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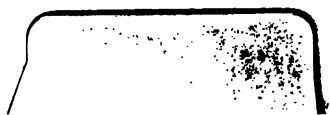
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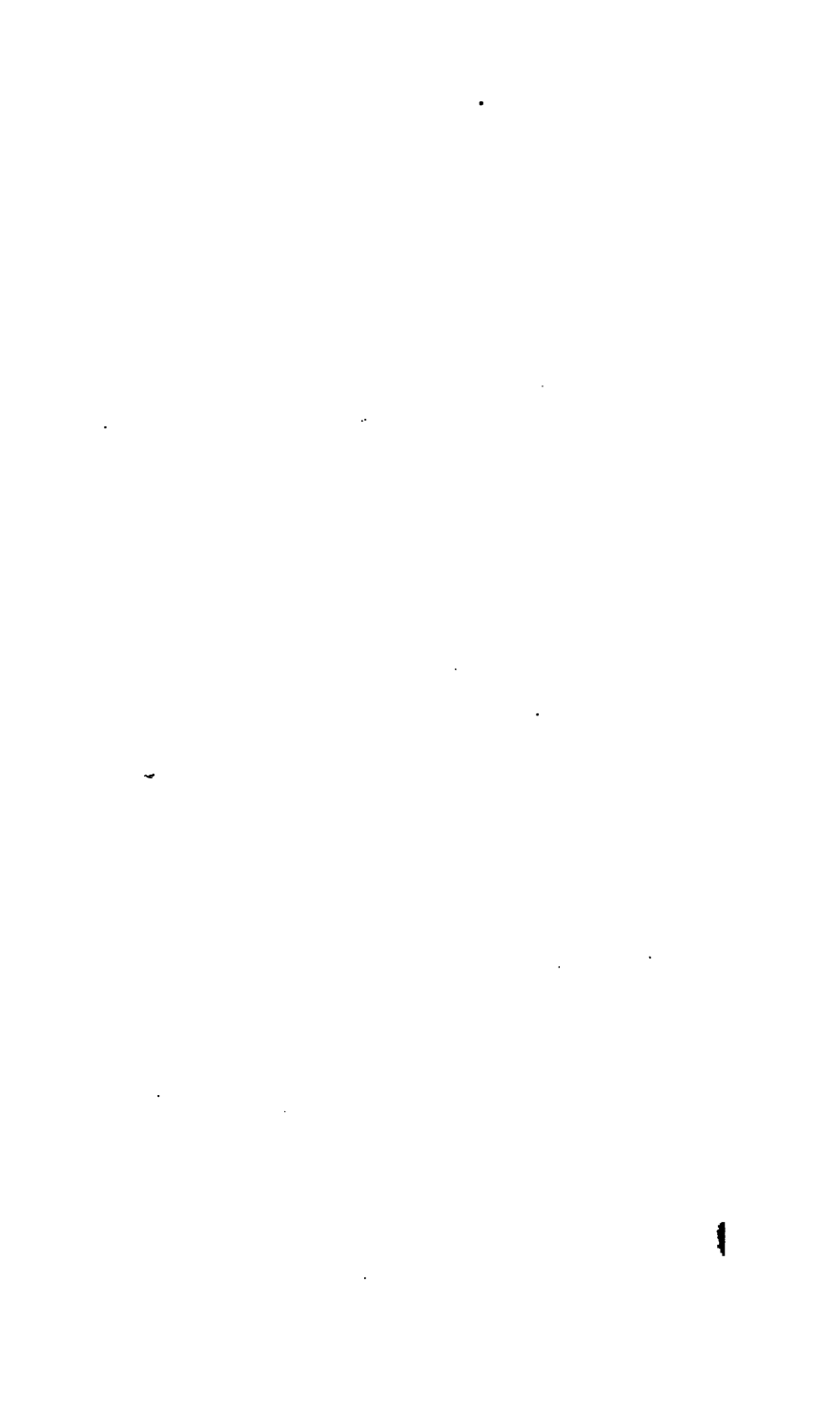
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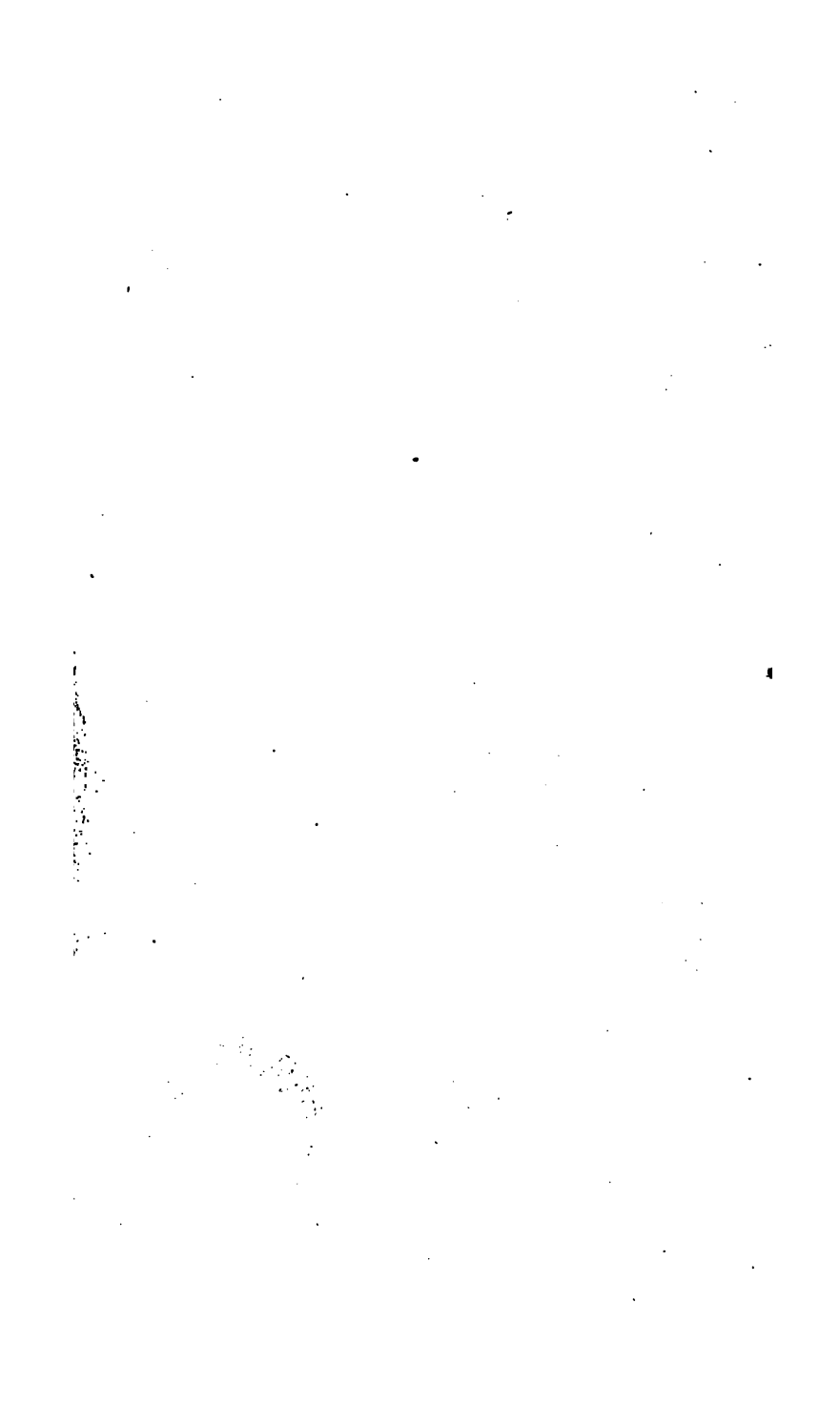












