

A  
RATIONAL VINDICATION  
OF THE  
CATHOLIC FAITH:  
BEING  
THE FIRST PART  
OF

A Vindication of Christ's Divinity;

INSCRIBED TO THE

Reverend Dr. PRIESTLEY,

By J. <sup>John William</sup> FLETCHER,

Vicar of MADELEY, SALOP.

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Left imperfect by the AUTHOR, and now revised, and finished,

At Mrs. FLETCHER's Request,

By JOSEPH BENSON.

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“Unto what, then, were ye baptized?” Acts xix. 3.

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L O N D O N:

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# P R E F A C E

BY THE

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1. **I**T seems necessary, here, to acquaint the Reader, that, as Dr. *Priestley* had asserted the doctrine of the Trinity to be *irrational*, and that of our Lord's divinity to have no foundation either in the Old Testament or the New; Mr. *Fletcher*, in opposition to these assertions, had intended this work to consist of three parts; the first containing a *rational defence* of the Catholic Faith, respecting the Trinity, and the Divinity of our Lord; and the two last, a *Vindication of the Prophets and Apostles*, "from the Anti-christian service (as Mr. *Fletcher's* phrase is) to which the Doctor had pressed them." But being unexpectedly called to his reward, he left them all in a very imperfect state. Even of this *first* part, here published, (which indeed seems to have been begun after the others) he had only written the *Introduction*, the *first Letter*, and *four Chapters*; and, of these, the *third* and *fourth* seem not to have been quite finished.

2. I was in doubt, for some time, whether it would not be best, just to correct the *Manuscripts*, and give them to the publick in their unfinished state, especially as I could not learn, either from any hints left in writing, or from any thing he had said to Mrs. *Fletcher*, or any one

else, what plan Mr. *Fletcher* intended to have pursued in the further prosecution of the subject. But after more maturely considering the matter, it appeared that this would by no means answer the end the pious Author had in view in beginning this work, as he did not seem to have proceeded far enough to have formed what could be called a proper *Vindication* of the doctrine of Christ's divinity. It was judged necessary therefore, to carry the argument a little further to render the work, in any tolerable degree, compleat. In doing this, as I could form no judgment concerning Mr. *Fletcher's* intentions, I have been under a necessity of pursuing that plan, which seemed most likely to answer the end proposed; endeavouring, however, to preserve such a connexion between the part I have added, and that which Mr. *Fletcher* had written, that the whole might appear one continued treatise, and not a kind of patch-work.

3. As to the *style*, indeed, the Reader will doubtless observe a material difference between what is *mine*, and that which is Mr. *Fletcher's*; and will regret that (for the present, at least) he must take leave of so entertaining, as well as instructive, a writer, as the ingenious Author of the *Checks*, so early, as at the conclusion of the fourth Chapter, and join company with one much less able to mix the *agreeable* with the *useful*, and render a needful and profitable subject also pleasing: *truth*, however, is of more consequence than the garb in which it appears; and, in what I have written, I have chiefly attended to *that*; and, therefore, have endeavoured, in imitation of the *very pious*, and *truly Reverend* Author of these unfinished papers, to keep close to the Scriptures as my guide, and that both with respect to *senti-ment* and *expression*. It seems to me to be a  
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dangerous thing, especially in a subject of such importance, concerning which we can know nothing but by revelation, to depart from the Bible, or to go a hair's breadth further than God hath therein plainly revealed, or than we can fairly infer from what he hath so revealed. I am fully persuaded, that most of the errors and controversies, which have darkened, perplexed, and divided the Church, in all ages, respecting this matter, have arisen from a desire to be wise above what is written, not being contented with the information God hath seen fit to give us in his holy word, the sole rule of *faith* as well as practice.

4. It is undoubtedly a most desirable thing to know as much as we can concerning the *person* of our adorable Saviour, on whom all our hopes depend: but after all we can know, his *person* is, and will remain a mystery. Of this, the Scriptures fail not to give us warning. *Wherefore enquirest thou after my name?* (says he, Judges xiii. 18) *seeing it is secret, or wonderful,* as the word *סֵפֶר* also means. His *name*, (says Isaiah, ch. ix. 6.) *shall be called סֵפֶר, wonderful, or secret. He hath a name written which no one knoweth but himself,* saith St. John. *No one knoweth the Son,* says the Lord Jesus, *but the Father, even as no one knoweth the Father but the Son, and he to whom the Son will reveal him.* It is true, he has revealed himself, in some degree, by his Apostles and Prophets, and reveals himself still more, or rather gives us the true understanding of what he has revealed, by the inward illumination of his Spirit. But this respects his *offices* rather than his *person*; what he is *to us* and the rest of the creatures, rather than what he is *in himself*. And to know *this*, viz. *what he is to us*, as it most concerns us, so it is the principal thing

thing meant in Scripture by the *knowledge of Christ*.

5. And I may say the same concerning the knowledge of the *Father*, and of the *Holy Spirit*. It does not consist in having abstracted and speculative ideas of the nature and attributes of God, and the distinctions in the divine essence; but is the *beholding* (as St. Paul says, 2 Cor. iii. 18.) with *open*, ἀνακαταλεμμενω, with *unveiled face*, (the veil of unbelief being rent from our minds) in the *glass* of his word and works, and especially in the person of his Son, *his glory*, so as to be *changed into the same image from glory to glory, even as by the Spirit of the Lord*. Surely he only knows the *God and Father of our Lord Jesus Christ*, who being made his child by adoption and grace, and having the *Spirit of adoption sent into his heart, crying, Abba Father*, so beholds what manner of love the Father hath bestowed upon him, as to love God who hath first loved him. For he that loveth not, knoweth not God, for God is love; whereas he that loveth, and only he, is born of God and knoweth God. He only knows the *Lord Jesus*, who knows him as the *way, the truth, and the life*; as the *way*, through whom he comes to the *Father*, as the *truth*, whose testimony he fully receives, and on whose veracity he absolutely depends; and the *life*, who has quickened his soul, dead in sin, and by his grace made him a *living branch* in himself the *living vine*, a living member in his mystical body, vitally united to the living head. And he only knows the *Holy Spirit*, who being born of him, and possessed of his witness and his fruits, even love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance, is become a temple of the Holy Ghost, a habitation of God through the Spirit.

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6. On the other hand, where there is this wanting, whatever speculative knowledge we may have of the *Father, Son, and Holy Spirit*, and of their *natures and relations* to each other, we are properly unacquainted with the Christian doctrine of the *Trinity*, and have not received that real benefit from it, which the revelation of it was designed to produce. Nay, and for any *spiritual or saving* advantage we derive from it, it might as well not have been revealed to us. Thus Dr. *Jer. Taylor*, "He that goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of *essences*, and *existences*, *hypostases*, and *personalities*, *priorities in coequalities*, &c. and *unity in pluralities*; may amuse himself, and build a tabernacle in his head, and talk something he knows not what: but the good man that feels the *power* of the *Father*, and to whom the *Son* is become, *wisdom*, *righteousness*, *sanctification*, and *redemption*, and in whose heart the *love* of the *Spirit of God* is shed abroad, this man, though he understands nothing of what is unintelligible, yet he *alone* truly understands the Christian doctrine of the Trinity." *Jer. Taylor* on John vii. 17.

7. The Apostle teaches us the *true knowledge* and *use* of this doctrine, and at the same time informs us who they are that understand it aright, (when (Eph. ii. 18.) he says, *Through him, viz. Christ*, the only Mediator between God and man, *we both, Jews and Gentiles, have access by one Spirit unto the Father*. But when this is not our experience; when we do not approach, or have not *access* to the *Father*, *through him*, and *by the Spirit*; when we are strangers to the influence of the *Holy Spirit* upon the soul, and of consequence are devoid both of *true repentance* and *saving faith*, which are both of the operation  
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of God; (see Col. ii. 12, 13.)—where, though we have *free liberty to enter into the holiest by the blood of Jesus, in that new and living way which he hath consecrated for us, through the veil, that is to say, his flesh,* and have a great high Priest over the house of God; yet we do not use our liberty, and draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, as well as our bodies washed with pure water; when we do not believe in Christ, with our heart unto righteousness, so as to be justified by faith in Christ, find peace with God, and obtain the love of God shed abroad in our hearts by the Holy Ghost given to us,—then is the whole doctrine of Christ concerning the Father, Son, and Holy Ghost, hid from us, or abused by us.

8. There is indeed *one mystical body* of Christ, but we do not belong to it, are not members of it; *one Spirit*, but we have not received him, he does not dwell in us, does not quicken and renew our souls: there is *one Lord*, but we are not subject to him, he does not reign in and over us, and therefore he is not *our Lord*; *one faith* in that one Lord, even a *faith working by love, purifying the heart, and overcoming the world*, but we have it not; *one baptism*, but we are not baptized with it, or if we have had the *sign*, have not had the *thing signified thereby*, even a *death unto sin*, and a *new birth unto righteousness*; there is *one God and Father of all*, who in and through that *one Lord*, and by that *one Spirit*, is *above all, and through all, and in all* real believers; but he is not *our Father*, nor are *we* his children, nor do we worship him *in spirit and in truth*.

9. This, I apprehend, is that *ignorance or denial* of the blessed Trinity—which is most to be dreaded, because most destructive. It leaves the  
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soul in its fallen and disordered state, immersed in sin, and exposed to wrath; an *alien from the common-wealth of Israel, a stranger to the covenant of promise, having no lively, well-grounded hope, without Christ, and without God in the world*: it leaves it devoid of the true *grace of Christ, the real love of God, and enobling and comforting communion of the Holy Ghost*. Such, not having received the *Spirit of Christ, are none of his, and not belonging to Christ, not having the Son, they have not the Father, and not having the Father, have neither the true God nor eternal life*. He that hath the Son, indeed, hath life, but he that hath not the Spirit, as we have just seen, hath not the Son, and therefore hath not life, but abideth in death, and is in the high road to death eternal. Nor will his pretended regard to the Father save him: for he that honoureth not the Son, especially in his mediatorial character, and in the offices he bears for a lost world; he that believeth not on him with a living faith, as made of God unto him wisdom, righteousness, sanctification and redemption, honoureth not the Father, who hath appointed him to sustain those offices and characters for our salvation.

10. I said with a *living faith*, for it is not a *cold, languid, lifeless assent* to the truths of the gospel, that will save us; nor such a *dependence on Christ, and on the promises of God through him, as being neither preceded by repentance, nor accompanied with love, leaves the soul as a withered branch upon a tree, or a dead member in a body*. But the faith that must save us, is a *lively, vigorous, active, and powerful principle*, which, coming to Jesus, and confiding in him for salvation, unites the soul to him, so that it derives out of his *fulness grace upon grace*, and becomes fruitful in every holy temper, word, and work.

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11. By this faith we receive Christ in all his offices and characters. Viewing him as a *teacher come from God*, the *Prophet like unto Moses*, whom on pain of eternal destruction we are commanded to hear, whose every word is veracity and truth, whose doctrine is as *infallible* as it is *extraordinary*; with the simplicity and teachableness of little children, we sit at his feet, and with humble reverence and dutiful submission, we *hear* and *receive* the gracious words that proceed out of his mouth, desiring above all things to be *doers* of the word, as well as *hearers*. Considering him as the *High-Priest of our profession*, a *great High-Priest passed into the heavens*, *Jesus the Son of God*; a *Priest for ever after the order of Melchisedek*, who by one offering of himself, once made, hath perfected for ever them that are sanctified, and who, when he had by himself purged our sins, for ever sat down on the right hand of the Majesty on high, expecting till his enemies be made his footstool: considering him (I say) in his priestly office, delivered for our offences, raised for our justification, and appearing in the presence of God, as our *advocate* and *intercessor*, we come with boldness to a throne of grace, and thus obtain mercy, and find grace to help in time of need. By the help of this grace, he who is thus made of God unto us, *wisdom* and *righteousness*, is also made of God unto us, *sanctification* and *redemption*: he who is heard with submissive reverence as a *Prophet*, and relied on with loving confidence as a *Priest*, is also received with obedient loyalty as a *King*. His kingdom of *righteousness*, *peace*, and *joy*, is set up in our hearts, and his *holy*, *just*, and *good laws*, are made the rule of our lives from day to day. He reigns in us, and reigns over us; his *love* is the *principle*, his *will* the *rule*, and his *glory* the *end* of our words and actions; and

and we live no longer to ourselves, but to Him that died for us, and rose again.

12. Thus, being in Christ, we are new creatures, old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to his Apostles and servants the ministry of reconciliation, to wit, that God was in Christ reconciling the world to himself, not imputing their trespasses unto them: for he hath made him to be sin, (viz. a sin-offering) for us who knew no sin; that we might be made the righteousness of God in him, might be justified, and made righteous through him. Though, therefore, in time past, we might be foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another, yet the kindness and love of God our Saviour toward man appearing, not by works of righteousness which we had done, but according to his mercy, he saved us—by the washing of regeneration, and the renewing of the Holy Ghost, shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace we might be made heirs, according to the hope of eternal life. Thus the Father, Son, and Holy Ghost, are acknowledged in their several offices and characters, and each performs his proper work in saving our lost souls. We worship one God in and through one Mediator, by the inspiration and aid of one Spirit, without perplexing ourselves with curious enquiries after, and vain reasonings about, what we can no more know in this world, than a child in its infancy can understand how the several offices, powers, and prerogatives of the King, Lords, and Commons, constitute one supreme and legislative authority in Great-Britain. And with the simplicity of a child, and the loyalty of a good subject of the  
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King of heaven, who commands our hearts, and governs our lives in and *through his Son*, and by *his Spirit*, we confess with our lips, what we believe in our hearts, that though in the *Church* and in the *world* there are diversities of *gifts*, it is the *same Spirit* from whom they all proceed; and though there are differences of *administrations*, or offices to be sustained, by the servants of Christ, it is the *same Lord* that appoints them all; and though there are diversities of *operations*, or effects produced, it is the *same God*, who *worketh all in all, through that Lord, and by that Spirit.*

13. It is true, some acquaintance with the *persons*, as well as *offices* of the *sacred Three*, into whose name we have been baptized, is very desirable, and indeed absolutely needful, to lay a foundation for that Christian experience and practice, those devout and benevolent affections and holy and righteous actions, so necessary in order to our pleasing God here, or enjoying him hereafter. And, in particular, it seems impossible we should apply to Christ, even in his *Mediatorial* character, in which character he is most frequently held forth to us in Scripture, without considering him as *God manifest in the flesh*, a person in whom dwells *all the fulness of the Godhead bodily*. For what is a Mediator, at least, an *invisible* Mediator, a Mediator in *heaven*, that is, a *mere man*, or a *mere creature*, circumscribed in his being, and confined in his presence and operations? Who can have no access to us, nor we to him? Can neither see, nor hear, nor help us; and to whom, as being *unseen*, and at a *distance*, we can neither signify our wants, nor with any confidence look up for a supply of them? A Mediator, who cannot be present with us at all times, and in all places, in private and in public,

at home and abroad, by sea and by land, night and day, in *England* and in *China*, throughout the habitable globe?—Surely *Omnipresence*, and *Omniscience*, at least, yea, and *Omnipotence* too, are necessary to the character of a complete Mediator—a Mediator between *God* and *all mankind*. And such is the Mediator in whom we trust: *Where two or three (says he) are met in my name, I am there in the midst of them: Lo! I am with you, always, even unto the end of the world: Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me: All the churches shall know that I am he that searcheth the reins and the heart.*

14. Not that his *human nature* (for he is “*perfect man*, of a reasonable soul, and human flesh subsisting”) can be thus present in all places, and acquainted with all things. This is not supposed, I believe, by any. No; these manifestly divine perfections are ascribed to the *eternal word* of the Father, the *indwelling Deity*, to which his humanity is joined by a close and indissoluble union, and by which alone he is every where present, acquainted with every thing, has all power in heaven and earth, and will judge men and angels at the last day.

15. Accordingly, those that deny this *perfect, everlasting union* of *Deity* with *manhood*, do, in general, also deny his *Mediation*, and consider him merely in the character of a *teacher sent from God*, who, by his doctrine and example, directs us in the will of *God*, and in the way to his kingdom, but who neither made any atonement for our sins, nor intercedes for our souls. Nay, and if they follow *Dr. Priestley*, they will not put any great confidence in him, even in the character of a *Prophet*, persuaded he was liable to err, even in

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that respect. Thus every ground of hope being withdrawn, even the hope of a sure guide to heaven, and all intercourse cut off between God and man, they naturally disbelieve all *visitations* of supernatural *grace*, all *influences* of the *Spirit* of God upon the soul, and therefore deny the *Father*, *Son*, and *Spirit*, in every sense in which they could be profited by them, having, in fact, neither *God*, nor *Saviour*, nor *Comforter*.

16. It being, therefore, manifestly necessary, that we should believe Christ to be *Immanuel*, *God with us*, *God manifest in the flesh*, *omnipresent*, and *omniscient*, I have the more willingly suffered myself to be prevailed upon to revise the following Sheets, and make such additions to them, as may afford sufficient proof of that important point of Christian doctrine. I wish the difficult task had been committed to an abler hand. But Mrs. *Fletcher* and her friends having assigned it to me, I have endeavoured to do the best, that the work might not be entirely unworthy of the publick eye. As I have made it my care fairly to represent Mr. *Fletcher's sentiments* on the weighty subject under consideration, so I have in general retained his language; rather chusing to let some expressions pass, (which probably had he lived to put the finishing hand to this work, he would have corrected himself) than to alter what he might design to stand. Mr. *Fletcher's* friends, I knew, would prefer what was his to any thing I could substitute in the place of it: and, as I should have thought it a *crime* to misrepresent his *sentiments*, so I did not think I could mend his *style*, which, in general, is most pure and excellent. I have not, indeed, thought myself under an obligation to publish *all* the papers he hath left on this part of the subject, some of them being loose and unconnected paragraphs,  
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and not capable of being introduced here; but what I have been able to bring into any proper connexion with the rest, and what seemed calculated to prove or illustrate the doctrine under consideration, I have published; and the public may be sure they are not mistaken in receiving, as Mr. *Fletcher's*, what is presented to them as his.

J. BENSON.

*Hull, Nov. 15, 1788.*

**B 2      INTRODUCTION.**

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

1. **T**HE Catholic Church is openly attacked in our day, by enemies so much the more dangerous as they are friends to *some* of her doctrines, and as to many things highly commendable in their *moral* conduct, putting to the blush the loose livers who acknowledge a Trinity. Thus they persuade the world, that their incessant attacks upon the distinguishing doctrines of Christianity, are directed by *Virtue* itself.

2. Those who cordially believe in *the Father*, in *the Son*, and in *the Holy Ghost*, are publicly treated as gross Idolaters, because *at the name of Jesus they bow the knee, and call for salvation upon the only name under heaven given among men, whereby we must be saved*, Phil. ii. 10. and Acts iv. 12.

— We are even invited to come out of the Church of England, as if she were mystic Babylon, because she directs us to call upon the *Son*, as we do on the *Father*; an act of worship, which the enemies of our Lord's Divinity consider as *idolizing Christ*, if we may judge of them by their learned Champion, who says in his *Appeal to the Professors of Christianity*, "If the Trinitarians think it a point of conscience not to go to Mass in Popish Churches, because in their opinion it is *idolizing* a piece of bread, you ought to make a point of conscience not to worship with them, because in your opinion, it is *idolizing a man*, who is just as improper an object of worship, as *a piece of bread*." Thus *the Lord of glory* is put on a level with a piece of bread, and doing the chief work of a Christian, *calling upon the Lord Jesus* for salvation, is compared to the worshipping of an idol, which hath not so much life and sense as a dog.

3. So incessant have these onsets been of late, that we might fear for the Catholic Church, if the

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the Lord had not promised that *the gates of hell shall not prevail against her*, and that *all things shall work together for good to them that love Him*. But, comforted and encouraged by these promises, we may be confident, that even the repeated attacks of *Dr. Priestley* against our Lord's divinity, will shew the strength of *the rock of ages*: as the billows, which incessantly beat upon a rock that breaks them all, shew their own weakness, and the solidity of the Rock against which they foam, and dash themselves.

4. In the mean time, new modes of attack will render new methods of defence necessary; for God forbid that Christ's worshippers should be less ready to confess him as their Lord and their God, than the despisers of his Divinity are to degrade him into a mere man!—The learned Archdeacon of *St. Albans*, the Monthly Reviewers, the Rev. Mess. *Ryland* and *Shepard*, &c. have already stood forth in defence of the Catholic Faith: and, in the Author's judgment, they have done it so effectually, that when he saw their publications, he laid these papers aside as needless: and if he now resumes them at the desire of some friends, it is merely upon considering, that *Dr. Horsley* and his judicious Allies having chiefly written for the learned, some farther remarks, suited to persons of all ranks and capacities, might have their use also.

5. The Lord needs no man's pen to support his Divinity, which supports the pillars of earth and heaven: nevertheless, as he once used the voice of an ass to check a Prophet's madness, and that of a cock to stop an Apostle's imprecations, he may, (if he condescend to bless these sheets) soften, by them, the prejudices of a Philosopher. But the principal end, which the Author proposes, by sending them to the press, is to confirm his own faith, and that of the unprejudiced Reader, by scattering the mists of some growing errors, and by collecting the beams of Christ's divine glory, which lie sacred in the pages.



6. It is humbly hoped, that the friends of the pure gospel, will not (under pretence that they hate controversy) be afraid to increase their light, and to warm their devotion, at a fire made up of coals taken from the altar of Sacred Truth. No man's time was ever lost, no believer's love was ever injured, by reading St. *John's* Gospel or his Epistles, where our Lord himself, and his loving disciple, carry on against the Scribes and the Pharisees, against the Jews and the Gnosticks, the very same controversy, which we now maintain against the Unitarians and the Philosophers of the present age.

7. In the mean time, let no one be surpris'd that men noted for their learning and virtue, should be permitted to enforce their errors so publickly, and with such apparent sincerity: Providence has its wise ends. There *must* be heresies among us, that they who are approved may be made manifest.—Light and darkness, truth and error, the tree of life, and the tree of knowledge, must be set before us, that we may stretch out our hand according to our choice, and be judg'd according to the works of our faith, or those of our unbelief. Add to this, that, by God's over-ruling providence, error often whets the edge of truth, manifests its solidity, and makes its sparkling glories break forth with greater advantage: thus, in a picture, the shades heighten the surprizing effect of the lights; and truth never appears so transcendently bright, as when the blackness of error, like a foil, sets it off in our sight. What is chaff to the wheat, before the winnowing fan? and what are thorns to the fire?

8. Truth is a devouring flame, and will one day consume all the bulwarks of wood, hay, and stubble, which are raised to stop its progress. Dr. *Priestley* pictures out this power of truth, in the fine frontispiece of his disquisitions. There he sets before us wooden scaffolds all on fire, while a temple of marble, adorned with pillars of silver, gold and precious stones, stands the conflagration.

*The application of this scene (says he) is sufficiently obvious: for he fondly supposes, that his Philosophical and Historical disquisitions are the fire of truth, burning up the doctrine of the soul's immortality, of the divinity of Christ, and of the Trinity; which doctrines he compares to wood, hay, and stubble. Far from thinking, as he does, about his frontispiece, to us it is sufficiently obvious, that the Catholic Faith is the fire, which, sooner or later, will burn up Materialism, Socinianism, and Anti-Christian Philosophy, like thorns, briars and chaff.*

9. Judicious Reader, come and see who mistakes in a point of such vast importance. Providence has given you two lights, *Reason* and *Revelation*: take the hint of the Doctor's frontispiece; bring them near, and use them instead of touch-stones. Touch the adamantine pillars of truth, and they shall shine. Touch the mountains of error, which bear the Socinian temple, and they shall smoke. Touch the stately dome, and it shall blaze. Nor let a mistaken respect for the learned Architect, make you spare the wall, if it be daubed with untempered mortar. When the whole shall come down, the Builder shall gain more than tongue can tell: for if he lose a little of his reputation, he will get a soul and a Saviour, yea, an immortal soul, and a divine Saviour, to whom, with the rapturous joy of St. Matthew, St. Thomas, and St. Stephen, he will say, *Emmanuel, God with us! My Lord, and my God!* I shall not die like a brute; I have a soul! Lord, save it to the uttermost, save it for ever! *Into thy hands I commit it, for thou hast redeemed it, O Lord, thou God of truth!*—May it be the sincere wish of the Reader, as it is of the Author, that all who name the name of Christ, may soon agree in such an evangelical confession; and that the names of *Unitarian*, and *Trinitarian*, may for ever be lost in the sweeter names of *Christian*, and *Brother!*

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A N  
EXPOSTULATORY LETTER

TO THE

Reverend Dr. Priestley,

OCCASIONED BY HIS

*History of the Corruptions of Christianity.*

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Reverend Sir,

**W**HILE you invite *Archdeacons* and *Bishops* to defend their Church, and the Divinity of their Saviour, may the voice of a poor *Country-Vicar* be heard amidst the groans of the Press, which repeats your challenges. Will not your sense of honour feel too great a disappointment, in seeing so mean a person step forth, to present you with an *expostulatory* letter, and to break a spear with you, on the very ground where you think yourself invincible—*Philosophy, Reason, and common Sense?*

Conscious of the variety of your learning, and the greatness of your reputation, I apologize for my boldness, by observing, that the Church is my mother, that the *feeblest* child has a right to cry out when his mother is stabbed to the heart; and that, when the *divine* crown of our Lord is publicly struck at, the *least* of believers may shew his astonishment at the Anti-christian deed. Nay, he is bound to do it by the two tables of the law; for he first bids him manifest his zeal for the Lord God his Saviour, who, by the gospel, brought him out of spiritual Egypt, out of the house of Heathenish

thenish and Popish bondage; and the second table enjoins him to *expostulate* with his brethren, when they sin through inattention, perverseness, or ignorance.

### FIRST EXPOSTULATION.

When the Socinians of the last century said, that it was impossible to believe, that God and Man were united in the person of our Lord, the Catholicks replied, It was as easy to believe that God and Man make one Christ, as to believe that the immortal soul and the mortal body are one man. And Dr. *Sherlock* added, that *the best way* for the Socinians, to set aside this argument against the mystery of our Lord's incarnation, was to deny the union of soul and body, because they could not understand it; and openly to maintain, that man is a body without soul, a compound of mere matter.

When that judicious Divine dropt this hint, he little thought that some Philosophers of our day, would be so desperately bent upon divesting Christ of his *divine* glory, that if even their own souls, and the souls of all mankind, stood in the way, they would freely give them up—they would run into Fatalism and Materialism—they would absolutely renounce the immortality of the soul, and even be content to die like dogs, without leaving any surviving part of themselves, so they might win the day against the Catholic Church, and the Divinity of our Lord.

I am sorry to observe, Rev. Sir, that you have the dangerous honour to be at the head of these bold Philosophers. Dr. *Berkley* was so singular, as to deny the existence of *Matter*; and so bold, as to obtrude upon us a system, which annihilates the *Bodies* of all mankind: according to his doctrine, there is nothing but *Spirit* in the world, and *Matter* exists only in our ideas. As a rival of singularity, you run into the opposite extreme; you annihilate our *souls*; you turn us into mere  
*machines* :

*machines*: we are nothing but *Matter*; and if you allow us any *Spirit*, it is only such as can be distilled like spirits of wine. Thus (if we believe you both) being ground, not only to atoms, but to absolute non-entity, between the two mill-stones of your preposterous and contrary mistakes, we have neither form nor substance, neither body nor soul!

Glad am I, Sir, that when you made so free with the souls of men, you did not pass your philosophical sponge over the existence of the *Father of Spirits*, the great Soul, which gives life and motion to the universe. But, though you spare the *Father's* Dignity, you attack the *Son's* Divinity—you deny the sanctifying influences of the *Holy Ghost*, and, by hasty strides, you carry us back to, (what appears to me) a dwarf, mongrel Christianity, made up of *Materialism*, *Judaism*, and the *Baptism of John*.

To gain this inglorious end, in your *History of the Corruptions of Christianity*, you collect the capital errors invented by fallen Christians in the corrupt ages of Christianity; then, taking some of the most precious gospel-truths, you blend them with those errors; and, rendering them all equally odious, you turn them promiscuously out of the Church, as the *Corruptions of Christianity*. Thus you cleanse the temple of truth, as our Lord would have cleansed that of Jerusalem, if he had thrown down the tables which bore the shew-bread, as well as the table of the money-changers; and if he had turned out the Cherubim of glory, as he did the beasts which defiled that holy place: in short, you treat our Lord's Divinity, as the Jews treated his Humanity, when they numbered Him with felons, that the hurrying mob might cry with a show of piety, *Away with him! Crucify him with the thieves, his accursed companions.*

SECOND

## SECOND EXPOSTULATION.

If this method should fail, you seem determined to carry your point by pressing the primitive Church into the service of your cause. In the fourth century, the Christian world was astonished to see itself *Arian*: but, if we believe you, there was no reason for this astonishment, for in the second century it was *Socinian* already.

Happily for your attentive readers, your zeal has out-run your prudence; for in your eagerness to heap up the testimonies of the Fathers, which you thought would prove, that the primitive Church was a stranger to the Catholic doctrine of the Trinity, you have produced some, which (if I mistake not) are alone sufficient to overthrow all your *historical* proofs.

To instance only in one particular. In your History (page 60.) you quote Tertullian, a learned and pious Father of the second century. And the two passages you produce from him, are some of the strongest, that could be brought to prove, that, in his time, none but stubborn *Jews*, and *stupid* or *perverse* hearers of the gospel, objected to the doctrine of the Trinity. Permit me to lay those passages at full length before the *English* Reader, who is desired to remember, that they are a part of Tertullian's Defence of the sacred Trinity against *Praxeas*, a man who, by the Anti-Christian manner, in which he stood up for the Divine Unity, may be called the *Priestley* of that age.

“ It is the property of the faith of a *Jew*,” (says the learned Father) “ so to admit the Divine Unity, as not to include therein *the Son*, and after him *the Spirit*. For what difference is there between the *Jews* and Us but this? What need of the Gospel, if it do not clearly hold out to us *the Father, the Son, and the Spirit*, as constituting the Divine Unity? God,” (by changing Circumcision for Baptism) “ has so ordered this new  
new

new Sacrament, that his Unity should now be believed in a new," (*that is, in a far more explicit*) "manner, as inclusive of the Son, and of the Spirit; and that God, whose Unity was not clearly apprehended, as comprehensive of the Son, and of the Spirit, when he was preached in time past" (to the Jews) "might now be openly known according to his PROPER NAMES and PERSONS"——\* [*Namely, according to the Names and Persons of the Father, of the Son, and of the Holy Ghost.*]

Tertullian pursues, "When I say that the Father is one, the Son another, and the Spirit another, a *sottish*, or a *perverse* man, takes that expression in a wrong sense, and supposing that it implies a diversity" (*of Gods*) "from this mistaken diversity, he pretends that the Father, the Son, and the Spirit, are separate."†

\* The laconic style of Tertullian has obliged me to add little parentheses, in italicks, to render his obvious meaning plain to an English reader. However, that Dr. P. may not complain, I shall transcribe, from his own Book, the original quotation:—*Judaicæ fides ista res sic unum Deum credere, ut Filium adnumerare ei nolis, et post Filium, Spiritum. Quid opus Evangelij si non exinde Pater, et Filius, et Spiritus, unum Deum sistant? Sic Deus voluit novare Sacramentum, ut nove unus crederetur per Filium et Spiritum, et coram jam Deus in suis propriis Nominibus et Personis cognosceretur, qui et retro per Filium et Spiritum prædicatus non intelligebatur. Ad Praxeam, Sect. 30. p. 518.*

† *Ecce enim dico alium esse Patrem, et alium Filium, et alium Spiritum. Male accipit Idiotæ quisquis aut Perversus hoc dictum, quasi diversitatem sonet, et ex diversitate separationem præterdit Patris, Filii, et Spiritus. Ad Praxeam, Sect. 8. p. 504.*—I do not translate the word *Idiotæ*, *Unlearned* (as Dr. P. does) but *Idiot*, or *Stupid*. (1.) Because this sense of it suits best the tenor of the whole Book, and of this particular sentence; and (2.) Because it has the primary meaning which *Ainsworth* ascribes to *Idiota*, and which he proves to be classical, by observing, that *Cicero* opposes the word *Idiota* to an *intelligent* and *sensible* person. Dr. *Horsley* has, by the same reasons, rescued another capital passage of *Tertullian*, which Dr. P. had pressed into his service by the mistake I guard against.

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Should you, Sir, find fault with my translation of these two passages, you will not dispute the exactness of your own translation of a *third* passage from Tertullian's Works, which is a glorious testimony, that, (according to the Catholic Faith, the *REGULA FIDEI*) the Son not only pre-existed, contrary to your favourite error, but was with the Father, the Maker of the world. You give us this wholesome antidote in your *Remarks on the Rev. Mr. Badcock's Review of your Letters to Dr. Horsley*, p. 18.

*REGULA FIDEI* (the Rule of Faith; you say after Tertullian in the Treatise *De Præscriptione*) by which we are taught to believe, that there is but one God, and this no other than the Maker of the world, who produced every thing out of nothing, by his own *WORD* then first set down: that the *WORD* was called his *SON*; that he appeared variously in the Name (that is, in the Character) of *GOD*, to the Patriarchs; that he was afterwards conveyed, by the Spirit and power of God the Father, into the Virgin Mary; that he was made flesh in her womb, and from her appeared in the person of Jesus Christ, &c." We worshippers of God the Son manifest in the flesh, are much obliged to you, Sir, for thus informing your readers, that the *Rule of Faith* taught the primitive Christians, First, that the *Word and Son of God was sent out from the Father to produce the world out of nothing*: Secondly, that this very *Word or Son appeared variously to the Patriarchs in the character of GOD*: and Thirdly, that *He afterwards was made flesh in the womb of the Virgin Mary, and appeared in the person of Jesus Christ*. This is all we contend for: You prove that it was the Catholic Faith, and yet you are so forgetful of your own quotations, as to pretend to prove from the Fathers, that our Lord was a *mere man*.

From these three quotations it appears, that Dr. P. instead of demonstrating that the primitive Church was, in general, of his way of thinking,



thinking, has only proved, that the primitive Rule of Faith was against him, and that in Tertullian's days, about two hundred years after Christ, some *mistaken* persons took exception against the doctrine of the Trinity: but who were these persons, besides the unbelieving *Jews* and the heretick *Praxeas*? Truly the **STUPID** or **PERVERSE** people, who chanced to hear the gospel; and Dr. P. is welcome to all the weight they can add to his cause, and to all the honour they can confer upon his party.

What effect the learned Doctor's Book will have upon the unwary, and upon those who take his partial quotations upon trust, I do not know: but I can say with truth, that the 60th page of his long *History*, has confirmed me in the faith I vowed to Christ at my baptism, and seems to me sufficient to prevent the mischief of the whole. When God suffers us to be tempted to dangerous errors, he always *opens*, with the temptation, a door that we may escape: through his overruling Providence, the learned Doctor himself has here opened us the door, by informing us, that it was **NOT** judicious, and good Christians, but **SOTTISH** and **PERVERSE** people, who formerly mistook, and cavilled at, the Catholic doctrine of the Trinity. We thank the Doctor for the door, and making our easy escape at it; we bless the Keeper of Israel, who takes the wise in their own net; and adapting the second Psalm to the Builders, who, in our day, reject the head-stone of the corner, we sing, *The wise ones of the earth stand up, and take counsel together against the Lord, and against his Anointed. But he that dwelleth in heaven shall laugh: The Lord shall have them in derision. Be wise now, therefore, ye Philosophers: be learned, ye that are Doctors in Israel. Kiss the Son, lest he be angry, and so ye perish in the sottishness or perverseness of your unbelief.*

**THIRD**

## THIRD EXPOSTULATION.

BEAR, dear Sir, with the plainness of this application. Did you err only in the less important truths of the gospel, we would pass over in silence your *theological* mistakes, as resulting almost necessarily from your numerous avocations, and from the intenseness of your philosophical studies. But is this the case? Do you not bend yourself against the *fundamentals* of Christianity, against those very doctrines, which (excepting Mahomet's Mission) most peculiarly distinguish the Bible from the Coran? Mahomet forbids us to pay divine honours to any but the *Father*; whereas our Lord teaches us to honour the *Son* as we honour the *Father*, and to honour the *Holy Ghost* as we do the *Son*; enjoining us to be equally *baptized in the name* (equally consecrated to the service) of the *FATHER, of the SON, and of the HOLY GHOST*; commanding us to receive with the same reverential awe, the testimony of the *Three, who bear witness in heaven, the FATHER, the WORD, and the SPIRIT*; and directing us to pray and wait equally for the *grace of our LORD JESUS CHRIST, for the love of GOD the Father, and for the fellowship of the HOLY GHOST*. But, endeavouring to break the sacred bonds of this adorable Trinity, you *indirectly* exhort us to make void the covenant of our Baptism; urging us to renounce the adoration of *Son*, together with all dependence on his merits, and to disclaim all expectation of the influences of the *Holy Spirit*. And if he that *honoureth not the Son, honoureth not the Father*; and if we have liberty of access to the Father only *through the Son and by the Spirit* (Eph. ii. 18.) then, it appears, if we follow you, we shall not even worship the *Father*, but shall in truth be *αθεοι εν κοσμου*, Atheists in the world, rejecting *altogether* the one true God, who, from the first step of our Christian race, manifests a Trinity to us, as the grand object of our religious confidence.

Nor do we advance a groundless charge, when we complain, that you weaken or destroy the foundations of Christianity: for, when you assert that the *Son* is a *mere man*, you indirectly tell us, that he is as improperly joined with the *Father* to be the great object of our faith in baptism, as a *taper* would improperly be joined with the *Sun* to enlighten the universe. And when you represent the *Holy Ghost* as a senseless power, and a power whereby we must not now hope to be influenced, you might as well tell us, that he is as unfit to have a place among the *Three who bear record in heaven*, as your power of motion, or the energy of your mind, would be absurdly mentioned as parties in a contract, where your name and person are particularly specified.— Thus, you take from us the two Comforters, with whom we are peculiarly blessed under the gospel. If we believe you, the one is a *mere man*, who cannot hear us; and the other is a mere property, or an unconscious energy, by which we shall be no way benefitted, and as insensible to our faith as to our unbelief: and when our Lord bids all nations to be *baptized in the name of the Father, and of the Son, and of the Holy Ghost*, (if the *Son* does not mean the *proper Son of God*; if it means only the *Son of the Carpenter Joseph*, and if the *Holy Ghost* is only the *Father's energy*, and an energy whereby we can neither be quickened nor comforted) this Gospel-charter is far more extraordinary, than would be the Royal Patents, by which gentlemen are created Lords, if they all began thus, Be it enacted in the name, or by the supreme authority of King George the Third, of Josiah the Carpenter's Son, and of the royal power or energy, that A. B. Esq; be numbered among Peers of the Realm. Such is the wisdom displayed by the Philosophers, who call the Divinity of the Son the leading corruption of Christianity, and who pretend to reform all the Reformed Churches!

## FOURTH EXPOSTULATION.

PERMIT me, Sir, to say one word more upon your last, grand publication. Our Reformers had sufficiently proved, that the worshipping the Virgin Mary, Saints, and Angels, is an Antichristian practice; and we, English Protestants, for whom you chiefly write, had no need to be reclaimed from *that* Idolatry. If, then, you spend so much time and paper in exposing the Christian Idolatry, it is evident, that your *chief* design is to attack the divine honours, which we pay to the LORD JESUS; and that your account of the Popish errors, &c. comes in only, by the bye, to mask the battery, from which you think you can attack our Faith more decently, and with greater advantage. Hence, through nine hundred pages; you *chiefly* labour to prove, that our Saviour is a *mere creature*, and that the blood of the Son of God hath no more atoning virtue than the blood of the sons of Zebedee.

