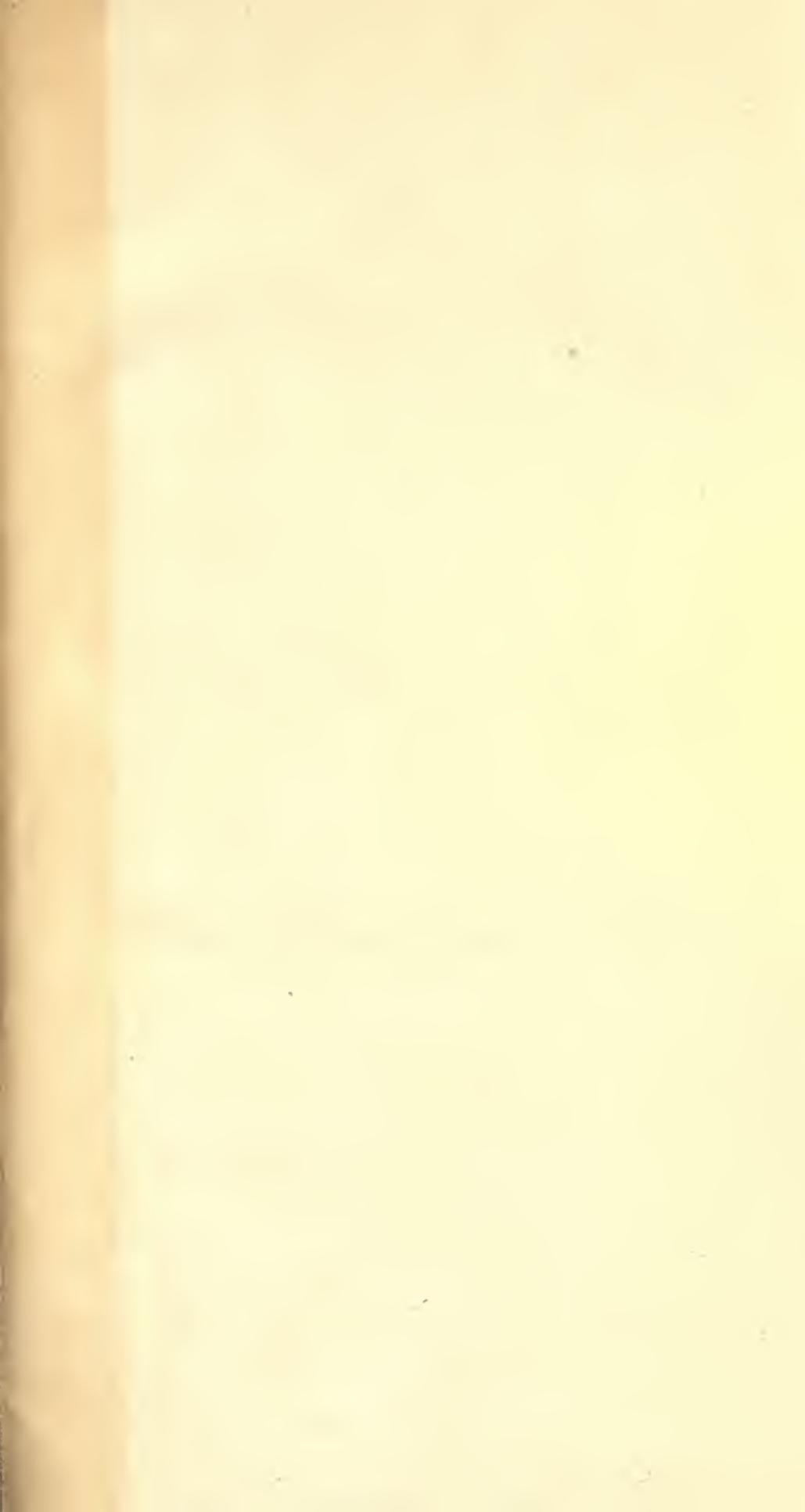




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TRACTS.

VII.



TRACTS.

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FOR PROMOTING CHRISTIAN KNOWLEDGE

AND THE PRACTICE OF VIRTUE.

V O L. VII.

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CONTAINING,

- I. DR. LARDNER'S LETTER CONCERNING THE LOGOS.
- II. ————— FOUR DISCOURSES UPON PHILIPPIANS II. 5.. 11.

L O N D O N :

PRINTED, MDCCXCIII.

1880

1881

1882

1883

1884

A
L E T T E R

WRITTEN IN THE YEAR 1730,

CONCERNING THE QUESTION,

Whether the LOGOS supplied the Place of an human
Soul in the Person of JESUS CHRIST.

TO WHICH ARE NOW ADDED

TWO POSTSCRIPTS:

The First, containing an Explication of those Words,
the Spirit, the Holy Spirit, the Spirit of God, as used
in the Scriptures.

The Second, containing Remarks upon the third Part
of the late Bishop of CLOGHER's Vindication of the
Histories of the Old and New Testament.

Search the Scriptures. For in them ye think ye have eternal Life.
And they are they, which testify of me. *John v. 39.*

Ergo nec Parentum, nec Majorum Error sequendus est: sed Aucto-
ritas Scripturarum, et Dei docentis Imperium. *Hieron. in Jeru
cap. ix. ver. 12 . . 14.*

By NATHANIEL LARDNER, D.D.

L O N D O N:

PRINTED IN THE YEAR MDCCXCIII.

T H E

P R E F A C E.

THOUGH the names in this Letter are fictitious, (as they always were, and the same that appear now :) it is part of a real correspondence. *Papinian*, who was a man of mature age, of great eminence, and a diligent reader of the sacred scriptures, has long since accomplished his course in this world. *Philaethes* is still living. The letter, sent to *Papinian*, was never returned. But *Philaethes* kept a copy of it. Though written almost thirty years ago, it has hitherto lain concealed in the writer's cabinet. Nor has it, 'till very lately, been shewn to more than two persons, one of whom is deceased. Whether this will be reckoned full proof, that the writer is not forward to engage in religious disputes, I cannot say. This however is certain: He would have great reason to think himself happy, if, with the assistance of others, without noise and disturbance, in the way of free, calm, and peaceable debate, he could clear up a controverted point of religion, to general satisfaction.

If any should ask, Why is this letter published now? I would answer in the words of Solomon: *There is a time to keep silence, and a time to speak.* But whether the present season has been fitly chosen, the event, under the conduct of Divine Providence, will best shew.

The reader is desired to take notice, that whatever he sees at the bottom of the pages, is additional. There are also some additions in the letter itself, especially near the end, where more texts are explained, than were in the original letter.

For better understanding the argument, it may be needful to observe, for the sake of some, that, by divers ancient writers we are assured, it was the opinion of *Arius*, and his followers: "That [1] our Saviour took flesh of *Mary*, but not a soul:" "that [2] Christ

[1] — *σάρκα μόνον του σωτηρα απο μαριας ειληφεναι, δι-
βεδαιωμενοι, και ουχι ψυχην. Epiph. de Arianis in Indic.
T. i. p. 606.*

Αλλα και αρθενται ψυχην αυτον ανθρωπινην ειληφεναι. *Id.
H. 69. n. 19. p. 743. A Conf. n. 48 . . 51.*

[2] *Αρειος δε σαρκα μονην προς αποκρυφην της δεσποτης ομο-
λογει· αυτη δε τε ενωθεν εν ημιν ανθρωπισ, τετεστι της ψυχης, του
λογου εν τη σαρκι λεγει γεγενεσθαι. κ. λ. Athan. Contr.
Apollin. l. 2. n. 3. p. 942. C.*

In eo autem quod Christum sine anima solum carnem suscepisse arbitrantur, minus noti sunt . . . sed hoc verum esse, et Epiphanius non tacuit, et ego ex eorum quibusdam scriptis et colloctionibus certissime inveni. *August. de Haer. c. 49.*

Christ had flesh only, as a covering for his Deity : and that the Word in him was the same, as the soul in us : and that the Word, or the Deity in Christ, was liable to sufferings in the body.”

Mr. *Whiston*, in his *Historical Memoirs of the Life of Dr. Clarke*, giving an account of the Act in the Divinity Schools at *Cambridge*, in the year 1709, when Mr. *Clarke*, then Rector of St. *James's*, received the Doctor's Degree, says, at p. 20. 21. “ In the course of this Act, where I was present, Professor *James* . . . digressed from one of the Doctor's Questions, and pressed him hard to condemn one of the opinions, which I had just then published in my *Sermons and Essays*. Which book he held in his hand, when he was in the Chair. I suppose, it might be this : that our Saviour had no human soul, but that the Divine Logos, or Word, supplied it's place However, Dr. *Clarke*, who, I believe, had not particularly examined that point, did prudently avoid either the approbation or condemnation of it. Yet have I reason to believe, he long afterwards came into it, upon a farther examination : though, I think, he ever avoided, according to his usual caution, to declare publicly that his approbation, even upon the most pressing applications. Which is one great instance of that *impenetrable secrecy*, which Dr. *Sykes* justly notes to have been in him, upon many occasions.”

So Mr. *Whiston*, who clearly declares his own opinion. Who likewise supposeth, that the same was for some while received by Dr. *Clarke*. But he seems not to have had any certain evidence of it. For, as he acknowledges, *Dr. Clarke never publicly declared his approbation of it.*

Nevertheless, it may not be disagreeable to see here what Dr. *Clarke* himself says in his *Scripture Doctrine of the Trinity*, Part i. ch. iii. numb. 998. p. 197. “Matt. iv. 1. *Then was Jesus led up of the Spirit into the Wilderness.* From this, and many other of the following texts, it seems, that the Logos, the Divine Nature of Christ, did so far *κενωσαι εαυτον*, diminish itself, as St. *Paul* expresses it, Philip. ii. 7. that, during the time of his incarnation, he was all along under the conduct of the Holy Spirit.”

And Part ii. sect. xxviii. p. 301. “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 conductor of Christ in all the actions of his life, during his state of humiliation here on earth.”

Before I finish this preface, I must make some citations from Dr. *Robert Clayton*, late Lord Bishop of *Clogher*, who, in the third part of his *Vindication of the Histories of the Old and New Testament*, has expressed himself after this manner. Letter v. p. 80. 81, or p. 443. “*He who had glory with the Father, before the world was, emptied himself, or divested*

vested himself of that glory, in order to redeem mankind, and descended from heaven, and *took upon him the form of a servant, and was made man.* That is, He, who was a glorified pre-existent spirit in the presence of God, submitted to descend from heaven, and to have himself conveyed by the wonderful power of Almighty God, into the womb of a Virgin. Where, being clothed with flesh, and ripening by degrees to manhood, he was at length brought forth into the world, in the same apparent state and condition with other human infants."

Again, Letter vii. p. 132. 133. or 482. 483. "And accordingly this exalted spirit was, by the wonderful power of God, as before related, conveyed into the womb of the virgin *Mary*, and was made man; that is, was made as much so, as his mother could make him, without being impregnated by man. And now being deprived of the immediate presence of God the Father, and being shut up in darkness, and the shadow of death, he was after nine months brought forth into life, in the form of a feeble infant, with all the weakness, and frailties, and infirmities of human nature about him. And as he grew up into life, and his reason improved, this only served to make the terrible change and alteration of his condition so much the more-perceptible, and the recollection of it so much the more grievous and insufferable. The dreadfulnes of which state is hardly conceivable to us, because that we never were sensible
of

of any thing better than our present existence. But for any being, which had ever enjoyed the happiness of heaven, and had been in possession of *glory with the Father*, to be deprived thereof, and to be sent to dwell here in this world, encompassed within the narrow limits of this earthly tabernacle, and the heavy organs made of flesh and blood, it must, literally speaking, be to such a being, an hell upon earth." So says that celebrated writer.

To the Letter are now added two Postscripts. Concerning which nothing needs to be said here. They who look into them, will see what they are.

One thing the author would say. He hopes, the whole is written in the way of reason and argument, with meekness and candour, without acrimony and abuse: though not without a just concern for such things as appear to him to be of importance.

Feb. 12, 1759:

A
L E T T E R

WRITTEN IN THE YEAR 1730,

CONCERNING THE QUESTION,

Whether the LOGOS supplied the Place of
an human Soul in the Person of JESUS
CHRIST ?

To P A P I N I A N.

YOU have, it seems, heard of the correspondence between *Eugenius* and *Phileleutherus*, and particularly of an incidental question concerning the *Arian* hypothesis. You have been informed likewise, that I am well acquainted with this correspondence. And, as it has excited your curiosity, you demand of me an account of it, and also my own opinion upon the point in debate.

If

If it were proper for me to deny you any thing, I should entirely excuse myself, and be perfectly silent: being apprehensive, that touching upon a subject of so much niceness and difficulty, may occasion some trouble to yourself as well as to me. But you are determined not to accept of any excuses.

I must then, without farther preamble, declare to you, that I cannot but take the same side of the question with *Phileleutherus*: though once, for some while, I was much inclined to the other.

However, whilst I was favourable to the supposition, that the Logos was the soul of our Saviour, I was embarrassed with a very considerable difficulty. For the Scriptures do plainly represent our blessed Saviour exalted to power and glory, as a reward of his sufferings here on earth. But I was at a loss to conceive, how that high being, *the first, and only immediately derived being, by whom God made the world* [1], should

[1] Dr. Clarke, *Scripture-Doctrine*, &c. P. 1. num. 535. p. 86. “The third interpretation is, that *the Word* is a person deriving from the Father (with whom he existed before the world was) both his being itself, and incomprehensible power and knowledge, and other divine attributes and authority, in a manner not revealed, and which human wisdom ought not to presume to explain.”

Ib. Part. 2. p. 242. § ii. “With this first and supreme cause, and Father of all things, there has existed,

should gain any exaltation by receiving, after his resurrection and ascension, a bright resplendent human body, and being made the King and Lord of all good men in this world, and the judge of mankind, and, if you please to add likewise, being made higher than the angels, to whom, according to the same hypothesis, he was vastly superior before.

But to speak my mind freely, I now entirely dislike that scheme, and think it all amazing throughout, and irreconcilable to reason.

However, that we may not take up any prejudices from apprehensions, which our own reason might

existed, from the beginning, a second Divine Person, which is his Word or Son."

Page 297. § xxvi. "By the operation of the Son, the Father both made and governs the world."

Page 298. § xxvii. "Concerning the Son, there are other things spoken in Scripture, and the highest titles are ascribed to him, even such as include all divine powers, excepting absolute independency and supremacy."

A part of Mr. *Peirce's* Paraphrase upon Col. i. 15. 16. is in these words: "—and since he was the first Being that was derived from the Father. And that he must be the first derived from Him, is hence evident, that all other beings were derived from God, the primary and supreme cause of all, through his Son, by whom, as their immediate Author, all things were created, that are in heaven, and that are in earth, visible and invisible, &c."

might afford, I shall suspend all inquiries of that sort, and will immediately enter upon the consideration of what the Scriptures say of the person of our Saviour.

He is called a *man* in many places of the Gospels. And every body took him for a man, during his abode on this earth, when he conversed with all sorts of people, in the most free and open manner. He frequently stiles himself *the Son of man*. He is also said to be *the son of David*, and *the son of Abraham*. He is called a man, even after his ascension. Acts xvii. 31. *He has appointed a day, in which he will judge the world in righteousness, by that man whom he has ordained.* I Tim. ii. 5. *For there is one God, and one Mediator between God and men, the man Christ Jesus.* And St. Peter to the Jews at Jerusalem. Acts ii. 22. *Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him, in the midst of you, as ye yourselves also know.*

Now if Jesus Christ be a man, he consists of a human soul and body. For what else is a man?

This title and appellation of *man* being so often and so plainly given to our Saviour, must needs lead us to think, that he was properly man, unless there are some expressions of another kind, that are decisive to the contrary. But we find, that he is not only called a man, but is also said to be a man as we are, or like to us. Hebr. ii. 17. *Therefore in all things it behoved him to be made like unto his brethren.*

brethren. iv. 15. *We have not an High-Priest, which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin.* And see the second chapter of that epistle throughout.

Beside these plain expressions, describing our Lord to be a man, and like to us; this point may be argued from a great number and variety of particulars related in the New Testament. For two Evangelists have recorded our Lord's Nativity. St. Paul says: *God sent forth his Son, made of a woman, made under the law.* Gal. iv. 4. If it was expedient, that our Saviour should be born into the world, as we are, and live in infancy, and grow up to manhood, as we do, and be liable to all the bodily wants, weaknesses, and disasters, to which we are exposed; must it not have been as needful, or more needful, and as conformable to the divine wisdom, that he should be also like unto us, in the other part, of which we are composed, a human soul, or spirit [2].

Moreover,

[2] “ And when we say, that person was *conceived and born*: we declare, he was made really and truly man, of the same human nature, which is in all other men.—For *the Mediator between God and men is the man Christ Jesus.* 1 Tim. ii. 5. *That since by man came death, by man also should come the resurrection of the dead.* 1 Cor. xv. 21. As sure, then, as the first
Adam,

Moreover, this supposition does best, if not only, account for our blessed Saviour's temptation, and every part of it. For how was it possible, that he should be under any temptation, to try the love of God to him, by turning stones into bread, or by casting himself down from a pinnacle of the temple? How could all the glories of this world, and the kingdoms

Adam, and we who are redeemed, are men; so certainly is the second *Adam*, and our Mediator, man. He is therefore frequently called *the Son of man*, and in that nature he was always promised: first to *Eve*, as her seed, and consequently, her son: then to *Abraham*. And that seed is Christ. Gal. iii. 16. and so the son of *Abraham*: next to *David*, . . . and consequently, of the same nature with *David*, and *Abraham*. And as he was their son, so are we his brethren, as descendants from the same father *Adam*. *And therefore it behoved him to be made like unto his brethren. For he laid not hold on the angels, but on the seed of Abraham.* Hebr. ii. 16. 17. And so became not an angel, but a man.

“As then man consisteth of two different parts, body and soul, so does Christ. . . . And certainly, if the Son of God would vouchsafe to take the frailty of our flesh, he would not omit the nobler part, *our soul*, without which he could not be man. For *Jesus increased in wisdom, and stature*: one in respect of his body, the other of his soul. Luke ii. 52.” *Pearson upon the Creed. Art. iii. p. 159. 160. the fourth edition. 1676.*

kingdoms of it, be any temptation to him, who had made all things under the Supreme Being? Had he forgot the glory and power, which he once had? If that could be supposed, and that this want of memory of past things still remained; it might be as well supposed, that he had no remembrance of the orders which he had received from God, and of the commission with which God the Father had sent him into the world.

The supposition, of Christ being a man, does also best account for his agony in the garden [3], and

B 2

the

[3] Luke xxii. 44. *And being in an agonie. . . . Και γενομενος εν αγωνια.*] I would put the question, whether it might not be thus translated? *And being under great concern.* I will transcribe here a passage of an ancient writer, representing the anxiety, or solicitude, of *Julius Cesar*, and others, when *Octavius Cesar*, then a young man, had a dangerous sickness. *Καλεπως δε διακειμενε, παντες μεν εν φοβω ησαν, αγωνιωδεις ει τι πεισεσαι τοιαυτη φυσικη, μαλιστα δε παντων ο Καισαρ. Διο πασαν ημεραν η αυλος παρων αυλω ευθυμιαν παρειχεν, η φιλος περιπων, ιατρικης τε αποσταειν εκ εων. Και ποτε δειπνωνι ηγειλε τις, ως εκλυλος ειη, και χαλεπως εχοι. Ο δε εκπηδησας ανυποδηλος ηκεν ενθα ενοσηλευειο, και των ιατρων εδειο εμπραθεαλα μεσος ων αγωνιας, και αυλος παρεκαθηλο. κ. λ. Nic. Damascen. De Institutione Cesaris Augusti Ap. Vales. Excerpta. p. 841.*

I have observed, that some learned men seem studiously to have avoided the word *agonie* in their translations. In the Latin Vulgate is: *Et factus in agonia.*

But

the dark, yet glorious scene of his sufferings on the cross, and the concluding prayer there: *My God, my God, why hast thou forsaken me?*

And the making the Logos to be the soul of Christ, does really annihilate his example, and enervate all the force, which it should have upon us.

But it may be said, that there are some texts, which lead us to think, that Jesus Christ had an human body, but not an human soul: particularly, John i. 14. And Hebr. x. 5.

John i. 14. *And the Word was made flesh, and dwelt among us.* But it should be observed, that *flesh*, in the scriptures both in the Old and New Testament, is oftentimes equivalent to *man*. Ps. lvi. 5. *I will not fear what flesh can do unto me.* Ver. 11. *I will not fear what man can do unto me.* And in innumerable

But *Beza* translates, *Et constitutus in angore.* *Le Clerc's* French version is: *Et comme il étoit dans une extrême inquietude . . .* And *Lenfant's*: *Et comme il étoit dans un grand combat. . .* Which last I do not think to be right. For the original word is not *αἰσω* but *αἰσωνα*. The *Syriac* version, as translated into Latin by *Tremellius*, *Trostius*, and others, is: *Cum esset in timore, instanter orabat.* I shall add a short passage from *V. H. Vogleri Physiologia Historiæ Passionis J. C.* cap. 2. p. 4. *Ideoque non immerito dici potest αἰσωνα (quam in defectu commodioris vocabuli angorem Latine vocemus) promptitudo rem quampiam aggrediundi, sed cum timore et trepidatione.*

able other places. And in the New Testament, Matth. xiii. 20. Luke iii. 6. John xvii. 2. Acts ii. 17. 1 Pet. i. 24.

What St. *John* says therefore is this: *And the word was made flesh, or took upon him the human nature* [4].

St. *John* says 1 ep. iv. 2. 3. *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.* See likewise 2 ep. ver. 7.

It is well known, that in the early days of Christianity, particularly in *Asia*, where St. *John* resided, there arose people, generally called *Docetes*, who denied the real humanity of Christ, and said, he was a man in appearance only. These St. *John* opposeth in his Epistles, if not in his Gospel also. Against them he here asserts, that Jesus had the innocent infirmities of the human nature, and that he really suffered, and died. But when he says, that *Jesus Christ came in the flesh*, he does not deny, that he had an human soul, or was man completely.

B 3

[4] "He took upon him our human nature, became himself a man, subject to the like frailties with us, and lived and conversed freely amongst men." *Dr. Clarke's Paraphrase of St. John i. 14. the fourth edition. 1722.*

pletely. Indeed, it is here implied, that he was man, as we are. [5]

Hebr. x. 5. *Wherefore, when he cometh into the world, he saith: Sacrifice and offering thou wouldst not, but a body hast thou prepared me.*

But

[5] Ecce in quibus verbis suis omnino manifestant negare se, quod ad unitatem personæ Christi etiam humana anima pertineat; sed in Christo carnem et divinitatem tantummodo confiteri. Quandoquidem cum penderet in ligno, illud, ubi ait, *Pater, in manus tuas commendo spiritum meum*, divinitatem ipsam volunt eum intelligi commendasse Patri, non humanum spiritum, quod est anima. . . Et his atque hujusmodi sanctarum scripturarum testimoniis non resistant, fateanturque Christum, non tantum carnem, sed animam quoque humanam Verbo unigenito coaptasse. . . Aut si eo moventur quod scriptum est, *Verbum caro factum est*, nec illic anima nominata est: intelligant, carnem pro hominè positam, a parte totum significante locutionis modo, sicuti est, *Ad te omnis caro veniet*. Item, *Ex operibus legis non justificabitur omnis caro*. Quod apertius alio loco dixit: *Ex lege nemo justificabitur*. Itemque alio: *Non justificatur homo ex operibus*. Sic itaque dictum est, *verbum caro factum est*: acsi diceretur, Verbum homo factum est. Veruntamen isti, cum ejus solam humanam carnem velint intelligi hominem Christum, non enim negabunt hominem, de quo apertissime dicitur, unus mediator Dei et hominum homo Christus Jesus . . . &c. *Aug. Contr. sermon. Arian. cap. ix. tom. viii.*

But it is reasonable to think, that [6] a part is here put for the whole, and that the word, *body*, is not to be understood exclusively of the soul. St. Paul writes to the *Romans*: *I beseech you, therefore, that ye present your bodies a living sacrifice to God.* ch. xii. 1. But no one ought hence to conclude, that the *Romans* had not souls as well as bodies, or that their souls might be neglected. No. The faculties of the mind, as well as the members of the body, were to be consecrated to God, and employed in his service. At the beginning of the next chapter St. Paul says: *Let every soul be subject to the higher powers.* Where the other part of the human nature is put for the whole.

And it is manifest from ch. ii. 16. . . 18. and other places, that the writer of the epistle to the *Hebrews* believed Christ to be man, or to have the human nature complete, like unto us. It would therefore

[6] *A body* here is a synecdochical expression of the human nature of Christ. So is *flesh* taken, when he is said to be *made flesh*. For the general end of his having *this body* was, that he might therein and thereby yield obedience, or do the will of God. And the especial end of it was, that he might have *what to offer* in sacrifice to God. But neither of these can be confined unto his body alone. For it is the soul, the other essential part of the human nature, that is the principle of obedience." Dr. J. Owen upon *Hebr.* x. 5. p. 29.

therefore be very unreasonable to understand *body* in this place exclusively of the soul.

The words of the apostle are a quotation from Ps. xl. prophetically representing the readiness of Christ to do the will of God in this world.

Wherefore when he cometh into the world, he saith. “ Which [7] words are capable of two interpretations. They may relate to our Lord’s nativity, when he literally entered into the world. Or they may relate to the entrance upon his ministry. Then it was, that *the Father sanctified him, and sent him into the world.* John x. 36. and xvii. 18. And then it was that he devoted himself to God entirely. Nor can it be well doubted, that the prayer, which Jesus made, when he was baptised, and received the Spirit, which is mentioned Luke iii. 31. contained a declaration equivalent to that in this place: *Lo, I come to do thy will, o God.* Compare John v. 30. and vi. 38.”

I will now consider some texts, which have been thought by some to represent to us the pre-existence of the soul of our Saviour, before his conception in the womb of the virgin *Mary*.

The form of God, Philip. ii. 6. seems to me to have been enjoyed by our Lord in this world. It [8] denotes

[7] See *Beaufobre upon Heb.* x. 5.

[8] *Μορφη, forma,* in nostris libris non significat æternum et occultum aliquid, sed id quod in oculos incurrit,

denotes his knowledge of the hearts of men, his power of healing diseases, and raising the dead, and working other miracles, at all times, whenever he pleased, and all the other evidences of his divine mission. This sense does wonderfully accord with what our Lord says, John x. 34 . . 36. and in many other places of that Gospel. *Is it not written in your law, I said, Ye are Gods? If he called them Gods, to whom the word of God came, and the scripture cannot be broken, say ye of him, whom the Father has sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God? But though he had so great power, he made himself of no reputation: he lived in a mean condition, and submitted to the reproaches of enemies, and at last to death itself. Which was plainly a voluntary submission. For being innocent, he needed not to have died, but might have been translated without tasting death.*

If this be the meaning of the text, then 2 Cor. vii. 9. is also explained: that [9] *though he was rich, yet for our sakes he became poor.*

John

incurrit, qualis erat eximia in Christo potestas sanandi morbos omnes, ejiciendi dæmonas, excitandi mortuos, mutandi rerum naturas: quæ vere divina sunt, ita ut Moses, qui tam magna non fecit, dictus ob id fuerit Deus Pharaonis. *Grot. in Philip. ii. 6.*

[9] Id est, cum vi polleret omnis generis miracula patrandi, etiam mortuos resuscitandi, personam tamen gessit tam humilem, ut ne domum quidem haberet propriam. *Grot. in loc.*

John i. 15. *John bare witness of him . . . He that cometh after me, is preferred before me.* And ver. 30. *This is he of whom I said: after me cometh a man, which is preferred before me. For he was before me.* But I apprehend, that *John* the Baptist does not here say, that *Jesus* was before him in time. But he says: "He who comes after me, has always been before me, or in my view. For he is my chief, or prince, or principal." This suits what he says of the great dignity, and transcendent excellence of our Lord's person and character, at ver. 27. *Whose shoes latchet I am not worthy to unloose:* and ver. 23. *I am the voice of one crying in the wilderness, Make straight the way of the Lord:* that is, "I am the harbinger, or fore-runner, of the great person, who is about to appear among you. "I am come before him to prepare for his reception."

John viii. 58. may be thought a strong text for the pre-existence of our Saviour's soul. But really he there only represents his dignity, as the Messiah, the special favour of God toward him, and the importance of the dispensation by him. It is a way of speaking, resembling that in Rev. xiii. 8. *Whose names are written in the book of life, of the lamb, slain from the foundation of the world,* and explained 1 Pet. i. 20. *Who verily was fore-ordained before the foundation of the world* [10]. See also Eph i. 4. 2 Tim i. 9. Tit.

[10] *Fuerat ante Abrahamum Jesus divina constitutione: infra xvii. 5. Apoc. xiii. 8. 1 Pet. i. 20. Constat*

Tit. i. 2. The Jewish people have a saying, that [11] the Law was before the world was created. In like manner the dispensation by the Messiah was before the dispensation of *Abraham*, in dignity, nature, and design, though not in time.

The Jews were much offended at the words, recorded in the 56th verse. Nevertheless our Lord does not there say, that he had seen *Abraham*, or that *Abraham* had seen him in person. What he says is this: *Your father Abraham rejoiced to see my day. And he saw it and was glad*; that is, “he earnestly desired to see the time, when all the nations of the earth should be blessed, through his promised seed, the Messiah. And by faith he saw it, and was glad.” Compare Hebr. xi. 13. [12].

Another

Constat hoc, quia de ipso ipsiusque Ecclesiâ mystice dictum erat, recente humano genere, futurum, ut semen muliebri contereret caput serpentis. *Grot. in Job. viii. 58. Vid. et Bez, in loc.*

[11] Sic *Legem fuisse ante mundum*, aiunt Hebræi. Vide *Thalmudem de Votis. Grot. ad Job. xvii. 5.*

[12] Ceterum, ex Hebræorum idiotismo, *dies aliqujus* nihil aliud declarat, quam spatium quo vixerit aliquis, aut insignè quidpiam, quod ipsi vel facere vel ferre contigit. Quæ res notior est, quam ut testimonio egeat. *Dies ergo Domini* nihil aliud significat, quam ipsius adventum in carnem. Vidit enim eum eminus
Abraham,

Another text proper to be considered here is John xvii. 5. *And now, o Father, glorify thou me with the glory, which I had with thee before the world was.* But this, according to the Jewish phraseology, may be very well understood of the glory, always designed for the Christ by the immutable purpose of God. See *Grotius* upon the place. That our Lord had not, before his nativity, the glory which he here prays for, is apparent from the whole tenor of the Gospel, and from clear and manifest expressions in the context. For the glory, which he now prays for, is the reward of his obedience, ver. 4. *I have finished the work, which thou gavest me to do. And now, o Father glorify thou me . . .* And St. Paul says, Phil. ii. 9. *Wherefore God also has highly exalted him.* Heb. ii. 9. *. . . for the suffering of death he was crowned with glory and honour.* Ver. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.* And Hebr. xii. 2. *Looking unto Jesus, who for the joy that was set before him, endured the cross, despising the shame.*

And

Abraham, fidei nimirum oculis, ut declaratur Hebr. xi. 13 . . . *Ac gavisus est, . . .* Respicit autem expresse Christus ad id quod dicitur. Gen. xvii. 17. Abrahamum, accepta de nascituro sibi illo semine promissione, sese prostravisse, et risisse. Unde et ipsi Isaaco nomen imposuit Dominus. *Bez. ad Job. viii. 56.*

And is set down on the right hand of the throne of God. And Luke xxiv. 26. Our Saviour says to his disciples, in the way to Emmaus: *Ought not the Christ to have suffered these things, and to enter into his glory?* And St. Peter, 1 ep. i. 10. 11. *Of which salvation the Prophets have inquired . . . Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.* And St. Paul, Acts xxvi. 22. 23. . . *saying no other things than these, which the Prophets and Moses did say should come: that the Christ should suffer, and that he should be the first that should rise from the dead.* All harmonious, as we see, that the glory of the Messiah was subsequent to his obedience and sufferings on this earth. See likewise Rom. i. 3. 4.

Nor can I forbear to observe to you, that *Augustin*, who has largely considered the words of John xvii. 5. and in so doing, quotes Eph. i. 4. and Rom. i. 1 . . 4. understands them of Christ's human nature, and explains them in the same manner that I have done. *Quasi vero quisquam regulam fidei intuens, Filium Dei negaturus est prædestinatum, qui eum negare hominem non potest. Recte quippe dicitur non prædestinatus secundum id quod est Verbum Dei, Deus apud Deum. . . Illud autem prædestinandum erat, quod nondum erat, ut suo tempore fieret, quemadmodum ante omnia tempora prædestinatum erat, ut fieret. Quisquis igitur Dei Filium prædestinatum*

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negat,

negat, hunc eundem filium hominis negat . . . secundum hanc ergo prædestinationem etiam clarificatus est antequam mundus esset, ut esset claritas ejus ex resurrectione mortuorum apud Patrem, ad cujus dextram sedet. Cum ergo videret illius prædestinatæ suæ clarificationis venisse jam tempus, ut et nunc fieret in redditione, quod fuerat in prædestinatione jam factum, oravit, dicens: *Et nunc clarifica me tu Pater apud te ipsum, claritate, quam habui priusquam mundus esset, apud te*: tanquam diceret, Claritatem quam habui apud te, id est, illam claritatem, quam habui apud te in prædestinatione tua, tempus est, ut apud te habeam etiam vivens in dextrâ tuâ. *August. In Joan. Evang. cap. 17. Tr. cv. n. 8. ed. Bened. tom. 3. p. 2.*

It has been thought by some, [13] that Christ, or the Son, appeared to the Patriarchs, and was oftentimes sent upon messages to men by the Supreme Being, before the times of the Gospel. But where is the proof of this? It was the opinion of some of the ancient writers of the Church, who had a philosophy that was a mixture of Pythagorism and Platonism. Nevertheless, this supposition, that God had employed the Son in former times, before the Gospel, is overthrown by the very first words of the Apostle in the epistle to the Hebrews. *God, who at sundry times*

[13] That opinion is modestly rejected by Mr. Peirce, in his Paraphrase on the Epistle to the Hebrews. Chap. i. ver. 2.

times and in divers manners spake in time past unto the fathers by the Prophets, has in these last days spoken unto us by his Son. It is also inconsistent with the Apostle's arguments to care and circumspection, steadfastness and perseverance, which follow afterwards, Hebr. ii. 1. 2. 3. *Therefore we ought to give the more earnest heed to the things which we have heard . . . For if the word spoken by angels was steadfast . . . how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?* See likewise ch. iii. 1. *For this man was counted worthy of more honour than Moses . . . ver. 6. But Christ, as a Son over his own house.*

Still it may be said, that nothing but the pre-existence of the soul of Christ can suit those expressions of his being *sent from God*, and *coming from God*.

To which I answer, that the account here given by me is well suited to all such expressions in their utmost latitude, according to the stile of Scripture. For we may be all said to be sent by God into the world, without the supposition of a pre-existent soul. Especially are Prophets sent from God. But above all, Jesus is most properly *the sent of God*, as he had the highest and most important commission.

St. John i. 6. *There was a man sent from God, whose name was John.* Nevertheless none suppose that *John* the Baptist came directly from heaven:

but only, that he was inspired, and had a divine command to appear in the world, and bear witness concerning the Christ, who would come presently after him.

And the commission, which our Lord gave to his Apostles, is expressed by himself after this manner, John xvii. 18. *As thou hast sent me into the world, even so have I sent them into the world.* And xx. 21. *As my Father has sent me, so send I you.*

But, as before said, Jesus is *the sent of God*, as he had the highest commission. John iii. 34. *He whom God hath sent, speaketh the words of God.* ch. iv. 34. *My meat is to do the will of him that sent me.* ch. v. 38. *Ye have not his word abiding in you. For whom he has sent, ye believe not.* See also ver. 23. 24. 30. 34. 36. And x. 36. *Say ye of him, whom the Father has sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?* And in the history of the cure of the blind man, recorded in the ix. chapter of the same Gospel, at ver. 7. *And said unto him: Go, wash in the pool of Siloam, which is by interpretation, Sent.* Probably here is an allusion to our Lord's character, as *the sent of God*. And there may be an intimation intended, that he is the *Shiloh*, spoken of in Gen. xlix. 10.

There are some other texts needful to be taken notice of here. John xiii. 3. *Jesus knowing that he was come from God, and went to God.* οτι απο θεου εξηλθε. xvi. 27. *For the Father himself loveth you, because ye have loved*

loved me, and have believed that I came out from God; *οτι εγω παρα του θεου εξηλθον.* ver. 28. I am come forth from the Father, and am come into the world. Again, I leave the world, and go to the Father. *Εξηλθον παρα του πατρος.* This expression is explained in chap. viii. 42. Whence we perceive, that [14] thereby is intended our Lord's Divine commission. *Jesus said unto them: If God were your Father, ye would love me. For I proceeded forth, and came from God. Neither came I of myself, but he sent me.* *Εγω γαρ εκ του θεου εξηλθον, και ηνω κ. λ.*

The reproaches, and contradictions, which our Lord met with, and the sufferings of his death, are often set before us. But if the Logos, that high and exalted spirit, in the *Arian* sense, was the soul of Christ; this part of his humiliation, in clothing himself with an human body, would have been frequently represented, and described, in the clearest and most emphatical expressions.

Here, if I mistake not, is a proper place for setting down those observations upon this scheme, which reason may suggest, and were passed over before.

In the first place, I do not apprehend it possible, that so glorious and perfect a spirit should undergo such diminution, by being united to an human body, as to become thereby unconscious, or to be greatly

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enfeebled.

[14] Voyez cette façon de parler expliquée ci dessus. ch. viii. 42. par la mission. *L'Enfant upon John xvi. 27.*

enfeebled. I think, that if this spirit were to animate, and take upon it the part of a soul in an human body, its power, cogitation, and knowledge, would subsist, and remain, even in its infant state. In short, the human body would be swallowed up by this great soul. That soul would exert itself in the body, and sustain it with all facility, without rest, food, or any other refreshment, against all pain, and uneasiness, and every kind of infirmity. This, I say, would be the case, supposing so great a being to take upon it a human body. If an angel (as is supposed) can move with agility a material vehicle, made dense enough to be sensible to human eyes; what influence would not this powerful Logos have over the grossest human body? But this is not agreeable to fact, as represented in the New Testament. For there Jesus is said, to have *increased in wisdom*, as he grew up. And he had hunger, and thirst, and was *wearied with journeying*, and had all the sinless infirmities of the human nature, and was subject to death.

But, *secondly*, supposing this humiliation to be possible, I think, it could not be reasonable. It is not reasonable, that so great a being should submit to unconsciousness, or any such-like debilitation. Consequently, it cannot be required by God. It is incongruous to all just notions of things, that any other spirit, beside a human soul, should be made subject to the infirmities of human flesh.

I forbear

I forbear mentioning some things, which appear to me consequences from the Logos (in the *Arian* sense of that term) being the soul of our blessed Saviour. And, as they are not mentioned, they need not affect you, unless they should occur to your thoughts.

I now proceed to the introduction to St. *John's* gospel. For I believe, you may be of opinion, that I must not pass it by entirely, notwithstanding its difficulty. I will therefore explain it briefly, or a part of it at least, according to the best of my ability: still willing, however, to receive farther light from any one that shall afford it.

In the beginning was the word. By *beginning*, I think, cannot be intended the beginning of the gospel, but of the creation, or rather always, from eternity *was the Word.* *And the Word was with God:* that is, was always with God, though not fully manifested, 'till these last days of the world [15]. *And the Word was God.* Και θεος ην ο λογος. Which sometimes has been rendered thus: *And God was the Word.* But there are learned men, who say, that then the Greek would

[15] 1 John i. 2. *For the Life was manifested. And we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.*

1 Tim. iii. 16. *And without controversy, great is the mystery of godliness. God was manifest in the flesh.*

would have been *Και ο Θεος ην λογος*: and, that the article being joined with *λογος*, therefore that is the antecedent, and our translation is right.

Here I had been wont to submit to what Dr. Clarke says, *The Scripture Doctrine of the Trinity*, P. i. numb. 535. “Of these words there are only three interpretations. The first is, that the Word was that same person, whom he was with. And that is both a contradiction in terms, and also the antient heresy of *Sabellius*.” But now that does not move me. I am of opinion, that *God* here is the same God that was mentioned before. St. *John* useth a gradation. First he says, *the Word was always, before all time*. Then he adds: *and was with God*: and lastly, that he *was God* himself. What follows confirms this interpretation, ver. 3. *All things were made by him, and without him was not any thing made that was made*. Who should this be, but God the Father, the one living and true God, and author of life, and all being? Are there more creators than one? Would any Jew, or disciple of Jesus, ascribe [16] the creation of the world to any, but God, or his

[16] The creation of the world is always ascribed to the one living and true God, in the Old and New Testament. Gen. i. Ex. xxii. Job xxi. 13. xxvi. 13. Ps. xxxiii. 6. cxxxvi. 5 . . 10. cxlvi. 5. 6. Is. xlii. 5. xlv. 12. li. 13. Jer. x. 12. li. 15. and elsewhere. Acts iv. 24. xiv. 15. xvii. 24. Rev. iv. 8 . . 11. x. 6. xiv. 7.

his reason, or understanding, or discretion, his wisdom, his power, his word, his spirit, which is the same as God himself? ver. 10. *He was in the world, and the world was made by him.* This needs no comment. ver. 11. *He came to his own, and his own received him not.* I pray, whose people were the Jews, but God's, his, who stiled himself Jehovah? He now came, in Jesus, to his own people. But they received him not.

St. *John* therefore intends the one true God, not any inferior deity.

Shall I shew this more particularly from other places of his gospel? It is observable, that St. *John*, out of the many discourses of Jesus, (a great part of which he has omitted, as appears from ch. xx. 30. 31. xxi. 25.) has selected those, in which our Lord speaks very expressly of the commission, which he had received from the Father, and of his near, and intimate union with him.