THE
Scripture Account
OF THE
ATTRIBUTES AND WORSHIP
OF
G O D;
AND OF THE
CHARACTER AND OFFICES
OF
JESUS CHRIST.

BY
HOPTON HAYNES, ESQ.
ASSAY-MASTER OF THE MINT.

THE FOURTH EDITION, CAREFULLY CORRECTED,
WITH
A BIOGRAPHICAL SKETCH OF THE AUTHOR,

HACKNEY,
PRINTED FOR D. EATON, 187, HIGH HOLBORN.
By C. Stower.

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ERRATA.

For Jam. i. 22, read i. 21, p. 72.

For *θευό* read *θεόν*, p. 120..

For Mat. xiv. 23, read Mat. xxvi. 53, p. 189.

For John v. 8, read Heb. v. 8, p. 194.

For Psalm xxi. 1, read Psalm xxii. 1, p. 220.

✓ For Luke xxiv. 31, read xxiv. 51, p. 246.

For Heb. ix. 25, read ix. 24, p. 252.

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THE END.

ORIGINAL PREFACE.

THE author of the following sheets was a gentleman of great worth, and considerable learning; a pious and good man, who was desirous of worshipping God and forming his religious notions according to the instructions of divine wisdom. Accordingly, he spent a number of years "in examining the sacred writings of the Old and New Testament, with the utmost desire, and most ardent prayer, that he might be rightly informed in the truest sense of the holy authors of those divine books." He was zealously attached to truth, and the honour of God; and these he endeavoured to promote, to the very utmost of his power. He was fully persuaded in his own mind of the truth of his sentiments concerning God and Jesus Christ. He founded them upon the sacred scriptures, for which he had the highest veneration: he considered the sacred authors of the Bible with great attention, and a sincere endeavour to understand their true meaning; and according to the result of his most diligent and candid examination, he believed. He looked upon scripture to be the best and most infallible expositor of scripture; and therefore paid but little regard to any human scheme or explanation: and he thought himself thoroughly justified to his own conscience in taking his notions of God from the word of God alone. These are his words: "I think, I write, I speak, upon this important article, viz. that the God and FATHER of Jesus Christ is the only true God, with a clear understanding and a clear conscience. I have no doubts, no scruples: no fear of offending God, or displeasing Christ: no secret misgivings that I am or may be mistaken: but a full and entire persuasion, that this foundation is most certain and infallible. I doubted early of the vulgar scheme; to solve my doubts, I read the holy scriptures, and them alone, for many years, with the greatest attention and caution; with all earnest desire of finding the truth; without any bias, prejudice, or prepossession. I had been bred up in great reverence for the ancient fathers, and the venerable names of Luther, Melancthon, Calvin, Cranmer, &c. I preserve still a great but cautious veneration for these excellent persons: their memories will always be sacred with me, for those glorious attempts they made to reveal the

"Christian religion from Romish error, idolatry, and superstition. But they can no longer impose upon me with their authority, though they may affect me with their reasonings. I will now be no Cranmerian, Lutheran, or Calvinist. Christ is my master, and the holy scriptures my rule and only standard of divine truth. Fathers and councils, synods and convocations, ancients and moderns, both learned and holy men, are my fellow-servants: I embrace them as helps, but I will not follow them as infallible guides: I know none such but the holy scriptures, &c."

The sheets now offered to the public were in the press before the author died; and his manuscripts were delivered to the editor with his own hand. Had he lived, he designed to have made the work much more extensive, and to have considered the various parts of the Christian religion, in the same manner as he has considered the attributes, &c. of God.

That part of his design which is perfected, I, in compliance with his earnest request, present to the public, desiring that the book may be read with candour and attention, and (as the author expressed himself a few days before he died) "most ardently wish, that it may have the same good effect upon the well-disposed minds of the present learned and inquisitive age, as it had upon himself." I have nothing more to add, but that I have honestly published the work, just as the author left it, without making the least alteration, even in favour of my own sentiments.

MR. LINDSEY'S PREFACE

TO THE

SECOND AND THIRD EDITIONS.

THE reader is here presented with a book of extraordinary merit. Its subject is important, if any can be so called; especially in the present state of things, in the Christian world, and in our own country. The design of it is to shew, from the sacred writings, that there is but one God, one single person, who is the God and parent of the universe, to be acknowledged and adored by all; and at the same time also to vindicate his moral character and perfect benevolence; that he is of himself kindly disposed and propitious to his offending creatures, and requireth no interference of any other being, nothing but their own repentance and amendment, to restore them to his favour.

The proof of these points, but chiefly of the former, is attempted, not merely from the illustration of those particular passages of scripture, which are apprehended to have been commonly misunderstood and misapplied in both these respects; but from the consideration of all the passages of any moment where the Divine Being is mentioned, and of all the qualities and titles ascribed to him; together with a discussion, where needed, of all the language that is used, and even of every word of consequence employed, on these subjects.

And under the different heads treated of (which, barely to read over in the Table of Contents, cannot but excite something more than curiosity) the conclusions are strictly drawn from the premises, with the precision and accuracy of a geometrician, and with a plainness and clearness level to the most ordinary capacity, and such as will satisfy the highest.

And although the book, upon the face of it, carries the appearance of deep learning, from the explanation of some Greek terms in the New Testament, which may at first sight affright those from the reading of it who are unacquainted with the dead languages; yet there is in reality hardly any part which may not be useful to, and readily understood by, the attentive English reader.

The like method is observed in the second division of the work; in what relates to the character and offices of Jesus Christ. And the several different propositions, concerning this appointed Saviour, and Lord, and Master of Christians, are supported by circumstances of internal evidence, which are easily comprehended, and afford the most solid and convincing proof of all others.

In short, here are the materials, collected with great labour, and skilfully arranged and put together, from which a true judgment is to be formed of these matters, which are of great concernment to every one.

I shall offer one sample of the manner of the writer, not studiously selected, but such as presents itself in turning over the leaves. It consists of a series of conclusions which he draws from this position, viz.

"God the Father, and the God of our Lord Jesus Christ, and the God and Father of our Lord Jesus Christ, are the frequent style and characters of the one true God in the New Testament."