Had you been as open, as you are prudent, you would at once have called your History of Corruptions, *An Attempt to prove that all Christians are cursed Idolaters, if they trust in Christ for salvation*; for it is written, *Cursed is the man that trusteth in man for that salvation, which God alone can bestow.*

Your friend, Mr. Lindsey, to whom you dedicate your Work, may praise you for it; but, will you, Sir, have any thanks from HIM, who said on the banks of Jordan, and upon the Holy Mount, *This is my beloved Son, hear ye Him with a believing confidence?*—Will you have any thanks from HIM, who said, *Ye believe in God (the Father) believe also in ME?*—Will you be praised by St. Paul, who gloried in his being of the number of those *who first trusted in Christ?*—Will you even be exculpated by one of those Martyrs, Confessors, or Believers, who for 1700 years, have said to Christ, LORD, *to whom shall we go? Thou hast the words of eternal life?*

But how do you prove, Sir, that this cloud of godly witnesses is a company of Idolaters, who *trusted in a mere arm of flesh*, when they *believed in Christ*? Truly, by three assertions, as paradoxical as the arguments, by which you would prove that we have no souls, or only such as turn to a mephitic vapour when we die. The first of those assertions is, that the doctrine of the Trinity is irrational; the second is, that the doctrine of our Lord's Divinity has no proper foundation in the Old Testament—the *Prophets speaking of the Messiah only as of a man like themselves*; and the third is, that Christ's Deity is likewise unsupported by the New Testament—the *Apostles never giving our Lord any higher title than that of a man approved of God*.

In opposition to the *first* of these assertions, I here present you, Sir, with a *Rational*, as well as *Scriptural*, Vindication of the doctrine of our Lord's Divinity: and in opposition to the two last, (as my health shall permit) I design to prepare a Work which shall, I trust, fully rescue the Prophets and Apostles from the Anti-christian service, to which you continue to press them.\*

In reply to the *History*, where you try to prove from the Fathers, that *the doctrine of the Divinity of Christ, and of his being any more than a man, is an innovation, and the dreadful corruption of Christianity, which has been the fruitful source of many others*,† I designed to add a fourth part; but considering that you have already refuted your own error, (witness your quotations from Tertullian, p. 60.) I shall spare myself the trouble of doing it otherwise than indirectly.

\* Mr. Fletcher had proceeded a considerable way in this work, and it is intended, by and bye, to prepare it for the press.

† Corruption, p. 13. and Disquisitions, p. 51.

Though I am conscious that all the Fathers are, upon the whole, against you, with regard to the charge of *innovation*, I choose to meet you chiefly upon *Scripture-ground*, (1.) Because having chosen it yourself, you nobly defend it against Deists and Atheists: (2.) Because being firm and holy ground, it can be fully trusted: (3.) Because it is a ground open to all our readers: the Bible is in every house, but the *Fathers* are in few libraries: (4.) Because this field hath proper limits, and a strong inclosure. The Works of the sacred Writers are short and concise, but those of the Fathers are so voluminous and diffuse, that an unfair disputant may turn, wind, and hide himself in them, as a fox in a great forest full of dens and lurking holes: (5.) Because the Fathers themselves, by their constant appeals to *Scripture*, invite us to make choice of that solid and divine ground: and (lastly) Because Dr. Horsley, and the Monthly Reviewers, who have entered the lists against you, have already sufficiently exposed your mistake, with respect to the *Fathers*.

If this little Work (which I inscribe to you, Sir, because you have been the occasion of it) do not soften your prejudices against what appears to me the capital doctrine of *Christianity*, I hope it will confirm some wavering professors of the Christian Faith, and settle the thoughts of candid enquirers after truth: it will, at least, give me an opportunity of thanking you for the service you have done to my Religion, by taking the part of Revelation against some classes of unbelievers; and of testifying my esteem for you as a humane moralist, and a *wise, indefatigable enquirer* into the secrets of *Nature*. And although I greatly differ from you, with regard to the fundamental principles of *Christianity*, yet, as I hope that (like Saul of Tarsus) you sin against the *Son* and *Holy Ghost* out of a well-meant, but dreadfully-mistaken zeal for the Majesty of the *FATHER*; I am glad of an opportunity to assure you publickly, that, till we meet in the *fulnesse* and

and unity of the Faith taught by our Lord, (in reference to that part of it, which you have defended against some *bare-faced* Infidels) I have the honour to be, with great truth,

Reverend Sir,

Your affectionate Brother,

And obedient Servant,

JOHN FLETCHER.

## C H A P. I.

*A General View of the CATHOLIC FAITH concerning the FATHER, the SON, and the HOLY GHOST, and of the great Question in debate, between the Catholics and the Deists, of every description.*

**T**HAT there is a supreme, infinite, and eternal Mind, by which the world was made, is evident from the works of Creation and Providence. Those works every where confirm David's observation, *The heavens declare thy glory* (the glorious existence) *of God*. The firmament magnificently displays his wisdom, power and love. Every leaf of the trees, which cover a thousand hills—every spire of the grass, which clothes a thousand vales, echoes back the same ravishing truth—*There is a God!* But the peculiar mode of his existence, is far above our reach. Of this, we only know what he plainly reveals to us, and what we may infer, from what he hath plainly revealed: For sooner shall the vilest insect find out the nature of *man*, than the brightest man shall, of himself, discover the nature of *God*.

But if this adorable Being hath been pleased to declare something concerning himself, it is arrogance in the most exalted creatures to quarrel with such a declaration, under a pretence that, in their conception, He must have a different mode of existence. For common sense tells us, that God hath a clearer knowledge of himself, than

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the deepest Philosophers, and the highest Angels, can possibly have.

It is agreed on all hands, that the Supreme Being (compared with all other Beings) is *One*: One Creator over numberless creatures: One Infinite Being over myriads of finite beings: One Eternal Intelligence over millions of temporary intelligences. The distance between the things made, and Him that made them, being boundless, the Living God must stand for ever, far higher above all that lives, than the Sun stands superior to all the beams it emits, and to all the tapers lighted at its fire. In *this* sense, true Christians are all *Unitarians*. God having plainly revealed his *Unity* by the Prophets, by the Apostles, and by our Lord himself, there is no doubt about this point: And may the hand which writes these sheets, wither a thousand times over, rather than it should designedly write one word against this glorious and ever-adorable *Unity*!

But if the Supreme Being is *One*, when he is compared to all created Beings, shall we quarrel with Him, if he informs us, that, although he hath no Second in the universe of creatures, yet, *in himself*, he exists after a wonderful manner, insomuch that his *one*, eternal, and perfect Essence subsists, *without division or separation*, under **THREE** adorable distinctions, which are called sometimes *the Father, the Son, and the Holy Ghost*; and sometimes *the Father, the Word, and the Spirit*? Shall *the thing formed say to Him that formed it, Why hast thou made me thus?* or, *Why dost thou exist after such a manner?*

According to the Catholic Faith, three sorts of people in our day, capitally err in this matter?

(1.) TRITHEISTS, or the *Worshippers of three Gods*, who so unscripturally distinguish the Divine Persons, as to *divide and separate* them into three Deities; and who, by this means, run into *Polytheism*, or the belief of many Gods.

(2.) DITHEISTS, or the *Worshippers of two Gods*. They are generally called *Arians*, from *Arius*, their



their chief leader, who maintained, that there is one *eternal* God—namely, *the Father*, and one who is *not eternal*—namely, *the Son*, who was *made* some time or other before the foundation of the world. Thus they worshipped two Gods, a *great* God, and a *little* God; the former *uncreate*, the latter *created*; the former *God by nature*; and the latter, only *by courtesy*.

(3.) *Deists*, who so unscripturally maintain the *Unity* of the Divine Essence, as to admit but one Divine Subsistence—namely, that of the *Father*; thus excluding both the *Word*, and the *Holy Ghost*, from their place in the Divine Nature.

There are three sorts of these *Deists*, besides the *Mahometans*: (1.) Those who reject and scoff at all the Bible, as *Voltaire*, *Hume*, and the like *Infidels*: (2.) Those who reject the New Testament, and explain away those parts of the Old, which do not suit their notions of the *Messiah*, as the *modern Jews*: And (3.) Those who profess to receive the New Testament, but reject or explain away what they dislike of it: Of this sort are the *Socinians*, so called from *Socinus*, an Italian, who, at the time of the Reformation, revived the ancient heresy of some judaizing Christians, concerning the *mere* humanity of our Lord: And, to this class belongs the learned Dr. Priestley, who says in his Letters to Dr. Horsley, *I have frequently avowed myself not to be a believer in the inspiration of the Evangelists and Apostles, as writers: I therefore hold the subject of the miraculous conception to be one, with respect to which any person is fully at liberty to think as the evidence shall appear to him.* And, consistently with this profession, he does not scruple to say in his *History of Corruptions*, Vol. II. p. 370—*The Apostle Paul often reasons inconclusively, and, therefore, wrote as any other person, of his turn of mind and thinking, and in his situation, would have written, without any particular inspiration.*

Detesting the *Ditheism* of the *Arians*, and equally distant from the error of *Deists*, and that

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of *Tritheists*, the faithful maintainers of the Catholic Faith worship the *one* Supreme Being, according to the *threefold* display which he hath made of himself. Did we worship three Gods (as some Deists suppose we do) we should worship three *separate* Beings. But, abhorring Polytheism, we say with the Scripture, Although *there are Three that bear record in heaven, yet* (*οὐτοι οἱ τρεις ἐν οὐρα, Hi tres Unum sunt.*) *These three* Divine Subsistences are *one* Substance: These three Divine Persons are *one* Jehovah: And we believe and affirm it, for the solid reasons which shall soon be produced.

Never did we say or think, either that *three Persons* are *one Person*, or that *three Gods* are *one God*: These contradictions never disgraced our Creeds. We only maintain, that the *one* Divine Essence manifests itself to us in *three* Divine Subsistencies most intimately joined and absolutely inseparable: With the Scripture we assert, that, as these Subsistences bore each a particular part in our creation, so they are particularly engaged in the securing of our eternal happiness; *the Father* chiefly *planning*, the *Son* chiefly *executing*, and the *Holy Ghost* chiefly *perfecting*, the great work of our new creation.

All the difficulty, with regard to this mystery, consists, then, in believing a plain matter of fact; namely, that we are commanded to *be baptized in the name of the Father, of the Son, and of the Holy Ghost*, or, to take for our one God, the one Supreme Being, manifesting himself to us as our *friend* and *Father*, in and through the *Son*, and by the *Spirit*. Jehovah, who is perfectly acquainted with his nature, our wants, and our dispositions, having seen, that, to win our love, and to inflame our zeal for his service, it was proper to inform us, that, in his adorable Essence, there is a Trinity of Subsistences; each of whom is specially concerned in the stupendous work of our salvation, and each of whom now bears the most endearing relation to mankind in general, and to the Church in particular.

These Divine *Substences*, (for so we beg leave to call them, according to the *most literal* meaning of the word *Hypostasis*, used by St. Paul, *Heb. i. 3.*) were soon called *Persons* by the Latin Fathers, as appears from Tertulian, a writer of the second century, who, in his Book against Praxeas, frequently mentions the *Person of the Son*, and the *Divine Persons* (*Personam Filii, divinas Personas, &c.*)

The primitive Christians, finding it inconvenient to repeat always, at full length, the names of the three Divine Substences, as our Lord enumerates them in his Charge of baptizing all Nations, began about the same time, both for brevity and variety's sake, to call them the TRINITY; and if, by renouncing that comprehensive *Word*, we could remove the prejudices of Deist against the truth contended for, we would give it up, and always say, *The Father and the Son, and the Holy Ghost*, which is what we mean by the *Trinity*.

In the mean time, if to worship the Son and the Spirit, as comprehended in the Unity of the Father's Godhead, is to deserve the name of *Trinitarian*, we glory in the appellation, provided it does not exclude that of *Unitarian*—for we do not less worship the *Unity* in mysterious *Trinity*, than the *Trinity* in the most perfect and unfathomable *Unity*.

Hence it appears, that, if the word *Unitarian* means a maintainer of the Divine *Unity* against Idolaters of every description, there are two sorts of Unitarians, who differ as widely, as the Catholic Faith differs from Socinianism:

(1.) The Christian, or Catholic Unitarians, who maintain the Divine *Unity* against all sorts of Polytheists, the Arians themselves not excepted; but who at the same time, assert, that this *Unity* necessarily includes the Father, the Word, and the Spirit; it being far more *unevangelical* to suppose, that the Father is the one Supreme Being in the universe, exclusively of his Word and Spirit, than

than it is *unconstitutional* to say, that the King is the one supreme legislative power in England, exclusive of the Lords and Commons.

(2.) The *Jewish*, or *Socinian* Unitarians, who not only confine the Father to a barren, lonesome Unity, but, so far as their influence reaches, tear from him his beloved Son, and even despoil him of his Paternity: Nor is it surprizing, that, when we consider them in this light, far from giving them the name of *Unitarians*, we are tempted to call them *Disuniters*, *Dividers* of God, and *Manglers* of the Divine Nature.

Judge, candid Reader, between these *Unitarians* so called, and us. Like the false mother, who, to deceive Solomon, gave up to the dividing sword, the child she claimed as her own; do not these *Dividers* betray their want of love to the true, scriptural *Unity*? And when they try to disunite God the Father from his beloved Son, with the sword they borrow from Caiaphas and Mahomet, do they not, before the judicious, attack the Divine Unity defended by St. John? And is not their attempt far more absurd and unnatural, than that of making a rent between the Sun and its glorious effulgence?

Man is not only prone to leave the narrow way of truth, but to run from one extreme to the other. When the Divine *Unity* was chiefly revealed, mankind madly ran into Idolatry: The Creator was forgotten; almost every creature was deemed a God. But since the Creator has revealed, that, in the Unity of the Divine Essence, there are *three Divine Substances*, human perverseness starts back from that glorious discovery—and the Philosophers of this world, under pretence of standing up for the Divine unity, and for the dignity of the Father, refuse divine honours to the second and to the third Substances, without which the Deity cannot exist, and the Father can be no Father.

Hence it appears, that *Idolatry* and *Impiety* are the two precipices, between which the Christian's

road lies all the way to heaven. Dr Priestley supposes that we are fallen into the former; and we fear that he and his admirers rush into the latter. Let us see who are mistaken. It is one of the most important questions that were ever debated. Either we are *Idolaters* in worshipping that which by nature is not God, or the Socinians are *impious* in refusing divine worship to that which is really God; and what is more dreadful still, they worship a mangled notion of Deity, and not the God revealed to us in the sacred Scriptures.

Not to worship *the Word* and *the Spirit*, when they were not explicitly and directly revealed, was more excusable; but what can be said for the *baptized* people, who set at nought the Deity of two of the Divine Hypostases so clearly revealed to them? If the *Word* and *the Spirit* partake of Godhead jointly with the Father, can those who deny them *divine* honours trust in them for salvation? Do they not take large strides to meet the danger which our Lord describes in these words, *Whosoever shall deny ME before men, him will I also deny before my Father?* And does not a punishment, peculiarly aggravated, await those who perversely and finally *sin against the Holy Ghost*; as we fear, all *baptized* people do, when they deny his influences upon the soul, as well as his *vitality* and *rationality*? For it is evident, that, if the *Word* and the *Spirit*, have an essential place in the Divine Nature, by which we were created, to treat them as mere creatures, is far worse than not to render unto Cæsar the things which are Cæsar's; for it is refusing unto *God*, that which is God's—it is slighting the proper Son of God, on account of that very humiliation, by which he came to overcome our pride; and it is resisting and grieving that Holy Spirit, which is to comfort us on earth, and to glorify us in heaven.

Having thus taken a general view of the Catholic Faith, let us now consider the arguments which the wise men of this world bring to make

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us ashamed of calling upon our Redeemer and our Sanctifier.

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## C H A P. II.

*A View of the SOURCES, whence the Philosophers of the age draw their popular Arguments against the Catholic Faith.*

THE Royal Academy of Paris having offered a prize to the man who should write the best copy of verses upon the Divine Nature, many wrote largely on the awful subject; but Professor Crouzaz sent only two lines, of which this is the sense—*Cease to expect from man a proper description of the Supreme Being: None can speak properly of Him but Himself:* And the judicious Academicians agreed to crown this short performance, because it gave the most exalted idea of Him, whose dazzling glory calls for our silent adoration, and forbids the curious disquisitions of our philosophical pride.

*Canst thou, by searching, find out God? says Job: This knowledge is as high as heaven, what canst thou do? It is broader than the sea, it is deeper than hell: What canst thou know? Job xi. 7. As the heavens are above the earth, saith the Lord, so are my thoughts, (much more my NATURE) above your thoughts: Isaiah lv. 9.—It is therefore one of the loudest dictates of REASON, that as we cannot grasp the universe with our hands, so we cannot comprehend the Maker of the universe with our thoughts.*

Nevertheless, a set of men, who make much ado about *Reason*, after they have candidly acknowledged their ignorance, with regard to the Divine Nature, are so inconsistent as to limit God, and to insinuate that He can exist only according to their shallow, dark, and short-sighted ideas. Hence it is, that, if He speak of his Essence otherwise than they have conceived it to be, they

either reject his revelation, or so wrest and distort it, as to force it to speak their pre-conceived notions; in direct opposition to the plain meaning of the words, to the general tenor of the Scriptures, to the consent of the Catholic Church in all ages, and to the very form of their own baptism.

Is not the learned Dr. Priestley a striking instance of this unphilosophical conduct? Great Philosopher in *natural* things, does he not forget himself in things divine? Candid Reader, to your unprejudiced reason we make our appeal. With a wisdom worthy of a Christian Sage, he speaks thus in his *Disquisitions on Matter and Spirit*:—  
 “Of the substance of the Deity, WE HAVE NO IDEA AT ALL; and, therefore, all that we can CONCEIVE, or PRONOUNCE, concerning it, must be MERELY HYPOTHETICAL: P. 109, 110.—But has he behaved consistently with this reasonable acknowledgment? And may we not, upon his just concession, raise the following Query?

When a Doctor has granted that *we have no idea at all of the Divine Substance, &c.* is he not both inconsistent and unreasonable, if, so far from *pronouncing hypothetically* concerning it, he absolutely declares, that the Divine Substance, of which he has NO IDEA AT ALL, is incompatible with the three Divine Subsistences, which the Scripture calls *the Father, the Word, and the Holy Ghost*?

But Dr. P. after having granted the former proposition in his *Disquisitions*, *absolutely pronounces* the latter in his *Corruptions*, &c. is not, therefore, Dr. P. both inconsistent and unreasonable?

We truly honour him for his parts, and sincerely love him for his many social virtues: But if he continually attack our Saviour's *Divine Glory*, (which is dearer to us than life itself) he is too candid to refuse us the liberty of trying to defeat his attacks, by *plainly* pointing out the flaws of his arguments, and the errors of his polemical conduct.

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The learned Doctor continuing to speak as a true Philosopher, says, "We know there must be a first Cause, because things do actually exist, and could never have existed without a Cause, and all secondary Causes necessarily lead us to a primary one. But of the nature of the existence of this primary Cause, concerning which we KNOW NOTHING but by its effects, we cannot have ANY CONCEPTION. We are absolutely confounded, bewildered, and lost, when we attempt to speculate concerning it. This speculation is attended with INSUPERABLE difficulties. Every description of the Divine Being in the New Testament, gives us an idea of something filling and penetrating all things, and therefore of NO KNOWN MODE OF EXISTENCE." *Disquisitions*, p. 111. 146.

Upon these second concessions, we raise this second argument. A Doctor who grants that we KNOW NOTHING of the first Cause but by its effects, that we have no conception of nature, that it has NO KNOWN mode of existence, and that this speculation is attended with INSUPERABLE difficulties,—must have an uncommon share of assurance, or of inattention, if he pretend to argue the Catholic Church out of the belief of the TRINITY, because we have no (clear) conception of its nature, because it has NO KNOWN mode of existence, and because (in our present state) the speculation of it is attended with some INSUPERABLE difficulties.

But Dr. P. has made all these fair concessions in his *Disquisitions*, and yet he pretends to argue us out of our Faith in the Trinity, because we have no clear conception of its nature, &c. Hath not, therefore, the Doctor an uncommon share of assurance, or of inattention?

Continuing to speak like a Christian Philosopher, he says, "In two circumstances that we do know, and probably in MANY others, of which WE HAVE NO KNOWLEDGE AT ALL, the human and Divine Nature, finite and infinite Intelligence, MOST ESSENTIALLY differ. The first is, that our attention is necessarily confined to one thing,

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whereas He who made, and continually supports all things, must equally attend to all things at the same time; which is a most astonishing, but necessary attribute of the one Supreme God, of which *we can form NO CONCEPTION*, and consequently, in this respect, *NO FINITE mind can be compared with the Divine*. Again, the Deity not only attends to every thing, but must be capable of either producing or annihilating any thing: So that, in this respect also, *the Divine Nature must be ESSENTIALLY DIFFERENT from ours:*" P. 106.—"There is, therefore, upon the whole, manifold reason to conclude, that *the Divine Nature, or Essence, besides being simply UNKNOWN TO US*, has properties *MOST ESSENTIALLY DIFFERENT from every thing else:*" P. 107.—"God is, and ever must remain, the *INCOMPREHENSIBLE.*" P. 108.

Upon this set of unavoidable concessions, made by Dr. P. we raise this third argument. A Philosopher who grants that *God is the INCOMPREHENSIBLE*—that *the human and Divine Nature, (of consequence human and Divine Personality, most essentially differ*—and that *the Divine Essence has properties most essentially different from every thing else:* a Philosopher, I say, who publickly grants this, must be one of the most prejudiced of all men, if he rejects the sacred Trinity, into whose name he was baptized, because the Trinity is in some sense *incomprehensible*, and because he insists that three *Divine Persons* must be *divided and separated* like three human persons; just as if he did not himself maintain, that the *Divine Essence, or Personality, hath properties most essentially different from men, angels, and every thing else.*

We could fill several pages with arguments equally demonstrative of the inconsistency and irrationality of the learned Doctor's attacks upon the Catholic Faith: but not to tire out the Reader's patience, in the second Chapter of this Work, we shall produce but one more set of the

philosophical concessions, of which Dr. P. loses sight in his Theological Works.

“In the first place [says he] it must be confessed, with awful reverence, that we know but little of ourselves, and therefore MUCH LESS of our Maker, even with respect to his attributes. We know but little of the *Works* of God, and therefore certainly MUCH LESS of his *Essence*. In fact, we have NO PROPER IDEA of any *Essence* whatever. It will hardly be pretended, that we have ANY PROPER IDEA of the substance even of Matter, considered as divested of all its properties.”—*Disquisitions*, p. 103 and 104.

From these last *Concessions*, and from the tenor of Dr. Priestley's *Corruptions*, it appears, that men, who confess they *know little of God's works, and little of his Essence*; and who *have not even any proper idea of the Essence of a straw*, pretend, nevertheless, to KNOW CLEARLY what is inconsistent with the Divine Essence: insomuch, that setting up as Reformers of the three Creeds, they try to turn the doctrine of the Trinity out of the Church, and the Lamb of God out of his divine and everlasting throne.

Now is not this as absurd, as if they said to the Catholics, We have indeed been all baptized in the name of the God of the Christians, that is, *in the name of the Father, and of the Son, and of the Holy Ghost*:—But we new Gnosticks, we modern Reformers, who *know nothing of the Father's Essence, or even of the essence of an insect*—we are, nevertheless, so perfectly acquainted with the Divine Essence, as to decide, that it is absolutely inconsistent with the nature of the *Father*, to have a *living Word*; or a *proper Son*, and a *rational Spirit*; and, therefore, reforming our God himself, we strike the *Word* and the *Holy Ghost* out of the number of the Divine Persons, whom at our baptism we vowed to serve jointly for ever.

O ye Philosophers of the age, can men of sense admire your Philosophy, any more than men of faith:

faith admire your Orthodoxy? May we not hope, that, when the blunders of your Logic are brought to light, they will be a proper antidote for the poison of your errors? And will your admirers be still so inattentive, as not to see, that your capital objections against the Trinity are sufficiently answered by applying to them the short reply you make on another occasion, "*This is an argument, which derives all its force from OUR IGNORANCE.*" See *Disquisitions*, p. 82.

But if the Philosophers, who attack the Catholic Faith, cannot overthrow the doctrine of the Trinity by the arguments they draw from their avowed *Ignorance* of the Divine Nature, they seem determined to make us give up the point, by arguments drawn from *fear* and from *shame*. Availing himself of our *dread* of *Popery*, and of our *contempt* for the *Popish* error of *Transubstantiation*, the learned Doctor loses no opportunity to compare that *pretended* mystery, that *despicable* absurdity, with the *awful* mystery of the *Trinity*—exhorting us to reject them both, as equally contrary to reason and common sense. Thus, in his *Appeal to the Professors of Christianity*, speaking of the Divinity of Christ, he says, "The prevalence of so impious a doctrine can be ascribed to nothing but that mystery of iniquity, which began to work in the times of the Apostles themselves.—This, among other shocking corruptions of Christianity, grew up with the system of *Popery*. After exalting a man into a God, a creature into a Creator, men made a piece of bread into one also, and then bowed down to, and worshipped the work of their own hands." And, in the *Preface of his Disquisitions*, he writes, "Most Protestants will avow they have *made up their minds* with respect to the *Popish* doctrine of *Transubstantiation*, so as to be justified in refusing even to lose their time in reading what may be addressed to them on it; and I avow it with respect to the doctrine of the *Trinity*."

As, these comparisons are the second store-house, whence the learned Doctor draws his arguments against our *supposed* Idolatry, it is proper to shew the unreasonableness of his method. For this, three Remarks will, I hope, be sufficient.

1. The Question between Dr. Priestley and us is, Whether there are *three* Divine Subsistences in the one Divine Essence? Now it is plain, that to deny this proposition, as *reasonably* as we deny that bread is flesh, and that wine is human blood, we must be as well acquainted with the nature of the Divine Essence, and of Divine Personality, as we are with the taste of bread and wine. But how widely different is the case, the Doctor himself being Judge? Do not his Disquisitions assert, that *the Divine Essence hath properties most essentially different from every thing else*—that of *God's substance we have no idea at all*—and that *he must for ever remain the Incomprehensible*? Therefore, if God hath revealed, that he exists with the *three* personal distinctions of *Father, Word, and Holy Ghost*, the learned Doctor, after his concessions, can never deny it, without exposing at once his Piety, his Philosophy, his Logick, and his common Sense; unless he should make it appear, that he is the first man who can pertinently speak of *what he has NO IDEA AT ALL*, and who perfectly comprehends what *must for ever remain INCOMPREHENSIBLE*. But,

2. The question between the Pope and us, with respect to *Transubstantiation*, is quite within our reach; since it is *only*, whether *bread be flesh and bones*; whether *wine be human blood*; whether the same identical body can be *wholly* in heaven, and in a million of places on earth, *at the same time*; and whether a thin round wafer, an inch in diameter, is the real person of a man *five or six* feet high. Here, we only decide about things known to us from the cradle, and, concerning which, our experience, and our five senses, help  
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us to bear a right judgment, agreeable to the tenor of the Scriptures. Therefore,

3. Considering that the two cases are diametrically contrary, and differ as much as the depths of the Divine Nature differ from a piece of bread; as much as the most incomprehensible thing in heaven, differs from the things we know best upon earth,—we are bold to say, that, when the learned Doctor involves the Protestant worshippers of the Trinity, and the Popish worshippers of a bit of bread, in the same charge of absurd Idolatry, he betrays as great a degree of *unphilosophical* prejudice, and *illogical* reasoning, as ever a learned and wise man was driven to, in the height of a disputation for a favourite error.

*Do what you can*, [replies the learned Doctor] —you must either sacrifice the UNITY to the Trinity, or the TRINITY to the Unity: for they are incompatible. But who says it? Certainly not our Lord, who commands all Nations to be baptized into the ONE name of the *Father*, of the *Son*, and of the *Holy Ghost*: and if Dr. P. says it, then he says it without KNOWING it; for, speaking like a judicious Philosopher, he has just told us, that *probably the Divine Nature, besides being simply UNKNOWN TO HIM, more essentially differs from the human in MANY circumstances, of which he hath NO KNOWLEDGE AT ALL.* To this sufficient answer, we beg leave to add an illustration, which may throw some light upon the Doctor's *unphilosophical* positiveness.

Modern Physicians justly maintain the circulation of the blood; which being carried from the heart through the *arteries*, flows back to it by the *veins*. But a learned Doctor, very fond of *Unity*, availing himself of the connexion which the *arteries* have with the *veins* in all the extremities of the body, insists that *one* set of vessels is more agreeable to the simplicity of the human frame. What! says he, *Arteries! Veins!* and *lymphatick Vessels* too! I pronounce that *one* set of uniform, circular vessels, is quite sufficient. You must therefore

therefore sacrifice the *arteries* to the *veins*, or the *veins* to the *arteries*: for they are quite incompatible. This dogmatical positiveness of the Unitarian Anatomist, would surprize us the more, if we had just heard him say, that there are **MANY THINGS** in Anatomy, of which he has **NO KNOWLEDGE AT ALL**, and assert that the minute ramifications, and delicate connexions of the vessels which compose the human frame, *are, and must for ever remain INCOMPREHENSIBLE* to those who have feeble and imperfect organs.

From this simile, which, we hope, is not improper, we infer, that if positiveness on this Anatomical question would not become the learning and modesty of a *Doctor* in Physick, a like degree of peremptoriness and assurance, in a matter infinitely more out of our reach, is as unsuitable to the humble candour of a *Doctor* in Divinity, and to the cautious wisdom of a *Philosopher*.

Having thus taken a general view of the principal sources, whence the Philosophers of the age draw their *popular* arguments against the Catholic Faith; and having [we hope] by this means removed some prejudices out of the way; the cautious Reader will more candidly consider the main question, which is proposed in the next Chapter.

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### C H A P III.

*That according to the Scriptures, God the Father has a PROPER SON, by whom he made, governs, and will judge the world.*

**W**E cannot read the Divine Oracles without finding out this capital truth, that God, considered as Father, has an only begotten Son, called the *Logos*, or the *Word*, whom he *loved before*

*fore the foundation of the world, John xvii. 24—  
 who is the express image of his person, Heb. i. 3—  
 by whom he made the world, who was in the beginning  
 with God, and was God, John i. 1.*

We need only to consider the first Verse of Genesis, to find an intimation of this capital truth. *In the beginning [says Moses] Elohim, the Gods, [in the plural number, or God, considered in the distinctions peculiar to his nature] He created the heaven and the earth.* The learned know, that *Elohim* is a word in the plural number, signifying more exactly *Gods* than *God*: and, accordingly it is some times so translated in our Bible: *Thou shalt have no other ELOHIM [no other Gods] but me: Exod. xx. The Elohim doth know, that ye shall be as the Elohim; which is rendered by the Septuagint, and in our Version, God doth know, that ye shall be as Gods: Gen. iii. 5.* a proof this, even to an illiterate Reader, that the very first line of the Bible gives us some notice of the mysterious distinctions in the Divine Nature, one of which is called *the Spirit* in the very next Verse: *And the SPIRIT of the Elohim moved on the face of the waters.*

*In the beginning was the Word, [the Son, the second of the distinctions in the Godhead, says St. John] and the Word was with God [the Father] and was God, [partaking of the Divine Nature in union with the Father] John i. 1.*

Is man to be created, these Divine Subsistences consult together: the *Elohim* says, *Let us make man in our image, and after our likeness: and when man is fallen in attempting to be like the Elohim, God says, Behold, he is become like one of us—to know good and evil!*

Light is thrown upon this mysterious language, where David, speaking of the Son manifested in the flesh, introduces Jehovah as saying to the Messiah, *Thou art my SON—this day have I begotten thee.* Struck with the awfulness of this decree, or Divine declaration, the Psalmist cries out, *Serve Jehovah with fear, kiss the SON [give him*

him the kiss of adoration by trusting in him as Jehovah-Saviour] kisses him, *lest ye perish out of the way of saving faith, if his wrath, [the terrible wrath of the Lamb, described Rev. vi. 16.] be kindled but a little. Blessed are all they that put their trust in Him, Psalm ii. 7, 11, 12. And to prove that this Son of Jehovah, whom we are to trust in under pain of destruction, is not a mere man, [as Dr. P. supposes] but the proper Son of God, we need only compare with the above, these two Scriptures: Trust ye in the Lord Jehovah, for in Him is everlasting strength. Cursed is the man that trusteth in Man, and whose heart departeth from Jehovah: Isaiah xxvi. 4. and Jer. xvii. 5.*

Agur had a sight of the mystery revealed in the second Psalm, when he asks, *Who hath established the earth? What is his name, and what is his Son's name? Prov. xxx. 4. And that this everlasting Son was, at times, the object of the religious addresses of Prophets and Kings, appears from these words of the Psalmist: All kings shall fall down before him, and all Nations shall serve him, Psalm lxxii. 11. And worship Him all ye Gods, Psalm xcvii. 7. the very passage to which St. Paul alludes, where he writes, When God bringeth in his first-begotten into the world, he saith, Let all the angels of God worship him, Heb. i. 6.*

But what was only on particular occasions taught the Prophets, was continually held out to view by the Apostles. God the Son, or *the Son of God, or God manifested in the flesh*, is the sum of the New Testament. He plainly spoke of *God the Father*; and with the blood of human nature, which he assumed for our salvation, he publickly sealed this great truth, *I am the Son of God: Before Abraham was; I am.*

He speaks of his Eternal Father, as of his proper and natural Father, with whom he shared divine honours before he appeared upon earth. *And now, O Father, says he, glorify thou me, [in my complex nature] with thine own self, [at thy*



right hand] *with the glory which I had with thee before the world was*, John xvii. 5. Speaking of his appearance as Son of man, he calls himself both *the Son of God*, and *the Son of man*, whom **GOD THE FATHER** hath sealed, John x. 36. and vi. 27. St. Paul speaks the same language, when he mentions *the Church in GOD THE FATHER*, and *in the Lord Jesus Christ*, 1 Theff. i. 1. If he wishes *peace to the Ephesians*, it is from **GOD THE FATHER**, and *the Lord Jesus Christ*, Eph. vi. 23. If he prays that Titus and Timothy may be filled with grace, he looks up to **GOD THE FATHER**, and *the Lord Jesus Christ our Saviour*, Titus i. 4. St. Jude salutes those who are *sanctified by GOD THE FATHER*, and *preserved in Jesus Christ*, Jude, ver. 1. St. Peter, full of the glorious idea of the Trinity, writes to them that *are elect according to the foreknowledge of GOD THE FATHER*, through *sanctification of the Spirit*, unto obedience and sprinkling of the blood of **JESUS CHRIST**, 1 Peter i. 2. In his second Epistle, he adds, *We were witnesses of his majesty: For he received from GOD THE FATHER* honour and glory, when there came such a voice from the excellent glory, *This is my beloved Son, in whom I am well pleased*, 2 Peter i. 17. And St. John, who declares, *the Son of God is come, the word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father*—St. John, I say, salutes the elect Lady, by wishing her *mercy from GOD THE FATHER*, and *from the Lord Jesus Christ, THE SON OF THE FATHER*, 2 John iii.—John i. 1, 14—1 John v. 20.

It is not possible, that an unprejudiced person should read these Scriptures, without being struck with this thought, If the Gospel teaches us, that there is in the Godhead One, who is called **GOD THE FATHER**, it teaches us, at least indirectly, that there is another, who may with propriety be called the **ONLY begotten**, or *proper Son of God*—a **SON by nature**, and not barely a Son by creation, as Adam, or by adoption as St. Paul and St.

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St. John, or by the *resurrection* from the dead, as those Saints who came out of their graves when our great High-Priest died to overcome death and the grave. And, therefore, unless the Gospel sets before us the most strange temptation to Idolatry, (the bare supposition of which is not to be allowed for a moment) there is in the God-head a Son, who was in the beginning with God the Father, and who was as truly God with Him, as Isaac the *proper son* of the man Abraham, was truly man, like his father.

This will appear beyond all doubt, if the Reader weighs the following scriptural remarks upon our Lord's Sonship.

1. Some are the **CREATED** Sons of God, whether they are supernaturally formed out of nothing as Angels, or of pre-existent matter as our first Parents: 2. Others are the **REPUTED** Sons of God, as all those who profess to serve him with filial reverence: 3. Others are the **TITULAR** Sons of God, as all those to whom a share of God's supreme authority has been delegated; 4. Others are (in one sense) the **ADOPTED** Sons of God, as St. John, and all those who receiving by faith the *proper Son*, and being led by the Spirit, receive the *initial adoption*—namely, *the redemption of their soul*: And 5. Others, (as Enoch, Elijah, and the Saints who now share in the first resurrection) being *Sons of the Resurrection*, are the **ADOPTED** Sons of God in the full sense of the word; for they have received the (full) *adoption*—namely, *the redemption of their body*, Luke xx. 36. and Rom. viii. 14, 23

The first and the last of these five degrees of Sonship, are the most extraordinary: but neither is peculiar to our Lord. For, if with respect to his humanity, he was miraculously and supernaturally formed of the substance of his virgin mother, *Mary*, Adam was thus formed of the substance of our then virgin mother, *the Earth*: And if our Lord burst triumphantly out of the womb of the grave, on the day of his resurrection, so had

some of the Saints done three days before him, when he entered as Prince of life into the territories of death: For, when *He gave up the ghost, the earth did quake, the rocks rent, the graves were opened, and many bodies of Saints which slept, arose*: And supposing they rose only with him, yet even upon this footing, it could not be said, that, as *Son of the resurrection*, he is God's *ONLY begotten Son*, seeing many rose with him, even the multitude of rescued prisoners, who graced his triumph, when *he ascended up on high, leading captivity captive*. It follows then, that our Lord hath a peculiar and incommunicable Sonship, of which these are some of the principal characters.

1. Though he is a *created Son of God*, as well as Adam, with respect to his *humanity*; yet, with regard to his superior Nature, he is such a Son *by whom the Father made the worlds*, Heb. i. 2. *The world was made by Him*: For *by Him all things were made, and without Him was not any thing made that was made*, John i. 3, 10. Hence St. Paul speaking of Adam and of Christ, says, *The first Man, Adam, was made a living soul; the last Adam a quickening Spirit. The first Man is of the EARTH earthy: But the second Man is THE LORD from HEAVEN*, 1 Cor. xv. 4, 5, 47.

2. Hence our Lord spake in the most positive manner of his coming from heaven: *I proceeded forth, and came from God*, John viii. 32. *I came forth from the Father, and am come into the world: again I leave the world, and go to the Father*, John xvi. 28. *I came down from heaven, to do the will of Him that sent me. This is my Father's will that sent me, that every one who seeth the Son, and believeth on him, may have eternal life: and I will raise him up at the last day*. And when the Jews murmured at him, because he said, *I am the bread which came down from heaven*—when they whispered, *Is not this Jesus the Son of Joseph? how is it, then, that he saith, I came down from heaven?* Our Lord saith, *Doth this offend you? What, and if ye shall see the Son of man ascend up WHERE HE WAS BEFORE?*

John

John vi. 38, 40, 42, 62. And, alluding to the glory which Christ had with the Father before the world was, John xvii. 5. John the Baptist says of him, *He that cometh FROM ABOVE, is ABOVE ALL: He that is of the earth, is earthy, and speaketh of the earth: He that cometh from heaven is ABOVE ALL,* John iii. 31. Who does not see, that if our Lord and his Forerunner be allowed to have spoken the words of soberness and truth, he reigned in glory with the Father before his incarnation.

John the Baptist was older than our Saviour, according to his *humanity*, and began to preach before him; nevertheless, with regard to his *Deity*, John said, *Behold the Lamb of God, which taketh away the sin of the world: This is He of whom I spake: He that cometh after me is preferred before me; for he WAS BEFORE ME,* John i. 15, 29. And well might he say so, if our Lord himself says, *Before Abraham was I AM;* if St. John declares that *the Word was in the beginning with God (the Father) and was God,* and if David and St. Paul agree to say of him, *Thy throne O God, is for ever and ever—Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the work of thy hands: They shall perish, but thou remainest: They shall wax old, as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years fail not.*

3. He is a Son so exalted above all that are called Gods upon earth, that St. Paul fears not to say, *He is the image of the invisible God, as a son is the image of his father, the first-born of every creature,* (that is, begotten before any creature—for, adds the Apostle, shewing that this is his true meaning) *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: And He is before all things (before all creatures) and by him all things consist,* Col. i. 15, &c.