In all the gospels our Saviour ascribes his miracles to the Father, particularly in Luke xi. 20. and Matt. xii. 28. And the people do the same. *And when the multitudes saw it, they marvelled, and glorified God, which had given such power to men.* Matt. ix. 8.

But in none of the gospels is this done so frequently, and so expressly, as in St. *John's*, ch. v. 9. *The Son can do nothing of himself, but what he seeth the Father do:* and onward to ver. 27. and ver. 30.. 32. and ver. 36. 37. ch. viii. 18. *The Father that hath*
sent

sent me, beareth witness of me. Ver. 28. 29. *When ye have lifted up the Son of Man, then shall ye know, that I am he, and that I do nothing of myself: but that as the Father has taught me, I speak these things. And he that sent me, is with me. The Father has not left me alone. For I do always the things that please him. Ver. 42. For I proceeded forth, and came from God. Neither came I of myself, but he sent me. Ver. 54. It is my Father that honoureth me, of whom ye say, that he is your God. ch. x. 35. The works that I do in my Father's name, they bear witness of me. Ver. 29. 30. My Father, which gave them me, is greater than all. And no man is able to pluck them out of my Father's hand. I and my Father are one.*

This appears also in the discourses of others, recorded in this gospel, ch. iii. 2. *Nicodemus says, Rabbi, we know, that thou art a teacher come from God. For no man can do these miracles that thou doest, except God be with him. And ch. ix. 30. Herein is a marvellous thing, that ye know not whence he is. And yet he has opened my eyes. Ver. 33. If this man were not of God, he could do nothing.*

All these texts seem to me sufficient to satisfy us, that by *the Word*, which, St. John says, *was in the beginning, and was with God, and was God*, he does not mean a being separate from God, and inferior to him, but God himself, or the wisdom and power of God, which is the same as God, even the Father, who alone is God, nor is there any other.

If by the *Word*, in the introduction to his gospel, St. *John* had intended a being separate from God, and inferior to him; it is reasonable to expect, that he should be mentioned again afterwards. But nothing of that kind appears. He speaks indeed of *the Son*, and *the only-begotten Son of God*. But thereby is not meant *the Word*, but the man Jesus, the Messiah, in whom *the Word*, that is, the power and wisdom of God, resided.

I now therefore proceed. Ver. 14. *And the Word was made flesh, and dwelt among us: that is, as before shewn, "And the word was made man, or took upon him the human nature." And we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.* That is, "And we beheld in Jesus such power and wisdom, that we could not doubt his being the Messiah." That St. *John* intends the Lord Jesus, is evident from what he adds in the 15th verse. *John bare witness of him, and cried, saying: This is he, of whom I spake. He that cometh after me, is preferred before me.*

And the Word was made flesh, and dwelt among us. And we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. This is the same, which, in other words, is said in divers texts of the New Testament. Matt. i. 20 . . . 23. *And she shall bring forth a Son. And thou shalt call his name Jesus . . . Now all this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying:*

saying: Behold a virgin shall conceive, and shall bring forth a Son. And they shall call his name Emmanuel, which is, God with us. And John iii. 34. 35. For he whom God hath sent, speaketh the words of God. For God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. Col. i. 19. For it pleased the Father, that in him should all fulness dwell. And ch. ii. In whom are hid all the treasures of wisdom and knowledge. And ver. 19. For in him dwelleth all the fulness of the Godhead bodily.

And we beheld his glory, the glory as of the only-begotten of the Father. As before hinted, it was not the Word, which St. John and others beheld, but Jesus, in whom the Word dwelled. Him they beheld. And his greatness was conspicuous: so that he appeared, and they knew him, to be, the only-begotten of the Father, or the Messiah.

Only-begotten Son. The same phrase is again in John iii. 16. and 18. in our Lord's conference with Nicodemus. *Only-begotten, and well-beloved Son,* are equivalent. This last is the phrase in several texts: as Matt. iii. 17. Mark i. 11. Luke iii. 22. Matt. xvii. 5. Mark ix. 7. Luke ix. 35. So Prov. iv. 3. *For I was my Father's son, tender, and only-beloved in the sight of my mother.* Comp. 1 Chron. xxix. 1.

The Christ, or the Messiah, and the Son of God, are equivalent in the New Testament. Matt. xvi. 16. *Peter's applauded confession of our Lord's character*

is in these words: *Thou art the Christ, the Son of the living God.* So likewise John vi. 69. But in Mark viii. 29. it is: *Thou art the Christ of God.* And Luke ix. 20. *the Christ of God.*

And that in the language of the Jews the titles of *Messiah* and *Son of God* are the same, may be seen in Matt. xxvi. 63. and Luke xxii. 66. 70. But now I shall argue it more particularly from St. *John's* Gospel, ch. i. 34 . . 49. *John* the Baptist bears testimony to *Jesus* under several characters, all equivalent to that of the *Messiah*. *And I saw,* says he, *and bare record, that this is the Son of God.* Again, the next day after *John* stood, and two of his disciples. *And looking upon Jesus, as he walked, he saith: Behold the Lamb of God.* These disciples are convinced . . . one of them, which heard *John*, was *Andrew*, *Simon Peter's* brother. He first findeth his own brother *Simon*, and saith unto him: *We have found the Messiah. . . . Philip* findeth *Nathanael*, and saith unto him: *We have found him, of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph.* *Nathanael* likewise, after some hesitation, is convinced, and makes a like profession, saying: *Rabbi, thou art the Son of God, thou art the King of Israel.*

All these pious men, acquainted with the scriptures of the Old Testament, upon the ground of *John's* testimony, and their own conversation with *Jesus*, under somewhat different appellations, but of one and the same meaning, acknowledge *Jesus* to be

the Christ. See also John ix. 35. 36. and 1 John v. 1. 5.

The Jews, it is likely, had learned this title and character of the Messiah from Pf. ii. 7. 12. And see 2 Sam. vii. 14.

When Jesus was baptised, he was solemnly and publicly declared to be the Messiah. *There came a voice from Heaven, saying : This is my beloved Son, in whom I am well pleased.* After which, having been led up of the Spirit into the wilderness, the tempter, when he came to him, said : *If thou be the Son of God, that is, if indeed thou art the Son of God [17], or the Christ, command, that these stones be made bread.*

I would now endeavour to shew, upon what accounts Jesus is in the Scriptures said to be *the Son of God.*

Sonship is a term of nearness, dearness, and affection. In general, Jesus is the Son of God, or eminently so, as he is, so far as we know, the person in all the world, most dear to God the Father. To be more particular.

1. Jesus is the Son of God, upon account of his miraculous conception and birth.

Luke

[17] Il y a simplement dans le Grec, *si vous êtes Fils de Dieu, sans article.* On ne laisse pas de l'ajouter. Car le miracle, que le diable exige de J. C. montre, qu'il ne s'agit pas de savoir, *si Jesus est enfant de Dieu,* mais s'il est *le Fils de Dieu,* par excellence, c. a. d. le Messie. *L'Enfant sur Matt. iv. 3.*

Luke i. 31 . . . 35. *An angel appeared to Mary, and said unto her: Fear not, Mary. For thou hast found favour with God. And behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing, which shall be born of thee, shall be called the Son of God.* A like history of our Saviour's nativity is in the first chapter of St. Matthew's Gospel.

2. Jesus is the Son of God, upon account of the especial commission given him by the Father, and the extraordinary qualification, bestowed upon him in order to his fulfilling it.

John x. 36. *Say ye of him, whom the Father has sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God.*

When our Lord was baptised, *the Spirit of God descended like a dove, and rested upon him.* Matt. iii. 16. Mark i. 10. Luke iii. 21. 22. And John i. 32. . . . 34. *And John bare record, saying: I saw the Spirit descending from heaven, like a dove, and it abode upon him . . . And I saw, and bare record, that this is the Son of God.* And ch. iii. 34. says John the Baptist again: *God giveth not the Spirit by measure unto him.* II. xi. 1 . . . 3. *And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his root. And the Spirit of the Lord shall*

rest upon him, the spirit of wisdom and understanding, the spirit of counsel, and might, the spirit of knowledge, and of the fear of the Lord. And shall make him of quick understanding in the fear of the Lord. . . Comp. Is. xlii. 1 . . 4. lxi. 1 . . 3. and Matt. xii. 17. and Luke iv. 18. 19.

By virtue of this most plentiful and extraordinary communication of the Spirit, *without measure, or the indwelling of the Father's fullness in him*, as the same thing is at other times expressed, or his being *in the bosom of the Father*, and acquainted with all his counsels, Jesus knew the whole will of God concerning the salvation of men, and spake the words of God with full authority, and wrought miracles of all kinds, whenever he pleased, and knew the thoughts and characters of men, and things at a distance, and things to come.

3. Jesus is the Son of God, upon account of his resurrection from the dead, on the third day, to die no more.

Rom. i. 3. 4. *Concerning his Son Jesus Christ, our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. And Hebr. i. 6. When he bringeth in the first-begotten into the world, he saith: And let all the angels of God worship him. Which some have understood of our Lord's coming into the world, at his nativity. But more generally interpreters*

preters have understood it of our Lord's entering into his glory, and taking possession of his kingdom after his resurrection. Which brings me to another thing.

4. Jesus is the Son of God, on account of his exaltation to God's right-hand, and being invested with authority and dominion over all flesh, and constituted judge of the world, by whom God will pass sentence upon all mankind.

John iii. 35. *The Father loveth the Son, and hath given all things into his hand.* Chap. v. 21. 22. *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.* Hebr. i. 1. 2. *God . . . has in these last days spoken unto us by his Son, whom he has appointed heir, or lord, of all things.* Ch. iii. 5. 6. *Moses verily was faithful in all his house, as a servant. . . . But Christ as a Son over his own house.*

5. Another token of the especial love of the Father for Jesus Christ, as his own Son, is the pouring out of abundance of spiritual gifts, though in different degrees, upon his Apostles, and all who believed in him after his resurrection.

John i. 32 . . . 34. *And John bare record, saying: I saw the Spirit descending from Heaven, like a dove. And it abode upon him. And I knew him not. But he that sent me to baptise with water, the same said unto me: Upon whom thou shalt see the Spirit descending, and remaining, the same is he, which baptiseth with the Holy*

Ghost. And I saw, and bare record, that this is the Son of God. Comp. Matt. iii. 11. Mark i. 8. Luke iii. 16.

John vii. 37 . . 39. *In the last day, that great day of the feast, Jesus stood, and cried, saying: If any man thirst, let him come to me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified.*

Acts xi. 15. 16. *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said: John indeed baptised with water: But ye shall be baptised with the Holy Ghost. See Acts i. 5. and ii, 1 . . 36.*

Gal. iv. 6. *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying: Abba, Father.*

Eph. iv. 8 . . 11. *When he ascended up on high, he gave gifts unto men. . . . And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers.*

Upon all these accounts, and not only upon account of his miraculous conception and birth, is Jesus *the Son of God.* The texts alledged under each particular sufficiently shew, that they are all justly mentioned, and that none of them ought to be omitted.

There

There are some expressions in St. *Luke's* history of our Lord's nativity of a virgin mother, which shew the truth of this observation. They likewise manifestly shew, that it is in respect to his humanity, and the dignity conferred upon it, that he has the title of *the Son of God*. The expressions, which were partly alledged before, are exceeding remarkable. *And the angel said unto her: Fear not, Mary. For thou hast found favour with God. And behold, thou shalt conceive in thy womb, and shalt bring forth a Son. And thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever. And of his kingdom there shall be no end.* Luke i. 33.

Upon all the fore-mentioned accounts, then, and his transcendent greatness, Jesus is *the Son of God*. And all these things may be supposed to be comprehended in that expression. Hebr. i. 9. *Thou hast loved righteousness, and hated iniquity. Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.* The words are a quotation from Ps. xlv. 7. and seem to have been originally intended of *Solomon*, who by divine choice and designation was preferred before his brethren. 1 Chron. xxviii. 5. But they are also fitly applied to the Messiah, who has been greatly distinguished, and highly honoured above his brethren: meaning men, of whose nature he partook,

partook, Heb. ii. 14. 16. 17. or prophets, who had the Spirit in a due, but less measure, bestowed upon them.

All these prerogatives has God the Father, in his unsearchable wisdom, conferred upon Jesus of *Nazareth*, whom he chose, and appointed to be the Messiah: who is also *the seed of the woman*, that shall bruise the head of the serpent, Gen. iii. 15. and *the seed of Abraham*, in and through whom all the families or nations of the earth were to be blessed. Gen. xii. 3. xviii. 18. Acts iii. 25. Gal. iii. 8. *The rod out of the stem of Jesse, and the branch that should grow out of his root, to whom the Gentiles would seek.* Isaiah xi. 1.—10. *Who was to restore the preserved of Israel, and was likewise given to be a light to the Gentiles, that he might be for salvation to the ends of the earth.* Is. xlix. 6. or, as old Simeon said, *A light to lighten the Gentiles, and the glory of God's people Israel.* Luke ii. 32. For it is a certain truth, that the grace, which has been manifested by the appearing of Jesus Christ, was from early ages purposed by the Divine Being, and foretold by his Prophets. Rom. i. 1 . . 3. Eph. i. 4. 2 Tim. i. 9. 10. 1 Pet. i. 10 . . 12.

And how agreeable the several articles of this detail are to the scriptures of the Old Testament, must appear from texts already alledged thence. Nevertheless I shall here put together a few other texts, and some of the same more largely, than hitherto quoted; not transcribing them now, but referring

referring to them, and entreating you, if you please, to read and consider them at your leisure.

Pf. ii. 6. 7. 8. 11. 12.

Pf. xxii. throughout.

If. xlii. 1. *Bèhold my servant, whom I uphold, my servant, in whom my soul delighteth.* Almost the very words of the voice, that came from heaven at our Lord's baptism, and transfiguration. *I have put my Spirit upon him. He shall bring forth judgment unto the Gentiles.* And what follows to the end of ver. 7.

If. xlix. 1 . . . 6. Compare Acts xiii. 47. and xxvi. 23.

We must now be able to perceive the true character of our blessed Saviour, and the great propriety, with which the Apostles and Evangelists speak of him.

John i. 45. *Philip findeth Nathanael, and saith unto him: We have found him, of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth, the son of Joseph.* And see ver. 46 . . . 50. And Acts ii. 22. *Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you, by miracles, and signs, and wonders, which God did by him in the midst of you, as ye yourselves also know.* See also ver. 36. ch. iv. 27. *For of a truth, against thy holy child, [rather son or servant] Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.* ch. x. 38. *how*
God

God anointed Jesus of Nazareth with the Holy Ghost, and with power. Who went about doing good, and healing all that were oppressed of the devil. For God was with him. Nor does our dear Redeemer disdain this title in his state of exaltation. For when he called to *Saul* out of heaven, and *Saul* answered, *Who art thou, Lord,* he said: *I am Jesus of Nazareth, whom thou persecutest.* Acts xxii. 6 . . 8. Comp. ch. ix. 5. See likewise ch. iii. 6. and xxvi. 9.

From all that has been said, it appears, that Jesus is a man, appointed, anointed, beloved, honoured, and exalted by God, above all other beings [18].

Obj.

[18] Some now by *the Son of God* understand an intelligent being, or emanation, begotten by the Father, or proceeding from him, in an ineffable manner, from all eternity, and of the same essence or substance with the Father. Others thereby understand a mighty spirit, or angel, begotten or formed by the will of the Father, in time, before the creation of the world, and of a different substance from the Father. Which Son of God, according to them, became incarnate; that is, united himself, either to the human nature, consisting of soul and body, or to an human body, so as to supply the place of an human soul.

But those senses of this phrase, or title, are not to be found in any of the books of the New Testament. “The Jews had no notion, that their Messiah should be any thing more than mere man. See Whitby upon Rom.

Obj. 1. It may be said: Admitting this notion of our Saviour's person, we shall lose that great instance of humiliation, and condescension, which the
Arian

Rom. ix. 5." *Dr. Fortin's Discourses concerning the Christian Religion*, p. 17. Which indeed is well shewn in the passages of ancient authors, alledged by Whitby in the place referred to.

This will lead us to the true meaning of the title, *the Son of God*, in the gospels. For there many give our Lord that title, who took him to be a man, especially favoured by God. This title is given to our Lord, not only by *Peter* in his confession, Matt. xvi. 16. and the parallel places, and, John vi. 69. but also by *John* the Baptist, John i. 34. iii. 35. 36. by *Nathanael*, John i. 49. by *Martha*, xi. 27. and by others, Matt. xiv. 33. Luke iv. 41. Our blessed Lord likewise often takes it to himself, either directly, or indirectly, John iii. 16. 17. 18. v. 25. ix. 35 . . 37. x. 36. xi. 4.

The case seems to be this:—In the Jewish stile, and the language of Scripture, all good men, and all people, who are in a covenant relation to God, are his sons, and are entitled to many blessings and privileges: but Jesus, as the Messiah, is *the Son of God*, by way of eminence and distinction.

Exod. iv. 22. 23. *And thou shalt say unto Pharaoh: Thus saith the Lord: Israel is my son, even my first-born. And I say unto thee: Let my son go, that he may serve me.* If. xliiii. 6. *Bring my sons from afar, and my daughters*

Arian scheme sets before us. For according to that, the most exalted spirit, next to God the Father, submits to all the laws of infancy and childhood, and is greatly incommoded by the body, during its dwelling in this earth.

To

daughters from the ends of the earth. See likewise Is. xlv. 11. 12. And Jer. xxxi. 9. *For I am a father unto Israel, and Ephraim is my first-born.* ver. 20. *Is Ephraim my dear son? is he a pleasant child?* Hof. xi. 1. *When Israel was a child, then I loved him, and called my son out of Egypt.* To which I must add Jer. xxxi. 1. *At the same time, saith the Lord, I will be the God of all the families of Israel. And they shall be my people.* Comp. ver. 9. and 33. All which is expressed by St. Paul after this manner. 2 Cor. vi. 18. *And I will be a father unto them. And they shall be my sons and daughters, saith the Lord Almighty.* See there also ver. 16. 17.

Accordingly, in the New Testament, the Gentiles, who received Jesus as the Christ, being brought into God's family, and into the number of his people, are called, *the sons of God.* John i. 12. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.* Comp. 1 John iii. 1. And see Rom. viii. 14 . . 17. Gal. iv. 4 . . 7. and Hebr. ii. 10. and elsewhere.

Matt. xxvii. 54. *Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly,*

To which I answer, I would by no means rob you, or any one else, of any argument, that is really suited to engage to humility in particular, or to all virtue in general. But, PAPIAN, if I am not mistaken, it appears from what was before said, that this instance of humiliation is an imaginary thing. It is impossible, that so exalted a spirit should be the soul of the human body. If it is not an absolute contradiction, it is incongruous to the nature of things, and in the highest degree improbable.

And

greatly, saying : Truly, this was the Son of God. Comp. Mark xv. 39. And says St. Luke, ch. xxiii. 39. Now when the Centurion saw what was done, he glorified God, saying : Certainly, this was a righteous man.

All good men and women, then, are God's sons and daughters. But Jesus, the Messiah, is *the Son of God*, by way of eminence and distinction, and has in all things the pre-eminence.

This, as seems to me, is the way of thinking, to which we are led, by comparing many texts of the Old and New Testament, where the title, or denomination, of *Son of God*, is used.

There is therefore no foundation for the interpretations mentioned at the beginning of this note. Which, nevertheless, have been received by many, and have produced intricate schemes and systems, by which the minds of Christians have been greatly perplexed, and the world itself sometimes thrown into confusion and disturbance.

And if so great a being were to inhabit a human body, it would entirely swallow it up. That spirit would still retain its own knowledge and power, and would raise the body above all pains, weaknesses, and wants.

Whatever advantages may be fancied on the *Arian* scheme, there are much greater inconveniences attending it. For, as before hinted, it deprives us of the force of our Saviour's example. We are common men. But he is supposed to be the most perfect spirit, next to God. How should any temptation, from the things of this world, affect such a being? How should he be tempted, in all respects, as we are? It could not be. It is altogether irrational.

But there are many and great advantages in supposing Jesus Christ to be a man, consisting of soul and body. His example is then justly set before us in all the strength and beauty, with which it now appears in the gospels and epistles of the New Testament.

It is also upon the ground of this scheme alone, that the expectation of attaining to a glory, like that of Jesus Christ, can be supported. For which, however, there is a plain encouragement in the doctrine of the gospel. John xvii. 21 . . . 26. Rom. viii. 17. 2 Tim. ii. 11. 12. Rev. iii. 21. and elsewhere.

These are the most glorious, the most animating hopes that can be conceived. They excite to faithfulness and zeal beyond expression. We may be
made

made like unto Jesus Christ hereafter, if we will but follow his example, and resemble him now. But how can we admit the thought of being near to him, in the future state, who besides the merit of his obedience and sufferings here, has, in the *Arian* hypothesis, the glory of being employed by God in things of a quite different nature, such as creating this visible world, and all the angels, and invisible hosts of heaven.

And is not this one reason of our slothfulness, and other faults? *The truth is not in us: the words of Christ do not abide in us.* We suffer ourselves to be deluded, and perverted from the truth and simplicity of the gospel, by the philosophical schemes of speculative men. And so, almost any man *may take our crown.* Rev. iii. 11.

I believe, PAPHIAN, that you, as well as other serious Christians, desire, with the Apostle Paul, *to know Christ, and the power of his resurrection.* Philip. iii. 10. But what is there extraordinary in the resurrection of Christ, according to the *Arian* hypothesis? Is it any thing extraordinary, that the Logos (in the *Arian* sense of that word,) should raise the body, in which he has acted, and suffered for a while? He might be supposed to have an especial regard for that body, and be willing to make it glorious. But I do not see, that such a resurrection can so fully assure us of our own, as if we suppose Christ to be a man like unto us. For then his

resurrection is a pattern of ours. Which is the doctrine of the New Testament. 1 Cor. xv. 20 . . . 23. and the glorious argument of St. Paul, Eph. i. 17 . . . 23. Hereby we are indeed assured of our resurrection. God the Father, who gave his own Son for us, and raised him up from the dead, will, most certainly, raise up us also, as it is expressed, 2 Cor. iv. 14. *Knowing, that he, who raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.* And see Philip. iii. 20. 21. In a word, here is the best foundation of unmoveable confidence in God. And the Apostle expressly says in the place just referred to in 1 Cor. xv. 21. *Since by man came death, by man came also the resurrection of the dead.*

Obj. 2. Again, it may be objected, that this idea of the person of Jesus does not fully suit the strong expressions in the New Testament, concerning the love of God, in giving his Son for us.

But I think, it does. For can there be any greater love, than for that person, who is immediately sent by God, who is his ambassador, invested with all his power and authority, who is the object of the Father's especial love, and therefore his own Son, who was *holy, harmless, and undefiled*, Hebr. vii. 16. to live a mean, despised, reproached life in this world, and then to die a painful and ignominious death, for our good, and for the good of mankind in general?

Besides,

Besides, this is that love of God, which is so much, and so justly magnified, and extolled in the New Testament: that God gave his Son to die for us. *He that spared not his own Son, but delivered him up for us all; how shall he not with him freely give us all things?* And see before, ch. v. 6. 7. 8. and 2 Cor. v. 14. 15. *Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, even our Father.* Gal. i. 4. See likewise 1 Tim. ii. 6. 1 Pet. i. 18 . . . 21. 1 John iii. 16. iv. 9. 10. and many other places.

If Christ had dwelt in pre-existent glory, and had come from heaven to animate a human body; this also would have been plainly, and frequently represented to us.

In the way, now mentioned, we go to God directly through Jesus Christ. And the love of the Father is most conspicuous in the supposition, that God sent, and appointed the man Jesus Christ, for our salvation. Herein, I say, the love of God is most conspicuous, much more than in supposing the pre-existence of the Son, the covenant of redemption, and the offer of the Son to come into the world, and many other such-like things, derogatory to the honour of the Father; because they diminish our idea of his free, transcendent, and unmerited love and goodness. The gospel-account is summed up in these words. *And all things are of God, who has reconciled us to himself by Jesus Christ. And has given unto us the ministry*

of reconciliation: to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. 2 Cor. v. 18. 19. See likewise what follows in ver. 20. 21. and Eph. i. 1 . . . 10.

Upon the whole, as before said, the true evangelical description of our blessed Saviour's person and character is that, which we have in St. *Peter's* words, recorded Acts ii. 22. and 36. and ch. x. 38. and St. *Paul's*, Acts xvii. 31. and 1 Tim. ii. 5. Col. ii. 3 . . . 9. and many other places.

Nor is this a diminishing character. It is the greatest, and the most honourable to him, on whom it is bestowed, and the most satisfying to us, who are called upon to believe in him, to rely upon him, and follow him in the way of obedience prescribed to us.

Says God to the people of *Israel* of old, *Behold, I send an angel before thee in the way, and to bring thee into the place, which I have prepared. Beware of him, and obey his voice, provoke him not. For he will not pardon your transgressions. For my name is in him.* Ex. xxiii. 20. 21. Upon which place *Patrick* speaks to this purpose. "*For my name is in him.*" He acts by my authority and power, and sustains my person, who am present where he is. For the *name of God* is said to be there, where he is present after a singular and extraordinary manner, 1 Kings viii. 16.

1 Chron.

1 Chron. vi. 5. 6. *Maimonides* expounds it, *My Word is in him*, that is, says he, God's will and pleasure was declared by the angel . . In which he seems to follow the Chaldee, who translates it, *for his Word is in my name*, that is, what he speaks is by my authority.

Afterwards, when the people had transgressed in making a golden calf, and God was greatly displeased, Moses offered an earnest prayer, that he would himself go with them, and conduct them, Ex. xxxiii. 12. 13. And he received this gracious answer, by which he was encouraged, ver. 14. 15. *And he said: My presence shall go with thee, and I will give thee rest. And he said: If thy presence go not with us, carry us not hence* [19].

My presence, that is, I, myself, as in the Greek version: *αυτος προπορευσομαι σοι*. In the Hebrew it is, literally, *my face*. Which is the same as *myself*. So 2 Sam. xvii. 11. *and that thou go to the battle in thy own person*. In the Hebrew it is: *that thy face go to the battle*.

That

[19] “ The question upon this occasion was, Whether God would *Himself* go up with the people, who had highly offended Him: or whether He should send an *angel* before them, to conduct them. God said to Moses: *I will send an angel before thee*. And added: *For I will not go up in the midst of thee: for thou art a stiffnecked people: lest I consume thee in the way*.

That the presence of God was with Jesus, the Messiah, our Lord and Saviour, in the most signal and extraordinary manner, we are assured by every book and chapter of the New Testament, and particularly by St. *John's* gospel, in the introduction, and throughout.

The dignity of Jesus, as Messiah, is very great, far superior to that of angels. We know it from our Lord himself, and from things said by him, whilst dwelling on this earth. Matt. xxiv. 36. *But of that day and hour, knoweth no man, no not the angels in heaven, but my Father only.* Which is thus expressed in Mark xiii. 33. *But of that day and that hour, knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.* To which let me add John xiv. 28. *If ye loved me, ye would rejoice, because I said, I go unto the Father. For my*
Father

way. Ex. xxxii. 1 . . . 3. Upon the prayer and intercession of Moses, God is pleased to promise, that *his Presence* should go with him. The promise must be understood necessarily, in opposition to the foregoing threatening, that God would not go up in the midst of them, but that he would send an *angel* before them."

"The presence of God therefore in this place must be *αυτος ο θεος* . . . as the Seventy justly render it: and that in direct opposition to an *angel* in his name and stead." *Mr. Moses Lowman, in his Tracts, p. 38. 39.*
See also p. 37.

Father is greater than I. Which I suppose to be said of our Lord, as man.

Nor am I singular therein. The same is said by *Augustin*, whom I shall write out for your use. Non recte cogitas, quem locum in rebus habeat humana natura, quæ condita est ad imaginem Dei. Majores angeli dici possunt homine, quia majores sunt hominis corpore: majores sunt et animo, sed in forma, quam peccati originalis merito corruptibile aggravat corpus. Naturâ vero humanâ, qualem naturam Christus humanæ mentis assumpsit, quæ nullo peccato potuit depravari, Deus solus est major . . . Naturâ vero hominis, quæ mente rationali et intellectuâli creaturas ceteras antecedit, Deus solus est major: cui utique injuria facta non est, ubi scriptum est, *Major est Deus corde nostro.* 1 Joh. iii. 20. Filius ergo Dei susceptum hominem levaturus ad Patrem, quando dicebat, *Si diligeretis me, gauderetis utique, quia vado ad Patrem, quia Pater major me est,* Joh. xiv. 28. non carni suæ solum, sed etiam menti, quam gerebat, humanæ, Deum Patrem utique præferebat. *Aug. Contr. Maximin. Arian, l. 2. cap. xxv. tom. 8.*

Dr. *Whitby's* Paraphrase of Mark xiii. 32. is thus: "Neither the Son, who has the Spirit without measure, but the Father only."

What I have been arguing for, was the sentiment of the *Nazarene* Christians. Nor do I think it can be made appear, that any Jews, who were believers, had any other idea of our Saviour: excepting those called

called *Ebionites*, or some of them, who were extremely mistaken in supposing that Jesus was the son of *Joseph* and *Mary* [20].

The

[20] *Athanasius* says, " That the Jews of that time being in an error, and thinking that the expected Messiah would be a mere man, of the seed of *David* . . . for that reason the blessed Apostles in great wisdom first instructed the Jews in the things concerning our Saviour's humanity." *De Sentent. Dionysii. n. 8. p. 248. C. D.*

Chrysostom, at the beginning of his fourth homily upon St. *John's* gospel, says: " The other Evangelists having chiefly insisted upon our Saviour's humanity, there was danger, lest his eternal generation should have been neglected by some: and men might have been of the same opinion with *Paul of Samosata*, if *John* had not writ." *In Job. hom. 4. tom. 8. p. 27. A. B. Bened.*

In his first homily upon the Acts he expresseth himself again to this purpose: " In the discourses of the Apostles, recorded in this book, little is said about Christ's divinity. But they discourse chiefly of his humanity, and passion, and resurrection, and ascension: because his resurrection and ascension to Heaven were the points necessary to be proved and believed at that time. *In Act. Ap. hom. 1. tom. 9. p. 3. A.*

Augustin, in one of his sermons, says, " *Peter* and the other Apostles have writ of our Lord, but it is chiefly concerning his humanity." Again, " *Peter* says

The notion of an inferior deity, pre-existing, and then incarnate, seems to have been brought into the church by some of the learned converts from heathenism, who had not thoroughly abandoned the principles in which they had been educated. Perhaps likewise, they hoped, by this means, to render the

says little of our Lord's divinity in his Epistles," but *John* enlarges upon that subject in his Gospel: quoniam Petrus scripsit de Domino, scripserunt et alii: sed scriptura eorum magis circa humanitatem Domini est occupata. . . . Sed de divinitate Christi in literis Petri aliquid: [al. non aliquid:] in Evangelio autem Johannis multum eminent. *Serm.* 253. *cap.* 4. *tom.* 5. And in his Confessions he informs us, that for a great while he was of opinion, that Jesus was a most wise and excellent man, miraculously born of a virgin, and sent by God, with a high commission, to give us an example of stedfast virtue, amidst the temptations of this world, and to instruct us in the way, how we might obtain everlasting salvation. Ego vero aliud putabam, tantumque sentiebam de Domino Christo meo, quantum de excellentis sapientiæ viro, cui nullus posset æquari: præsertim quia mirabiliter natus ex virgine, ad exemplum contemnendorum temporalium pro adipiscenda immortalitate, divina pro nobis cura tantum auctoritatem magisterii meruisse videbatur. *Conf.* l. 7. c. 19. n. 25. Ego autem aliquanto posterius didicisse me fateor . . . quomodo catholica veritas a Photini falsitate dirimatur. *Ibid.* But upon reading the

the doctrine of Christ more palatable to heathen people, especially their philosophers. Moreover, the christians of the second century, and afterwards, were too averse to all jews in general, and even to the believers from among that people. The Apostle *Paul* had seen a temper of pride and insolence springing up in the gentile christians, in his own time: or he would not have delivered that caution, which we find in Rom. xi. 17 . . . 24. [21].

Thus

the works of some Platonic philosophers, which were put into his hands, he altered his opinion. Et primo volens ostendere mihi . . . quod Verbum tuum caro factum est, et habitavit inter homines, procurasti mihi per quemdam hominem immanissimo Typho turgidum, quosdam Platoniorum libros ex Græca lingua in Latinam versos: et ibi legi, non quidem his verbis, sed hoc idem omnino multis et multiplicibus suaderi rationibus, quod in principio erat Verbum, &c. *Ibid.* c. 9. n. 13. *Vid. et cap. 20. n. 26.*

[21] “ I take this breach of communion, correspondence, and communication, between the jewish christians, that fled from *Jerusalem* into the East, and the gentile christians, (which breach continued till the former were totally destroyed or dissipated,) to have been a great mismanagement, and the greatest misfortune that ever befel the christian church. . . . St. *Paul* laboured with all his might, aim, and study, to keep up union, communion, and friendship, between these

Thus far I have pursued my own thoughts, without consulting any other writer at all, or very slightly, except in those places where I have expressly said so. But I all along intended, before I finished, to observe a part of what is said by Dr. *Clarke* in his *Scripture-Doctrine of the Trinity*. Which I have now done. And I cannot forbear saying, that his interpretations of texts are generally false, arising, as from some other causes, so particularly, from an averſion

these two bodies of christians. And he did with great difficulty preserve it, in some good measure, as long as he lived. . . . *Epiphanius* had some knowlege of those of the jewish christians, which remained to his time, that is, 370, whom the gentile christians then called *Nazarenes*. And he stiles them heretics, for no other reason, that I can perceive, but that they, together with their christian faith, continued the use of circumcision, and of the jewish law. Which is a thing that *St. Paul* never blamed in a jewish christian, though in the gentile christians he did." *Dr. William Wall*, in the preface to his *Notes on the O. T.* p. 11. 12.

That is a melancholy observation. Let us endeavour to repair the damage here bewailed, by diligently studying, and resolutely adhering to the doctrine of *Christ's* apostles, as contained in the books of the New Testament: wherein, I verily believe, are delivered all the truths of religion, and in sufficient perspicuity, if we will but attend.

aversion to *Sabellian*, or *Socinian* senses: some of which may be absurd, and unnatural. But I much prefer *Grotius's* interpretation, upon the comparison, above *Dr. Clarke's*. So far as I am able to judge, *Grotius* explains texts better than the professed *Socinians*. The reason may be, that he had more learning, and particularly was better acquainted with the Jewish stile. But I am apt to think, that their later writers have borrowed from him, and improved by him.

However, this is said very much in the way of conjecture. For I must acknowledge, that I have not been greatly conversant with the writers of that denomination. I have never read *Grellius de uno Deo Patre*: though I believe it to be a very good book. There is also, in our own language, a Collection of Unitarian Tracts, in two or three quartos. But I am not acquainted with it. Nor can I remember that I ever looked into it. I have formed my sentiments upon the scriptures, and by reading such commentators chiefly as are in the best repute. I may add, that the reading of the ancient writers of the church has been of use to confirm me, and to assist me in clearing up difficulties.

I observe then, that many of the texts in *Dr. Clarke's*, p. i. ch. ii. sect. 3. concerning the *highest titles* given to Christ, instead of proving his opinion, are inconsistent with it, and confirm that for which I argue. Yea, they prove it, and agree with no other: such as, *the Father is in me, and I in him*:

He

He that seeth me, seeth him that sent me: If ye had known me, ye would have known the Father also: I in the Father, and you in me, and I in you: He that hateth me, hateth my Father also: All things that the Father hath, are mine, &c. &c.

Script. Doctr. ch. ii. sect. 3. numb. 616. p. 114. 115. is a quotation from *Justin Martyr*. "The jews, saith he, are justly reprov'd for imagining, that 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." Again, afterwards, from the same *Justin*: "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.*"

This appears to me very strange, that the jews should not know, who was their God, and delivered the law by Moses. And I cannot help wondering, that any learned men of our times should pay any regard to such observations as these. Is it not better to say, that *Justin* was mistaken, than that the jewish people were mistaken, in such a thing as this? For *Justin* was a convert from heathenism, and had been a philosopher, and brought along with him many prejudices, which might hinder his rightly understanding the Old Testament.

That God, who spake to Moses, and brought the people of *Israel* out of *Egypt*, is the Creator of the universe, is manifest; *Ex. xx. 1. 2. 3. And God*

spake all these words, saying: I am the Lord thy God, which brought thee out of the land of Egypt. Thou shalt have no other gods before me. Ver. 10. 11. But the seventh day is the sabbath of Jehovah, thy God . . . For in six days Jehovah made heaven, and earth, the sea, and all that in them is. If. xl. 27. 28. Why sayest thou, o Jacob . . . my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, nor is weary? See also ch. xlv. 11. 12. and elsewhere.

Neither our Saviour, nor his Apostles, had any debate with Jews upon this head: but plainly suppose, that they were right as to the object of worship. Therefore our Lord says to the woman of Samaria, John iv. 22. *Ye worship ye know not what. We know what we worship. For salvation is of the Jews.* John viii. 54. *It is my Father that honoureth me: of whom ye say, that he is your God. Acts iii. 13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his Son Jesus. V. 30. The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree? Are not these texts clear? However, see likewise Matt. xi. 25. John xvii. throughout, and xx. 17. 21. Eph. iii. 14. Hebr. i. 1. 2. I John iv. 14.*

Mark xii. 28. *One of the Scribes came, and asked him, Which is the first commandment of all? 29. Jesus answered*

answered him: *The first of all the commandments is: Hear, o Israel, the Lord our God is one Lord.* Deut. vi. 4. To which the Scribe assented. And ver. 34. *When Jesus saw that he answered discreetly, he said unto him: Thou art not far from the kingdom of God.* All which supposeth, that the Jews were not mistaken about the object of worship.

Once more. Our Lord's argument with the *Sadducees*, in behalf of a resurrection, taken from Ex. iii. 6. and recorded Matt. xxii. Mark xii. Luke xx. supposeth *the God of Abraham, &c.* to be the one true God, *who is not the God of the dead, but of the living.* For all live unto him.

In short, if *Justin Martyr* be in the right, it is not sufficient to say, that the jewish people were mistaken: but we must say, that the Old and New Testament, and the sacred penmen of them, and all who speak therein by inspiration, are mistaken.

Unquestionably, God may make use of the ministry of angels, as well as of men. But it is not the messenger, who is God: but He, from whom he comes, and in whose name he speaks.

I may shew this by an instance or two. Gen. xxii. 15 . . 18. *And the angel of the Lord called unto Abraham out of heaven the second time, and said: By myself have I sworn, saith the Lord, that because thou hast done this thing, and hast not withheld thy son, thy only son; in blessing I will bless thee.* Here is mentioned an angel. But he is only God's messenger, and God

speaks by him. Of this we are fully assured by an argument in the Epistle to the *Hebrews*, ch. vi. 13. 14. *For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying: Surely, blessing I will bless thee, and multiplying I will multiply thee.*

For certain, therefore, this was the oath of God Almighty, the one living and true God, and the Creator of all things. For there was *no greater than he*. And that this was the one true God, appears, as from many other texts, so particularly from Ps. cv. where the Psalmist gratefully commemorates God's wonderful works, and expressly mentions his mindfulness of *his covenant with Abraham, and his oath unto Isaac*. ver. 9.

St. Stephen speaks of the Jews having received *the law by the disposition of angels*, Acts vii. 54. that is, by their ministrations under God, the supreme Lawgiver, who at that time had the attendance of a numerous host of his angels, Deut. xxxiii. 1. 2. Comp. Hebr. ii. 2. And, says the Psalmist, very poetically, Ps. lxxviii. 17. *The chariots of God are twenty thousand, even thousands of thousands. The Lord is among them, in his holy place, as in Sinai.* And see Is. xxxiii. 22.

I must take some other things from the above-mentioned learned writer.

Script. Doctr. ch. ii. sect. 3. numb. 576. "John iii. 13. *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which*

which is in heaven. The meaning is explained ch. i. 18. *No man hath seen God at any time. The only-begotten Son, which is in the bosom of the Father, he has declared him.*" Excellently well in my opinion. That is the whole of Dr. Clarke's note upon that text.

Script. Doctr. n. 580. p. 96. John v. 18. *But said also, that God was his Father, making himself equal with God.* Here Dr. Clarke speaks to this purpose. "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 thyself God.* And Mark ii. 7. *Why does this man thus speak blasphemy? Who can forgive sins, but God only?* The Jews, it is evident, did not, by these expressions, mean to charge Jesus with affirming himself to be the-supreme, self-existent, independent Deity: nay, not so much as with taking upon him to be a divine person at all; but only with assuming to himself the power and authority of God." So far is not amiss, in my opinion. What follows there, I leave to those who may like it.

Script. Doctr. n. 645. p. 124. Col. ii. 9. *For in him dwelleth all the fulness of the Godhead bodily.* The note is this: "Ch. i. 19. *It pleased the Father, that in him should all fulness dwell.* And John xiv. 10. *The Father that dwelleth in me, he does the works.*" Excellently well, according to my apprehension.

This

This will lead me to proceed somewhat farther and to consider some other texts before I conclude.

Rom. i. 3. 4. *Concerning his Son, Jesus Christ, our Lord, who was of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.*

Here are two things, *first*, that *Jesus was made of the seed of David*: *secondly*, that he was declared to be the Son of God by the resurrection from the dead. Both which may be illustrated by comparing other texts.

How this text is explained by those, who favour the *Arian* hypothesis, of the Logos supplying the place of a human soul in the person of Jesus, may be seen in divers writers [22]. I shall explain it as I am able, without attempting a particular confutation of any.

First, who was made of the seed of David, according to the flesh. That phrase, *according to the flesh*, is in several other texts: some of which may be observed. Acts ii. 30. *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne . . .* Rom. ix. 3. *For I could*

[22] See the Paraphrases of Mr. Locke and Dr. Taylor.

could wish, that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh . . . 5. *Whose are the Father's, and of whom, as concerning the flesh, Christ came.* And see 2 Cor. v. 16.