After a copious enumeration of texts in confirmation of the position, these following inferences are made:

"N.B. 1. It is very remarkable, and deserves a higher and stricter attention than hath been given by these last degenerate ages, that St. Paul, St. James, St. Peter, St. John, and St. Jude, have, in the foregoing passages, carefully observed an uniform style, in speaking of and worshipping God. **GOD** the **FATHER** is the current and frequent form made use of by these five sacred writers, and particularly in the salutations addressed to the Christian converts of the apostolic age.

"2. It is evident, that the apostles who wrote, and they who were written to, were very well acquainted with this form of words, the God and Father, &c. as being the familiar and ordinary terms they used in speaking and writing in the apostolic age.

"3. And it is most certain, that these forms of speaking, 'God the Son, and God the Holy Ghost,' are never used by the four evangelists, or the other sacred writers, in any one place or passage throughout the New Testament. And yet these unscriptural, these antiscritptural forms are very familiar, and in common use, in the writings and worship of the Athanasian heretics and apostate tritheists of these most corrupting and corrupted later ages.

"4. It is also most observable, that although in the great apostacy of the Christian churches from some of the doctrines of Jesus Christ and his apostles, many and warm disputes have arisen, and still continue in most parts of Christendom, about the nature, person, &c. of the Son and Holy Ghost; yet it hath never been questioned, but in all times, and among all parties of Christians; it hath been constantly held and maintained, that the **FATHER** is **GOD**. This great truth hath ever stood firm, and unquestioned, among all the trinitarian and tritheistic sophisters. And if the Father be God, he must be all-sufficient, and possessed of all perfections: **YET** the most perfect and all-sufficient Father is not God enough in their creeds; but they want and acknowledge two more, to com-

“ plete their antisciptural, tritheistic doxology: ‘ Now to God
“ ‘ the Father, God the Son, and God the Holy Ghost,’ &c.

“ 5. By these words, God the FATHER, being always used
“ by the sacred writers, in apposition (as the grammarians
“ speak), it is evident, and most certain, that, according to
“ the custom of all known languages, the word Father is a
“ term applied to the word God, to denote and define expressly
“ who was their God. And they having never once used these
“ words, ‘ God the Son, and God the Holy Ghost,’ in apposi-
“ tion, certainly demonstrates, that they had not from Christ
“ and his apostles any authority to use in their writings such
“ style or language to their disciples or readers. And all judi-
“ cious persons will soon acknowledge, that no such words as
“ ‘ God the Son’ were ever used of or to Christ during his
“ whole public ministry in Judea, or by any of his apostles,
“ disciples, or followers,” &c.

The Author judged it not fitting to put his name to his work. To have come forth openly on such topics, in opposition to the religious prejudice of many ages, might have caused much personal altercation, and hindered the calm discussion of them. And perhaps from the like motive, joined to a most singular and amiable modesty, the eminent Dr. Lardner, ten years after, published anonymously his famous letter on the *Logos*, &c. in support of the same doctrines of the Divine Unity and proper humanity of Christ, after having suffered it to remain twenty-nine years in his cabinet.

There can be no occasion, however, for reserve now, at the distance of forty years. Rather, as it can derive no discredit, but the contrary, on the memory of the author; it should be told, that he was a person well known in his time, as the friend of civil and religious liberty; and that he was not a clergyman, whose profession necessarily called him to the study of the scriptures; but was a layman who voluntarily devoted himself to laborious researches into the reality, nature, and object of divine revelation, and thought it his duty to communicate the result of his inquiries to his countrymen: his name Hopton Haynes, Esq. of Queen's-square, in the city of Westminster, at the time of his death.

Concerning his parentage, and the place of his birth, and education, I have not been able to procure any information to be depended on.

From the worthy descendant of a respectable family of great and deserved literary fame, with which Mr. Haynes lived in friendly connection, I have been favoured with the inscription on the ring, which was given away at his funeral, together with that of his lady, which I have inserted in the margin;*

* Hopton Haynes, æt. 77, Nov. 18, 1749. Mrs. Mary Haynes, æt. 65, Sept. 22, 1750.

and from this it appears that our author was born in the year 1672.

Mr. Baron,* hereafter to be quoted, who was personally acquainted with Mr. Haynes, relates, that 'he served many years 'in the Mint-office, under Sir Isaac Newton.' But a more exact account of his employment in that office, which may lead to some farther particulars concerning him, is to be learned from the following facts obligingly furnished by the King's present Assay-master, S. Alchorne, Esq. which I obtained from that gentleman by means of a friend, and shall give in his own words.