4. He is such a Son as can say, *All things that the Father hath, are mine*, being fully possessed of the most incommunicable attributes of the Supreme Being. If the Father say, *I Jehovah search the heart; I try the reins*, Jer. xvii. 10—the Son says, with equal truth, *I am He that searcheth the reins and the heart*, Rev. ii. 23. If Solomon said to the Father, *Thou, even Thou only knowest the hearts of all the children of men*, Kings viii. 39.—the Apostles say to the Son, *Thou knowest the hearts of all men*, Acts i. 24, John ii. 24. Doth the Father say, *I am the first, and I am the last; and besides me there is no God*, Isa. xlv. 6?—the Son says, *I am the first, and I am the last: I and the Father are one*, Rev. i. 17. John x. 30. Doth the Father say, *I am Alpha and Omega, the Beginning and the End*, Rev. i. 8.—the Son, his adequate Image, echoes back the awful declaration, and says, *I am Alpha and Omega, the Beginning and the End*, Rev. xxii. 13. Is the Father called *King of kings, and Lord of lords*, 1 Tim. vi. 15?—the Son is proclaimed *Lord of lords, and King of kings*, Rev. xvii. 14. Doth St. Paul call the Father *Lord of all*, Rom. x. 12?—St. Peter says of the Son, *He is Lord of all*, Acts x. 36. And to crown these glorious testimonies, if Isaiah names Jehovah *the mighty God*, Isa. x. 21. he gives the very same title to the Son, Chap. ix. 6.—and the Apostle calls him, *Over all God blessed for ever*, Rom. ix. 5. And if the Father is so incomprehensible, that *no one knoweth him (fully) but the Son*, the Son is likewise so incomprehensible; that *no one knoweth him (fully) but the Father*, Mat. xi. 27. *If no man cometh to the Father but by the Son*, John xiv. 6. *no man can come to me (says the Son) except the Father draw him*, John vi. 44. And as Philip did not satisfactorily know the Father, before the joyful day, in which the Son revealed him to the Apostles by the Spirit, (see John xiv. 8, 20, 23. and Acts ii. 1.) so St. Paul did not satisfactorily know the Son, till it pleased God to reveal his Son in him, by filling him with the Holy Ghost, who alone can savingly teach us to call

*Jesus Christ Lord, my Lord, and my God!* Gal. i. 16. Acts. ix. 17. and 1 Cor. xiii. 3.

From this common, equal, and full participation of the highest titles, and most distinguishing perfections of the Supreme Being, it follows, that the Son (with respect to *Deity*, is as perfectly equal to the Father, though all the Son's *Deity* came from his *Divine* Father; as Isaac (with respect to *humanity*) was equal to Abraham, though all the *humanity* of Isaac came from his *human* parent.

5. Accordingly our Lord was not only declared Son of God with power by his rising from the dead; but he declared himself the very source and fountain of life: *I am the resurrection and the life*, (said he) *he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die*, John xi. 25. Could the Father speak stronger words to declare himself the true and living God? Nor ought we to wonder, that the Son should speak in so lofty a manner; for being the *Truth* itself, he must speak the truth—he must speak as the oracles of God, which represent the Father and the Son as so perfectly united, that they are one inexhaustible spring of life and action, of grace and peace. *No man hath seen God* (the Father) *at any time; the only begotten Son, who is* (even while on earth) *in the bosom of the Father, (and who came in the flesh) he hath declared him*, John i. 18. *I am not alone, but I and the Father who sent me*, John viii. 16. *Believe that the Father is in me, and I in him*, John x. 38. *He that hath seen me hath seen the Father: I am in the Father, and the Father in me*, John xiv. 9, 11. *They have not known the Father, nor me*, John xvi. 3. *Who so denieth the Son, hath not the Father: he that acknowledgeth the Son, hath the Father also*, 1 John ii. 22, &c. *Mercy from God the Father, and from the Lord Jesus Christ, the Son of the Father: He that abideth in Christ, hath the Father and the Son*, 2 John ver. 3, 9. *If ye had known me, ye would have known my Father also*, John xiv. 7. *He that honoureth not the Son, honoureth not the*

*the Father, John v. 23. Our fellowship is with the Father and his Son, 1 John i. 3.*

From these, and the many Scriptures, where mercy and all blessings are equally and jointly implored from God the Father, and from the Son of God, we conclude, that, as the natural Sun, and the blazing Radiance which it continually generates, make but one wonderful luminary—so the Father, and the Son, who is the brightness of his Father's glory, make but one God over all blessed for ever.

#### C H A P. IV.

*That our LORD claimed the divine honour of being the PROPER SON of GOD the FATHER, and laid down his human life in proof of this very truth.*

**J**ESUS CHRIST, says St. Paul, *being in the form of God, thought it not robbery to be equal with God, but took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he became obedient unto death, even the death of the cross, Phil. ii. 6, &c.* Hence the carnal Jews, who judged of him merely according to their carnal reason, being offended at him, verified the truth of Isaiah's prophecy: *He is despised and rejected of men, a man of sorrows and acquainted with grief. But who shall declare his generation?* The Jews, I say, judging of him according to the flesh, charged him with *blasphemy*, and sought to kill him, because he said that God was his (proper) Father, making himself equal with God: although, like a true Son, he acknowledged that the Father (in point of *paternity*) was greater than him, yet he never declared himself of the supposed blasphemy, but defended himself by proper appeals to his works: *I and the Father are one, (εἷς ὁμοῦς) so intimately one, that the Son can do nothing of himself, but (like a Divine Son, in the most perfect*  
**Unity**

Unity with his Father who preceeds him) *he does what he seeth the Father do : for what things soever the Father doeth, those also doeth the Son likewise,* (whether they be the creation, or the preservation of worlds—the fixing, or the controlling of the laws of Nature) *For as the Father hath (a divine and quickening) life in himself, so hath he given to the Son to have (a divine and quickening) life in himself. For as the Father raiseth the dead, and quickeneth them, even so the Son quickeneth whom he will.* [Nay, added our Lord, there is one thing which the Father leaves entirely to the Son:] *For the Father judgeth no man ; but hath committed all judgment to the Son, that all men should honour the Son as they honour the Father,* John v. 18, 26—x. 30. Thus our Lord, far from pleading not guilty to the charge of *making himself equal with God*, proved by two unanswerable reasons, that divine honours are due to Him, as well as to the Father : 1. He does the very works of his Father jointly with him : And 2. The Father hath, over and above, committed to him the most awful and tremendous of all works—that of judicially killing and saving alive : *for the Father judgeth no man*, in the daily course of providence, as well as in the Great Day : This divine work is the Son's honourable prerogative, that none should scruple to *honour Him as they honour the Father.*

Let us see how this Divine Son defended himself against the same charge on another occasion. When he had asserted, that *He and his Father were one*, the Jews took up stones again to stone Him, saying, *We stone thee for blasphemy, and because thou, being a man, makest thyself God.* What a fair opportunity had our Lord here, to disclaim divine honours, and to set kindly the Jews to rights, if they had mistaken his meaning. But far from doing this, he tries to convince them of his Divinity, by a rational argument, and by a further appeal to his god-like works.

1. By a rational argument.—*Is it not (saith he) witten in your law, I said, Ye are Gods? If he cal-*  
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led them Gods, unto whom the Word of God (ο λογος—the Logos) came, 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? John x. 31, &c. The force of this argument may be better understood by a short paraphrase. It is just as if our Lord had said, If the Holy Ghost; by the mouth of David, gives the honorary title of gods, to the Prophets, Judges, and Kings of Israel, whom God appointed to be types of me, the Head of the Prophets, and the Judge of all the earth,—do ye not act very inconsistently with the Scriptures, which cannot be broken, when you suppose that I blaspheme, by saying, *I am the Son of God*? If the bare Types and Forerunners of me, are titular gods in your own account, are you not as unreasonable as you are unjust, to be offended at me for saying *I am the Son of God*? whereas I might have roundly said, that I am, in union with my Father, *God over all blessed for ever*. If my shadows are called gods without blasphemy, do ye not break at once through the word of God, and through the bounds of common sense, when ye say, that I, the SUM and SUBSTANCE of all Types and Figures—I the King of kings, and the Lord of lords, who am sent by my Father with god-like credentials, blaspheme, when I declare that *I am the Son* (the proper Son) *of God*?

2. After our Lord had advanced this convincing argument, he proceeded to an argument, the strength of which was felt by all those who had eyes and a grain of candour, I mean an appeal to his works. *If I do not the works of my Father, (the works of God) believe me not. But if I do, though ye believe not me, believe the works; so shall ye know and believe that the Father is in me, and I in him, or (to use his former expression) that I and my Father are One, John x. 30, 37, 38.*

The effect of this last argument shews, that our Lord, far from having made any concession to the Jews, stood to his point, viz. that *He and the Father*

*Father are One*—that being the proper *Son of God*, he is, in union with his Father, the *ONE true God*; which he instantly proved by a *Divine Work*: for the *Jews*, enraged at what appeared to them confirmed *blasphemy*, sought again to take him; but, (notwithstanding their impetuous fury) he escaped out of their hands, John x. 39.

And when at last he suffered himself to be apprehended by them, for the establishment of our faith, and to leave the enemies of his Divinity, and the inconsistent admirers of his humanity, without excuse,—he sealed with his blood the glorious truth, for which he had been stoned again and again; namely, that he was the very *Son of God*, to whom the Psalmist says, *Thy throne, O God, is for ever and ever: Therefore God, thy God (and thy Father) hath anointed thee with the oil of gladness, or hath appointed thee Christ for ever,* Psalm xlv. 6. For when the High-Priest, standing up in the midst, asked him, *Art thou THE CHRIST?* (that very Christ, of whom the Prophet Micah saith, *Out of Bethlehem shall come forth He that shall be Ruler in Israel, whose goings forth have been from of old, from everlasting?* Micah v. 2.) *Art thou THE SON OF THE BLESSED?* (that very Son, of whom the Prophet Isaiah says, *Unto us the Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace?*) To this double question, which the Jews certainly understood in the high sense of the well-known prophecies by which I illustrate them, as appears from *Mat. ii. 4, &c.*—to this awful question, Jesus answered, *I AM; and ye shall see the Son of man,* (whom ye now reject because his Form of God is veiled under the form of a servant) *sitting on the right hand of Power, and coming (in his Form of God) in the clouds of heaven.* Then the High-Priest rent his cloaths, and saith, *Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death,* Mark xiv. 61, &c. So true it is, that

that the open or secret enemies of our Lord's Deity, who, when we speak of his pre-existence, and of the adoration due to him, as the everlasting Son of the Blessed and everlasting Father, cry out, Absurdity! Blasphemy, Idolatry! and, in their indignation rend the Church, as Caiaphas rent his garments, have drunk into the very spirit of the Priests and the Pharisees, who led the van of the Jewish mob, when it cried, *Away with him!* He is only Joseph and Mary's son, and of course a proud blasphemer; for he says that God is his (real and proper) Father, making himself equal with God, John v. 18.\*

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## C H A P. V.

*The View which the Apostles give of CHRIST, after their most perfect illumination by the SPIRIT of TRUTH.*

1. **I**F we wish to see the true character of our Lord more fully ascertained, we cannot do better than attentively to consider the view which the Evangelists and Apostles have given us of it. The Lord Jesus had informed them (John xvi. 12.) *that he had many things to say unto them, but (adds he) ye cannot bear them now: Howbeit when the Spirit of truth is come, he shall guide you into all the truth: He shall glorify me; for he shall receive of mine, and shall shew it unto you: All things that the Father hath are mine: therefore said I, he shall receive of mine, and shall shew it unto you.* Now, it is well known, they wrote all their Epistles and Gospels after the accomplishment of this gracious promise—that is, after the Spirit of truth had guided them into  
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\* Thus far Mr. Fletcher had proceeded when he was called to his reward.

all the truth, after he had glorified Christ, by receiving of the things which are his, and shewing them unto them. We may, therefore, notwithstanding Dr. Priestley's unbelief in this matter, be fully assured of their inspiration, as *writers*, as well as *speakers*; and may absolutely depend upon the *certain truth* of what they have delivered, especially respecting so important a point as the real character and dignity of their Master and Saviour, the *true knowledge* of whom it was the chief office of this *Spirit of truth* to reveal, and their chief business to teach.

2. Now in looking over their writings, we not only meet with many expressions and sentences dropped, as it were, by the bye, when they had principally some other end in view; which expressions and sentences, however, give us great light in this matter; but we find several passages, written professedly, and of set purpose, to acquaint mankind with the character of Christ. And these passages we must especially attend to, if we desire to form a true judgment concerning him. Most of them, indeed, have already been transiently mentioned by Mr. Fletcher in the third Chapter; in which the doctrine of the *peculiar and proper Sonship* of Christ, has been stated and explained in the language of the inspired writers: but it may be well to review and examine two or three of them more particularly, that we may be more fully informed of his true dignity and glory.

3. The first passage of this kind that claims our attention, is that which occurs in the beginning of St. John's Gospel. *In the beginning*, (says that greatly favoured and peculiarly enlightened Apostle) *was the WORD, and the WORD was with God, and the WORD was GOD. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not, ver. 8. John was*

not the light, but was sent to bear witness of that light—which was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not: He came to his own, and his own received him not: But as many as received him, to them gave he the privilege to become the Sons of God, even to them that believe on his name. 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.

4. "These words (says Bp. Burnet) seem very plain, and the place where they are put by St. John, in the front of his Gospel, as it were an *Inscription* upon it, or an *Introduction* to it,—makes it very evident that he, who of all the writers of the New Testament has the greatest plainness and simplicity of style, would not put words here, such as were not to be understood in a plain and literal signification—without any key to lead us to any other sense of them. This had been to lay a stone of stumbling in the very threshold; particularly to the Jews, who were apt to cavil at Christianity, and were particularly jealous of every thing that favoured of *Idolatry*, or of a plurality of Gods. And upon this occasion I desire one thing to be observed, with relation to all those subtile expositions, which those who oppose this doctrine, put upon many of those places by which we prove it: That they represent the Apostles as magnifying Christ, in words which, at first sound, seem to import his being the *true God*; and yet they hold, that in all these, they had another sense, and a reserve of some other interpretation, of which their words were capable. But can this be thought fair dealing? Does it look like honest men to write thus—not to say men inspired in what they preached and wrote? and not rather like impostors, to use so many sublime and lofty expressions concerning Christ, as God, if all these must be taken down to so low a sense, as to signify

signify only that he was miraculously formed, and endued with an extraordinary power of miracles, and an authority to deliver a new religion to the world: and that he was, in consideration of the exemplary death (which he underwent so patiently) raised up from the grave, and had divine honours conferred upon him? In such an hypothesis as this, the world falling in so naturally with the excessive magnifying, and even the deifying of wonderful men, it had been necessary to have prevented any such mistakes, and to have guarded against the belief of them, rather than to have used a continued strain of expressions that seem to carry men violently into them, and that can hardly, nay, very hardly, be softened by all the skill of Critics, to bear any other sense.

5. "It is to be observed further, that when St. John wrote his Gospel, there were three sorts of men particularly to be considered. *The Jews*, who could bear nothing that favoured of Idolatry: so no stumbling-block was to be laid in their way, to give them deeper prejudices against Christianity. Next to these, were the *Gentiles*—who, having worshipped a variety of Gods, were not to be indulged in any thing that might seem to favour their Polytheism: in fact, we find particular caution used in the New Testament against the worshipping of Angels or Saints: how can it, therefore, be imagined, that words would have been used, that in the plain signification, which arose out of the first hearing of them, imported that a man was God, if this had not been strictly true? The Apostles ought, and must have used a particular care to have avoided all such expressions, if they had not been literally true. The *third* sort of men in St. John's time, were those, of whom intimation is frequently given, through all the Epistles, who were then endeavouring to corrupt the purity of the Christian doctrine, and to accommodate it so both to the Jew and to the Gentile, as to avoid the Cross

and the Persecution on the account of it. Church History, and the earliest writers after St. John, assure us, that *Ebion* and *Cerinthus* denied the Divinity of Christ, and asserted that he was a mere man. Controversy naturally carries men to speak exactly; and among human writers, those who let things fall more carelessly from their pens, when they apprehended no danger or difficulty, are more correct, both in their thoughts and expressions, when things are disputed; therefore, if we should have no other regard to St. John, but as an ordinary, cautious, and careful man, we must believe that he weighed all his words in that point which was then the matter in question; and to clear which, we have good ground to believe, both from the testimony of ancient writers, and from the method which he pursues quite through the whole, that he wrote his Gospel: and that, therefore, every part of it, but this beginning of it more especially, was written, and is to be understood in the sense which the words naturally import."

6. This being premised, I would observe upon this passage, First, Here is a person spoken of, termed the *Logos*, or *Word*, verse 1st. and the *only begotten of the Father*, ver. 14. Secondly, This person is distinguished from God the Father, whose *Word* he is, for he is said to be *with God*—*The Word was with God*; and again, *The same was in the beginning with God*,  $\pi\rho\sigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ . Thirdly, He is said to have existed *in the beginning*. *In the beginning was the Word*—that is, as plainly appears from the third verse, in which *all things* are said to be *made by him*, before any creature was created, before any man or angel existed. Fourthly, He is then said by the Apostle to have been God, not a *titular god*, or a god by *office*, a *governor*, surely, for there was then no creature for him to govern, or with respect to whom he could bear the *title*, or sustain the *office* of a god in that sense. He must therefore have been God *by nature*, partaking of *real and proper Deity*,  
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in union with the Father, whose *Word* he was.\* This appears manifestly from the Apostle's assuring us, Fifthly, That *all things were made by him, and that without him was not any thing made that was made*, ver. 3. and in particular, ver. 10. that *the world*, (viz. this world) *was made by him*, it being perfectly certain, and allowed on all hands, that, as the Author of the Epistle to the Hebrews declares, *he that built all things is God*, properly so, *creating power being undoubtedly divine*, if any power is so: See Rom. i. 20.

7. It appears, also, from St. John's affirming, Sixthly, *In Him was LIFE, and the LIFE was the LIGHT of men; and the light shineth in darkness, and the darkness comprehended it not*. For this *Life* which was in *Him*, in the beginning, and was the *light of men*, that is, the source of all their wisdom, holiness, and happiness, before their fall, and after their fall, which *shineth in the darkness*—that is, amidst the ignorance, sin, and misery of their fallen state,—this *Life*, I say, speaks him to be a *living agent*, and that agent to be *divine*. It appears, Seventhly, from his being termed [verse 9.] the *true Light which enlighteneth every man that cometh into the world*: for as no particular messenger from God hath ever appeared upon earth, whole doc-

\* "It is to me most incredible (says Dr. Doddridge) that when the Jews were so exceedingly averse to idolatry, and the Gentiles so unhappily prone to it, such a plain writer as this Apostle should lay so dangerous a stumbling-block on the very threshold of his work, and represent it as the Christian doctrine, that in the beginning of all things there were *two Gods*, one supreme, and the other subordinate: a difficulty, which, if possible, would be yet farther increased, by recollecting what so many ancient writers assert, that this Gospel was written with a particular view of opposing the Cerinthians and Ebionites, on which account a greater accuracy of expression must have been necessary. On the other hand, to conceive of Christ as a *distinct* (or separate) and *co-ordinate* God, would be equally inconsistent with the most express declarations of Scripture, and far more irreconcilable with reason. The order of the words in the original, (*θεος ην ο λογος*) is such, that some have thought the clause might more exactly be translated, *God was the Word*."



trine hath been a means of enlightening *all flesh* those that went before him, and had lived from the beginning, as well as those that were his contemporaries, or should come after him; so we must of necessity understand this of that *internal light*, which shining upon the understanding and conscience of even the most barbarous and brutal, and least civilized of mankind, enables them, in many instances, to distinguish right from wrong, and is a check upon them in their behaviour from day to day, restraining them from many vices, or accusing and condemning them when they commit those vices, and at the same time prompting them to some virtues. Now as the **WORD**, here spoken of, is affirmed to be this light, he must be one with that *Omnipresent and Eternal Being*, who, through the several ages of the world, has been, and is visiting, all the minds of all mankind, by his presence, not leaving himself without witness in any, being, in the fullest sense of the word, the *light of the world*, even of the whole world. Accordingly he declares, Rev. iii. 20. *Behold, I stand at the door, and knock*, viz. at the door of every heart—*If any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me*;—words, which no mere creature can possibly say.

8. Hence, *Eighthly*, St. John, in a parallel passage in his First Epistle, Chap. i. 1, 2. not only terms him the *Word of life*, (an expression which, however, would but ill suit a mere external Messenger) but the **LIFE** itself, yea, the **ETERNAL LIFE**, that *was with the Father, and has been manifested unto us*; and here, ver. 14. assures us, *He is full of truth and grace*; and again, ver. 16. *that out of his fulness they had all received grace for grace*, or as *χαρις ἀπὸ χάριτος* may be rendered, *grace upon grace*; which things are certainly too much to be affirmed of any creature, however exalted. How can a creature be *Life*, the *eternal Life*, full of truth and grace himself, and a fountain of truth and grace to others? This the **WORD**, that was

*in the beginning with God, and was God, is, even after he has laid aside his form of God, and has taken the form of a servant, being made in the likeness of man, after he is made flesh and dwells among us. He is even then Life, the eternal Life, and full for all of truth and grace. Accordingly he assures us, he is the living bread that came down from heaven, the living vine, of which the holiest of men are but branches, and the head of his body the church. He complains that men will not come to him that they may have life, and invites, saying, If any man thirst, let him come to me and drink: Let him that is a-thirst, come; and whosoever will, let him come, and take of the fountain of the water of life freely. These are certainly not the words of a mere man, or mere creature.*

9. Two things more are to be observed in this remarkable passage. St. John tells us, ver. 10. Ninthly, That *he was in the world*, viz. in his pre-existent and divine nature, appearing to the Patriarchs and Prophets; and that when he came in the flesh to the Jews, *he came to his own*, he having been, through all the ages of their Commonwealth, (in union with the Father) the *God of Israel, and King of the Jews*. These particulars also, I hope to make fully appear in the further course of this work.

10. In the mean-time, as a confirmation of the sense in which I understand St. John, let me observe in the words of Bp. Pearson on the Creed; \*  
 "This (doctrine of St. John concerning the creation of all things by the Divine Logos) was no new doctrine, but only an interpretation of those Scriptures which told us God made all things by his word: For God said, *Let there be light and there was light*. And so, *By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth. From whence we understand that the worlds were framed by the word of God*. Neither was it a new interpretation: but that which was  
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most familiar to the Jews, who, in their synagogues, by the reading of the Paraphrase, (or the interpretation of the Hebrew text in the Chaldee language) were constantly taught that by the *Word of God* was the same with *God*, and by that word all things were made. Which undoubtedly was the cause why St. John delivered so great a mystery in so few words, as speaking unto them, who at the first apprehension, understood him."

11. In proof of this, the Bishop produces in his Notes divers passages from the Paraphrase in which " *מִמְרָא דֵי* the *Word of God* is used for *וְהוּא* God himself, and that especially with relation to the Creation of the world. As upon Isa. xlv. 12. where the Hebrew text says, *I made the earth, and created man upon it.* The Chaldee translateth it, *I by my WORD made the earth, &c.* In the same manner upon Jer. xxvii. 5. and Isa. xlvi. 13. And Gen. i. 27. where the text is, *God created man*—the Jerusalem Targum has it, *The WORD of God created man.* And Gen. iii. 8. *They heard the voice of the Lord God.*—the Chaldee Paraphrase interprets it, *They heard the voice of the WORD of the Lord God.* Now this which the Chaldee Paraphrast called *מִמְרָא*, the Hellenists, (the Jews, that used the Greek language) named *λογος* as appears from Philo the Jew, who wrote before St. John, and reckons in his Divinity first *πατέρα των όλων* the *Father of all*, and then *δευτερον θεον, ος εστιν εκεινου λογος*, the *second God, who is his Word*, whom he calls *ορθον θεου λογον, πρωτογονον υιον*, *The unerring WORD of God, and FIRST BEGOTTEN SON.* Nor ought we to look on Philo Judæus in this as a Platonist, but merely as a Jew, who refers his whole doctrine of the *λογος* to the first Chapter of Genesis. And the rest of the Jews, before him, who had no such knowledge out of Plato's School, used the same notion. For as Isa. xlvi. 13. *The hand of God* is, by the Chaldee Paraphrast, translated *WORD of God*; so in the Book of Wisdom *η πανδοξιαμος ου χηρ και κτισσα του κοσμου* (Sap. 11. 17.) *Thy almighty Hand which created the world,*

is changed into ο παντοδυναμος σε λογος απ ουρανω, 15, 16, *Thy ALMIGHTY WORD from heaven.* And Siracidis, 43. 26. εν λογω αυτου συγκεισται πασα, *By his Word all things are established.* Nay, the Septuagint hath changed Shaddai, the undoubted name of the omnipotent God, into λογος, *the Word.* And, therefore, Cellus, writing in the person of a Jew, acknowledgeth that the Word is the Son of God:—ει γε ο λογος εστιν υμιν υιος του θεου, και ημεις επαίνωμεν, —*If with you the WORD, is the Son of God, this we also approve of.*”

12. Agreeable to this extract from Bp. Pearson, Dr. Doddridge, in his Note on *John* i. 2. observes, “It would be the work of a *Treatise*, rather than a *Note*, to represent the Jewish doctrine of the Creation of all things by the divine λογος or *Word.*” And he presents us with the following remarkable passage from Philo, as a specimen of the rest. “*De Profug.* P. 465. Speaking of the Cherubim on the Mercy-seat, as symbolical representations of what he calls the creating and governing powers, Philo Judæus makes this additional reflection, “The divine Word (λογος) is above these, of whom we can have no idea by the sight, or any other sense—he being the image of God, the eldest of all intelligent Beings, sitting nearest to him who is truly **THE ONLY ONE**, there being no distance between them. And, therefore, he (that is God) says, *I will speak unto thee from the Mercy-seat between the two Cherubim*; thereby representing the *Logos* or *Word*, as the Charioteer by whom the motion of those powers is directed; and himself who speaks to him as the Rider, (or person carried) who commands the Charioteer how he is to manage the reins.” This, Dr. Doddridge thinks is a key to a great many other passages in Philo. He quotes another (from his Book, *De Agricult.* p. 195.) where Philo represents God, as governing the whole course of Nature, both in heaven and earth, as the great Shepherd and King, by wise and righteous laws, having constituted his unerring Word, his only begotten

begotten Son, to preside as his Viceroy over his holy flock." For the illustration of which, he (Philo) quotes *Exod. xxiii. 23.* though in a form somewhat different from our reading—"Behold, I AM: I will send my Angel before thy face, to keep thee in the way." See *Doddridge's Family Expofitor.*

13. But to drop this. Let us see what further light we can get from the *other Apostles*, or from other passages of the *New Testament*, concerning the more important of the particulars above named, and whether the sense in which I understand this passage of St. John's Gospel really appear to be the genuine sense. As to the *first*:—He who is by St. John termed the *Logos* or *WORD*, and the *ONLY BEGOTTEN* of the Father is by St. Paul, *Col. i. 15.* called the *image of the invisible God, the first-born of every creature*, or, as *πρῶτος κτίσις* means, *of the whole creation*, and, by the Author of the Epistle to the Hebrews, is said to be *the brightness of his Father's glory*, (*ἀπαύλασμα τῆς δόξης*, the effulgence of his glory) and *the express image*, (*ἑκστάσις τῆς ὑποστάσεως αὐτοῦ*, the character, exact delineation, or perfect resemblance) of his person. By the *first-born of the whole creation*, the Apostle must mean either *begotten before the existence of any creature*,\* viz. from everlasting, as Micah has it, or *the head, the Lord, the heir* of the whole creation, the *first-born* being *heir* and *lord* of all. Hence the Author of the Epistle to the Hebrews says the Father hath appointed him *heir of all things*, and St. Peter entitles him *Lord of all*, *Heb. i. 2.* *Acts x. 36.* *The image of the invisible God*, is an expression, which must at least signify, that he exactly resembles

\* "The first-born of every creature—that is (says Bp. Pearson) begotten by God, as the *Son of his love*, antecedently to all other emanations, before any thing proceeded from him, or was framed and created by him: And that precedency is presently proved by this undeniable argument,—that all other emanations or productions, came from *him*, and whatsoever received its being by creation, was created by him." Pearson on the Creed. P.

seembles his Father, and is the person *in and by* whom the invisible God is, as it were, made *visible*, in and through whom the glory of God is displayed, and shines forth to his creatures. According to the words of St. John, *No one (οὐδεις) hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared him,* and according to the words of our Lord himself to Philip, when Philip said *Lord, Shew us the Father, and it sufficeth us:* and Jesus replied, *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?* In the same sense he is undoubtedly said to be *the brightness or effulgence of his glory, and the express image, or exact delineation of his person.*

14. Now that he, whose person is characterized in this language, is not a mere creature, is plain, because the Apostle distinguishes him from all creatures, even from the most exalted—from *Angels*, and that in four respects: *First*, He is a *Son*, and the Angels are but *Servants*. *Being so much better than the Angels*, (says he, ver. 4, 5.) *as he hath by inheritance obtained (κεκληρονομησιν, hath inherited) a more excellent name than they, viz. the name of a Son.* For unto which of the Angels, said he, at any time, *Thou art my Son: This day have I begotten thee?* And again, *I will be to him a Father, and he shall be unto me a Son.* Not but that the Angels may be called, and are *Sons of God*, as Mr. Fletcher has observed above: but not in a proper sense: For being mere creatures, they have no natural right to the appellation: They do not inherit it, as the Apostle's expression is—it is not theirs by birth-right. Not so the Son: he being the *WISDOM and WORD* of the Father, begotten of him before any creature, *the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of his goodness*, (see Wisdom vii. 26.) is properly a *Son*; and, therefore, when he takes upon him the character and form of a *Servant*, he empties himself of his original and proper dignity,

dignity, and uses great condescension, (as the Apostle informs us, *Phil. ii. 7.*) in so doing.

15. Again. As a second reason why he is better than the Angels, and therefore not a mere creature, the inspired Penman, applying to him a passage quoted from the 7<sup>th</sup> verse of the 97<sup>th</sup> Psalm, viz. *Worship him all ye gods, says, When he bringeth his first begotten into the world, he saith, And let all the angels of GOD worship him.* Now certainly he who hath forbidden Idolatry to men, would not enjoin it to angels. Surely he would not command those bright intelligences to fall down before one like themselves, a mere creature, at an infinite distance from true and proper Deity.

16. As a third reason why he is to be preferred before angels, and therefore before the most exalted creatures, the Apostle next reminds us that his character is drawn in very different language from that in which theirs is drawn, in the Old Testament, ver. 7—12. *Of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire: But unto the Son he saith, Thy throne O GOD, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated wickedness; therefore GOD, even thy GOD, hath anointed thee with the oil of gladness above thy fellows. And Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the work of thine hands: They shall perish, but thou remainest, and they all shall wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years fail not. And, fourthly, no creature, not even the highest angel, hath been exalted to the dignity, authority, and power, to which the Son is exalted: For [ver. 13.] Unto which of the angels said he at any time, Sit thou on my right hand, until I make thine enemies thy footstool: Their highest honour is [ver. 14.] to be ministering spirits sent forth to minister to them that shall be heirs of salvation.*

17. In

17. In perfect consistency with all this, he infers, lastly, in the beginning of the next Chapter, from this manifest superiority of the Son to Angels, that the guilt of those who reject or flight the Gospel spoken by *Him*, is greater than that of those who formerly transgressed the law delivered by them. *Therefore [says he] we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by Angels was stedfast, (viz. the law delivered by their ministry) and every transgression and disobedience received a just recompence of reward,—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 those that heard him, God also (viz. the Father) bearing them witness with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will?*

18. It appears, therefore, beyond dispute, first, That the author of the Epistle to the Hebrews considered the Son of God as a Being superior to Angels—that is, to the most exalted creatures, as he expressly, and of set purpose, distinguishes him from them all, giving us, regularly, four *explicit reasons* why he is better than they. And, secondly, it appears that he believed him to be possessed of a nature *truly* and *properly* divine, because among other passages quoted from the *Old Testament*, he produces two, and applies them to the Son, which David undoubtedly meant of Jehovah the true God,—I mean the passages taken from the 97th Psalm, and from the 102d. Now whether we consider that the Author of this Epistle (most probably St. Paul) was divinely inspired, and therefore could not be mistaken, at least, in so important a point, as whether his Master was *truly God*, or only a *mere creature*; or whether we consider the conclusiveness of his reasoning from the writings of the *Old Testament*, which (as our Lord says cannot be broken, or are infallible)—we are certainly authorized to believe and maintain, that *the Logos, the WORD,*



*the ONLY BEGOTTEN of the Father, who was in the beginning with GOD, and therefore in some sense is to be distinguished from God, nevertheless WAS GOD, and that in the true and proper sense of the word, even the true GOD and eternal life,*  
 3 John v. 20.

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## C H A P. VI.

*That the Apostles, in their quotations from the Old Testament, apply to CHRIST many passages which were most manifestly spoken of the true GOD, the GOD of Israel, and consider all the appearances of JEHOVAH made to the Patriarchs and Prophets of old, to be made in his Person.*

1. **T**HE true character of Christ will more fully appear, if we attend to another point, viz. that the Apostles not only call him God, and that repeatedly and absolutely, as, *The Word was GOD, Immanuel, GOD with us, GOD manifest in the flesh, My LORD and my GOD*; but they apply to him, without scruple, divers passages of the Old Testament, which were manifestly intended of the true GOD, the GOD of Israel. Of this we have had two remarkable instances already. *The Lord reigneth, [says David, Psalm xcvi. ver. 1, &c.] let the earth rejoice: let the multitude of the isles be glad thereof. Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world. The earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, and boast themselves of idols: WORSHIP HIM ALL YE GODS.* Now to this last clause the  
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inspired Author of the Epistle to the Hebrews undoubtedly refers, in the passage above quoted, from Ch. i. ver. 6. when [as we have seen] applying it to the Son, he says, **LET ALL THE ANGELS OF GOD WORSHIP HIM.** And with what propriety he could do this, if *the Son, the Word,* were not in union with his Father, the *true God,* I confess I am at a loss to say.

2. The other instance we have had, is full as remarkable. *My days* [says David, Psalm ciii. v. 1, &c.] *are like a shadow that declineth: and I am withered like grass, but thou, O Lord* [Heb. Jehovah] *shalt endure for ever, and thy remembrance to all generations: Thou shalt arise, and have mercy on Zion, for the time to favour her, yea, the set time is come. When Jehovah shall build up Zion, he shall appear in his glory,* ver. 24. *I said, O my God, take me not away in the midst of my days: Thy years are throughout all generations. Of old hast thou laid the foundations of the earth, and the heavens are the work of thine hands: They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years fail not.* Now as no one can doubt but the *true God* is the person spoken of by the Psalmist in these words; so no one that compares herewith the above cited passage from the first to the Hebrews, ver. 10, 11, 12. can doubt whether the Author of that Epistle considered the words to be applicable to Christ, and indeed to be intended of him.

3. Another instance of the same kind we find in the fourth of the Epistle to the Ephesians, where the Apostle quotes and applies to Christ a passage of the 68th Psalm—in which David manifestly celebrates the praise of the *true God,* the *God of Israel,* who had brought the people out of Egypt, led them through the wilderness, established them in the possession of Canaan, and had taken up his abode first in the tabernacle, and then in their Temple. *O God,* (says he,

he, ver. 7.) when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel, ver. 17. The Chariots of God are twenty thousand, even thousands of angels: The Lord is among them, as in Sinai, in the holy place: Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men, (Heb. נָאֵרָם in the *gnan*, that is, in the human nature) yea, for the rebellious also, that the Lord God might dwell among them. Now, as this last verse undoubtedly had a reference to something further and greater than the ascent of the Ark (an emblem of the Divine presence) to mount Zion, even to the ascension of the Lord Jesus into heaven, (as recorded, Acts 1st.) so it is accordingly applied to this remarkable event in the place above mentioned, viz. Eph. iv. ver. 8—10. And it is applied in such a manner, as to shew that the Apostle considered it as chiefly intended of Christ. *Unto every one of us* (says he) *is given grace according to the measure of the gift of Christ: Wherefore he, (David, or the Holy Spirit by David) saith when he ascended up on high, he led captivity captive, and gave gifts unto men.* Now, he that ascended, what is it? what does it imply? but that he descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things, and he gave some Apostles, &c. And is it a mere man, or a mere creature, of whom the Apostle speaks in this passage? to whom he applies the words of David, manifestly spoken, as we have seen, of the God of Israel, and of whom he says that he first descended before he afterwards ascended up far above all heavens, and that he **FILLS ALL THINGS?**

4. Nor is this the only passage in which it appears, that St. Paul considered that God that brought Israel out of Egypt, gave them the Law on Sinai, led them through the wilderness, by a

pillar of cloud by day, and fire by night, and dwelt in their Tabernacle and Temple, to be Christ in his pre-existent and divine nature. There are sundry other passages of his writings, which manifest the same. For instance, 1 Cor. 10. 4, and 9. *They drank of that spiritual rock that followed them, and that rock was Christ. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, Heb. xii. 25, 26. See that ye refuse not Him that speaketh: for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: Whose voice then shook the earth, but now he hath promised, saying, Yet once more, I shake, not the earth only, but heaven also, Rom. ix. 32, 33. They stumbled at that stumbling-stone: As it is written, Behold, I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth in him shall not be ashamed. The Apostle not only refers to Isaiah xxviii. 16. Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious stone; a sure foundation: He that believeth, shall not make haste—but he also and especially refers to Isaiah viii. 14. Sanctify Jehovah of Hosts, and let him be your fear, and let him be your dread: And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel. Words, to which St. Peter also refers, 1 Epist. Ch. ii. ver. 7, 8—To you who believe he is precious; but unto them which be disobedient, a stone of stumbling, and rock of offence, to those that stumble disobeying the Word, unto which also they are disposed. And, to the same passage, old Simeon alludes, Luke ii. 34. Behold, this child is set for the fall, and rising again of many in Israel, and for a sign that shall be spoken against. In all which passages, Isaiah's words concerning Jehovah, are plainly applied to Christ, and represented as fulfilled in him. Compare also Rom. x. 13 and 14, with Joel ii. 32.—and Rom. xiv. 11. with Isaiah xlv. and 23.*

5. In this last mentioned passage, the only living and true God, the God of Israel, is undoubtedly the person who speaks—I am Jehovah [says he] and there is none else: There is no God beside me. That they may know from the rising of the Sun, and from the West, that there is none besides me: I am Jehovah, and there is none else. They shall go into confusion together, that are makers of idols: But Israel shall be saved in the Lord, with an everlasting salvation: Ye shall not be ashamed nor confounded, world without end. For thus saith the Lord that created the heavens, God himself that formed the earth and made it. I am the Lord, and there is none else. Look unto me, and be saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, **THAT UNTO ME EVERY KNEE SHALL BOW, AND EVERY TONGUE SHALL SWEAR.** Surely shall one say, **In the LORD have I RIGHTEOUSNESS and STRENGTH:**—Even to him shall men come, and all that are incensed against him shall be ashamed: **In the LORD shall all the seed of Israel be justified, and shall glory.**

6. Now as it is the Lord Christ, the Word made flesh, that is in a special and peculiar sense the Saviour, the person to whom we must look and be saved,—as it is in Him especially, that we have righteousness and strength, and in Him that all the true Israel of God are justified, and glory,—so we find the Apostle, in the passage above named, (viz. Rom. xiv. and 11. applying these words, so manifestly spoken by the true God, to Christ. *We shall all stand, (says he) before the judgment-seat of Christ: For it is written, As I live (saith the Lord) every knee shall bow to me, and every tongue shall confess to God: So then every one of us shall give an account of himself to God.* How plain is it, from hence, that the Apostle considered the God of Israel the only living and true God, as dwelling by his **ETERNAL WORD** in the human nature of Christ, and so intimately united there-  
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with, that he who bowed to the *visible man*, bowed to the *invisible God*; and he who gave an account to the *man*, gave an account to *God* dwelling in him, and judging mankind by him. For otherwise, that is, on the supposition of Christ's being a *mere man*, or a mere creature, how could the words of Jehovah, *Every knee shall bow to me*, be a proof that we shall all stand before the judgment-seat of *Christ*? Or, on the other hand, if Christ were not *God*, how could our giving account to *HIM*, be properly termed by the Apostle a giving an account to *God*?

