.  
apud Theodorit. l. 1, c. 4.

Ταύτης τ' γεραφῆς ὑπ' αὐ-  
τῷ ὑπαρξείας, ὅπως εἰ-  
ρηλαὶ αὐτοῖς τὸ ἐκ τ' ἐσίας τῆ  
παλῆς, καὶ τὸ τῷ παλῆι ἰμοῦ-  
σιον, ἐκ ἀνεξέτασον αὐτοῖς  
καλαλιμπάνομα· ἐπερωήσεως  
τοισαῦν καὶ ἀπκείσεις ἐντεῦ-  
θεν ἀνεκινῆντο, ἐβασάνιζέν  
τε ὁ λόγος τ' διάνοιαν αὐτῷ  
ἐρημῶν. Καὶ δὴ τὸ ἐκ τ'  
ἐσίας ὁμολόγητο πρὸς αὐτῷ,  
δηλωτικὸν εἶναι, τῷ ἐκ μὲν τῆ  
παλῆς εἶναι, ἐ μ' αἰς μέρ-  
ὑπαρχεν τῆ παλῆς, — ἐ  
μὴ μέρ-  
τ' ἐσίας αὐτῆ τυ-  
χάνει· δι' ὅπερ ταύτη τῆ δια-  
νοία καὶ σωτοῖ σωληθήμεθα, ἐδὲ  
τ' φωνῶν [viz. ἐσία; not, ἰ-  
μοῦσιον, as Socrates has  
it; for of That he speaks  
by and by;] παραιτέμε-  
νοι, τῆ τ' εἰρήνης σκοπῆ πρὸ  
ὀφθαλμῶν ἡμῶν κειμῆ, καὶ  
τῆ μὴ τ' ὀρθῆς ἐκτισθῆν δια-  
νόιας.

did not reject the Expression; but admitted the expression for Peace sake, at the same time taking care that it was understood in a right sense. After the same manner I consented also to the words, Begotten, not made: The Council alledging, that the word, made, was applicable in common to all other Things, namely to the Creatures produced by the Son, between which and the Son himself there was no similitude: That therefore of the Son it ought not to be said, that he was made; because This was putting him upon a level with the things made by himself: Whereas far superiour to all the things that were made, is His Substance; namely That Substance, which the Holy Scriptures teach us was begotten of the Father; the Manner How it was begotten, being ineffable and unimaginable to every created Being. In the next place, upon debating the meaning of these words, The Son is

νοίας. Κατὰ τὰ αὐτὰ ὃ καὶ τὸ, ἡγνηθέντα ἔ ποιηθέντα, κατεδέξαμεθα: ἐπειδὴ ποιηθὲν, κοινὸν ἕρασκον εἶναι πρὸς ἅπαντας κτισμάτων πρὸς διὰ τῆ ὑπὸ ἡγομένων, ὧν ἕδεν ὁμοιον ἔχειν τὸ ὑόν. διὸ δὴ, μὴ εἶναι αὐτὸν ποίημα, τοῖς δι' αὐτῆ ἡγομῶσις ὁμοιον κρείττον ὃ. ἢ καὶ πᾶν ποίημα, τυγχάνειν ἑσίας, ὡς ἐκ τῆ παλῆς γε-ἡγηθῆς διδάσκει τὰ θεῶα λόγια, τῆ τρέπε τὴ ἡγνήσεως ἀνεκφράς καὶ ἀνεπιλογίς παση ἡγνητῆ φύσις τυγχάνοντι. Οὕτω ὃ καὶ τὸ, ὁμοῖσιον εἶναι τῆ παλῆς τὸ ὑόν, ἐξεταζόμεν ὁ λόγος σωίσιον, ἔ καὶ τὸ τὸ σωματων τρέπον, ἕδὲ τοῖς θνητοῖς ζώοις παρεπλησίως ἔτε γὰ καὶ διαίρεσιν τῆς ἑσίας, ἔτε καὶ ἡποιομῶ [ἀλλ' ἕδὲ καὶ τι πάθ] ἢ ἀλλοιωσιν τὸ τῆ παλῆς ἑσίας τε καὶ δυνάμεως. [qu. annon forte legendum, ἕπος ἄσεως, ut infra;] τέτων γὰ πάντων ἀλλοτείαν εἶναι τὸ ἀγνήθον φύσιν τῆ πατερός παραστατικὸν ὃ εἶναι τῶ πατερι τὸ ὁμοῖσιον, τῆ μηδεμίαν ἐμφέρεαν πρὸς τὰ ἡγνητα, κτίσματα τὸ ὑόν τῆ θεῶ ἐμφαίνειν. μόνω ὃ τῶ πατερι