Secondly, it is added: *and declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead.*

There are several texts to be observed here. Acts ii. 32. *This Jesus hath God raised up, whereof we all are witnesses . . . 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* Jesus was, and had been declared to be the Christ, the Son of God, whilst he was here on earth. But this was more fully manifested by his resurrection, and the consequent effusion of the Holy Ghost upon the Apostles, and others. See Acts xiii. 33. and Hebr. v. 5. And our Lord himself had mentioned this to the Jews, as *the sign*, the most decisive, and demonstrative evidence, that he was indeed the Messiah, as he had said. See Matt. xii. 38 . . . 40. xvi. 1 . . . 5. Luke xi. 29. 30. John ii. 18. 19. iii. 14. viii. 28. xii. 32.

Now therefore we may explain, and paraphrase this text, after this manner: "Concerning his Son, Jesus Christ, our Lord, who, with regard to the external circumstances of his nativity into this world, was of the family and lineage of David, from whom God had promised the Messiah should descend. And with

with regard to the *Spirit of holiness*, or the Divine energy and influence, by which he had been conceived in the womb, and by which he was sanctified to his high office, and by which he wrought the greatest miracles, he was the Son of God, and was known to be so. But was most fully and solemnly constituted, and declared to be the Son of God, by that wonderful demonstration of the divine power, his resurrection from the dead."

Nor is it easy to avoid recollecting here, in what terms St. *Paul* speaks of the power which God exerted in raising Christ from the dead, and exalting him to that dominion which was the consequence of his resurrection. Eph. i. 19 . . . 23.

I shall transcribe below [23] a part of *Grotius's*
Annotations

[23] Sed sensum difficiliorem efficit curtata locutio, quam evolvere conabimur. *Jesus Filius Dei* multis modis dicitur: maxime populariter, ideo quod a Deo evehctus est, quo sensu verba Psalmi ii. de Davide dicta, cum ad regnum pervenit, Christo aptantur. Act. xiii. 33. et ad Hebr. i. 5. v. 5. Hæc autem *Filii* seu regia dignitas Jesu prædestinabatur, et præfigurabatur, jam tum cum mortalem agens vitam magna illa signa et prodigia ederet . . . Hæc signa edebat *Jesus* per *Spiritum illum sanctitatis*, id est, vim divinam, per quam ab initio conceptionis sanctificatus fuerat. Luc. i. 35 . . . Ostenditur ergo *Jesus* nobilis ex materna parte utpote ex Rege terreno ortus, sed nobilior ex
paterna

Annotations upon this text, and refer to others [24].

Eph. iii. 9. *And to make all men see, what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ.*

Here it may be observed, in the *first place*, that those words, *by Jesus Christ*, are by some learned men suspected to be an interpolation [25].

But, *secondly*, allowing them to be genuine, it is to be observed, that many learned men are of opinion, that St. Paul is here speaking of the new creation. So says *Grotius*. Omnia Christus fecit nova. 1 Cor. v. 17. Et divinius hæc creatio, quam prior illa. And you very well know Mr. *Locke's* Paraphrase, which is this: "Who frames and manages the whole
new

paterna parte, quippe a Deo factus Rex cœlestis post resurrectionem. Heb. v. 9. Act. ii. 30. et xxvi. 2. 3. *Grot. Annot. ad Rom. i. 4.*

[24] *Vid. Limborch. Comment. in Rom. i. 3. 4. et Enjedini Explicat. V. et N. Test. p. 258 . . . 264.*

[25] ΔΙΑ ΤΩ ΝΟΥ ΧΡΙΣΤΟΥ] Deest in Alexandr. Vulg. Syr. . . . Et quidem, cum vix fieri possit, ut exemplaribus antiquissimis exciderint, scribarum seu fraude, sive incuriâ, verba tam insignia, præsertim ante tempora Arii; adjecta hoc loco crediderim, interpretamenti gratiâ, ex illo Apostoli, Col. i. 16. *Mill. in loc. Vid. et Bez. in loc.*

new creation by Jesus Christ." And he has endeavoured, in a long note, to support that Paraphrase, This likewise is the sense of *Calvin*: *Qui omnia creavit per Christum*. Non tam de prima creatione interpretari licet, quam de instauratione spirituali. Tametsi enim verum est illud, Verbo Dei creata esse omnia, quemadmodum tot locis habetur: circumstantia tamen loci postulat, ut de renovatione intelligamus, quæ continetur in beneficio redemptionis. *Beaufobre* likewise has a very valuable note upon this text. But being somewhat prolix, I only refer you to it.

2 Cor. iv. 4. *Christ* is styled *the image of God*. Ος εστιν εικων του θεου. Upon which, *Whitby's* note is to this purpose: "Christ seems here to be styled the image of God, not in the sense of *Theodorct*, as being *God of God*, but rather, as the text insinuates, with relation to the gospel, and his mediatory office: in which he has given us many glorious demonstrations of the power, the wisdom, the holiness, purity and justice, the mercy, goodness, and philanthropy of God. Tit. iii. 4." *Beza's* note upon the place is to the like purpose. Id est, in quo seipsum perspicue conspiciendum præbet Deus, ut 1 Tim. iii. 16. Neque enim *Dei imaginem* nunc vocat Paulus Christum aliò quam officii ipsius respectu: ut, licet vera, tamen sint ἀπεροσδιονυσα, quæ nonnulli ex veteribus hoc loco περὶ τῆς ὁμοιοῦσε differuerunt. So that I need not here appeal to *Grotius*.

Col. i.

Col. i. 15. *Who is the image of the invisible God.* Mr. Peirce's note is in these very words: "The Father alone is represented in the New Testament, as the *invisible God*. See John i. 18. v. 37. vi. 46. 1 Tim. i. 17. vi. 16. Hebr. xi. 27. 1 John iv. 12. 20. Christ is never represented as invisible. It might seem strange if he should, since he actually took upon him flesh, and appeared, and was seen in the world. Which are things the nature of the Father cannot possibly admit. His being called *the image of God*, in this place, and 2 Cor. iv. 4. implies his being visible, and that the perfections of God do most eminently shine forth in him."

So writes Mr. Peirce. And by Christ he seems to mean the Logos, or Christ in his pre-existent state, before he came into this world. Which appears to me not a little strange. God, the Father, unquestionably is invisible. So, I think, are the Logos, in the *Arian* sense of that term, and also angels, and the souls of men, and all beings which we call spirits. None of them are visible to our bodily eyes.

Therefore, Christ's being *the image of God* must be understood of his acting in this world. God is invisible in his nature and essence. But he can manifest himself, and make known to us his mind and will, by those, whom he sends as his ministers. This appears to me very plain and evident from John xiv. 8 . . . 11. *Philip saith unto him: Lord, shew*

us the Father, and it sufficeth us. What, now, is the answer, which our Lord makes to that disciple? Does he reprehend him, as asking an impossibility? No. His answer is this. *Jesus saith unto him: Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father. And how sayest thou, Shew us the Father!* See what follows, and ver. 7.

I think, that *Irenæus* says the same that I have just now done. *Beati mundo corde, quoniam ipsi videbunt Deum.* Sed secundum magnitudinem quidem ejus, et mirabilem gloriam, *nemo videbit Deum, et vivet.* Ex. xxxiii. 20. Incapabilis enim Pater. Secundum autem dilectionem et humanitatem, et quod omnia possit, etiam hoc concedit iis qui se diligunt, id est, videre Deum. . . . Homo etenim a se non videt Deum. Ille autem volens videtur hominibus, quibus vult, et quando vult, et quemadmodum vult. Potens est enim in omnibus Deus: visus quidem tunc per spiritum prophetiæ, visus autem et per Filium adoptive. Videbitur autem et in regno cælorum paternaliter. *Iren. l. 4. cap. 20. al. 37. n. 5. p. 254. [26].*

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[26] I must transcribe *Gratius* here. *Qui est imago Dei invisibilis.* Dei inaspecti aspectabilis imago. Ita enim Latini loquuntur. Idem sensus 2 Cor. iv. 4. et 1 Tim. iii. 16. Heb. i. 3. Adam imago Dei fuit, sed valde tenuis. In Christo perfectissime apparuit, quam Deus esset sapiens, potens, bonus. Sic in aqua solem conspicimus. Aliud imago, aliud umbra qualis in Lege. Heb. x. 1, *Grot. ad Col. i. 15.*

So likewise, when Christ is called *the image of God*, in 2 Cor. iv. 4. the place before cited, the meaning is, that he was so in this world. This I think to be exceeding evident from the context, which shall be now recited more at large: . . . *lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them . . . For 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 person of Jesus Christ.*

It follows in the same Col. i. 15. *Who is the first-born of every creature:* or rather, as seems to me, *of the whole creation*, πρωτοτοκος πασης κτισεως: that is, he is the chief, the most excellent of the whole creation. *Pelagius* says, it is to be understood of Christ in regard to his humanity. He is the first, not in time, but in dignity. So it is said: *Israel is my first-born.* Primogenitus secundum assumpti hominis formam, non tempore, sed honore, juxta illud: *Filius meus primogenitus Israel.* Pelag. in loc. Ap. Hieron. tom. v. p. 1070.

Grotius understands it of the new creation. He refers to 2 Cor. v. 17. Rev. xxi. 5. Heb. ii. 5. To which, perhaps, might have been added, Hebr. xii. 23. *the church of the first-born, whose names are written in heaven* [27]. He likewise says, that, in

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[27] “ By Christ we are all called to be the *first-born*, that is, to be *all hallowed*, and to be called God’s *peculiar*, as were the *first-born*, before the *Levites* were taken in their stead.” *Dr. Sykes upon Hebr. xii. 23.*

the sacred scriptures, *the first-born* sometimes denotes the greatest or highest. And refers to Pf. lxxxix. 27. Jer. xxxi 9. Primus in creatione, nova scilicet, de qua 2 Cor. v. 17. . . Primogenitum Hebræis dicitur et quod primum, et quod summum est in quoque genere.

For the explication of what follows: I mean Col. i. 16 . . 20. I beg leave to refer you to *Grotius*.

Heb. i. 1. 2. *God, who at sundry times, and in divers manners, spake in time past unto the Fathers by or in the prophets, hath in these last days spoken unto us by or in his Son, the promised Messiah: . . εν τοις παροφθαλμοις . . εν υιω. Whom he has appointed heir of all things. By whom also he made the worlds.* *Grotius* thinks, that the greek phrase may be rendered for *whom*. Which is very suitable to the coherence, it having been before said, that he was *appointed heir*, or lord *of all things*. Videtur & hic recte accipi posse pro *δι ου, propter quem*. Ideo autem hæc interpretatio hoc loco maxime mihi se probat, quia ad Hebræos scribens videtur respicere ad dictum vetus Hebræorum, propter Messiam conditum esse mundum [28].

Ver.

[28] Moreover, it might be observed, “ That Dr. Sykes says, the word *αιωρας*, which we render *worlds*, does not signify *the heavens, and the earth, and all things that are in them*: but it means, he says, properly, *ages, or certain periods of time, in which such*

or

secundario, sed ita ut nobis in Christo ea evidententer appareant. Joh. xiv. 9.

The same ver. 3. *and upholding all things by the word of his power.* This must relate to our Saviour's transactions in this world, because it precedes the mention of his death, which follows next. I have looked into *Brenius*, who says the same. And I shall transcribe him, as it is likely you have him not with you. Cumque omnia potenti suo jussu in terris ferret. *Φεγειν* hic, ut interpretes nonnulli recte annotant, potius significat agere, sive moderari, et gubernare, quam portare aut ferre: nisi ferendi aut portandi verbum hoc sensu accipiatur, et metaphorice designet Christum etiam in terris munus suum administrantem, omnia ad regni cœlestis in terris dispensationem pertinentia, velut humeris suis portasse. Conf. Is. ix. 6.

To the same purpose likewise *Limbörch*, whom I shall transcribe also in part. Sic videmus Domini Jesu potentia omnia fuisse subjecta, ejusque miracula fuisse universalia in totam naturam; nullamque fuisse creaturam, quin imperium ipsius agnoverit. . . Quibus omnibus præconii sui divinitatem adstruxit, seque a Deo Patre suo esse missum probavit. Quæ omnia solo jussu efficere, vere divinum est. Et qui id facit quasi imago Dei est, potentiamque divinam in se residere ostendit.

Herby, then, is represented the power residing in Jesus, whereby he wrought the greatest miracles, whenever

whenever he pleased, by an effectual, all-commanding word, healing diseases, raising the dead, rebuking stormy winds and waves, and they subsided, multiplying provisions in desert places, causing a fish to bring a stater for the tribute-money to be paid to the temple, for himself, and the disciple at whose house he was entertained.

It follows in the same verse, *when he had by himself purged our sins, sat down on the right-hand of the majesty on high.* Which last words include our Lord's resurrection from the dead, and his ascension to heaven, and there sitting on the right-hand of the Father. Upon which the Apostle farther enlargeth.

Ver. 4. 5. *Being made so much better than the angels, as he has 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?* See 2 Sam. vii. 14. Pf. ii. 7. lxxxix. 26. 27.

Ver. 6. *And again, when he bringeth in the first-begotten into the world, he saith: And let all the angels of God worship him.*

Mr. Peirce's paraphrase of ver. 6. is thus. "So far is he from speaking in such a manner of any of the angels, that on the contrary, when he brings again his first-begotten into the world, raising him from the dead, he says: And let all the angels of God be subject to him." See 1 Pet. iii. 21. 22.

. . by

by the resurrection of Jesus Christ: who is gone into heaven, and is on the right-hand of God; angels, and authorities, and powers, being made subject unto him.

Ver. 7. *And of the angels he saith: Who maketh his angels spirits, and his ministers a flame of fire.*

Ver. 8. *But unto the Son he saith, thy throne, o God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.* Ver. 9. *Thou hast loved righteousness, and hated iniquity; therefore God, thy God, has anointed thee with the oil of gladness above thy fellows.*

But unto the Son he saith, (I think it should be thus rendered :) But of the Son he saith: or with regard to the Son, he saith. For in the original it is the same phrase, which in the seventh verse we have translated, of the angels he saith. So here: With regard to the Son, he saith: Thy throne, o God, is for ever and ever. The words are in Ps. xlv. 6. Thy throne, o God, is for ever and ever. The scepter of thy kingdom is a right scepter. The writer of this epistle to the Hebrews says: "And with regard to the Son, or the Messiah, God's throne is for ever and ever:" that is, the kingdom of God, erected by the Messiah, is to have no period. And this is expressed in the words of the psalmist here quoted. Comp. Luke i. 33. 34. So likewise Dan. ii. 44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. And in Rev. xiv. 6.

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the doctrine to be preached to all nations is called *the everlasting gospel*.

Here I recollect a passage in *Origen's* books against *Celsus*, who informs us, he had met with a Jew, esteemed a very learned man, " who said, that those words, *Thy throne, o God, is for ever and ever: the scepter of thy kingdom is a right scepter*: are addressed to the God of the universe: but the following words, *thou lovest righteousness, and hatest iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows*, are addressed to the Messiah."

Και μεμνημαι γε πανν θλιψας τον ιουδαιον, νομιζομενον σοφον, εκ λεξεως ταυτης. Ος προς αυτην απορων, ειπε τα τω εαυτη ιουδαισμοσ ακολεθα· ειπε προς μεν τον των ολων θεον ειρησθαι το, ο θενος σε ο θεος εις τον αιωνα τε αιωνος, ραβδος ευθυλιος η ραβδος της βασιλειας σε· προς δε τον χριστον το, ησωπησας δικαιοσυνην, και εμισητας ανομιαν. Δια τειλο εχριστε σε ο θεος, ο θεος σε, και τα εξης. *Contr. Cels. l. 1. p. 43. Cant. tom. i. p. 371. Bened.*

Origen did not approve of that interpretation. But to me it appears both very right, and very valuable. Nor is it so difficult, but that it might have been discerned by a christian; were it not, that we are strangely misled by a great variety of wrong notions which prevail amongst us.

So again ver. 10. *And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. 11. They shall perish, but thou remainest. And they all shall wax old like a garment.*

ment. 12. *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.* Which words are a quotation from Ps. cii. 25. 26. 27. where they are addressed to God. And so they are here. In order to preserve the connexion, we are to supply some such words as these at the beginning of the quotation. "And of the Son, or with regard to the Son, or the Messiah, the scripture saith:" *And thou, Lord, . . .* that is, upon account of the dispensation by the Messiah, which is to last for ever, are applicable those words: *And thou, Lord,* and what follows.

The Apostle, the more effectually to secure the steadfastness of the Jewish believers, observes to them the excellence, the importance, the wide extent, and long duration of the divine dispensation by the Messiah. The dispensation by Moses was limited to one nation, and to a certain period of time. But the dispensation of the Messiah was to be an universal blessing, and to subsist to the end of time. And to the kingdom of God by the Messiah are fitly applicable the texts cited in this place from the Old Testament.

In a word, hereby are shewn the dignity and excellence of the evangelical dispensation, in that higher expressions are used concerning it, than can be applied to any other.

I think, I have above shewn from scripture, that Jesus Christ was a man like unto us, or having a human soul, as well as a human body. Nor have
you

you any reason upon that account to suspect me of heterodoxy. I think myself therein both a catholic, and a scriptural christian. It has been the general belief of the church of Christ in all ages; and the glory of the evangelical dispensation depends upon it. In *Socrates*, the ecclesiastical historian, there is a chapter, where it is asserted, that this was the opinion of all the ancients in general, ἐμφυχον τον ενανθρωπησαντα, of *Irenæus*, *Clement of Alexandria*, *Apollinarius of Hierapolis*, *Serapion Bishop of Antioch*, *Origen* and others. *Socrat. l. 3. cap. viii. Conf. Theodoret. H. E. l. 5. cap. ix. et x.*

I can easily shew it to have been the opinion of some later writers, who have always been in great repute for their right faith.

Epiphanius expresseth himself upon this subject very particularly, and very emphatically. For though our Saviour was not born in the ordinary way of human generation, απο σπερματος ανδρος ουκ ην, he says, he was perfect man, and was tempted like unto us, but without sin. Παντα γαρ τελειως εσχε, τα παντα εχων, σαρκα, και νευρα, και φλεβας, και τα αλλα παντα οσα εστι ψοχην δε αληθινως, και η δοκησει· νυν δε και τα παντα οσα εστι εν τη ανθρωπησει, χωρις αμαρτιας, ως γεγραπται . . . *Hebr. iv. 15. Hær. 69. n. xxv. p. 750.*

To the like purpose *Jerome* in several p'aces, more than need to be cited here.

Quod autem insert: *Homo in dolore, et sciens ferre infirmitatem, sive virum dolorum, et scientem infirmitatem, verum*

verum corpus hominis, et veram demonstrat animam.
Hieron in Is. cap. liii. tom. iii. p. 383.

Quod si opposuerint nobis hi, qui Christum negant humanam habuisse animam, sed in humano corpore Deum fuisse pro anima, audiant in Christo substantiam animæ demonstrari. *Id. in Amos, cap. vi. ib. p. 1427.*

Quod autem spiritus accipiatur pro anima, manifeste significat Salvatoris oratio: *Pater, in manus tuas commendo spiritum meum.* Neque enim Jesus aut perversum spiritum, quod cogitare quoque nefas est, aut Spiritum sanctum, qui ipse Deus est, Patri poterat commendare, et non potius animam suam, de qua dixerat: *Tristis est anima mea usque ad mortem.* *Matt. xxvi. 38. Id. in Abac. cap. ii. ib. p. 1618.*

I shall not transcribe here any thing from *Augustin*, but only refer you to one place in him. *Contr. Sermen. Arian. cap. ix. tom. 8. [29]*

I shall proceed no farther at this time. I need not tell you, that the unity of God is an important article of natural religion. And after it has been so strongly asserted in the Jewish revelation, and has been as clearly taught in the New Testament [30], it ought not to be given up by Christians.

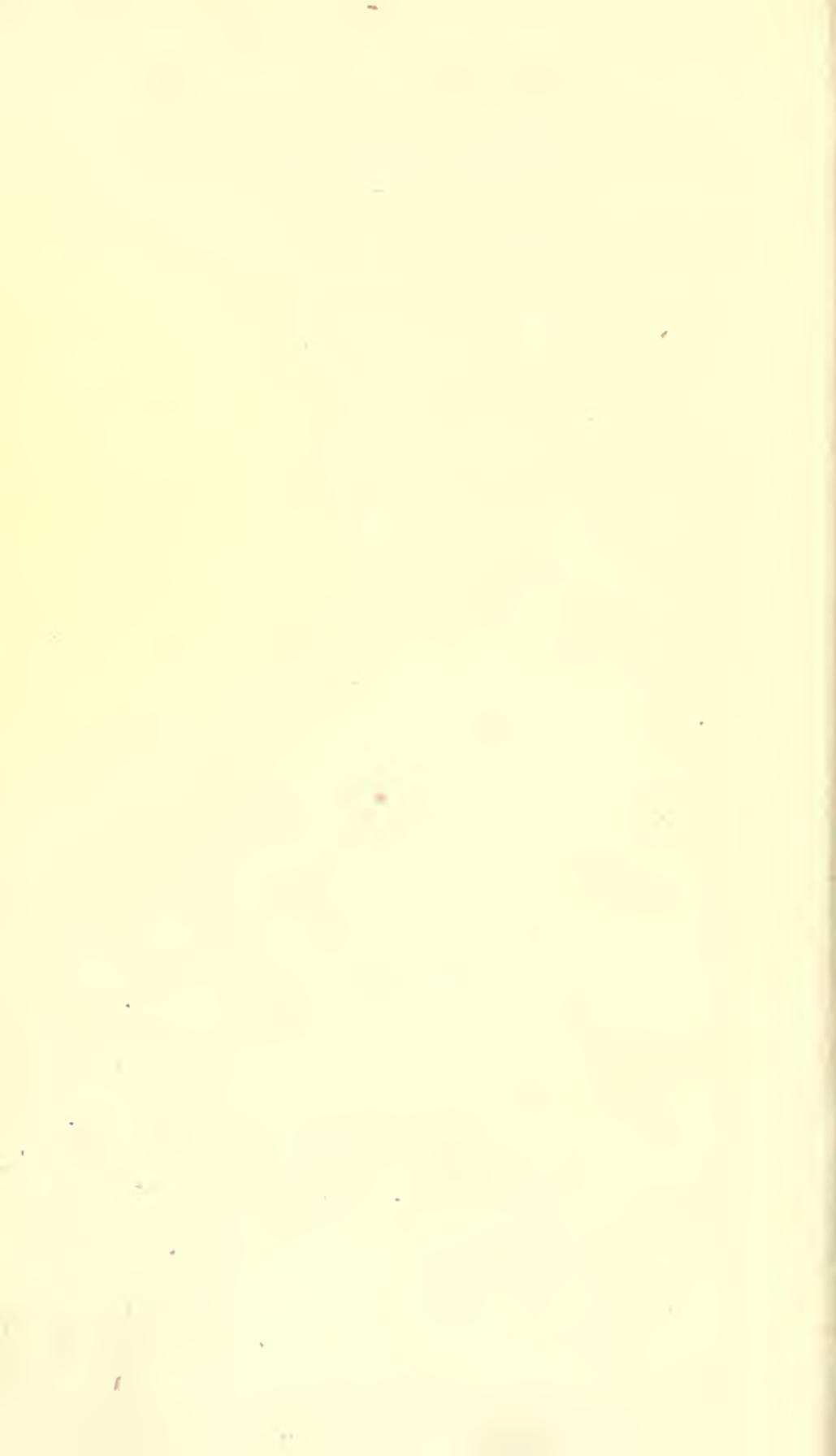
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[29] *That passage may be seen above, p. 8. note [5].*

[30] See Mark xii. 29. Matt. xix. 17. Mark x. 18. John xvii. 3. Rom. xv. 6. xvi. 27. 1 Cor. viii. 6. 2 Cor. xii. 31. Eph. iv. 6. 1 Tim. ii. 5. vi. 15. 16. and elsewhere.

If, PAPINIAN, you will bestow a few thoughts upon these papers, and send me the result of them, without compliment, and without resentment, you will oblige

PHILALETHES.



T H E
F I R S T P O S T S C R I P T,

C O N T A I N I N G

An Explication of those words, *the Spirit,*
the Holy Spirit, and *the Spirit of God,* as
used in the Scriptures.

PHILALETHES, when he wrote the foregoing Letter, had no occasion to proceed any farther than he did. But now he thinks, that if he could rightly explain those words, *the spirit,* and *the holy spirit,* and the like, he should do a real service to religion, and contribute to the understanding of the scriptures.

This Postscript will consist of three sections. In the first shall be an argument, shewing the several acceptations of the words, *the spirit,* and *the holy spirit.* In the second section, such texts will be considered, as may be supposed to afford objections. In the third, divers other texts will be explained.

S E C T. I.

IN shewing the several acceptations of these words in scripture, I begin with a passage of *Maimonides*, generally reckoned as learned and judicious a writer as any of the Jewish Rabbins. *An Argument.*

“ The [1] word *spirit*, says he, has several senses. 1. It signifies *the air*, that is, one of the four elements. *And the spirit of the Lord moved upon the face of the waters.* Gen. i. 2.

2. It

[1] *Ruach* vox est homonyma. Significat enim, primo, Aërem, hoc est, unum ex quatuor elementis : ut *Veruach*, et *Spiritus Domini incubabat super aquas.* Gen. i. 2. Deinde, significat spiritum flantem, h. e. ventum. Ut *Veruach*, et *spiritus (ventus) orientalis attulit locustas.* Ex. x. 13. Item, *Ruach*, *spiritus occidentalis.* Ib. ver. 19. Et sic sæpissime. Tertio, sumitur pro spiritu vitali. Ut *Ruach*, *spiritus vitæ.* Gen. vi. 17. Quarto, sumitur de parte illa hominis incorruptibili, quæ superstes remanet post mortem. Ut *Veruach*, et *spiritus hominis redit ad Deum, qui dedit eum.* Ecc. xii. 7. Quinto, significat Influentiam Divinam, a Deo prophetis instillatam, cujus virtute prophetabant, quemadmodum explicaturi sumus, quando de prophetiâ agemus : cujus ratio quoque in hoc libro pertractanda. Et *separabo*, min ruach, *de spiritu, qui est in te, et ponam in eis.* Num. xi. 17. Et fuit, cum quiescisset

2. It signifies wind. *And the east-wind brought the locusts.* Exod. x. 13. Afterwards, ver. 19. *And the Lord turned a mighty strong west-wind, which took away the locusts.* And in like manner very often.

3. It is taken for *the vital breath.* *He remembered, that they were but flesh, a wind, a spirit, that passeth*

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away,

quievisset super eos haruach spiritus. ver. 26. Item, *Ruach, spiritus loquutus est in me.* 2 Sam. xxiii. 2. *Sexto,* significat quoque propositum, et voluntatem. *Ut Kol rucho, omnem spiritum suum profert stultus.* Pf. xxix. 11. hoc est, omnem intentionem, voluntatem suam. Sic, *Et exhaurietur ruach spiritus Ægypti in medio ejus, et consilium ejus absorbebo.* Is. xix. 3. i. e. dissipabitur propositum ipsius, et gubernatio ipsius abscondetur. Sic, *Quis direxit ruach Domini, et quis vir consilii ejus, ut indicare possit eum.* Is. xl. 13. hoc est, Quis est, qui sciat ordinem voluntatis ejus, aut qui apprehendat et assequatur, qua ratione hanc rerum universitatem gubernet, et qui eum indicare possit. Vides ergo, quod hæc vox, *ruach*, quando Deo attribuitur, ubique sumatur partim in quinta, partim in sexta et ultima significatione, quatenus voluntatem significat. Exponatur in quoque loco pro ratione rerum et circumstantiarum. *Rabbi Mosis Maimonidis liber More Nevohim. Part. i. cap. xl.*

Veritas et quidditas prophetiæ nihil aliud est, quam influenza a Deo Opt. Max. mediante intellectu, agente super facultatem rationalem primo, deinde super facultatem imaginariam influens. *Id. More Nevohim. P. 2. cap. 36.*

away, and cometh not again. Pf. lxxviii. 39. And, all flesh, wherein is the breath of life. Gen. vi. 17.

4. It is taken for the incorruptible part of man, which survives after death. *And the spirit shall return to God who gave it.* Ecc. xii. 7.

5. It signifies the divine influence, inspiring the prophets, by virtue of which they prophesied. *I will take off the spirit, that is upon thee, and will put it upon them.* Numb. xi. 17. *And the spirit rested upon them.* ver. 26. *The spirit of the Lord spake by me, and his word was in my tongue.* 2 Sam. xxiii. 2.

6. It also signifies design, will, purpose. *A fool uttereth all his mind,* literally, spirit. Prov. xxix. 11. *And the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof.* Is. xix. 3. *Who has directed the spirit of the Lord, or being his counsellor has taught him?* Is. xl. 13.

It is evident therefore, says he, that the word *spirit*, when spoken of God, is to be always understood, either in the *fifth*, or the *sixth*, and last acceptation of the word, according as the coherence and circumstances of things direct.

This passage of *Maimonides*, which I have here transcribed at length, has been taken notice of by divers learned christian writers [2].

My design leads me to observe those texts only of the Old and New Testament, where the word *spirit* is

[2] *Selden de Synedr. l. 2. c. iv. and iii. iv. S. Basag. Exercitationes in Baron. p. 45.*

is spoken of God, or such other, as may tend to explain those texts.

And, *first of all*, I think, that in many places, the *spirit*, or *the spirit of God*, or *the Holy Ghost*, is equivalent to God himself.

The spirit of a man is the same as *man*. So *the spirit of God* must be the same as *God* himself. 1 Cor. ii. 11. *What man knoweth the things of a man, save the spirit of a man, that is in him? Even so the things of God knoweth no man, [or no one] but the spirit of God.*

1 Cor. xvi. 17. 18. *I am glad of the coming of Stephanas, and Fortunatus, and Achaicus . . . For they have refreshed my spirit, and yours: that is, me and you.* Or, as Mr. *Locke* paraphraseth the place: "For by the account, which they have given me of you, they have quieted my mind and yours too."

Gal. vi. 18. *The grace of our Lord Jesus Christ be with your spirit: that is, with you.* 2 Tim. iv. 22. *The Lord Jesus Christ be with thy spirit, or with thee.*

Pf. cxxxix. *Whither shall I go from thy spirit? that is, from thee. Or whither shall I flee from thy presence?* In like manner it is said with regard to Moses, Pf. cvi. 33. *because they provoked his spirit,* meaning him.

If. lxiii. 10. *But they rebelled, and vexed his holy spirit.* Which in other texts is expressed in this manner.

manner. Numb. xix. 11. *And the Lord said unto Moses: How long will this people provoke me! Ps. lxxviii. 56. Yet they tempted and provoked the most high God, and kept not his testimonies. Ps. xcv. 9. When your fathers tempted me, proved me, and saw my works.*

Soul is a word resembling *spirit*, and often signifies *man*, or *person*. Lev. iv. 2. *If a soul shall sin through ignorance . . . Acts ii. 41. And the same day were added to them three thousand souls.* So likewise ch. vii. 14. and in very many other places.

And *my soul* is the same as *I*, or *myself*. Gen. xii. 13. *And my soul shall live because of thee.* Ch. xix. 10. *That my soul may bless thee, before I die.* 2 Sam. iv. 9. *As the Lord liveth, who has redeemed my soul out of all adversity.* Job x. 2. *My soul is weary of my life.* See also ch. vii. 15. . . . Ps. xxxv. 9. *And my soul shall be joyful in the Lord.* Ps. lxi. 10. *I will greatly rejoice in the Lord: my soul shall be joyful in my God.* Matt. xxvi. 38. *My soul is exceeding sorrowful unto death.*

The Divine Being himself sometimes adopts this form of speech. Ps. i. 14. *Your new moons, and your appointed feasts, my soul hateth. They are a trouble unto me. I am weary to bear them.* Where *my soul* is the same as *I*, which is in the following clause.

Ps. xlii. 1. *My elect, in whom my soul delighteth, or, in whom I delight.* Compare Matt. xii. 18. And see Jer. v. 9. vi. 8. and other places.

Secondly,

Secondly, By the spirit of God, or the spirit, or the Holy Ghost, is often meant the power or wisdom of God, or his will and command.

Pf. xxxiii. 6. *By the word of the Lord were the heavens made: and all the host of them by the breath or spirit of his mouth.* Where the word of the Lord, and the breath of his mouth, are all one. All things came into being, and were disposed by his will, at his word and command.

In like manner, Job xxvi. 13. *By his spirit he has garnished the heavens: his hand has formed the crooked serpent:* that is, the winding constellation in the heavens, which we call *The Milky way*, or the *Galaxy*. The spirit, or the hand of God, which are both one, has formed all those things.

Micah ii. 7. *O thou that art named the house of Jacob, is the spirit of the Lord straitened?* A part of Mr. Lowth's note upon which words is thus: "Is God's hand or power shortened? Comp. Is. lix. 1. *Behold, the Lord's hand is not shortened, that it cannot save.*"

Zech. iv. 6. *Not by might, nor by power, but by my spirit, saith the Lord of hosts.* Here Mr. Lowth's note is to this purpose. "Zerubbabel and Joshua, with the Jews under their conduct, shall finish the temple, and re-establish the Jewish state, not by force of arms, or of human power, but by the secret assistance of my providence."

Luke i. 35. *And the angel answered, and said unto her : The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. The latter words explain the former. And the Holy Ghost is said to be the same as the power of God. Where likewise it follows : Therefore also that holy thing, which shall be born of thee, shall be called the Son of God.*

Matt. xii. 28. *But if I cast out demons by the spirit of God, then is the kingdom of God come unto you.*
 Luke xi. 20. *But if I with the finger of God cast out demons, no doubt the kingdom of God is come upon you [3].*

So that *the finger of God, or the spirit of God, is the same as the power of God, or God himself : As St. Peter says, Acts ii. 22. Ye men of Israel hear these words :*

[3] “ Again, Matt. xii. 28. *If I cast out devils by the spirit of God, then the kingdom of God is come unto you.* Here *the spirit of God* does not signify the Holy Ghost, or the third person of the Holy Trinity, but the power of God : as appears from the parallel passage in St. Luke xi. 20. where, instead of *the spirit of God*, we read *the finger of God*. By this power the man Christ was enabled to cast out devils. For he speaks of himself here in his human, not in his divine nature, according to the notion which the Pharisees had of him : as is plain from his stiling himself *the son of man*, in the sequel of his discourse to them.” *Abraham Le Moine’s Treatise on Miracles, p. 50.*

words: *Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him, in the midst of you, as ye yourselves also know.*

To which two texts of St. *Matthew* and St. *Luke*, just alleged, may be added, as very similar, if not exactly parallel, some others. 2 *Cor.* iii. 3. *Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God: not in tables of stone, but in fleshy tables of the heart.* Undoubtedly alluding to what is said of the two tables containing the ten commandments. *Ex.* xxxi. 18. and *Deut.* ix. 10. that *they were written by the finger of God*, or miraculously, by God himself. So also *Pf.* viii. 3. *When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained.* See *Patrick* upon *Ex.* xxxi. 18.

Thirdly, By *the Spirit*, or *the Spirit of God*, or *the Holy Ghost*, is oftentimes meant an extraordinary gift from God, of power, wisdom, knowlege, and understanding.

Sometimes hereby is intended courage, or wisdom, or some one particular advantage only. At other times hereby is intended a plentiful effusion of a variety of spiritual gifts.

For which reason it will be needful to allege, under this article, many texts, both from the Old and New Testament.

Ex. xxxi.

Ex. xxxi. 1. . . 7. *And the Lord spake unto Moses, saying: See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wisdom, and in knowlege, and in all manner of workmanshíp, to devise cunning work in gold, and in silver, and in brás. . . And behold, I have given with him Aholiah, . . . and in the hearts of all that are wise-hearted, I have put wisdom, that they may make all that I have commanded thee. See also ch. xxxv. 30 . . . 35. and xxxvi. 1. 2.*

Numb. xi. 16. 17. *And the Lord said unto Moses: Gather to me seventy men of the elders of the people . . . And I will take of the Spirit which is upon thee, and will put it upon them.* No one understands hereby, that God intended to take from Moses a spiritual being, or part of a spiritual being: but that He determined to bestow upon those elders qualifications of wisdom and understanding, resembling those in Moses, by which he was so eminent and distinguished.

Afterwards it is said, ver. 25. 26. *And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders. And it came to pass, that when the Spirit rested upon them, they prophesied, and did not cease: meaning, for some while. But there remained two of the men in the camp . . . And the spirit rested upon them, . . . and they prophesied in the camp.*

Deut.

Deut. xxxiv. 9. *And Joshua was full of the Spirit of wisdom. For Moses had laid his hands upon him.*

Judges iii. 10. *And the Spirit of the Lord came upon him [Othniel], and he judged Israel, and went out to war . . . And his hand prevailed against Chushan-rishathaim.*

Judg. vi. 34. *But the Spirit of the Lord came upon Gideon . . .* Ch. xi. 29. *Then the Spirit of the Lord came upon Jephtha.*

. . . Ch. xiv. 5. 6. *Then went Samson down, and his father and his mother, to Timnath. And behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him. And he rent him, as he would have rent a kid. And he had nothing in his hand. See likewise ch. xv. 14.*

2 Sam. xxiii. 1 . . . 3. *Now these be the last words of David. David the son of Jesse said, and the man, who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said: The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the rock of Israel spake to me: He that ruleth over men, must be just, ruling in the fear of God.*

2 Chron. xx. 14. 15. *Then upon Jabeziel, the son of Zachariah, the son of Benajah, a Levite of the sons of Asaph, came the Spirit of the Lord, in the midst of the congregation. And he said: Harken ye, all Judah, and ye inhabitants of Jerusalem . . .*

Another instance of what Maimonides calls *divine*

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influence,

influence, whereby a man is enabled to prophesy or give counsel from God in a difficult circumstance, as that was with the people of *Judah*.

So Ezek. xi. 4. 5. *Therefore prophesy against them, prophesy, o son of man. And the Spirit of the Lord fell upon me, and said unto me: Speak, Thus saith the Lord . . .* And St. Peter says, 2 Ep. i. 20. 21. *Knowing this first, that no prophesy of the scripture is of any private interpretation, impulse, or suggestion. For the prophesy came not in old time by the will of man: but holy men spake, as they were moved by the Holy Ghost, or by the divine influence. As St. Paul also says, 2 Tim. iii. 16. All scripture is given by inspiration of God.*

1 Chron. xii. 18. *Then the Spirit came upon Amasai, who was chief of the captains, and he said: Thine are we, David, and on thy side, thou son of Jesse. Peace be unto thee, and peace be to thy helpers. For thy God helpeth thee. Then David received them. Patrick's comment is to this purpose: "The Spirit of power, saith the Targum: that is, God powerfully moved him with an heroical boldness and resolution, in the name of them all, to protest fidelity to David, in such pathological words, as convinced him they were friends."*

2 Kings ii. 9. *And it came to pass, when they were gone over [Jordan], that Elijah said unto Elisha: Ask, what I shall do for thee, before I be taken away*
from

from thee. And Elisha said: I pray thee, let a double portion of thy Spirit be upon me.

By which, some have supposed, that *Elishah* begged to have as much more of the Spirit as *Elijah* had. But as that would be arrogance, the best commentators rather think, he only desired, that he might be as the eldest, or first-born among his fellow-disciples: even as the first-born in a family had a double portion to that of other children. See thereafter, ver. 15. and Deut. xxi. 17. and *Grotius*, and *Patrick*, upon this text. All must be sensible, that a gift, not a person, is here intended.

Prov. i. 23. Turn you at my reproof. Behold, I will pour out my spirit unto you, I will make known my words unto you. That is, "I will teach you, and enable you to understand the rules of virtue and holiness: which, if you follow, you will be happy."

Zech. xii. 10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications. Which cannot imply a promise of pouring upon them a transcendent being or spirit: but of giving them the temper, the qualification, the disposition of grace and supplication.

There are also, in the Old Testament, promises of the spirit relating to the Messiah.

If. xi. 1 . . . 3. And there shall come forth a rod out of the stem of Jesse . . . And the spirit of the Lord shall rest upon him, the spirit of wisdom and under-

standing, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord.

If. lxii. 2. *Behold my servant, whom I uphold, my elect, in whom my soul delighteth. I have put my spirit upon him. He shall bring forth judgment to the Gentiles.*

And the promises of the spirit, in the times of the Messiah, import also a plentiful effusion of spiritual gifts.

If. xliv. 3. *And I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thy offspring.* Comp. John vii. 38. 39. Acts ii. 17. 18. And see If. lix. 2. Ezek. xi. 19. xxxvi. 27. xxxvii. 14. xxxix. 29.

Joel ii. 28. 29. *And it shall come to pass afterwards, that I will pour out my spirit upon all flesh. And your sons and your daughters shall prophesy. Your old men shall dream dreams, your young men shall see visions. And also upon the servants, and the handmaids, in those days will I pour out my spirit.* See Acts ii. 17. 18.

In all which texts, as seems very evident, by *the spirit, and the spirit of God, and the spirit of the Lord,* is meant not a being, or intelligent agent, but a power, a gift, a favour, a blessing.

I proceed to the New Testament, in which likewise many texts are to be taken notice of by us.