7. Nor was the conduct of St. Paul, in applying passages of the Old Testament, manifestly meant of the true God to Christ, any way peculiar. We find other Apostles doing the same, St. John in particular. In the 12th of his Gospel, he applies to the Lord Jesus that remarkable and well known description of the appearance of Jehovah to Isaiah, recorded in the 6th Chapter of his Prophecy. *In the year that Uzziah died (says the Prophet) I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the Temple. Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy, is Jehovah of Hosts, the whole earth is full of his glory. Then said I, Woe is me, for I am undone: because I am a man of unclean lips, and dwell in the midst of a people of unclean lips, for mine eyes have seen the King, Jehovah of Hosts. Also I heard the voice of the Lord, saying, Whom shall I send, and who shall go for us (Heb.  $\text{pl}$  in the plural, for us)—Then said I, Here am I, send me. And he said, Go and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.* Now, in the 12th Chapter of John, and 37th verse, we read as follows:

**Jows:** *Though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the Prophet might be fulfilled, which he spake.—He hath blinded their eyes and hardened their hearts: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* THESE THINGS, SAID ESAIAS, WHEN HE SAW HIS GLORY, AND SPAKE OF HIM. In St. John's opinion, therefore, it was the glory of Christ which Isaiah saw, and of Him that he spake in the above mentioned passage.

8. In like manner, what is manifestly spoken of the true God in the 40th of Isaiah, is, by all the Evangelists, applied to Christ. *Prepare ye the way of the LORD (says the voice of Him that crieth in the wilderness) make straight in the desert a high way for OUR GOD. Every valley shall be exalted, &c. And the glory of JEHOVAH shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it.* Now, if the reader will be at the pains of examining Math. iii. 3. Mark i. 3. Luke i. 76. and iii. 4. and John i. 23. he will find all these Evangelists understanding this voice crying in the wilderness, to be John the Baptist, and the God whose way he prepared to be the Lord Christ: in whom dwells the fulness of the Godhead bodily, and through whose humanity the Deity so shone forth, that he could truly say, *He that hath seen me, hath seen the Father.* Hence the words of the same God by Zechariah, Ch. xi. 13. *Jehovah said unto me, Cast it unto the potter; a goodly price that I was prized at of them: And Chap. xii. 13. They shall look upon me whom they have pierced;* are, it is well known, understood by St. Matthew and St. John, as spoken of Christ, and are applied to him accordingly.

9. We have seen, then, that the Apostles made no difficulty of applying to Christ those passages of the Old Testament which contain the most essential characters of the Supreme God. "Now (as a French writer justly asks) how would they have dared to do this, if Christ were not the true and supreme God? Had they been instructed only

in the School of Nature, they might have learned not to apply to any creature those things which had been spoken of the Creator alone, exclusive of all creatures. If, then, we regard them as brought up in the School of the Prophets, we can never suspect them of such madness. For can any thing equal the circumspection of the Prophets in this particular? They are continually apprehensive of confounding the Creator with any creature. And this apprehension sufficiently guards them from applying to the one the most essential characters of the other."

10. To illustrate this, let it be observed, "The descriptions which the Apostles make of Christ, are not more sacred than those which the Prophets make of the Supreme God. As, then, one would not dare to apply to any other those descriptions of Jesus Christ,—neither would one dare (were he not such) to apply to Jesus Christ these descriptions of the Supreme God. Should we not accuse him of impiety, who treated a man, suppose St. Peter, as the *only begotten Son of God, the Lamb of God, our Priest for ever after the order of Melchizedec, the Father of eternity, the Prince of peace, Immanuel, God with us: The Word that was in the beginning with God, the Alpha and Omega, the first and the last?*—Could we suffer man to say of Peter, that he had *bought the Church with his own blood? had made atonement for our sins, and borne them in his own body on the tree?* That Peter dwells in our hearts by faith, and that there is no other name under heaven whereby we can be saved, neither is there salvation in any other. That he is made of God unto us, *wisdom and righteousness, sanctification and redemption?* Would you not regard him who spoke thus of St. Peter, as a most impious blasphemer? Although he had told you withal, that St. Peter was less than Christ, this would not satisfy you. You would have reason to say, that this very acknowledgment left him without excuse: seeing hereby he flatly contradicted himself, and made his impiety more glaring. It would not excuse him



him to say that he applied these characters to St. Peter only by way of allusion, or accommodation. You might jestly answer, If it is an allusion, it is an impious allusion ;—if it is an accommodation, it is a profane accommodation : Be it an application of whatever kind it will, it is an application full of blasphemy.

11. But if you regard as blasphemous an application of the chief characters of Jesus Christ, to so great an Apostle as St. Peter, it must be a still greater blasphemy, to apply to Christ (if he is not the Most High) the chief characters of the Supreme God. For not to urge that Peter was a Teacher sent of God, an inspired Prophet, and according to the Socinians, Christ was no more ; allowing that Christ was a greater Prophet than St. Peter, and that “there was a greater disproportion between him and his Apostle, yet, if our adversaries be right, there is a far greater disproportion between Christ and the Supreme God ;—seeing the former, however great, is *finite*,—whereas the latter is *infinite*. If, then, one cannot, without infinitely greater blasphemy, apply to St. Peter the most essential characters of Christ, one cannot, without infinitely greater blasphemy apply to Christ the essential characters of God.”

12. “This will appear still more evident, if we suppose further, that he who made these applications to St. Peter, knew that it was already a point in debate, whether St. Peter were not equal to Christ ! And foresaw that this error would generally prevail, and that men, for several ages, would confound St. Peter with Jesus Christ, the Saviour and Redeemer of mankind. Such a man, in this case, would be guilty of astonishing impiety, to dare to make such an application of the characters of Jesus Christ, as he knew would be attended with so dangerous, so fatal a consequence. There is nothing easier, than to apply this to the Apostles. They could not be ignorant that the question, whether Jesus Christ was equal with God had been already started ; yea, and that the  
Jews

Jews had persecuted him under colour of this pretended blasphemy. They who foresaw, that in the last times, false Teachers would arise, and who characterized their doctrine, were not ignorant that Christians would fall into this error of confounding Christ with the Most High God. How, then, could they who knew both these things, without manifest impiety, apply to Christ those ancient Oracles, which express the glory of the Most High? Those in particular which express the glory of God, exclusively of all his creatures?"

13. From all this, it is plain, beyond a doubt, that the inspired writers of the New Testament considered the King of Israel and God of the Jews, who had anciently dwelt in their Tabernacle and Temple, and manifested his presence in divine glory in the Holy of holies, as being incarnated in the flesh of the holy Jesus. Hence St. John, speaking of his incarnation, uses the word *εσκηνωσεν* he *tabernacled*,—*The Word was made flesh, and tabernacled among us*, alluding most manifestly to his having dwelt of old in their Tabernacle and Temple. And hence it was foretold by Mal. Ch. 3. *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: Observe, his Temple*—for it had been *his* in all the ages of their Government,—only before the time of the Babylonish Captivity he forsook it; and the glorious tokens of his presence were seen no more, till he was manifested in the flesh of Christ Jesus: Then he appeared again in his Temple, and by speaking *as never man spake*, and performing miracles such as no man had ever performed, he gave that latter house, built after their return from Babylon, a *glory*, such as even Solomon's Temple had never seen. But inasmuch as that was to be only for a very short time, and inasmuch as the human nature of Christ was to be the *true and everlasting dwelling place of the Deity*, where he would be found by penitent, believing souls, and from whence he would give forth  
Oracles

Oracles, and communicate blessings,—therefore the Lord Jesus calls his *body a Temple*, and says, *Destroy this Temple, and in three days I will build it up.* For the Evangelist assures us, he spake of the *Temple of his body*, John ii. 21.

14. Well might St. John say, therefore, in the passage quoted above, *He was in the world, and the world was made by him, and the world knew him not: He came to his own, and his own received him not.* For if the Apostles had a right view of him, and understood his true character, he was the immediate Creator of the world, and the person who appeared to Moses in the Burning Bush, and stiled himself the *God of Abraham, Isaac, and Jacob*: who led the people out of Egypt, and gave them the Law from mount Sinai; who took up his abode on that Mount, where his appearance was like that of devouring fire, till the Tabernacle was prepared for his reception, when he condescended to remove his presence thither, and fill the most Holy Place, yea, and the whole Tabernacle, with such glory, that Moses (though accustomed to the Divine presence, having been twice forty days with the Lord on the Mount) was not able to enter even into the Tent of the congregation, *Exod. xl. 34, 35.* He it was who dwelt first at Shiloh, and then at Jerusalem, and from between the Cherubim upon the Mercy-seat, gave answers to the High-Priest, being the King, as well as God of Israel. He it was who manifested his glory to Isaiah and the other Prophets; and having been their true King in all ages, and having been *in the world* from the beginning, appearing in various forms, and superintending his ancient Church from the calling of Abraham to the Babylonish Captivity,—He it was (I say) who, when he came in the flesh, *came to HIS OWN*, because he came without the ensigns of his former glory, having put off the divine *Shekinah*, the Form of God, in which he had been wont to appear, *HIS OWN received him not*: Nay, they rejected him, they crucified him: but not without his Title providentially put over his head:

head: **THIS IS JESUS OF NAZARETH THE KING OF THE JEWS**, a title which had been previously acknowledged by Nathaniel, *Rabbi, thou art the Son of God: thou art the King of Israel.* This the Jews did, not knowing who he was; for had they known it, doubtless *they would not have crucified THE LORD OF GLORY.*

15. As a further confirmation of this doctrine, I would observe, 1st, That it is the constant testimony of the Apostles, that the *Father* in his own proper person, by which we are to understand, perhaps, the simple, divine Essence, never was seen by man. **NO MAN HATH SEEN GOD at any time,** John i. 18. and 1 John iv. 12. *The King eternal, immortal, and INVISIBLE,* 1 Tim. i. 17. *Who only hath immortality, dwelling in light, which no man can approach unto, WHOM NO MAN HATH SEEN, OR CAN SEE,* 1 Tim. vi. 16. These declarations of his Apostles are confirmed by our Lord. *Not that ANY MAN HATH SEEN THE FATHER, save he who is of God, HE hath seen the Father.* And yet it is manifest, from divers passages of the Old Testament quoted already, and from a great many more that might be quoted, that a person did appear, at sundry times, to the Patriarchs and Prophets of old, who stiled himself the *God of Abraham, Isaac, and Jacob, the God of Israel, the true God.*

16. One very remarkable appearance of his has been already taken notice of, viz. that recorded in the 6th of Isaiah—**MINE EYES** (says the Prophet) **HAVE SEEN THE KING JEHOVAH OF HOSTS.**—Another is related, **Exod. xxiv. 9—12.** *Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel; and they SAW THE GOD OF ISRAEL; and there was under his feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel, he laid not his hand: Also they SAW GOD, and did eat and drink. Now as certainly as St. John, St. Paul, and our Lord*  
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himself,

himself, (who all affirm that no one hath seen the Father) were not mistaken, so certainly this person whom Moses, Aaron, Nadab, Abihu, and seventy of the Elders of Israel saw, and whom Isaiah saw. was not the *Father*, in his own proper person. Who then could it be, save the **WORD**, the **IMAGE** of the invisible **GOD**, the *brightness of his glory, and express image of his person*? And that it was **He**, is certain, from St. John's declaration, Ch. xii. 41. above cited.

17. Let it be observed, 2dly, That in most of the appearances of God recorded in the Old Testament, though the person appearing speaks as *God*, the *true God*, yet he is called an *Angel*, or *Messenger of God*, and often appears as a *man*. Thus Exod. iii. 2—*The ANGEL of the Lord appeared unto him (Moses) in a flame of fire out of the midst of the Bush. And when JEHOVAH saw that he turned aside to see, GOD called unto him out of the midst of the Bush, and said—I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB: And Moses hid his face, for he was ashamed to look upon GOD. And JEHOVAH said, I have seen the affliction of my people that are in Egypt: and I am come down to deliver them, v. 14. And God said unto Moses, I AM THAT I AM.* Now this same person, who here styles himself the *God of Abraham*, appeared to that Father of the faithful as a *man*, and conversed familiarly with him. See Gen. xviii. And yet the historian assures us, v. 1. that it was *Jehovah* that appeared unto him: and in the course of the narration he is frequently stiled *Jehovah*—as ver. 13. *JEHOVAH said unto Abraham, Why did Sarah laugh—Is any thing too hard for Jehovah? At the time appointed I will return unto thee: And Sarah shall have a son, v. 17. And JEHOVAH said, Shall I hide from Abraham the thing that I do? v. 22. They then, (two of the three) turned their faces from thence, and went toward Sodom: but Abraham stood yet before JEHOVAH.—From hence, to the end of the Chapter, follows a long conversation between this person, (Jehovah under the form of a man) and*

and Abraham,—in which he is repeatedly stiled *Jehovah* by the historian, and is acknowledged by Abraham (v. 25.) as *Judge of all the earth*.

18. After this, this same person appeared to Jacob at Bethel, Gen. xxviii. 12. *Jacob dreamed, and behold a ladder set upon the earth, and the top reached to heaven; and behold, the Angels of God ascending and descending on it: And Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac, &c.* And yet, Ch. xxxi. ver. 11. we find this person, who is here stiled *Jehovah*, called an *Angel of God*. *The Angel of God, (says Jacob to Rachel and Leah) spake unto me saying—I am the God of Bethel, where thou anointedst the pillar, and vowedst a vow unto me.*

19. Concerning another remarkable appearance of this same person, we are informed, Gen. xxxii. and 24. *Jacob was left alone, and there wrestled a man with him until the breaking of the day: And he said, let me go, for the day breaketh; and he said, I will not let thee go, except thou blest me:—And he said, Thy name shall no more be called Jacob, but Israel, for as a Prince hast thou power with God and men, and hast prevailed: And Jacob asked him, and said, Tell me I pray thee, thy name? And he said, Wherefore is it that thou dost ask after my name? And he blessed him, and Jacob called the name of the place Peniel: For I HAVE SEEN GOD (said he) FACE TO FACE, and my life is preserved.* Hosea manifestly alludes to this, Ch. xii. 3. of his Prophecy. *He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the Angel, and prevailed: He wept, and made supplication unto him: He found him in Bethel, and there he spake with us: even JEHOVAH GOD OF HOSTS, JEHOVAH IS HIS MEMORIAL.*

20. I shall only mention two more appearances of this person. *When Joshua was by Jericho, he lift up his eyes, and looked, and behold, there stood a man over against him with a sword drawn in his hand, and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said,*

*Nay: but as Captain of the Host of the Lord, am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the Captain of the Lord's Host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so, Josh. v. 13. And there came an Angel of the Lord, and sat under an Oak that was in Ophrah—and said unto Gideon, Jehovah is with thee, thou mighty man of valour. And Gideon said unto him, Oh! my Lord, if Jehovah be with us, why, then, is this befallen us?—And JEHOVAH looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: Have not I sent thee? And he said, Oh! my Lord, wherewith shall I save Israel?—And JEHOVAH said unto me, Surely I will be with thee, and thou shalt smite the Midianites as one man, Judges vi. 11, &c.*

21. Now as in these, and many more appearances of God, the same person is both stiled Jehovah and an Angel of Jehovah, (or as מלאך יהוה is, with equal propriety, rendered *The Angel, Messenger, or Envoy Jehovah*) surely it was not the Father, in his own proper person, not only because, as the Apostles testify, *No man hath seen him, or can see him,*—but because, if ever he had appeared, surely it would not have been in the character of a Messenger or Envoy. For by whom should he be sent? Whose Messenger or Envoy should he be? And there is no trace in the whole Bible, of his ever sustaining any such character as that of Angel, Messenger, or Envoy. But the SON, the WORD of the Father, as he may properly be sent by his Father on errands worthy of redeeming power and love, so it is certain he has often sustained this character. Malachi calls him the *Angel or Messenger of the Covenant*; and yet to prevent our thinking him a Created Angel, stiles him, in the same place, *The LORD that should come to HIS TEMPLE*, Mal. iii. 1. Isaiah terms him the *Angel of the Divine Presence*, Ch. lxiii. 9. *The Angel of his Presence saved them.*—And doubtless

of him, Exod. xxiii. 26, &c. is to be understood, — *I send an angel before thee to keep thee in the way, and to bring thee unto 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, (that is, my nature) is in him.*—And what is still more remarkable, Jacob terms him *the angel that had redeemed him from all evil*; and yet, to shew that he did not mean any created angel, he prays to him to *bleſs the lads*, and ſtiles him *the God, before whom Abraham and Iſaac did walk, the God that had fed him all his life long unto that day*, Gen. xlviii. 15, 16.

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## C H A P. VII.

*That the inſpired Writers give him thoſe Names and Titles, and aſcribe to him thoſe perfections which the TRUE GOD claims as peculiarly his own, and whereby he is diſtinguiſhed from all other Beings in the World.*

1. **I**T can hardly have eſcaped the obſervation of an attentive reader, that in almoſt all the paſſages quoted from the Old Teſtament in the laſt Chapter, and ſhewn to be applied by the New Teſtament writers to *Chriſt*, the true GOD, the God of Iſrael, is ſpoken of under the name of *Jehovah*. According to the Apoſtles and Evan-geliſts, therefore, the Lord Jeſus is repeatedly called, and is, — *Jehovah*; a name, which Jeremiah foretold ſhould be given him, as we learn from the 33d Chapter of his Prophecy. *This is the name whereby he ſhall be called. JEHOVAH OUR RIGHTEOUSNESS.*

2. Indeed the appellation *Lord* (*κύριος*) ſo continually given to Chriſt in the New Teſtament, is the word whereby the name *Jehovah* is conſtantly tranſlated in the old. Biſhop *Pearſon* reaſons very concluſively upon this ſubject: “It is moſt



certain that Christ is called *Lord*, *κυριος*, in another notion than that which signifies any kind of human dominion, because, as so, there are *many Lords*,—but he is in that notion *Lord*, which admits of no more than *one*. They are only *Masters according to the flesh*,—He the *Lord of glory, the Lord from heaven, King of kings, and Lord of all other lords*.

3. Nor is it difficult to find that name (*κυριος*, *Lord*) amongst the books of the Law, in the most high and full signification; for it is most frequently used as the name of the Supreme God, sometimes for *El*, or *Elohim*—sometimes for *Shaddai*, or the *Rock*—and often for *Adonai*—and most universally for *Jehovah*, the undoubted proper name of God, and that to which the Greek translators, long before our Saviour's birth, had most appropriated the name of *Lord*, (*κυριος*,) not only by way of explication; but distinction and particular expression. As when we read, *Thou, whose name alone is Jehovah, art the most high in all the earth*,—and when God says, *I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known unto them*. In both these places for the name *Jehovah*, the Greek translation, which the Apostles followed, hath no other name but *κυριος*, *Lord*, and, therefore, undoubtedly by that word did they understand the proper name of God, *Jehovah*; and had they placed it there as the exposition of any other name of God, they had made an interpretation contrary to the manifest intention of the Spirit: for it cannot be denied but God was known to Abraham by the true importance of the title *Adonai*, as much as by the name of *Shaddai*; as much as by his dominion and Sovereignty, as by his power and all-sufficiency; but by any experimental and personal sense of fulfilling his promises, his name *Jehovah* was not known unto him: for though God spake expressly unto Abraham, *All the land thou see'st, to thee will I give it, and to thy seed for ever*,—

yet the history teacheth us, and Stephen confirmeth us, *That he gave him none inheritance in it, no, not so much as to set his foot on, though he promised that he would give it to him for a possession.* Wherefore, when God saith he was not known to Abraham by his name *Jehovah*, the interpretation of no other name can make good that expression. And, therefore, we have reason to believe, the word which the first Greek translators, and after them the Apostles used, may be appropriated to that notion which the original requires, (viz. the word *Jehovah*) as indeed it may, being derived from a verb of the same signification with the Hebrew root;\* and so denoting the *Essence* or *Existence* of God, and whatsoever else may be deduced from thence, as revealed by him to be signified thereby."

4. "Seeing, then, this title *Lord* signifieth the proper name of God, *Jehovah*, being the same is certainly attributed unto Christ, in a notion far surpassing all other Lords, which are rather to be looked upon as servants unto him, it will be worth our enquiry next, whether, as it is the translation of the name *Jehovah*, it belong to Christ, or whether, though he be Lord of all other Lords, as subjected under his authority, yet he be so inferior unto him, whose name alone is *Jehovah*, as that in that propriety and eminency in which it belongs unto the Supreme God, it may not be attributed unto Christ.

\* "It is acknowledged by all that יהוה is from היה or יהיה, and God's own interpretation proves no less אלהים אשר אהיה, Exod. iii. 14. And though some contend that *futurition* is essential to the name, yet all agree the root signifieth nothing but *essence* or *existence*—that is, το ειναι, or υπαρχειν. Now as from היה in the Hebrew, יהוה, so in the Greek, απο του κυειν Κυριος. And what the proper signification of κυειν is, no man can teach us better than Hesychius, in whom we read Κυρειν, υπαρχειν, τυγχαναι. Hence was κυριος, by the Atticks used for ειναι ον."

5. " This doubt will easily be satisfied, if we can shew the name *Jehovah* itself to be given to our Saviour; it being against all reason to acknowledge the original name, and deny the interpretation in the sense and full importance of that original. Wherefore if Christ be the *Jehovah*, as so called by the Spirit of God, then is he so the *Lord* in the same propriety and eminency in which *Jehovah* is. Now whatsoever did belong to the Messias, that may and must be attributed unto Jesus, as being the true and only Christ. But the Jews themselves acknowledge that *Jehovah* shall be known clearly in the days of the Messias, and not only so, but that it is the name which properly belongeth to him.\* And if they cannot but confess so much who only read the Prophecies as the Eunuch did, without an interpreter,——how can we be ignorant of so plain and necessary a truth, whose eyes have seen the full completion, and read the infallible interpretation of them? If they could see *Jehovah the Lord of hosts* to be the name of the Messias, who was to them for a *stone of stumbling and rock of offence*,——how can we possibly be ignorant of it, who are taught by St. Paul, that in Christ this Prophecy was fulfilled—*As it is written, Behold, I lay in Zion a stumbling-stone and rock of offence: and whosoever believeth on him, shall not be ashamed.*

6. " It was no other than **JEHOVAH** who spake these words, *I will have mercy upon the house of Judah, and will save them by JEHOVAH their God;* (or as the Chaldee Paraphrase has it, *במימרא דיי* by the word of **JEHOVAH**) *and will not save them by bow nor sword.* Where not only he who is described as the original and principal cause,——that is, the Father who gave his Son, but also he who is the immediate, efficient cause of our sal-

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\* As Midrash Tillim on the 21st Psalm, and Echa Rabati, Lam. 4. 6.

vation, and that in opposition to all other means and instrumental causes, is called **JEHOVAH**,—who can be no other than our Jesus, because there is no other name under heaven given among men whereby we must be saved. As in another place, (Zach. x. 12.) he speaketh, *I will strengthen them in the Lord (Jehovah) and they shall walk up and down in his name, saith the Lord (Jehovah)* where he that strengtheneth is one, and he by whom he strengtheneth, is another, clearly distinguished from him by the personal pronoun, and yet each of them is **JEHOVAH**, and **JEHOVAH** our God is one **JEHOVAH**. Whatsoever objections may be framed against us, we know Christ is the righteous branch raised unto David: *the king that shall reign and prosper, in whose days Judah shall be saved, and Israel shall dwell safely; we are assured, that this is the name whereby he shall be called.* **JEHOVAH** our righteousness; **JEHOVAH**, the expression of his supremacy, and our righteousness, can be no diminution to his Majesty. If those words in the Prophet, *Sing and rejoice, O daughter of Zion, for lo, I come and dwell in the midst of thee, saith JEHOVAH*, did not sufficiently of themselves denote our Saviour who dwelt among us, (as they certainly do) yet the words which follow, would evince as much: *And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee;—*for what other Lord can we conceive dwelling in the midst of us, and sent unto us by the Lord of hosts, but Christ? \* Zach. ii. 10; 11—Pearson on the Creed, P. 145—148.

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\* As a further and demonstrative proof of Christ being called *Jehovah*, compare Psalm xcvi. 1, 5, 7 with Heb. i. 6.—Psalm cii. 1, 12, 16, 19, 25. with Heb. i. 10.—Psalm lxxviii. 17, 18. with Eph. iv. 8.—Isaiah xlv. 23, 24, 25. with Rom. xiv. and 11—and especially Isaiah vi. 1—3—5. with John xii. 41. Isaiah xl. 3—5. and Mal. iii. 1. with Math. iii. 3.—and Zach. xi. 13. and xii. 10. with Math. xxvii. 9, 10. and John xix. 34, 37.

7. Now, this name JEHOVAH is so sacred, that the Supreme Being claims it as peculiarly his own; as for instance,——Isaiah xlv. 5. *I am JEHOVAH, and there is none else——there is no God besides me:* And xlii. 8. *I am JEHOVAH, that is my name, my glory will I not give to another, neither my praise to graven images.* It follows, therefore, that Christ is the Supreme Being, or that God is so united with man in his person, that the names of the Supreme Being; even the incommunicable name, JEHOVAH, may be properly given to him.

8. As to the name GOD:——it is not denied that this is frequently given him in Scripture, but it is contended that it is *improperly* given, and only meant to be taken in a subordinate and metaphorical sense, in other words, that he is only God by *office*, and not God by nature. And much stress has been laid upon the Greek Article in this controversy, and because in John i. 1. the original is θεος, and not ο θεος, it has been urged that it ought to be rendered *the Word was a God*, viz. a subordinate, inferior God, a God by *office*, a Magistrate. But (as Dr. Doddridge justly observes, and as has been intimated above) “It is impossible Christ should be here called *God*, merely as a *governor*, because he is spoken of as existing before the production of any creatures whom he could govern. And there are so many instances in the writings of this Apostle, and even in this Chapter, (see ver. 6, 12, 13, 18.) where θεος without the article is used to signify *God* in the highest sense of the word, that it is something surprizing such a stress should be laid on the want of that article, as a proof that it is used only in a subordinate sense.” Add to this, that in Mat. i. 23. the article is found, μεθ’ ημων ο θεος, *God with us*; as also, John xx. 20. ο κυριος μου ο θεος μου,——*My Lord, and my God*, or rather, **THE LORD OF ME, THE GOD OF ME.**

9. The pious and judicious Author last mentioned, justly remarks on these last words, “The irrefragable argument arising from these words of Thomas,

Thomas, in proof of the *Deity* of our *blessed Lord*, cannot be evaded by saying that they are only an *exclamation of surprize*, as if Thomas had said, *Good God, is it indeed thus!* For it is expressly declared, he spoke these words *to him*. And no doubt Christ would severely have reprov'd him, if there had not been just reason to address him thus. This is set in a clear light by Dr. *Abbadie*, from whom the following paragraph is extracted; —“ It is a surprizing thing (if Christ were but a mere man) that he should permit Thomas to say to him, —**MY LORD, AND MY GOD**, without saying a word to him about the impiety and blasphemy of treating the creature as if he were the Creator. Thomas before was an unbeliever; —now he is an idolater. Till that instant, he would not believe that Jesus was risen—he considered him as a man lying under the power of death; but now, on a sudden, he addresses him as God—he bows and adores. Of the two extremes, the latter is most condemnable; for unbelief is not so criminal as idolatry: *That dishonouring Jesus Christ, this usurping the Throne of God.* Better for Thomas, therefore, to have perished in his unbelief, than by renouncing it, to fall into idolatry. And yet—strange indeed! strange to astonishment! who can account for it? —Jesus upbraids him only with the *former*, not at all with the *latter*.\* Besides, as our Lord could not but know what an impression these words of his amazed and adoring Apostle would make on the minds of men; as he knew that the Jews, deceived by expressions less exceptionable than these, had accused him of blasphemy; and as he knew that these very expressions would give occasion to Christians, in succeeding ages,

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\* Nay, the Lord Jesus is so far from upbraiding Thomas with idolatry, on account of this expression, that he even commends him for it. For *Jesus said to him, Thomas, because thou hast seen me, thou hast believed: Blessed are they who have not seen, and yet have believed.*

to treat him as the true God,—it is evident that he ought for his concern for the good of mankind, to have strictly prohibited all expressions which tended to make such a dangerous impression. But yet he not only permits his disciples to speak after this manner, but directs them to record the expressions for the perusal of all future generations; and that without giving the least hint that the terms are used in a new and uncommon sense, though they appear so impious and blasphemous.”

10. Let me observe further, that 1 John v. 20. he is stiled the TRUE GOD. *We know that the Son of God is come, and hath given us an understanding to know him that is true, and we are in him that is true, in or through his Son Jesus Christ—ὁ ὄλος ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος: He, or this person, is the true God and eternal life.* St. John adds, *Little children, keep yourselves from idols.* A most necessary caution. But how did the Apostles and primitive Christians keep themselves from idols, when they worshipped Jesus Christ (as Thomas did in the instance just mentioned, and as I shall shew, by and bye, that they in general did) if Jesus Christ be not truly God? What is Idolatry, if it be not Idolatry to worship one that is not the true God? But that he is the person meant here, is plain, not only from the relative pronoun *ὁ ὄλος, he, or this person,* which the rules of construction require us to understand of the person last named, who is not the Father, but the Son Jesus Christ; but also from his being termed the *Eternal Life*, which is an appellation before given, once and again, by St. John to the Lord Jesus,—and never, that I remember, to the Father. *The life was manifested, and we have seen it, and shew unto you that eternal life which was with the Father, and was manifested unto us. He that hath the Son, hath life—these things have I written unto you, that ye may know that ye have eternal life,* 1 John i. 2. and v. 12, 13.

11. Hence,

11. Hence, too, he is called the MIGHTY God, *Isa. ix. 6.*—and the GREAT GOD, *Titus ii. 13.*—and GOD BLESSED FOR EVER, *Rom. ix. 5.* His name shall be called *Wonderful, Counsellor, the MIGHTY GOD, אל גבר,*—*Looking for the blessed hope, and the glorious appearing τὸ μέγαλον θεῶν καὶ σωτηρίας ἡμῶν ἰδοὺ χριστοῦ,* literally of OUR GREAT GOD AND SAVIOUR JESUS CHRIST, or of THE GREAT GOD, even our SAVIOUR JESUS CHRIST: *Of whom, as concerning the flesh, Christ came, who is over all, GOD BLESSED FOR EVER.* Now all these Epithets are peculiar to proper and absolute Deity, as appears from *Deut. x. 17. Jehovah your God, is God of gods, and Lord of lords, a GREAT GOD, and MIGHTY, and TERRIBLE;* from *Jer. xxxiii. 18. The GREAT, the MIGHTY GOD, Jehovah of Hosts is his name:* and *Rom. i. 25. Have worshipped and served the creature, more than the Creator, who is BLESSED FOR EVER.* These Epithets, therefore, being added to the name of GOD, fix the sense, and shew, to a demonstration, that *real, proper, and supreme Divinity* is intended.

12. This will appear still more manifestly, if we consider, secondly, that *divine Titles* are also given to him—As it has been proved, that he was the person who appeared to *Moses* at the Bush, and to *Jacob* at *Bethel* and *Peniel*, so it is manifest he repeatedly stiles himself THE GOD OF ABRAHAM, ISAAC, AND JACOB. And in *Hosea* the 12th, and *Isaiah* the 6th and 8th, we have seen him entitled JEHOVAH GOD OF HOSTS. In like manner, *1 Cor. ii. 8.* and *James ii. 1.* he is stiled LORD OF GLORY, a title of the same import with that of KING OF GLORY, an appellation whereby the true God is distinguished, *Pf. xxiv. 7, 8. Lift up your heads, O ye gates! and the KING OF GLORY shall come in. Who is the King of glory? Jehovah, strong and mighty,—Jehovah, mighty in battle. Who is the KING OF GLORY? Jehovah of Hosts—He is the KING OF GLORY.*



13. **KING OF KINGS, AND LORD OF LORDS**, is another of those titles, which is appropriated to the Supreme God in the Holy Scripture. *Circumcise the foreskin of your heart*, (says Moses, Deut. x. 16, 17.) *and be no more stiff-necked, for the Lord your God is GOD OF GODS, and LORD OF LORDS*. And St. Paul, describing the only true God, 1 Tim. vi. 15, 16. calls him *the blessed and only Potentate, the KING OF KINGS, AND LORD OF LORDS, who only hath immortality, dwelling in light, which no man can approach unto*. And yet this title is repeatedly given to the Lord Jesus, as Rev. xiv. 17. *The Lamb shall overcome them, for he is KING OF KINGS, AND LORD OF LORDS*—and again, Ch. xix. 6. *He hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS*.

14. In like manner, **THE FIRST AND THE LAST**, is a title peculiarly claimed by the one living and true God, as appears from Isaiah xli. 4. and xliv. 6. *Who hath wrought and done it, calling the generations from the beginning? I, JEHOVAH, THE FIRST and WITH THE LAST,—I am He*. And again, *Thus saith JEHOVAH, the King of Israel, and his Redeemer, JEHOVAH of Hosts, I AM THE FIRST, AND I AM THE LAST, and besides me there is no other God*. And yet this title also is assumed by the Lord Jesus, Rev. i. 10—18. *I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I AM ALPHA AND OMEGA, THE FIRST AND THE LAST, and what thou seest, write*. *And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the breast with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire: And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right-hand seven stars:*

and

and out of his mouth went a sharp two-edged sword : and his countenance was as the sun shineth in his strength : And when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not, I AM THE FIRST AND THE LAST : I am He that liveth and was dead, and behold. I am alive for ever-more, Amen : and have the keys of Hades and of death.

15. I have quoted this passage at large, that we may have the better view of him whom Dr. Priestley, with Phontius of old, thinks a mere man, (*ἄνθρωπος ἀδύνατος*) a weak, fallible, and peccable creature. But who can read this description of his wonderful person, given by an eye-witness of his glory, and yet, after all, be of the Doctor's mind? Who can behold, though but by faith, that Face which displays the glory of God, with a brightness like that of the sun shining in his strength, and yet doubt whether the *Godhead* inhabits the *Manhood*? Especially who can hear, these most august Titles peculiar to the *ETERNAL*, to Him that had *no beginning of days*, and will have *no end of life*, so freely and repeatedly claimed, and yet hesitate to pronounce, that the person thus claiming them, if he do it justly, (and surely *the Amen, the faithful, and true Witness*, would not advance a false claim) must, in union with his Father, be the one living and true God, possessing, in his complex person, a nature properly divine?

16. Add to this, that it is supposed by many, that the 8th verse, also, *I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty,*—is spoken by the Lord Jesus. And the context seems to make it probable, that it is : and sure I am, it will be difficult, if not impossible, to prove, that it is not. But as Dr. Doddridge observes in a Note on that verse, “If the words should be understood as spoken by the Father, our Lord's applying so many of these Titles afterwards to himself, plainly proves his partaking with the Father in the glory peculiar to the Divine Nature, and

incommunicable to any creature." For otherwise, would it not seem strange, not to say impious and blasphemous, after the Father had characterized his person by his peculiar Titles, saying, *I am Alpha and Omega, the beginning and the ending*, that a mere creature should immediately echo back the same words, and say, *I am Alpha and Omega, the first and the last*—and should do this a second time, and that after displaying glories, surely above any thing conceivable in man or Angel, saying, *I am the first and the last*,—nay, and should do it a third time, in the same words, within a few sentences, as is recorded in the 8th verse of the next Chapter,—*These things saith the first and the last, who was dead and is alive?*

If, then, we were in any doubt in what sense to understand the Prophets and Apostles, when they call Christ GOD, (as we have seen they frequently do) we can be in doubt no longer, when we see *Epithets*, descriptive of true and proper Deity, joined with the name, and the *highest Titles* of the Supreme God, frequently claimed by him and given to him. But when, added to this, we find also the incommunicable *Attributes* of the Godhead also ascribed to him, surely this, at least, must settle our faith as to this matter.

17. To know the heart of Man, is the province only of Omniscience, and is claimed by the Lord as his peculiar prerogative in Scripture. Thus, Jer. xvii. 9, 10. *The heart is deceitful above all things, and desperately wicked, who can know it? I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* And as it is Jehovah's prerogative, so it is his only. *Thou, even thou ONLY* (says Solomon, 1 Kings viii. 39.) *knowest the hearts of all the children of men.* But the Lord Jesus is represented in the same infallible records, as possessed of this Divine Perfection. *Lord, thou knowest all things,* (says St. Peter, John xxi. 17.) *thou knowest that I love thee. Jesus knew their thoughts,* (says Mat. Ch. xiii. 25.) *Jesus knew all men,* (says

(says St. John, Ch. ii. 24, 25.) and needed not that any should testify of man: for he knew what was in man. And in confirmation of this testimony, borne by his three disciples, Jesus himself speaks from heaven, (Rev. ii. 23.) and says, *All the Churches shall know that I am He that searcheth the reins and the heart.* Jehovah only searches the heart: But the Lord Jesus searcheth the heart: Therefore the Lord Jesus is Jehovah: Or, in his person there is such a wonderful union of *Jehovah* with *manhood*, that when the *man* speaks, and says, *I am he that searcheth the heart,* Jehovah speaks in and by him. And lest we should suppose, that though he possessed this branch of divine knowledge yet that there were other branches thereof which he did not possess, St. Paul assures us,—*In Him are hid all the treasures of wisdom and knowledge,* Col. ii. 3.

18. *Omnipresence* is another peculiar glory of the infinite Jehovah. *Am I a God at hand,* (says he, Jer. Ch. xxiii. 23, 24.) *and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth, saith the Lord?* And yet this glory also is claimed by Jesus Christ. Thus, Mat. xviii. 20. *Where two or three are met together in my name, I am there in the midst of them.* And again, Mat. xxviii. 20. *Lo, I am with you always, even unto the end of the world.* And yet again, Rev. iii. 20. *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.* And who, but an *infinite Being*, can be present in every congregation—in every place? Nay, in ten thousands of congregations at one and the same time, and that all over the face of the earth, and even present at the door of every heart, and in every heart, of every true believer, in all those congregations, of every one that opens the door, and admits him in? Surely this shews, at least, that his presence is as universal throughout the globe, as the presence of the light, or of the air. Nor is it con-

fin'd to this globe of ours, but is extended through universal Nature, through all his immense and boundless works—for by *Him* the Apostle assures us Col. i. 17. or rather (*ἐν αὐτῷ*) in *Him* all things consist, *συνιστῆκε*, stand together, are upheld or supported, even by his universally-diffused and all-pervading presence. For he *upholdeth all things by the word of his power*, Heb. i. 13. and *filleth all things*, Eph. iv. 10. especially his Church which is his *Body*; to which he is a Head of vital influence, and which he so enriches with gifts and graces, that it is called by the Apostle (Eph. i. 23.) *his fulness*, *τὸ πληροῦμα τῆς χάριτος καὶ τῆς γνώσεως τῆς ἀληθείας*,—*The fulness of Him that FILLETH ALL IN ALL.*

19. How plainly does it appear, then, that he is possessed of a Nature truly and properly divine, omniscience, and omnipresence, being most certainly, if any thing can be so,—*incommunicable* Attributes of that immense and infinite Jehovah, concerning whom the Psalmist speaks with great *propriety*, as well as *sublimity* of thought and expression, in the 139th Psalm, in words, which, though primarily meant of the Father, are, nevertheless, very applicable to the Son:—*O Lord, thou hast searched me, and known me: Thou knowest my down-sitting and my up-rising: Thou understandest my thoughts afar off. Thou compassedst my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo! O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there: If I take the wings of the morning, and dwell in the uttermost parts of the earth or sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me: even the night shall be light about me. Yea, the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike. For thou hast possessed my reins: Thou hast covered me in*  
my

my mother's womb. My substance was not hid from Thee, when I was made in secret, and curiously wrought, in the lowest parts of the earth. Thine eyes did see my substance, being yet imperfect, and in thy book were all my members written, which in continuance were fashioned, when as yet there were none of them.