of one Substance with the Father; it was agreed they should be understood, not in such a sense, as the like Phrases are used concerning Bodies, or when they are applied to any mortal Beings; (For there was no Division of the Fathers Substance, no Dissection or Alteration of his Substance or Essence; the Self-existent Nature of the Father being wholly incapable of any such Affections:;) but it was agreed that by the words, of one Substance with the Father, should be intended to be asserted

This only, that there is no similitude between the Son of God and the Things made by him; but that He is in all things likened unto his Father only, who begat him; and that he is not from any other Subsistence or Substance, but from his Father. To the Expression thus interpreted, I thought it reasonable to give my Assent: — And I then without further contention agreed to these things, as not offensive; when upon a careful debate and an equitable examination into the Sense of the Expressions, they appeared agreeable to what I myself had before professed in the Creed I had proposed. This is the Account That Great and Learned Man gave of this matter to his Diocese, when (as the Historian informs us,) having demurr'd a little, and taken

τάλει τῶν γεννηηκότι καὶ πάν-  
τα τρέπον ἀφομοιωθῆσαι καὶ μὴ  
εἶναι ἐξ ἑτέρας τινὸς ὑποστά-  
σεως καὶ οὐσίας, ἀλλ' ἐκ τῶ τα-  
τέρι· ὃ καὶ αὐτῶ τῶτον ἐρμη-  
νευθέντι ἢ τρέπον, καλῶς ἔ-  
χεν ἐφάνη συγκαταθέσθαι  
— τίτε δε ἀριλονείκως τὰ  
μὴ λυπῆντα καλεῖδεξάμεθα,  
ὅτε ἡμῖν ἐυγνωμότως ἤρ' λό-  
γων ἐξετάζουσι ἢ διαίρειαι  
ἐφάνη σωφρέχων τοῖς ὑφ' ἡ-  
μῶν αὐτῶ ἐν τῇ περικτεθείσῃ  
πίσει ἁπολοσηυθῆναι. Euseb.  
Epist. ad Casaream apud  
Socratem lib 1. & apud  
Theodorit. lib. 1.

Μικρὸν ἐπισήσας καὶ δια-  
σκεψάμενος εἰ δὲ προσδέ-  
ξαίτο τὸν ὄρον τῆς πίσεως,  
ἕτως ἅμα τοῖς πολλοῖς πα-  
H h 3 σι

time to consider whether he could agree to this Profession of Faith, or no; at length

he in This manner consented, and subscribed it with the rest of the Council.

And Athanasius himself thus interprets the word [ὁμοούσιον] Consubstantial: We anathematize (saith he) those who affirm the Son of God to be from any other Subsistence or Substance, [but from his Father, as Eusebius adds, repeating the same words in the place before-cited;] and those who assert the Holy Spirit to be of a changeable or alterable Nature.

σι σωήνεσέν τε κ) σωυπέ-  
γεαφε. Ibid.

Ἐξ ἐτέρας ὑποστάσεως ἢ  
οὐσίας φάσκοντες εἶ) ἢ ὑδὸν  
τῆ θεῶ, ἢ τὸ πνεῦμα τὸ ἁ-  
γιον τρεπτόν ἢ ἀλλοιωτόν,  
τάτους ἀναθεματίζομεν. In-  
terpr. in Symbolum.