'It is evident, from the books in his Majesty's Mint, that Hopton Haynes, Esq. was engaged in that office for more than fifty years; though very few particulars are recorded of him. His patents of appointment do not appear; but in an official certificate respecting the importation of gold from Boston, at the beginning of the year 1706, the weight is certified under his hand, styling himself *Weigher and Teller of the Mint*. From that time no mention is made of this gentleman, till April 1737, when in a memorial to the Treasury he states his having been employed above forty years in the Mint, and or fourteen of them as *His Majesty's Assay-master*, which business requiring much labour and attendance, he desires to appoint a Deputy, as an Assistant; and his request was granted. Twelve years afterwards, the Hon. Mr. Chetwynd (afterwards Lord Viscount Chetwynd), then Master of the Mint, applied to the Lords Commissioners of the Treasury, representing, that Hopton Haynes, Esq. the King's Assay-master, was, through age and other infirmities, rendered incapable of attending the duties of his office, and desiring leave therefore to resign the employment; but recommending that his salary should nevertheless be continued, in consideration of his long and faithful services;—this was accordingly granted to him for life. under his late Majesty's special warrant, dated the 8th of February, 1748. Mr. Haynes, however, enjoyed the bounty of his Royal Master but a short time; for on the 20th of April, 1742,† it appears, that his will, having been proved in the Prerogative Court of Canterbury, was produced and registered in the Mint-office.'

As it appears hence, that in the year 1737, Mr. Haynes had been upwards of forty years in the Mint-office, supposing it only to have been forty-one, it will make his first entrance to have been at the age of 24, in 1696, the year when Sir Isaac

* The Rev. Richard Baron, a person of great probity and public spirit, known by many valuable and seasonable publications.

† This, it is presumed, was a mistake in the entry at the Mint-office, instead of 1750.

(then Mr.) Newton became Warden.* In three years, Sir Isaac was made Master of the Mint, in which place he continued to the time of his death in 1727; and Mr. Haynes continuing in office all the while, till he rose to be the King's Assay-master; as there must have been continual intercourse between our author and Sir Isaac Newton, it could hardly be but their conversation would sometimes touch upon religious topics; especially as both of them dedicated much of their time to the reading of the Bible,† and were sincere in their belief of divine revelation, whilst each took the liberty of judging for himself, and in many things differed widely from the doctrines established by the civil power.

This presumption, of an amicable correspondence between two such persons so many years together in the same office, is only mentioned as tending to corroborate the following facts, and testimony of Mr. Haynes, that the sentiments of Sir Isaac Newton did not differ from his own, in what concerned the divine unity and the person of Christ.

Mr. Baron, in the place and work above cited,‡ adds: 'He (Mr. Haynes) was the most zealous Unitarian I ever knew; and, in a conversation with him on that subject, he told me, that Sir Isaac Newton did not believe our Lord's pre-existence, being a Socinian, as we call it, in that article; that Sir Isaac much lamented Mr. Clarke's embracing Arianism, which opinion he feared had been, and still would be, if maintained by learned men, a great obstruction to the progress of Christianity.'||

* In 1696, Mr. Montague, then Chancellor of the Exchequer, and afterwards Earl of Halifax, obtained of the King for him the office of Warden of the Mint: in which employment he did very signal service at the time when the money was called in to be recoined. Three years after he was appointed Master of the Mint, a place of very considerable profit, which he held to the day of his death.

General Dictionary. Art. Newton.

† "Not that he confined his principles to natural religion, for he was thoroughly persuaded of the truth of revelation: and amidst the great variety of books which he had constantly before him, that which he studied with the greatest application was the Bible." Id Ibid.

‡ Preface to a valuable collection of curious tracts, intitled, a "Cordial for Low Spirits." Vol. I. pag xviii. note. 3d impression, 1763.

|| The friendly intercourse, intimated above, between Sir Isaac Newton and Mr. Haynes, and their probable similarity of opinions on religious subjects, may receive further confirmation from a passage in Wetstein's Prolegomena to his edition of the Greek New Testament, p. 185; in which it is related, that Mr. Haynes had been employed in translating into Latin two Letters of Sir Isaac Newton on the true reading of 1 John v. 7, 8, and 1 Tim. iii. 16; with a view, perhaps, at the time, to their being printed for the benefit of the learned abroad, though it did not take place.

So long then, as the noble family, who are the depositaries of Sir Isaac Newton's manuscript papers, which he left behind him, those especially which contain his sentiments on theological subjects, shall think proper to suppress them, and prevent the curious forming a judgment from his own words, we may abide by this testimony of Mr. Haynes, in itself probable, conveyed to us by Mr. Baron, that that sublime genius, and virtuous man, was a perfect Unitarian.