20. This Omniscience and Omnipresence of the Lord Jesus, are represented in the Book of the Revelation, Ch. v. 6. by the seven eyes of the Lamb; and in the same passage, his Almighty Power is represented by the emblem of seven horns. And that this is also an attribute of Christ, appears from the Apostle's declaring that he is able to subdue all things to himself, Phil. iii. 21. which surely speaks the omnipotence of God. Accordingly, he affirms to the Jews, John v. 17. *My Father worketh hitherto, and I work.*—*What things soever the Father doth, these doth the Son likewise.*—*As the Father raiseth up the dead, and quickeneth them, even so the Son also quickeneth whom he will.* Hence, too, all the god-like works which he wrought in the days of his flesh, and which he often appealed to in proof of his mission, and in proof of his Deity, saying, (John x. 37.) *If I do not the works of my father, (such works as the Supreme God does) believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe, that the Father is in me, and I in him.*

21. Two more Divine Attributes, I shall mention, as ascribed to Christ in the Holy Scriptures, viz. *Eternity*, and *Immutability*. Moses well describes the *Eternity* of Jehovah in the ninetyeth Psalm, ver. 2. where he says,—*Before the mountains were brought forth, or ever thou hadst formed the earth or the world: even from everlasting to everlasting, thou art God. A thousand years in thy sight, are but as yesterday when it is past, and as a watch in the night.* And what do the inspired penmen speak of the *Word*, that was in the beginning with God, and was God? Does not Solomon say of him

him (Prov. viii. 22.) *The Lord possessed me in the beginning of his way, before his works of old? I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water: Before the mountains were settled, before the hills, was I brought forth: While as yet he had not formed the earth, nor the fields, nor the highest part of the dust of the world: When he prepared the Heavens, I was there—when he set a compass upon the face of the depth—when he gave to the sea his decree, that the waters should not pass his commandment—when he appointed the foundations of the earth,—then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the Sons of men.*

22. Or if it be doubted whether this was not rather meant of wisdom as a quality or attribute of the Deity, and not of the substantial, living wisdom, and word of the Father,—yet surely it must be allowed, if compared with other Scriptures, to be perfectly applicable to him. For our Lord himself assures us, John xvii. 5. *That he had glory with the Father before the world was:* And the Prophet Micah declares that his goings forth have been from of old, from everlasting, or, as the original, צולם מִמִּימֵי מִקְרָם means, from of old, from the days of Eternity. And our Lord himself says still more in the passages just quoted from the first Chapter of the Revelation, when, as we have seen, he applies to himself the high Titles of the *Eternal God*, even those whereby Jehovah distinguishes himself from all false pretenders to Divinity, repeatedly saying,—*I am Alpha and Omega, the first and the last.* Hence the Apostle, speaking of his Type Melchizedek, King of righteousness, and King of peace, describes him as *without Father, without Mother, without descent; having neither beginning of days, nor end of life; but made like unto the Son of God, viz. a proper type of Him who is eternal,*

23. I mentioned

23. I mentioned also *Immutability*; another peculiar Attribute of the Eternal God.—*I am Jehovah* (says he, Mal. iii. 6,) *I change not, therefore ye sons of Jacob are not consumed: The Father of lights* (says St. James) *with whom is no variableness, neither shadow of turning.* And is not this Attribute also ascribed to Christ? We have already seen, that the Author of the Epistle to the Hebrews applies to him the 25th, 26th, and 27th verses of the 102d Psalm; and surely no words can more strongly express immutability:—*They shall perish, but thou remainest: and they all shall wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years fail not.* And, Ch. xiii. and verse 8th of the same Epistle, assures us, that he *is the same yesterday, to-day, and for ever*; and on this his unchangeableness, grounds an argument against our being carried about with divers and strange doctrines. But why should I dwell upon particulars? He himself assures us, John xvi. 15. *All things that the Father hath, are mine: All the Names, Titles, and Attributes of the Father: and no wonder, for the Father himself is his, and dwells in him in all his fulness; and their union is perfect, indissoluble, and eternal,*—so that the Son is never without the Father, nor the Father without the Son.

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## C H A P. VIII.

*That the Apostles represent HIM as the immediate Author of all the Divine Works, whether of Creation, Preservation, or Redemption,—whether of Grace or Justice, or Mercy or Judgment.*

1. **W**E have already seen, in that remarkable passage, quoted at large from the beginning of St. John's Gospel, that he considered the **WORD** which was *in the beginning with God*, as the immediate Creator of all things. His



words are very exprefs,—*All things were made by him, and without him was not any thing made that was made, ver. 3. And again, ver. 10. The world was made by him. St. Paul, it is well known, taught the very fame doctrine,——By him (ἐκ αὐτοῦ) 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, and he is before all things, and by him all things consist.*

2. It is true, the *Father*, who is the fountain of Deity and of Divine Power, is also the *primary cause* of all the Divine Works. But it is plain, from these passages, that the Apostles considered the *Word* that was in the beginning with God, as the *immediate Author* of them, the operative Creator (if I may so exprefs myself) the *real and proper framer* of all things, visible and invisible, temporal and eternal. Hence it is that they apply to him (as we have seen) the words of David in the 102d Psalm,—*Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thine hands: which words certainly represent the person, of whom they are spoken, not as an instrument in the hands of another, but as in a true and proper sense, the Maker of the world.* And this was certainly the opinion of the Ancient Fathers, as innumerable passages, in their writings, shew. For the illustration of the subject, I shall quote two or three pages from Bishop Bull's Defence of the Nicene Faith; in which, it will generally be allowed, he fairly represents the sentiments of these eminently holy men, who living so near the Apostolick age, (some of them being Disciples of the Apostolical Fathers) and being so constantly conversant with their writings, could not easily be ignorant what the doctrine of the Apostles was upon this subject."\*

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\* I make use of the translation of FRAN. HOLLAND, A. M. Rector of Sutton, Wilts.

3. The following passage the Bishop gives us † from *Justin's Epistle to Diognetus*, P. 498.—“He, the Almighty, the Creator of all things, the invisible God, hath implanted among men, and engraven in their hearts, the heavenly *Truth*, the *Word*, holy and incomprehensible; not sending, as any one would conjecture, a *Servant*, an *Angel*, a *Prince*, an earthly *Potentate*, or one to whom he had entrusted the administration of heavenly things,—but the *Artificer* and *Maker* of all things, by whom he formed the heavens, and shut in the sea in its proper bounds: whose mysteries all the elements faithfully observe: from whom the Sun has received his charge to measure out the day, whom the Moon obeys, when he commands her to shine in the night, and the stars which follow the course of the Moon; by whom all things are ordered and bounded, to whom all things are subject, the heavens, the earth, the sea, and all that in them is; the fire, the water, the abyss; what is in the heights and depths, and betwixt them: Him he hath sent to them. For what end? As a man would think to tyrannize over them? To awe and terrify them?—No: He sent him as a *King* sends a *King*, his *Son*, in clemency and meekness: He sent him as a *God*: He sent him to Man,—he sent him to save.”

4. The Bishop quotes *Athenagoras* to the same purpose, P. 131.—“The Son of God is the *Word* of the Father, in idea, and energy. All things were made by him, and for him; the Father and the Son being one,—the Son in the Father, and the Father in the Son, by the unity and power of the Spirit. *The Son of God is the Mind and Word of the Father.*” And (P. 143, 144.) produces from *Irenæus*, disciple of Polycarp, a passage still more explicit.—“Nor shall any thing made, and in subjection, be compared with the *WORD* of God, by whom all things were made, who is

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† Vol. I.—P. 125.

our Lord Jesus Christ. Because, whether they are Angels or Archangels, or thrones or dominions, they are made by him who is God over all, by his *Word*. So St. John hath told us. For when he had said of the *Word of God*, that he was in the Father, he added,—*All things were made by him, and without him was nothing made.* David, also, when he had particularly enumerated his praises, added,—for he commanded, and they were created; and spoke, and they were made. Whom did he command? *The Word*, by whom the heavens were made, and the Host of them by the breath of his mouth.—Now the things that are made, are different from Him that made them; and those appointed, from Him that appointed them. He is unmade, without beginning, without end; he wants nothing, is self-sufficient, and gives to all other things their being. The things made by him had a beginning, and, as such, may have an end,—are subject—indigent. It is altogether necessary they should have a different name, especially among men of any discernment in such things. So that *He who made all things*, with his *Word*, be justly and alone called *God* and *Lord*; but not that those who are made, should participate, or justly take to themselves, the name of their *Creator*.”

5. In the two following pages, the Bishop quotes two more passages from Irenæus to the same purpose.—“The Son, who is the *Word of God*, laid out these things from the beginning, the Father not standing in need of Angels for the Creation of the world, and the making of Man, for whom the world was created, nor again wanting a ministerial power for making these things that are made, and the disposing the affairs of the world, after the formation of Man, but having a sufficient and ineffable one. For his own offspring, and impress ministers to him in all things, i. e. the Son and Holy Spirit, the *Word and Wisdom*, to whom Angels are subject, and minister.” Again—“*All things were made by him,*

him, and without him was nothing made. Here is no exception, but the Father made all things by him, whether visible or invisible, sensible or intellectual, temporal, for a certain purpose, or eternal. He made all things, not by Angels, or powers, *different from his mind*; for the God of all things want nothing, but by his *Word* and *Spirit* making, disposing, and governing all things, and giving being to them.

6. The same doctrine Irenæus delivers in another place, P. 214.—“There is only one God, the Creator, who is above all principality and power, and dominion and dignity. He is the Father, the God, the Creator, the Builder, the Maker, that made those things by himself, i. e. who made the heaven, the earth, the sea, and all that in them is, by his Son and Holy Spirit.” Again, (P. 369 of Irenæus’s works) “The Angels then did not make, did not form us: They could not make the Image of God, nor any but the *Word of God*; no power distinct (separate) from the Father. Nor did the Father stand in need of them to make what he had before designed, as if he had not hands of his own. He has always with him his *Word* and *Wisdom*, the *Son* and *Spirit*, by whom, and in whom, he freely made all things, and to whom he spake, saying,—Let us make Man after our image and similitude.”

7. To these testimonies of *Justin*, *Athenagoras*, and *Irenæus*, disciples of the Apostolical Fathers, I shall add from the Bishop, \* a passage of *Origen*, which the Bishop defends as perfectly orthodox.—“The *Word*, the *Son of God*, is the immediate, and, as it were, the very framer of the world: The Father of the *Word*, in that he ordered the *Word*, his *Son*, to make the world, is primary Creator.”—*Origen*, P. 317.

\* P. 197.

8. The Fathers, therefore, at least in these passages, (which it will not be doubted Bishop Bull has fairly represented) approve this doctrine,—that though the *Father* is primary Creator, yet that the *Son*, his *Word*, is the *immediate Creator* and *Framer* of the world. But that he did not do this as a Being *separate from* the Father, but in such a sense *one with him*, that the Father, creating the world by him, might be said to create it by *his own hands*, as Irenæus's phrase is, or *by himself*; according to the words of Isaiah, Ch. xlv. 24. *I am Jehovah that maketh all things, that stretcheth forth the heavens ALONE, that spreadeth abroad the earth by MYSELF.* For as the *Holy Spirit*, who is undoubtedly of a nature *properly divine*, is the *Spirit of the Father*, and *proceedeth from the Father*, but though *sent forth*, is never *separated* from him; so, in like manner, the *Word* is the *Word of the Father*; and though he says he *proceeded forth*, and *came from God*, and that he *came not of himself*, but the *Father sent him* (John viii. 42.) yet he is still united to him, and one with him,—*is still in the Father, and the Father in him.*

9. What I have said of the *Creation*, must also be said of the *Preservation* of all things. By him, St. Paul assures us in the above mentioned passage, *all things consist*, *συνεστηκε*, stand together, are upheld, or supported: *Upholding all things*, says the Author of the Epistle to the Hebrews, Chap. i. 3. Both passages are *designedly* and *professedly* spoken of Christ, but not of him as a Being separate from the Father, but in, and with him; for in and through the Son, all creatures, as St. Paul declares (Acts xvii.) *live, and move, and have their being in the Father*, who, we are assured, is *above all, and through all, and in all*,—*creating, preserving, governing, and pervading the universe, and giving life and energy to every thing, through his Son, and by his Spirit.* Nay, as all things acknowledge the Son as their *Creator* and *Preserver*, so also as their *Owner* and *Lord*,—for all things were created *for him*, Col. i. 16.—and he is said to

be

be heir of all, as being the first begotten, and only begotten of the Father, and Lord of all: See Heb. i. 1. and Acts x. 36.

10. Now have we considered these many and mighty works, of which he is declared to be the Creator, Preserver, and Lord? At least those of them that come under our observation. Has that glorious luminary, the *Sun*, caught our attention, so immense, that the mind can scarce comprehend it, and so bright, that no eye can behold it,—and the source of light to a whole system of worlds? Have we viewed the *Moon*, walking in brightness, and marked the wonderful phenomenon of her waxing and waning glory? Have the *Stars* of light attracted our notice, those glittering diamonds, wherewith the firmament is studded and enriched, and rendered the most grand and striking, as well as the most beautiful object the Eye of Man can behold? And have we considered their inconceivable distance from the earth, and from each other—a distance so immense, that the whole circuit of the solar system is but a point, when compared to it? Have we considered how probable it is, that each *Star* is a *Sun*, and each *Sun* a fountain of light to revolving worlds?

11. Have we marked the *Planets*, whether primary or secondary, that surround our own Sun, and observed the difference of their magnitudes, distances, and revolutions? And if we have not been able to determine, as to the probability of their being inhabited, and stored with sundry kinds of creatures like our earth, yet have we considered their wonderful influence upon the surrounding atmosphere of our own globe, and their use as “an Horologue,—machinery divine!” as one says, appointed for times and for seasons, for days and for years? Dividing time into sundry periods, longer or shorter by their different revolutions, and thus measuring it out to those, whose grand business it is, and whose chief concern

cern it ought to be, to improve it to the glory of their great Maker?

12. Have we surveyed our *own globe*, that large and valuable estate, given by the Father of All, as a rich and plentiful inheritance to Adam, and his posterity? Have we traversed, not with a measuring line indeed, but with the eye of the mind, the boundless tracts of land and water of which it is composed? Have we taken the height of the *perpetual hills*, (as Moses calls them) the everlasting mountains, covered with eternal snows, and from bubbling fountains, pure brooks and descending torrents, dispersing streams and rivers of clear and refreshing water, in many and meandering courses, through the largest Continents? Have we fathomed the depths of the *Ocean*, admired the flux and reflux of its waters, or ascertained the number of its scaly inhabitants, and marked their different species?

13. Have we ascended into the regions of the *Air*, and learnt the nature and properties of the particles which compose that subtle and invisible fluid? Have we observed, how it surrounds the earth as a swaddling band, binds old Ocean in its bed, and, by its pressure, is the spring of life to the animal and vegetable creation? Have we marked the rise of vapours, observed the balancing of the clouds, listened to the grumbling of thunder, and gazed when the forked lightning played? Have we considered the treasures of hail and snow, and viewed, attentively, the hoarfrost of Heaven? Have we admired the provision made for the ascent of waters into the air, and for their conveyance to the remotest distance over sea and land, that they may descend in dews and showers, as well to refresh the high places of the wilderness, as to water the cultivated and fertile country?

14. Have we descended below the surface of the earth, examined the different strata through which we passed, and taken a full and comprehensive view of the *mineral kingdoms*? Have we beheld

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the quarries of *stone*, the mines of *copper* and *lead*, and the immense magazines of *fuel*, wonderfully formed, and commodiously hid, below the surface of the earth? Has the glittering ore of *silver*, the admired metal of *gold*, and the brilliant and sparkling lustre of precious stones, caught our eyes, and engaged our attention?

15. From the *mineral*, have we passed to the *vegetable* kingdom? Have we noticed the innumerable kinds of *grasses* that clothe the meadows, the different species of *corn* that enrich the fields, the immense variety of *flowers*, of different hues and forms that beautify the parterre,—and the sundry kinds and ranks of stately *trees*, that wave in the forest? Have we considered the different seeds from which they spring, the provision made for dispersing and sowing them in a proper soil, and the astonishing progress of their vegetation? Have we admired the *contrivance*, and adored the *Power* that causes the same spot of earth, with the same kind of culture, to produce *fruits* of such different tastes and qualities, and *flowers* so endlessly diversified in form and colour? And have we praised and glorified the Wisdom and Goodness, which, in the *warmest* climes, and *most sultry* seasons, furnishes us with the fruits of the most cooling nature, and such as are most replete with juices calculated to refresh and allay our thirst?

16. From *vegetables*, have we ascended to *animals*? And have the innumerable species and kinds we are acquainted with, passed in review before us? Have we considered the myriads of animalcula, of different kinds possessed of various degrees of life and activity, of all shapes and forms, too small to be discerned by the naked eye, but rendered visible by the help of a microscope, sporting, and taking their pastime in one single drop of water, like Leviathan in the deep? Have we viewed the thousands of thousands of insects of a larger kind, of all forms and sizes, varied endlessly, possessed of powers and qualities most astonishingly different from each other, but all



suited to the state and manner of subsistence assigned to each? Have the sundry kinds of creeping things and beasts of the earth, engaged our attention? The subtle Serpent, the wily Fox, the stately Horse, the majestick Lion, the half-reasoning Elephant? Have we marked the amazing difference of their inward dispositions, as well as of their outward forms, and the wonderful provision made for their preservation and support, and that of their different species? Have the feathered Fowl, and Birds of every wing, been considered by us? Their beautiful figure, their rich plumage, their swift motions, and the sweet harmony of their diversified notes and artless musick? Have we admired the pride of the *Peacock*, the innocence of the *Dove*, the affection of the *Stork*, the rapacity of the *Vulture*, and the strength and swiftness of the *Eagle*? Have we marked with what regularity, foresight, and care, they build their nests, and provide for the safety and subsistence of their young?

17. Has *Man*, that master-piece of divine workmanship, engaged our attention? Have we considered the wonderful structure of his body? the more astonishing formation of his mind? Have we observed his erect form? his exact proportions? his comely figure? his divine face? his majestick appearance? Have we marked the number and variety of his senses and members? how suited to each other, and to his state and place upon the earth, and his rank among the creatures? Have we reflected upon their contrivance and usefulness, and upon the profit and pleasure arising from each in particular, and from all in general? Have we observed the multiplicity of parts employed in the structure of each member or sense, and their happy union, in forming one perfect whole? Have we examined the eye or ear? the hand or foot? the head or heart?

18. Have we considered the provision made for the nutrition and growth of the wonderful machine

chine and all its parts? so that the very hairs of our head and finger-nails, both useful and necessary, do not want their proper nourishment? Have we reflected upon the various means provided for preparing, receiving, digesting and extracting nourishment from our food, and throwing off the superfluous parts? Have we viewed the astonishing apparatus of veins and arteries, ministering to the circulation of the blood, and the life of the body?

19. Have we considered the nervous system, the chief means of animal life and sensation? The wonderful structure of the *brain*, lodged in the golden bowl (as Solomon seems to call the membrane that encloses it) and the various and multiplied branchings of the silver cord, the spinal marrow, spread over all the body, and rendering every part keenly sensible? And have we observed how the animal-appetites and propensities strangely ensure the preservation of life, and propagation of the species?

20. Have we noticed a *Spirit* in Man? a *soul* in body? a *mind* in *matter*? an intelligent and free principle? a power that perceives, thinks, reasons, judges, approves, condemns, wills, desires, loves, hates, hopes, fears, rejoices, mourns? that pervades the earth, encompasses the heavens, measures the Sun, ascends above the Stars, rises from the *creature* to the *Creator*, beholds his glory, admires his beauty, feels his love, tastes his pleasures, imitates his perfections, and aspires after a conformity to him, and fellowship with him, through everlasting ages?

21. Have we reflected, that there are *minds* that were never joined to matter,—*Spirits* that never dwelt in flesh? Ethereal Beings, Flames of fire, Angels of light, pure and perfect Intelligences? All *life*, all *activity*, all *power*? All eye, all ear, all sensibility? Whose knowledge is intuitive and certain, whose love is sincere and flaming, whose praise is cordial and ardent, and whose obedience

is free and constant? Whose duty is unintermitted, whose loyalty is untainted, whose services are disinterested, and whose happiness is compleat, established and eternal? Have we remembered, that there are innumerable ranks and orders of these beings, of which we have no knowledge, and of whose nature and state we can form no conception? *Thrones, Dominions, Principalities, and Powers?*

22. Have we taken a survey of these wonderful works, both above and below, both material and immaterial,—and have we considered that we know not one thousandth part of their *number, magnitude, or minuteness*, or of the contrivance manifested in the formation of the meanest of them, of a blade of grass, a grain of sand, a drop of water, or a particle of air or light? And after all, dare we pronounce that a *mere creature*, an angelic, or super-angelic Being, was, and is, sufficient for the *Creation, Preservation, and Government* of all these and other creatures? If so, the sacred Scriptures will remove our rashness, and inform us, that *he that built all things is God*: and that this God is Christ. For the Apostle, in this passage professedly speaks of him. Ver. 3, he says,—*This person was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some one; but he that built all things is God.* The Apostle's argument is manifestly this: He that buildeth the house, hath more honour than the house he buildeth, or any part of it:

But Christ built the Jewish Church, yea, the whole Creation, of which Moses was but a small, inconsiderable part;—

Therefore Christ is worthy of more honour than Moses: yea, is as much above him, as the Creator of all things is above one of his creatures. —Again: He that built all things, is God: But Christ built all things;—Therefore Christ is God; yea, (in union with his Father) *the everlasting Go*

*Jehovah*

*Jehovah—the Creator of the ends of the earth, who fainteth not, neither is weary: and there is no searching of his understanding, Heb. iii. 4—Isa. xl. 28.*

## C H A P. IX.

*That JESUS CHRIST is the Redeemer and Saviour of lost Mankind.*

1. **A**S the inspired Penmen represent the **WORD**, that was in the beginning with God, as the *Creator, Preserver, and Lord* of all,—so it will readily be allowed that they point him out to us as the **REDEEMER** and **SAVIOUR** of fallen Man. *Unto you is born, in the City of David, a SAVIOUR, who is Christ the Lord: Christ Jesus came into the world to SAVE sinners: The Son of man is come to seek and SAVE that which was lost: Looking for the blessed hope and the glorious appearing of the great God, even our SAVIOUR Jesus Christ, who gave himself for us, that he might REDEEM us from all iniquity, and purify to himself a peculiar people, zealous of good works.*

2. The foundation of this doctrine of our Redemption and Salvation by Christ Jesus, it is well known, is laid in the depravity and guilt of mankind. *All have sinned* (says the Apostle) *and come short of the glory of God: The whole world is guilty before God; and Jews and Gentiles, even all mankind, are by nature children of wrath, Rom. iii. 19—23. Eph. ii. 3.* According to the Scriptures, all have forfeited the everlasting life and happiness for which they were created, and have deserved death and everlasting destruction. *For the wages of sin is death, even such a death as stands opposed to that eternal life which is the gift of God through Jesus Christ our Lord.*

3. Now it is the uniform doctrine, both of the *Old and New Testament*, that the Lord Jesus Christ hath ransomed our lives by laying down his

his own.—The Son of man came not to be ministered unto, but to minister and give his life a RANSOM for many: He gave himself a RANSOM for all: He died for our sins according to the Scriptures; died for ALL, when all were dead: tasted death for EVERY MAN: The Lord laid on him the iniquity of us ALL. He bore our sins in his own body on the tree; was wounded for our transgressions, bruised for our iniquities, and bore the chastisement of our peace;—was made sin (a sin-offering) for us, though he knew no sin, that we might be made the righteousness of God in him, or might be justified through him. Hence we are said to be redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ, 1 Pet. i. 18; to be bought with a price, and therefore not to be our own, 1 Cor. vi. 20. and to have redemption through his blood, the forgiveness of our sins.

4. But if Jesus Christ, whose life is thus represented to be laid down as the price of man's redemption from everlasting death and destruction, to everlasting life and salvation,—if Jesus Christ (I say) be but a mere man, it is certain his life must be of incomparably less value than this eternal salvation of all mankind, thus said to be procured by it. For however holy and excellent we may suppose him to be, yet *his life* could not be worth the *lives of all men*—especially his *temporal* life could not be worth the *eternal* lives of all men. His parting with a short, uncertain, and afflicted life, and coming under the power of death with regard to his *body* merely, and that only for two or three days (his soul in the mean time neither dying nor suffering the loss, either of its holiness or happiness) and doing this in sure and certain hope of being raised again, and receiving in exchange, after that short space of time, an eternal and most blessed life;—*this* surely was no such great thing, as that it could be any proper consideration, or redemption-price, on account of which *divine* and *infinite* justice should deliver an innumerable multitude of rational and immortal beings,

beings, of exactly the same nature with this man thus dying for them, not only from temporal, but also from eternal death,—and should put them in possession of glory and felicity greater beyond conception than that which they had forfeited, and lasting without end.

5. According to the Apostle, one principal end of the death of Christ was to demonstrate God's *righteousness*—that is, the purity of his nature, implying his infinite hatred to sin, the authority of his law, which denounces vengeance against the sinner, and the equity of his government,—or, in one word, his *Justice*: *Justified freely* (says he, Rom. iii. 24, &c.) *by his grace, through the redemption which is in Christ Jesus,* (viz. the blood he hath shed, Eph. i. 7. the price he hath paid, 1 Cor. vi. 20.) *whom God hath set forth a propitiation, through faith in his blood, for a demonstration of his righteousness, by (or on account of) the remission of past sins, through the forbearance of God, for a demonstration (I say) of his righteousness, in this present time, that he might be just, and yet the justifier of him that believeth in Jesus.* But surely, if satisfaction can be made for the injury done to the glory of God by all the sins of all mankind, and their salvation from eternal destruction into everlasting life and happiness, can be rendered consistent with the Divine Attributes (in consequence of their repentance) upon such easy terms as the giving up one *mere man* to temporal death for two or three days, and then rewarding him with supreme dominion and glory at God's right hand;—whatever inference the intelligent Creation of God may draw from hence in favour of his *clemency*, they can draw none in favour of his *righteousness* or *justice*. They cannot learn from this to form more exalted views of *this*: But, on the contrary, they will find their ideas of it contracted; and will be inclined to suppose, both that sin is no very great evil, and that God is not much displeas'd with it; inasmuch as he forgives the complicated  
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and aggravated guilt of so many myriads of sinners, forbears to execute upon them the vengeance threatened in his holy and righteous Law, and even raises them to glory and felicity inconceivable and eternal, merely because one *mere man*, like themselves, dies for them. Surely to talk of God's *righteousness being demonstrated* by such a scheme as this,—to say that all this was done to save the honour of his JUSTICE,—that he *might be* (and appears to be) JUST, while he is the merciful *justifier of him that believeth in Jesus*,—would be highly absurd and ridiculous.

6. “If we be truly sensible of our sins, (says Bishop Pearson) we must acknowledge, that, in every one, we have offended God; and the atrociousness of every offence must needs increase proportionably to the dignity of the party offended, in respect of the offender; because the more worthy any person is, the more reverence is due unto him, and every injury tendeth to his dishonour: but between God and man there is an infinite disproportion, and, therefore, every offence committed against Him, must be esteemed as in the highest degree of injury.”—Hence we know (as the Apostle hath assured us) “*it is not possible that the blood of bulls and goats should take away sins*; and we may very well doubt how the blood of Him, who hath no other nature than that of a mere man, can take away the sins of other men,—there appearing no such difference as will shew a certainty in the one, and an impossibility in the other.”

7. “But, since we may be *bought with a price*, well may we believe the blood of Christ sufficiently precious, when we are assured, that, through the union of the human nature with the divine, “*it is the blood of God* (as St. Paul calls it, Acts xx. 28.) nor can we question the efficacy of it in *purging our conscience from dead works*, if we believe Christ *offered up himself through the eternal Spirit*.”—For “as the atrociousness of the offence beareth proportion to the person offended, so the value

value of reparation ariseth from the dignity of the person satisfying; because the satisfaction consisteth in a reparation of that honour which, by the injury, was eclipsed; and all honour doth increafe proportionably as the person yielding it is honourable." Notwithstanding, therefore, "by every sin we have offended God, who is of infinite eminency, according unto which the injury is aggravated," yet we may be "secure of our reconciliation with God, because the person who hath undertaken to make the reparation is of the same infinite dignity, so that the honour rendered by his obedience is proportionable to the offence, and that dishonour which arose from our disobedience."

8. This point is set in a clear light by Dr. Abbadie. "If Jesus Christ be GOD-MAN, the intimate union of the humanity with his Divinity, may well be conceived to render his life and blood infinitely precious. Of this, we may assure ourselves by reasoning from the less to the greater. A clod of the vallies, for instance, is of no worth or dignity; we do not care how many blows it receives; it makes no difference whether it be preserved or destroyed. But if it be united to a Spirit, the union will immediately confer a dignity upon it; so as to give a proportional value to its actions, or sufferings, on the behalf of any one. Then suppose it exalted to an union with the Divine Essence, and its intimate relation to God will render its vicarious obedience and sufferings of infinite worth.—Or thus: if the sufferings of a person of quality be of more value than those of a peasant;—if those of a King's son, than those of a person of quality;—and if those of the King himself, than those of his own son: It follows, if we proceed in this gradation *ad infinitum*, and can find a person whose dignity has no bounds, his sufferings will be of infinite value. Such, according to our hypothesis, is JESUS CHRIST,—for he is GOD manifest in the flesh. In all his sufferings, and in

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the depth of his humiliation, he possessed the glories of the GODHEAD; which ennobled and dignified, beyond conception, and beyond bounds, all that he did, and all that he underwent, for the salvation of sinners."

9. "Such a Saviour, being the gift of the Divine Father to miserable men, must be a present of infinite value;" and as it could proceed from nothing but infinite *mercy* and *love*, so it renders our salvation consistent with infinite *justice* and *purity*. "But after all that can be said for the contrary sentiment, a man is but a man; and we should exalt the mercy (and justice) of God at a childish rate, were we to exclaim,— 'Unspeakable love! unbounded mercy! which gave, (awful justice! tremendous holiness! which required) the temporal life of a *mere man* for the eternal salvation of all mankind!' Nor would an exclamation of this kind be much more pertinent on the Arian hypothesis." For, "is there any proportion—let common sense judge—between the *temporal* life of any mere creature (laid down for two or three days) and the *eternal* felicity of all the redeemed?"

10. And as it is not conceivable that the temporal life of a mere man, or mere creature, could be an adequate ransom for the whole human race, innumerable as they are, so as to procure from divine and infinite Justice their forfeited everlasting life and happiness; as it is not conceivable that the blood of such a one, shed for them, should have so much more virtue than the blood of thousands and millions of bulls and goats, as to be able to do what the blood of such creatures could not do, viz. take away men's sins, in order that the salvation of such polluted and rebellious creatures might be consistent with the purity of the Divine Nature, the authority of his law, and equity of his government; and he might give the whole intelligent Creation (at least all the upright part thereof) a demonstration of his *righteousness*, as well as *clemency*, of his justice as well

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as mercy;—as, in this sense, especially, no man can redeem his brother, or give unto God כפרו his atonement or ransom, Psalm xlix. 7; so, every branch of the salvation wherewith Christ came to save sinners, manifests its Author to be more than a mere man or mere creature.

11. According to the Scriptures, he is the *Light of the world*, and enlightens the amazing darkness of millions of minds: He is the *Life of the world*, and softens the extreme hardness of myriads of hearts: He is the *Sun of righteousness*, and arises upon multitudes of cold, benighted, bewildered, desponding mortals, with *healing in his wings*, so that they go forth and grow up as calves of the stall, as Malachi has it: He is the Physician of souls, and while he pardons the aggravated guilt, he renews and heals the fallen and disordered nature of all that apply to him. He is present with his people, all in general, and each individual in particular, at all times, and in all places, throughout the universal globe, protecting them against all their enemies, ghostly and bodily, succouring them in all their temptations, comforting them in all their troubles, and supplying all their wants: He watches over them by night and by day, wherever they are, at home or abroad, in town or country, by sea or land, in England or in China, as the Shepherd and Bishop of their souls, feeding them in green pastures, leading them beside the still waters, and restoring their souls: He preserves them from falling, keeps them by his power through faith unto salvation, and presents them faultless before the Presence of his Glory with exceeding joy.

12. Now let these various branches of the salvation, wherewith Christ came to save sinners, be considered, and then say whether he must not be more than a mere man or mere creature? and whether the Lord's words by the Prophet Isaiah, Ch. lxiii. 10, 11. and xlv. 21, 22. must not contain a certain and important truth? *That ye may know, and believe, and understand, that I am He:*

before me there was no God formed, neither shall there be any after me. I, even I, am JEHOVAH; and beside me there is NO SAVIOUR: There is no God else beside me, a just God, and a SAVIOUR, there is NONE BESIDE ME. Look unto me, and be saved, all ye ends of the earth, for I am God, and THERE IS NONE ELSE.

13. Surely to save sinners with so great a salvation, must be a work of equal difficulty with that of the Creation or Preservation of all things. Accordingly, the Apostle joins them all together in the passage quoted from Col. i.—For after he has spoken of Christ as the *Maker, Upholder, and Lord of all*, he goes on to tell us that he is the *Head of his Body, the Church; the beginning, the first-born from the dead also, that in all things, in those of grace, as well as those of nature, he might have the pre-eminence.*—For, adds he, *it pleased the Father, that in Him should all fulness dwell, viz. all the fulness of wisdom, power, and love,——all the fulness of the Godhead bodily, (nothing short of this being sufficient for such a mighty undertaking) and having made peace through the blood of the Cross, by him to reconcile all things unto himself,—by him (I say) whether they be things in earth, or things in heaven.*

14. Hence the Apostle assures us, that God is in Christ (the Divine Nature in the human) reconciling the world to himself, and the Prophet Isaiah, having a prophetic view of Immanuel, God with us, God manifest in the flesh, for the redemption and salvation of Lost Man, exhorts as follows:—*Oh! thou that bringest good tidings to Zion, (see Bishop Lowth's translation) get thee up into the high mountain—Oh! thou that bringest good tidings to Jerusalem, lift up thy voice with strength, lift it up, be not afraid; say to the cities of Judah, Behold, a mere man? No—BEHOLD YOUR GOD! Behold (adds he) the LORD GOD will come with a strong hand, and his arm will rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a Shepherd: he shall gather the*

*the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young,* Isaiah, Chap. xl. v. 9—11.

15. And to the same purpose, in the 35th Chapter, speaking of the happy effects of this manifestation of Jehovah in our nature, he declares, ver. 2. *They shall see the glory of Jehovah, the excellency of our God,* and (ver. 3, 4.) exhorts, — *Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: Behold, YOUR GOD will come with vengeance, even GOD, with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame man leap as a hart, and the tongue of the dumb shall sing.* All this, it is well known, was literally fulfilled when the WORD was made flesh, and dwelt among us, and men beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Then were all these miracles, and many others, really and continually performed: Day by day the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised up, and the poor had the gospel preached unto them.

16. And these mighty works were done in a way and manner that manifestly shewed, that the person performing them was more than man. Man he was undoubtedly, but not man only: Jehovah, by his Eternal Word, dwelt in that Man, and did the works by him. Hence, in doing his mighty works, Christ spake, and acted with an authority and power, such as neither Moses nor Elijah, nor any of the Prophets or Apostles had ever manifested. *Lord, if thou wilt, said the leper, thou canst make me clean: Jesus put forth his hand, and touched him, saying, I will, be thou clean. Speak the word only, said the Centurion, and my servant shall be healed. Jesus said, Go thy way; and as thou hast believed, so be it done unto thee. When Peter's wife's mother lay sick of a fever, he only touched her hand, and the fever left her. When the*

Devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine; and he said unto them, Go—and they went into the herd of swine.—When the people were put forth, he went in and took her by the hand, and the maid arose, Math. ix. 25.—see Mark v. 29. Math. xiv. 34—36. Luke vi. 17, 19. When they came nigh to the gate of the city, behold there was a dead man carrieth out, the only son of his mother, and she a widow: and much people of the city with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not: and he came and touched the bier, and said, Young man, I say unto thee, arise. And he that was dead, sat up, and began to speak, and he delivered him to his mother, Luke vii. 12.

17. Now was it thus the Prophets and Apostles wrought miracles? Did they speak in this authoritative manner, as having life and power in themselves to raise the dead, and do cures? Quite the reverse. In the name of Jesus, rise up and walk.—I command thee in the name of Jesus Christ of Nazareth to come out of her.—Eneas, Jesus Christ maketh thee whole.—And Elijah cried unto the Lord his God, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived. See a similar instance concerning Elijah, 2 Kings, Chap. iv. ver. 18—26.

18. But these works of mercy done by the Lord Jesus upon the bodies of men, were nothing in comparison of those done for men's souls. See one or two instances among a thousand.—Behold, they brought to him a man sick of the palsy, lying on a bed. And when they could not come nigh unto him for the press, they uncovered the roof where he was: And when they had broken it up, they let down the bed wherein the sick of the palsy lay: and when Jesus saw their faith, he said unto the sick of the palsy,

**SON, THY SINS BE FORGIVEN THEE.** But there were certain of the scribes sitting there, and reasoning in their hearts,—Why doth this man thus speak blasphemies? Who can forgive sins but GOD ONLY? And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way into thine house; and immediately he arose, and took up the bed, and went forth before them all, insomuch that they were amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 3—12.

19. See him performing another work of still greater mercy, a relation of which is given us by an eye-witness, who was also the subject of it, in the following words, Acts xxvi. ver. 9—19. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth; which things I also did.—But as I went to Damascus, at mid-day, I saw in the way a light from heaven, above the brightness of the Sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue,—Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me. And is this Lustre, exceeding the brightness of the Sun, the glory of a mere man?

man? Is this voice, *Why persecutest thou me? I am Jesus, whom thou persecutest*,—the voice of a mere man? Is it a mere man that here appears to make a minister, and promises to deliver him from the people, and from the Gentiles, to whom he sends him? And is it by faith in a mere man, that they receive forgiveness of sins, and an inheritance among the sanctified?

20. Let us attend to this wonderful story a little further. Because the amazing splendour of Divine Glory that had surrounded Saul, upon the appearance of this august Personage, had so dazzled his eyes as to deprive him of sight; the same gracious Lord, who arrested him, in his mad career to shed the blood of the Saints, and of a blasphemer and persecutor made him a Preacher and an Apostle, commanded Ananias to go to him to restore him: And when Ananias hesitated, saying, *Lord, I have heard of many of this man how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the chief Priests to bind all that call on thy name*,—the Lord said unto him, *Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the Children of Israel. For I will shew him how great things he must suffer for my name's sake.* Mark these expressions—*THY SAINTS*,—*that CALL ON THY NAME*—*A chosen vessel unto ME, to bear MY NAME before the Gentiles*—*how great things he must suffer for MY NAME'S SAKE.* Are the Saints the property of a mere man? Do they call on a mere man for salvation? Is it the name of a mere man, that Apostles are constituted chosen vessels to bear? And is it for the sake of a mere man that they suffer such great things?

21. Now, as it is certainly the sole prerogative of God to forgive sins, and receive guilty sinners to mercy,—so our Lord manifested himself to be God, by exercising this power, not only in these instances, but in a great many others recorded in the gospel. Indeed all believers are represented in the Scriptures, not only as having

*redemption*

*redemption in his blood, the forgiveness of sins, and being accepted in Christ the beloved,—but as being actually forgiven, and accepted by him. Forgiving one another (says the Apostle, Col. iii. 13.) even as Christ forgave you, so also do ye.—Receive ye one another (Rom. xv. 7.) as Christ also hath received us to the glory of God. And as for illumination, regeneration, sanctification, consolation, and the whole work of grace upon the soul, we have already seen he is represented as the Author thereof conjointly with the Father; and accordingly is addressed as such, in the beginning of almost all St. Paul's Epistles, and in divers other places. He is full of truth and grace, and out of his fulness all true believers receive, and grace upon grace. It is his grace that is sufficient for them, 2 Cor. xii. 9. and through him strengthening them, they can do all things, Phil. iv. 13. He is the Author and Finisher of their faith, Heb. xii. 2. the source and object of their love, Eph. iii. 17—19. the spring and end of their obedience, 2 Cor. v. 14, 15. Rom. xiv. 8, 9. They are more than conquerors through Him who hath loved them, Rom. viii. 32.—He delivers them from every evil work, and preserves them unto his heavenly kingdom, 2 Tim. iv. 18.—and confers upon them eternal life. I give unto my sheep, (says he, John x. 28.) eternal life, and they shall never perish, neither shall any pluck them out of my hand.*

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## C H A P. X.