From the Contentions which in Event continued and increased in the Church after the introducing this very ambiguous Word, it appears plainly, that the most effectual way of suppressing Heresies, (as they then called every Division in Matters of Opinion, even among men who acted sincerely according to the best of their judgment;) would have been, not to have opposed unscriptural expressions with others contrary and equally unscriptural, (which was the Occasion of everlasting Contentions;) but to have required men to forbear the Use of such unscriptural expressions, as at any time gave Offence to the Church; and which, because they were unscriptural, no man could have complained of hardship in being forbidden to use them. Thus when the Arians first presumed to introduce those unjustifiable Phrases, [Ἐκ ὀντων, and ἦν ποτε ὅτε ἐκ ἦν,] that the Son of God was made out of Nothing, and that there was a Time when He was not: Had those in Power contented themselves with condemning

and

and forbidding the use of these and the like expressions, without adding others of difficult and dubious meaning on the opposite side: Had they considered that the *Contradictory* to Error, is always *Truth*; but that *Two Contrary Assertions*, may either both be false, or both uncertain: Had they suppressed the growing Schisms in Matters of Opinion, not by adding any thing to the Rule of Scripture, but by holding their Adversaries strictly to That Rule; Neither allowing Themselves nor their Adversaries to draw any such remote and obscure Consequences, as might by either side be denied to follow from the Words of Scripture, which the Wisdom of God had judged to be alone a sufficiently perfect Rule of Truth to be left to the Church for ever: They had much better consulted the general Interest of Christianity, and in great measure prevented at the very Beginning those uncharitable Animosities, and those endless vain pretences of Human Authority in matters of Faith, which, ever since the decay of primitive Goodness and Charity, have been to great a Dishonour to the Name of Christians.

*I agreed also (saith the learned Eusebius) to the Anathematism which they annexed [in the Council of Nice] at the end of their Creed; it being not offensive to me, because it only forbad the use of unscriptural Expressions; the introducing of which [viz. of unscriptural expressions,] has been the cause of almost all the Confusion and Distractions that have happened in the Churches.*

Καὶ τὸν ἀναθεματισμὸν ὃ τὸν μὲν τὴν πίσιν πρὸς αὐτῷ ἐκτεθέντα, ἀλυτον εἶδη ἠγασάμεθα, διὰ τὸ ἀπειργεῖν ἀγέροισι χρίστων ἑνωταῖς, διὸ σχεδὸν ἢ πάντα γέγονε συσχυσίς τε καὶ ἀκαταστασία τῶ ἐκκλησιῶν. *Euseb. apud Socrat. loco supra citato.*

And Basil: *If all men, (saith he,) upon whom the Name of God and our Saviour Jesus Christ is called, could have been content with that Simplicity of Faith which was delivered down from the Apostles, and not have attempted to make any additions to the Truth of the Gospel; there would have been no need of my writing this Treatise.*

And the Emperour *Constantine the Great*, in his Speech to the Council of *Nice*; *It would be a grievous, (saith he,) a very grievous thing, if, after the Enemies [the Heathens] are destroyed, and there are none to oppose us, we should fall out among our selves, to the great joy and pleasure of the Adversary; especially being to debate about divine matters, and having before us the Doctrine written by the Inspiration of the Holy Spirit: For the Gospels, and the Writings of the Apostles and of the ancient Prophets, plainly teach us what Notions we ought to entertain concerning the Nature of God: Where-*

Ἐι μὴ ἐβέλοντο πάντες, ἐφ' ἧς τὸ ὄνομα τῆ θεῆ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἐπικέκληται, μηδὲν τῆ ἀληθείας τῆ εὐαγγελικῆ παρεγχεῖν τῆ ὁμοδοξίας τῶν ἀποστόλων καὶ τῆ ἀπλότητι τῆς πίστεως ἡρακλεῶδους ἔδεν ἂν ἡμῖν εἶδει λόγων ἐν τῷ παρόντι. *Advers. Eunom. lib. 1. in Initio.*