Matt. x. 19. 20. *But when they deliver you up, take no thought how, or what ye shall speak. For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you.*

Mark xiii. 11. *But when they shall lead you, and deliver you up, take no thought beforehand, what ye shall speak, neither do ye premeditate. But whatsoever shall be given you in that hour, that speak ye. For it is not ye that speak, but the Holy Ghost.*

Luke xii. 11. 12. *And when they bring you unto the synagogues, and unto magistrates, and powers; take ye no thought how, or what thing ye shall answer, or what ye shall say. For the Holy Ghost shall teach you, in that same hour, what ye ought to say.*

Luke xxi. 14. 15. *Settle it therefore in your hearts, not to meditate before, what ye shall answer. For I will give you a mouth and wisdom, or wise speech, which all your adversaries shall not be able to gainsay, or resist.*

How these and the like promises were afterwards fulfilled, when the apostles of Christ, and other his disciples, were brought before the Jewish, or other rulers and governors, we see in their history, recorded in the book of the Acts. Of St. Stephen, in particular, it is said, ch. vi. 9. 10. *Then there arose certain disputing with Stephen. And they were not able to resist the wisdom, and the spirit, by which he spake.*

John iii. 34. *For he, whom God hath sent, speaketh the words of God. For God giveth not the spirit by measure unto him. Here, by the spirit, as I suppose, all understand a gift.*

John vii. 37 . . 39. *In the last day, that great day of the feast, Jesus stood, and cried, saying: If any man thirst, let him come to me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believe on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified.*

Here also, as is very plain, by *the spirit, and the Holy Ghost*, is meant a gift, or a plentiful effusion of spiritual gifts.

John xx. 19 . . 22. *Then the same day at evening, being the first day of the week . . . came Jesus, and stood in the midst, and saith unto them: Peace be unto you . . . 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: that is, he encouraged them to rely upon him for the fulfilment of the promise he had made, that they should receive from above sufficient qualifications for the discharge of their high office. Which actually came to pass on the day of Pentecost next ensuing.*

Acts i. 4. 5. *And being assembled together with them, he commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, which*

which ye have heard of me. [Luke xxiv. 49.] For John truly baptised with water : but ye shall be baptised with the Holy Ghost, not many days hence. Which cannot be understood of a person. The meaning therefore is : Ye shall be favoured with a plentiful effusion of spiritual gifts. As the event likewise shews. See John i. 33. and Acts. xi. 16.

Ver. 8. But ye shall receive power, after that the Holy Ghost is come upon you.

Acts ii. 1 . . 4. And when the day of Pentecost was fully come, they were all with one accord in one place . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

When all men wondered at this strange appearance, and some mocked, ver. 14 . . . 18. Peter standing up, says : This is that, which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh. And your sons and your daughters shall prophesy, and your old men shall dream dreams. And on my servants and my handmaidens I will pour out my spirit, and they shall prophesy.

Ver. 33. Therefore being by the right-hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth, or poured out, this, which ye now see and hear.

Ver. 38. Then Peter said unto them : repent, and be baptised . . . in the name of Jesus Christ . . . And ye shall receive the gift of the Holy Ghost.

ACTS iv. 8. *Then Peter, filled with the Holy Ghost, said unto them: Ye rulers of the people, and elders of Israel . . .*

. . . Ver. 21. *And when they had prayed, the place was shaken, where they were assembled together, and they were all filled with the Holy Ghost. And they spake the word with boldness . . . 33. And with great power gave the Apostles witness of the resurrection of the Lord Jesus. And great grace was upon them all.*

ACTS vi. 3. *Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business . . .*
 ver. 5. *And the saying pleased the whole multitude. And they chose Stephen, full of the Holy Ghost, and Philip . . .*
 ver. 8. *And Stephen, full of faith and power, did great wonders and miracles among the people. 9. Then there arose certain, . . . disputing with Stephen. . .*
 10. *And they were not able to resist the wisdom, and the spirit, by which he spake.*

ACTS viii. 14. *Now when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John. 15. Who, when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them. Only they were baptised in the name of the Lord Jesus. 17. Then laid they their hands on them. And they received the Holy Ghost. 18. And when Simon saw, that through laying on*
 of

of the Apostles hands the Holy Ghost was given, he offered them money. And what follows.

ACTS x. 44. *While Peter yet spake those words, the Holy Ghost fell on all them which heard the word.* 45. *And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.* 46. *For they heard them speak with tongues, and magnify God.* 47. *Then answered Peter: Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?*

ACTS xi. 16. 17. *Forasmuch then, as God gave them the like gift, as he did unto us, who believed on the Lord Jesus: what was I, that I could withstand God?* xv. 8. *And God, which knows the hearts, bare them witness, giving them the Holy Ghost, as he did unto us.*

I have omitted ACTS ix. 17. and x. 38. for the sake of brevity, and as not being necessary to be now insisted upon. The paragraph in ACTS xix. 1 . . 7. will be considered hereafter among the texts that are to be explained.

ROM. v. 5. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given to us.*

TIT. iii. 5. 6. . . *according to his mercy he has saved us by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us [has poured out*

out upon us, ου ἐξέχεεν ἐφ' ἡμᾶς] abundantly, through Jesus Christ, our Saviour.

Hebr. 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.

And gifts of the Holy Ghost. It should be rather rendered, and distributions of the Holy Ghost: και πνευματος αγιας μερισμοσις. A remarkable expression, plainly declaring, that by the Holy Ghost, or the holy spirit, were meant those spiritual gifts, which came down upon men from heaven immediately, or were communicated, in great variety, by the laying on of the hands of the Apostles.

Hebr. vi. 4. — those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost: — τῶς ἀπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, και μελοχῶς γεννηθέντας πνευματος αγιας.

Dr. Whitby's paraphrase is this: “ and having tasted of the heavenly gift, and were made partakers of the Holy Ghost, sent down from heaven, and conferred on them by the imposition of hands.”

Learned interpreters are not agreed in the meaning of the heavenly gift. To me it seems, that by both these expressions, one and the same thing is intended, even the Holy Ghost: and that the writer of this epistle calls it the heavenly gift, in allusion to the descent of the Holy Ghost upon the Apostles and their company on the day of Pentecost, as related Acts ii. 1 . . 13.

But

But though commentators do not agree in their interpretation of the first particular, I suppose, that by *the Holy Ghost* they generally understand miraculous powers and gifts, of which the persons here spoken of had partaken. So *Whitby*, as just cited. So likewise *Grotius*. Subjicit etiam *participes fuisse Spiritus Sancti*, id est, dona consecutos prophetiæ, linguarum, sanationum, quæ non contingebant eo tempore nisi justificatis, id est, purgatis. *Grot. in loc. Du saint esprit. Des dons miraculeux. Le Clerc.*

I Pet. i. 12. *Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel to you, with the Holy Ghost sent down from heaven.*

Here I suppose to be a plain reference to the plentiful effusion of the holy spirit upon the Apostles on the day of Pentecost, as related by St. *Luke* at the beginning of the book of Acts. It is probable, that many of the christians, to whom St. *Peter* is here writing, were converted by St. *Paul*, who was not present with the rest on that memorable day. Nevertheless he had received the spirit in a very plentiful measure, and immediately from heaven, without the intervention of any of those who were Apostles before him. It is very likely, that St. *Peter* himself, and some others of the Twelve, had been in these countries, before his writing this epistle. For,
not

not to mention St. *John*, who perhaps did not take up his abode at *Ephesus* till after the writing this epistle of *Peter*, I think we have good evidence, that [4] *Philip*, one of the twelve Apostles, resided for some time, and died at *Hierapolis* in *Phrygia*. And it may be reckoned probable, that he was for a while very useful in preaching the gospel in those parts, and that he wrought miracles among the people there.

By the Holy Ghost sent down from heaven, I suppose to be meant the inspiration of the Apostles, and the miraculous powers and gifts with which they were endowed.

Res illæ magnæ nobis plene explicatæ sunt per Apostolos, et eorum adjutores, *caelitus donatos, Spiritu Sancto*, id est, donis majoribus, quam ipsi Prophetæ habuere, et de quibus ipsi Prophetæ sunt locuti, ut Joel ii. 28. *Grot. in loc.*

I John iv. 13. *Hereby know we, that we dwell in him, and he in us, because he has given us of his spirit: οὐ ἐκ τοῦ πνεύματος αὐτοῦ δίδωκεν ἡμῖν.* And see ch. ii. 20.

In these texts, *the Spirit*, or the *Holy Ghost*, is oftentimes spoken of as a *gift*. And there is a variety of expressions, such as *giving, pouring out, falling upon men, receiving, and being filled with*, the Holy Ghost:

[4] *Ved. Euseb. H. E. l. 3. c. 31. l. 5. c. 24. in Hieron. de V. I. c. 45. Policrates.*

Ghost: which import a gift, a power, a privilege, and blessing, rather than a person.

To all which may be added, *fourthly*, that in the epistles of the New Testament there are at the beginning, and elsewhere, wishes of peace from God the Father, and the Lord Jesus Christ, but none from the spirit distinctly. Nor are there any doxologies, or ascriptions of glory, to the spirit distinctly, though there are several such ascriptions to God, and Christ, or to God through Christ.

Rom. i. 7. *To all that be in Rome, beloved of God, called to be saints. Grace be to you, and peace from God our Father, and the Lord Jesus Christ.* So also 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. and elsewhere. And Eph. vi. 13. *Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.*

Some of the doxologies are these. Rom. xi. 36. *For of him, and through him, and to him are all things. To whom be glory for ever. Amen.* xvi. 17. *To God only wise be glory, through Jesus Christ for ever. Amen.* See Eph. iii. 20. 21 . . . Philip. iv. 8. *Now unto God, even our Father, be glory for ever and ever.* See 1 Tim. i. 17 . . . Hebr. xiii. 20 21. *Now the God of peace, . . . make you perfect, . . . through Jesus Christ. To whom be glory for ever and ever. Amen.* 1 Pet. iv. 11. *That God in all things may be glorified through Jesus Christ. To whom be praise and dominion*

for ever and ever. Amen. 2 Pet. iii. 18. But grow in grace, and in the knowlege of our Lord and Saviour Jesus Christ. To him be glory both now and ever. Amen. And see Jude, ver. 24. 25 . . . Rev. i. 5. 6. Unto him that loved us, and redeemed us from our sins by his own blood, and has made us kings and priests unto God, even his Father: to him be glory and dominion for ever and ever. Amen. See also Rev. iv. 9 . . . II. v. 12. 13. vii. 10.

I quote no other books as of authority, beside the books of Scripture commonly received by christians, as of divine original. Nevertheless I may observe by way of illustration, that the wishes of peace, and the doxologies in the most early christian writers, are agreeable to those in the epistles of the New Testament, which have been just now alleged.

The epistle of *Clement*, written in the name of the church of *Rome* to the church of *Corinth*, begins in this manner. "Grace and peace be multiplied unto you from God Almighty through Jesus Christ."

In this epistle are several doxologies. And they are all ascribed to God, or Christ, or to God through Christ.

The conclusion of the epistle is in these words: "The grace of our Lord Jesus Christ be with you, and with all every where, who are called by God through him: through whom, to Him be glory,
honour,

honour, might, majesty, and everlasting dominion, for ever and ever. Amen."

The epistle of *Polycarp*, Bishop of *Smyrna*, which is sent to the *Philippians*, is inscribed in this manner: " *Polycarp*, and the Presbyters that are with him, to the church of God which is at *Philippi*. Mercy and peace be multiplied unto you from God Almighty, and from the Lord Jesus Christ, our Saviour."

In the twelfth chapter, or section of that epistle, are these expressions. " Now the God and Father of our Lord Jesus Christ, and he himself, who is our everlasting high-priest, the Son of God, Jesus Christ, build you up in faith and truth, meekness and patience."

A catholic author, supposed to have lived about the year of Christ 220, and writing against heretics, says: " There is indeed, one God, whom we can know no otherwise, but from the holy scriptures. . . . Whatever, therefore, the divine scriptures declare, that let us embrace: what they teach, let us learn: and as the Father willeth we should believe, so let us believe: as he willeth the Son should be honoured, so let us honour him: as [5] he willeth the Holy Ghost should be given, so let us accept."

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Jerome

[5] . . . και ως θελει πνευμα αγιον δωρεισθαι, λαβωμεν.
Hippolyt. contr. Noet. § ix. p. 12. ap. Fabr. T. ii.

Jerome says, “that [6] *Lactantius* in his epistles, especially those to *Demetrian*, denies the personality of the Holy Ghost: referring him, and his operations, as the Jews also erroneously do, to the Father, or the Son.”

And in another place he says, that [7] this was the sentiment of many Christians in his own time, who did not understand the scriptures.

The Bishops in the Council of *Nice*, having declared the doctrine concerning God the Father, and our Lord Jesus Christ, add: “and in the Holy Ghost:” that is: “and we believe in the Holy Ghost.”

It follows in the same creed, as it is exhibited in the liturgy of the church of England: “The Lord and giver of life, who proceedeth from the Father
and

[5] *Lactantius* in epistolis suis, et maxime in epistolis ad *Demetrianum*, *Spiritus Sancti* negat substantiam, et errore Judaico dicit eum vel ad *Patrem* referri, vel ad *Filium*, et sanctificationem utriusque personæ sub nomine ejus demonstrari. *Hieron. ad Pamm. et Oc. ep. 41. al. 65. T. iv. p. 345.*

[7] Hoc ideo: quia multi per imperitiam scripturarum (quod et *Firmianus* in octavo ad *Demetrianum* epistolarum libro fecit:) afferunt, *Spiritum Sanctum* sæpe *Patrem*, sæpe *Filium* nominari. Et cum perspicue in *Trinitate* credamus, tertiam personam auferentes, non substantiam ejus volunt esse, sed nomen. *Id. in Galat. cap. iv. ver. 6. T. iv. P. i. p. 268.*

and the Son, who with the Father and the Son is worshipped and glorified, who spake by the Prophets." But that is not in the creed of the council of *Nice*, which sat in the year of our Lord 325; but it is taken from the creed of the council of *Constantinople*, which was convened in the year 381. Or, as it is more accurately expressed by Bishop *Burnet* at the beginning of his Exposition of the eighth article of the church of England: "So that the creed, here called the *Nice* creed, is indeed the *Constantinopolitan* creed, together with the addition of *Filioque*, made by the Western church."

I might add a great deal more from the writers of the first three centuries. But this is not a place for enlargement. What has been already said, may be sufficient to render it probable, that the doctrine of the Trinity, which is now commonly received, and which is so much disliked by many, was not formed all at once, but was the work of several ages.

S E C T. II.

Objections. BUT it may be objected, that *the spirit,* or *the Holy Ghost,* is oftentimes spoken of as a person, and especially in St. *John's* Gospel.

John xiv. 16. 17. *And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him. For he dwelleth with you, and shall be in you.*

. . . ver. 25. 26. *These things have I spoken unto you, being present with you. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

John xvi. 7. *Nevertheless I tell you the truth. It is expedient for you, that I go away. For if I go not away, the comforter will not come unto you. But if I depart, I will send him unto you. . . . 12. I have yet many things to say unto you. But ye cannot bear them now. 13. Howbeit, when the spirit of truth is come, he will guide you into all truth. For he shall not speak of himself. But whatsoever he shall hear, that shall he speak. And he will shew you things to come. 14. He shall glorify me. For he shall receive of mine, and shall shew*

shew it unto you. 15. All things that the Father hath, are mine. Therefore said I, that he shall take of mine. And shall shew it unto you.

In answer to which several things may be said.

1. It is not uncommon, in the language of scripture, to personalize many things, to which we do not ascribe intelligence.

The book of Proverbs, where wisdom is brought in speaking, as a person, is a well-known and remarkable instance. So likewise in the New Testament, death reigns. Rom. v. 14. 17. and is an enemy. 1 Cor. xv. 26. 55 . . 57. And sin is spoken of as a lord and master, and pays wages, and that in opposition to God, the most perfect agent. Rom. vi. 12. *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 14. For sin shall not have dominion over you. 17. Ye were once the servants of sin . . 23. For the wages of sin is death. But the gift of God is eternal life through Jesus Christ our Lord.*

And how many things are done by charity, as described by St. Paul! 1 Cor. xiii. *It suffereth long, and is kind, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things, and the like.*

I might quote here many other texts. Judg. xxiv. 26. 27. *And Joshua took a great stone, and set it up there under an oak . . . And Joshua said unto all the people: Behold, this stone shall be a witness unto us:*

For

For it has heard all the words of the Lord, which he spake unto us. It shall therefore be a witness unto you, lest ye deny your God.

John xii. 48. He that rejecteth me, and receiveth not my words, has one that judgeth him. The word that I have spoken, the same shall judge him at the last day.

Let me recite here the words of a pious and learned English writer [8]; "To conclude this point, the sum of our Saviour's preaching consists in inculcating this one great and fundamental truth of christianity: that *we are nothing, and God is all in all*. It is his word that enlightens our minds, his spirit directs our wills, his providence orders our affairs, his grace guides us here, and his mercy must bring us to heaven hereafter."

Why is God's *spirit* a person more than his providence, or his grace, or mercy? We know, that by these last this writer does not intend persons, though he ascribes to them the *guidance* of us, or other actions. In the Jewish language, and among the Jewish people, *spirit* would no more signify a person, than grace or mercy. Nor were they more likely to ascribe distinct personality to the spirit, than we to the grace, or mercy, or providence of God.

2. There

[8] *Direction for profitably reading the holy scriptures.*
By William Lowth. p. 100.

2. There is not in the Acts of the Apostles, or any other book of the New Testament, any account of the appearance and manifestation of a great agent, or person, after our Saviour's ascension. Therefore no such thing was promised, or intended by our Saviour, nor expected by the Apostles, who could not but know his meaning.

3. In other texts of scripture, and particularly in St. *John's* gospel, by *the spirit*, or *the Holy Ghost*, is meant a *gift*, or a plentiful effusion of spiritual gifts. I intend John iii. 34. vii. 39. xx. 22. which were alleged not long ago.

4. Our Saviour himself has explained what he meant by *the Comforter*.

So it is in one of those texts, upon which this objection is founded. John xiv. 26. *But the comforter, which is the Holy Ghost: or, more literally, the comforter, the Holy Ghost.* ο δε παρακλητος, το πνευμα το αγιον. But by *the Holy Ghost*, in other places of this gospel, as well as in many other texts of the New Testament, is not meant, as we have plainly seen, a powerful agent, but the divine influence, or the effusion of spiritual gifts. This therefore is what our Lord intended by *the comforter*. And this sense is confirmed by the book of the Acts, wherein is recorded the fulfilment of our Saviour's promise.

5. Our blessed Lord, in speaking of this matter, has made use of a variety of expressions: by attend-
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ing to which, we may clearly discern his true meaning in what he says of the comforter.

Matt. xxviii. 20. *And lo, I am with you always, even unto the end of the world.* In John xiv. 16. lately quoted, he says: *I will pray the Father, and he shall give you another comforter, that he may abide with you for ever.* One and the same thing is intended in both places.

In the texts of St. *John's* gospel, upon which this objection is built, our Saviour speaks of the teachings of the spirit, whereby the disciples would be enlightened, and led into a clear discernment of his scheme of religion. But in John xvi. 25. are these expressions. *These things have I spoken unto you in proverbs. The time cometh, when I shall no more speak unto you in proverbs, or parables: but I shall shew you plainly of the Father.* Here our Lord speaks of those teachings, as his own.

In Matt. x. 20. it is said: *For it is not ye that speak, but the spirit of your Father, which speaketh in you.* To the like purpose in Mark xiii. 11. and Luke xii. 12. But in Luke xxi. 15. our Lord expresseth himself in this manner. *For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.*

Mark xvi. 19. 20. *So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right-hand of God. And they went forth, and preached every where, the Lord working with them,*

or the Lord co-operating, τὸ κυρίου συνεργήσας, and confirming the word with signs following. Here the miracles of the Apostles, after his ascension, are ascribed to our Lord himself, or his powerful presence and influence.

Acts ix. 17. 18. *And Ananias went his way, and entered into the house: and putting his hands upon him, said: Brother Saul, the Lord, even Jesus, that appeared to thee in the way, as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes, as it had been scales. And he received sight forthwith, and arose, and was baptised.*

Acts ix. 32 . . . 34. *And it came to pass, as Peter passed throughout all quarters, he came down also to the saints, which dwelt at Lydda. And there he found a certain man, named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him: Eneas, Jesus Christ maketh thee whole. Arise, and make thy bed. And he arose immediately.*

I might refer also to Acts iii. 6. iv. 10 . . . 12. But I forbear.

However, I shall add a few other texts, from the epistles, which I think are to the present purpose, and may deserve to be considered.

Rom. xii. 3. *For I say, through the grace given to me, to every man that is among you — — to think soberly, according as God has dealt to every man the measure of faith.*

Ver. 6. *Having then gifts, differing according to the grace that is given to us.*

Eph. iii. 6. 7. *That the Gentiles should be fellow-heirs . . . and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power.*

Eph. iv. 7. *But unto every one of us is given grace, according to the measure of the gift, of Christ . . . ver. 11. 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some pastors and teachers, for the perfecting the saints, for the work of the ministry, for the edifying of the body of Christ.*

1 Pet. iv. 10. 11. *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it, as of the ability which God giveth; that God in all things may be glorified through Jesus Christ. To whom be praise and dominion, for ever and ever. Amen.*

And 1 Cor. xii. 6. St. Paul says: *There are diversities of operations: but it is the same God, which worketh all in all. And at ver. 28. God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles . . .*

All which seems to shew, that by *the spirit* is to be understood that special influence, which, in different measures and proportions, God vouchsafes to men through Jesus Christ, for their own comfort and establishment, and for spreading the great truths of religion in the world.

Luke xxiv. 49. *And behold, I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endowed with power from on high.*

This *power*, this divine influence, this effusion of knowlege, and other spiritual gifts, our Lord calls *the comforter*, or *the Advocate*, *παράκλητος*, as thereby their cause would be pleaded with men, and they would be justified in their preaching boldly in the name of Jesus Christ.

This gift, this divine influence, he calls also *the spirit of truth*, because, by that wonderful influence on their minds, the Apostles would be led into the knowlege of all the truths of the gospel, and would be enabled to teach them to others with perspicuity.

And our Lord speaks of the spirit's *bringing to their remembrance* the things which he had said, and of his *receiving of his*, and *shewing it unto them*: because, by this miraculous influence upon their minds, those prejudices would be removed, which had obstructed their clear discernment of

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what Christ had said unto them while he was with them.

There are other texts, from which objections may be raised. But they may be as well considered in the next section. And, I think, that will be the shortest method.

S E C T. III.

1. Luke xi. 13. *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy spirit to them that ask him?* *Texts explained.* Which is parallel with Matt. vii. 11. *If ye then, being evil, know how to give good gifts to your children: how much more shall your Father, which is in heaven, give good things to them that ask him?* Whereby we may perceive, that by *the holy spirit* is meant any good thing, conducive to our real happiness. And we are induced to recollect here what St. James says, i. 5. *If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not. And it shall be given to him.* And see ver. 17.

2. Matt. iv. 1. *Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil.* Mark i. 12. *And immediately the spirit driveth him into the wilderness.* Luke iv. 1. *And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness.*

The coherence will lead us into the true meaning of these words. Our blessed Lord had just been baptised, and the Holy Ghost descended from heaven, and abode upon him. At the same time he was solemnly inaugurated, and publicly declared to be

the Messiah. There came a voice from heaven, saying: *This is my beloved Son, in whom I am well pleased.* Now therefore was fulfilled the prophecy in *If. xi. 1. 2. And there shall come forth a rod out of the stem of Jesse . . . And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might. . . .* By that divine and extraordinary wisdom, our Lord was directed and influenced to retire into the wilderness. And having been there tempted of *Satan*, and having vanquished him, as *St. Luke* says, *ch. iv. 14. 15. Jesus returned in the power of the spirit, into Galilee, fully qualified for the discharge of his high office, both for teaching his excellent doctrine, and for confirming it by miracles. And there went out a fame of him through all the regions round about. And he taught in their synagogues, being glorified of all.* So our Lord said to his disciples, as recorded *Acts i. 8. Ye shall receive power, after that the Holy Ghost is come upon you.* Or, as it is in the margin of some of our Bibles: *Ye shall receive the power of the Holy Ghost coming upon you.*

3. *Matt. xii. 31. Wherefore I say unto you: All manner of sin and blasphemy shall be forgiven unto men. But the blasphemy against the Holy Ghost shall not be forgiven unto men.* And see ver. 32. Compare also *Mark iii.* and *Luke xii.*

Dr. Wall, who upon *John xvi. 13.* p. 113. asserts the personality of the spirit, explains this text
of

of St. *Matthew* after this manner : p. 15. “ A man that sees plainly the effects of a present supernatural power, which, he must be convinced in conscience, is the finger, or spirit, or immediate miraculous power of God (which is that which is here called the *holy spirit*, or *Holy Ghost*), and yet will maliciously blaspheme, or speak blasphemous words against it : that it is the devil, or that the devil helps the man that does it : such an one blasphemes God himself, shewing himself, or his miraculous power, at that time, from heaven.

“ In Luke xi. 20. What is here called *the Holy Ghost*, is there called *the finger of God*. And so the *Ægyptian* magicians, when convinced, called it. Ex. viii. 19.”

Afterwards, in the same note, at p. 16. he says : “ In Acts ii. 13. there was a miraculous power of God, enabling the Apostles to speak with tongues. Some, who did not conceive it to be any *spirit*, or miraculous power, *mocked* at it. These were not denounced to be in any unpardonable state.”

Nothing more needs to be said for the explication of that text in St. *Matthew*, and the parallel places in the other gospels.

4. Matt. xxviii. 19. *Go ye therefore, and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost.* “ That is, Go ye therefore into all the world, and teach, or disciple all nations, baptising them into the pro-

session of faith in, and an obligation to obey, the doctrine taught by Christ, with authority from God the Father, and confirmed by the Holy Ghost [9].”

By *the Holy Ghost*, as I apprehend, we are here to understand the miracles of our Saviour’s ministry, and likewise the miracles wrought by his Apostles, and the spiritual gifts bestowed upon the Apostles, and other disciples of Jesus, and all believers in general, soon after our Lord’s ascension, and all the miraculous attestations of the truth and divine original of the doctrine taught by Jesus Christ.

It is observable, that the baptismal form, which is in St. *Matthew*, never appears in those very words, either in the book of the *Acts*, or in any of the epistles. But men are required to be *baptised in the*

[9] “ *Baptising them with water, in the name of the Father, and of the Son, and of the Holy Ghost: that is, receiving them to a profession of the belief of, and an obligation to the practice of that religion, which God the Father has revealed and taught by the Son, and confirmed and established by the Holy Ghost.*”
Dr. Clarke’s Paraphrase.

“ The true meaning is, baptising into the profession of that doctrine, which is the mind and counsel of God the Father, made known to mankind by the Son, and confirmed by the mighty operations of the Holy Ghost.” *Mr. Jo. Burrough’s Two Discourses on Positive institutions, p. 41.*

the name of Christ, or said to have been baptised into Christ. That is, they made a profession of faith in Jesus, as the Christ, and acknowledged their obligation to obey him, by being baptised. Acts ii. 38. Repent, and be baptised every one of you in the name of Jesus Christ. Ch. viii. 16. Only they were baptised in the name of the Lord Jesus. See likewise ver. 35. . 38. Rom. vi. 3. Know ye not, that so many of us, as were baptised into Jesus Christ, were baptised into his death? Gal. iii. 27. For as many of you, as have been baptised into Christ, have put on Christ.

But though the form, which is in *St. Matthew*, never appears elsewhere, the thing intended thereby is always implied. Nor could any be brought to make a profession of faith in Jesus, as the Christ, but upon the supposition, that he had taught in the name, and with the authority of God the Father, and had proved his commission by miraculous attestations, which could not be denied, nor gainfayed.

5. *John xvi. 7. Nevertheless, I tell you the truth. It is expedient for you, that I go away. For if I go not away, the comforter will not come unto you: Which agrees with what our Lord says John vii. 37. . 39. and with the Evangelist's own remark: For the Holy Ghost was not yet given, because that Jesus was not yet glorified.*

The fitness and wisdom of deferring the plentiful effusion of the Holy Ghost for illuminating the Apostles,

Apostles,

Apostles, and removing their prejudices, and enabling them to teach the doctrine of Christ with perspicuity, and to confirm it by wonderful works, must be apparent to all, who consider, what evidence was thereby afforded to the truth of their testimony, concerning the resurrection and ascension of Jesus.

Ver. 8. 9. 10. 11. *And when he is come, he will reprove, or convince the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to the Father, and ye see me no more: of judgment, because the prince of this world is judged.*

If we recollect the many texts, which have been already alleged, and particularly what our Lord says in John vii. 37 . . 39. just now taken notice of, we shall find no great difficulty in understanding this text.

And when he is come. It is not to be hence argued, that *the Holy Ghost* had never come before. But hereby is meant a certain coming, a plentiful effusion of the Holy Ghost, foretold by the prophets, and by our Lord.

The spirit had in former times come upon Moses, and the prophets. For, as *St. Peter* says, 2 ep. i. 21. *Holy men of God spake as they were moved by the Holy Ghost.*

And after a long withdrawing of the spirit of God, or withholding extraordinary powers and gifts, from

from the Jewish people, about the time of our Saviour's nativity, we see divers instances of the divine influence and operation in *Zacharie*, father of *John* the Baptist, and *Elisabeth*, and *Anna*, and *Simeon*, and then on *John* the Baptist: who undoubtedly taught, and preached, and prophesied by the Holy Ghost, though he did no miracles. The holy spirit came down also upon our Lord in a glorious manner, and there were visible tokens of it: whereby John knew him to be the Messiah, the great person, who was to come. And he had *the spirit without measure*. John iii. 34. The Holy Ghost must likewise have been given, during the time of our Lord's abode on this earth, in a certain measure, upon several, particularly the twelve apostles, and the seventy other disciples, in order to qualify them for the discharge of the commission, which our Lord gave them for a time, to go over the cities of *Judea*, and prepare men for him. And of the Seventy it is expressly said, *they returned again with joy, saying: Lord, even the demons are subject to us through thy name.* Luke x. 17.

By *the coming of the Holy Ghost*, then, is to be understood, in this place, a general and plentiful effusion of spiritual gifts upon the Apostles themselves, and upon other believers in the Lord Jesus; such as that related in the Acts: when the disciples, who had followed the Lord in the time of his ministry, and still continued together, and afterwards many others

others likewise, were enabled on a sudden to speak in divers languages, which they had never learned, and to perform many great and extraordinary works in the name of Jesus Christ.

Indeed this *coming of the comforter*, or the Holy Ghost, comprehends in it all manner of spiritual gifts: not only those just mentioned, but also a clear and distinct knowlege of divine things, even the truths of the doctrine of Christ, and the whole scheme of the gospel-dispensation: and prophesying, or foretelling things to come, as well as working miracles, and also readiness of speech, and a becoming degree of courage and boldness in the midst of dangers, and in the presence of the greatest personages: qualifications of which the disciples had been hitherto very destitute.

The several particulars, *sin, righteousness, and judgment*, of which the world would be convinced by the plentiful effusion of the spirit here spoken of, need not to be distinctly explained. The sum is, that hereby the progress of the Gospel would be secured. This large and general effusion of spiritual gifts would be a persuasive and satisfactory evidence of the resurrection and ascension of Jesus, and that he was the promised Messiah, through whom all nations of the earth were to be blessed. Or, as *John the Baptist* expresseth it: *And I knew him not. But he that sent me to baptise with water, the same said unto me: Upon whom thou shalt see the spirit descending,*
and

and remaining on him, the same is he which baptiseth with the Holy Ghost. And I saw, and bare record, that this is the son of God. John i. 33 34.

And with great force, as well as propriety, do the Apostles say to the Jewish council, as recorded Acts v. 29 . . 32. *Then Peter, and the [other] Apostles said: We ought to obey God, rather than men. The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right-hand to be a prince, and a Saviour, to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things. And so is also the Holy Ghost, whom God has given to them that obey him: "That is," say those judicious commentators, L'Enfant and Beausobre [10], "the miraculous gifts, which Jesus had bestowed upon his Apostles, and which they conferred upon believers."*

6. Acts i. 2. . . *after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen.*

Or, as in the Syriac version [11], *after that he had given commandments to the Apostles, whom he had*

[19] *Le S. Esprit.*] Ce sont les dons miraculeux, dont J. C. avoit revêtus ses Apôtres, et qu'ils conféroient aux fideles. Act. ii. 33. viii. 15. 17." *Note sur les Actes des Apôtres. ch. v. ver. 32.*

[11] Act. i. 2. Verba, δια πνευματος αγιου, quæ plerique ad ενειλαμενος referunt, construxit Syrus cum
ειλεξατο.

had chosen by the Holy Spirit: that is, by special direction from heaven; which is very agreeable to what St. Luke writes, ch. vi. 12. 13. *And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God: or, in an oratory of God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles.* Indeed, a right choice of the Apostles of Christ depended upon no less than infinite wisdom. And when another was to be added to the eleven, after the apostacy, and death of Judas, they appointed two, Joseph called Barsabas, and Matthias. *And they prayed, and said: Thou, Lord, which knowest the hearts of all men, shew, whether of these two thou hast chosen.* Acts i. 23. 24.

7. Acts v. 3. 4. *Then Peter said: Ananias, why has Satan filled thy heart, to lye unto the Holy Ghost, and to keep back part of the price of the land? . . . Thou hast not lyed unto men, but unto God . . . Then Peter said unto her [Sapphira]: How is it, that ye have agreed together, to tempt the spirit of the Lord?*

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ἐξελεξατο quos [apostolos] elegerat per spiritum sanctum. . . . Ex mente Syri interpretis hoc dicit Lucas: Christum non ex sua voluntate Apostolos legisse, sed ex nutu Patris, qui per spiritum sanctum tanto munere dignos candidatos Filio demonstraverit. *J. D. Michaelis Curæ in. Versonem Syriacam Actuum Apostolorum, p. 1.*

They tempted the spirit of the Lord. They acted as if they had doubted of the divine omniscience, like the Israelites in the wilderness, of whom it is said, Pf. lxxviii. 18. 19. 20. *And they tempted God in their heart, by asking meat for their lust. They said: Can God furnish a table in the wilderness? . . . Can he give bread also? Can he provide flesh for his people?* And as the Apostles were plainly under an extraordinary divine influence and direction, when *Ananias* and *Sapphira* attempted to impose upon them by a false account, they were justly said to lye to God himself, and not to men only.

Athanasius, speaking of this matter, says: “ So [12] that he who lyed to the holy spirit, lyed unto God, who dwells in men by his spirit. For where the spirit of God is, there is God. As it is said: *Hereby know we that God dwelleth in us, because he has given us of his spirit.*” 1 John iv. 33.

8. Acts viii. 18. 19. *And when Simon saw, that through laying on of the Apostle's hands the Holy Ghost was given, he offered them money, saying: Give me also this power, that on whomsoever I shall lay hands, he may receive the Holy Ghost.*

Mr.

[12] Ὡστε ὁ ψευσαμένος τῷ ἁγίῳ πνεύματι, τῷ θεῷ εἰψεύσατο, τῷ κατοικῆντι ἐν ἀνθρώποις δια τῆς πνευματικῆς αὐτοῦ. Ὅτι γὰρ ἐστὶ τὸ πνεῦμα θεοῦ, ἐκεῖ ἐστὶν ὁ θεός. κ. λ. *Athan. De Incarnat. et contr. Arian. n. 13. p. 881. A.*

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Mr. *Le Moine* explains this text in his treatise on miracles, p. 189. “*And when he saw, that through laying on of their hands, the Holy Ghost, or the power of working miracles, was given, he offered them money, to have the same power.*”

So then, *the Holy Ghost*, which was bestowed upon believers by the Apostles, was *the power of miracles*, or an extraordinary power, by which the believers might perform miraculous works.

9. Acts ix. 31. *Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied.*

What is here said of *the churches*, does in a great measure coincide with what we find in ch. ii. 42. 43, and 46. 47.

. . . *and in the comfort of the Holy Ghost.*
 εν τη παρακλησει το αγιου πνευματος. Which might be rendered the *patronage* or *assistance* of the *Holy Ghost*: agreeable to what our Lord had promised the disciples, as recorded John xiv. 16.

These words therefore may be now paraphrased in this manner: “Then had the churches, in the several countries here mentioned, peace and tranquillity, being freed from the persecution with which they had been disturbed, and were more and more confirmed in the faith. And continuing in the devout worship of God, and in the steady and amiable practice

practice of virtue, and likewise exercising the miraculous gifts and powers with which they had been favoured, they were greatly increased with the addition of numerous converts.”

Accordingly, there follows, in the remaining part of the chapter, an account of *Peter's* passing through-out divers places, and coming, particularly, to *Lydda*, where he healed *Eneas*, who had been long sick of the palsy. *And all that dwelt at Lydda and Saron saw him, recovered, and turned unto the Lord.* Afterwards *Peter* went to *Joppa*, where he raised to life *Tabitha*, otherwise named *Dorcas*. *And it was known throughout Joppa; and many believed in the Lord.*

10. Acts xiii. 1 . . 4. *Now there were in the church that is at Antioch certain prophets and teachers, as Barnabas, and Simeon, that is called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said: Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia, and thence they sailed to Cyprus.*

“ That is, whilst those prophets and teachers were engaged with others in the public worship of God,

it [13] was revealed unto some of them, that they should set apart *Barnabas and Saul* to a certain work, for which God had designed them. Which they did with prayer, and fasting, and laying on of their hands. And being sent forth by that special appointment of heaven, they went to *Seleucia*, and thence they sailed to the island of *Cyprus*.

This text, compared with others, may cast light upon them, and be illustrated by them.

ACTS xx. 22. 23. *And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.* That is, God had declared as much by the mouth of christian prophets, in several cities, through which the apostle had already passed. Which is agreeable to what *St. Luke* says more particularly in the account of what happened at *Cesarea*, ch. xxi. 10. 11. *And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he came unto us, he took Paul's girdle, and bound his own hands and feet, and said: Thus saith the Holy Ghost: So shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles.*

St. Paul speaks of *Timothy's* having been ordained out of a regard to some prophecies concerning him.

1 Tim.

[13] . . . *dixit spiritus sanctus.*] Per prophetas.
Grot. in loc.

1 Tim. i. 18. *This charge I commit unto thee, son Timothy, according to the prophecies which went before concerning thee, that thou by them mightest war a good warfare.* And ch. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.*

There were prophets, who, when under inspiration, had said some things to the advantage of *Timothy*: by which the Apostle had been encouraged to bestow upon him eminent gifts, and to instate him in an important and useful office.

This enables us also to understand what is said Acts xx. 28. *Take heed to yourselves, and to the whole flock, over which the Holy Ghost has made you overseers.* They had been made bishops by some who were inspired, who had been directed in their choice by persons speaking with inspiration.

So *Barnabas* and *Saul* were sent out from *Antioch*, according to prophecy, with an important commission. But their designation may have been more express and solemn, than that of the others just taken notice of by us.

11. Acts xv. 28. *For it seemed good unto the Holy Ghost, and to us, to lay upon you no greater burthen than these necessary things:* that is [14], “ It has

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seemed

[14] *Visum est enim spiritui sancto, et nobis.*] Id est, nobis per spiritum sanctum. εν δια δυοιν. Grot. in loc.

Adeo ut verborum sensus esse videatur: Nobis qui spiritu sancto donati sumus, visum est. *Limborch. in Act. Apost. p. 152. fn.*

seemed good to us, who have the spirit of God, or are inspired.”

12. ACTS xx. 1 . . 6. *And it came to pass, that whilst Apollos was at Corinth, Paul having passed through the upper coast, came to Ephesus. And finding certain disciples, he said unto them: Have ye received the Holy Ghost since ye believed? And they said unto him: We have not so much as heard, whether there be any Holy Ghost. And he said unto them: Unto what then were ye baptised? And they said: Unto John's baptism. Then said Paul: John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard that, they were baptised in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues, and prophesied. And all the men were about twelve.*

In the preceding chapter, ver. 24. 25. we are informed of a Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, who came to Ephesus.—knowing only the baptism of John. This likewise was the case of the men here spoken of. They were in Judea when John preached, or when he began to preach, and left it before our Lord preached publicly. Or else they had been instructed by Apollos, or some other such person, who was not fully acquainted with the doctrine of Christ. And they knew nothing of the preaching of the Apostles,
and

and other transactions at *Jerusalem*, and in *Judea*, after our Lord's ascension.

Dr. *Wall's* explication of ver. 2. *Critical Notes upon the N. T.* p. 164. is this: " *We have not so much as heard*, whether there be any such powers, of prophesying, speaking with tongues, &c. granted to those that believe."

Which interpretation seems to me to be very right. These men did not know, *or had not heard*, that there was then any general pouring out of the Holy Ghost, in which they could partake. They might know, that a general effusion of extraordinary gifts had been foretold by the prophets, as the privilege of the days of the Messiah. But they *had not heard*, or been informed by any, that such a thing was yet vouchsafed to men: so far were they from having received it themselves.

And I should think, it must appear evident to all, that in this paragraph, *the Holy Ghost*, wherever mentioned, that is, in *Paul's* question, in the answer made by these men, and in the Apostle's following action, denotes a power, a blessing, a privilege, and not a person.

Miraculous gifts being then very common, and generally bestowed upon those who professed faith in Jesus Christ, St. *Paul* meeting with these men at *Ephesus*, asks them: *Have ye received the Holy Ghost since ye believed? And they said unto him: we have not so much as heard, that there is any Holy Ghost.*

And

And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied: that is, when he laid his hands upon them, they received miraculous powers, and immediately spake with tongues, and prophesied.

I shall place below, in the margin, the observations of [15] *Grotius*, and [16] *Wisfius*, upon this text, who speak to the same purpose, or not very differently.

13. Rom. xiv. 17. *For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.*

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[15] *Si spiritum sanctum accepistis credentes?* Spiritus sanctus hic, et in sequentibus, ita ut *Johannis vii. 34.* sunt dona ista Ecclesiæ Christianæ reservata: quæ Paulus haud dubium quin pluribus vocibus descripserit.