*That CHRIST is the Universal Judge.*

1. **F**ROM works of Grace and Mercy, proceed we to those of Justice and Judgment.—*Who is this that cometh from Edom? with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore*



art thou red in thine apparel, and thy garments like unto him, that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me; and I trod them in mine anger, and trampled them in my fury, and their blood is sprinkled upon my garments, and I have stained all my raiment: For the day of vengeance is in my heart, and the year of my redeemed is come.—And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my zeal it upheld me: And I trod down the people in mine anger, and made them drunk in my fury, and brought down their strength to the ground.

2. Do we wish to see another description of this god-like Personage, this Captain of the Lord's Host? This Generalissimo (shall I call him) of the Armies of Heaven? Or rather, this Jehovah Sabaoth, this Lord of Armies? Then let us open the 19th Chapter of the Revelation of Jesus Christ by his servant John. And if the eyes of our understanding are not enlightened to see the glorious sight,—if *He that commanded light to shine out of darkness, hath not shined in our hearts to shew us the light of the glory of God, in the face, (ἢ προσωπον in the person) of Christ Jesus*;—let us, at least, attend to the highly-favoured Disciple, who learned to know his Master by leaning on his bosom, and hearing the gracious words which proceeded out of his mouth. *I saw heaven opened (says he) and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns*—and **N. B. HE HAD A NAME WRITTEN THAT NO MAN KNEW BUT HIMSELF.** And he was clothed with a vesture dipt in blood, and his name is called **THE WORD OF GOD.** And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with

with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God: And he hath on his vesture, and on his thigh, a name written,—KING OF KINGS, AND LORD OF LORDS.

3. Such is the person who says, *The Father judgeth no man, but hath committed all judgment unto the Son, that all men may honour the Son, even as they honour the Father.* And who that considers these descriptions of his glory, given by Isaiah and St. John, the most evangelical Prophet, and the most enlightened Apostle, can forbear to comply with the heavenly injunction, and honour him, *even as they honour the Father*, by submitting to him, falling at his footstool, supplicating his mercy unto eternal life, and fleeing for refuge to Him, the only hope set before lost and perishing sinners? And oh! how necessary it is to do it, and that without delay!—How necessary to kiss the Son, lest he be angry, and we perish from the way when his wrath is kindled, yea, but a little!—how much more, when it burns with unbaiting fury! and the *Great day of his Wrath* is come! For then, who shall be able to stand?

4. Behold, he cometh with clouds; and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail, because of Him, even so, Amen! Rev. i. 7. The Lord himself shall descend from heaven with a shout, with the voice of the Arch-Angel, and the Trump of God, 1 Thes. iv. 16.—The Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken: and then shall appear the sign of the Son of Man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven with power and great glory: And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four winds, from one end of Heaven to another, Math. xxiv. ver. 29—31. When the Son of Man shall come in his glory, and all the holy Angels with him,—then shall he sit upon the Throne  
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of his glory: and before Him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, Math. xxv. 31, 32.—I saw a great white Throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them: And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of Life, and the dead were judged out of those things which were written in the books according to their works, Rev. xx. 11, 12.

5. Now, can we behold this glorious Person, and doubt of his Divinity? Can we see

—“ On an empyreal, flying Throne,  
Awfully rais'd, Heaven's everlasting Son!  
Virtue, Dominion, Praise, Omnipotence,  
Support the train of their triumphant Prince!  
Night shades the solemn arches of his brows,  
And, in his cheek, the purple morning glows!”

Can we (I say) fix our eyes upon him, and still pronounce that he is a mere man? Can we observe him, as the *resurrection and the life*, manifesting infinite wisdom and almighty power, in raising from the dust of death the bodies of all mankind, and by a secret and invisible energy, in a moment, in the twinkling of an eye, forming those of his Saints after a conformity to his glorious Body? Can we see them suddenly caught up in the clouds, to meet the Lord in the air? Can we view all nations gathered before him—all the posterity of Adam—all that have ever inhabited this spacious globe? Can we mark with what infinite discernment of the characters of men, founded on his perfect knowledge of the human heart, in all its unfathomable depths of deceit, and endless labyrinths of iniquity, in all its counsels and designs, motives and ends, thoughts and desires, he *separates them one from another, as a shepherd divideth his sheep from the goats?* Can we observe the righteous justice wherewith

wherewith he condemns the wicked to fiery torments, and that in exact proportion to their demerit, and the boundless mercy whereby he raises his followers to heavenly bliss, rewarding them, unworthy as they are, according to their works? Can we (I say) fix our eyes upon the Judge himself, and behold the most awful process of this most awful day, and remember that our own eternal fate depends upon it, and yet believe that the Person upon the Throne, at whose bar whole nations of men, and legions of Angels, tremble, and to whom, according to the Prophecy, *every knee bows*;—that HE (I say) is but a mere man, and that a mere man determines the states, the final and everlasting states, of all the immense multitudes of Men, and the various ranks of fallen Angels? Surely this would be a stretch of faith indeed, not to be found in the most orthodox believer in Christian mysteries!

6. But let us hear the Scriptures upon this subject. They are so plain, that it is hardly possible to mistake their meaning. *The mighty God, even Jehovah (says the Psalmist, Psalm l. i.) hath spoken, and called the earth, from the rising of the Sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, (viz. the inhabitants of heaven, the heavenly Hosts, who will attend and minister unto him) and to the earth, that he may judge his people. —And the heavens shall declare his righteousness, for* GOD IS JUDGE HIMSELF. Mark that word,——*GOD IS JUDGE HIMSELF, even the same God, who, conversing with Abraham ages before, concerning the destruction of Sodom, is stiled by him Judge of all the earth, and who, as a pledge of his future manifestation in the flesh, often appeared (as we have seen) in a visible human shape, to the Patriarchs and Prophets of old. Of him St. Paul speaks, when he says, that, being in*

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*the form of God, (viz. before his incarnation, when he appeared to his ancient servants, in all ages from the beginning) he thought it not robbery to be equal with God, being his very Word and Wisdom, his face, effulgence, and express image, assuming, as we have seen, all the divine names, titles, and attributes, as belonging to him, in union with the Father; yet emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, humbled himself still more, becoming obedient to death, the death of the Cross: therefore God also hath highly exalted him, not only his Word that had glory with him before the world was,—but the humanity assumed for our sakes, and given him a name above every name, that at the name of Jesus every knee should bow, of those in heaven and those in earth, and those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

7. It is not denied, but that the Judge is *man*, yea, *very man*, and, as man, is distinct from pure and proper Deity: and to this his manhood, the Apostles often refer in the New Testament. As for instance, Acts x. 38—42. *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—whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly—and he commanded us to preach to the people, and to testify that it is He that is ordained of God to be the Judge of the quick and dead, viz. he that was anointed with the Holy Ghost and with power, he whom they slew and hanged on a tree; he whom God raised up, and shewed openly,—even the Man Christ Jesus. He is the appointed and visible Judge. But to prevent our mistaking, (were it possible to mistake in so plain a case) to prevent our supposing that a mere man, however dignified and exalted, could, of himself, be able to judge all the ten-thousand millions of men*  
and

and angels, to know perfectly, and remember distinctly, every action of every individual, of that immense multitude—every word, every temper, every desire, every thought; to discern, and unfold, all the secret workings of every heart—of every son and daughter of fallen Adam, and of every fallen Angel; to bring to light all the hidden things of darkness, and make manifest all the counsels of the heart; to discover all the motives and ends, as well as words and works, schemes, and pursuits, arising therefrom, and to know, and make known, the true state and character of every one, so as to pronounce a right sentence, and assign every Saint and every sinner, every Man and every Angel, his proper share of praise or blame, happiness, or misery;—to prevent our mistaking (I say) in this case, we are repeatedly assured that the Divine Nature is joined to the human, and that God (in and by his eternal *Word and Wisdom*) is *with and in the man*.

8. Thus St. Paul, preaching at Athens, declares, *God hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained, whereof (says he) he hath given assurance to all men, in that he hath raised him from the dead*, Acts xvii. 31.—Again, Rom. ii. 16. *God shall judge the secrets of men by Jesus Christ, according to my gospel. So that God, in and by Man, the Divine Nature in and by the human, brings (as Solomon says) every work into judgment, and every secret thing, whether it be good, or whether it be evil. Thus, though the dead, small and great, stand before a visible Man, yet, as St. John assures us, they also stand before God, (Rev. xx. 12.)—and though every knee of those in Heaven, and those in earth, and those under the earth, bow, and every tongue confesses to that Man whom God hath highly exalted,—yet, in bowing and confessing to Him, they bow and confess to God.*

9. The *Man*, therefore, the visible Judge, is not alone when he judges the world, any more

than he was alone when he walked upon the water, rebuked the wind and the sea, said, *Lazarus, come forth; Destroy this Temple (my body) and in three days I will raise it up; pronounced to the sick of the palsy, Thy sins be forgiven thee,— proclaimed, I am the resurrection and the life; I quicken whom I will; He that hath seen me hath seen my Father; If any man thirst, let him come unto me and drink; Come unto me, ye that are weary and heavy laden, and I will give you rest; My grace is sufficient for you, My strength is made perfect in weakness; Where two or three are met in my name, I am there in the midst of them; I am with you always, even unto the end of the world; Upon this Rock I build my Church, and the gates of hell shall not prevail against it.*—But as when he did these wonders, and pronounced these words, (too great, surely, for any creature to do and pronounce) the *Word that was in the beginning with God, and, in union with him, was God, dwelt in the human nature, and spoke and acted by that nature;— and as the Father was in the Son, and the Son in the Father,—so when he comes to judge the world in righteousness, the man does not come alone, but the fulness of Deity that dwelt, and does dwell, and ever will dwell, in him bodily, comes along with him, and perceives, and knows, and speaks, and acts, in and by him, as much as the soul perceives, and knows, and speaks, and acts, in and by the body.* So that, as David says, *God is, indeed, Judge himself; and yet the Man Jesus of Nazareth is appointed Judge of quick and dead.*

10. And how exceeding reasonable and proper does all this appear to be, even to us, little as we know in divine things. Hereby, first, the Judge is *visible*—he is a man like ourselves, and we may have access to him. We need not say with Job, Ch. xxiii. 3, &c. *Oh! that I knew where I might find him! that I might come, even to his seat! I would order my cause before him, and fill my mouth with arguments: I would know the words which he*

would answer me, and understand what he would say unto me. For he may reply, *If thou canst answer me, set thy words in order before me, stand up. Behold, I am according to thy wish, in God's stead. I also was formed out of the clay. Behold, my terror shall not make thee afraid; neither shall my hand be heavy upon thee.*

“ In this (says Bp. Pearson) appeareth the wisdom and goodness of God, that making a general Judgment, he will make a visible Judge, whom all may see who shall be judged. *Without holiness no man shall ever see God;* and, therefore, if God, as God only, should pronounce sentence upon all men, the ungodly should never see their Judge. But that both the righteous, and unrighteous, might see and know who it is that judgeth them, Christ, who is both God and Man, is appointed Judge; so, as he is *Man*, all shall see him; and, as he is *God*, they only shall see him, who by that vision shall enjoy him.”

11. “ And, secondly, whom can we desire to appear before, rather than Him who is of the same nature with us? If the Children of Israel could not bear the presence of God as a Lawgiver, but desired to receive the Law by the hand of Moses,—how should we appear before the presence of that God, judging us for the breach of that Law, were it not for a better Mediator, of the same nature that Moses was and we are, who is our Judge?”—Having dwelt in flesh, and in the days of his flesh *having suffered, being tempted*, he perfectly knows our frame—knows what sore temptations mean, and is *touched with the feeling of our infirmities*. Besides, he is our near kinsman, our own brother, a descendant of our father Adam, of our flesh, and of our bone; and, therefore, “ for his affinity with our nature, for his sense of our infirmities, as well as for his appearance to our eyes, he is most fit to represent the greatest *mildness* and *sweetness* of equity, in the severity of that *just* and *irrespective* judgment.



12. "Nor is this a reason only in respect of us who are to be judged, but, thirdly, in regard of him also who is to judge; for we must not look only upon his being the *Son of Man*, but also upon what he did and suffered as Son of Man. He humbled himself so far as to take upon him our nature, in that nature, so taken, he humbled himself to all the infirmities which that was capable of—to all the miseries which this life could bring—to all the pains and sorrows, which the sins of all the world could cause; and, therefore, in regard of his humiliation did God exalt him; and part of the exaltation due unto him, was this power of judging. The *Father*, therefore, who is only *God*, and never took upon him either the nature of Men or Angels, *judgeth no man*, but *hath committed all judgment unto the Son*; and the reason why he hath committed it to him, is, *because he is*, not only the Son of God and truly God, but also the *Son of Man*, and so truly *Man*; because he is the Son of Man who suffered so much for the sons of men.

13. And certainly it is a great demonstration of the justice of God, so highly to reward that Son of Man, as to make him Judge of all the world, who came into the world, and was judged here; to give him absolute power of absolution and condemnation, who was by us condemned to die, and died that he might absolve us; to cause all the sons of men to bow before *his Throne*, who did not disdain, for their sakes, to stand before the Tribunal, and receive that sentence, "*Let him be crucified.*" He, therefore, who *for the suffering of death was made a little lower than the Angels*, nay, lower than the generality of men, — who was arraigned as a criminal at the bar of Pilate, and expired as a malefactor on a cross on Calvary, is now rewarded and crowned with glory and honour, comes in the Clouds of Heaven, sits on a Throne of Judgment, summons all nations to his Bar, and passes an irreverfible sentence on Men and Angels!

————— "O how unlike  
 The Babe at Bethle'm! How unlike the Man  
 That groaned on Calvary! Yet He it is;  
 That Man of Sorrows! O how chang'd! What Pomp  
 In Grandeur terrible, all Heaven descends!  
 And gods-ambitious Triumph in his Train.

14. In the mean time, fourthly, his enemies are humbled and degraded; by being placed at the bar of a man, once poor, mean and afflicted; whom, in former days, they despised and insulted, hated and persecuted, arrested, tried; condemned, and crucified. *They who pierced him, now wail because of him; and they who would not have him to reign over them, are now brought forth and slain before him.*

"Mistaken Caiaphas! Ah! who blasphem'd?  
 Thou, or thy Prisoner? Which shall be condemned?  
 Well might'st thou rend thy garments—well exclaim,  
 Deep are the horrors of Eternal Flame!"

Well might Daniel say, *They shall awake to shame and everlasting contempt!* For, surely, they shall be ashamed and confounded, to bow to Him, whom they deemed lunatic—to stand at his bar, whom they arraigned, at theirs—and to receive their sentence, their final, irreversibile sentence, from the lips of One they formerly condemned, to the most ignominious and disgraceful of all deaths.

15. "Nor man alone, the foe of God and man,  
 From his dark den, blaspheming, drags his chain,  
 And rears his brazen front, with thunder scarr'd,  
 Receives his sentence, and begins his Hell.  
 All vengeance past, now seems abundant grace!  
 Like meteors in a stormy sky, how roll  
 His baleful eyes! He curses whom he dreads,  
 And deems it the first moment of his fall!"

Milton supposes that he fell through refusing allegiance to God's Messiah, to the *Word* and only begotten of the Father, concerning whom he says, *Thou art my Son, this day have I begotten thee.* If

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So, if he refused to acknowledge *him* as Lord, by whom himself, and all the heavenly hierarchies had been created, though appearing in a nature superior to Angels, in his *Form of God*,—how must it mortify that proud Spirit, and all the associates of his revolt, to bow at the footstool of the same person, when united to flesh, and inhabiting a nature formed out of the clay!

16. As to Christ's loyal subjects, fifthly, whether *men* that have been restored, or *Angels* that never fell,—how must they applaud the wisdom, revere the justice, and rejoice in the mercy and grace of this dispensation! The holy Angels must rejoice to see One so exalted and honoured, towards whom they had maintained their allegiance, when millions of their companions revolted and rebelled;—One, whose amazing condescension and love to mankind, when immersed in sin and ruin, they had admired and glorified: of whose wonderful birth, they had brought tidings to our world; whom they had constantly attended, and to whom they had ministered in the days of his humiliation, when he was a man of sorrows and acquainted with grief, and to whose agony in the Garden and tragical death upon Mount Calvary, they had been witnesses,—and whom, therefore, they now rejoice to see upon a Throne of Glory, judging his judges, and passing sentence upon all the enemies of his government.

“ For lo! now, twice ten thousand gates thrown wide,  
 Pour forth their Myriads, Potentates, and Powers,  
 Of light, of darkness; in a middle field,  
 Wide, as Creation! populous, as wide!  
 A neutral Region! there to mark th' event  
 Of that great Drama, whose preceding scenes  
 Detain'd them close spectators, through a length  
 Of ages, rip'ning to this grand result;  
 Ages, as yet unnumber'd, but by God;  
 Who now, pronouncing sentence, vindicates  
 The Rights of Virtue, and his own Renown.”

17. As for his own brethren of mankind, as he condescended to call them, they acknowledge the reasonableness,

reasonableness, and praise the wisdom of the appointment, whereby He who bore their sins, acquits their persons, who preserved them from falling, presents them faultless before the presence of his glory, and who purchased heaven for them with its various mansions, determines their happiness, and assigns each individual his proper and proportionable reward. They were under his government on earth, and he was always present with them, searching their hearts, observing their works, affording them aid, and exactly marking all their advantages and disadvantages, their helps and hindrances; they own, therefore, that he is well qualified to be their Judge, and applaud the righteous and equitable appointment.—  
Hence

“ All, all is right, by God ordained or done.”

He is righteous in all his ways, and holy in all his works!—Assembled worlds must see and confess the equity of his proceedings, and Men and Angels unite in one great burst of universal praise!

“ Oh! how sublime the chorus of the skies!  
Oh! how sublime those shouts of joy that shake  
The whole Ethereal! how the concave rings!  
To see Creation's god-like aim and end,  
So well accomplish'd! so divinely closed!  
To see the mighty Dramatist's last act  
(As meet) in glory rising o'er the rest.  
No *fancied* God, a God, indeed, descends,  
To solve all *Knots*—to strike the *Moral* home—  
To throw full day on darkest scenes of time—  
To clear, commend, exalt, and crown the whole.  
Hence, in one peal of loud, eternal praise,  
The charm'd spectators thunder their applause;  
And the vast void beyond applause resounds!”

18. “ And I heard a voice of much people in Heaven, saying, Hallelujah, salvation and glory, and honour and power unto the Lord our God: For true and righteous are his judgments, for he hath judged the earth, and avenged the blood of his

his servants; and again they said, Hallelujah!— and the four and twenty elders, and the four living creatures, fell down and worshipped God that sat on the throne, saying, Amen! Hallelujah!—And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great: and I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah: for the Lord God Omnipotent reigneth! Let us be glad, and rejoice, and give honour to Him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted, that she should be arrayed in fine linen, clean and white: Now the fine linen is the righteousness of the Saints. And he saith unto me, Write, Blessed are they that are called unto the Marriage-supper of the Lamb.—And he saith unto me, These are the true sayings of God. And I fell at his feet to worship; and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren, that have the testimony of Jesus, **WORSHIP GOD, Rev. xix. 1—10.**

19. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—And I heard a great voice out of heaven, saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God.—And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.—And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are

true

true and faithful.—And he said unto me, It is done—I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh, shall inherit all things; I will be his God, and he shall be my Son.

20. “ And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.—And there shall be no more curse: but the throne of God, and of the Lamb, shall be in it (the city) and his servants shall serve him.—And they shall see his face; and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the Sun; for the Lord God giveth them light, and they shall reign for ever and ever.—And I John saw these things, and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel that shewed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant: **WORSHIP GOD.**—Behold, I come quickly, and my reward is with me, to give every man according as his work shall be: I am Alpha and Omega, the beginning and the end, the first and the last. I Jesus have sent mine Angel to testify unto you these things in the churches. I am the **ROOT** and **OFFSPRING** of David, and the bright and morning-star.—He that testifieth these things, saith, Surely I come quickly.—Amen! even so, Come, Lord Jesus!”

## C H A P. XI.

*That Divine Worship has been, is, and, must be paid to HIM.*

1. **I**N two passages quoted from the 19th and 22d Chapters of the Revelation by St. John, at the conclusion of the last Chapter, we saw a glorious Angel absolutely refusing to be worshipped.

*I fell*

*I fell down at his feet to worship him, and he said to me, See thou do it not, I am thy fellow-servant. And again, I fell down to worship before the feet of the Angel,—and he said, See thou do it not, for I am thy fellow-servant—WORSHIP GOD.* Instances of a similar kind occur in divers parts of Scripture. As, Acts x. 25, 26. *And as Peter was coming in, Cornelius met him, and fell down at his feet and worshipped him: But Peter took him up, saying, Stand up, I myself also am a man. And again, Ch. xiv. when the inhabitants of Lystra were about to offer sacrifice to Paul and Barnabas, they rent their clothes, and ran in among the people, crying out, Sirs, why do ye these things? We also are men of like passions with you, and 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.*

2. Well did these holy Men, and holy Angels, understand that *Jehovah* alone is the proper object of religious worship, according to what is repeatedly commanded in the Holy Scriptures. As, Exod. xx. 3. *Thou shalt have no other Gods before me.—Deut. vi. 14. Hear, O Israel, The Lord our God is one Lord.—Ver. 13. Thou shalt fear Jehovah thy God, and serve him, and shalt swear by his name. Ye shall not go after other Gods (for the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth. Again, Ch. x. 20. Thou shalt fear the Lord thy God: Him shalt thou serve, and to Him shalt thou cleave, and swear by his name. He is thy Praise, and He is thy God. To these, and such like passages, the Lord Jesus undoubtedly referred, when he said, (Math. iv. 10.) It is written, *Thou shalt worship the Lord thy God, and Him ONLY shalt thou serve.**

3. Now, notwithstanding this, it is certain, first, That the same God who gave the above precepts concerning the proper object of Divine Worship, hath commanded his Son to be worshipped:—

shipped:—secondly, That he hath accordingly been worshipped, and that both before and after his incarnation, both while he was on earth, and after his ascension into Heaven;—and, thirdly, That not *one instance* can be produced, in which he hath ever refused the worship addressed to him.

*First*, God hath commanded him to be worshipped: as by David in the 45th Psalm: *He is thy Lord, and worship thou him.*—Psalm 97. *Worship him, all ye Gods; or, as it is expressed, Heb. i. 6. When he bringeth his first begotten into the world, he saith, Let all the Angels of God worship him.* But this is still more clearly and fully declared by our Lord himself, John v. 19. in a passage which is the more remarkable, as it contains an answer to the Jews, who, the Historian tells us, *sought the more to kill our Lord, because he had not only broken the sabbath, but said also that God was his own (ιδιος proper) Father, making himself equal with God.* Even to these upon such an occasion as this, among other things, Jesus said, *What things soever the Father doth, these doth the Son likewise.*—*For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will: For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent him.* See also to the same purpose, Phil. ii. 9—11. compared with Rom. xiv. 11.

4. Now that this was a proper religious worship and honour, which was commanded to be given to the Son of God, is plain, *Secondly*, from this consideration,—That such a worship and honour was actually paid to him by those who undoubtedly understood the meaning of the Divine Command: This appears from innumerable passages, both of the Old Testament and the New.—It has been proved, that all the appearances of God made in days of old to the Patriarchs



and Prophets, were made in his person, *no man having ever seen the Father at any time.* Now, it is certain, they all worshipped the person that appeared to them. Jacob worshipped him at Bethel. (Gen. xxviii. 12—19.) *Jehovah is in this place (said he) and I knew it not. And he was afraid, and said, How dreadful is this place: This is none other than the house of God, and this is the gate of heaven. And he took the stone which he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it: An act this of religious worship. And he called the name of that place Bethel, that is, the house of God. And Jacob vowed a vow, saying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace,—then shall the Lord be my God, and this stone which I have set up for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.* Here again, in this prayer, and vow, and promise, is every mark of religious worship. In like manner, he worshipped him at Peniel, Gen. xxii. 25. For he said, *I will not let thee go, except thou bless me,* which certainly implied prayer, with faith in his power, and love and faithfulness. Moses worshipped him at the Bush, and put off the shoes from off his feet, in token of his respect for the very place where so glorious a person had manifested his presence, hiding his face also in sign of the holy shame and confusion he felt. Isaiah worshipped him: (compare Isaiah vi. 5. with John xii. 13.) *and said, Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King; the Lord of Hosts.* Nay, and what is more, he assures us, he saw and heard the Seraphim worshipping him too, and crying one to another, *Holy, holy, holy, is Jehovah of Hosts, the whole earth is full of his glory!*

5: And

5. And as Divine Worship was paid to him before his incarnation, when he appeared as the Angel, or Envoy Jehovah, or the *Angel of God's presence*, in whom his *name*, that is, his *nature*, is; so also after his manifestation in the flesh, when he was God-man. Many instances of this occur in the Gospels. As, John ix. 35.—*Jesus heard that they had cast him out, (viz. the blind man whom he had restored to sight) and when he had found him, he said unto him, Dost thou believe on the Son of God? And he answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe; and he worshipped him.* Now this act of worship was grounded on his faith in the Lord Jesus as the *Son of God*, the promised Messiah, and was attended with a confession of it; and, therefore, must imply more than such homage and respect as may be paid to men of high rank and character. It must, I think, imply *religious worship*, in which grateful and devout affections to the benevolent Author of so great a mercy as he had received, were felt in his heart, and manifested by the prostration of his body at the feet of Jesus. This appears from the case of the lame man healed at the beautiful gate of the Temple; who, though suddenly and wonderfully restored by Peter and John, and full of joy and gratitude for so extraordinary a deliverance, yet did not attempt to *worship* them on the account. The reason of this plainly was, he knew Peter and John were but *mere men*, and had not healed him by their own power or holiness, having heard them say, *In the name of Jesus Christ of Nazareth, rise up and walk.* Hence though, no doubt, he was thankful to them as the instruments of the cure, and, in token of this, *held them*, (as we are told) yet knowing they were not the proper authors thereof, instead of *worshipping them*, the sacred Historian informs us, *he praised God.*

6. Nor is that the only instance of Christ's being worshipped because of his mighty works. Many more occur in the history the Evangelists have given us of his life. Thus, Math. xiv. 22, 23. *When the ship was now in the midst of the sea, tossed with the waves, the wind being contrary; in the fourth watch of the night, Jesus went unto them, walking on the sea. And when the Disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying,—Be of good cheer, it is I, be not afraid.—And when they (viz. Christ and Peter) were come into the ship, the wind ceased. Then they that were in the ship came and WORSHIPPED him, saying, Of a truth thou art the Son of God.* It seems, from these instances, that their ideas of the Son of God, or true Messiah, included something divine, as immediately upon their discovering that Jesus was he, they worshipped him.

7. Sometimes he was worshipped by those that applied to him before the cure was wrought, as by the Ruler (Math. ix. 18.) *who came and WORSHIPPED him, saying, My daughter is now dead, but come and lay thy hand on her, and she shall live:* and by the woman of Canaan, who (Math. xv. 25.) *came and WORSHIPPED him, saying, Lord, help me.* And, methinks, when it is considered that these outward acts of prostration of the body were accompanied with petitions for that help which God alone can afford, it can hardly be doubted whether they implied proper religious worship—*Have mercy on me, O Lord, thou Son of David, ver. 22.—Lord, help me, ver. 25.—Lord, save me, Chap. xiv. 30.* But if this be doubted; Surely when there arose *a great tempest in the sea, insomuch that the ship was covered with the waves, and the Disciples came to him and said, LORD SAVE US, WE PERISH, and he arose, and rebuked the wind and the sea, and there was a great calm; surely (I say) on this occasion, prayer was put up unto him for such deliverance as God alone can give.*

And,

And, as the persons by *making* such a request, manifested that they believed our Lord more than a mere man,—so by his *granting* their request, he gave full proof that he was indeed the God of *Nature* as well as *grace*, and having sovereign power even over the *winds* and the *waves*, the most unruly of all the elements.

8. But whether these be acknowledged to be instances of *proper prayer* put up to Christ while on earth or not, certainly that recorded (Luke xvii. 5.) must be allowed to be such.—*Take heed, said Jesus, to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times a day, and seven times in a day turn again unto thee, saying, I repent,—thou shalt forgive him.* The Apostles, struck with the propriety and importance of this precept, and convinced of their own inability to observe it, without more grace, and especially more *faith*, immediately say to the Lord Jesus,—LORD, ENCREASE OUR FAITH. And the Lord, not in the least offended with them, nor rebuking them for addressing such a prayer unto him, replied,—*If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it would obey you.*

9. And if his Disciples worshipped him, and called upon his name, while he was on earth; in his state of humiliation, they did this much more after his resurrection from the dead and ascension into heaven, when he entered upon his state of exaltation. Of this we have abundant proof, both in the Acts of the Apostles, and in the Epistles. I shall refer to particular passages, when I have just mentioned the instances recorded by St. Matthew and St. Luke, which occurred between his resurrection and ascension.—*As they went* (says the former of these Evangelists) *Jesus met them, saying, All hail. And they came; and held him by the feet; and WORSHIPPED him.—* And again, *When they saw him, they WORSHIPPED* him.

him. Ch. xxviii. 9—17. To the same purpose, St. Luke: *He led them out as far as Bethany, and lift up his hands, and blessed them,---And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, and they, (προσκύνησαντες αὐτῷ having WORSHIPPED, or rather) WORSHIPING him, returned to Jerusalem with great joy, and were continually in the Temple, blessing and praising God. They worshipped him, therefore, after his resurrection, before, and at his ascension; and that they continued so to do, appears beyond a doubt, from the proofs now to be produced.*

10. The passage quoted above from the ninth Chapter of the Acts, is full to this purpose.—*Lord, said Ananias, I have heard by many of this man (Saul) how much evil he hath done to thy Saints at Jerusalem; and here he hath authority from the chief Priests to bind all that CALL ON THY NAME—* τοὺς ἰμαδουμένους τὸ ὄνομα σου. *And lest we should suppose, that it was the practice of only a part of the first Christians to call on the name of the Lord Jesus, or that they did this only in some particular places, we find this same person, who had persecuted and destroyed those that called on the name of Jesus, describing all real Christians every where by this title, in the beginning of his first Epistle to the Corinthians, and distinguishing them hereby from all other people. For he inscribes his Epistle unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place CALL UPON THE NAME OF JESUS CHRIST OUR LORD, both theirs and ours. From these passages, it appears plain, beyond contradiction or dispute, that in the first and purest ages of the Church, it was the practice of all who believed on the Lord Jesus Christ, to call upon his name.*

11. And that proper invocation or prayer is meant in these passages, appears so manifestly upon the very face of them, that it would be idle to spend time in endeavouring to prove it. However, if any doubt it, let them turn to the 10th

Chapter of the Epistle to the Romans, where the very same phrase, both in the original and in our translation, necessarily signifies invocation or prayer as proper to God. There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him, *ἐκκαλοῦμενος αὐτόν*—For whosoever shall call upon the name of the Lord, shall be saved. This last clause, it is well known, is a quotation from the Prophecy of Joel, and there is indisputably spoken of Jehovah; the only living and true God, and yet it is here manifestly applied to the Lord Jesus Christ. For the words immediately preceding are, *the Scripture saith* (viz. Isaiah xxviii. 16.) *Whosoever believeth on him* (Christ) *shall not be ashamed.* And the words following—*How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Isaiah saith, Lord, who hath believed our report? So, then, faith cometh by hearing, and hearing by the word of God.* So that this passage proves, to a demonstration, three things;—it proves, first, That the phrase, *Calling upon the name of the Lord,* means *proper invocation or prayer.* It proves, secondly, That the Lord Jesus may, and must be thus called upon by all that believe in him and would not be ashamed, by all who desire and expect salvation: and if compared with Joel, it proves, thirdly, That this Lord Jesus is *Jehovah*, *Jehovah* being the word used, and *Jehovah* the person spoken of by that Prophet.

12. And as it is plain, from these passages, that prayer was addressed to the Lord Jesus by the primitive Christians in the first and purest ages of the Church, according to the prediction of David, Psalm lxxii. 15. *Prayer shall be made unto him,*

him, and daily shall he be praised; so if we come to particulars, we shall find several individuals, whose example, in this instance, we need not fear imitating, — actually and repeatedly praying to him. The case of Stephen, recorded Acts vii. 59. is well known, and has occasioned infinite trouble to the Socinian party. They have been forced, at last, to this strange and weak subterfuge, — that however Stephen might be justified in praying to the Lord Jesus when visible at the right hand of God, we cannot be justified in praying to him, who do not see him, and, therefore, cannot be sure that he is present with us, or hears our prayers.

13. Accordingly, Dr. Priestley tells us, in his *Hist. of Corrup.* P. 141. “It is something extraordinary, that the Socinians in Poland thought it their duty as Christians, and, indeed, essential to Christianity, to pray to Jesus Christ, notwithstanding they believed him to be a mere man, whose presence with them, and whose knowledge of their situation, they could not therefore be assured of; and though they had no authority whatever in the Scriptures for so doing, nor, indeed, in the practice of the primitive Church, till near the time of the Council of Nice,” — How far the Doctor is right in these plain and peremptory affirmations, that there is “no authority *WHATSOEVER* in the Scriptures” for praying to Jesus Christ, “nor in the practice of the primitive Church, till the time of the Council of Nice,” — the testimonies now adduced sufficiently shew: but with regard to the Socinians in Poland, or any others, “thinking it their duty as Christians, and, indeed, essential to Christianity, to pray to him, notwithstanding they believed him to be a mere man, whose presence with them, and knowledge of their situation, they could not therefore be assured of,” — it surely is, as he says, something extraordinary. The case, however, is plainly this, notwithstanding the erroneous opinion they had entertained concerning his mere humanity, and

and the prejudice they therefore must have been under against addressing prayer to him, as "not being assured," as the Doctor has it, "of his presence with them, or his knowledge of their situation;" yet the evidence was so strong from the Scriptures, and the earliest accounts we have of the primitive Church, that the Apostles, Evangelists, and first Christians, prayed to him, that they could not help thinking it their duty, as Christians, to pray to him too, and that it was even *essential* to Christianity so to do.

14. But to return. Instead of arguing, as Dr. Priestley, Mr. Lindsey, and others of the present Socinian writers do, that Stephen's worshipping Christ, when he saw him, and was in immediate danger of death, or rather was actually dying by the hands of his enemies, does not authorize those to do it who *see him not*, and are in *no such danger*; I should incline to draw a diametrically opposite conclusion from it; I should say, If Stephen, full of the Holy Ghost, and under the immediate, clearest, and fullest vision of Christ's true character, and real state, dignity, and glory, saw it proper to pray to him, and say, *Lord Jesus, receive my spirit*; then, as we may be perfectly sure that Stephen in *these circumstances* could not be mistaken, it must be right and proper to pray to him. And if Stephen, in the most critical and dangerous situation a mortal can be in, surrounded with enemies, visible and invisible, and in the most awful moment of his life, on the very verge of death and eternity, offered to Jesus the most important petition that ever came from the lips of any creature, and committed even his immortal spirit into his hands, in full assurance of his taking charge of it,—then we may safely pray to him on any occasion, and for any blessing that we want *whatsoever*, persuaded there is *nothing* that he cannot and will not do.—And, perhaps, I may add a *third* observation:—If Stephen, being full of the Holy Ghost, and looking stedfastly into heaven, not only saw the *heavens opened, and*  
*Jesus*



Jesus standing on the right hand of God; but saw also the Glory of God, viz. the Father; yet, in this full vision, of the Father and the Son, did not immediately address the *Father*, but the *Son*, on this most critical and important occasion,—then surely we are authorized, at least *sometimes* to do the same, and to direct our prayers immediately to the *Son*, and only remotely to the *Father*.

15. And here I beg leave to observe, that the *Socinian* practice of addressing the Father *immediately*, without the mediation of his Son, and discarding the Atonement, Intercession, and whole Mediatorial Office of the Lord Jesus, as it is in direct opposition to the general tenor of the Oracles of God, and the practice of the Apostles and first Christians,—so it appears from the plain, express declarations of our Lord, that it is, at best, lost labour. For the Lord Jesus has positively affirmed, *that no man cometh unto the Father, but by him*. Add to this, that the Apostles and primitive Christians seem manifestly to have considered the Father as being in the Son, and the Son in the Father, in such a sense, that, when they prayed to the One Divine and Sacred Person, they prayed to the other also. When they prayed to the Father, they considered him as in the Son, and only to be approached *through the Son*; and when they addressed their prayers to the Son, they did not consider him as divided from the Father, but beheld the Father in him, and him in the Father, by an indissoluble and eternal union. Nor did they consider Christ in his Mediatorial Character, and as the ultimate object of their prayers and praises, and other acts of worship, but viewed them as terminating in the Father, and ultimately redounding to his glory. See, to this purpose, John xii. 44, 45.—Phil. i. 11.—1 Pet. i. 21. And, I trust, we consider these things in the same light. So that the *Socinians*, or *Unitarians*, (as they rather choose to call themselves) need be under no apprehension

that

that we are robbing God, the Father, of his honour; for as *Christ is his* (as the Apostle tells us, 1 Cor. iii. 23.) *his truth, his wisdom, his Son, his image,* and neither is, nor can be, separated from him, being (as Philo says of the Logos) *παῖς οἴκος ἐν ᾧ διαβαίνει*—*The Father's house in which he dwells*; and as he is constituted by the Father both *Lord and Christ* (Acts ii. 36.) so all the honours, which we pay to him, we pay, not only on account of his own personal dignity, and with a view to his own particular glory,—but also in obedience to the *Father's command*, and with a view to *his* honour and glory, in whose honour and glory they ultimately terminate. Indeed, the great danger, in this affair, seems to be the *separating* the one Divine Person from the other, and the *opposing* the one to the other, as though they had distinct wills and different interests.—Were we to divide the Son from the Father, and consider him as a separate Being, and worship him as such,—then, indeed, we should worship *another God*. Or were we to oppose him to the Father, and view him as having an *interest, or honour, or will* of his own, distinct from, and unconnected with the interest, honour, and will of his Father,—in that case, also we should have another object of supreme adoration. But inasmuch as we firmly believe our Lord's declaration, *I and my Father are one*; inasmuch as we consider them as having but one *interest, one honour, one will*, and as being indissolubly and eternally united,—so we believe when we honour the Son we honour the Father, and when we honour the Father we honour the Son: For we honour the Son in obedience to the Father, and as the Son of the Father, and behold the *name, nature, and authority* of the Father in him: and we honour the Father as the Father of this Son, view him as dwelling in the Son, and approach him through the Son.

16. But to return.—As Stephen prayed to the Lord Jesus, and committed his departing spirit to his

his care, as the Man Christ, in similar language, had commended his into the hands of his Father; so St. Paul assures us he *besought him thrice*, that the *thorn in the flesh, the messenger of Satan*, sent to *buffet him, might depart from him*; see 2 Cor. xii. 7—9. For that the Lord Jesus is the person meant here is plain, from the answer given by the Lord to this importunate and repeated prayer, and from the Apostle's resolution upon it. And he (the same Lord to whom I prayed) said unto me, — *My grace is sufficient for thee: My strength* (*ἡ δύναμις* my power) *is made perfect in weakness: Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ ἡ δύναμις τοῦ Χριστοῦ* (the very same word) *may rest upon me.* Now who does not see, that the Lord to whom he prayed, and who answered him and said, *My grace is sufficient for thee, my power is perfected* (or perfectly displayed) *in weakness*, in Christ, whole power rested upon the Apostle, and was gloriously manifested, both in supporting him under all his infirmities, afflictions, and persecutions, and in rendering these things which appeared to be for the hindrance of the Gospel, subservient to its greater progress?