Not that it is of any moment, what the greatest and wisest men may think, but what the scriptures hold forth on all points; though it is a satisfaction, in matters of consequence, to have the suffrage of such persons. Indeed, it seems scarcely possible, that any one, free from prejudice, and a serious searcher after truth, who perused the Bible so assiduously, as we are assured, by various authorities, was done by Sir Isaac Newton, could form any other conclusions concerning God and Christ, than those made by Mr. Haynes.

BUT these valuable remains of our author have undergone a singular fate, very contrary to his intention, in never having been properly made known, or put into the hands of the public.

Mr. Haynes died whilst his book was in the press. From his own words, as well as his intention, signified by the Editor,* in a short but excellent preface, it is plain that he printed it with a view to have his sentiments published, and in hope of serving mankind by them. But there must have been some great default afterwards somewhere; since from the few copies known to be in the possession of private persons, or that have been in circulation for many years past in the yearly catalogues of libraries on sale, a very small number must have got abroad in the world. It was advertised in the Gentleman's

It may not be amiss to remark here, that this most admirable critical tract of Sir Isaac Newton's is to be found at the conclusion of the fifth volume of his works, in Dr. Horsley's edition, with the following title-page: "An historical account of two notable corruptions of Scripture. In a letter to a friend. Now first published from a MS. in the author's hand writing, in the possession of the Rev. Dr. Ekins, Dean of Carlisle."

And there is prefixed to it the following advertisement: "A very imperfect copy of this tract, wanting both the beginning and the end, and erroneous in many places, was published at London in the year 1754, under the title of Two Letters from Sir Isaac Newton to Mr. Le Clerc. But in the author's MS. the whole is one continued discourse; which, although it is conceived in the epistolary form, is not addressed to any particular person."

* Mr. John Blackburne, minister of a congregation of Protestant Dissenters in St. John's-court, Southwark; where he had for his immediate predecessors, Mr. Pickard, and Dr. Benson. He afterwards removed to Newbury, Berks.

Magazine for April 1750. But the Monthly Review, then a new periodical publication, and from the first on the side of freedom of inquiry, takes no notice of such a work. The Rev. Dr Flexman,* who lived in the metropolis at the time, and was acquainted with the Editor, informs me that very soon there were no copies to be purchased. It would seem, from the passage above quoted, mentioning Mr. Haynes as author of several tracts, but never speaking of this, which would have been so much to his purpose to have expatiated upon, that it was hardly known to Mr. Baron.

Such an extraordinary suppression of such a work, and strangling it as it were in its birth, shews as if there had been no good design in it. But; as I have nothing certain to offer about it, I shall leave the reader to make his conjectures how this could have happened; and particularly, because, though late, we are now fulfilling the author's will and intention in laying his book before the public.

* A minister among the Protestant Dissenters, now much advanced in years, of learning and great integrity, who hath served the public usefully in his day in various ways.

*Added by Mr. LINDSEY to the Third Edition,
in 1797.*

So much was judged proper to say seven years ago, when the second edition was printed in 1790.

The Editor thinks it right now to add, that he was first excited to the republication of so scarce and valuable a work, and the principal expence borne, by a person of high rank,† distinguished by an eminent love of truth, and generous concern to promote a just critical knowledge of the sacred writings, and who is also ever ready to encourage learned and worthy men, and to serve the cause of virtue and true religion, by those ample means which Divine Providence hath put in his power.

T. L.

— † Probably the late Duke of Grafton. R A.

PREFACE

TO THE

FOURTH EDITION.

THE original Prefaces to the preceding editions of this valuable work are here preserved as matter of history. In addition to the account of the Author by [T. L.] the late Rev. Theophilus Lindsey, the present editor begs leave to extract the brief memoir, which Mr. Nichols has given in his *Literary Anecdotes of the Eighteenth Century*, and which contains some particulars not stated in the preceding pages.

"HORTON HAYNES, Esq. was Assay-master of the Mint and Principal Tally-writer of the Exchequer; in both which places he always behaved himself highly worthy of the great trust reposed in him, being indefatigable and most faithful in the execution of his offices. He was born in 1672; and his first appointment was so early as 1696, to the place of weigher and teller in that department; and his services there, in one or other capacity, extended to a period of more than fifty years. Whether he wrote any thing relating to the Mint or money affairs in general is not known; but that he was anxious to maintain the independence and prerogatives of his office is apparent, from a tract, in folio, which he printed and privately dispersed, intituled, - A Brief Enquiry relating to the Right of his Majesty's Royal Chapel, and the Privileges of his Servants within the Tower, in a Memorial addressed to the Right Hon. the Lord Viscount Lonsdale, Constable of his Majesty's Tower of London, 1728, folio, signed H. Haynes; and which is now become, from that circumstance, extremely scarce. We may conclude, from his being in the Mint at the time that Sir Isaac Newton presided there, and from his known piety and love of learned conversation, that he had frequent intercourse and enjoyed the good opinion of that excellent man; and, as a proof that the business