Sed neque si spiritus sanctus est, audivimus.] Non audivimus dari nunc talia dona. *Grot. ad Act. xix. 2.*

[16] Quos interrogat, *ecquid spiritum sanctum accepissent, postquam crediderunt.* Illi vero negant, *audivisse se, si tunc spiritus sanctus.* Respondent ex catachesi majorum, quæ edocti erant, a morte *Ezræ, Haggæi, Zachariæ, et Malachiæ,* spiritum sanctum ab Israelitis esse ablatum. Porro, restitutum esse, negant sibi compertum. Palam est, non de persona spiritus sancti, sed de singularibus et visibilibus illius donis utrimque sermonem esse. *Wisf. De Vita Pauli, sect. viii. p. 107.*

The last clause, which should now be explained by me, has been differently understood. *Whitby*, in his Annotations, says, "It signifies an inward joy, arising from the consolations of the Holy Ghost." And *Le Clerc*, "The inward satisfaction which we enjoy, when we live according to the spirit of the gospel." Mr. *Locke*, "Joy in the gifts and benefits of the Holy Ghost under the gospel."

But *Grotius* hereby understands [17] "a care and concern to exhilarate others, by the gifts of the spirit." And considers it as opposed to the *grieving*, offending, provoking our brother, spoken of and cautioned against at ver. 15.

That this is the Apostle's intention, appears, I think, from the whole argument in this chapter, and in the beginning of the next, and particularly from the nearest context, both before and after. *Peace* is not inward quiet of mind, but peaceableness, a love and study of peace, and doing all in our power
to

[17] Cura exhilarandi alios per dona spiritus sancti, non autem eos irritandi, quod modo dixit *λαπειν*. *Grot.* in loc.

Limborch, in his Commentary upon the epistle to the *Romans*, largely asserts the same sense. *Beausobre* likewise, in a few words, finely illustrates the text, after this interpretation. I would also refer to Mr. *Joseph Morris's* sermons, published in 1743, particularly his sermons upon 1 *Theff.* v. 16. *Rejoice evermore.*

to secure and promote it. Nor does the Apostle speak of the *joy* which we possess ourselves, but of that which we ought to give to others. So likewise Gal. v. 22. *The fruit of the spirit is love, joy, peace, long suffering.* Where *joy* is joined with other virtues and duties toward our neighbour; and cannot mean the satisfaction which we feel ourselves, but the satisfaction which we procure to others.

St. Paul then here says: "The kingdom of God does not consist in such things as meat and drink, but in the practice of righteousness, in a love and study of peace, and care to please and edify our brother by a mild and condescending behaviour, and discourses suited to his capacity, according to the doctrine of the gospel, confirmed by mighty works, and many miraculous gifts and powers bestowed upon believers in general." Therefore he offers that earnest prayer, ch. xv. 5. *Now the God of patience and consolation grant you to be like-minded, according to Jesus Christ.* That is, according to the will and command of Christ.

14. In the twelfth chapter of the first epistle to the *Corinthians*, the Apostle has a long argument about *spiritual gifts*, or *spiritual persons*, as some understand the expression in ver. 1. Περὶ δὲ τῶν πνευματικῶν. Here, undoubtedly, are some personalizing expressions. As ver. 11. *But all these worketh that one and the self-same spirit, dividing to every one severally, as he will.* But then there are other expressions,

pressions, by which he shews, that by *the spirit* he means a blessing, a gift, a power.

Ver. 7. *But the manifestation of the spirit is given to every man to profit withal.* “That is, but the plentiful effusion of spiritual gifts, with which the church of God is now favoured, is designed for general good. And every one is to exercise his own particular gift in the way most conducive to the advantage of his brethren in Christ.”

And ver. 13. *For by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free. And have been all made to drink into one spirit.* So we translate the words. But, I suppose, they might be better rendered in this manner [18]: *For we have all been baptised with one [19] spirit, that we might be one body, whether we be Jews or Gentiles, whether we be bond or free; and we have been all made to drink into one spirit.* All believers in Jesus Christ, of every nation and people, of every rank and condition, had received the like or self-same spiritual gifts, that they might reckon themselves to be, and behave, as one body: being all united together in love and friendship, in communion and worship.

[18] Και γαρ εν ενι πνευματι ημεις παντες εις εν σωμα εβαπτισθημεν . . . και παντες εις εν πνευμα επολισθημεν.

[19] Matt. iii. 11. *I indeed baptise you with water . . . But he that cometh after me, shall baptise you with the Holy Ghost, and with fire.* Αγιος υμας βαπτισει εν πνευματι αλω, και πυρι.

Moreover, in the same context the Apostle says, ver. 6. *And there are diversities of operations : but it is the same God, which worketh all in all.* And ver. 28. *And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.*

Many interpreters have supposed, that in the phrase, *and have been all made to drink into one spirit*, the Apostle alludes to the eucharistical cup. But I do not perceive any good ground for it. I think, the Apostle carries on the same allusion. Men were baptised with water. Receiving the spirit in a plentiful effusion is called being *baptised with the spirit*. And the spirit is compared to water, John vii. 37 . . 39. And see Is. xlv. 3. Joel ii. 18. and elsewhere. I think, the Apostle compares the spirit, or the plentiful effusion of spiritual powers and gifts, such as the church of Christ was then favoured with, to a fountain, or river. We have all drunk at, and been refreshed out of the same fountain.

The *Syriac* version of the last clause of this verse is: *And we have all drunk in one spirit.* Et omnes nos unum spiritum imbibimus. The *Latin* version may be also observed: Et omnes in uno spiritu potati sumus.

15. I may take this opportunity to consider the difficult words of the third verse of this chapter. *Wherefore I give you to understand, that no man speaking*

speaking by the spirit of God, calleth Jesus accursed, or anathema: and that no man can say, that Jesus is the Lord, but by the Holy Ghost. "That is, you may be assured, that man is not inspired, whatever pretences he may make, who pronounces Jesus accursed. Nor can any man profess faith in Jesus, as the Christ and Lord of all, under God the Father, and recommend that faith to others, unless he has been himself made partaker of miraculous powers and gifts, or seen miraculous works performed by others in the name of Jesus." St. John speaks to the like purpose, 1 ep. iv. 1 . . 3.

16. 2 Cor. iii. 17. 18. *Now 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. Or, as others chuse to render it, by the Lord the spirit. However, in both is the same sense.*

Dr. *Whitby* will assist us in explaining these words. For in his annotations upon ver. 7 . . 11. of this chapter, he says: "The glory of God, or of the Lord, in the Old Testament, imports a bright light, or flame included in a cloud, stiled *the cloud of glory*. And because this, whenever it appeared, was a symbol of God's glorious presence, it is stiled by the Jews *schechinah, the habitation*. See Ex. xvi. 7. 10. xl. 34. This glory, saith the author of *Cosiri*, is the divine light which God vouchsafeth to his people. Ey the

schechinah, says *Elias*, we understand the holy spirit. As it is evident they do, in these sayings: *The schechinah will not dwell with sorrowful or melancholy men. The schechinah will only dwell with a strong, rich, wise, and humble man. The schechinah dwells with the meek. And the like.*"

We should now observe the nearest context, from ver. 12. *Seeing then that we have such hope, or such confidence, and well-grounded assurance, we, the Apostles of Christ, use great plainness of speech, boldly preaching the pure gospel of Christ, without recommending to men the rituals of the law. Ver. 13. And not as Moses, who put a veil over his face . . . Ver. 14. For until this day remaineth the veil untaken away, in the reading of the Old Testament. Which veil is done away in Christ. 15. But even unto this day, when Moses is read, the veil is upon their hearts. 16. Nevertheless, when it shall turn unto the Lord, the veil shall be taken away. 17. Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty.*

Here is throughout an allusion to the history of Moses, after his receiving from God, the second time, the two tables of the law in the mount.

Ex. xxxiv. 29 . . 34. *And it came to pass, when Moses came down from mount Sinai . . . that Moses wist not, that the skin of his face shone . . . And when Aaron, and all the children of Israel, saw Moses, behold the skin of his face shone. And they were afraid to*
come

come nigh him. And Moses called unto him. And Aaron, and all the rulers of the congregation, returned unto him. And Moses talked with them. Afterwards all the children of Israel came nigh. . . . And till Moses had done speaking unto them, he put a veil on his face. But when Moses went before the Lord, to speak with him, he took the veil off, until he came out.

That is what the Apostle alludes to, when he says, ver. 16. 17. *Nevertheless, when it shall turn to the Lord, that is, when the Jews shall come to Christ, and believe in him, the veil shall be taken away.* For Moses, when he went in, to appear before the Lord, took off the veil. *Now the Lord is that spirit.* The Lord Jesus is the glory of God. And by coming to him, we are as in the divine presence, and converse without a veil. Which is what is meant by those words: *And where the spirit of the Lord is, there is liberty.*

Then it follows in ver. 18. *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.* "But it is not now with us, as it was with the *Israelites* of old, who only saw the face of Moses through a veil, and received no derivation of his glory upon themselves; the brightness of it having been intercepted by the veil. No, it is not so with us. For now, *we all*, both Jews and Gentiles, who are followers of Jesus,

and the people of God, under the gospel-dispensation, *with open, or unveiled face, beholding as in a mirror the glory of the Lord, seeing a strong and lively impression of the divine glory in the person of Jesus Christ, and his Gospel: and there being a bright, and clear, and strong refulgence of that glory upon us, we are changed into the same image from glory to glory, as by the spirit of the Lord: We are transformed into the same likeness, which is continually increasing and improving. And the impression made upon us, is much the same as if we were in the divine presence, and saw the glory of God, with as near and full a manifestation as can be admitted in the present state."*

17. 2 Cor. xiii. 14. *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.*

The last clause may imply a wish, that those christians might continue to partake in miraculous gifts, and powers. But we have observed, that sometimes by *the spirit, or holy spirit*, may be understood any good things, conducive to mens' real happiness. Compare Matt. vii. 11. with Luke xi. 13. And see Eph. i. 3. Prov. i. 23. In this place therefore we may suppose to be hereby meant a participation of, and communion in, all the blessings of the gospel, and all other needful good things.

18. Eph. ii. 22. *In whom ye also are builded for an habitation of God through the spirit.*

Dr. *Jeremiah Hunt* shall explain the text for us [20].

“ I think, says he, there is an expression made use of in respect to all believers in the first age. *Ye are the habitation of God through the spirit.* We christians, are the habitation of God’s *schechinah*, the people, among whom God dwells. He dwelt as a political king with the Jews, by a sensible symbol of his presence. He dwelt with christian societies, (when this doctrine was first planted) by those extraordinary gifts of the spirit. That is spoken of, in such terms, as are made use of, to express God’s inhabiting among the people of *Israel*. He dwelt with the Jews in the tabernacle, and the temple. He dwelt with christians in the first establishment of this religion, by the extraordinary gifts which he imparted to the Apostles, who were to found his doctrine, and to establish it. Thus far, you see, we are free from enthusiasm.”

“ I would farther observe, Christ promiseth those who believe in him, and keep his commandments, that he would love them, and that his Father would love them, and that they would come, and make their abode with them. John xiv. 21. 23. These expressions have been used in a wrong sense by enthusiasts. But the phrases are scriptural and easy to be understood. *I will come and dwell with you.*

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There

[20] See his Sermon upon Communion with God: on
1 John i. 6. 7. vol. iii. p. 426. 427.

There is a reference to the *shechinah*, the divine glory. By the spiritual gifts, which the Father has given me power to confer, I will induce you to believe in me. You will then become *the habitation of my Father*. He will have *communion* or society with you, by those gifts which he will enable me to impart, and by which that doctrine shall be confirmed, and established.”

There are divers other texts, where christians are spoken of as the temple of God through the spirit. And in all of them there is an allusion to the presence of God among the Jewish people, and in the temple at *Jerusalem*.

1.) 1 Cor. iii. 16. 17. *Know ye not, that ye are the temple of God, and that the spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which ye are.*

2.) 1 Cor. vi. 19. *What, know ye not, that your body is the temple of the Holy Ghost, which ye have of God?*

3.) 2 Cor. vi. 16. *And what agreement hath the temple of God with idols? For ye are the temples of the living God; as God hath said: I will dwell in them, and walk in them: and I will be their God, and they shall be my people. See Lev. xxvi. 11. 12.*

I would observe, that in the second of these three texts the Apostle seems to speak of the spirit, as a gift: *Which, says he, ye have of God.* Grotius says, that

that the Holy Ghost here is the same as the *schekinah*. I shall place his note below [21].

And upon the third, the last cited text, *ye are the temple of the living God*, he says: "Where [22] God dwells, there is a temple. God dwells in good men by his spirit. They therefore are the temple of God. Nor is it without reason added *living*. For the Gods of the heathen were dead men."

19. The

[21] *Spiritus sanctus* hic idem quod *schekinah*, *numen divinum* in templo. Totus homo *templum Dei*, supra iii. 16. 17. Sed *adytum* est mens hominis: animi ceteræ partes *basilica templi*: corpus vero *porticus*, cum subdialibus. Bene hunc locum explicat Tertullianus libro de cultu feminarum. *Cum omnes templum sintus Dei, illato in nos et consecrato spiritu sancto, ejus templi æditua et antistita pudicitia est, quæ nihil immundum ac profanum inferri sinat, ne Deus ille, qui inhabitat, inquinatam sedem offensus derelinquat.*

Οὐ ἐχέτε ἀπο Θεοῦ.] Spiritus ille a Deo est multo magis quam splendor ille, qui apparebat interdum inter cherubinos. Constructio est Græca, quæ relativo pronomini dat casum præcedentem. *Grot. in loc.*

[22] *Vos enim estis templum Dei vivi.*] Templum est, ubi Deus habitat. In piis habitat Deus per spiritum sanctum. Sunt igitur templum Dei. Idem sensus 1 Cor. iii. 17. et vi. 19. Nec frustra addidit ζῶντος, quia dii gentium erant homines mortui. *Grot. in loc.*

19. The commonness of spiritual gifts, and the ends and uses of them, appear from many texts.

1.) Eph. i. 13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy spirit of promise: or, with that holy spirit, which had been promised.

Upon which text Mr. *Locke* remarks in these words: "The Holy Ghost was neither promised, nor given to the heathens, who were apostates from God, and enemies, but only to the people of God. And therefore the converted *Ephesians* having received it, might be assured thereby, that they were now the people of God, and might rest satisfied in this pledge of it."

2.) Eph. ii. 18. For through him we both have access by one spirit unto the Father. "For through him we are all encouraged in our access to the Father, and are persuaded of our acceptance with him: the like miraculous gifts, which can come from God only, having been bestowed equally upon jews and gentiles."

3.) Eph. iv. 30. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption: or rather, wherewith ye were sealed in the day of redemption.

The miraculous gifts and powers bestowed upon the christian church, in its early days, are enumerated in

in several places. Rom. xii. 6 . . 8. 1 Cor. xii. 1 . . 11. 28 . . 30. xiii. 1. 2. xiv. Eph. iv. 11. 12. And see Eph. v. 18 . . 20. Col. iii. 16. 1 Theff. v. 19 . . 21.

These gifts and powers, bestowed upon the Apostles, and others, soon after our Lord's ascension, vindicated them, and justified their preaching in his name, and enabled them to do it with success.

The pouring out of such gifts upon *Cornelius* and his company, in an extraordinary manner, immediately from heaven, satisfied the Apostles, that gentiles might be received into the church, as God's people, upon faith in Jesus Christ, without taking upon them the observation of the rituals of the law of Moses. Acts x. 44 . . 48. xi. 15 . . 18.

And gifts of the Spirit were bestowed upon many with the imposition of the hands of the Apostles: which afforded great comfort to them [23], as it satisfied them, that they were received by God, as his people and children. This appears in several texts. Some more of which shall be here alleged.

4.) Rom. i. 11. *For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established.* Com. xv. 29.

5.) Rom.

[23] Sic et dona illa Dei, puta prophetiæ, sanationes, linguæ, ejectiones dæmonum, certos reddebant credentes, de paterna Dei in se benevolentia. *Grot. in Eph.* i. 13.

5.) Rom. v. 5. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given to us.*

6.) Rom. viii. 15 . . 17. *For ye have received the spirit of adoption, whereby we cry : Abba, Father. The spirit itself beareth witness with our spirits, that we are the children of God. And if children, then heirs, heirs of God, and joint heirs with Christ. See also ver. 23. And compare Gal. iv. 5 . . 7.*

7.) 1 Cor. vi. 11. *And such were some of you. But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus Christ, and by the spirit of our God. "That is, ye have been cleansed, and sanctified by the doctrine of Christ, and have been fully assured of your acceptance with God, by the spiritual gifts, conferred upon you."*

8.) 2 Cor. i. 21. 22. *Now he which establisheth us with you, in Christ, and has anointed us, is God. Who has also sealed us, and given the earnest of his spirit in our hearts.*

9.) 2 Cor. xi. 4. *For, if he that cometh to you, preacheth another Jesus, whom we have not preached : or, if ye receive another spirit, which ye have not received : or another gospel, which ye have not accepted, ye might well bear with him.*

By another spirit the Apostle cannot mean another intelligent agent : but must mean greater and more excellent spiritual gifts than those which had been imparted

imparted to the *Corinthians* by himself [24]. Mr. *Locke's* paraphrase is in these words: "Or, if you have received from him (the intruder) other, or greater gifts of the spirit, than those you have received from me." See 1 Cor. xii.

10.) Gal. iii. 2. *This only would I learn of you. Received ye the spirit by the works of the law, or by the hearing of faith?* This is paraphrased by Mr. *Locke* after this manner. "This one thing I desire to know of you. Did you receive the miraculous gifts of the spirit by the works of the law, or by the gospel preached to you?"

11.) Ver. 5. *He therefore that ministereth to you the spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?* Here again Mr. *Locke's* paraphrase is this: "The gifts of the Holy Ghost that have been conferred upon you, have they not been conferred upon you as christians, professing faith in Jesus Christ, and not as observers of the law? And hath not he, who has conveyed these gifts to you, and done miracles among you, done it as a preacher and professor of the gospel?"

By all which texts we see, how common spiritual gifts were in the churches of Christ. St. *Paul*, in Eph.

[24] ἡ πνευμα εἶερον λαμβανει, ο υκ ελαβει. Aut si is vobis potiora dona spiritus conferre potuit, quam nos per manuum impositionem vobis contulimus. *Grot. in loc.*

Eph. i. 13. cited just now, useth the expression, *that holy spirit of promise*. Our Lord's own words are ; *And behold, I send you the promise of my Father upon you*. Luke xxiv. 49. Again, *He commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father : which, said he, ye have heard of me*. Acts i. 4. And see ii. 33.

Indeed the promise of the spirit was made to all believers in general, and not to Apostles only: though to them especially, and in a greater measure, than to others. The promise of the spirit is delivered by Jesus himself, by his fore-runner, and by the ancient prophets, as the great blessing of the evangelical dispensation, or the privilege of the times of the Messiah.

Says our Lord's fore-runner, *I baptise you with water. . . He shall baptise with the Holy Ghost, and with fire*. Matt. iii. 11. Comp. Acts i. 5. xi. 16. Our Lord says, John vii. 38. 39. *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water . . .* And, adds the Evangelist: *This he spake of the spirit, which they that believe on him should receive*. And Mark xvi. 17. 18. *These signs shall follow them that believe. In my name shall they cast out demons. They shall speak with new tongues. They shall take up serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover*. For the promises of the Old Testament, I need now refer only

only to Acts ii. 16 . . 18. And St. *Peter*, directing and comforting those who were much affected with his first discourse after Christ's ascension, said unto them: Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins. And ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, even as many, as the Lord our God shall call. ii. 38. 39. Again: And we are his witnesses of these things. And so also is the Holy Ghost, which God has given to them that obey him. v. 33.

20. I shall here put together some of those texts, which contain exhortations to such as were partakers of the Holy Ghost, or had been favoured with spiritual gifts.

1.) Eph iv. 30. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Or, with which ye were sealed in the day of redemption. This text was quoted before, upon another account.

Here may be a reference to If. lxiii. 10. By the spirit of God the Apostle means those powers and gifts, with which those christians had been sealed: and by which they might be known, both to themselves and others, to be the people of God. See Eph. i. 13. 14. In the preceding and following verses the Apostle cautions the *Ephesians* to avoid every thing, by which God might be offended, and provoked to withhold his gracious influences, or to withdraw

from them the gifts, that had been bestowed upon them. *Let no corrupt communication proceed out of your mouth . . . Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.*

2.) Eph. v. 18. 19. *And be not drunk with wine, wherein is excess: but be filled with the spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing, and making melody in your heart to the Lord.* “That is, be careful not to be drunk with wine, in which men are too liable to exceed: but, when you are disposed to be chearful, gratify and entertain yourselves and others, with a free exercise of the spiritual gifts wherewith God has blessed you.” Comp. Col. iv. 16.

3.) 1 Theff. v. 19 . . . 22. *Quench not the spirit. Despise not prophesyings. Prove all things. Hold fast that which is good. Abstain from all appearance of evil.*

“Quench not, nor damp the spiritual gifts, with which you have been favoured, either by a neglect of any of them, or by an irregular exercise of them, or by the indulgence of any sin. And especially do not despise, but cherish, and highly esteem the gift of prophesying, or speaking by inspiration for the instruction and edification of the church. And be sure, that you take heed to, and examine what is proposed to you in your public assemblies. Embrace whatever is right and good, and reject every thing that is evil.”

The comment of *Grotius* upon those words, *Quench not the spirit*, is to this purpose. [25] By *the spirit*, are meant the gifts of healing, and of tongues, which are fitly compared to fire. And therefore may be said to be *stirred up*, as in 2 Tim. i. 6. and on the other hand to be *extinguished*. They are *stirred up* by prayer, giving of thanks, and a continued regular practice of piety; and are *extinguished* by the contrary. For God, under the evangelical dispensation, does not vouchsafe, or at least continue those gifts to any but such as believe, and live piously. See Mark xvi. 17."

And *Wolfius* says, that [26] by *the spirit*, undoubtedly, are meant gifts of the spirit, who is sometimes compared to fire, as 2 Tim. i. 6.

O 2

The

[25] Το πνευμα μὴ σβεννυτε] *Spiritus* hic sunt dona sanationum et linguarum, quæ sicut in ignis formâ data erant, ita igni recte comparantur, ac proinde dicuntur, et *suscitari*. 2 Tim. i. 6. et contra *extingui*. *Suscitantur* precibus, gratiarum actione, ac perpetuo studio pietatis. *Extinguuntur* per contraria. Nam in Novo Testamento, maxime post constitutas ecclesias, Deus illa dona non vult dare aut servare, nisi credentibus, et pie viventibus. Vide Marc. xvi. 17. *Grot. in loc.*

[26] Quod ad rem spectat, το πνευμα omnia sunt dona spiritus sanctus, qui cum igne solet comparari, quo sensu Paulus 2 Tim. i. 6. αναζωπυρειν το χαρισμα δεσ jubet. *Wolf. Curæ. in 1 Th. v. 19.*

The Apostle having delivered that direction, *Quench not the spirit*, relating to spiritual gifts in general, adds a particular caution, *despise not prophesyings*, because, though it was the most useful, and valuable gift of all, some, as it seems, were apt to prefer *speaking with tongues*, as a more shewy gift. This may be collected from what he writes 2 Cor. xiv. and see particularly ver. 39.

Abstain from all appearance of evil. Many understand this to be a direction relating to practice in life, agreeably to our version: that Christians should not only abstain from what is really, and manifestly evil, but also from every thing that has but the appearance of being evil. And so *Grotius* understood this clause [27]. But to me it seems, that this last clause is to be understood in connection with the former part, *prove all things*: and that it is intended to direct the right exercise of the judgment. Christians should examine all things proposed to them, embracing what is right, and rejecting every thing that is wrong. So this exhortation was understood by *Pelagius* [28]. And
Grotius

[27] *Απο παντος ειδος ωνην απεχθεις.* Christiani non a rebus malis tantum, sed ab iis, quæ speciem habent *mali*, abstinere debent. Exemplum vide 1 Cor. viii. 10. *Grot. in 1 Theff. v. 22.*

[28] Tantum, ut probetis, si legi non sunt contraria, quæ dicuntur: si quid tale fuerit, refutate. *Pelag. in 1 Theff. v. 21. 22. Ap. Hieron. Opp. T. v. p. 1082.*

Grotius himself interprets the former expressions, *prove all things, and hold fast that which is good*, in the like manner [29].

4.) 1 Tim. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.*

5.) 2 Tim. i. 6. *Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.*

I take no notice of any other texts of this kind: but it is well known, that the twelfth and fourteenth chapters of the first epistle to the *Corinthians* contain many directions for regulating the exercise of spiritual gifts, with which that church abounded. It is sufficient for me to refer to them. There are likewise in other epistles of the New Testament divers exhortations to christians in regard to the gifts with which they were favoured: as Rom. xii. 3 . . 8. 1 Pet. iv. 10. 11.

21. 1 Thess. i. 5. *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance . . . 6. And ye became followers*

O 3 of

[29] Πάντα δοκιμαζούτες, το καλον κἀλεχέετε. Hoc pertinet ad διακρίσεις πνευμαίων. 1 Cor. xii. xiv. Sic 1 Joh. iv. 1. Δοκιμαζέτε τα πνευμαία . . . Ergo πάντα, omnia, hic restringendum ex antecedente ad ea quæ dicuntur ab eis, qui se prophetas dicunt. Grot. aa ver. 21.

of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

The explication of this text shall be taken from Dr. *Benson's* paraphrase on the epistle. "Inasmuch as the gospel, preached by us, did not come unto you in word only; but was accompanied also with a miraculous power, and with our imparting unto you the holy spirit, and with full and abundant conviction to your minds."

. . . "And we can bear witness to your amiable behaviour; for you became imitators of us, and of the Lord Jesus Christ: in that you steadily adhered to the truth, amidst great difficulties and discouragements, after you had received the gospel, in much affliction, with the joy which ariseth from your having the holy spirit." The same learned writer, in his note upon the fifth verse, says: "By *power* I understand the power of working miracles, exerted by the Apostle, or his assistants. And by *the Holy Ghost*, or *holy spirit*, I understand the gift of the spirit, as imparted to the *Thessalonians*."

22. Heb. 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?*

Dr. *Whitby*, in his Annotations upon Hebr. v. 5. says, that Christ was by his death consecrated to his priesthood, and dates the commencement of our Lord's priesthood at his resurrection. This sentiment

has

has been much improved by the late Mr. *Thomas Moore*, in his discourse concerning the priesthood of Christ. I may refer to one place particularly, where he says, “ The time, when Jesus was called to, and invested with the order of the priesthood, was at his resurrection from the dead.” Which he argues from Hebr. v. 10. compared with Acts xiii. 33. See him p. 11. 12. 13.

That may be the key to this text. However, there are some other interpreters, who have well explained it, as we shall see presently, though they have not so distinctly settled the date of Christ’s priesthood.

How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience . . . ?

When our Lord himself offered himself to God, or presented himself before God, he was risen from the dead, and had obtained everlasting life, *to die no more*, as St. Paul says, Rom. vi. 9. 10. And in Ps. cx. 4. the only place in the Old Testament where Christ’s priesthood is spoken of, it is said: *The Lord has sworn, and will not repent: Thou art a priest for ever, after the order of Melchisedec.* This the writer of the epistle to the *Hebrews* often observes, and insists much upon. As Hebr. vii. 21. where the text of that psalm is quoted: see also ver. 11. And at ver. 24. 25. *But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able*
also

also to save them to the uttermost, that come unto God by him : seeing he ever liveth to make intercession for them. And ver. 15. 16. of the same chapter : For that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. And ch. v. 9. And being made perfect, he became the author of eternal salvation to them that obey him. And ver. 12. of this ch. ix. just before the text which we are now considering, he speaks of Christ's having obtained eternal redemption for us. And, ver. 15.—that they which are called might receive the promise of eternal inheritance. And 1 Cor. xv. 45. the last Adam. meaning the Lord Jesus, is said to be a quickening spirit.

The meaning of this text therefore seems to be this : “ That Christ being now entered into heaven itself, ix. 24. that is, the true holy of holies, by his own never-dying spirit, or by the power of an endless life, vii. 16. he offered himself to God, or presented himself before God, having been innocent and unspotted in his whole life on earth, and being now made perfect, and higher than the-heavens,” ch. v. 9. and vii. 26. 28.

Which is very agreeable to the Annotations of Grotius upon this verse [30].

There

[30] Oblatio autem Christi hic intelligitur illa, quæ oblationi legali in adyto factæ respondet. Ea autem

est

There are some others likewise, who have so pertinently criticised upon this text, that I am willing to transcribe their remarks below, for the sake of intelligent readers. [31].

23. Hebr.

est non oblatio in altari crucis facta, sed facta in adyto cœlesti. Facta autem ibi est, *per spiritum cœlestem*, aut, ut ante dixit vii. 16. *per vim vitæ indissolubilis*, quia spiritus ejus jam non erat vivens tantum, ut in vitâ hac terrenâ, sed in æternum corpus sibi adjunctum, *vivificans*. 1 Cor. xv. 45 . . . Δια hic fume, ut supra ver. 12. pro præpositione *cum*, quomodo et Hebræum 2 poni solet. Intelligitur hinc dignitas oblationis, quod eam fecit is, qui jam spiritu et corpore erat immortalis. *Sanguini* autem purgatio ista tribuiter, quia per fanginem, id est, mortem Christi, fecutâ ejus excitatione, et evictione, gignitur in nobis fides. Rom. iii. 25 . . . Cum dicit *αμωμον*, respicit legem victimarum Lev. xxii. 20 . . . In victimis legalibus nullum debebat esse corporis vitium: In Christi vitâ nihil fuit vitiosum. Et ideo Spiritu illo æterno donatus est. *Grot. Annot. in Hebr. ix. 14.*

[31] Ος δια πνευματος αιωνιου.] Qui a mortuis suscitatus, cum spirituali et immortalis corpore (quod antequam in cœleste tabernaculum ingrederetur, accepit), omnis infirmitatis et patibilitatis labe, quæ mortali naturæ inhærent, purgatum semetipsum obtulit Deo, sedens ad dextram majestatis ejus in cœlis. *Brenius in loc.*

Christum autem, cujus sanguinem opponit sanguini taurorum et hircorum, describit, quod *per spiritum æternum*

23. Hebr. x. 28. 29. *He that despised Moses' law, died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant where-with he was sanctified, an unholy thing, and has done despite unto the Spirit of Grace?*

The case here supposed is that of apostacy from the Christian faith. The persons intended are such as those spoken of ch. vi. 4. *who had tasted of the heavenly*

æternum seipsum Deo, immaculatum obtulerit. Christo jam e mortuis suscitato tribuit *spiritum æternum*: quia post resurrectionem anima ejus non amplius est anima vivens, sed spiritus vivificans. 1 Cor. xv. 45. diciturque habere vitam indissolubilem; supra, vii. 16. et in æternum manere. ver. 24. Vivit ergo in omnem æternitatem, ut sit æternus Pontifex. Christus nimirum sanguinem suum, tanquam victimam, in cruce effudit, et cum isto sanguine, id est, virtute illius sanguinis, jam e mortuis suscitatus, et spiritus vivificus ac æternus, seipsum in cælis obtulit Deo, id est, coram Deo pro nobis comparuit.

Dicitur autem hic, *se obtulisse immaculatum*, non tantum respectu vitæ suæ, quam hic in terris degit, quatenus sine ulla peccati labe vixit. 1 Pet. ii. 22. 2 Cor. v. 21. sed et respectu status illius cœlestis, quo nunc fruitur, ab omni infirmitate, cui hic in terris in statu humiliationis obnoxius fuit, adeo ut nihil in ipso, ut æternus sit Pontifex, desiderari possit. Vid. cap. vii. 26. *Pb. Limborch in Ep. ad Hebr. cap. ix. 14.*

heavenly gift, and were partakers of the Holy Ghost. And one of the aggravations of their apostasy is, that they had done despite to the Spirit of Grace: or rejected, and cast reproach upon that great evidence of the truth of the Christian religion, the miraculous gifts, which God had most graciously bestowed upon themselves and others. So [32] Grotius. And Limborch expresseth himself to the like purpose [33].

24. I John v. 5 . . . 10. *Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God? This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood. And it is the Spirit that beareth witness,*

[32] *Kαι το πνευμα της χαριος ενδεδεικται: et Spiritui gratiæ contumeliam fecerit*] Spiritum illum, quem summo Dei beneficio acceperat, contumeliâ afficiens: nullius pretii estimans tantum donum, quo se ipse ait privatum. *Grot. in loc.*

[33] *Tertium. Et spiritum gratiæ contumeliâ affecit.*] Spiritus gratiæ est spiritus ille, qui in initio prædicationis Evangelii datus fuit credentibus, ad confirmationem divinitatis Evangelii: nimirum dona illa extraordinaria Spiritus Sancti, quæ passim in Actis et Epistolis Apostolorum in credentes effusa legimus. Qui vocatur Spiritus gratiæ, tum quia ex gratiâ divinâ credentibus datus est: tum quia per illum ob signata fuit divinitas doctrinæ Jesu Christi, in quâ maxima et excellentissima Dei gratia patefacta est. *Limb. in Ep. ad Hebr. p. 667.*

witness, because the Spirit is truth. For there are three that bear witness: the Spirit, and the water, and the blood. And these three agree in one. If we receive the witness of men, the witness of God is greater: For this is the witness of God, which he has testified of his Son. He that believeth on the Son of God, hath the witness in himself. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

I have quoted this passage according to the *Alexandrian* and other ancient manuscripts, and the citations in ancient writers, without regarding any modern printed copies: which, indeed, deserve not any regard.

Some have paraphrased the former part of ver. 6. in this manner. "Now that this Jesus Christ was a real man, and died, we have the utmost testimony. For I myself, when he expired on the cross, saw his side pierced with a spear, and blood and water gushed out at the wound: which are two determining proofs, that he really died." Supposing that there is a reference to what is related in St. *John's* gospel, xix. 34. 35.

But that is manifestly a weak and arbitrary interpretation. [34] St. *John* is not here observing the proofs

[34] And yet is followed by the late Mr. *Wetstein*: Probavit se non phantasma, sed verum hominem esse, qui ex spiritu, sanguine, et aquâ seu humore constaret. Joh. xix. 34. 35. *J. J. Wetstein in loc. p. 172.*

proofs of our Lord's real humanity, but of his being the Son of God, the Messiah.

To me it seems, that the *water*, an emblem of purity, [Ezek. xxxvi. 25.] denotes the innocence of our Lord's life, which was without spot, and exemplary; and the reasonableness, excellence, and perfection of his doctrine, which, after the strictest examination, and nicest scrutiny, cannot be charged with any error or falsehood. The *blood* denotes our Lord's willing and patient, though painful and ignominious death, the utmost testimony that can be given of integrity. The *spirit* intends our Lord's many miraculous works, wrought by the spirit, the finger, the power of God, or God himself. This testimony is *truth*, that is, exceeding true, so that it may be relied upon. For it is unquestionable, and cannot be gainfayed. See John v. 32 . . . 37. x. 25. Acts ii. 22.

Here are three witnesses [35]. And *they agree in one*. They are harmonious, all saying the same thing, and concurring in the same testimony.

The Apostle adds, ver. 9. *If we receive the witness of men, the witness of God is greater*: referring to

[35] Οἱ τρεῖς εἰσὶν οἱ μαρτυρηταί. κ. λ. I shall here put down a similar expression of the sophist *Ælius Aristides*, in the second century. *Oration. T. i. p. 146. edit. Jebb. al. p. 272.* Τρεῖς γὰρ εἰσὶν οἱ μαρτυρηταί παρὰ χρεῖμα Ἀθηναίων εἶναι τὴν νικην, Ἀθηναῖοι, Λακεδαιμόνιοι, Βοιωτοί

to the appointment in the law of Moses, that *by the mouth of two or three witnesses, any matter might be established.* Deut xvii. 6. xix. 15. Whatsoever was attested by two or three men, was deemed true and certain. In the point before us there are three most credible witnesses, one of whom is God himself. Refusing this testimony therefore, would be the same as making God a liar, or charging him with giving false evidence, and with a design to deceive and impose upon his creatures. *He that believeth not God, hath made Him a liar, because he believeth not the testimony which God giveth of his Son.*

This interpretation is the same as that in *Grotius* [36], or not very different.

25. Rev. xxii. 17. *And the spirit and the bride say: Come.* “That is, says [37] *Grotius*, men, who are endowed with spiritual gifts.”

Mr. *Pyle's* paraphrase is this: “The whole body of truly good Christians, who are the true church and spouse of Christ.” And in his notes he says, “*The spirit and the bride, or, the spiritual bride, that is,*

[36] Et in epistola 1 Joh. v. 8. *Aqua est puritas vitæ Christianæ, quæ simul cum martyrio, et miraculis, testimonium reddit veritati dogmatis: Grot. Ann. in Job. iii. 5.*

[37] Id est, viri prophetici donis clari. Vide supra, ver. 6. Est abstractum pro concreto: *Spiritus* pro habentibus spiritum. *Dicunt: Veni, &c. Grot. in loc.*

is, the true church of Christ. Thus *grace and truth* is a truth conveying the greatest favour. John i. 17. *Glory and virtue* is glorious virtue or power. 1. Pet. i. 3. *kingdom and glory*, a glorious kingdom. 1 Theff. ii. 12. Had the generality of commentators observed this, they would not have had occasion to interpret this of the *holy spirit of God, wishing, and praying* for the coming of Christ's kingdom, in the same manner, and with the same ardency, as St. *John* and the *Christian Church* here does. Which to me seems very incongruous." So Mr. *Pyle*, whose interpretation is approved by Mr. *Lowman*.

Brenius [38] is not very different. Or, as some [39] other interpreters express it: "*The spirit and the bride*: that is, the church animated by the spirit, and ardently longing for the coming of Christ."

Every one may perceive, that we have been discoursing of miraculous gifts and powers: which now are, and for a long time have been, commonly called extraordinary gifts of the spirit. These are not saving.

[38] Spiritus qui est in sponsâ, vel sponsa per spiritum, qui in ipsâ residet, dicit: id est, credentium omnium vota, tum separatim tum conjunctim, hoc idem contendunt, *Bren. in loc.*

[39] C'est à dire, l'Épouse, qui est l'Église animée du S. Esprit, et soupirant ardemment après l'apparition de J. C. *L'Enf. et Beauf.*

saving. They who received such gifts after baptism, and profession of faith in Jesus Christ, were thereby satisfied, that the doctrine of Christ was true, and from heaven. And they were assured, that if they acted according to that faith, they might be saved, without observing the peculiarities of the law of Moses. But such gifts alone were not saving, without sincere virtue, and the practice of a good life.

So says St. Paul 1 Cor. xiii. 1. 2. *But covet earnestly the best gifts. τα χαρισματα τα κρειττονα. And yet I shew unto you a more excellent way. Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowlege: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.* This same might be said of the necessity of sobriety, and humility, and meekness, or any other virtue, that is there said of charity, or love, and perhaps all social virtue is comprehended by the Apostle in the one virtue here mentioned by him. For in another place he says: *Love is the fulfilling of the law.* Rom. xiii. 8 . . . 10.

And that all virtues ought to be joined together, and carefully cultivated by those who make a profession of the Christian religion, is shewn by St. Peter. *And besides this, says he, giving all diligence, add to your faith virtue, or fortitude, and to virtue knowlege,*

knowlege, and to knowlege temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness. . . For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i. 5 . . 10.

I have now finished what I proposed at the beginning of this Postscript, Conclusion. having explained, according to my ability, those words, *the spirit, the holy spirit, and the spirit of God*, as used in the scriptures.

Many of the interpretations, which have been given by me, will be readily assented to by all. If any others should not be approved of at first, I hope no offence needs to be taken. I do not dictate; but with humility and deference recommend these thoughts to the consideration of my brethren in Christ Jesus.

It becomes us all to examine the doctrines which are proposed to us. We should not be christians and protestants upon the same grounds that others are mahometans and papists, barely because such or such opinions are generally received and established in the country where we live.

Our blessed Lord and his Apostles have forewarned us, that *men would arise, teaching perverse things, that tares would be mingled with the good grain, and error with truth.* The event has been accordingly. If there are any notions concerning

a trinity of divine persons, which are not right and just: if transubstantiation is not a reasonable and scriptural doctrine: if the worship of angels, and departed saints, and of their images, is not required and commanded, but condemned and forbidden in the Old and New Testament: it must be allowed, that corruptions have been brought into the christian church. For such things there are among those who are called christians.

What is to be done in this case? Are they, who discern such corruptions, obliged to acquiesce? Would it be sin to shew how unreasonable and unscriptural such things are? I do not see how this can be said, provided it be done with meekness and gentleness.

Plato, in his *Timæus*, says, “That [40] it is very difficult to find out the author and parent of the universe; and when found, it is impossible to declare him to all.” *Cicero*, who translated that work of *Plato* into Latin, renders the last clause, as as if *Plato* had said; “When [41] you have found him, it is unlawful to declare him to the vulgar.” Perhaps that was *Cicero’s* own sentiment. Being a statesman and politician, as well as a philosopher,

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[40] Τον μὲν ἐν ποιήσῃν καὶ πάρεα τὰ δὲ τὰ πάντος εὐρεῖν τε ἔργον, καὶ εὐρεῖν, εἰς πάντας ἀδυνατὸν λεγεῖν. *Platon. Timæus*, p. 28. T. iii. *Serran. et ap. Fabr.* p. 336.

[41] —et cum jam inveniatis, indicare in vulgus, nefas.

he might be more concerned for peace than truth. A multitude of deities being the prevailing belief, he was afraid to oppose the prejudices of the people, who might be offended at the doctrine of the Divine unity, with its consequences. But so it should not be among christians, who, beside the light of nature, have also the light of revelation.

Says the Psalmist: *In Judah is God known. His name is great in Israel.* Pf. lxxvi. 1. It was their great privilege and happiness, that God was known among them, and worshipped, and served by them; when heathen people were ignorant of the true God, and worshipped senseless idols. That distinction was owing to the revelation which God had made of himself to *Abraham* and his descendants. Which benefit we also now enjoy, together with the clearer and fuller revelation of God and his will, which has been made by our blessed Saviour, the promised Messiah. See John i. 18. iv. 23. 24. xvii. 25. 26.