Δεινὸν εἶη καὶ ἄγαν δεῖν, ἥν πολεμίων καταλυθέντων καὶ μηδενὸς ἀνιτείνειν τοιούτων, ἀλλήλους βάλλειν, καὶ τοῖς δυσμάρτυσιν ἠδονῶν καὶ γέλωτα προξενεῖν ἄλλως τε καὶ περὶ θεῶν διαλεγόμενες πραγμάτων, καὶ τῆ παναγίας πνεύματος τῆ διδασκαλίαν ἀνάγχα πρὸς ἐχόντας. Ἐυαγγελικαὶ καὶ ᾠδοὶ βίβλοι καὶ ἀποστολικαὶ καὶ τῶν παλαιῶν προφητῶν τὰ θεωπίσματα, σαφῶς ἡμᾶς ἀχρηῶν περὶ τῆ θεῆ φερεῖν ἐκ παιδίσκοις τῶν πολεμοποιῶν ἐν ἀπελάσαντες εἶναι, ἐκ τῶν δεσποσύων λόγων λάβωμεν τῶν ζητημάτων τῶν λύσιν. *Apud Theodorit. l. 1, c. 7.*

fore

fore laying aside pernicious contention, let us from the inspired Oracles take a solution of all our Questions. And the same Argument he urges at large, in his letter to *Alexander* and *Arius*, (set down by *Eusebius* in his second book of the life of *Constantine*, chap. 63;) wherein he earnestly exhorts them not to disturb the Church, by contending about needless and ambiguous words.

And, among Moderns; That Glory of the Reformation, *Mr Chillingworth*: Let all men (saith he) believe the Scripture, and That only, and endeavour to believe it in the true Sense, and require no more of others; and they shall find this, not only a better, but the only means to suppress Heresy, and restore Unity. For he that believes the Scripture sincerely, and endeavours to believe it in the true sense, cannot possibly be a Heretick. And if no more than This were required of any man, to make him capable of the Churches Communion; then all men so qualified, though they were different in opinion, yet notwithstanding any such difference, must be of necessity one in Communion. Preface to the Author of *Charity* maintained, § the last.

And again: Certainly if Protestants be faulty in This matter, [in the Question about the Extent of human Authority,] it is for doing it too much, and not too little. This presumptuous imposing of the Senses of men, upon the words of God; the special senses of men, upon the general words of God; and laying them upon mens Consciences together, under the equal penalty of Death and Damnation: This vain Conceit, that we can speak of the Things of God, better than in the Words of God: This Deifying our own Interpretations, and tyrannous inforcing them upon others: This restraining of the Word of God from that Latitude and Generality, and the Understandings of Men from that Liberty, wherein Christ and the Apostles

postles left them; is and hath been the only fountain of all the Schisms of the Church; and that which makes them continue the common Incendiary of Christendom; and that which tears into pieces, not the coat, but the Bowels and Members of Christ, [*ridente Turcâ, nec dolente Judæo,*] to the great Satisfaction of Jews and Infidels. Take away these walls of Separation, and all will quickly be One: Take away this Persecuting, Burning, Cursing, Damning of men, for not subscribing to the words of men as the words of God: Require of Christians, only to believe Christ, and to call no man Master but Him only: Let those leave claiming Infallibility, that have no title to it; and let them that in their words disclaim it, disclaim it likewise in their Actions: and — it may well be hoped by Gods blessing, that it — may quickly reduce Christendom to Truth and Unity. These Thoughts of Peace, I am persuaded may come from the God of Peace, and to his Blessing I commend them. Chap. 4th, § 16.

And the excellent *Mr Hales*. It hath been (saith he) the common Disease of Christians from the Beginning, not to content themselves with that measure of Faith, which God and the Scriptures have expressly afforded us; but out of a vain Desire to know more than is revealed, they have attempted to discuss things, of which we can have no Light neither from Reason nor Revelation: Neither have they rested here; but upon pretence of Church-Authority, (which is None,) or of Tradition, (which for the most part is but figment,) they have peremptorily concluded, and confidently imposed upon others, a necessity of entertaining conclusions of that nature; and, to strengthen themselves, have broken out into Divisions and Factions, opposing Man to Man, and Synod to Synod, till the peace of the Church vanished without all possibility of recall. Hence arose those antient and many separations amongst Christians, occasioned by Arianism, Eutychianism, Nestoria-