of Mammon did not wholly engross his thoughts, or divert his attention from better pursuits, he wrote and left in the press, at the time of his death, 'The Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ, by a candid Enquirer after Truth;' 4to.; a curious and scarce book, which, from a religious regard to his father's request, was published by his son after his death, and of which a second edition appeared in 1790. *He was likewise the author of an excellent and well-written tract, intitled, 'The Ten Commandments better than the Apostles' Creed.'** He died at his house in Queen-square, Westminster, Nov. 19, 1749,† at the age of 77. He was a most loyal subject, an affectionate husband, a tender father, a kind master, and a sincere friend; charitable and compassionate to the poor, a complete gentleman, and consequently a good Christian. A portrait of him, engraved by Nugent, from a painting by Highmore, was published in Harding's 'Biographical Mirror,' see Noble's Continuation of Granger, Vol. III. p. 256.‡ The following tribute was paid to his memory by Wells Eglesham, a worthy old journeyman printer, author of 'A short Sketch of English Grammar,' 1779, 8vo; a pleasant little volume of Songs, intitled, 'Winkey's Whims,' 1769; and many fugitive Essays in 'The Public Advertiser':

'Worthy the ablest Muse! accept the lays,
Accept my tribute, not thy due, of praise!
Mean though my verse, my theme shall be approv'd
Praising of thee—whom every good man lov'd.
Who can repeat the virtues of thy mind!
Or who a virtue, thou possess'd not, find!
Great, universal friend of all mankind!

'O could my pen depict the glowing thought
With which my warm, but heavy heart is fraught,
Pleas'd with the task, I'd all thy virtues paint;
But I desist, where Pope's strong Muse must faint.'

Nichols's Lit. Anecd. 8vo. 1812, Vol. II. pp. 140, 141.

"Hopton Haynes left a son, Samuel, who was educated at one of the universities, where he proceeded M.A. and took orders in the church of England. Samuel Haynes was tutor to the Earl of Salisbury, with whom he travelled, and who rewarded him in 1737 with the valuable rectory of Hatfield, Herts. In March, 1743, on the death of Dr. Snape, he suc-

* Any one possessing this tract would gratify the religious public, and serve the cause of truth and virtue, by reprinting it. ED.

† From the inscription on a ring given away at the funeral of Hopton Haynes, Mr. Lindsey states his death to have taken place November the eighteenth. ED.

‡ There is a portrait of him in Dr. Williams's Library, Redcross-street. ED.

ceded to a canonry at Windsor, and in May, 1747, he was presented also by his noble patron to the rectory of Clothall, the parish in which the Earl of Salisbury's seat, called Quickswood, is situated. Mr. Haynes, who died June 9, 1752, was an amiable and cheerful companion." Ibid.

The "Scripture Account" is now too well known to require a word to be said in recommendation of it: it is only necessary to assure the reader that the present edition has been carefully superintended and revised by the two last editions.

HACKNEY,
Dec. 16, 1814.

R. A.

THE
SCRIPTURE ACCOUNT,
&c.

CHAP. I.

Axioms or Rules, by which the Holy Bible, and the Books of all good Authors, in all Languages, ought to be understood.

LANGUAGE is the happy medium of a free and easy correspondence between neighbours, of a lesser or greater extent, as kingdoms and nations.

Ancient and modern languages have, some of them a larger, and some a smaller stock of words.

The language which consists of a few, or a smaller stock of words, often applies the same word to different things, for want of different words to express things which differ.

To supply the want of words in a language, words of a neighbouring sense are often borrowed, which are called figures.

Figurative words convey some of the ideas belonging to their original use, but never all their ideas.

All known languages, ancient and modern, use figurative words or terms; which are found in all books, especially in the Bible.

Figurative propositions are ever to be understood in a figurative, and never in a literal sense; for that would misrepresent the sense and mind of the author.

Uniformity of words or language implies most

certainly an uniformity of sense in the same divine author.

A consentient uniformity of the several, and different divine authors in the same form of words, upon the same point, or subject, is a most certain evidence of their unanimous sense, or meaning, in all literal passages.

This uniformity in language, upon the most important and fundamental subjects, is found in a most remarkable degree, in the sacred authors of the New Testament; which it is hoped and wished, may have the greatest weight and influence upon the mind of every candid and conscientious reader.