Says that most excellent teacher of men, in an address to the Father: *And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.* John xvii. 3.

The right knowledge of God and Christ, therefore, must be the greatest of blessings, and should be sought after in the first place, and be prized above all things. And wherever the benefit of it is obstructed by wrong notions, it may be the duty of some to give, and of others to receive instruction:

that

that God may be glorified, and men may be edified and saved.

The scriptures are acknowledged to be the fountain of religious knowlege. Accordingly some there have been among us, and in our own times, who have endeavoured to give a clear account of the scripture-doctrine concerning God and Christ: men of unquestioned piety, and eminent for natural and acquired abilities. And though their schemes have not been exactly the same, and they have not all had equal success and acceptance, it must be acknowledged, that their writings have been very useful. They have kept up, and cherished a spirit of inquiry and thoughtfulness in things of religion. And they have promoted knowlege, moderation, candour, and equity, among christians. And may such excellent dispositions prevail among us yet more and more!

Saith the venerable Dr. *Sherlock*, bishop of *London*, in the fourth volume [42] of his *Discourses*, lately published, p. 321. 322. "From these things laid together, it is evident, that the Apostles were witnesses and teachers of the faith, and had no authority to add any thing to the doctrine of Christ, or to declare new articles of faith."

"Now if the Apostles, commissioned directly by Christ himself, and supported by miraculous gifts of

[42] It is the 12th discourse in that volume. The text is the epistle of St. Jude, ver. 3. latter part.

the spirit, had not this power, can any of their successors in the government of the church, without great impiety, pretend to it? Did the bishops and clergy of the ninth and tenth centuries know the articles of the faith better than the apostles did? Or were they more powerfully assisted by the holy spirit? No christian can think it, or say it. Whence is it then, that the church of *Rome* has received the power they pretend to, of making new articles of faith, and dooming all to eternal destruction who receive them not? Can any sober, serious christian trust himself to such guides, and not tremble, when he reads the woe denounced by *St. Paul*: *Though we, or an angel from heaven, preach any other gospel . . . let him be accursed!* Gal. i. 8."

Certainly that is a noble declaration, and well deserving the regard of all christians.

His lordship here allows, or even asserts the rights of private judgment. He supposes, that common christians, who have no share in *the government of the church*, are able to understand the doctrine delivered by the Apostles, and the determinations of bishops, and to compare them together, and to discern wherein they differ. And he allows us to reject *new articles*, not delivered and taught by Christ's Apostles. And strongly represents to us the great hazard of *trusting to such assuming guides, as make and impose new articles of faith.*

If we may judge of *articles* taught by the bishops and clergy of *the ninth and tenth centuries*, we may for the same reason judge concerning those decreed by the bishops and clergy of the fourth and fifth centuries . . . For neither were they Apostles, but at the utmost no more than *successors of the Apostles*. And if it should appear, that they taught and recommended any articles, which are no part of *the faith, once delivered to the saints* by Christ's Apostles, such articles may be rejected by us.

And since it is allowed, that the bishops and clergy of *the ninth and tenth centuries* have assumed an authority to decide *new articles*, to which they had no right: should not this put christians upon their guard, and induce them to examine the doctrines proposed to them, and consider, whether it is the *faith once delivered to the saints*, or somewhat added to it? For what has been done, or attempted, in some ages, may have been attempted in others.

His lordship blames *the church of Rome for making new articles of faith, and dooming all to eternal destruction, who receive them not.*

We should be impartial. If any others do the like, are they not blameable also? It is well known, that there is a creed, in great authority with many, beside the church of *Rome*, containing an abstruse doctrine, very hard to be believed. And it would be a very difficult undertaking to shew, that *it adds not any thing to the doctrine of Christ*, as taught and testified

testified by his faithful Apostles. And yet it is there said: "This is the catholic faith, which except a man believe faithfully, he cannot be saved." And "which faith, except every man do keep whole and undefiled, without doubt he shall perish everlastingly." Can this be justified? And does not the bishop's argument, just cited, oblige me to add, though unwillingly: May it not deserve to be considered by every *sober and serious christian*, who solemnly recites that creed; on whom these anathemas may fall, if God should treat men according to strict justice?

But I forbear enlarging. For I have been desirous, if possible, not to say any thing offensive. Therefore I do not indulge myself in grievous complaints, and severe reprehensions of such things, as by many have been thought to be wrong.

But, if I might be permitted to do it, I would take notice of one thing, because it has a connection with the subject of this Postscript.

Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now and ever shall be, world without end. Amen."

Doubtless this is said by many very frequently, and with great devotion. But can it be said truly? Does not that deserve consideration? Is there any such doxology in the New Testament? If not, how can it be said, to have been *in the beginning*? Are not the books of the New Testament the most ancient,
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and the most authentic christian writings in all the world? It matters not much to inquire, when this doxology was first used, or how long it has been in use, if it is not in the New Testament. And whether it is there or not, may be known by those who are pleased to read it with care: as all may, in protestant countries, where the Bible lies open, to be seen and read by all men.

I would therefore, after many others, recommend a diligent study of the scriptures, and the making use of all proper means for gaining the true sense of them. If we had the knowlege of the christian religion, as contained in the scriptures, the advantages would be great and manifold. Jesus would be unspeakably amiable: and the gospel would appear to be *a pearl of great price*: christians would be no longer wavering and unsettled, but would be firmly established in a faith, that is throughout reasonable and excellent, and well attested to be of divine original. As our Lord says to the woman of *Samaria*, John iv. 14. *Whosoever drinketh of the water that I shall give him, shall never thirst.* He will be fully satisfied. He will desire no other instruction concerning the right way of worshipping and serving God, or obtaining true happiness. *But the water that I shall give him, shall be in him a well of water, springing up into everlasting life.*

If we would sincerely study, heartily embrace, and openly profess, the christian doctrine in its purity, and

and would diiigently recommend it to others, upon the ground of that evidence with which God hath clothed it, we should gain upon deists and infidels of all forts. For a religion, reasonable and excellent in all its principles, promulged by a teacher of unspotted character, with a commission from heaven, confirmed by many mighty works, which could be performed by God only, has an evidence, which cannot be easily withstood, and gainfayed. But no authority can recommend falsehood and absurdity to rational beings, who think and consider. Every one therefore, who loves the Lord Jesus in sincerity, must be willing to reform abuses and corruptions, which have been introduced into the christian profession, and are matter of offence to heathens and infidels.

When the religion professed by christians shall be in all things agreeable to the scriptures, the only standard of religious truth; the advantages, just mentioned, are very likely: as also divers others, which may be readily apprehended by every one. For then the papal power and tyranny, which for many ages has been a heavy weight upon christendom, will sink, and fall to the ground: Impositions upon conscience, which undermine religion at the very foundation, and prevail at present to a great degree in almost all christian countries, will be abolished. The consequence of which will be, that true piety and virtue will be more general in all ranks and

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orders

orders of men. The great diversity of opinions, and fierce contentions among christians, which are now so great an offence and scandal to bystanders, will cease: christians will live in harmony, and will love one another, as brethren. And the church of Christ will be the joy and the praise of the whole earth.

As an unbiassed and disinterested love and pursuit of truth are of great importance, and would mightily conduce to the good ends and purposes which are so desirable; I cannot but wish, that we did all of us less *mind our own things*, the things of our own worldly wealth and credit, our own church and party, and more *the things of Jesus Christ*. To whom be glory and dominion now and ever. Amen.

END OF THE FIRST POSTSCRIPT.

T H E

SECOND POSTSCRIPT.

C O N T A I N I N G

Remarks upon the Third Part of the late Bishop of CLOGHER'S Vindication of the Histories of the Old and New Testament*.

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LETT.

* When I was preparing these Remarks in March last 1758, we received the tidings of the death of the Right Reverend Dr. *Robert Clayton*, Lord Bishop of *Clogher*, who departed this life the preceding month: which gave me much concern upon divers accounts. In particular I was in hopes, that these Remarks such as they are, might be perused by his Lordship. I could wish likewise, that Mr. *Whiston* were still living. But they are both removed out of this world, as I likewise shall be in a short time. And certainly, it behoves us all to improve diligently the season of life, whilst it lasts, and to serve God and
man,

LETT. iv. p. 59. or 425*. “ But, my Lord, supposing we should allow, that there were more Gods than one concerned in the creation of the world, as manifestly appears that there were, from Gen. i. 26. and Gen. iii. 22. where it is said: *Let us make man in our image, And, behold the man is become as one of us.*”

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man, according to the ability which God has given us, and the station in which we have been placed, that we may give up an account of our stewardship with joy, and not with grief. Though those eminent and useful men are now no more in this world, their writings remain. It is with these that I am concerned. If I have inadvertently misrepresented them, I presume they have friends, who are able to vindicate them. And, if my argument does not appear conclusive, I wish that they, or some others, may shew, wherein it fails. *Jan. 25, 1759.*

* The Author in composing these Remarks upon *the third Part of the Bishop's Vindication*, made use of that edition, which was printed in London in 1758. But another edition of the whole Vindication, with all the three Parts, having been published here on the 23d day of this instant, January, 1759, just as these sheets were going to press, He has taken care to add the pages of this new edition to those of the former.

Is then creative power a property communicable to many, or several? St. Paul speaks of one creator only, Rom. i. 25. and blames the heathens, *who worshipped, and served the creature, more than the Creator, who is blessed for ever. Amen.* What then would be the consequences, if christians should come to believe, that there are more creators than one?

It is hard, that we should be put to prove, what is so very evident, as that there is one God Creator. However, I shall here prove it from the Old and New Testament.

Ex. xx. i. *And God spake all these words, saying . . . ver. 3. Thou shalt have no other Gods before me. ver. 10. 11. But the seventh day is the sabbath of the Lord thy God . . . For in six days the Lord made heaven and earth, the sea, and all that in them is.*

Pf. cxxxvi. *O, give thanks to the Lord, to him who alone doth great wonders, to him that by wisdom made the heavens, to him that stretched out the earth above the waters: to him that made great lights, the sun to rule by day, the moon and stars to rule by night, &c.*

If. xlii. 5. *Thus saith God the Lord, he that created the heavens and stretched them out: he that spread forth the earth, and that which cometh out of it: He that giveth breath to the people upon it, and spirit to them that walk therein.*

Is. xl. 28. *Hast thou not known, hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, nor is weary?*

Ch. xlv. 24. *Thus saith the Lord, thy redeemer, and he that formed thee from the womb: I am the Lord, that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself.* See also ch. xlv. 11. 12. li. 12. 13. Jer. x. 12. li. 15. and elsewhere.

Let us now consider the words in Gen. i. 26. *And God said: Let us make man in our image, after our likeness.*

Some Christians have said, that here is a proof of a trinity of persons in the unity of the Godhead. The learned writer now before us, argues hence for several creators, one supreme, another, or several subordinate. But it is easy to answer, that the Jewish people never understood these expressions after that manner. For they always believed one God, and Creator, and that God to be one person. And many learned interpreters among Christians have said, that the stile [1], common with princes, and other great men, who often speak in the plural number,

[1] *Faciamus.*] Mos est Hebræis de Deo, ut de Rege loqui. Reges res magnas agunt de consilio Primorum. 1 Reg. xii. 6. 2 Paral. x. 9. Sic et Deus 1 Reg. xxii. 20. Vid. et infra x. *Gröt. ad Gen.* i. 26.

number, is here ascribed to God. Nor needs the consultation here represented, be supposed to be between equals. But God may be rather understood to declare his mind to the angels, as his counsellors.

But indeed we need not suppose any discourse, or consultation at all. The meaning is no more than this. "All other things being made, God proceeded to the creation of man: or, he now purposed, at the conclusion, to make man." And it may be reckoned probable, that Moses introduces God, in this peculiar manner deliberating and consulting upon the creation of man, to intimate thereby, that he is the chief of the works of God. Or, in other words, according to *Patrick*, "God not only reserved man for the last of his works, but does, as it were, advise, and consult, and deliberate about his production: the better to represent the dignity of man, and that he was made with admirable wisdom and prudence."

We may be confirmed in the reasonableness of this way of thinking, by observing the stile made use of in speaking of all the other parts of the creation, which is to this effect. *God said: Let there be light, and there was light. God said: Let there be a firmament in the midst of the waters . . . And God said: Let the earth bring forth the living creature after his kind.*

There is another like instance, ch. ii. 18. *And the Lord God, Jehovah Elohim, said: It is not good, that*

that the man should be alone, I will make him an help meet for him. The design of the other expressions, as before observed, was to intimate the great dignity and superior excellence of man above the other creatures, whose formation had been already related. In like manner, when God proceeds to the making of *the woman*, he is represented as consulting, and resolving what to do: that the man might be the more sensible of the goodness of the Creator in providing for him so suitable a help.

Moreover, though in Gen. i. 26. the words are, *And God said: Let us make man in our image, after our likeness:* the execution of that purpose, as related in ver. 27. is in these words. *So God created man in HIS own image: in the image of God created HE him: male and female created HE them.* And when the formation of man is mentioned in other places of scripture, no intimation is given, that more than one had a hand in his creation. See particularly Matt. xix. 3..6. Mark x. 2..9. When our blessed Lord himself says: *From the beginning of the creation God made them male and female. And what God has joined together, let no man put asunder.* For certain therefore man, as well as the other creatures, was made by God himself.

If more than one being had been concerned in the creation of man, or any other parts of the world, we ought to have been acquainted with it, that due respect might be paid to them by us. As scripture is
here

here silent, no man has a right to ascribe that to another, which the scripture ascribes to God alone. And wherein, as in Pf. cxlviii. all beings, of every rank, in heaven and on earth, are required to praise God, for the wonders of their formation. *Praise ye the Lord, Praise him from the heavens. Praise him, all ye his angels, praise ye him all his hosts. Praise ye him, sun and moon. Praise him, all ye stars of light. . . Let them praise the name of the Lord. For he commanded, and they were created. . . Kings of the earth, and all people: Princes, and all judges of the earth . . . Let them praise the name of the Lord. For his name alone is excellent. And his glory is above the earth and heaven.*

Ecc. xii, 1. *Remember now thy creator in the days of thy youth.* In the Hebrew the word is plural, *creators*. Nevertheless not only our own, but all other versions translate, and rightly, *creator*.

Και μνησθήτι τῶν κτιστῶν σου ἐν ἡμέραις νεότητός σου. Gr.

Memento Creatoris tui in diebus juventutis tuæ.
Lat.

If. liv. 5. *For thy maker is thy husband.* In the Hebrew, literally, *for thy makers are thy husbands*. Nevertheless the words are always understood as singular: and what follows shews, that one person only is intended. *The Lord of hosts is his name.*

Calvin's remark upon Gen. iii. 22. is to this purpose. "Whereas, says he, many christians from this place draw the doctrine of a trinity of persons

persons in the deity; I fear, their argument is not solid." Quod autem eliciunt ex hoc loco christiani doctrinam de tribus in Deo personis, vereor ne fatis firmum sit argumentum.

But *Patrick* says: "Those words plainly insinuate a plurality of persons: and all other interpretations seem forced and unnatural." And he particularly rejects what *Calvin* says.

For my part, so far as I am able to judge, if those words implied more Divine Persons than one, or more Creators than one, it would not be worth while to dispute, whether they are equal or not.

But, as before intimated, I rather think, that here, and in some other like texts, there is a reference to the angelical order of beings, supposed to be more perfect, and more knowing than man. For though *Moses* gives no particular account of the creation of angels, their existence is supposed in divers parts of his history: and they may be considered as counsellors only, or witnesses and attendants.

And I cannot help being of opinion, that those christians who endeavour to prove, from the Old Testament, a trinity of Divine Persons, or more Creators than one, whether co-equal or subordinate, expose themselves to the unbelieving part of the Jewish people, whom they are desirous to gain. For the Divine Unity is with them a fundamental article of religion. Remarkable are the words of Lord

King

King, in his critical history of the Apostles creed, upon the first article of it, p. 55. 56. “As for the persons who were condemned by this clause, it will be readily granted, that they were not the Jews, seeing the Unity of the Godhead is everywhere inculcated in the Mosaical law, and the body of that people have been so immovably fixed and confirmed in the belief thereof, that now, throughout their sixteen hundred years captivity and dispersion, they have never quitted or deserted that principle, that God is one: as is evident from their thirteen articles of faith, composed by *Maimonides*, the second whereof is, *The unity of the blessed God*. Which is there explained to be in such a peculiar and transcendent manner, as that nothing like it can be found. And in their liturgy, according to the use of the *Sephardim*, or the *Spaniards*, which is read in these parts of the world, in their synagogues, in the very first hymn, which is an admiring declaration of the excellencies of the Divine Nature, the repeated chorus is this: *All creatures, both above and below, testify and witness, all of them as one, that the Lord is one, and his name one.*”

And if we would but read the New Testament with care, and then consider what we have read and seen therein, we might know, that one object of worship is there recommended by Christ and his Apostles, and that he is the everlasting God, the Creator of the world, and all things therein, and the
same

same who was worshipped by the Jewish people, and their ancestors.

Our Lord himself says, that he came *in his Father's name*, and acted by his authority, even his, who, the Jews said, was their God. And he stiles him, *Lord of heaven and earth, and the only true God*. And he referred them to their scriptures, as testifying of him,

The Apostles of Christ, after his ascension, preaching to Jews say: *The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his son Jesus*, Acts iii. 13. *The God of our fathers raised up Jesus*, ch. v. 3. And requesting special assistance from heaven in their work, and under their many difficulties, *they lift up their voice to God, and said: Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is. Who by the mouth of thy servant David hast said . . .* ch. iv. 24. 25.

Paul, writing to the Jewish believers, says: *God, who at sundry times, and in divers manners, spake in time past to the Fathers by the prophets, has, in these last days, spoken unto us by his son*, Hebr. i. 1. 2. He and Barnabas, teaching gentiles, say: *We preach unto you, that ye should turn from these vanities unto the living God, who made heaven and earth, and the sea, and all things that are therein*, Acts xiv 15. And at Athens, says Paul: *God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands*, ch. xvii. 29.

I think

I think I have now proved; both from the Old and the New Testament, that there is one God, Creator of man, and all things in this world.*

Accordingly, the first article in the Apostles creed, which ought never to be diminished, or enervated, is this: *I believe in God the Father, almighty, maker of heaven and earth.*

Lett. vii. p. 128. or 479. "Now, upon examination into the scriptures, it will appear, that this Messiah, or Christ, was the same person with the great archangel *Michael*, who was the guardian angel of *Israel*."

For which the learned author alleges 1 Cor. x. 4. and 9. and Heb.. xi. 26. But as none of those texts appear to be at all to the purpose, for which they are alleged, I need not stay to explain them.

That our blessed Saviour, Jesus Christ, is not an angel, is evident from many plain texts of scripture. Hebr. i. 4. 5. 6. *Being made so much better than the angels, as he has 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.* See also ver. 7. and ver.

* More texts to the like purpose may be seen alleged above at p. 24. note [16].

ver. 13. 14. Ch. ii. 5. *But unto the angels hath he not put in subjection the world to come, of which we now speak.* Ver. 16. *For verily he did not lay hold of angels: but he laid hold of the seed of Abraham.* See likewise the preceding part of that chapter.

And when our blessed Saviour is mentioned with angels, he is distinguished from them. *I charge thee, says Paul, before God, and the Lord Jesus Christ, and the elect angels.* 1 Tim. v. 21. And St. John. *Grace unto you and peace, from him which is, and which was, and which is to come: and from the seven spirits, which are before the throne: and from Jesus Christ, who is the faithful witness.* Rev. i. 4. 5. Not now to mention any other like texts.

These must be sufficient to satisfy us, that Jesus Christ is not an angel, or one of the angelical order of beings: or we can be assured of nothing.

However, I must not omit Mal. iii. 1. *Behold, I will send my messenger, and he shall prepare the way before me. And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, in whom ye delight.*

Here the Messiah is spoken of as *the messenger, or angel of the covenant.* Tertullian, referring to this text, or to Is. ix. 6. says: Christ is an angel by office, but not by nature. “*Dictus est quidem magni consilii angelus, id est, nuntius: officii non naturæ vocabulo.* Magnum enim cogitatum Patris super

super hominum restitutione annunciaturus seculo erat." *De Carne Christi. cap. 14. p. 370.*

And St. Paul writes, Hebr. iii. 1. *Wherefore, holy brethren, . . . consider the Apostle, and High-priest of our profession, Jesus Christ.* Which is paraphrased by Dr. Sykes in this manner: "It is your duty to consider him as a messenger sent by God, and as the High-priest of our profession."

Lett. vii. p. 132. or 482. "And therefore, in the fulness of time, saith the Apostle, God sent forth his beloved Son, to be made of a woman, that is, to take human nature upon him." Gal. iv. 4.

The words of the Apostle are these: *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.* It is not, to be made, but made of a woman, made under the law, γενομενον εκ γυναικος, γενομενον υπο νομου, al. γυναικ' factum ex muliere, factum sub lege.

And the note of *Grotius* upon the text should be observed. Εξεπεσειλεν . . . misit Deus Filium suum, primogenitum, ad quem, absente patre, cura pertinebat. Misit, id est, potestatem ei dedit eximiam . . . factum ex muliere: non creatum eo modo, quo Adamus creatus erat, sed natum partu muliebri, quo nobis esset similior: factum sub lege, id est, subditum legi, quia scilicet natus erat Judæus.

Lett. v. p. 78. or 441. "And therefore it manifestly appears from hence, that there is no con-

tradition, either to reason or revelation, in supposing the three persons of Father, Son, and Holy Ghost, to be three Gods, provided it be not at the same time asserted, that these three Gods are one God, or that the Son and Holy Spirit, are self-existent, or co-eternal, or co-equal with God the Father.

But is not that an express contradiction to St. Paul, who says: *We know, that there is no other God but one. For though there be that are called Gods, whether in heaven, or on earth, (as there are gods many, and lords many). But to us (christians), there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by him. 1 Cor. viii. 4. 5. 6.*

And Eph. iv. 5. 6. *One Lord, . . . One God and Father of all. And Philip. ii. 11. . . that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.*

Many other texts might be mentioned, but I forbear.

Let. v. p. 83. 84. or 445. " To which being anointed, Acts iv. 27. 28. or appointed of God, he is therefore called the *Messiah*, or *Christ*, which literally signify *the anointed*. And accordingly, at the same time that we are informed of the transgression of our first parents, we are told for our comfort, that the seed of the woman shall bruise that serpent's head, which had occasioned their fall.

Which

Which was accordingly done, when the *Messiah*, whose spirit was of a superior order to mankind, condescended to take human nature upon himself, by being born of the virgin *Mary*, and went through that scene of trials and afflictions to which he was *anointed*."

It is not unlikely, that some others may speak after the same manner. But to me it seems very improper. For, as a judicious writer says: "That [2] name can denote only a person, who has received gifts, graces, perfections, and a dignity, which he did not possess of himself."

Chrysoſtom accordingly says, "That Jesus was called Christ from the anointing of the spirit, which was poured out upon him, as man." Και χριστος δε απο τε χρισθηναι λεγεται, ο και αυλο τε σαρκος ην και ποιω, Θεσιν, ελαιω εχρισθη; Ελαιω μεν εκ εχρισθη, πνευματι δε, *Chr. in Ep. ad Rom. hom. i. T. 9. p. 430.*

To the like purpose *Augustin* [3]. And, certainly, very agreeably to the scriptures. Therefore it is said: *You know . . . how God anointed Jesus of Nazareth with the Holy Ghost, and with power. Who*

R 3

went

[2] C'est s'exprimer d'une maniere fort suspecte, d'appeller la Nature Divine de notre Seigneur du nom de Christ. Ce nom ne peut designer qu'une personne, qui a reçu des graces, des dons, des perfections, une dignité, qu'elle ne possédoit par elle même. *Beauf. Hist. Man. T. i. p. 115.*

[3] *Vid. Contr. Maximin. Arian, l. 2. cap. xvi. Tom. 3.*

went about doing good, and healing all that were oppressed with the devil. For God was with him. Acts x. 38.

And says Mr. *Abraham Le Moine*, in his *Treatise on Miracles*, p. 51. "As to those other passages, wherein it is said, that *he was full of the Holy Ghost*. Luke iv. 1. that *God gave him not the spirit by measure*. John iii. 34. that *God anointed Jesus of Nazareth with the Holy Ghost, and with power*. Acts x. 38. they visibly relate to our Saviour's human nature."

Lett. v. p. 85. or 446. "For if the divine essence, or Godhead, did not enter into the womb of the Virgin; when was it, that that *fulness of the Godhead, which dwelt in him bodily*, Col. ii. 9. did enter into him?"

Here I must take the liberty to say, that I do not approve of curious inquiries into things of religion: and that I am afraid to attempt to answer such inquiries particularly, lest I should advance what cannot be clearly made out by the authority of Scripture.

However, in general I answer, *in the first place*, that the text in Col. ii. 9. does not speak of *a spirit of a superior order to mankind*, as the author said just now, or, as he expresseth it elsewhere, p. 66. or 430. *a separate spirit from the Father, and inferior to him*. St Paul's expression is *the fulness of the Deity*. And there is but one Deity, or God, even the

the Father. Thereby therefore must be meant the Father's fulness. So it is said in *Eusebius's* Commentary upon Ps. xlv. otherwise xlv. [4]. "All the Father's grace was poured out upon the beloved. For it was the Father that spake in him."

And upon Ps. lxxi. or lxxii. ver. 1. he says: "This righteousness of the Father was given to the King's Son, of the seed of David, according to the flesh: in [5] whom, as in a temple, dwelt the word, and wisdom, and righteousness of God."

And upon Ps. xcv. or xcvi. referring to Is. lxi. 1. and Luke iv. 18. "Shewing, says he, that his was not a bodily anointing, like that of others: but [6] that he was anointed with the spirit of the Father's Deity, and therefore called Christ."

Theodoret, who deserves to be consulted also upon Col. i. 9. 10. in his Commentary upon Is. xi. 2. expresth himself after this manner: "*And the spirit of the Lord shall rest upon him.* [7] Every one

[4] Επει δε τα αγαπητα πασα η πατρικη εις αυτον εκενωθη χαρις, ην γαρ ο πατηρ λαλων εν υιω. *In Ps. p. 188. D.*

[5] Εν ω κωλυησε, ωσπερ εν ναω ο τω Θεω λογος και η σοφια και δεκαισυνη. *In Ps. lxxi. p. 404. B.*

[6] Τω δε πνευματι της πατρικης Θεοηλος κεχρισμενον, και δια του χριστου ανηγορευμενον. *In Ps. xcv. p. 634. E.*

[7] Των μεν γαρ πρεφηλων ενιασος μερικην τινα εδεξατο χαριν· ω αυτω δε κωλυησε παν το πληρωμα της Θεοηλος σωματικως. και καλα το ανθρωπινον δε παυλα ειχε του χριστουμαα, κ. λ. *In Ep. car. xi. tom. 2. p. 52.*

one of the Prophets had a particular gift. But in him *dwelt a'll the fulness of the Godhead bodily.* And as man he had all the gifts of the spirit. And out of his fulness, as the blessed *John* says, we have all received."

And says *Pelagius* upon Col. i. 19. "In others, [8] that is, Apostles, Patriarchs, and Prophets, there was some particular gift. But in Christ the whole Divinity dwelt bodily, or summarily."

Secondly, I suppose, that this *fulness of the Deity*, is the same with what is said of our Saviour in other expressions, in many texts of Scripture.

As St. *John* says at the beginning of his gospel, *The Word*, the wisdom, the power of God, dwelt in him, and he was *full of grace and truth.* And, as *John* the Baptist said: *God giveth not the spirit by measure unto him.* And as St. *Peter* said just now, *God anointed Jesus of Nazareth with the Holy Ghost, and with power.* All speaking agreeably to what is foretold, Is. xi. 2. 3. *And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowlege and of the fear of the Lord, and what follows.*

And

[8] In aliis, hoc est, Apostolis, Patriarchis, vel Prophetis, gratia fuit ex parte. In Christo autem tota Divinitas habitabat corporaliter, quasi dicas, summariter. *Pelag. ap. Hieron. T. v. p. 1070.*

And this method of interpretation is much confirmed by the excellent passages of divers ancient writers, just quoted.

Thirdly, I presume not to say, when, or how, our blessed Saviour was filled with all the fulness of the Godhead. I observe a few things only.

It was foretold of *John* the Baptist, that he should be filled with the Holy Ghost, even from his mother's womb, Luke i. 15. Which may have been true of our Lord likewise. However, St. *Luke* observes in his history, after *Joseph* had returned to *Nazareth* in *Galilee*, ch. ii. 40. *And the child grew, and waxed strong in spirit, filled with wisdom. And the grace of God was upon him.* Afterwards, giving an account of the journey of *Joseph* and *Mary* to *Jerusalem*, at a Passover, when *Jesus* was twelve years of age, he says, *the child Jesus tarried behind them in Jerusalem, and seeking him, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him, were astonished at his understanding and answers,* ver. 41 . . . 47. It is added afterwards at ver. 52. *And Jesus increased in wisdom and stature, and in favour with God and man.*

Moreover, all the first three Evangelists, in their history of our Lord's baptism, say, *the heavens were opened, and the Holy Ghost descended upon him.* Matt. iii. 16. *And Jesus, when he was baptised, went up straitway out of the water. And lo the heavens were*
opened

opened unto him, and he saw the Spirit of God descending from heaven, and lighting upon him. See likewise Mark i. 10. 11. Luke iii. 21. 22. and Luke iv. 1. presently after his baptism. And Jesus being full of the Holy Ghost, was led by the spirit into the wilderness. And again, when the temptation was over, the Evangelist says, ver. 14. And Jesus returned in the power of the spirit into Galilee. And in St. John's Gospel, ch. i. ver. 32. 33. And John bare record, saying: 'I saw the spirit descending from heaven, like a dove. And it abode upon him. And what follows.

I close up these observations in the words of Bishop Pearson upon the second article of the Creed, p. 99. "So our Jesus, the Son of *David*, was first sanctified, and anointed with the Holy Ghost at his conception, and thereby received a right unto, and was prepared for, all those offices which belonged to the Redeemer of the world. But when he was to enter upon the actual and full performance of all those functions which belonged to him, then does the same spirit which had sanctified him at his conception, visibly descend upon him at his inauguration."

And afterwards, at p. 104. summing up what had been before largely said: "I believe in *Jesus Christ*, That is, I do assent to this, as a certain truth, that there was a man promised by God, and foretold by the Prophets, to be the *Messiah*, the Redeemer of
Israel,

Israel, and the expectation of the nations. I am fully assured by all those predictions, that the Messiah so promised is already come. I am as certainly persuaded, that the man, born in the days of *Herod*, of the virgin *Mary*, by an angel from heaven called *Jesus*, is the true Messiah, so long, and so often promised: that, as the Messiah, he was anointed to three special offices, belonging to him as the Mediator between God and man: Prophet . . . Priest . . . and King. I believe this unction, by which he became the true Messiah, was not performed by any material oil, but by the Spirit of God, which he received as the head, and conveys to his members."

Lett. vii. p. 135. or 484. "And now, my Lord, let any one judge, whether this temptation of *Jesus* in the wilderness, looks, as if *Satan* thought the Divine Spirit, that was intimately united to the humanity of *Jesus*, was that of the supreme God? And can any one think, that a being endowed with so much power, [should it not be *knowledge*?] as *Satan* manifestly was, did not know, whether *Jesus* was the supreme God, or not?"

This is brought in with an air of much triumph. But may I not ask? Did not *Satan* know, that *Jesus Christ* was his Creator, under God the Father? For this learned writer argues, p. 78. 79. or 441. 442. that all things were made by *Christ*, and consequently *Satan* himself. However, I chuse
not

not to multiply words in exposing this observation, as founded in the Author's wrong scheme.

The truth of this case is this. Jesus had been baptised by *John*. At which time he was publicly declared to be the expected Messiah. He also received abundant qualifications for discharging the high office; into which he was inaugurated. Soon after which; *Satan* attempted to surprize him, by divers temptations. *When he had fasted forty days and forty nights, he was afterwards an hungred. And when the tempter came to him, he said: If thou be the Son of God, that is, if indeed thou art the Christ, command that these stones be made bread.* Afterwards, taking him into the holy city, he setteth him on a pinnacle of the temple, and saith unto him: *If thou be the Son of God, if indeed thou art the Messiah, cast thyself down. For it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* And what follows, Matt. ch. iv. And are not all these insidious proposals made to our Saviour, as man?

The learned Author, having taken notice of the transaction in the garden, goes on. Let. vii. p. 136. 137. or 485. 486. "Here then we poor mortals are at a stand, being at a loss to know, how it is possible for one spirit so to torment another, as to put Jesus into such an *agony* as is above transcribed, from the very apprehensions of what he was to undergo.

undergo. If he was to suffer NOTHING BUT WHAT IS WRITTEN concerning his scoffs, and scourgings, and crucifixion, and we may add all the sufferings and tortures which his human nature could possibly undergo: these surely could never have moved him in so high a degree; being only such sufferings as the Prophets of old underwent, not only without dread, but with pleasure in their countenance. Hebr. xi. 35. 36."

"Whoever therefore can suppose Jesus to have been terrified at these things, which could only affect his human part, must suppose him to be less than a man. Whereas, IF WE SUPPOSE SATAN LET LOOSE UPON HIM, by the permission of God, and empowered to attack him in his nobler part, in his angelic nature, while his Divine Spirit, being encumbered with the load of flesh and blood, and fettered and confined within the compass of an human tabernacle, was disabled from exerting it's full powers; well might he dread the conflict on such unequal terms."

"And IF NOTHING IS DESCRIBED TO US IN THE SCRIPTURES, BUT HIS SUFFERINGS IN THE FLESH; this, we ought to conclude, was done in condescension to our understandings, which are unable to comprehend, or have any notion of his inward sufferings. And for the same reason it was, that any outward sufferings were inflicted on him

at all. Which being in their own nature INSIGNIFICANT AND TRIFLING, COULD NOT POSSIBLY BE ANY TRIAL OF HIS OBEDIENCE: but were inflicted on him by God *for us, and for our sake.* Who, in compassion to our ignorance and infirmities, was pleased to appoint some of his sufferings to be such, as were within the reach of our capacities to comprehend.”

Does not all this shew the great inconvenience, and vast disadvantage of that opinion, which supposes, that a spirit, of a superior order to the human soul, animated our Saviour’s body?

I think, that the incongruity of this has been fully shewn in the preceding Letter: and that if such a thing were practicable, that exalted spirit would swallow up the body, and sustain it above all pains, wants, and infirmities. But it is manifest from the Gospels, and every book of the New Testament, that our Saviour had all the innocent infirmities of the human nature. Therefore the before-mentioned doctrine is not true.

This Author is not quite a *Docete*, or does not profess to be so. Nevertheless he does little less than admit the force of the argument just referred to. He calls all the sufferings inflicted on our Saviour by men, and all the sufferings recorded concerning him, *trifling and insignificant*, and says, *they could not possibly be any trial of his obedience.*

He

He thinks Jesus Christ suffered : but it must have been owing to *the buffetings of Satan*. Of which however, there is not, as himself owns, any distinct account given in the Scriptures. Is not this to be wise *above* and beyond *what is written*? It is manifestly so. But does that become a Christian? And they who are wise *above*, or beyond *what is written*, will generally contradict what is written.

This seems to be the case here. The *scourgings, scoffs, crucifixion, and all the outward sufferings inflicted on Jesus, were insignificant and trifling, and could not possibly be any trial of his obedience*. Nevertheless these are things, much insisted upon, distinctly related, and frequently repeated, in the sacred writings of the New Testament. And the writers of the New Testament, the Apostles and Evangelists, represent them to Christians, as very great and affecting, and a trial of the obedience of our great Lord and Master. And his patience under them is set before us as a moving and encouraging example to his followers. And for these sufferings, and his patience, resignation, and meekness, under them, he is represented to have been highly rewarded by God the Father, supreme Lord and disposer of all things.

So St. Paul, Hebr. xii. 1 . . 3. *Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith : Who for the joy that was set before him, endured the cross, despising*

spising the shame, and is set down on the right-hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds.

So likewise St. Peter, 1 ep. ii. 21 . . . 24. *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness. By whose stripes ye were healed.*

See Philip. ii. 1 . . . 11. and many other places, and all the gospels, wherein are recorded our Lord's sufferings, and especially his last.

All these things are thus insisted upon, as very considerable, and of great importance to christians. So that it seems very strange, that they should be reckoned by any, *trifling, and insignificant, and no trial of obedience.*

There is, I think, plainly a difference between this great author, and our Apostles and Evangelists. Whence should this come to pass? Is it not, that he *preacheth another Jesus?* According to them, Jesus is a man [9] like unto us, and suffers such evils, as
men

[9] So likewise says the prophet. *A man of sorrows, and acquainted with grief.* Is. liii.

men in this world are liable to, in the steady practice of virtue: and he has set before us a most amiable, most animating, and encouraging example, under a great variety of contradictions and sufferings. For all which he has been highly rewarded by God the Father Almighty, who alone is perfectly wise, and perfectly good.

But according to this author, Jesus is an embodied angel, or archangel, and not capable of being much, if at all affected by *all the sufferings, and tortures, which human nature could possibly undergo. These, surely, he says, could never have moved him in so high a degree.* p. 136. 137. or 486.

Indeed this writer pleads, that if the *buffetings of Satan*, or such sufferings, as he contends for, are not described to us in the scriptures, but his sufferings in the flesh; *this we ought to conclude was done in condescension to our understandings, which are unable to comprehend, or have any notion of his inward sufferings.* p. 137. or 486.

For certain, all men, who advance a doctrine, without express authority from scripture, will endeavour to find out some reason for the silence of scripture about it. But no good reason can be assigned for the omission, here supposed, and granted. *His outward sufferings, the writer says, were insignificant and trifling, and could not possibly be any trial of his obedience . . .* If they were not, should not some

others have been recorded? The not doing it, surely, must be reckoned an inexcusable omission, and neglect in the sacred penmen.

However, it is certain, they have recorded such sufferings, as they supposed to be a trial of our Lord's obedience: and his patience under them, as an example and pattern to us.

Our great author would have us *suppose, Satan let loose upon our Lord, by the permission of God, and empowered to attack him in his nobler part, his angelic nature.* p. 137. or 486. And speaks of *the buffetings of Satan.* p. 138. or 487. —and *the insults of Satan.* p. 133. or 483. But why should such things be *supposed*, when all the writers of the New Testament are silent about them? If any will invent, and describe such sufferings, it must be altogether unscriptural, and could be no better than a philosophical, or theological romance.

And may I not ask: What good purposes can be answered by this scheme? For we are neither angels, nor embodied angels, but men, placed here in a state of trial. And our trial arises from the good and evil things of this world, by which our hopes and our fears are much influenced.

To me then the contrivance of our great author appears both unscriptural, and unprofitable. Nor can I forbear joining in with the Apostle, and say: *But we preach Christ crucified, unto the Jews a stumbling*

bling block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God: because the foolishness of God is wiser than men: and the weakness of God is stronger than men. I Cor. i. 23.. 25.

However, at p. 138. or 487. it is argued after this manner. "And therefore, when he was betrayed, and seized by the officers, that were sent to apprehend him, our Saviour said unto them: *This is your hour, and the power of darkness.* Luke xxii. 53. Giving them thereby to understand, and us through them, that it was not only the hour of men's wrath, but *the hour of the power of darkness*, that he so much dreaded, when he prayed to God the Father to *save him from that hour*. At which time he had not only the contradiction of wicked men to strive with, but knew that this was the time allotted by God for *Satan*, the prince of darkness, to exercise, and employ his whole power in afflicting him."

But, really, no such conclusion can be drawn from those words: Where one and the same thing is expressed in a twofold manner, the more emphatically to represent the greatness of the trouble then coming upon our Saviour. As if he had said: "But this is your hour. And indeed it is a very dark and afflictive season."

Dr. Clarke's paraphrase is in these terms. "But this is the time, wherein the infinite wisdom of God has

has appointed me to suffer. And Providence has now given you power over me, permitting you to execute your malice and cruelty upon me, that the scripture may be fulfilled, and the eternal counsels of the divine wisdom, for the salvation of men, fully accomplished." To the like purpose *Grotius* upon John xiv. 30. [10]

And that this is the meaning of the words, may be argued from our Lord's manner of expression elsewhere, speaking of the same thing. So in John xvi. 32. 33. *Behold the hour cometh, yea is now come, . . . that ye shall leave me alone. And yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. But be of good cheer, I have overcome the world.* And therefore, when he mentions *Satan*, it is in the character of *the prince of this world.* John xiv. 30. *Hereafter I will not talk much with you. For the prince of this world cometh. And hath nothing in me.* Which is thus paraphrased by *Dr. Whitby.* "*The prince of this world cometh by his ministers, Judas, and the rulers of the Jews, and findeth nothing in me: he himself having no power to inflict death upon me, in whom is no sin, and they finding nothing in me worthy of death.* Acts xiii. 28. Though therefore I

am

[10] Venit autem per homines sui plenos, quorum vis erat ἐξουσία τῆς οὐλῆς. *Grot. in Job. xiv. 30.*

am to suffer death, I do not suffer for any fault that can deserve it, or on account of any power he or his ministers have over me to inflict it. But I give up myself to death in compliance with my Father's will, and what follows."

END OF THE SECOND POSTSCRIPT.