storianism, Photinianism, Sabellianism, and many more both antient and in our time: All which indeed are but Names of Schism, howsoever in the common language of the Fathers they were called Heresies. For Heresy is an Act of the Will, not of Reason; and is indeed a Lye, not a Mistake: Else how could that known speech of Austin go for true, [Errare possum, Hæreticus esse nolo,] I may err, but I will not be a Heretick? Indeed Manichæism, Valentinianism, Marcionism, Mahometanism, are truly and properly Heresies; For we know that the Authors of them received them not, but minted them themselves; and so knew That which they taught, to be a Lye: But can any man avouch, that — others that taught erroneously, — did maliciously invent what they taught, and not rather fall upon it by error and mistake? &c. Tract concerning Schism.

## 15.

Who with the Father and the Son together, is worshipped and glorified. Nicene Creed.

See above in this Chapter, N<sup>o</sup> 1, and 3, and 4, and 8.

## 16.

Ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World, &c. The Exhort. at the Communion.

See above in this chapter, N<sup>o</sup> 1, 3, 4, and 8.

## 17.

To Him therefore, with the Father and the Holy Ghost, let us give——continual Thanks.

See above, N<sup>o</sup> 1, and 16.

## 18.

Prop. Pref.  
on Trinity-  
Sunday.

O Lord, [Holy Father,] Almighty, everlasting God: Who art One God, One Lord: Not One only Person, but † Three Persons in \* One Substance. For that which we believe of the Glory of the Father, the same we believe of the Son and of the Holy Ghost, ‡ without any difference or inequality.

There is no passage in the whole Service so apt to be understood in a wrong Sense, as This; nor which so much requires (as the *Preface to the Book of Common-Prayer* expresses it) to be allowed such just and favourable Construction, as in common Equity ought to be allowed to all Human Writings, especially such as are set forth by Authority, and even to the very best Translations of the Scripture it self. For, (the words, *Lord, Holy Father, Almighty everlasting God, and Who art, being all Personal;*) the first obvious, natural and grammatical Sound of the whole Sentence is, that the *Person of the Father* is not *One only Person, but Three Persons*. Which being manifestly absurd, contrary to the Doctrine of Scripture, to numberless

berless other expressions in the Liturgy, and to the true intent of this Passage it self : The meaning of it therefore, consistent with what is set forth in other places, must of necessity be ; that *God the Father Almighty* is not to be considered by us *singly* in the *Jewish* or *Sabellian* Sense, but that *With him always Are his Son and his Spirit*, by immediate ineffable Derivation from him, and in intimate Union and Communion with him ; by and through whom He acts and governs all things, and manifests his Glory in and by them plenerally and without measure.

† See above in this chapter, N<sup>o</sup> 3, 4, 5, 8.

\* See above in this chapter, N<sup>o</sup> 14.

‡ See above in this chapter, N<sup>o</sup> 5, 6, 7.

19.

And the Blessing of God Almighty, <sup>The Blessing.</sup> the Father, the Son, and the Holy Ghost, be amongst you, &c.

See above in this chapter, N<sup>o</sup> 3, 4, 5, 8, and 18.

20.

First, I learn to believe in *God the Fa-* <sup>The Cate-</sup> *ther, &c.* 2ly in *God the Son, &c.* 3ly <sup>chism.</sup> in *God the Holy Ghost, &c.*

See above in this chapter, N<sup>o</sup> 3, 4, 5, 8 : and, in the fore-going chapter, *Sect. II, N<sup>o</sup> 50.*

## 21.

In the Of-  
fice of Ma-  
trimony,  
the Blessing.

God the Father, God the Son, God  
the Holy Ghost, bless, preserve and keep  
you.

See above in this chapter, N<sup>o</sup> 3, 4, 5, and 8.

## 22.

Ordination  
Hymn.

Teach us to know the Father, Son,  
And Thee, of Both, to be but \* One.

\* Not, *εἷς*, one and the same person ; but, *εἷς*, one  
and the same thing : As has been explained above,  
Part I, N<sup>o</sup> 594, 600, and 609.

## 23.

In the  
same.

One God in Persons Three, ———  
Co-equal Three in One.