17. And, indeed, nothing can be clearer, than that throughout all his Epistles, St. Paul considered Christ as a person in whom *all fulness dwells*, and, therefore, looked up to Him, as well as to the Father, in and through Him; both for success in his labours, and for grace to be conferred upon himself, and upon all the Churches to whom he ministered. Hence it is, that he begins almost all his Epistles with such expressions as the following:—*Grace to you, and peace from God our Father, and the Lord Jesus Christ*, Rom. i. 7.—1 Cor. i. 3.—2 Cor. i. 2.—and concludes them with, *The grace of our Lord Jesus Christ be with you all*, Rom. xvi. 24.—Phil. iv. 23.—2 Thess. iii. 18. or, *The grace of our Lord Jesus Christ be with you*, 1 Cor. xvi. 23.—or, *The grace of our Lord Jesus Christ be with your spirit*, Gal. vi.

Gal. vi. 18.—or, *The Lord Jesus Christ be with thy spirit*: All which expressions are proper prayers, and certainly imply that the Lord Jesus is more than a mere man, yea, than a creature—otherwise, whatever grace he might have himself, he could have none to spare for others.

18. Add to this, that in the Epistles to the Thessalonians, we find this same Apostle addressing two *set, solemn, and formal* prayers to the Lord Jesus, together with the Father. *Now God himself*, (says he, 1 Epist. iii. 11—13.) *even our Father, and OUR LORD JESUS CHRIST, direct our way unto you, and the Lord (viz. Christ) make you to encrease and abound in love one towards another, and towards all men, even as we do towards you; to the end that he (Christ) may establish your hearts unblameable in holiness before God, even our Father.* And, in the second Epistle, Ch. ii. 16, 17. we read, *Now OUR LORD JESUS CHRIST HIMSELF, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.*—Doubtless, Dr. Priestley had overlooked these passages, when he carefully searched the New Testament, and found, upon the most accurate examination, that the Socinians in Poland, “*had no authority WHATEVER in the Scriptures, nor, indeed, in the practice of the primitive Church, till after the Council of Nice, for praying to the Lord Jesus.*”

19. Or, perhaps, as he thinks St. Paul to be an *inconclusive reasoner*, he may not consider his Epistles to be a part of what he calls *the Scriptures*. And inasmuch as it is plain he worshipped the Lord Jesus, and the Doctor is sure it is *Idolatry* to worship him, though an *Apostle*, he could be no Member of the *true, primitive Church*. So that his *example* is set aside, together with his *doctrine*, and there is no authority in either that can justify so vile a practice, as that of worshipping Christ. As to the other Apostles, as the Doctor has “*often avowed himself not to be a believer*

in their inspiration as writers," I presume he can hardly think *their* writings to be sacred *Scripture* any more than *St. Paul's*. So that with him the *Scriptures* must lie in a little compass, the whole New Testament, at least, being discarded. And as to the *Old*, it would seem, from what he says of the Books of Moses (the foundation of all the rest) that he has not a much higher opinion of it. For he tells us, "he thinks himself at liberty to consider the history which Moses has given us of the creation and fall of Man, *as the best he could collect from tradition*," and adds, "in my opinion, also, there are many marks of its being a lame account; and far from solving the difficulty which it seems intended to answer, namely,—the introduction of death and calamity into the world." The authority, therefore, of neither Testament, can be very great with the Doctor, to justify any doctrine or practice *whatsoever*, which does not suit his pre-conceived notions.

20. But to return.—It deserves to be enquired by those who deny the Divinity of Christ, how a mere man, or mere creature, could use the following and such like expressions; and whether such expressions do not fully authorize prayer to be put up to him?—*Come unto me, ye that are weary and heavy laden, and I will give you rest.—If any man thirst, let him come unto me and drink: he that believeth on me, out of his belly shall flow rivers of living water. If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldst have asked of him, and he would have given thee living water: Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up to everlasting life. To him that overcometh, will I give to eat of the tree of life in the midst of the Paradise of God. Be thou faithful unto death, and I will give thee the crown of life. To him that overcometh, will I give to eat of the hidden manna, and I will give him a white stone,*  
and

and in the stone a new name written, which no man knoweth, saving he that receiveth it.—It seems to me, if such declarations, invitations, and promises as these, do not encourage and authorize us to pray to the Lord Jesus for such blessings of grace and glory as we want, and He, the faithful and true Witness, so solemnly and repeatedly testifies he can and will give to all that properly apply to him for them, there are no passages in Scripture that encourage or authorize us to pray even to the Father: For there neither are, nor can be passages more express and full, than these are. But if these and such like passages do authorize and encourage us to apply to the Lord Jesus in prayer, then how comes Dr. Priestley, and other Socinians, to take upon them to forbid us to do so? And how will they answer it to Him who says, *If any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this Book?*

21. As we have clearly seen that prayer has been, and is to be made to the Lord Jesus,—so we shall see that Praise has been, is, and is to be addressed to him.—And this certainly is another act of proper, religious worship. St. Peter, in his two short Epistles, furnishes us with a full proof that this is to be offered to the Son as well as to the Father. For he concludes his first Epistle with ascribing it to the Father; and his second Epistle with ascribing it to the Son, in language of exactly the same import. Speaking of the Father as *the God of all grace who hath called us to his own Eternal Glory by Christ Jesus*, he says,—**TO HIM BE GLORY AND DOMINION FOR EVER AND EVER! AMEN!** And speaking of the Son, in whose grace, and in the knowledge of whom he exhorts us to grow, he says,—**TO HIM BE GLORY NOW AND FOR EVER! AMEN!**—Similar to this, is the language of St. John, Rev. i. 5, 6. *Unto Him that hath loved us, and washed us from*

*our sins in his own blood, and hath made us Kings and Priests unto God and his Father,—To HIM BE GLORY AND DOMINION FOR EVER AND EVER!—* And well might St. John ascribe glory to his Lord; for he had seen him worshipped, and had heard glory ascribed to him by Angels and Archangels, and all the company of heaven. Thus, Rev. v. 11.—14: *And I beheld, and heard the voice of many Angels round about the Throne, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the LAMB that was slain to receive power and riches, and wisdom and strength, and honour and glory and blessing. And every creature which is in heaven and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing and honour, and glory and power, be unto Him that sitteth upon the Throne, and unto THE LAMB, for ever and ever t.*

22. Now let it be observed, that *Prayer* and *Praise* imply every other act of worship, whether internal or external. *Prayer*, when it is sincere, necessarily implies *desire*, *confidence*, and *hope*; and *Praise* implies *gratitude* and *love*. If, therefore, *Prayer* is to be addressed to the Lord Jesus, this implies that our *desire* is to be to him, our *confidence* in him, and our *expectation* from him, for such blessings as we stand in need of. And if *Praise* is to be offered to him, this signifies that he is to be the greatest object of our *love* and *gratitude*. Accordingly, we find this was the case with the Apostles and primitive Christians: their *desire* was directed unto the Lord Jesus, and their *confidence* and *hope* were placed in him, for the greatest of all blessings, even for *Eternal Salvation*; and *He*, in union with his Father, was the great object of their unlimited *gratitude* and *love*. If I were to quote all the Scriptures that would be to my purpose, I might transcribe a great part of the New Testament. The Epistles of St. Paul, especially, abound with instances of it. A few passages I shall produce,

as specimens of the rest.—Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that BELIEVETH shall not make haste, *Isaiah xxviii. 16.*—Whosoever BELIEVETH in him shall not be ashamed, *Rom. x. 11.*

—He that BELIEVETH in him shall not be confounded, *1 Pet. ii. 6.*—Ye BELIEVE in God, BELIEVE also in ME, *John xiv. 1.*—There shall arise a root of Jesse, and He that shall arise to reign over the Gentiles, in Him shall the Gentiles TRUST, *Rom. xv. 12.*—That we should be to the praise of his glory who first TRUSTED in Christ, in whom ye also TRUSTED, *Eph. i. 12, 13.*—Jesus Christ our hope, *1 Tim. i. 1.*—Christ in you, the HOPE OF GLORY, *Col. i. 27.*—I THANK Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry, *1 Tim. i. 12.*—Simon, son of Jonas, LOVEST thou me? Lord, thou knowest all things, thou knowest that I LOVE thee.—Grace be with all those that LOVE our Lord Jesus Christ in sincerity, *Eph. vi. 24.*—If any man LOVE not the Lord Jesus, let him be anathema, maranatha, *1 Cor. xvi. 22.*

23. Now all these, and such like passages, shew that the Lord Jesus was worshipped, and that in the highest sense, viz. in spirit and in truth, and with the best and purest worship, the worship of the heart. They shew that he was the object of the religious confidence and hope, gratitude and love of his ancient servants, and that in an unlimited degree, which surely no mere creature ever was, or could be. And as a fruit of this, their whole life was dedicated to him;—the love of Christ constrained them so, that they lived not unto themselves, but unto Him that died for them and rose again, *2 Cor. v. 14, 15.* Yea, none of them lived to himself, and none of them died to himself; but whether they lived, they lived unto the Lord (Christ) or whether they died, they died unto the Lord. Living or dying, therefore, they were the Lord's. Considering themselves as his servants, *Phil. i. 1.* James i. 1. *2 Pet. i. 1.* they were wholly devoted



to do his will, and promote his glory, not accounting their lives dear unto themselves, so that they might finish their course with joy, and Christ might be magnified by their bodies, whether by life or death.

24. "Had we, then, hitherto doubted whether Jesus Christ would have men regard him as God, we could doubt of it no more, when we see him permitting and requiring men to worship him.— If he is God by Nature, he has reason to claim adoration. But if he is not, we cannot pay it him without a kind of sacrilege. Certainly were all the rest supportable, this could not be borne or excused in any wise: for a creature to make himself equal with the Most High, not by words only, but actions too.

25. It is pretended, indeed, that there are two sorts of worship: a subaltern, or inferior kind, which may be paid to creatures, and a supreme, which can be paid to the Supreme God only. But this avails nothing; for, first, we see that Christ laid claim to the highest adoration, and would have us to do for him what was never done but for the Most High. We ought to give our hearts to God, to love him above all, and it is to God alone that we owe this. But we owe it to Jesus Christ. We ought to love him above what we love most, even our life. *If any man hate not his own life (saith he) for my sake, he is not worthy of me.* We owe to God, not the sacrifice of bullocks and lambs, but the sacrifice of our blood, and of our life—a spiritual sacrifice, worthy of a religion, and a covenant more perfect than that of the law. But Jesus Christ requires us to pay him this; which was never done for any but God. It is, therefore, every way plain, that he would have us worship him as (in union with the Father) the Most High God."

26. "That inferior, or subaltern kind of (religious) worship, of which some love to speak, was not known either by our Lawgiver, or the Prophets, or Christ himself, or his Apostles, or the holy Angels.

“ Two considerations shew that this subaltern worship was not known to the Lawgiver.—The first is, that he forbids, in general, all worship but that of the Supreme God. Now this he would not have done, if there had been a sort of subaltern (religious) worship, which was still lawful; lest he should lay a snare for men, by so ambiguous an expression as would naturally entangle them in error. He would not have forbidden us, in general, to worship any but God; but to worship any other with *supreme* worship.—The second is, that the Lawgiver manifestly designed to stop the course of Heathen idolatry. Now, the idolatry of the Heathens properly lay, in paying this subaltern worship to many gods: for they, also, generally, as well as the Jews, acknowledged one Supreme Being.

27. “ I say, in the second place, that the Prophets knew nothing of this subaltern worship. For they had no example of it before their eyes. They had never heard it spoken of. They never mentioned it themselves. They scoff at those subaltern gods of the Heathens, as not being able to comprehend how they could regard or worship, as gods, any other being than Him who governs the world, and who created heaven and earth. But this they certainly could not have done, had they known that there was, or would be, in the fulness of time, a subaltern and dependant God, who ought to be worshipped, though he did not make or govern the world.

28. “ Thirdly, the Apostles knew nothing of this distinction between supreme and subaltern worship. They thought that all, even outward worship paid to a creature, was an injury to the Creator. When Cornelius fell down at Peter’s feet, he did not take him for God. He knew him well to be but a man: this, therefore, could be but a subaltern worship. Yet, as even this outward worship was an action consecrated by custom, to denote the honour paid to the Supreme Being, St. Peter could not suffer that to be

be done to him, which ought to be done to God only. *Arise*, (said he) *I also am a man*: giving us hereby two invincible proofs, that it is in no case lawful to worship any other than the Supreme God. The first, that St. Peter condemns this action from a concern for the glory of God: whence it appears, that subordinate worship, as well as all other, paid to any but God, is contrary to his glory. The second, inasmuch as it appears from hence, that whoever is by nature a mere man, has no right to any worship at all, supreme, or subaltern.

29. "In the fourth place, the Angels know nothing of this subaltern worship. Otherwise, this Angel, who spake to St. John, would not so earnestly have rejected that which the Apostle was willing to pay him. St. John did not take him for God: for he had just been saying, *The Lord God of the holy Prophets hath sent his Angel to shew his servants the things which must be shortly*. St. John, therefore, would have worshipped him because he was an Angel of God, not because he thought he was God himself. But this Angel, who made none of these distinctions, said to him, *Worship God*,—shewing, in the plainest manner, that worship, of whatsoever sort, must be paid to God alone."—*Abbadie* abridged.

30. The Reader will pardon my subjoining another short extract here.—"It is something surprizing, that when this religion with this duty (worshipping Christ) in it as a part of it, was first published in Judea, the Jews, though implacably set against it, yet never accused it of *Idolatry*: though that charge, of all others, had served their purpose the best, who intended to blacken and blast it. Nothing would have been so well heard, and so easily apprehended as a just prejudice against it, as this. The argument would have appeared as strong as it was plain: And as the Jews could not be ignorant of the Acts of the Christian worship when so many fell back to them from it, who were offended at other parts  
of

of it,—so they had the books, in which it was contained, in their hands. Notwithstanding all which, we have all possible reason to believe, that this objection against it was never made by any of them in the first ages of Christianity.

31. “The silence of the Apostles, in not mentioning nor answering any such objection, is a plain proof of the silence of the Jews on this head: For it would indeed disparage all their writings, if we could think, that while they mentioned and answered the other prejudices of the Jews, which, in comparison of this, are small and inconsiderable matters, they passed over this, which must have been the greatest and plausiblest of them all, if it was one at all. Therefore, as the silence of the Apostles is a clear proof of the silence of the Jews, and since their silence could neither flow from their ignorance, nor their undervaluing of this religion, it seems to be certain that the first opening of the Christian doctrine did not carry any thing in it that could be called the worshipping of a *creature*. For it is not to be imagined, that they would have been silent on this head, if a *creature*, a *mere man*, had been thus proposed among the Christians as the object of Divine Worship.”

32. “As it follows from hence, that the Jews must have understood this part of our religion in such a manner as agreed with their former ideas, so we must examine these. Now they had this settled among them,—That God dwelt in the cloud of glory, and that, by virtue of that inhabitation, Divine Worship was paid to God as dwelling in the cloud; that it was called *God*, *God's Throne*, *his Holiness*, *his Face*, and *the Light of his Countenance*: They went up to the Temple to worship God, as dwelling there *bodily*, that is, substantially—so *bodily* sometimes signifies—or in corporeal appearance: This seems to have been a person that was truly God, and yet was distinct from the Father; for this seems to be the import of these words; *Behold, I send an Angel before thee*

*thee to keep thee in the way, and to bring thee to 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.*—

These words do plainly import a *person* to whom they belong; and yet they are a pitch far above the Angelical dignity. So that Angel must here be understood in a large sense, for *one sent of God*; and can admit of no sense so proper, as that the *Eternal Word*, which dwelt afterwards in the man Christ Jesus, dwelt in that cloud of glory. It was also one of the Prophecies received by the Jews, *That the glory of the second Temple was to exceed the glory of the first.* The chief character of the glory of the first, was that inhabitation of the Divine Presence among them; from hence it follows, that such an *inhabitation* of God in a creature, by which that creature was not only called God, but that adoration was due to it upon that account, was a notion that could not have scandalized the Jews, and was indeed the *only* notion that agreed with their former ideas, and that could have been received by them without difficulty or opposition. This is a strong inducement to believe, that this great Article of our religion was, at that time, delivered and understood in that sense."—*Burnet on the Articles.*

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## C H A P. XII.

*That JESUS CHRIST is also very Man, of a reasonable Soul, and Human Flesh subsisting.*

1. **I**NASMUCH as it appears from the preceding Chapters, that the Holy Scriptures afford such clear and abundant proof of the *Divinity* of Christ, it may justly appear strange, that any who sincerely desire to know the truth, and with a view thereto diligently search these sacred records, should entertain any doubt concerning it. But

one reason of this may be, the same Divine Oracles which represent him as God, do also, in many other passages, speak of him in a very different and inferior character—nay, and affirm things of him absolutely incompatible with true and proper Deity. They tell us, that he was conceived and born, was an infant, a child—that he grew in wisdom and in stature—nay, and in favour with God and man—that he was subject to all the infirmities of human nature—felt hunger, thirst, weariness—eat, drank, slept—that he was sensible of mere human affections, such as sorrow, Matth. xxvi. 28.—joy, Luke x. 21.—love, John xi. 5. That he was weak and ignorant: in some things, not being able to do any thing of himself, and not knowing the day of judgment—that he loved God, obeyed his commandments, and sought his glory—that he frequently prayed to him as to One that was able to save him, and once in particular offered up strong cries and tears, and was heard in what he feared—that at that time his soul was exceeding sorrowful, even unto death: and he entreated his Disciples to watch with him—that he then went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt—that after returning to his Disciples, he went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, Thy will be done—that he went away a third time, and prayed, saying the same words, and there appeared an Angel unto him strengthening him; and being in an agony, he prayed the more earnestly, and his sweat was, as it were, great drops of blood falling to the ground—that when on the Cross, he cried out, My God, my God, why hast thou forsaken me? Father, into thy hands I commend my spirit, and gave up the ghost.

2. Now, how shall we account for all this?—Surely, by allowing what the true Catholic Church has allowed, and believed, in all ages,—that he

who

who is *God*, is also *Man*—that he who is the *Root*, is also the *Offspring* of David, Rev. xxii. 16. As the *Root* of David, he is David's *Creator*, the Author of his existence, the Source of his being, and, therefore, his *King* and *Lord*, Psalm cx. 1. and Matth. ii. 49. As David's *offspring*, he is his *true Son*, his *real descendant*. Now, as in the former character he is *very God*, possessed of a nature truly divine, so in this latter he is *very man*, possessed of a nature truly human. Thus Bishop Pearson :

“ When we say that he was conceived and born, we declare he was made really and truly Man, of the same human nature which is in all other men, who, by the ordinary way of generation, are conceived and born. For *the Mediator between God and men, is the man Christ Jesus* : That since by man came death, by man also should come the resurrection of the dead. As sure, then, as the first 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, *In thy seed shall all the nations of the earth be blessed, and that seed is Christ*, and so is the son of Abraham. Next to David as his *son to sit upon his Throne*, and so he is made of the *seed of David according to the flesh*—the son of David, the son of Abraham, and consequently of the same nature with David and Abraham : and as he was their *son*, so are we his *brethren*, as descending from the same father, Adam : and therefore it behoved him to be made like unto his brethren. For he laid not hold on Angels, but on the seed of Abraham, and so became, not an *Angel*, but a *Man*.

3. As, then, Man consisteth of two parts, Body and Soul, so doth Christ : He assumed a body at his conception, of the Blessed Virgin. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same. The verity of his

his body stands upon the truth of his nativity ; and the actions and passions of his life shew the nature of his flesh. He was first born with a body prepared for him of the same appearance with those of other infants ; he grew up by degrees, and was so far from being sustained without accustomed nutrition of our bodies, that he was observed, even by his enemies, to come eating and drinking ; and when he did not so, he suffered hunger and thirst. Those plowers never doubted of the true nature of his flesh, who *plowed upon his back, and made long furrows there.* The thorns which prickled his sacred temples, the nails which penetrated through his hands and feet, the spear which pierced his side, give sufficient testimony of the natural tenderness and frailty of his flesh. And lest his fasting forty days together, lest his walking on the waters and traversing the seas, lest his sudden standing in the midst of his Disciples when the doors were shut, should raise an opinion that his body was not true and proper flesh, he confirmed first his own Disciples—*Handle me, and see, for a spirit hath not flesh and bones as ye see me have.* As, therefore, we believe the coming of Christ, so do we confess him to have come in the verity of our human nature, even in true and proper flesh. Thus, it was always necessary to acknowledge him. *For every spirit that confesseth Jesus Christ come in the flesh, is of God ; and every spirit that confesseth not Jesus Christ come in the flesh, is not of God.* This spirit appeared early in opposition to *God and Man*, he was as soon denied to be *Man as God.*

4. 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 encreased in wisdom and stature*, one in respect of his body, and the other of his soul. Wisdom belongeth not to the *flesh*, nor can the knowledge of *God*, which is infinite, encrease: he, then,



whose knowledge did improve together with his years, must have a subject proper for it, which was no other than a *human soul*. This was the feat of his finite *understanding* and directed *will*, distinct from the will of his Father, and consequently of his Divine Nature, as appeareth by that known submission, *Not my will, but thine be done*. This was the subject of those *affections* and *passions* which so manifestly appeared in him; nor spake he any other than a proper language, when before his suffering he said, *My soul is exceeding sorrowful, even unto death*. This was it which on the Cross, before the departure from the body, he recommended to the Father, teaching us in whose hands the souls of the faithful are,-----For when Jesus had cried with a loud voice, he said, *Father, into thy hands I commend my spirit; and having said this, he gave up the ghost*. And as his death was nothing else but the separation of his soul from his body, so the life of Christ, as man, did consist in the conjunction and vital union of that soul with the body. So that he who was *perfect God, was also perfect man, of a reasonable soul, and human flesh subsisting*."

5. Now this being allowed to be a fact, as it undoubtedly must, we need not wonder if this human nature of Christ, consisting of body and soul, and constituting as compleat and proper a person as the human nature of any man,----we need not wonder, I say, if it should frequently be represented in the Holy Scriptures as a compleat and proper *person*, and should speak and act as such. Surely this is what one might reasonably expect, notwithstanding its union with the *Word of the Father*. For though the union was such that he might properly be termed *Immanuel, God with us, God manifest in the flesh*,-----yet the two natures were preserved distinct, and the personality of the *man* was not destroyed.

6. "If both natures (says the last mentioned Author) were not preserved compleat and distinct in Christ, it must either be by the conversion and  
transubstantiation

transubstantiation of one into the other, or by the commixtion and confusion of both into one. But neither of these ways can consist with the Person of our Saviour, or the Office of our Mediator. For if we should conceive such a mixtion and confusion of substances as to make an union of natures, we should be so far from acknowledging him to be both *God* and *Man*, that thereby we should profess him to be neither *God* nor *Man*, but a Person of a nature as different from both, as all mixt bodies are distinct from each element, which concurs unto their composition. Besides, we know there were in Christ the affections proper unto the nature of man, and all those infirmities which belong to us, and cannot be conceived to belong to that nature (which is divine or) of which the divine is but a part."

7. "And as the *confusion*, so the *conversion* of natures is impossible: For, *first*, we cannot, with the least show of probability, conceive the Divine Nature of Christ to be transubstantiated into the human nature. There is a plain repugnancy even in the supposition; for the nature of man must be made, the Nature of God cannot be made, and consequently cannot become the nature of man. The immaterial, indivisible, and immortal Godhead, cannot be divided into a spiritual and incorruptible soul, and a carnal and corruptible body; of which two, Humanity consisteth.—*Secondly*, we must not, on the contrary, invent a conversion of the human nature into the divine, as the Eutychians of old did fancy. For sure the Incarnation could not at first consist in such a conversion, it being unimaginable how that which had no being, should be *made* by being turned into something else. Therefore the Humanity of Christ could not at first be made by being the Divinity of the *Word*. Nor is the Incarnation so preposterously expressed, as if the flesh were made the *Word*, but—*The Word was made flesh*. And if the Manhood were not in the first act of Incarnation converted into the Divine

Nature, as we see it could not, then is there no pretence of any time or manner in or by which it was afterwards so transubstantiated.

8. "Vain, therefore, was that old conceit of Eutyches, who thought the union to be made so in the natures, that the Humanity was absorbed and wholly turned into the Divinity, so that by that transubstantiation the human nature had no longer being. And well did the Ancient Fathers, who opposed this heresy, make use of the sacramental union between the bread and wine and the body and blood of Christ, and thereby shewed that the human nature of Christ is no more really converted into the Divinity, (and so ceaseth to be the human nature) than the substance of the bread and wine is really converted into the substance of the body and blood of Christ, and thereby ceaseth to be both bread and wine."

9. Now because these two natures of our Lord were preserved thus distinct, therefore, as, in the preceding pages, we have frequently seen the Divine Nature represented as a *complete and proper person*, even after its union with the *human*, without any reference to that union,—so we meet with the same in respect to the *human nature*; this is also represented to our view as a *complete and proper person*, without any reference to its union with the divine. And, indeed, were it otherwise, we should have reason to doubt of his *Manhood*, as the overlooking the important particulars, stated above, makes many doubt of his *Godhead*.

10. Accordingly, in the Sacred Scriptures, we read the following, and many more such like passages:—"I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.—In thy seed shall all the nations of the earth be blessed.—The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken, according to all that thou

thou desiredst of the Lord thy God in Horeb, saying, Let me not hear again the voice of the Lord, my God, neither let me see this great fire any more, that I die not.—Thou hast loved rightcousness, and hated wickedness, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.—Thou art fairer than the children of men, grace is poured upon thy lips, therefore God hath blessed thee for ever.

“ A Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and chuse the good.—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 Jehovah shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah, and shall make him of quick understanding in the fear of Jehovah, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

“ Behold my Servant whom I uphold, mine Elect in whom my soul delighteth: I have put my Spirit upon him, he shall bring forth judgment to the Gentiles: He shall not cry, nor lift up, nor cause his voice to be heard in the street.—Listen, O Isles, unto me, and hearken, ye people, from far—Jehovah hath called me from the womb, from the bowels of my mother hath he made mention of my name, and said unto me, Thou art my Servant in whom I will be glorified. Then said I, I have laboured in vain, I have spent my strength for nought,—yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be his Servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of

the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my Salvation unto the ends of the earth.—Thus saith Jehovah, the Redeemer of Israel and his Holy One, To Him whom man despiseth, to Him whom the nation abhorreth, to a Servant of rulers, kings shall see and arise, princes also shall worship, because of Jehovah that is faithful, and the Holy One of Israel, and he shall choose thee.

“The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth, morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face as a flint, and I know that I shall not be confounded.—Behold, my Servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee: (his visage was so marred more than any man, and his form more than the sons of men) so shall he sprinkle many nations:

“He shall grow up before the Lord as a tender plant, and as a root out of a dry ground: he hath no form or comeliness: and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid, as it were, our faces from him. He was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions,

transgressions, he was bruised for our iniquities. — He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb, to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison, and from judgment—was cut off out of the land of the living; for the transgression of my people was he stricken; and he made his grave with the wicked, and with the rich in his death, though he had done no violence, neither was any deceit in his mouth.— Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hands. He shall see of the travail of his soul, and be satisfied.—I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

“The Spirit of Jehovah Elohim is upon me, because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Thus saith the Lord God, —I will set up one Shepherd over them, and he shall feed them, even my Servant David: he shall be their Shepherd. I Jehovah will be their God; and my Servant David a prince among them. I Jehovah have spoken it.—He shall give them up until the time that she that travelleth hath brought forth—and he shall stand and feed in the strength of the Lord, in the majesty of the name of his God.”

11. Our Lord and his Apostles, in a great variety of passages in the New Testament, illustrate and confirm these declarations of Moses and the Prophets, concerning the real, and proper Humanity of the Messiah; A few of these I shall quote. “The

“The child grew, and waxed strong in spirit, and the grace of God was upon him.—Jesus encreased in wisdom and stature, and in favour with God and man.——Jesus being full of the Holy Ghost returned from Jordan; and was led by the Spirit into the wilderness, being forty days tempted of the Devil.——Ye seek to kill me, a man that have told you the truth which I have heard of God.——Labour for the meat which endureth unto eternal life, which the Son of Man will give you, for Him hath God the Father sealed.——I seek not mine own will, but the will of the Father which sent me.——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. And the Father himself that hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.——I honour my Father, and ye do dishonour me. I seek not mine own glory. I have not spoken of myself, but the Father which sent me, gave me a commandment what I should say, and what I should speak: and I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak.

“To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.——If ye loved me, ye would rejoice, because I say I go to my Father, for my Father is greater than I. My Father, who gave them me, is greater than all: and none is able to pluck them out of my Father’s hands.——Whosoever shall confess me before men, him will I also confess before my Father which is in Heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.——Of that day and hour knoweth no man, no, not the Angels in Heaven, neither the Son, but my Father only.——All power is given unto me in Heaven and on earth.——I stand to my Father and your Father,

to my God and your God.—As my Father hath sent me, so send I you.

“God giveth not the Spirit by measure unto him—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:—whom they slew and hanged on a tree, whom God raised up the third day, and shewed him openly, —and who is ordained of God to be the Judge of Quick and Dead.—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; Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and, with wicked hands, have crucified and slain, whom God hath raised up, having loosed the pains of death.—There is one God, and one Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all—God hath appointed a day in which he will judge the world in righteousness, by that Man whom he hath ordained, of which he hath given assurance to all men, in that he hath raised him from the dead.—He was verily fore-ordained before the foundation of the world, but was manifested in these last times for you, who by Him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.”

12. Now, as in these, and such like passages, which occur in a great abundance throughout the Scripture, the term *Jehovah, God, or Father*, includes the whole Godhead, (not the *Father* as distinguished from his *Word* and *Spirit* only, as in 1 John v. 7. and Matth. xxviii. 19, but the *Word* and *Spirit* also;) so, in them, the purely human nature of Christ is chiefly spoken of, and held up to our view as a compleat and proper person, as truly dependant upon the Deity for knowledge and power, holiness and happiness, as the human nature of any man.—And, doubtless, this is a just

representation



representation of things: For this human nature of our Lord, this body and soul of the holy Jesus, was properly a creature, derived from, and dependant upon God, as all other creatures are. Whatever knowledge we had, therefore, as man — whatever power, whatever purity, whatever comfort was communicated. And, it is probable, these communications were made, especially while he was yet a child, in a gradual manner, viz. as his faculties opened, and he was susceptible of them: which accounts for his *increasing in wisdom*, as in stature, and in *favour with God and man*, and *waxing strong in spirit*. Nay, and it is manifest, that throughout his life, his Manhood could be no further conscious to the ideas of the Divinity than they were imparted, it being absolutely impossible that any creature should be conscious to the ideas of the Deity by immediate intuition, as a man is conscious to the thoughts of his own heart.

With the same propriety, therefore, wherewith Christ could speak of himself things that referred to his *body or animal nature only*, and say, *I am weary with my journey, I am hungry, I thirst*, — he might also affirm things which belonged only to his *soul or rational nature*, as, *My soul is exceeding sorrowful, I rejoice in spirit, I increase in wisdom, I know not the Day of Judgment, I can do nothing of myself*. For these things were as precisely and perfectly true as the other, and it was the *Manhood alone*, without any reference to the *Godhead*, that spoke in them; even as it was the *Godhead alone*, without any reference to the *Manhood* (though by its lips) which said, *Before Abraham was, I am* — *I am Alpha and Omega, the first and the last*.

13. Such proofs as these, of his *true and proper Humanity*, we might expect to meet with; and meeting with them accordingly, why should we be staggered or surprized? The *Godhead*, as we have seen, was not converted into flesh, but only dwelt in it, and manifested himself to mankind by

by it as far as he saw fit; and the Manhood, while on earth at least, was not so taken up into God, as to be quite absorbed and lost therein. Nay, this is not the case, now he is in Heaven, but *the Lamb, in the midst of the throne*, is still of a nature distinct from *pure and proper Deity*, and knows not the secrets of the Divine Counsels any further than they are communicated to him. Hence he is represented as receiving the Book, containing these Counsels, from the right hand of Him that sitteth upon the Throne, and hence we meet with that expression,—*The Revelation of Jesus Christ which God gave unto him.*

14. And yet, to signify that these two natures, though preserved compleat and distinct, were nevertheless most closely united in the person of the Redeemer, we frequently, in the Scriptures, meet with what is termed a *communication of properties*: viz.—the one nature speaks things, or has things spoken of it, which are only proper to the other nature. As for instance, Acts xx. 28. we read, *The Church of God which he hath purchased with his own blood*: and 1 John iii. 16. *Hereby perceive we the love of God, because he laid down his life for us*; which is speaking of the *Divine Nature* things proper only to the *human*. And, John iii. 13. *No man hath ascended up into heaven, but he that came down from heaven, even the Son of Man which is in heaven*—which is affirming of the *human nature*, the *Son of Man*, things that could only be true of the *divine*. For as God cannot die, and has no blood to shed, —so the *Son of man*, the *human nature*, had not then been in heaven, and much more could not be there while on earth. Nay, and our Lord, at one and the same time, and with one breath, often said things proper to both his natures; as in the passage above quoted,—*I am the root and offspring of David*, the root as God, and the offspring as man. Again, *I lay down my life for the sheep. I have power to lay it down, and I have*  
power

*power to take it again: I lay down my life as man*  
—I have power to take it again as *God*.

15. Bishop Burnet speaks well on this subject: “What a *person* is that results from a close conjunction of two natures, we can only judge by considering *man*, in whom there is a *material* and a *spiritual* nature joined together. They are two natures as different as any we can apprehend among all created beings; yet these make but one man. The matter of which the body is composed, does not subsist by itself—is not under all those laws of motion to which it should be subject, if it were mere inanimated matter; but by the indwelling and actuation of the soul, it has another spring within it, and another course of operations. According to this, then, to subsist by another, is when a being is acting according to its natural properties, but yet in a constant dependance upon another being; so our bodies subsist by the subsistence of our souls.

16. “This may help us to apprehend how that as the body is still a body, and operates as a body, though it subsist by the indwelling and actuation of the soul; so in the person of Jesus Christ, the human nature was entire, and still acted according to its own character; yet there was such an union and inhabitation of the *Eternal Word* in it, that there did arise out of that a communication of names and characters, as we find in the Scriptures. A man is called *tall, fair, and healthy*, from the state of his body—and *learned, and wise, and good*, from the qualities of his mind: So Christ is called *holy, harmless, and undefiled*—is said to have *died, risen, and ascended* up into heaven, with relation to his human nature: he is also said to be in the *Form of God*, to have *created all things*, to be *the brightness of the Father's glory*, and *the express image of his person*, with relation to his Divine Nature. The ideas that we have of what is material, and what is spiritual, lead us to distinguish in a man, those descriptions that belong to his body, from those that belong

to his mind; so the different apprehensions that we have of what is created and uncreated, must be our thread to guide us into the resolution of those various expressions which occur in the Scriptures concerning Christ.

17. "The design of the definition that was made by the Church, concerning Christ's having *one person*, was chiefly to distinguish the nature of the *indwelling* of the Godhead in him from all prophetic inspirations. The Mosaic degree of prophecy was, in many respects, superior to that of the subsequent Prophets; yet the difference is stated between Christ and Moses, in terms that import things of quite another nature; the one being mentioned as the *Servant*, the other as the *Son* that built the house. It is not said that God appeared to Christ, or that he spoke to him; but God was ever with him, and in him; and while the *WORD* was made *flesh*, yet still *his glory was as the glory of the only begotten Son of God*. The glory that Isaiah saw, was *his glory*; and, on the other hand, God is said to have *purchased the Church with his own blood*. If Nestorius, in opposing this, meant only (as some think it appears by many citations out of him) that the Blessed Virgin was not to be called simply the *Mother of God*,—but *the Mother of him that was God*; and if that of making two persons in Christ was only fastened on him as a consequence, we are not at all concerned in the matter of fact, whether Nestorius was misunderstood and hardly used or not; but the doctrine here asserted is plain in the Scriptures.—That though the human nature of Christ acted still according to its proper character, and had a peculiar will, yet there was such a constant *presence, indwelling*, and actuation on it from the *Eternal WORD*, as did constitute both human and divine nature in one person. As these are thus so entirely united, so they are never to be separated. Christ is now exalted to the highest degrees of glory and honour: and the characters of  *blessing, honour, and glory*, are

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represented

represented in St. John's Visions, as offered unto the Lamb for ever and ever."——Burnet on the Articles.

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### C H A P. XIII.

#### Some OBJECTIONS answered.

1. **W**HAT has been advanced in the last Chapter upon the *Humanity* of Christ, will, I presume, if thoroughly considered, be found to contain a sufficient answer to most of the arguments brought to disprove his Divinity. For they seem, in general, to be built on a supposition, that those who believe him to be *God* either deny him to be *Man*, or imagine his *Manhood* to have been absorbed by, or converted into his *Godhead*, so as no longer to retain its proper nature and possess an *understanding* and *will* distinct from those of the Deity. Nay, some speak as if they thought we believed the *man*, strictly speaking, to be *God*——the *creature* to be the *Creator*. But none of these is, in the least, supposed or intended. We only believe and wish to establish such an union between this *Humanity* of our Saviour and the *Divine Essence*, through the indwelling of the *Eternal Word* of the Father, as will justify the conduct of the Apostles in applying to Christ so many passages of the *Old Testament* manifestly intended of the *True God*, will account for his bearing *divine Names* and *Titles*, and having *divine Perfections* and *Works* ascribed to him, and will lay a proper foundation for that dependence upon him as a *Mediator* and *Redeemer*, (without which there is no *salvation*,) and for that *Honour* and *Worship*, which, according to the *Scriptures*, are his due.

2. But it will be objected by those who admit the pre-existence of Christ, and yet deny his *Godhead*, that "what has been said concerning his

his Humanity does not come up to the point: that he uses a variety of expressions concerning himself, even before his incarnation, which seem incompatible with true and proper Deity; such as—*I came down from heaven, not to do mine own will, but the will of Him that sent me:—I proceeded forth, and came from God, neither came I of myself, but he sent me:—I came forth from the Father, and am come into the world; again I leave the world, and go to the Father.*”

3. In answer to this, I observe, first, We find expressions, similar to these, used even of the *Holy Ghost*, whom the Unitarians themselves allow, though not to be a *proper person*, yet to be *truly divine*. Of him, Jesus uses the following language,—*The Comforter, the Holy Ghost, whom the Father will SEND in my name, he shall teach you all things, John xiv. 26.*—Again, *When the Comforter is come, whom I will SEND unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me, John xv. 26.*—And again, *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; and when he is come, he will reprove the world of sin, of righteousness, and of judgment.*—*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 he shall speak; and he will shew you things to come. He shall glorify me, for he shall RECEIVE OF MINE, and shew it unto you: All things that the Father hath are mine: therefore said I, that he shall receive of mine, and shew it unto you, John xvi. 7—13—15.* Now if these, and such like expressions, when used of the *Holy Spirit*, do not imply that he is a Created Being, separate from, and of a nature inferior to the Father, and even to the Son,—neither do similar expressions, when used of the *Word*, necessarily imply that *He* is a Created Being separate from, and of a nature inferior to the Father. They may,

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indeed,

indeed, imply that the Father is the *Principle* both of the *Word* and *Spirit*, the *Fountain* (so to speak) from whence they flow——their *Source* and *Original*: And this is undoubtedly implied in the very names, *Father, Son, Word, Spirit*——and is what the primitive Church uniformly believed and taught. But as to any thing further, it seems we cannot fairly infer it from such like expressions, which are manifestly accommodated to our weakness, and must be understood in such a sense as not to militate against other passages which speak so clearly of their Divinity.

4. I observe, secondly, If expressions of this kind might be used of the *Holy Ghost*, they may much more be used of the *Logos*, who, according to the Scriptures, though the *living Word* of the Father, and a *Son*, took upon him the form of a *servant*, being made in the likeness of men. Hence being *θεανθρωπος*, *God-man*, he both has, and may have things predicated of him which, properly speaking, belong only to the *human* nature; nay, only to the *inferior* part thereof, viz. the *body*. And probably the passages objected above, and others of a similar nature, are to be understood either wholly of the human nature, or if of the *divine*, of it only because of its union with the human, in the same sense as when *God* is said to *lay down his life*, or to *purchase the Church with his own blood*. Add to this, that this *Word* and *Son* of the Father, having condescended to become a *Servant*, and having accordingly taken the *form* of one, we need not wonder to find him acting in character, and not *doing his own will*, nor seeking *his own glory*,——but doing *his will*, and seeking *his glory*, whose *Servant* he undertook to be——in the *Work* of *Man's Redemption*.