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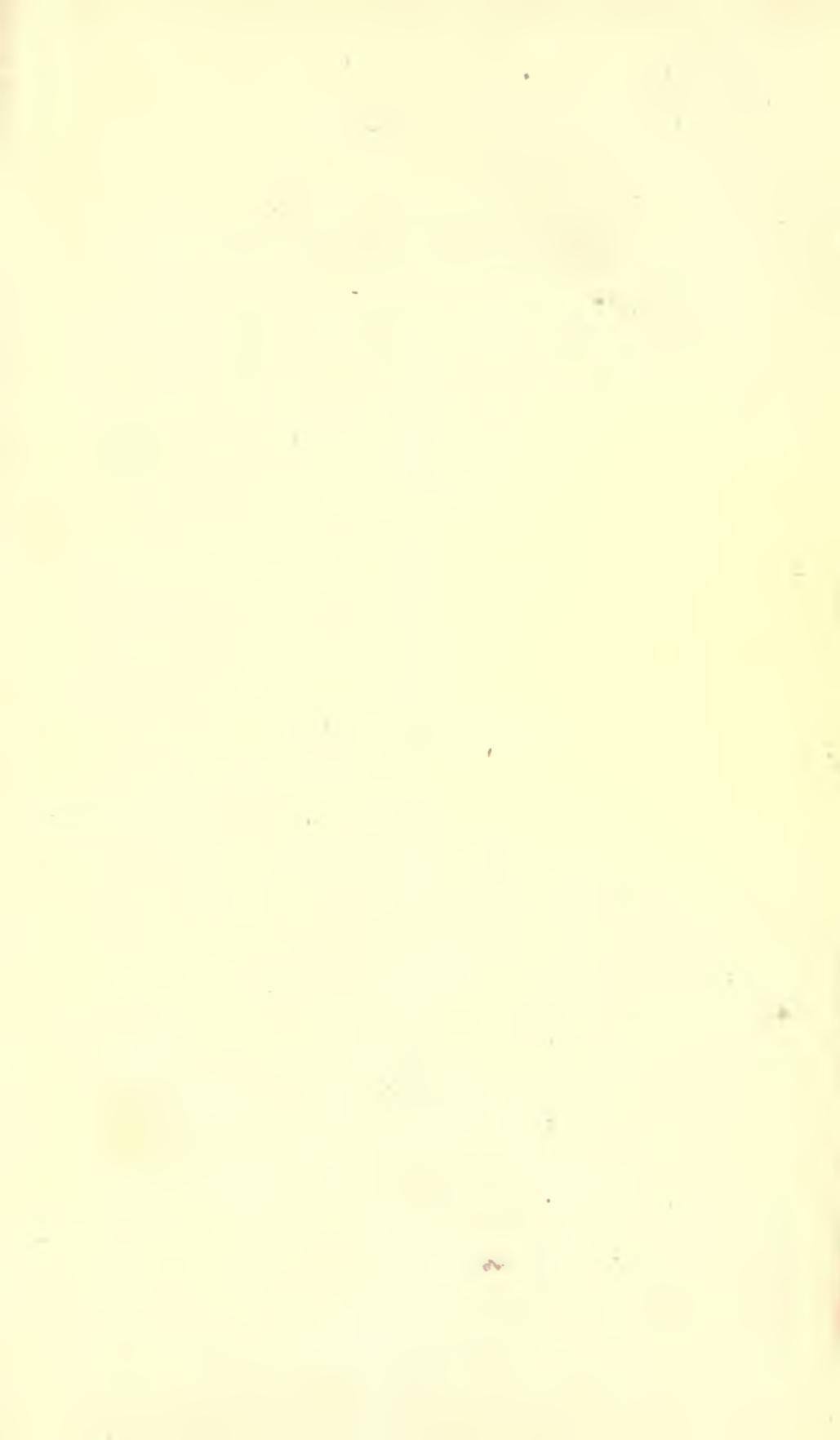
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ERRATUM.

Page 130, line 3, for xx. read xix.

FOUR

DISCOURSE

UPON

PHILIPPIANS II. 5...II.

TWO
S C H E M E S
OF A
T R I N I T Y
CONSIDERED,
AND THE
D I V I N E U N I T Y
A S S E R T E D.

FOUR DISCOURSES UPON PHILIP. ii. 5. . . II.

Acts ii. 22. *Ye men of Israel, bear these words; Jesus of Nazareth, a man approved of God, among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. Chap. v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Chap. x. 37. 38. That word you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed, &c.*

L O N D O N :

PRINTED IN THE YEAR MDCCXCIII.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

This is a preliminary report on the results of the experiment. The data are preliminary and subject to change. The results are in good agreement with the theoretical predictions. The error bars are large due to the limited statistics. The experiment was performed under the supervision of Professor [Name]. The assistance of [Name] is gratefully acknowledged.

APPENDIX

APPENDIX I: THE EXPERIMENTAL SETUP

ADVERTISEMENT.

THE Editor of the following *Discourses* accounts it no small happiness, that, by a late favourable accident, he has it in his power to present them to the Public. They shew themselves to have been part of a course of ministerial services; and a memorandum, under the Author's own hand, makes it probable, that they were delivered from the pulpit, to a very respectable society of Christians, so long ago as the year 1747.

The name of the Author, as he himself did not place it there, is not given in the title-page. An omission, which the judicious reader, it is supposed, will reckon to be of no great moment. And, respecting the Author himself, it may be most truly observed, that he was always far from affecting, in any degree, the character or influence of a *Rabbi*, or dogmatical teacher: and could not, at any time, with his Name,—however justly endeared to many of his cotemporaries, or sure to go down with distinguished esteem and honour to latest posterity,—should be accounted of the least weight, in the balance of reason, on any argument excepting that of *testimony*. He has now been several years removed from our world, but, as the controversy, to which

these Discourses have respect, does still survive, and will, probably, be yet of long continuance, it cannot but be desirable, to all good minds, that the largest portion of his excellent spirit may be retained among us, communicated, and diffused: in order that controversies of this nature, for the future, may be carried on, as our most candid Author has expressed it, “without detriment either to truth or piety.”

It may, however, be apprehended, that to the curious and attentive readers, who have been happily led into a previous acquaintance with his other valuable and most important works, these discourses will soon make a pleasing discovery of their Author. And all such readers, there is no doubt, will be glad to receive the following declaration, concerning them, though anonymous.

They are here given, with a most strict care and fidelity, agreeable to the Author's own manuscript; which he had drawn out fair, for the press, with particular directions designed for the printer. And any small additions, which a casual oversight seemed to make requisite, are distinguished, by being inclosed in brackets thus; [].

Any attempt of the Editor, to recommend such Discourses as deserving the attention of the Public, could not well be exempted from a charge of officiousness. They are, therefore, cheerfully left to speak for themselves.

All

ADVERTISEMENT.

v

All Christians are agreed, that the subjects, of which they treat, are very weighty: and ecclesiastical history too sadly shews, in what manner the contentions about them have been agitated.

Whatever may be the issue of the Arguments suggested,—with respect to the measure of conviction they shall produce, in favour of any particular doctrine,—if the temper, with which they are proposed, should prove sufficiently attractive, to engage a general imitation, and excite a prevailing diligence to maintain and cultivate it, on all sides, the apparent chief design of the Author, and most fervent wishes of the Editor, will have their best accomplishment.

Maidstone,
August 1, 1784.

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DISCOURSE I.

PHILIP. ii. 5.

Let this mind be in you, which was also in Christ Jesus:

6. *Who being in the form of God, thought it not robbie to be equal with God. 7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.*

8. *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Crosse. 9. Wherefore God also has highly exalted him, and given him a name, which is above every name.*

10. *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.*

11. *And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

IN these verses, we have at large the Apostle's argument to the meekness and condescension before recommended: taken from the example of Christ's humility, and his exaltation, as a reward of it.

Within the compass of a few months, I have delivered two practical discourses from the fifth verse

of this chapter, explaining the duty of mutual condescension and forbearance, and enforcing it from the example, and the reward of the Lord Jesus Christ.

But now I am desirous to explain in a more critical manner the words, which have been read to you.

I shall be hereby unavoidably led into somewhat controversial. But I hope, it will be also practical, and not unprofitable; were it only instructive to some, who are not thoroughly acquainted with some controverted points, which yet are thought to be of much moment. Indeed if people will decide in points of any kind, it is fit they should know and understand what they affirm: especially, if they take upon them to pass sentences upon those who differ from them. This needs no proof. Certainly no honest and upright man would willingly form a wrong judgment in any case: especially in such a case as this: where, if he be ignorant, he may pass sentence upon himself. I fear, this is no uncommon thing. One cannot be disposed to insult any man's ignorance. But when censoriousness is joined therewith, and it becomes troublesome to others, it will be remarked. I think I have met with some good people, who have severely condemned *Arians*, and yet were not orthodox themselves. And if they could have been persuaded to explain their own notion, it would have appeared that they were in

the

the *Arian* scheme, or very near it. But they were too positive, and too well satisfied of being in the right, to hear any argument from those, who would have debated with them, and led them into the merits of the controversy.

Disputes about the person of Christ, and the doctrine of the Trinity, as is well known, have been exceedingly prejudicial to the christian cause and interest: and chiefly so, because these disputes have been managed with too much heat: and contending parties, on both sides, have not been contented to dispute and argue, and then leave it to every one to determine conscientiously, according to the best of his own judgement; but would impose their own sense. And if they had the authority, and civil power on their side, would require men under heavey pains and losses to profess, in word or writing, an assent to their opinion, whether convinced or not. Whereas serious and impartial, free and patient inquiries and debates, might have been instructive, and let in light: and different sentiments might have been allowed, without detriment either to truth or piety.

I hope we may now have an example of this kind. And that all will hear with patience an argument, which is intended to be proposed with mildness, though with plainness, free from all reserve and disguise.

In order to understand this text, and to give free scope to every one to judge of its design, according

to several apprehensions concerning the person of Christ, it will be needful to consider the several schemes of Divines relating to the doctrine of the Trinity. For, as christians among us have before them, beside what is said in the Scriptures, divers determinations upon the doctrine of the Trinity, in catechisms, articles, and liturgies, they will apply those determinations to this, and other texts of Scripture.

I have therefore thought, that no method will more directly lead to a clear judgement in this point, than to propose and consider the common schemes, or ways of thinking of the Deity, which obtain among the professed disciples and followers of Jesus.

The first shall be that which is reckoned the commonly received scheme, and called orthodox and catholic.

In the Assemblies's catechism it is said: "There are three persons in the Godhead, the Father, the Son, and the Holy Ghost: the same in substance, equal in power and glory."

The first article of the Church of England is: "There is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom, and goodnesse, the maker and preserver of all things both visible and invisible. And in the unity of this Godhead there be three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."

Here,

Here, certainly, ariseth a difficulty. How are we to understand these expressions? And how are they understood by those who use them, and approve of them, and assent to them, as right? *One God, three persons, the same in substance, equal in power and glorie: or of one substance, power, and eternity.* Is it hereby meant, that there are three really distinct minds, or intelligent agents? So we might be apt to conclude from the use of the word *person*, and saying, that *these three are equal.*

Nevertheless there are two different sentiments among those, who are called orthodox. Some believe three distinct persons, or beings, of the same substance, or essence in kind: as three men are distinct, but are of the same kind of substance. Others do not understand the word *person* in the common acception. They believe only a modal distinction. They openly say, that in discoursing on the mysterie of the Trinity, they do not use the word *person* in what is now the common meaning of that word. We might be disposed to think, that these went into the *Sabellian* scheme, which holds one person only in the Deity, under three different denominations. But yet they deny it, and disclaim *Sabellianism*, and speak of it, as a very pernicious opinion. They say, that though the Father, the Son, and the Holy Ghost, are not three distinct beings, or individuals, there is a distinction, which may be represented by that of three persons.

Son. The second article of the Church of England is thus. “ 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, took man’s nature in the womb of
 “ the blessed virgin, of her substance: so that two
 “ whole and perfect natures, that is, the God-
 “ head and Manhood, were joined together in one
 “ person, never to be divided. Whereof is one
 “ Christ, very God, and very man: who truly
 “ suffered, was dead, and buried.

I have taken the words of that article, that I may be sure to avoid all misrepresentation, and that there may be no suspicion of it.

Let us now observe the explication of the text, agreeably to this scheme. Which I shall take in the words of a pious* annotator. “ *Let this mind*
 “ *be in you, which was also in Christ Jesus. As*
 “ *Christ denied himself for you, so should you for*
 “ *others. Who being in the form of God, thought*
 “ *it not robbery to be equal with God: that is, who*
 “ *being the essential image of the Father, and en-*
 “ *joying the divine essence and nature, with all its*
 “ *glorie, knew, that it was no usurpation in him, to*
 “ *account himself so, and carry himself as such.*
 “ *But made himself of no reputation. Yet he emptied*
 “ *himself of that divine glorie and majesty, by hiding*
 “ *it in the veil of his flesh: and, took upon him the*
 “ *form*

* Mr. Samuel Clarke’s Annotations upon the place.

“ *form of a servant* : that is, the quality and con-
 “ dition of a mean person, not of some great man.
 “ *And was made in the likeness of men* : that is, subject
 “ to all the frailties and infirmities of human nature,
 “ sin only excepted. *And being found in fashion as a*
 “ *man, he humbled himself*. By what appeared to
 “ all, and by the whole tenour of his carriage, he
 “ was found to be a true man. *And became obedient*
 “ *unto death, even unto the death of the crosse*. He
 “ manifested his obedience, as in all other particulars,
 “ so in resigning up himself to death, the death of
 “ the crosse, the most cruel, contemptible, and ac-
 “ cursed death. *Wherefore God also hath highly*
 “ *exalted him, and given him a name, which is above*
 “ *every name*. Whereupon God advanced his hu-
 “ man nature to the highest degree of glorie, and
 “ has given him honour, authority, and majesty
 “ above all created excellence.”

Upon this interpretation it is easy to remark, that
 it does not seem exactly to answer the Apostle's ex-
 pressions. It supposes two things to be spoken of,
 first the Deity, then the humanity of Jesus. I say,
 it is supposed, that the Apostle first speaks of Christ's
 being of *the divine nature and essence*, and therein
 humbling himself. And the human nature is exalted.
 Whereas the Apostle seems to speak all along of one
 thing or person. *Let this mind be in you, which was*
also in Christ Jesus, who made himself of no reputa-
tion Wherefore God also hath highly exalted him,
 and

and given him a name above every name, that at the name of Jesus every knee should bow. He who had humbled himself is exalted. Nor can true Deity either be abased or rewarded.

There is therefore no small difficulty in applying the commonly received opinion concerning Christ, as God, of the same substance, and equal with the Father, to this text. Or, it is not easy to reconcile the doctrine of the Apostle in this place, and the commonly received opinion concerning the Trinity.

I shall now conclude with these two remarks.

I. The commonly received doctrine of the Trinity, which is reckoned orthodox, and the doctrine of the Church, is obscure. Indeed it is generally acknowledged to be very mysterious. And it appears to be so from the authentic accounts which have been now given of it. For it is said, that there are *three persons in the Godhead, the Father, the Son, and the Holy Ghost*: and they are said to be *equal in power and glorie*. Which expressions seem to intimate, that there are three distinct beings, and minds. But yet, on the other hand it is as plainly said, that there is *but one eternal and one almighty*.

These expressions must be allowed to represent an obscure doctrine. Some have said that it is contradictory.

All I affirm is, that it is obscure, and difficult to be conceived and understood, if it be not absolutely incomprehensible.

II. Secondly,

II. Secondly, I would observe, that obscure doctrines ought not to be made necessarie to salvation. They who consider the general tenour, and great design of the preaching of Christ and his apostles to all sorts of men, in order to bring them to repentance, and holiness, and thereby to everlasting happiness, by the good will and appointment of God, will be easily led to think, that there should not be any doctrines, necessarie to be believed, which are of such a nature, that the most metaphysical and philosophical minds can scarcely know what they are, or reconcile them to reason. Therefore the commonly received doctrine of the Trinity, if it be obscure, should not be made a necessarie article of a Christian's faith. And yet this is the introduction to the Athanasian Creed: "Whosoever will be saved, before all things it is necessarie, that he hold the Catholic faith. Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this, that we worship one God in Trinity, and Trinity in unity:" and the rest. And the more fully to enforce the necessity of this doctrine, it is repeated again at the end. "This is the Catholic faith. Which except a man believe faithfully, he cannot be saved."

This, and other like Creeds, are inserted in almost all the established articles and liturgies in Christendom.

But

But is not this teaching uncharitableness by authority? And, if any join in such offices of religion, whilst they believe not the Creeds, which they recite, or are supposed to recite; they are made to pass sentences of condemnation upon themselves.

How great, then, is the privilege, to be at liberty to choose our religion, and that way of worship, which upon a serious consideration, and after careful and impartial examination, we think to be reasonable, scriptural, and edifying!

DISCOURSE II.

PHILIP. ii. 5. . . . II.

Let this mind be in you, which was also in Christ Jesus. And what follows.

IN a late discourse on this text, I stated and considered the commonly received opinion concerning the Trinity, and the person of Christ in particular.

I now intend to consider another sentiment concerning the person of Christ, and consequently also concerning the Trinity.

Some, then, suppose, the Son to be a spirit, or intelligent agent, subordinate, and inferior to the Father. They think, that this is what is meant by the Word, spoken of by St. John, at the beginning of his Gospel. *In the beginning was the Word, and the Word was with God, and the Word was God: or a God*, as they would translate: not the same with the Father, or equal to him, or of the same nature and essence: but said to be God, on account of his great excellence and power, derived to him by the will of the Father. *All things were made by*

C

him,

him, that is, by him under the Father, as his instrument, and by his appointment. And without him was not any thing made that was made.

To the like purpose they understand and explain Col. i. 15. 16. *Who is the image of the invisible God, the first born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible; Whether they be thrones, or dominions, or principalities, or powers. All things were created by him, and for him.*

Which words are thus paraphrased by * an ingenious and learned Commentator, of the sentiment, which I am now endeavouring to represent as fairly as may be . . . “ since he is the most lively visible
 “ image of the Father who is the invisible God, and
 “ is the first being that was derived from him.
 “ And that he must be the first derived from him,
 “ is from hence evident, that all other beings were
 “ derived from God the primary and supreme cause
 “ of all, through this his Son, by whom, as their
 “ immediate author, all things were created, that
 “ are in heaven, or that are in earth, visible and
 “ invisible, whether they be thrones, or dominions,
 “ or principalities, or powers. All things were
 “ created by him, and to be in subjection to him.
 “ He therefore must be before all things. And by
 “ him all things are preserved. And he is the head
 “ of the Church, which is his body.”

Hebr.

* Mr. James Peirce.

Hebr. 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.* In his notes upon these last words, the same learned Expositor says: "As from other places it appears, that Christ was employed in making the world, so this seems most agreeable to the scope of the writer of the epistle to the Hebrews. His intention appears to be, to give the loftiest and most noble account of his greatness and dignity, abstractedly from what he proceeds to afterwards, the honour conferred upon him at his resurrection. Now since he so expressly mentions that which may seem a less instance of his greatness, that *he upholds all things*; it is not probable, that he would omit that which was greater, God's creating the worlds by him."

Of the Word, or Son of God, these learned men do also generally understand Prov. viii. 22 . . . 31.

Well, then, the Son being, according to this scheme, the first derived being, and God having made the world by him: what was the station, what the employment, what the dignity of the Son of God, before his incarnation?

The learned Annotator before quoted, in his notes upon Philip. i. 9. says: "The Scriptures seem to represent this to have been the state of things antecedently to our Saviour's coming into the world: that God allotted to the angels pro-

“vinces and dominions, one being appointed to
 “preside over one country, and another over
 “another The places, as evidencies of this,
 “are all taken out of Dan. x. where is related a
 “vision of an angel sent to Daniel in the third year
 “of Cyrus King of Persia Thus he speaks
 “v. 13. *The prince of the kingdom of Persia with-*
 “*stood me one and twenty days: but lo, Michael, one.*
 “*or the first of the chief princes came to help me*
 “Afterwards, in the two last verses of that chapter,
 “the same angel says: *Now will I return to fight*
 “*with the prince of Persia. And when I am gone*
 “*forth, lo, the prince of Graecia shall come. But I*
 “*will shew thee what is noted in the Scripture of truth.*
 “*And there is none that holdeth with me in these things,*
 “*but Michael your prince.* So that, as this learned
 “writer proceeds, we have here the prince of *Persia*,
 “the prince of *Graecia*, and the prince of the *Jews*,
 “spoken of. And what reason can we have to
 “question, whether the like was not the case of
 “the other countreys, that they had in like manner
 “their respective presidents or princes? This leads
 “us farther to consider the state of our Saviour
 “himself before his incarnation As the heathen
 “nations were committed to other angels, the
 “Israelites were committed to Christ, who was
 “the angel of the covenant, or of God’s covenanted
 “people.” So that learned writer.

There

There may be different conceptions concerning Christ, among those, who must be allowed to be in the main of this opinion. They all suppose the Word, or Son of God, to be a being distinct from God the Father, subordinate and inferior to him. But some may ascribe to him higher dignity than others. [And] we have just now seen, that one and the same person, who thinks that all things were made by the Son, supposeth him before his incarnation to have had only, or chiefly, the care and government of the Jewish people allotted to him: whilst other angels were appointed presidents or princes of other nations and countreys.

One thing ought to be added here. They who are of this sentiment do generally suppose, that this great being, the Word, the Son of God, upon our Saviour's conception and birth, animated the body prepared for him. So that our Saviour had not, properly, a human soul. But the Word, the Son of God supplied the place of a soul.

The Spirit, or Holy Ghost, the learned men of this sentiment, I presume, take to be a being, or intelligent agent, inferior in power and perfection, not only to God the Father, but likewise to the Son of God.

According to these therefore the Father is the one supreme God over all, absolutely eternal, underyived, unchangeable, independent.

The Son is the first derived being from the Father, and under him employed in creating, and also preserving and upholding the world, with, as some say, an especial allotment of the presidentship over the people of Israel.

The Spirit is a third person, also derived from the Father, and of power and perfection inferior to the Son.

I have endeavoured to give here, as well as elsewhere, a true representation. If I have mistaken, it is not done willingly and designedly. And I shall be ready to be better informed.

Let us now apply this scheme to the text: or see, how it is explained by the favourers of this sentiment. And I hope to have here again the assistance of the same learned Divine and Commentator, who has been quoted already several times.

V. 5. 6. “ *Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God. Ye ought to be of such a kind and beneficent, of such a humble and condescending disposition, as Christ Jesus himself was: who being in the form or likeness of God, was not eager in retaining that likeness to God.*”

The *form of God* is farther explained in this manner p. 26. “ He was in the form or likeness of God, upon account of that authority, dominion, and power, with which he was entrusted, and which
“ he

The Arian Scheme.

“ he exercised antecedently to his coming into the
“ world.—Our Saviour antecedently to his incar-
“ nation, having the Jews committed to him of
“ God, and being prince of that people, or the
“ King of Israel, was in the form and likeness of
“ God.”

“ Who being in the form or likeness of God, was
“ not eager in retaining that likeness to God. But
“ on the contrary, he emptied himself of that form
“ of God, taking upon him a very different form
“ or likeness, even that of a servant, when he was
“ made in the likeness of men.”

And for explaining this last particular it is added by the same interpreter, in his notes: “ If it be
“ here inquired, why does St. Paul say, *he was in*
“ *the likeness of men*? Was he not truly and pro-
“ perly a man? The answer is easy, that *men* sig-
“ nifies such animated bodies as ours are, inhabited
“ each by a rational soul. And so, as to his body,
“ he was in all respects a man, just as we are, he
“ having taken part with us in flesh and blood, and
“ having a body prepared for him. The *likeness*
“ therefore belongs not to that, but to the other part
“ of man, the τὸ ἡγεμονικόν, the rational spirit: where-
“ in he was vastly more than man, the Word or
“ Logos, that was in the form of God, being so
“ transcendently superior to the most noble soul,
“ that ever inhabited any other human flesh.”

“ And

“ *And being found in fashion as a man, he humbled*
 “ *himself, and became obedient to death, even the death*
 “ *of the cross. And though his becoming man was*
 “ *a great instance of humility and condescension,*
 “ *yet he did not stop at that: but when he was*
 “ *[actually] in the same condition and state with*
 “ *men, he humbled himself yet farther by becoming*
 “ *obedient to God unto death, and that too the*
 “ *death of the cross, which was attended with the*
 “ *greatest reproach as well as torment.”*

“ *V. 9, 10, 11. Wherefore God also has 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 on earth,*
 “ *and things under the earth: and that every tongue*
 “ *should confess, that Jesus Christ is Lord to the glory*
 “ *of God the Father. And upon this account God*
 “ *has advanced him higher than before, and freely*
 “ *bestowed on him an authority, that is superior to*
 “ *what he ever granted to any other: that by*
 “ *virtue of the authority of Jesus all should be con-*
 “ *strained to submit to God: whether they are*
 “ *heavenly or earthly [beings], or such as are under*
 “ *the earth. and that every tongue should acknow-*
 “ *ledge, that Jesus Christ is, by this gift of God,*
 “ *Lord of all, to the glory of God the Father.”*

This exaltation, or superior exaltation of Christ
 above what he had before, is illustrated by the same
 learned expositor, in his notes after this manner:

“ When

“ When our Lord came into the world, he laid aside
“ that form of God, he was in before, and was
“ made for a little time, that is, till his resurrection,
“ lower than the angels, they still continuing their
“ dominion, while he parted with his. At our
“ Lord’s resurrection an entire change was made in
“ this state of things, and an end was put to this
“ rule of angels: they themselves, together with all
“ nations, were put under one head, even Christ,
“ whose authority and power was then so highly
“ advanced above what it was before; he being
“ entrusted with an universal dominion, and all that
“ were rulers and governors before being made his
“ subjects and ministers.”

I have been the longer in representing this scheme, that I might shew it to as much advantage as possible. And now I shall propose some objections to it.

One observation, which I mention in the first place, relates to a particular article in this scheme.

It is not reasonable, that the Word, the Son of God, the first derived being, who had been employed under God the Father in making all things, should, some time after the world was made, have so limited dominion and authority, as to be the president and governour of the Jewish people only: whilst other angels had like power and dominion over other people and countreys.

What reason can be assigned, why the being, who under God the Father had been creator of all things,
visible

visible and invisible, should be put quite, or well nigh, upon a level with his creatures? There is no ground, from reason or scripture, to believe any voluntarie or imposed humiliation of the Son of God before his incarnation.

I might likewise ask what reason can be assigned, why any good angels should, after our Lord's resurrection and ascension, be deprived of any advantages, which they before enjoyed? For it may be well supposed, that if they were acquainted with our Lord's transactions here on earth, by the will of the Father, for the good of mankind, they approved, admired, and applauded them. And some of the angels may have been, yea were employed in attending upon, and ministering to Jesus, whilst he dwelt on this earth.

However this may be reckoned by some to be an exception only to the scheme of the learned Commentator before cited. I therefore place these observations here by themselves.

But for the present, setting that aside, all, I think, who are in this scheme, that the Word, the Son of God, is a distinct being inferior to God the Father, suppose, that he was employed under God the Father, in creating the heavens, and the earth, and all things that are therein: that afterwards he was incarnate, humbled himself, suffered, and died, and was exalted.

Against

Against this scheme then, as distinguished from the foregoing particular (though that has been introduced as a plausible supposition,) I object, as follows.

1. The Lord Jesus, in the New Testament is often spoken of as *a man*. Which means a being with a reasonable soul and human body. But, if the Word, a transcendently great and excellent spirit, far superior to human souls, animated the body of Jesus, as a soul, then our Lord was not, properly speaking, a man: though this be often said in scripture, and spoken of as a thing of importance. I do not now allege any texts by way of proof. There may be occasion to produce them distinctly in another place.

2. It appears to be an impropriety, and incongruity, that any spirit, except an human soul, should animate a human body. It would, I apprehend, be an incongruity not paralleled in any of the works of God, of which we have any knowlege.

3. Jesus Christ, as we evidently know from his historie in the Gospels, had all the innocent, sinless infirmities of the human nature. He was wearie with journeyings, he hungered, and had thirst, he needed the refreshment of food, and of rest, or sleep: and he endured pain, and at sometimes piercing affliction and grief, and at last died.

But this could not have been, supposing the body of Jesus to have been animated by so transcendently
powerful

powerful and active a spirit, as the Word, or the Son of God, in this scheme is supposed to be. He could not have been diminished, or weakened thereby. Supposing such an union of so great a spirit with a human body, it would swallow it up. I mean, that spirit would not be straitened, and confined, or diminished by the body, but would infuse vigour and activity into the body: so that it would be no longer liable to the weaknesses, to which human bodies, actuated only by human souls, are incident. How can a spirit, creator of all things under God the Father, be straitened and incommoded by so small a portion of matter, which was originally created by him? Will the residence of so great a spirit in a human body make no alteration? Shall that body be still as feeble, as liable to wants, and as sensible to pain, as an ordinary body, which has only a human soul?

4. We do not perceive the Lord Jesus, to insist upon his pre-existent greatness and glorie, as an argument of obedience to his doctrine. He does not represent himself to those who were his hearers, as their creator under God. But he says, that *the Father had sent him*, that he acted by commission under God, and that the Father had *sealed* him, by the miraculous works, which he had enabled him to do, and that he had authority from him, to do and teach as he did.

5. If

5. If so glorious a being, as the Word, or Son of God is represented to be in this scheme, had taken upon himself a human body, and submitted to animate, and act in it, as a soul: that condescension would have been clearly and frequently shewn, and insisted on in the Gospels and Epistles. It would have been as much enlarged upon, as our Lord's resurrection and ascension. But there are no clear texts asserting this: none but what are capable of another sense, and are better interpreted in a different manner.

6. In this way Jesus Christ is no example of imitation to us: for no such thing, as the condescension just represented, is required of us. We are not taught to be willing to descend into some inferior species of beings, and therein to be debilitated, and incommoded, and lose all our rationality, for a while at least. But what we are taught is, that we should act modestly and meekly in the condition assigned us, and in which God has made us.

7. If the body of Jesus had been animated by so great a spirit, as its soul: there would have been nothing at all extraordinarie in his resurrection and ascension. And yet how does the Apostle labour in describing this great instance of divine power? Eph. i. 19. 20. *that ye may know, what is the exceeding greatnesse of his power to usward, who believe, according to the working of his mighty power: which he wrought in Christ, when he raised him from the*
D dead,

dead, and set him at his own right hand in the heavenly places. But what is there extraordinary in it, that a being, who under God had made the world, should be raised up, and ascend, and be seated in the heavenly places, where he had been long before?

8. Once more: this doctrine of the transcendent glorie and power of Christ before his coming into the world, is inconsistent with the representations given throughout Scripture of his exaltation after his death, as a reward of his humility and obedience upon earth. For the text, agreeably to many others, says: *Wherefore God also hath highly exalted him.* But there is no exaltation, to which any being can be advanced, that would exceed what the Creator was entitled to, as such. Has he not, as Creator, under God, of all things visible and invisible, a natural right to dominion and authority over them, and to precedence before and above all others? How then could dominion and authority over all things be the reward of Christ's humility, and patience, and other virtues here on earth?

What adds weight to this consideration is, that this doctrine weakens, and even destroys the argument set before us to humility and meekness, which is taken from the exaltation of Jesus. For according to it, he has no advancement, and indeed could have no advancement, after all he had done here, but what he was entitled to without it.

I must

I must not stay to state and answer objections. But there is one text, so likely to occur to the thoughts of many, that it may be best to take notice of it. It is in the prayer recorded John xvii. where at ver. 5. is this petition of our Lord. *And now, O Father, glorify thou me with the glorie, which I had with thee before the world was.* If any should urge this text, as an objection against some things just said, I would answer: The most likely meaning of these words is to this purpose. Our Lord was here approaching to the affecting scene of his last sufferings, and the conclusion of his life here on earth, in which he had acted with great zeal and faithfulness, for the glorie of God, and the good of men. And having so fulfilled the commission given him, he solemnly and humbly addresses God, saying, *I have glorified thee on earth. I have finished the work, which thou gavest me to do. And now, O Father, glorify thou me with the glorie, which I had with thee, before the world was:* that is, which had been always, and from the beginning designed for me. So Rev. xiii. 8. *the lamb slain,* that is designed to be slain, *before the foundation of the world.* Eph. i. 4. *According as he has chosen us in him, before the foundation of the world.* Col. iii. 3. *Your life is hid with Christ in God.* See also Eph. iii. 9. and Matth. xxv. 34. and other like places. So the glorie, which was to be the reward of what Jesus should do

on earth, was always with God. It was *with him*, in his purpose: *hid with him before the world was*. To the like effect St. Augustin * very largely. And if there is any reward annexed to our Lord's services and sufferings here on earth, (as certainly there is,) very probably that is what is here intended.

These things I have now proposed to your consideration. I do not dictate. But let it be considered, whether this scheme be not attended with difficulties. Many pious and learned men may have taken it up, for avoiding difficulties in the commonly received doctrine. Nevertheless this also may be found to have difficulties, that must weaken the persuasion of its truth and probability.

God willing, I intend to represent another opinion hereafter. For the present I shall conclude with the following remarks.

We

* Cum ergo videret illius prædestinatæ suæ clarificationis venisse jam tempus, ut et nunc fieret in redditione, quod fuerat in prædestinatione jam factum, oravit, dicens: *Et nunc clarifica me tu, Pater, apud teipsum claritate, quam habui priusquam mundus esset, apud te: tanquam diceret, claritatem quam habui apud te; id est, illam claritatem, quam habui apud te in prædestinatione tua, tempus est, ut apud te habeam etiam vivens in dextera tua. In Joan. Evang. Cap. XVII. Tract. 105. p. 8. Tom. 3. Bened. P. 2.*

We may hence receive instruction. We should not be too much opinionated of ourselves, because we know more truths than others. Let us rather suppose that we may be mistaken: sensible, that in many points of speculation there are difficulties, which may be overlooked by us: and that our scheme may be liable to objections, which we have not observed. Neither all wisdom, nor all truth is monopolized by any one man, or sect of men. He who has gained truth fairly, by impartial and laborious examination and inquiry, will be under little temptation to insult or despise others, whom he thinks to be in error or ignorance, if they be but open to conviction. He knows, that things appear in different lights to different persons, and to the same person at different times. He has, perhaps, been positive in some points, which he has afterwards seen to be mistaken opinions; though he was all the while sincere. He must therefore allow the innocence of error in some cases. Let us not be too desirous, that others should agree with us in opinion. Let us love and honour them, if they are honest and virtuous: which many may be, who are not of the same sentiment with us, and see not things in the same light as we do. If we desire to experience moderation from others, let us shew it ourselves, as there is occasion. Let not our faith, or knowledge, or opinion of it, produce arrogance and cen-

rioufneffe. But as St. James directs; If we are wise men, and endued with knowlege, let us shew out of a good conversation our works with meekneffe of wisdom. Ja. iii. 13. Or, let us shew our wisdom by a truly pious and virtuous conversation, and by meekneffe of behaviour towards others.

DISCOURSE III.

PHILIP. ii. 5....II.

*Let this mind be in you, which was also in Christ
Jesus. And what follows.*

I HAVE proposed to explain this text largely and distinctly. And though this design may lead me to be somewhat controversial, and to treat some points, which are, and long have been disputed among christians; I have hoped that I should have no reason to decline freedom and plainness of expression. It is very common for men in public, as well as private discourses, to assert their own sentiment, and to refute, or do what lies in their power, to refute the schemes and sentiments of others. Nor is it uncommon for men of low rank and condition, to think themselves capable judges of what are reckoned the most sublime and mysterious doctrines, and to pass sentences, not very favourable, upon those who are of a different opinion from themselves. There cannot be then, I apprehend, any sufficient reason to condemn an attempt to represent in a fair and impartial manner divers sentiments concerning the Deity, and the person of Christ, together

together with the reasons and arguments by which they are supported.

I have already considered two schemes, concerning the Deity, and a Trinity, and the person of Christ: one, that which is reckoned the commonly received opinion, or orthodox: the other sometimes called *Arianism*. The third, to be now considered, is sometimes called the doctrine of the *Unitarians* or the *Nazareans*. These believe, that there is one God alone, even the Father, eternal, almighty, possessed of all perfections without any defects, or limits, unchangeable, the creator of all things visible and invisible, the supreme Lord and Governour of the world, whose providential care upholds all things, who spoke to the Patriarchs in the early ages of the world, to the people of Israel by Moses, and other Prophets, and in these later ages of the world to all mankind by Jesus Christ, and by him will distribute equal recompences to all according to their behaviour in this world.

For farther illustrating this point, it will be proper to shew more distinctly the opinion of those persons concerning God the Father, or the divine Unity, the person of Christ; and the Holy Spirit.

First, concerning God the Father, or the Divine Unity. Which appears to be the doctrine of the Old and New Testament, from the beginning to the end.

Moses,

Moses, the Jewish Lawgiver, and their greatest Prophet, before the gospel dispensation, begins his five books with an account of the creation of the world.

The first of the ten commandments, delivered with so great solemnity to the Jewish people, soon after their deliverance from Egyptian bondage, and before they were put in possession of *Canaan*, as a distinct and independent nation and people, is : *I* am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other Gods but me* : that is, before my face, in my sight, to which all things are open, from whom no deviation from this law can be hid, and will be overlooked, and unrepented. In the fourth of those ten laws or commandments, it is said : † *Remember the sabbath day to keep it holy For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.*

After the rehearsal of those commandments, and other things, in the book of Deuteronomie it is said : ‡ *Hear, O Israel, the Lord our God is one Lord.*

Pf. lxxxiii. 18. *That men may know, that thou, whose name alone is Jehovah, art the most high over all the earth.*

If. xl.

* Exod. xx. 1. 2.

† Ver. 10. 11.

‡ Deut. vi. 4.

Is. xl. 28. *Hast thou not known, hast thou not heard, that the everlasting God, the creator of the ends of the earth, fainteth not, nor is wearie.*

Is. xlv. 6. *Thus saith the Lord, the king of Israel, and his Redeemer, the Lord of hosts: I am the first, and I am the last. . . . And beside me there is no God. . . .*
 ver. 8. *Is there a God beside me? Yea, there is no God, I know not any.* v. 24. *Thus saith the Lord, thy Redeemer, and he that formed thee from the womb: I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself.*

Such, then, is the doctrine of the Old Testament. There is one God, even *Jehovah*, eternal, unchangeable, the creator of the heavens and the earth, and all things therein, the Lord, God, and King of Israel.

Let us now observe the doctrine of the New Testament, which, if from heaven, cannot be different, but must be harmonious with that of the Old.

Matth. iv. 9. 10. When Satan tempted our Lord, and said: *All these things will I give thee, if thou wilt fall down and worship me.* Jesus said unto him: *Get thee hence, Satan. For it is written, Thou* shalt worship the Lord thy God, and him only shalt thou serve.*

Mark

* See Deut. vi. 13. & x. 20.

Mark xii. 28 34. *And one of the scribes came, and asked him: Which is the first commandment of all? And Jesus answered him: The first of all the commandments is: Hear* O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength. This is the first commandment. . . . And the scribe said unto him: Well, Master, thou hast said the truth. For there is one God, and there is none other but he And when Jesus saw that he answered discreetly, he said: Thou art not far from the kingdom of God.*

Luke xviii. 18. 19. *And a certain ruler asked him, saying: Good Master, what shall I do, to inherit eternal life? And Jesus said unto him: Why callest thou me good? There is none good, save one, that is God.*

John xvii. 1 3. *These words spake Jesus, and lift-up his eyes to heaven, and said: Father, the hour is come, glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

Our Lord, therefore, we see, prays to God, even the Father, his * Father, and our Father, his God,
and

* See Deut. vi. 4. 5.

† See John xx. 17.

and our God. And gives to him the character of the only true God.

It might be here not improperly observed farther, that God, even the Father, is he, in whose name, and by whose authority, our Lord professed to act, whose will he did, to whom he resigned himself, whose glorie, ultimately, and above all things, he sought, and not his own.

John v. 30. *I can of my own self do nothing. As I hear I judge. And my judgement is just, because I seek not my own will, but the will of the Father which sent me.* v. 36. *But I have greater witness than that of John. For 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,* v. 43. *I am come in my Father's name, and ye receive me not.*

John vii. 16. *Jesus answered them, and said: My doctrine is not mine, but his that sent me.* John xii. 49. *For I have not spoken of myself. But the Father which sent me, he gave me commandment, what I should say, and what I should speak.*

The Apostles of Christ were unanimous, and after their Lord's resurrection, and ascension to heaven, pray, and preach as he had done.

Acts iii. 12. 13. After the healing of the lame man that sat at the gate of the temple, the people ran together to Peter and John. *When Peter saw it, he answered unto the people: Ye men of Israel, why marvel ye at this? . . . The God of Abraham,*

and

and of Isaac, and of Jacob, the God of our fathers, has glorified his son Jesus, whom ye delivered up. It is the God of the Patriarchs, and Prophets, in whose name they act, by whom, they supposed, their miracles were wrought, for confirming the authority and doctrine of Jesus.

Afterwards, when delivered from a great danger, Acts iv. 23...30. *And being let go, they went to their own company, and reported all that the chief-priests and elders had said unto them. And when they heard that, they lifted up their voices to God and said: Lord, thou art God who hast made heaven and earth, and the sea, and all that is therein.... And now Lord behold their threatenings, and grant unto thy servants, that with all boldnesse they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done by the name of thy holy child, servant, Jesus.* And ch. v. 29...31. *before the whole Jewish council: then Peter and the other Apostles answered, and said: We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him has God exalted with his own right hand, to be a prince and a saviour, to give repentance to Israel and forgiveness of sins.*

Thus they ascribe the gospel dispensation to the one God, creator of heaven and earth, the God of Abraham, Isaac, and Jacob, and of the people of Israel.

To the same God the Apostles offer up prayers and praises in their epistles.

Says St. Paul, Eph. iii. 14. *For this cause I bow my knees to the Father of our Lord Jesus Christ...* And St. Peter, 1 ep. i. 3. *Blessed be the God and Father of our Lord Jesus Christ...* Eph. v. 20. *Giving thanks always for all things unto God, even the Father, in the name of our Lord Jesus Christ.*

In many other places of their epistles the Apostles expressly teach, that there is but one God, even the Father.