How these words may be understood agreea-  
bly to the Doctrine of Scripture, and to the o-  
ther expressions in the Liturgy ; see above in this  
chapter, N<sup>o</sup> 3, 4, 5, 6, 7 and 8 ; and compare,  
in the fore-going chapter, *Seet.* II, N<sup>o</sup> 67.

## 24.

Article the  
First.

There is but One living and true God,  
everlasting, without Body, Parts, or Pas-  
sions ; of infinite Power, Wisdom and  
Good-

Goodness; the Maker and Preserver of all things both visible and invisible. And in Unity of this Godhead, there be † Three persons, of one \* Substance, power and eternity; the Father, the Son, and the Holy Ghost.

It is not reconcileable either with the Doctrine of Scripture, or with the Expressions of the Liturgy cited in the foregoing chapter, or with this Article it self; to understand the words either in such a manner, as if they signified that God was a Being compounded of three Persons, as of so many Parts; or that the Three Persons, were only so many distinct Appellations and Denominations of One and the same Person. But the consistent and intelligible Meaning of them, can be no other than This; That there is *One God, viz.* he whom in the Creed we daily profess to believe in; *One God, the Father Almighty;* (so it is in the *Nicene Creed*; and, as the learned and judicious Author of the History of the Creed has shown, in all the antient both Greek and Latin Copies of the *Apostles Creed* likewise; and, in the *Athanasian Creed* it self, *The Father, God Almighty*;) And that *With Him*, by immediate *Union* with him, and ineffable *Communication* of Being and Power from him, always Are *his Son* and *his Spirit*: So that, not in his *own Person* only, but in and by *his Son and Spirit*, is *His* divine Power, Glory and Majesty, continually and plenaryly manifested.

† See above in this Chapter, N<sup>o</sup> 3, 4, 5, and 8.

\* See above in this Chapter, N<sup>o</sup> 14.

## 25.

Article the  
second. **The Son, which is the Word of the  
Father, begotten from everlasting of the  
Father, the very and eternal † God, of  
one \* Substance with the Father ; &c.**

† See above in this chapter, N<sup>o</sup> 3, 4, 5, 6, 7,  
and 8.

\* See above in this chapter, N<sup>o</sup> 14.

## 26.

Article the  
Fifth. **The Holy Ghost, proceeding from the  
Father and the Son, is of One \* Sub-  
stance, Majesty and Glory, with the Fa-  
ther and the Son, very and eternal † God.**

\* See above in this chapter, N<sup>o</sup> 14 and 4.

† See above in this chapter, N<sup>o</sup> 3, 4, 5, 6,  
and 8.

## 27.

Article the  
Eighth. **The Three Creeds, Nice Creed, A-  
thanasius's Creed, and that which is com-  
monly called the Apostles Creed, ought  
thoroughly to be received and believed ;  
for they may be proved by most certain  
Warrants of Holy Scripture.**

See above in this chapter, N<sup>o</sup> 2, 3, 4, 5, 6,  
7, 14, & 15.

*T H E E N D.*

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63.	14.	ἄγιο	ἄγιον
106.	15.	Sen	Son
108.	22.	GOD; has	GOD;) has
134.	21.	Acts xxii, 14.	Acts xxii, 16.
140.	18.	by witness.	my Witness.
159.	10.	τὸ πατρὶ	τῷ πατρὶ
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254.	12.	φιέσκοντα	Φάσκοντα
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276.	3.	γεννημένος	γεγεννημένος
279.	20.	ἦν ὅτε	ἦν ποτε ὅτε
333.	23.	ἀρρήτῃ	ἀρρήτῃ
342.	35.	believing we	believing, we
353.	33.	μεῖζον	μεῖζον
354.	7.	ἡς	ἣς
391.	2.	Offic	Office [ <i>in the Margin.</i> ]
451.	1.	Necffary	Necessary
452.	8.	explicntion	explication
464.	3.	liveth	livest
	18.	ὅτε, ἔκ	ὅτε ἔκ
469.	3.	εἶ αι	εἶναι

**BOOKS** Written by the Reverend  
Dr. Clark, and Sold by James Knapton,  
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