5. I observe, thirdly, Though it seems to me that the most proper name of our Lord before his incarnation, (I mean the name of the most descriptive of his nature) is that given him by St. John in the beginning of his Gospel, viz. *ο λογος*,

THE WORD, or, as it is expressed, Rev. xix. 13. THE WORD OF GOD; yet it appears from what has been advanced in the former part of this work, that he is also properly called *the SON of God*. Accordingly we read, *God so loved the world, that he gave his only begotten SON*—When the fulness of time was come, *God sent forth his SON, made (man) of a woman*:—*God sending his OWN SON in the likeness of sinful flesh*:—*God sent not his SON into the world to condemn the world*:—*The Father sent the SON to be the Saviour of the world*. It seems plainly implied in these, and such like passages, that he who was given, sent forth, sent in the likeness of sinful flesh, sent into the world, &c. was previously God's SON. This is still more manifest from Heb. i. 2. *God hath, in these last days, spoken unto us by his SON*—*by whom he made the worlds*. He was God's SON, therefore, in his pre-existent state, when God made the worlds by him. And there are divers other texts, many of which have been quoted above, which speak a similar language. He is indeed called the *Son*, even in the Old Testament, and that, it seems, without any reference to his future incarnation, as by Agur—*What is his name, and what is his SON's name, if thou canst tell?* A question this which our Lord answers, when he says, *No man knoweth the SON but the Father, neither knoweth any man the Father but the Son, and he to whom the Son will reveal him*: Which words our Lord surely did not speak of his human nature, as if this were such an unsearchable mystery that no one could know it, but of his divine. Add to this, that it appears, by the passages quoted above from Philo, that the Jews were wont to call the *Logos*, or *Word*, the *first-born and only begotten Son*.

6. Now if this language of our Lord himself, and his inspired Apostles and Prophets, to whom he revealed himself by his Spirit, be allowed to be proper, then, as Bishop Pearson argues, "We may safely observe, that, in the very name of



*Father*, there is something above that of *Son*; and some kind of priority we must ascribe unto him whom we call the first, in respect of him whom we term the second person: and as we cannot but ascribe it, so we must endeavour to preserve it.

7. " Now that privilege, or priority, consisteth not in this, that the Essence or Attributes of the one are greater than the Essence or Attributes of the other (for they are the same in both) but only in this, that the Father hath that Essence of himself, the Son by communication from the Father. From whence he acknowledgeth that he is from *him*, that he *liveth by him*,\* and that the Father *gave him to have life in himself*,—and generally referreth all things to him as received from him. Wherefore, in this sense, some of the Ancients have not stuck to interpret these words, *The Father is greater than I*, of Christ as the Son of God, as the second person in the Trinity; but still with reference not unto his Essence, but his generation, by which he is understood to have his being from the Father, who only hath it of himself, and is the original of all Power and Essence in the Son. *I can of mine own self do nothing*, saith our Saviour, because he is not of himself; and whosoever receives his *being*, must receive his power from another, especially where the Essence and the Power are undeniably the same, as in God they are. *The Son*, then, *can do nothing of himself but what he seeth the Father do*, because he hath no power of himself but what the Father gave; and being he gave him all the

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\* I am much in doubt, whether some of the passages of Scripture, here quoted by the Bishop, are not rather to be understood of our Lord's *human* nature, or at least of him as *God-man*. We must take care that we do not conceive of his *divine* nature as being *divided* from the Father, as though it were a *distinct* and *separate* Intelligence. This would be to suppose him *another God*.

power as communicating his entire and undivided Essence, therefore *what things soever he doth, these doth the Son likewise* by the same power by which the Father worketh, because he hath received the same Godhead in which the Father subsisteth."

8. " We must not, therefore, so far endeavour to involve ourselves in the darkness of this mystery, as to deny that glory which is clearly due unto the Father; whose pre-eminence undeniably consisteth in this,—that he is God not of any other but of himself,—and that there is no other person who is God, but is God of him. It is no diminution to the Son to say he is from another, for his very name imports as much : but it were a diminution to the Father, to speak so of him : and there must be some pre-eminence where there is place for derogation. What the Father is, he is from none ; what the Son is, he is from him : What the first is, he giveth ; what the second is, he receiveth. The first is a *Father* indeed by reason of his Son, but he is not *God* by reason of him ; whereas the Son is not a *Son* only in regard of the Father, but also *God* by reason of the same."

9. In the following paragraph the Bishop fully accounts for the expressions objected above, respecting Christ being *sent*.—" Upon this pre-eminence (as I conceive) may safely be grounded the congruity of the Divine Mission. We often read that Christ was *sent*, from whence he bears the name of an *Apostle* himself, as well as those whom he therefore named so, because *as the Father sent him, so he sent them* : The Holy Ghost is also said to be sent, sometimes by the Father, sometimes by the Son : but we never read that the Father was sent at all, there being an authority in that name which seems inconsistent with this Mission. In the parable,—*A certain householder, who planted a vineyard, first sent his servants to the husbandmen, and again other servants ; but last of all he sent unto them his Son* : It had been inconsistent, even with the literal sense of an historical

terical parable, as not at all consonant to the rational customs of men, to have said, that last of all the Son sent his Father to them. So God placing man in the Vineyard of his Church, first sent his servants the Prophets, by whom *he spake at sundry times, and in divers manners*; but, *in the last days, he sent his Son*: and it were as incongruous and inconsistent with the divine generation, that the Son should send the Father into the world. *As the living Father hath sent me, and I live by the Father, saith our Saviour*; intimating, that by whom he lived, by him he was sent; and, therefore, sent by him, because he lived by him, laying his generation as the proper ground of his Mission. Thus he who begetteth sendeth, and he who is begotten is sent. *For I am from him, and he hath sent me, saith the Son*: from whom I received my Essence by communication, from him also I received this commission.—He, then is that God who sent forth his Son, made of a woman, that God, who hath sent forth the spirit of his Son into our hearts, crying, *Abba, Father*. So the authority of sending is in the Father; which, therefore, ought to be acknowledged, because upon this Mission is founded the highest testimony of his love to man——for *herein is love, saith St. John, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins*.

10. Neither can we be thought to want a sufficient foundation for this priority of the first person in the Trinity, if we look upon the numerous testimonies of the ancient Doctors of the Church, who have not stuck to call the Father the *Origin, the Cause, the Author, the Root, the Fountain, and the Head of the Son*.<sup>\*</sup>

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\* Of this the Bishop produces numerous and indubitable testimonies in his Notes.

“ By these titles it clearly appeareth, *first*, that they made a considerable difference between the Person of the *Father*, of whom are all things, and the Person of the *Son*, By whom are all things. *Secondly*, that the difference consisteth properly in this,—That as the branch is from the root, and river from the fountain, and by their origination from them receive that being which they have, whereas the root receiveth nothing from the branch, or fountain from the river; so the Son is from the Father, receiving his subsistence by generation from him, and the Father is not from the Son, as being what he is from none.”

11. “ It is most reasonable to assert, that there is but *one person*, who is from none; and the very generation of the Son and procession of the Holy Ghost, undeniably prove that neither of these two can be that person. For whosoever is *generated* is from him who is the Genitor, and whosoever proceedeth is from him from whom he proceedeth, whatsoever the nature of generation and procession be. It followeth, therefore, that this person is the *Father*, which name speaketh nothing of dependance, nor supposeth any kind of priority in another.

12. “ From hence it is observed, that the name *God*, taken absolutely, is often in the Scriptures spoken of the *Father*; as when we read of *God's sending his own Son*; of the *grace of our Lord Jesus Christ*, and the *love of God*; and generally whosoever Christ is called the *Son of God*, or the *Word of God*, the name of God is to be taken particularly for the Father, because he is no Son but of the Father. From hence he is stiled *one God*, the *true God*, the *only true God*, the *God and Father of our Lord Jesus Christ*: Which, as it is most true, and so fit to be believed, is also a most necessary truth, and therefore to be acknowledged, for the avoiding multiplicity and plurality of Gods. For if there were more than one which were from none, it could not be denied, but there were more Gods than one. Wherefore

fore this origination in the Divine Paternity hath anciently been looked upon as the assertion of the Unity: and therefore the Son and the Holy Ghost have been believed to be but one God with the Father, because both from the Father, who is one, and so the union of them."\*

13. As the most weighty objection that ever has been, or can be made to the Divinity of Christ, and the doctrine of the Trinity, is, "that it seems to make three Supreme Gods, three infinite and independant Beings, three omniscient, omnipotent, and self-existent Spirits; and as Bishop Pearson, after the ancient Fathers, seems very satisfactorily to obviate that objection, I shall transcribe, here, another passage out of the same Book, in which he explains himself still more fully.

14. "This is not to be denied, that there can be but *one Essence* properly divine, and so but one God of infinite wisdom, power and majesty;—that there can be but *one person* originally of *himself* subsisting in that infinite being, because a plurality of more persons, so subsisting, would necessarily infer a multiplicity of Gods;—that the Father of our Lord Jesus Christ is originally God, as not receiving his Eternal Being from any other. Wherefore, it necessarily followeth, that Jesus Christ, who is certainly not the Father, cannot be a person subsisting in the Divine Nature originally of *himself*; and, consequently, being, we have already proved, that he is truly and properly the Eternal God, he must be understood to have the Godhead communicated to him.

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\* I had made, and thought to have added here, a large Extract from Bishop Bull's Defence of the Nicene Faith to the same purpose; but as it would be little better than a repetition of what has now been laid before the Reader, I forbear. Bishop Beveridge, and Mr. William Stephens, have considered the matter in the same light. And, of late, Dr. Horsley, in his Letters to Dr. Priestley, has observed, that "Three co-ordinate Persons would be manifestly three Gods,"

by the *Father*, who is not only eternally, but originally God.—*All things that the Father hath are mine*, saith Christ; because, in him, is the same fulness of the Godhead, and more than that the Father cannot have: but yet in that perfect and absolute equality there is, notwithstanding this disparity, that the Father hath the Godhead not from the Son, nor any other, whereas the Son hath it from the Father. Christ is the True God and Eternal Life; but that he is so, is from the Father: for *as the Father hath life in himself, so hath he given to the Son to have life in himself*,—not by participation, but by communication.—It is true our Saviour was so in the Form of God, that he thought it no robbery to be equal with God: but when the Jews sought to kill him because *he made himself equal with God*, he answered, *Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do*; by that connexion of his operations, shewing the reception of his *Essence*, and by the acknowledgment of his *Power*, professing his *substance* from the Father.

15. “From whence, he who was equal, even in that equality, confesseth a priority, saying,—*The Father is greater than I*. The Son equal in respect of his nature, the Father greater in reference to the communication of the Godhead. *I know him*, saith Christ, *for I am from him*. And because he is from the Father, therefore he is called by those of the Nicene Council, in their Creed, *God of God, Light of Light, Very God of very God*. The Father is God, but not of God—*Light*, but not of *Light*;—Christ is God, but of God—*Light*, but of *Light*. There is no difference or inequality in the Nature or *Essence*, because the same in both; but the Father of our Lord Jesus Christ hath that *Essence* of himself from none; Christ hath the same, not of himself, but from him.

16 “And being the Divine Nature, as it is absolutely immaterial and incorporeal, as also indivisible, Christ cannot have any part of it only communicated

communicated to him, but the whole; by which he must be acknowledged co-essential, of the same substance with the Father, as the Council of Nice determined, and the Ancient Fathers before them taught. Hence appeareth the truth of these words of our Saviour, which raised a second motion in the Jews to stone him:—*I and the Father are one*; where the plurality of the verb, and the neutrality of the noun, with the distinction of their persons, speak a perfect identity of their Essence. And though Christ say *the Father is in me, and I in him*,—yet withal he saith, *I came out from the Father*: by the former, shewing the Divinity of his Essence—by the latter, the origination of himself.—We must not look upon the Divine Nature as sterile, but rather acknowledge and admire the fecundity and communicability of itself, upon which the creation of the world dependeth; God making all things by his Word, to whom he first communicated that omnipotency which is the cause of all things.”

17. The Godhead, therefore, is but *one*: “One Creator, (as Mr. Fletcher has expressed it, P. 35.) over numberless creatures, one Infinite Being over myriads of finite beings, one Eternal Intelligence over millions of tempory intelligences.” This Godhead exists in the Father as in its source and original, and is communicated by him to his *Word, or Son, in whom it hath pleased him all fulness should dwell*. In and by him the Divine Omnipotence is put forth, (if I may so express it,) and exerted to create, preserve, and govern the universe,—the Deity is manifested, and the Father’s will made known, to Patriarchs and Prophets, at sundry times, and in divers manners, thro’ a long run of ages. And in the fulness of time, the same Godhead, in and by the same Word (made flesh) redeems and saves lost Mankind, and will judge both Men and Angels at the Last Day.

18. The Father, therefore, is the fountain of Deity, and of Divine Power: and hence it is, that as the gifts and operations of the *Holy Ghost* are ascribed

ascribed to him in Scripture, (because they really are *his* gifts and operations, in and by the Holy Ghost, *his own Spirit*)—so, in like manner, respecting the *Word*, the *Son*. His manifestations and works are ascribed to the Father, because they really are the Father's works and manifestations, in and by the Logos, *his own Word*. If it be asked, How far are the *Word* and *Spirit* distinct, and how do they differ from the *Father*, and from each other? I answer,—*How far they are distinct, and how they differ, is impossible for us fully to say, because it is not told us.* We only know that they are manifestly distinguished, and have personal actions attributed to them in the Holy Scriptures; and that, the Father is spoken of as the *source and principle*, both of the *Word* and *Spirit*, and is represented as calling creatures into existence, and revealing himself and his will to the intelligent part of those creatures, by that *Word*, and communicating himself and his nature, by that *Spirit*. So that, as he is distinguished from them both, as the Sun is distinguished from his rays, and a fountain from its streams,—so they are distinguished from each other, the *Word* chiefly appearing, and, as the express image of the Father's person, externally revealing the Deity; and the Holy Ghost, remaining invisible, and internally communicating him. And, no doubt, there is in the nature of the Godhead a reason for this, though we cannot comprehend it. We have, therefore, only one Jehovah, one living and true God, manifesting himself and his will by his *Word*, and communicating himself and his nature by his *Spirit*.

19. Hence we may put the question which the Prophet puts, with as much propriety as any Unitarian in the world,—*To whom, then, will ye liken God, or what likeness will ye compare unto him? Or, in the language of the Lord himself,—To whom will ye liken me? or shall I be equal, saith the Holy One?—*And yet, with St. Paul and St. John, we may answer,—The *Word*

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what was in the beginning with God, and was God, *being in the form of God, thought it not robbery to be equal with God.* For as Jeliovah did not exclude, but comprehend his own Spirit, when he said, *To whom will ye liken me, or shall I be equal,*—so also, he did not exclude, but comprehend his own Word. And when we say God's *Word* and *Spirit* are equal to God, we do not mean to separate them into two other Gods, but only to signify that they are not *creatures* at an infinite distance from true Deity, but really divine, partaking of the nature of that Godhead from which they proceed; and in which they are comprehended.

20. The Socinians and Arians, indeed, with a view to get rid of the irrefragable argument which the text just referred to, furnishes against their scheme, would fain force a very different sense upon it, and translate it,——*Being in the Form of God, he coveted not after, or did not eagerly catch at an equality with God.* But there are two insuperable objections to this translation, (if it may be called one) the first is, that the words will not bear it, *ὀφθαλμοῦ ἀπειράγμων*, signifying, not, *he coveted not after, or did not eagerly catch at*; but simply, and only, *he thought it not an act of robbery, or any usurpation of another's right*; and the following words, *ὡς ἴσος θεῷ*, meaning only——*to be equal with God.* The second objection to this forced translation is, that it would make the Apostle very absurdly represent it as a great instance of Christ's humility, that he was not as proud as Lucifer: who (as is supposed) though highly exalted in the scale of being, yet being a mere creature, and as such, *infinitely* inferior to God, manifested insufferable pride, in eagerly *coveting*; and *catching at*, an equality with God. Now, surely, if Christ had been a mere creature, the Apostle would never have mentioned it as a great proof of his humility; that he did not, like Satan, aspire after an equality with One infinitely above him!

21. We must, therefore, of necessity, abide by the grammatical and literal sense of the words above mentioned; which we may do with the greater satisfaction, having seen it confirmed, in the preceding Chapters, by so many testimonies of the same Apostle in other places, as well as of other Apostles and inspired Writers. For, surely, *He* who appeared to the Patriarchs and Prophets, at sundry times, in the Character of God; *He*, to whom the Apostles, speaking by inspiration of God, applied many passages of the Old Testament containing proper descriptions of the Most High; *He*, to whom Divine Names and Titles are given, and Divine Attributes ascribed; *He*, who is represented as the immediate Author of all the Divine Works, and who has been, is, and is to be worshipped, as God,—he must be equal with God; or, in other words, he must be God; possessed of true and proper Deity, in union with the Father, whose *Word* and only begotten Son he is, and from whom he never can be separated.

22. “But if the *Word* and *Son* of God be really a Divine Person, how could he empty himself, (which in this very text he is said to do) leave the glory he had with the Father, or become poor?” See John xvii. 3.—2 Cor. viii. 9.—I answer, it is easy to conceive that he might do this, as far as these texts signify that he hath done it: They do not say that his *nature* underwent any change; that his *wisdom*, *power*, or *love*—his *holiness*, *truth*, or *justice*, were either lost, or lessened: They only speak of his *form*, or *mode of manifestation*. This passage in Philippians being much more particular, is plainly a key to the other two; and all that it asserts is, that when *in the form of God*, and *equal with God*, (the Godhead of the Father being his Godhead) *he emptied himself, taking the form of a servant, being made in the likeness of men*. So that the *emptying* of himself, which the Apostle speaks of, manifestly consisted in his taking the form of a servant; which form he took when he was made in the likeness of

men.—It consisted in this, in that though he was the *Word* and *Son* of the *Father*, who had spoke the universe into being, and had manifested himself to the Patriarchs and Prophets of old, as the *Creator*, *Preserver*, and *Lord of All*, he now appeared in the form of a *creature*—yea, of a *mean* and *mortal* creature—a creature compassed about with infirmity, liable to pain and misery, and subject to dissolution and decay! And surely this might very properly be termed an *emptying himself*, a *leaving his glory*, and becoming *poor*—For how great the contrast! He had given the Law on Sinai, amidst thunder and lightning, storm and tempest, earthquake and devouring fire:—He had appeared in glory to the nobles of the children of Israel, when there *was under his feet, as it were, a paved work, of a sapphire stone, and, as it were, the Body of Heaven in his clearness*:—Isaiah had seen him *upon a Throne, high and lifted up, when his Train filled the Temple, and the Seraphim cried one to another, Holy, holy, holy, is Jehovah of Hosts, the whole earth is full of his glory*!—And now, that *same Word* and *Son* of the *Father*, dwells in flesh;—in the meek and lowly Jesus, a man of sorrows, and acquainted with grief—despised and rejected of men, having neither form nor comeliness that we should desire him; in whose greatest triumph is to ride into Jerusalem upon a colt, the foal of an ass, amidst the acclamations of children, and a few poor people; and who, at last, is executed upon a Cross, between two thieves, as a malefactor!

23. “It is a vain imagination. (says the Author last quoted) that our Saviour then first appeared a servant when he was apprehended, bound, scourged, and crucified: For they were not all slaves who ever suffered such indignities, or died that death; and when they did, their death did not make, but find them, or suppose them servants. Beside, our Saviour, in all the degrees of his humiliation, never lived as a servant unto any master on earth. It is true, at first he was sub-

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ject; but as a Son to his reputed Father, and undoubted Mother. When he appeared in publick, he lived after the manner of a Prophet, and a Doctor sent from God, accompanied with a family, as it were, of his Apostles, whose Master he professed himself, subject to the commands of no man in that office, and obedient only unto God. The form, then, of a servant, which he took upon him, must consist in something distinct from his sufferings or submission unto men, as the condition in which he was, when he so submitted, and so suffered. In that he was made flesh, sent in the likeness of sinful flesh, subject unto all infirmities and miseries of this life attending on the sons of men, fallen by the sin of Adam; in that he was made of a woman, made under the Law, and so obliged to perform the same; which Law did so handle the children of God, as that they differed nothing from servants; in that he was born, bred, and lived in a mean, low, and abject condition;—as a root out of a dry ground, he had no form nor comeliness; and when they saw him, there was no beauty that they should desire him; but he was despised and rejected of men, a man of sorrows, and acquainted with grief: In that he was thus made man, he took upon him the form of a servant.—Which is, not mine, but the Apostle's explication; as adding it, not by way of conjunction, in which there might be some diversity, —but by way of apposition, which signifieth a clear identity."

24. "And, therefore, it is necessary to observe, that our translation of that verse, is not only not exact, but very disadvantageous to that truth which is contained, in it, For we read it thus:—*He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* Where we have two copulative conjunctions, neither of which is in the original text, and three distinct propositions, without any dependance of one upon another; whereas all the words together are but an expression of

Christ's exinanition, with an explication shewing in what it consisteth; which will clearly appear by this literal translation,——*But emptied himself, taking the form of a servant, being made in the likeness of men.* Where, if any man doubt how Christ emptied himself, the text will satisfy him,——*by taking the form of a servant*: if any still question how he took the form of a servant, he hath the Apostle's resolution,——*by being made in the likeness of men.* Indeed, after the expression of this exinanition, he goes on, with a conjunction, to add another act of Christ's humiliation: *And being found in fashion as a man, being already, by his exinanition, in the form of a servant, or the likeness of men, he humbled himself, and became,* (or rather becoming *γενόμενος υπηκουος*) *obedient unto death, even the death of the Cross.*

25. "As, therefore, his humiliation consisted in his obedience unto death, so his exinanition; (or emptying himself) consisted in the assumption of the form of a servant, and that in the nature of man. All which is very fitly expressed, by a strange interpretation in the Epistle to the Hebrews. For whereas these words are clearly in the Psalmist,——*Sacrifice and offering thou didst not desire, mine ears hast thou opened*: the Apostle appropriateth the sentence to Christ,——*When he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.* Now, since the boring of the ear, under the Law, was a note of perpetual servitude; since this was expressed in the words of the Psalmist, and changed by the Apostle into the *preparing of a body*,——it followeth, that when Christ's body was first framed, even then did he assume the form of a servant."

26. As the Bishop's reasoning upon this text seems strong and conclusive, and sufficiently refutes the Socinian interpretation, (which supposes that Christ had no existence before he was born of the Virgin, and that he was no otherwise in the Form of God than as working miracles)——

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I shall transcribe a paragraph or two more. "It appeareth, out of the same text, that Christ was in the Form of God before he was in the form of a servant, and; consequently, before he was made man. For he who is presupposed to be, and to think of that being which he hath, and upon that thought to assume, must have that being before that assumption; but Christ is expressly said to be in the Form of God, and, being so, to think it no robbery to be equal with God, and; notwithstanding that equality, to take upon him the form of a servant; therefore it cannot be denied but he was before in the Form of God. Beside, he was not in the form of a servant but by emptying himself, and all exinanition necessarily presupposeth a precedent plenitude; it being as impossible to empty any thing which hath no fulness, as to fill any thing which hath no emptiness. But the fulness which Christ had, in respect whereof, assuming the form of a servant, he is said to empty himself, could be in nothing else but in the form of God, in which he was before. Wherefore, if the assumption of the form of a servant be cōtemporary with his exinanition; if that exinanition necessarily presupposeth a plenitude as indispensably antecedent to it; if the form of God be also cōeval with that precedent plenitude: then must we confess Christ was in the form of God before he was in the form of a servant."

26. "Again, it is as evident from the same Scripture, that Christ was as much in the form of God as in the form of a Servant, and did as really subsist in the *divine nature* as in the nature of *man*. For he was so in the form of God, as thereby to be *equal with God*.\* But no other

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\* το ἰσως ἰσα θεω. Pariari Deo, Tertull. Esse se æqualem Deo, Cypr. Esse æqualis Deo, Leporius. Thus all express the notion of equality, not of similitude: nor can we understand any less by το ἰσως ἰσα, than τῆς ἰσότητος, ἰσως, and ἰσα being differently used by the Greeks." Digitized by Google

form beside the essential, which is the Divine nature itself, could infer an equality with God. *To whom will ye liken me, and make me equal, saith the Holy One?* There can be but one infinite, eternal and independent Being; and there can be no comparison between that and whatsoever is finite, temporal and depending. He therefore who did truly think himself equal with God, as being in the form of God, must be conceived to subsist in that one infinite, eternal, and independent nature of God. Again the phrase, *in the form of God*; not elsewhere mentioned, is used by the Apostle with a respect unto that other, *of the form of a servant*; exegetically (explanatorily) continued *in the likeness of man*; and the respect of one unto the other is so necessary, that if the *form of God* be not real and essential as the *form of a servant*, or the *likeness of man*; there is no force in the Apostles words, nor will his argument be fit to work any great degree of humiliation upon the consideration of Christ's exinanition. But by the *form* is certainly understood the true condition of a servant, and by the *likeness* infallibly meant the *real nature of man*: nor doth the *fashion* in which he was found, destroy, but rather assert, the truth of his humanity. And therefore, as sure as Christ was really and essentially man, of the same nature with us, in whose similitude he was made, so certainly was he also really and essentially God, of the same nature and being with him, in whose form he did subsist. Seeing then we have clearly evinced from the express words of St. Paul, that Christ was in the form of a servant, as soon as he was made man, that he was in the form of God, before he was in the form of a servant, that the form of God in which he subsisted doth as truly signify the Divine, as the likeness of man the human nature; it necessarily followeth that Christ had a real existence before he was begotten of the Virgin, and that the being which he had

was the divine essence, by which he was truly, really and properly God" — *Pearson on the Creed*, P. 122, 123.

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## C H A P. XIV.

### *The Use of this DOCTRINE.*

AND now, having both proved our Lord's Divinity, and answered (I hope) the most material objections that are made to it, — I shall close this Treatise, when I have added a few words respecting the use of this doctrine.

1. And its use appears, first, in that it is closely connected with all the offices, which, according to the Scriptures, Christ sustains, and, in the execution of which, he is our Saviour and Redeemer. — It is closely connected, even with his office of a Prophet. *This is my beloved Son* (says the Father) *hear ye him*. In order that we may *hear him* with becoming reverence, entire confidence, and ready obedience, it is necessary that we should regard him as the Father's *beloved Son*; and that in an higher sense than any Prophet, or Apostle, or Angel, ever was, or can be — his Son: a Son in whom it hath pleased the Father that all fulness should dwell; yea, all the fulness of the Godhead bodily. Hence, as we have seen, he is the very *Word* of the Father, and what he speaks, the eternal *truth, wisdom, and love of God*, speaks in him. He is the *Divine Oracle*, and all he says is as important and infallible as what was uttered of old, from between the Cherubim, upon the *Mercy-seat*; and should be received with as much implicit faith, and dutiful submission, as the *High-Priest*, or people of Israel of old, received answers from that most Holy Place.

2. It is true, what was delivered by Moses and the Prophets, by the Evangelists and Apostles, is also the Word of God; for *Prophecy*, came not in

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old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost: but not in so high a sense as what was spoken by Christ. When God spoke by them, he spoke by his servants; when he spoke by Christ, he spoke by his Son. They had the Spirit by measure—he without measure. They deliver his truths, and declare his laws—he is the Truth itself, and the Law-giver among his people. They come to us with authority from another, and say, *Thus saith the Lord*: He speaks as one having authority in himself, and his language is—*I say unto you*.

3. And if the doctrine of the proper and peculiar Sonship of Christ be closely connected with his prophetic office, it has still a closer connection with the office of a Priest. We have already seen that the virtue of this atonement depends upon it, and that, if he had been but a mere man, or a mere creature, his single and temporal life could have been no ransom, or redemption-price, for the innumerable and eternal lives of all men. And with regard to his appearing in the Presence of God for us, as our Advocate and Intercessor, let those who deny his Divinity inform us how we are to obtain access to him, that we may acquaint him with our wants and griefs, and put our cause into his hands? or how we are to be assured that he knows, and, therefore, is touched with the feeling of our infirmities, so that he does, and will sympathize with us, and afford us grace to help in time of need?

4. Nay, and even as to his kingly office,—what sort of a King would he be, who could neither know his subjects, nor deliver, nor protect, nor govern them?—Ποιμένα λαου, “The Shepherd of his people,” is a common phrase with an Heathen Poet, when speaking of an Heathen King. All good Kings, whether Heathen or Christian, are the Shepherds of their people; and, as such, watch over, protect, and govern them. It is true this can only be done

very imperfectly by men, as men are very, imperfect in knowledge, and power, and love. But the King whom God hath set upon his holy hill of Sion, is the *Good Shepherd*, who gave his life for the sheep, and who says, *I know my sheep, and am known of mine; and again, My sheep hear my voice, and I know them, and they follow me, and they shall never perish, neither shall any pluck them out of my hand. He comes with a strong hand, and his arm rules for him: He feeds his stock like a shepherd, gathers the lambs with his arm, carries them in his bosom, and gently leads those that are with young.*

5. As a King, he reigns in, as well as over, his subjects, subdues their lusts and passions, casts down their imaginations, and even brings into captivity their thoughts to the obedience of himself. He dwells in their hearts by faith, is in them their hope of glory, and his kingdom of righteousness, peace, and joy in the Holy Ghost, being set up in their hearts, is to them, at once, a preparation for, and a pledge of his Kingdom of Glory. Now all these particulars suppose his Divinity—suppose him to be omnipresent, omniscient, omnipotent—possessed of boundless wisdom, power, and love, and every divine perfection.

6. Add to this, secondly, that the Holy Ghost, speaking by David, connects our worshipping of him with his sustaining this office of a King—*He is thy Lord, and worship thou him.* And we have seen, in a former Chapter, how certainly it is our duty to comply with this divine injunction. Herein, then, especially appears the use of this doctrine concerning the Divinity of Christ,—that while we worship him, (which we are in duty bound to do) we may know, and be persuaded, we are not guilty of Idolatry, in worshipping a mere creature. “We are commanded to fear the Lord our God, and serve him, and that with such an emphasis, as by him we are to understand him alone, because the Lord our God is one Lord. From whence, if any one arose  
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among the Jews, teaching under the title of a Prophet, to worship any other beside him for God, the judgment of the Rabbins was, that notwithstanding all the miracles which he could work, though they were as great as Moses wrought, he ought immediatly to be strangled, because the evidence of this truth, that *one God only* must be worshipped, is above all evidence of sense.

7. Nor must we look upon this precept as valid only under the Law, as if, then, there were only one God to be worshipped, but since the Gospel we had another; for our Saviour hath commended it to our observation, by making use of it against the Devil in his temptation, saying, *Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* If, then, we be obliged to worship the God of Israel only; if we be also commanded to give the same worship to the Son, which we give to him;—it is necessary we should believe that the Son is *the God* of Israel. When the Scripture bringeth in the first begotten into the world, it saith, *Let all the Angels of God worship him;* but then the same Scripture calleth that first begotten, *Jehovah, and the Lord of the whole earth,* Heb. i. 6. and Psalm-xcvii. 6, 7.—For a man to worship that for God which is not God, knowing that it is not God, is affected and gross Idolatry:—to worship that as God, which is not God, thinking that it is God, is not the same degree, but the same sin:—to worship him as God, who is God, thinking that he is not God, cannot be thought an act in the formality, void of Idolatry. Lest, therefore, while we are obliged to give unto him divine worship, we should fall into that sin, which, of all others, we ought most to abhor,—it is necessary we should believe, that Son to be (in union with his Father) that Eternal God, whom we are bound to worship, and whom only we should serve.”

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8. Thirdly, our belief of this doctrine is necessary "to raise us to a thankful acknowledgment of the infinite love of God, appearing in the sending of his only begotten Son into the world to die for sinners. The love of God is frequently extolled and admired by the Apostles. *God so loved the world, saith St. John, that he gave his only begotten Son.*—*God commendeth his love towards us, saith St. Paul, in that while we were yet sinners, Christ died for us; in that he spared not his own Son, but delivered him up for us all.* In this, saith St. John again, was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* If we look upon all this as nothing else but that God should cause a man to be born, after another manner than other men, and when he was so born, after a peculiar manner, yet a mortal man, should deliver him to die for the sins of the world,—I see no such great expression of his love, in this way of redemption, more than would have appeared in any other way.

9. It is true, indeed, that the reparation of a lapsed man is no act of absolute necessity, in respect of God, but that he hath as freely designed our redemption as our creation. And considering the misery from which we are redeemed, and the happiness to which we are invited, we cannot but acknowledge the singular love of God, even in the act of redemption itself. — But yet the Apostles have raised that consideration higher, and placed the choicest mark of the love of God, in the choosing such means, and performing in that manner our reparation,—by sending his only begotten Son into the world, by not sparing his own Son, by giving and delivering him up to be scourged and crucified for us. And the estimation of this act of God's love, must necessarily increase proportionably to the dignity of the Son so

sent into the world; because the more worthy the person of Christ before he suffered, the greater his condescension to such a suffering condition; and the nearer his relation to the Father, the greater his love to us, for whose sakes he sent him so to suffer. Wherefore to derogate any way from the person and nature of our Saviour, before he suffered, is so far to undervalue the love of God, and consequently to come short of that acknowledgment and thanksgiving, which is due unto him for it."\*

10 Let me illustrate this in the words of a Translation of Abbadie.—“In the deliverance of the ancient Israelites from Egyptian bondage, two things may be remarked. God redeems them from the slavery under which they groaned; and previous to their deliverance, he commands them to kill the paschal-lamb, and to sprinkle its blood on the door-posts of their houses. The love of God to the tribes of Jacob, in granting them deliverance, is greatly to be admired; for they were reduced to a sad extremity, and had long desired to be relieved. But we should think ourselves much abused, if any one endeavoured to persuade us, That the love of God to them appeared in a *wonderful manner*, because the blood of a *lamb* was the sign to the destroying Angel to spare their first-born, or because the sacrifice of the *passover* was a *mean*, in the hand of God, of working out their deliverance. Should any one exclaim,—“Behold, how God loved the Israelites! He loved them so, so that he put a *lamb*, nay, *many lambs* to death, that he might redeem them from slavery!”——Would you not think him delirious?

11. But here I shall be reminded, “That the life of Christ as a mere man, is incomparably more

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\* Pearson on the Creed, P. 143, 144.

precious than the life of a sacrifice under the Law :” Suppose it be ; yet as the life of a lamb bears no proportion to the temporal deliverance of the Israelites,—the temporal life of Jesus, as a mere man, or a mere creature, can bear no proportion to the eternal life of mankind. Nay, in the former of these two cases, there is *some* proportion, and a comparison may be formed ; but none at all in the latter. For as the life of a lamb is temporal, so was the life of an Israelite, which was redeemed by it ; and it must be allowed, that, between temporal and temporal, there is some proportion.—But the life of Christ, as a mere creature, is temporal, and of a limited worth ; whereas the life he purchased for us is eternal, and of infinite value ; between which there is, there can be no proportion.”—To dwell a little longer upon this.

12. “ The love of God appears, it may be said, not in giving a man, simply considered, but in giving one, that is, his own Son.” But is Jesus the Son of God in a *proper*, or in a *figurative* sense?—If only in the latter, I desire to be informed, whether it be an extraordinary and an astonishing effort of Divine Love, to give a man for our redemption, who is the Son of God only by a *metaphor*?—Suppose a Sovereign were obliged to destroy a great number of his subjects, to assert the rights of justice, and maintain the honour of his laws ; except some person be found worthy of being admitted as their substitute, who, by laying down his life, shall deliver them from death. Suppose, further, this Prince, being moved with compassion, should engage to give the life of his own Son for their redemption,—you could not but conceive the highest idea of his mercy and love, to his offending subjects. But if, afterwards, you should be well informed, that he did not give his own son, and be also assured, that, properly speaking, he never had a son of his own ; but that all the mystery of this astonishing love, which made such a noise in the world,

world, consisted in this: He adopted one of his subjects—took him out of a state of extreme indigence—educated him like the son of a Prince—determined to give him up to death, as a ransom for his perishing subjects, and then, if it were possible, to reward his sufferings, by making him the heir of his crown;—in such a case, it would be immediately said, Though the conduct of this Prince is very extraordinary, and though his clemency is worthy of admiration, in pardoning attainted rebels, and in redeeming those who deserved to perish,—yet it is a childish hyperbole to exclaim, “Behold, how he loved his kingdom! He so loved it, that he gave his son, his own son, his dearly beloved, and only begotten son, to die for his offending subjects.”

18. “Still more to illustrate the point, we may borrow an instance from the Sacred Scriptures.—The offering up of Isaac, it is allowed, was a type of the Sacrifice of Jesus Christ.—Isaac, the delight of his father, and his only son, was bound in order to be sacrificed by Abraham himself, notwithstanding all the yearnings of parental bowels. Thus he became a lively type of Christ—of him who is the only begotten of the Father, and in whom he takes infinite and eternal delight.—As Abraham offered up his only son, so the Divine Father delivered up to death his only begotten Son.—Suppose, then, any one were to persuade and convince you, That Abraham did not offer up his *only* son, nor his *own* son, but he took the son of Eliezer, gave him the name of Isaac, and, if you will, put on him the cloaths of Isaac,—you would immediately forbear to wonder at the obedience and faith of the renowned Patriarch, in making no scruple to sacrifice his own and only son.—We have been wont to look for the *image* only, in a type, and for the reality in its accomplishment: but, if we believe our adversaries, we must invert this order—we must look for the reality in the *type*, and the *image* in its *accomplishment*. According

tording to this new mode of interpretation, Abraham performed a great and wonderful act of obedience, by which his faith in the promises, and his love to God, have been rendered illustrious to all generations; for he offered up his *own son*, his *dear and only son*; and this he did in reality, not in appearance only. But God, in delivering up Jesus to death, gives us only a *Servant*, whom he *calls* his Son, that there might be a greater appearance of love in his dying for us."

14. "If, then (as Bp. Pearson adds) the sending of Christ into the world were the highest act of the love of God which could be expressed; if we be obliged unto a return of thankfulness, some way correspondent to such infinite love; if such a return can never be made without a true sense of that infinity, and a sense of that infinity of love cannot consist without an apprehension of an infinite dignity of nature in the person sent,—then it is absolutely necessary to believe that Christ is so the *only begotten Son* of the Father, as to be of the same substance with him, of glory equal, of majesty co-eternal."

15. A *fourth* use of this doctrine, and the last I shall mention, is to convince us, that (as our Poet says)

"No man too largely from Heaven's love can hope,  
If, what he hopes, he labours to secure."

For, as the Apostle argues,—*He that spared not his own Son, but freely delivered him up unto death for us all, how shall he not with him also freely give us all things?*—But then this implies that Christ was more than a *mere man*, or *mere creature*. For, "would it be logical, would it be rational, thus to argue? If God, in his great love, delivered up one *mere man*, or *mere creature*, to death, we may safely conclude he will deliver millions from it. If he delivered up one to *temporal* sufferings, he will certainly deliver vast multitudes



multitudes from *eternal* torments;—if he gave a person *infinitely inferior* to himself, to endure the pains of crucifixion for us,—he will undoubtedly grant us the *enjoyment of himself*, to make us completely and everlastingly happy. How different the Apostle's manner of arguing in this passage!—Whoever duly considers how he speaks of *God's own Son*, of *us all*, and of *all things*, cannot but observe he supposes it quite evident, that there is *no proportion* between Jesus Christ and all the redeemed, though taken collectively; nor between the gift of him, and the grant of all other blessings. But such a way of speaking is absolutely unaccountable, is highly absurd, on the hypothesis opposed."—But, on our principles, *God's not sparing his own Son, but freely delivering him up unto death for us all*, gives us the highest assurance that he will perform all his gracious promises, and *freely give us all things*. For He that has done us the *greater* favour, will surely do us the *less*;—He that hath given us such a gift as his *own Son*, a gift, according to our doctrine, *infinite* in value,—will surely give us every other inferior blessing; especially considering that his Son was given for this very end,-----  
That atonement being made for sin, and all the demands of justice being satisfied, Divine Mercy and Love might have free course, and God, in a way consistent with his Attributes, might bestow upon us all blessings---temporal---spiritual---and eternal.

F I N I S.