1 Cor. viii. 4. 5. 6. *We know that an idol is nothing, and that there is none other God but one. For though there be, that are called Gods, whether in heaven or on earth (as there be gods many, and lords many) yet 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.*

2 Cor. xi. 31. *The God and Father of our Lord Jesus Christ: or God even the Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that I lie not.*

1 Tim. i. 17. *Now unto the King eternal, immortal, and invisible, the only wise God, be honour and glorie for ever.*

1 Tim. vi. 15. 16. *Which in his time he shall shew, who is the blessed and only potentate, the King of kings,*

*kings, and Lord of lords, who only hath immortality...
To whom be honour and power everlasting.*

Jude v. 25. *To the only wise God, our Saviour,
be glorie and majesty, dominion and power, now and
ever.*

Eph. iv. 5. 6. *There is one Lord, one faith, one
baptism, one God and Father of all, who is above all,
and through all, and in you all.*

And in this second chapter of the epistle to the
Philippians we are assured, that our Lord has been
exalted, *that every tongue should confess, that Jesus
Christ is Lord, to the glorie of God the Father.*

From all which it is concluded, that there is one
God, even the Father.

In the next place we are to observe, what is the
sentiment of these persons concerning our blessed
Saviour, the Lord Jesus Christ.

And, in short, their sentiment is, that he is a
man, with a reasonable soul and human body, es-
pecially favoured of God.

Of which there are these proofs. He was born of
a woman.

We have an account of our Lord's nativity in two
Evangelists, both agreeing, that he was born of a
virgin, and *conceived by the Holy Ghost*, as it is ex-
pressed in the Apostles creed. Math. i. 18...25.
*Now the birth of Jesus Christ was in this wise.
Whereas his mother Mary was espoused to Joseph, before*

they came together, she was found with child of the Holy Ghost.—Joseph, her husband, was minded to put her away privily. But while he thought on these things, the angel of the Lord appeared unto him, in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary thy wife. For that which is conceived in her is of the Holy Ghost. And she shall bring forth a son. And thou shalt call his name Jesus... Then Joseph, being raised from sleep, did as the Lord had bidden him, and took unto him his wife. And he knew her not, till she had brought forth her first-born son. And he called his name Jesus.

St. Luke i. 26...38. *The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. ... And the angel said unto her: Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest. And the Lord God shall give unto him the throne of his father David. Must not this be reckoned full proof, that Jesus was a man, and that it was designed to represent him to us as such? Not made as Adam, but born of a woman, not in the ordinary way of generation, but of a virgin, by the immediate operation and miraculous power of God. See Luke i. 35.*

Nor

Nor may it be amiss to observe here, that in the forecited Evangelists are two pedigrees of Jesus: one carrying his genealogie up to David, and Abraham; the other as high as to Adam: to satisfy us of his humanity, and to shew the fulfilment of the divine promises concerning the great person who was to come, and that Jesus was *the seed of the woman*, who should bruise the serpent's head: *the seed of Abraham*, in whom all the families of the earth should be blessed, and the *son of David*, in whom the everlasting kingdom, promised to that Patriarch, should be established.

Jesus likewise, being a man, experienced many dangers in the time of his infance. Notwithstanding which his life was wonderfully preserved. Being returned safe from Egypt, Joseph and Marie settled again in Galilee in their own city Nazareth. And it is observed by St. Luke ii. 40. *And * the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him:* The same Evangelist also having given an account of his going with his parents to Jerufalem at the feast of the Passover, when he was twelve years of age, adds: ch. ii. 51. 52. *That he went down with them, and came to Nazareth, and was subject to them.... And Jesus encreased in wisdom and stature, and in favour with God and man.*

E 3

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* το δε παιδιον ηυξανει.

It might be observed, that when our Lord appeared publicly in the world, and by his words and works shewed himself to be the Messiah, he called himself *the son of man*: and they who believed in him, respectfully addressed to him in the character of *the son of David*.

Through the whole course of his ministrie we perceive him to have had all the innocent infirmities of human nature. In the end he died, and was raised from the dead, in testimonie to the truth of the important doctrine taught by him, and as a pattern of that resurrection, of which he had assured his faithful followers.

St. Peter preaching to the Jews at Jerusalem, soon after our Lord's resurrection and ascension, says: Acts ii. 22. *Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves also know—him God hath raised up.*

St. Paul preaching at Athens says: Acts xvii. 31. *God hath appointed a day in which he will judge the world in righteousness by that man, whom he hath ordained.*

Gal. iv. 4. *When the fulness of time was come, God sent forth his son, made of a woman, made under the law.*

1 Tim. ii. 5. *For there is one God, and one Mediator between God and man, the man Christ Jesus.*

2 Tim.

2 Tim. ii. 8. *Remember, that Jesus Christ of the seed of David, was raised from the dead, according to my gospel.*

The Apostle to the Hebrews, (a great part of whose design in that epistle is to represent the great dignity of Jesus above Moses, and as exalted highly after his resurrection, and ascension to heaven) does as clearly and fully assert the human nature of Jesus, as any writer of the New Testament.

The argument in Heb. ii. 14...18. must be understood to imply true, and perfect humanity, of soul as well as body. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil: and deliver them, who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of angels. But he took on him the seed of Abraham.* The meaning is, For he is not the deliverer of angels, but of the seed of Abraham. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself has been tempted, he is able to succour them that are tempted: or in ch. iv. 15. For we have not an high-priest, which cannot be touched with the feeling of our infirmities: but was in all things tempted like as we are, yet without sin.* In order to
be

be tempted *like as we are*, he must have been like us, having a reasonable [human] soul and [human] body.

The Apostle likewise in the former part of that second chapter of the epistle to the Hebrews goes upon the supposition of the Lord Jesus being a man. v. 5...9. *For unto the angels has he not put in subjection the world to come, of which we speak: But one in a certain place, meaning Ps. viii. testified, saying: What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels: thou crownedst him with glorie and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet.... But we see Jesus, who was made a little lower than the angels, that he by the grace of God should taste death for every man, crowned with glorie and honour for the suffering of death.*

Well then, they of this scheme, from these and other texts conclude * Jesus to be a man, with a reasonable

* “ Christ is called the Son of man, not to deny his Godhead, but to express the verity of his human nature, and that he was of our stock and lineage. He might have been true man, though he had not come of Adam, but his human nature had been framed out of the dust of the ground, as Adam’s was, or created out of nothing. *But he that sanctifieth, and they that are sanctified, are of one. For which cause he is not ashamed*

reasonable human soul, and human body, born of the virgin Mary, by the especial interposition of God himself. Which leads us to the other thing, that *God was with him.*

That special favour and privilege is variously expressed. In the discourse of Peter at the house of Cornelius, before referred to. Acts x. 36...38. *That word which God sent unto the children of Israel,...*
which

ashamed to call them brethren. Heb. ii. 11. He would be of the mass and stock with us." *Dr. Tho. Manton upon Luke xix. 1. Vol. IV. p. 883.*

"They are said to be *of one.* This denotes the union that is between them. They are of one stock and lineage, or one common parent of mankind. Hence Luke carrieth up the genealogy of Christ unto Adam. Luke ii. 38. so that he is of our kind and nature. *Manton upon Hebr. ii. 11. p. 1083.*

Afterwards, "Christ is our kinsman: Not only true man, but the son of man. True man he might have been, if God had created him out nothing, or he had brought his substance from heaven. But he is the son of man, one descended from the loins of Adam, as we are. And so does redeem us, not only *jure proprietatis*, by virtue of his interest in us, as our Creator: but *jure propinquitatis*, by virtue of kindred, as one of our stock and lineage: as the son of man, as well as the son of God. For Jesus Christ, of all the kindred, was the only one that was free, and able to pay a ransom for us." *As before, p. 1084.*

which was published throughout Judea, and began from Galilee, after the baptism, which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were possessed of the devil. For God was with him.

John the Baptist, near the conclusion of his ministrie, bears this testimonie to Jesus. *He whom God hath sent, speaketh the words of God. For God giveth not the spirit by measure unto him.* John iii. 34.

Matt. i. 22. 23. *Now all this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, saying: A virgin shall conceive, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us.*

Col. ii. 9. *For in him dwelleth all the fulnesse of the Godhead bodily, or really.*

Which is much the same with what is observed by the Evangelist Johnⁱ. 14. *And the word was made flesh, and dwelled among us. And we beheld his glorie, the glorie, as of the only begotten of the Father, full of grace and truth.*

And all these expressions in the New Testament are agreeable to the descriptions of the Messiah in ancient prophecie. So Is. xi. 1. 2. *And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the spirit of the Lord shall rest upon him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowlege, and of the fear of the Lord.*

Which

Which is the very same with what John the Baptist calls *giving the spirit without measure*. John iii. 34. and the same with *the spirit's abiding on him, and remaining on him*. See John i. 32. 33.

For clearing up this matter, it should be observed, that they who are of this opinion do not understand by the *Son of God* an intelligent spirit, equal with God the Father, and of the same substance and power, nor an angelical, or superangelical spirit, formed before the creation of this material and visible world. But in their apprehension, it is the man Jesus, who is the Son of God. And *the Son of God*, by way of eminence and distinction, or *the well beloved Son of God, and only begotten Son of God*, as they suppose, are all terms of equivalent import and meaning, denoting the *Messiah*.

When there came a voice from heaven, or from the most glorious majesty, or the presence of God, saying: *This is my beloved Son, in whom I am well pleased. Hear ye him*: They think this to be the same, as a solemn declaration, that Jesus was the promised Messiah, the Saviour of the world, who knew, and was to reveal the will of God to others, in a more perfect manner, than any of the Prophets had done.

The Son of God, or the only begotten Son of God, is the man most dear to God. He is the Christ. And the Christ, and the Son of God, are the same.

When

When God sent Moses back to Egypt, from whence he had fled, he was charged with this commission. *Exod. iv. 22. 23. Thus shalt thou say unto Pharaoh: Thus saith the Lord: Israel is my son, even my first-born. And I say unto thee: Let my son go, that he may serve me.* The children of Israel were God's chosen people, dear to him, and his special care, above all people of the earth. Israel therefore is called *his son*. We see a like stile in some other texts. *Jer. xxxi. 9. For I am a Father unto Israel. And Ephraim is my first-born. Hos. xi. 1. When Israel was a child, then I loved him, and called my son out of Egypt.*

And christians, who believe in Jesus, and through him, are brought nigh to God, are God's children, and sons. *John i. 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. 1 John iii. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Gal. iii. 26. Ye are all the children of God by faith in Christ Jesus. But Jesus is the Son of God, by way of eminence. He is the first-born among many brethren. Rom. viii. 29.*

How Jesus is the Son of God, has been shewn * formerly. I rehearse here briefly only. He is the
Son

* See a more ample illustration of that point in Dr. Lardner's *Sermons upon various Subjects*. Vol. 2. P. 175—186.

Son of God, as he was born of a virgin, by the immediate and extraordinarie interposition of the divine power. He is the Son of God, as he had the spirit without measure, and the Father's fulness was poured out upon him : or the Deity dwelled in him. And he was afterwards declared to be the Son of God by his resurrection from the dead on the third day. He is the first-begotten from the dead, who died and rose again, and dies no more, but lives for ever. And he is exalted to God's right hand, being invested with authority and dominion over all flesh, and constituted judge of the world, by whom God will pass sentence upon all mankind. In these respects, as well as others, he has the pre-eminence, See Col. i. 15...19.

It may be here inquired, If Jesus was a man, with an human soul and body, how could he know all things? And how could he work so many miracles? The answer is to this purpose : *God was with him.* And the Father, in him, did the works. The disciples, as is allowed, during the whole time of our Lord's abode with them here on earth, conceived of him no otherwise, than as a man, or the great prophet that was to come into the world, the Christ, who had the words of eternal life, or made the fullest revelation of the divine mind. They believed him to be a man, and yet they were persuaded, that *he knew what was in man.* Yea, our Lord himself, after he had given sufficient proofs that he was the

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promised

promised Messiah, expected, and judged it reasonable, that every pious and understanding Jew should believe him able to perform miraculous works, upon persons at a distance, without his going to them. See John iv. 46...50. And some had that faith: though, undoubtedly, they esteemed him to be only a prophet, or a man highly favoured of God.

And though there are none of the Prophets, not Moses himself, upon whom the spirit of God did abide, as upon Jesus, the Messiah; yet there are divers things in the Old Testament, that might assist pious and attentive Jews, in our Lord's time, in forming just conceptions concerning the knowlege, as well as the power of the Messiah.

The prophet Elisha could tell the king of Israel exactly the designs and counsels of the king of Syria. See 2 Kings vi. 8...12. And 2 Kings v. 25. 26. When Elisha asked Gehazi, *Whence comest thou? And he said: Thy servant went no whither. Elisha said unto him: Went not my spirit with thee, when the man turned again with his chariot to meet thee?* He had seen and heard all that transaction, as if he had been present.

It was indeed a wonderful knowlege, that was given that Prophet. But it may be perceived, that by divine communication he might have known much more.

In like manner, in the perfectly innocent, and capacious mind of the blessed Jesus, who had *the spirit*

spirit without measure, it is easy to suppose, that there was, and must have been an extensive and intimate knowledge of things distant and secret.

And some of Elifha's miracles were wrought at a distance. He did not see Naaman, whose leprosie was cured at his word, or by his direction. 2 Kings v. 9. 10. 11. 12. Nor was he present with the widow, when her oyl was multiplied. 2 Kings iv. 4...7.

To proceed. By *the Spirit*, or *Holy Ghost*, the persons in this way of thinking do not understand a distinct intelligent agent, or being of great power and capacity. But with them the spirit of God is God himself, or the power of God, or a gift, or divine influence and manifestation.

Pf. xxxiii. 6. *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth*, or the spirit of his mouth. The word of the Lord, and the breath of his mouth are one and the same. All things came into being and were disposed of by his will, at his word and command.

In like manner Job xxvii. 13. *By his spirit he has garnished the heavens. His hand has formed the crooked serpent*: or the winding constellation in the heavens, which we call the Milky Way. *The spirit, or the hand of God* formed all those things.

Luke xi. 20. *If I by the finger of God cast out demons, no doubt the kingdom of God is come unto you.*

In Matt. xii. 28. *But if I cast out demons by the spirit of God, then is the kingdom of God come unto you. So the finger of God, or spirit of God, is the power of God, or God himself. As St. Peter says Acts ii. 22. Jesus of Nazareth, a man approved among you by miracles...which God did by him in the midst of you.*

So in other places likewise the spirit of God is the same as God; as the spirit of a man is the man himself. 1 Cor. ii. 11. *What man knoweth the things of a man, but the spirit of man, which is in him? Even so the things of God knoweth no man, but the spirit of God. Gal. vi. 18. The grace of our Lord Jesus Christ be with your spirit, that is, with you: as at the conclusion of several other epistles, particularly 1 Cor. xvi. 23. The grace of our Lord Jesus Christ be with you.*

In the Acts of the Apostles the spirit often denotes a gift, or power. Acts ii. 38. *Repent and be baptized in the name of the Lord Jesus Christ, and ye shall receive the gift of the Holy Ghost.* τὴν δωρεάν τε ἁγίου πνεύματος. Acts viii. 20. *Simon of Samaria thought that the gift of God might be purchased with money.* τὴν δωρεάν τε δεῖ. Acts x. 45. *on the Gentiles was poured out the gift of the Holy Ghost.* ἡ δωρεὰ τε ἁγίου πνεύματος.

Timothy is directed 1 Tim. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophetic.* Μὴ ἀμελεῖς τε ἐν σὺ χηρισματος... 2 Tim. i. 6. *Stir up the*
the

the gift of God which is in thee. αναλωπτουειν το χαρισμα
 τω θεω.

When God said to Moses, Numb. xi. 16. 17. *that he should go and gather unto him seventy men of the Elders of Israel, and, says he, I will take of the spirit that is in thee, and will put it upon them.* No one understands thereby, that God intended to take from Moses a portion of a spiritual being resting upon him: but that he would bestow upon those Elders qualifications of wisdom and understanding, resembling those in Moses, by which he was so eminent and distinguished. So Deut. xxxiv. 9. *Joshua the son of Nun was full of the spirit of wisdom. For Moses had laid his hands upon him.*

Zach. xii. 10. *And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication: not pour out upon them a great and transcendent being or spirit: but give them the temper, the qualification, the disposition of grace and supplication.*

And it is generally supposed, that the ancient Jewish people never had any notion of the distinct personality of the spirit, *or the spirit of God, or the spirit of the Lord,* though such phrases occur very frequently in the scriptures of the Old Testament. But they understood these expressions after the manner just shewn.

And it is observable, that in the New Testament, though there are many doxologies, or ascriptions of

glorie, to God, and to Christ, there is not one to the spirit. Nor is there at the beginning of the epistles any wish of peace from the spirit distinctly, but only from God the Father, and our Lord Jesus Christ.

Our Lord says Matt. xxviii. 19. *Go ye therefore, and teach or disciple all nations, baptizing them into the name of the Father, the Son, and the Holy Ghost.* These persons think it not likely, that our Lord should insert in a baptismal form a sublime mysterious doctrine, not clearly taught any where else. The genuine meaning they suppose to be, that * men should be baptized into the profession of the belief, and an obligation of obedience to the doctrine taught by Christ, with authority from God the Father, confirmed by the Holy Ghost: by the Holy Ghost understanding the miracles of our Saviour's own ministrie, and of his Apostles, and the spiritual gifts bestowed upon the Apostles, and other believers, after our Lord's resurrection, and all the wonderful attestations to the truth and divine original of the doctrine taught by Jesus Christ. In a word, men were

* Dr. S. Clarke's paraphrase is this:—“ baptizing them with water, *in the name of the Father, and of the Son, and of the Holy Ghost*: that is, receiving them to a profession of the belief, and an obligation to the practice of that religion, which God the Father, has revealed and taught by the Son, and confirmed and established by the Holy Ghost.”

were to be baptized into a profession of the christian religion, and an obligation to act according to it.

And that this is the meaning of this direction of our Lord, may be inferred from the Acts of the Apostles. Where this form, in these very words, never appears. But men are required to *be baptized in the name of Christ*, or are said to *have been baptized into Christ*: that is, as before observed, they made a profession of faith in Jesus, or owned their obligation to obey him in being baptized. Acts ii. 38. *Repent and be baptized every one of you in the name of Jesus Christ.* ch. viii. 16. *only they were baptized in the name of the Lord Jesus.* See ch. viii. 35...38. Rom. vi. 3. *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?* Gal. iii. 27. *For as many of you as have been baptized into Christ, have put on Christ.*

Of those who are in this scheme it is to be observed, finally, that they admit not any real Trinity, or Trinity of Divine Persons, either equal, or subordinate. But to them there is one God, even the Father, and one Lord, even Jesus Christ: who had, when on earth, the spirit without measure, and also poured out of the spirit, or spiritual and miraculous gifts in abundance upon his Apostles, and others his followers, and is exalted to dominion and power over all things, to the glorie of God and for the good of the church.

This

This is, in brief, that scheme, which is called Unitarian. I should now apply it to the text before us. But that must be deferred to another opportunity. I shall now mention only an observation or two, partly doctrinal, partly practical.

1. The scheme now represented, seems to be the plainest and most simple scheme of all. And it is generally allowed to have been the belief of the Nazarean Christians, or Jewish believers.

But whatever may be the simplicity of this scheme, even they who have seemed to receive it, in the main, have corrupted it, and suffered themselves to be entangled in philosophical schemes and speculations, about the pre-existence of the soul of Christ and other matters.

Indeed the christian religion has in it great simplicity, both as to doctrines and positive institutions. But men have not delighted to retain the simplicity of either.

2. Whatever speculative scheme of doctrine we receive as true, we are to see, that we do not too much rely upon our sound faith, or right sentiment, but proceed to, and chiefly charge ourselves with, a suitable practice. James ii. 19. *Thou believest, that there is one God. Thou doest well. The demons believe and tremble.* James writes especially to Jewish, not Gentile believers. And it is likely, that they, as well as other Jews at that time, prided themselves in their orthodoxy, or right faith, concerning the Deity.

Deity. The Divine Unity was with them a favourite article. He therefore singles out that. And tells them, that they might hold that right faith, and yet be never the better for it. If they should relye upon that faith, without good works, that very faith would prove an aggravation of their miserie.

Truth in things of religion is not a matter of indifference. Every virtuous mind must be desirous to know it. But no speculative belief, without practice, is saving, or will give a man real worth and excellence. The knowlege that puffeth up, is vain and insignificant. To knowlege there should be added humility: gratitude to God, who has afforded us means and opportunities of knowlege: a modest sense of our remaining ignorance and imperfection: a diffidence, and apprehensivenessse, that though we see some things with great evidence, and are firmly perswaded of their truth, nevertheless many of our judgments of things may be false and erroneous.

We should likewise be cautious of judging others. Some who have less knowlege, may have more virtue. God alone knows the hearts of men, and all their circumstances: and is therefore the only judge what errors are criminal, and how far men fall short of improving the advantages afforded them, or act up to the light that has been given them.

Let us then inquire with care and impartiality. Let us profess the truth so far as we are acquainted with it, and candidly recommend it to others, with
mildnessse,

mildness, patience, and long-suffering: and in all things act sincerely according to the light we have: that none of us may fail of that full reward, which God, the best of beings, offers to us, and invites us to contend for, and accept: and will through Jesus Christ certainly bestow upon all, who diligently improve the privileges, which they have been favoured with in their state of trial.

DISCOURSE IV.

PHILIP. ii. 5—9.

Let this mind be in you, which was also in Christ Jesus—And what follows.

I HAVE proposed to consider this text distinctly. In so doing I have represented the different opinions of christians concerning the Deity, and the person of Jesus Christ.

The opinion last represented was that called unitarian and Nazarean. I am now to apply that doctrine to this text, or interpret this text according to the sentiments of those, who believe Jesus to be a man, with a human soul and human body: but *a man with whom God was*, in a most peculiar and extraordinary manner.

Let this mind be in you, which was also in Christ Jesus, who being in the form of God.

They who are in the scheme, which we are now explaining, suppose, that here in this world, Jesus was in the form of God. What the Apostle intends thereby is the wonderful knowlege, which the Lord Jesus shewed, even of things at a distance, things past,

past, and the thoughts and reasonings and surmises of men: of all which we have in the gospels a most beautiful and affecting historie *. When at his word and command the most infirm and diseased persons were immediately healed: When those who had the palsie, or the drop sic, or were lunatic, were healed of their diseases: When the blind received their sight, the lame walked, the deaf were made to hear, and the dumb to speak: When he took upon him some special appearance of authority, and to such as had the leprosie, and petitioned for a cure, he said: *I will, Be thou clean.* When he fed and refreshed several thousands at once in desert places: when he directed Peter to cast a hook into the sea, assuring of a supply for himself and him of the tribute money for the temple: when he raised the dead, and walked on the sea, and with a word composed the winds and the waves: when he conveyed to his disciples, upon his sending them from him, spiritual gifts, so far as was requisite at that season. And though that was not yet accomplished, it was plainly declared, by his fore-runner, that this was he, who should baptize men with the Holy Ghost: or bestow on a sudden in a plentiful measure wisdom and understanding

* *Μαεφην* in nostris libris non significat internum et occultum aliquid, sed id quod in oculos incurrit, qualis erat eximia in Christo potestas sanandi morbos omnes, ejiciendi demonas, excitandi mortuos, mutandi rerum naturas. *Grot. ad Philip. cap. ii. 5. 6.*

standing and miraculous powers upon his followers general, according to their several stations.

This may be well meant by *the form of God*. These things explain the Apostle's expression in the text. And this wonderful power and knowledge seem to be what the same Apostle means, when he says, that Christ was rich in 1 Cor. viii. 9. Which place may be reckoned parallel with that, which we are now considering. *For ye know the grace of our Lord Jesus Christ: that though he was rich, yet for your sakes, he became poor, that ye by his poverty might be rich.*

Who being in the form of God, thought it not robbery to be equal with God, that is, did not earnestly covet divine honour from men, or seek to be equal, or like to God: - but emptied himself, taking the form of a servant, being in the likeness of ordinarie men. That is, very probably, the Apostle's design. There begins the account of Christ's condescending, and self-denying conduct. Whatever * scheme men embrace concerning the Deity, and the person of Christ, I think they must allow of this interpretation: either, that Jesus did not make a shew of his divinity, but veiled it, and hid it; or that he did not earnestly seek to be, or appear equal, or like to God.

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* See the *Credibility of the Gospel History*. Vol. iii. p. 398. 399. and Vol. i. p. 814. &c.

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By not earnestly coveting divine honour, or seeking to be equal, or like to God, St. Paul may refer to and intend many things in the course of our Lord's ministry, which are recorded in the gospels. Our Lord did not act, as if he was independent. He declared, that he came from God, and that the Father had sent him. He professed to teach, and act, as he had received from the Father. When some would have persuaded him to assume kingly power and authority: not doubting but he was able to set up a government, to which all might be compelled to submit: he absolutely declined the proposal. He first defeated the measures which they had taken to bring him into their design. And afterwards he sharply reprov'd that worldlie-mindedness by which they had been acted.

For a like reason he enjoined silence upon some, on whom he had wrought great cures.

Mark x. 17. 18. *When he was gone forth into the way, there came one running, and kneeled to him, and asked him: Good Master, what shall I do, that I may inherit eternal life? And Jesus said unto him: Why callest thou me good? There is none good but one. That is God.* The outward respect shewn by that person being so extraordinarie, both as to action and expression, he could not accept it, without an intimation of the supreme respect due to God alone.

John v. 30. *I can of myself do nothing. As I hear, I judge. And my judgment is just, because I*
seek

seek not my own will, but the will of the Father, which hath sent me.

John x. 30...38. Our Lord having in some strong expressions represented the high authority given to him, the *Jews took up stones to stone him. And said: For a good work we stone thee not, but for blasphemie, and because that thou being a man, makest thyself God.* Whereupon our Lord modestly answers, agreeably to what he had before said: that the near relation to God, spoken of by him, was claimed on no other account, than the high honour which God had conferred upon him, and which they might discern from the works, which they had seen him do. *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? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works.*

And many other particulars must occur to the thoughts of all. Wherein our Lord did not choose his own will, nor affect independence, but referred all to God the Father.

But made himself of no reputation. Literally, according to the original, *emptied himself.* That is, he did not exert the divine power residing in him, for securing to himself plentiful accommodations, honourable respects, and humble, lowly obeisance: but he

lived in mean circumstances, and was exposed to the remarks, reproaches, and ill usage of many.

And took upon him the form of a servant. But, according to the original, it is more literally *taking the form of a servant.* *He emptied himself, or made himself of no reputation, taking the form of a servant.* This farther illustrates the foregoing particular. Jesus did not place himself in servitude to any. But, as he says to the disciples: *Whether is greater? He that sitteth at meat? or he that serveth? But I am among you as one that serveth.* Luke xxii. 17. Instead of assuming state and grandeur, or a continued appearance of greatness, he was like a man of mean condition. He conversed freely with all sorts of men, and admitted all to free access: and allowed of questions and cavils. Himself went about doing good, travelling over the cities and villages of the land of Israel, teaching the doctrine, of the kingdom of heaven: not inviting men by the pomp of numerous attendants, or by gifts, or promises of worldly advantages: but receiving usually needful supplies for himself and his disciples from a few grateful followers, who ministered to him of their substance.

In the whole of his ministrie, he usually acted as one that serves. But there were some remarkable instances of humility and condescension, particularly, when he washed the disciples' feet, and gave them
the

the refreshment, ordinarily received from servants only.

Some think, that when our Lord *emptied himself, or made himself of no reputation*, he was no longer *in the form of God*. But it seems to me, that he was at the same time *in the form of God*, and in the *form of a servant*. He had the *form of God* in this world, as he wrought miracles of a'l kinds, whenever he pleased, and likewise had all knowlege, of all things. At the same time he acted very humbly and meekly, and was destitute of external pomp and grandeur.

And I think our Lord's discourse with his disciples presently after the forementioned remarkable condescension, shews, that the *form of God*, and the *form of a servant* were united. John xiii. 12—14. *So then after he had washed their feet, and had taken his garments, and was set down again, he said unto them: Know ye what I have done unto you? Ye call me Master and Lord. And so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet. For I have given you an example, that ye should do as I have done unto you.* He was their Lord and Master at the same time that he acted in divers respects as one that serves.

A nobleman, or other person of great distinction for wisdom and capacity, with a high commission under his Prince, may upon some occasion, and for important reasons, condescend greatly, or empty him-

self, by performing offices more generally done by men of low and mean condition. Still he has the authority belonging to his commission, and the dignity that is inherent in his character, as a man of honour, veracity and experience.

And was made in the likenesse of men, or, more literally, and properly, according to the original, *and being made in the likenesse of men*: or, being in the likenesse of men: that is, being like an ordinarie man, when he was not such. For he was innocent and perfect, and the fulnesse of the Deity dwelled in him. St. Paul does not intend to intimate, that our Saviour was not really a man, but that he appeared like an ordinarie man, when he was really more. So Rom. viii. 3. *God sending his own Son in the likenesse of sinful flesh*. He was really a man, but had only the likenesse of sinful men. For he was innocent, and perfect, and was not liable to the sentence of death, or the common law of mortality, binding other men.

V. 8. *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse*. And being found in his outward appearance as another ordinarie man, he humbled himself so far, as to yield up himself to death. He made no resistance. He exerted not any of that extraordinary power, or knowlege, with which he was endowed, to defeat the malicious designs of his unreasonable enemies, but quietly resigned

resigned himself, in obedience to God, to death, the death of the crosse. He could stoop no lower. So far he submitted, and acquiesced, as all know from our Lord's historie in the Gospels: Where are candidly related at large the reproachful, disgraceful, aggravating circumstances of the painful death which Jesus underwent.

V. 9. 10. 11. *Wherefore God also has highly exalted him.* On account of that excellent and useful service, that chearful condescension, and willing obedience, in patiently enduring so painful and ignominious a death, for promoting the great ends, designed by the divine wisdom, God has highly exalted him, far beyond whatever any one else has obtained.

Christ's exaltation began with his resurrection from the dead on the third day, without seeing corruption. After which, he ascended to heaven, and was seated in the divine presence, next to God the Father.

And given him a name which is above every name, that at the name of Jesus every knee should bow: that is, that all intelligent beings, may shew respect to Jesus, of things in heaven, angels, and things on earth, men, and things under the earth, evil spirits, or men departed, when they shall by him be raised up: and that every tongue should confess: particularly that men of all nations and languages on this earth should acknowlege, that Jesus Christ is Lord, and honour and serve him to the glory of God the Father.

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Christ's exaltation is *to the glory of God*. God has exalted and appointed him to be Lord, for his own glorie. For the exaltation of Jesus is indeed a great display of the wisdom, equity, and justice of the Divine Being. It shews his regard for distinguished and eminent virtue. So extraordinary services and sufferings, and such patience under them, were entitled to special notice. God has conferred on Jesus a reward, greater than could have been devised by man, and highly becoming his Majesty, to confer upon him, to whom he had given so important a commission, for the benefit of the human race, and who had executed it with unparalleled faithfulness, zeal, and alacrity, though exceeding painful and difficult.

The glorie of Jesus is in another respect to the glorie of the Father, inasmuch as that exaltation is a great confirmation of the truth of his doctrine, and must contribute mightily to animate his Apostles and others in spreading his doctrine, notwithstanding many difficulties: and it would contribute to bring men to faith in Jesus, as the Christ, and to repentance toward God, and every branch of true holiness, and to eminence therein, and to the practise of meekness, resignation, zeal, courage, and the virtues of every condition, whether prosperous or adverse.

That is what the Apostle says of Christ's exaltation. Which is often spoken of in the New Testament,

Testament, and differently described, but with constant harmonie upon the whole. I shall recite some places.

Our Lord himself said to his disciples, before he finally departed from them; *All power is given unto me in heaven and in earth.* Matt. xxviii. 18. And says St. Peter, soon after our Lord's ascension, Acts ii. 31. *This Jesus hath God raised up. Whereof we all are witnesses.* v. 36. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* See also ch. v. 30...32. And at the house of Cornelius at Cesarea, ch. x. 40...42. *Him God raised up the third day.... And he commanded us to preach unto the people, and to testify, that it is he, which is ordained of God to be the judge of the quick and the dead.* Compare this with St. Paul's discourse at Athens Acts xvii. 30. 31. And says the same Apostle Eph. i. 18...22. *That ye may know the exceeding greatnesse of his 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, 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 has put all things vnder his feet, and gave him to [be] the head over all things to the church.*

Having

Having explained this text according to the last mentioned scheme, I shall now conclude with some remarks and observations.

1. Christians ought to shew moderation, and carefully maintain love and friendship with one another, notwithstanding differencé of opinion about divers matters.

They should not be willing to unchristianize and anathematize any man, who professes to believe Jesus to be the Christ, and to hold him for the head of the church, and Lord and Master of it.

They should not be unwilling to hold communion one with another. If they cannot do that, they should not deny to others the character of integrity: much less admit a thought of incommoding them in their worldly interests upon account of some difference of opinion. For that is doing so as they would not be done unto. And by the practice of force and compulsion, when they are in power, they encourage others, of different sentiments from them, when in power, to act in like manner. And according to this way of thinking, and acting, oppression and tyranny must prevail every where, and christian people must be always at variance, devouring one another.

There always has been difference of opinion among men. There were divers sects of philosophie, before the rise of christianity. Where there is but one opinion, there is absolute tyrannie without liberty:

liberty: or there is total indifference about the things of religion, without thought and inquirie.

Where christianity is professed, if there is any freedom, the importance of the doctrine will excite thought and consideration. Thence will proceed variety of opinion, unless men's minds were quite alike. Which they are not. Nor have all men the like helps and advantages. For which reasons it is not to be expected, that all should see things in the same light.

Though christians are divided in their sentiments about a trinity, and the person of Christ, and some other points, yet there are many things, in which they agree. They all profess to receive the scriptures as the word of God, and the rule of their faith. And there are divers things, which may be easily learned from scripture, in which therefore they ought to agree.

We are there taught to think of God, as one. *Thou shalt have no other Gods before me*, was proclaimed by God to the Jewish people in the most solemn manner. Indeed all Christians in general agree in this, that there is but one God: however, they may seem to each other at times to multiply deities. Certainly the unity of God is a principle, which we ought to maintain whole and uncorrupted in all its simplicity.

We are likewise to conceive of this one God as eternal, all perfect, the Creator of the heavens and
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the earth, and the Governor of the worlds, which he has made.

We should think of God as great, and powerful. Else we shall not fear before him at all times: nor trust in him, in the various trials and occurrences of this life, nor seek to him, and pray to him, as we ought, to approve ourselves to him: that is, unless we believe him able to hear those who seek to him, and to reward such as diligently serve him.

It is highly expedient, that we trace out by reason and scripture the evidences of the divine goodnesse and mercie, that we may not shun and flee from him as inexorable: that we may not be discouraged in doing our utmost to please him, though we cannot attain to an absolute and sinless perfection.

When Moses desired to see the *glorie of God*, and his request was not rejected, God *made all his goodnesse to pass before him*, and proclaimed: *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodnesse and truth*. See Exod. xxxiii. and xxxiv.

The inspired scriptures continually represent God to us, as great and amiable.

He is *of purer eyes, than to behold iniquity* in any, with approbation. Hab. i. 13. Yet he accepts the humble and penitent. And is as ready to forgive and accept those who return from their wanderings, as they who relent, and are pierced with a sense of guilt can wish or desire. Is. lvii. 15. *For thus saith the*
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the high and lofty one, that inhabiteth eternity, whose name is holy, that is, sacred, great and august, I dwell in the high and holy place: with him also, who is of a contrite and humble spirit, to revive the spirit of the humble, and the heart of the contrite.

The value and importance of right conceptions concerning these perfections of God may be seen farther shewn in Jer. ix. 23. 24.

These are things, in which all men of every rank, learned and unlearned, rich and poor, are more concerned, than in any points of a speculative nature, that are very abstruse, and almost unintelligible. The plainest truths are the most important; not the most abstruse and mysterious, as some would persuade men to think. For religion is the concern of all, and the most momentous things ought to be obvious, that none who are not extremely negligent, or wilfully blind, may be unacquainted with them.

And herein is wisdom: to consider God as great, good, and excellent, and to act accordingly, standing in awe of his judgments, studious to gain and keep his favour, by a sincere regard to his holy laws, and doing the things that are well pleasing in his sight.

We are also to believe, that Jesus is the promised Messiah, the Christ, the Son of God, the Saviour of the world: that he acted by a special commission under God the Father, and that the doctrine taught

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by

by him may be relied upon, as containing the true way to life.

Christians must believe, that Jesus had the innocent infirmities of the human nature: that he really had grief, that he really suffered and died, and rose again, and is ascended up to heaven. Otherwise they lose all the benefit of his example.

We must remember, that Jesus Christ is Lord, to the glorie of God the Father. For certain every thing, concerning the Lord Jesus Christ, was designed for the glorie of God, and is actually conducive to it. By his life, doctrine, death, exaltation, and arguments taken thence, men have been turned from idols to the living and true God.

Jesus, in his person, and example, in his life, and in his death, and in his exaltation, is unspeakably amiable. And we ought to give glorie and honour to him, who died for us, and rose again, and is at the right hand of God. And though we have not seen him, we cannot but love him. Still it is not to be forgotten, that *Jesus is Lord to the glorie of God the Father.*

There has been in all times occasion for such hints as these. And those christians are not to be justified, who instead of praying to the Father in the name of Jesus Christ, address almost all their prayers and praises to Christ, without any warrant from the New Testament, and contrarie to expresse and repeated instructions

instructions concerning the object and manner of worship.

One of the reasons, why we ought ever to love and honour the Lord Jesus, is, that through him we have been brought unto God, and to the knowledge of his glorious perfections, and overruling providence. As St. Peter writes, 1 Ep. i. 18...21. *Forasmuch as ye know...that ye were redeemed by the precious blood of Christ, as of a lamb without blemish, and without spot. Who verily was fore-ordained before the foundation of the world; but was manifest in these last times for you: who by him do believe in God that raised him from the dead, and gave him glorie, that your faith and hope might be in God.*

2. The scheme, which has been last considered, appears to be the plainest and most simple of all. This was taken notice of formerly, and I do not intend to enlarge farther upon it now.

3. According to this scheme, the condescension, and meekness, and other virtues of the Lord Jesus are the most exemplarie, and his exaltation is the most encouraging.

For he is truly * of kin to us, and a fit example of faith and patience, and rightly *the captain of our*

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salvation:

* Heb. ii. 11. *For both he that sanctifieth, and they who are sanctified, are all of one. For which cause he is not ashamed to call them brethren. All of one. Εξ ενος πατρως.* “Of one father, that is God.” Says Grotius.

“ Of

salvation : whose conduct in circumstances like ours, and under like temptations, is inviting and exemplarie. Which is agreeable to divers parts of the Apostle's argument in the epistle to the Hebrews. Ch. iv. 14...16. *Let us hold fast our profession. For we have not an High-Priest, which cannot be touched with the feeling of our infirmities : but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time-of need.* See also ch. ii. 10...18.

Our

“ Of one original and nature.” *Whitby.* “ Of one
 “ stock and nature.” *S. Clark.* “ have all the same
 “ origin.” *Beaufobre.* Who goes on : “ *All are of one,*
 “ meaning of Adam. In order to be High-Priest for
 “ men, it was necessarie, that Jesus Christ should be
 “ man. This is what renders him sensible to the
 “ sufferings of men : that which disposes him to love
 “ and help them, and which put him in a condition,
 “ whereby he was able to offer up himself a sacrifice
 “ for them. See v. 14. 17. 18. and ch. v. 2. x. 5.”
 “ Of one father Abraham.” says *Peirce.* Who also
 adds in his notes : “ This interpretation is confirmed
 “ by v. 16. 17. For he laid not hold of angels, but
 “ of the seed of Abraham. Wherefore in all things
 “ it behoved him to be made like unto his brethren :
 “ meaning the seed of Abraham.” Which makes
 little difference in the present argument.

Our Lord's exaltation is also, in this way, most encouraging. His condescension, and obedience, in acquiescing in his low condition on this earth, and in yielding up himself to death, are set before us, as an example to be imitated. And it is added: *Wherefore God also has highly exalted him.* This affords reason to think, that if we practise meekness, and other virtues, and are obedient to God, and promote the good of our fellow-creatures; we likewise shall be highly exalted, and greatly rewarded. But supposing Jesus to have been, before his appearance on this earth, under God, the Creator and Governour of the world; his glorification after death will not seem to be so much the reward of his faith and obedience here, as the reinstating him in what he enjoyed, and had a right to before. Our case is then so different from his, as to have little or no resemblance. And his glorification, or exaltation, if it may be so called, will be little or no excitement to us.

But we should preserve this quickening motive and consideration, the glorie and reward of Jesus, in all its force. Which, as it stands in this text, and in many other places of the New Testament, is the most animating thought that can be conceived.

As the Apostle says Heb. xii. 1. 2. *Let us lay aside every weight, and the sin that does so easily beset us, and let us run with patience the race that is set*

before us: looking unto Jesus, the captain, and perfect example of faith, who for the joy that was set before him endured the crosse, despising the shame, and is set down on the right hand of God. And says our exalted Lord to the church of the Laodiceans: 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. Rev. iii. 21.

And let us particularly remember the moving exhortation in our text. For though, because of the different sentiments of Christians in some points of a speculative nature, this, and some former discourses, have been, in part, controversial, the genuine import and design of the text is throughout practical. And tends to dispose us, as occasions require, to be ready to promote the good of others, and for that end to strive to out-do each other in meeknesse and condescension. *If there be any consolation in Christ.... fulfil ye my joy... Let nothing be done through strife, or vain glorie, but in lowlinesse of mind let each esteem another better than themselves. Look not every man on his own things: but every man also on the things of others. Let that mind be in you, which was also in Christ Jesus.* Who, though he had such peculiar distinctions on account of his high office and character, did not earnestly covet divine honour from men, nor affect external greatnesse, pomp and splendour, power and authority, ease and pleasure; but emptied himself, and acted as a servant, and
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became obedient unto death, even the death of the crosse. For which reason he has been advanced to extensive dominion and power, and great honour and glorie: in which all others shall share hereafter, who now have a temper and conduct resembling his.

T H E E N D.





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