Nothing contrary to true reason, nothing absolutely incomprehensible to human understanding, can be a part, or matter of God's revelation.

CHAP. II.

That there is one supreme, one infinite, one most perfect Being; and that there can be but one such Being, is a principle, which is founded upon most certain reason, and the general consent of all ages and nations.

THE whole nation of the Jews, under the conduct of their great lawgiver Moses, were taught by him this first principle in their law; which they have professed, and remarkably preserved in all their sacred books.

The one God, believed in, and worshipped by the whole nation of the Jews, was, and still continues to be called, in their sacred books, JEHOVAH, which is his proper name, in every page of their canon, and their other writings.

This Moses emphatically mentions in these words: "Hear, O Israel, Jehovah, our God, is one Jehovah." Deut. vi. 4.

That this Jehovah was the God of Jesus Christ,

and of his disciples, whom alone he and they worshipped, will appear in numerous instances, in the following pages, in the very words of our translation. See Mark xii. 29.

In all the writings of Moses and the prophets, this word Jehovah is constantly and religiously observed by the Jews throughout their canon; by which they understood one supreme Being, the maker of heaven and earth; and so accounted it the proper name of their God.

Jesus Christ, citing the famous text, Deut. vi. 4., evidently shews, that he believed in, and worshipped the Jehovah in that text; otherwise he had not satisfied the Jewish scribe.*

Then it must follow, that Jehovah, the God of the Jews, is, and must be the God of the Christians.

Throughout all the books of the Old Testament, wherever the word God is expressed in the singular number, Jehovah must be understood, if not expressed, as being certainly referred to by the other words in use among the Jews, that had a relation to their God.

It had been well for the Christian church, if in all its versions of the Old Testament, the word Jehovah had stood untranslated, which would have avoided many ambiguities in the sense of many passages in the New Testament. In the translation of the Old Testament by Junius and Tremellius, Jehovah instead of Lord is every where retained.

The common versions of the Old Testament among Christians, both ancient and modern, have followed the translation of the LXX, which being made above

* 'And one of the scribes came, and having heard them discoursing together, and perceiving that Jesus had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment.—And the scribe said unto him, Well, master, thou hast said the truth; for there is one God, and there is none other but he.' Mark xii. 28, 29, 30, 32.

two ages before Christ's time, was in such reputation, that the sacred writers of the New Testament frequently represent Christ's and their own thoughts in the language of those translators ; which has given a kind of sanction to their version.

The LXX having used the word *Kyrios* for Jeovah gave occasion to those who made citations out of the LXX in the New Testament, to render some passages ambiguous, when that word stands alone; and hath occasioned incautious readers to apply it to Christ, when it ought to be applied to God.

This advantage however we have from the LXX, that they generally, if not always, translate Elohim by the word *Θεος* in the singular number, which demonstrates that the LXX in their time understood Elohim in the singular number, as is particularly remarkable, Gen. i. 27, and likewise, it is their constant practice to join in syntax verbs and adjectives, &c. of the singular number, with the word Elohim, as is remarkable through the whole first chapter of Genesis, and I believe will be found in all the other books of the Old Testament. And the like syntax will certainly be found in all the passages where Jeovah is in construction. See Gen. xi. 6 and 8 compared; and Deut. vi. 4, &c.

It is very remarkable, that in all the books of the Old and New Testaments, wheresoever the sacred writers introduce Almighty God speaking of himself, it is by the singular pronouns *I* and *me*; and where he is spoken to, it is by the words *thou* and *thee*; and when he is spoken of, it is by the words *he* and *him*: which language is so universally used, that it invincibly demonstrates the divine essence or nature to be one person alone. And it may, I think, be justly concluded, that all the translations which have been or ever will be made, have followed, and must follow this rule.

CHAP. III.

Of the several senses of the word ΘΕΟΣ, God, used by the writers of the New Testament.

THE Old and the New Testaments always, in every place, suppose and acknowledge one supreme Being, and most high God, and but one: the passages are innumerable: and this truth is maintained by all Christians, of all ages, and denominations; but very much obscured and perplexed by the bold and unskilful notions, as well as subtle expositions and metaphysical distinctions of many eminent ancient and modern writers.

JESUS Christ himself believed in, worshipped, taught, and preached, this one true God. Mat. vi. 9. xix. 17. xxvii. 46.—Mark x. 18. compared with Mat. xix. 17. Luke xviii. 19. ‘Why callest thou me good? There is no one good, but the one God.’ Mark xii. 29—34. John xvii. 3, ‘Thee, O Father, the only true God.’ xx. 17. ‘I ascend,’ saith Christ, ‘to my Father and to your Father, to my God and to your God.’

Hence it is plain, that the four Evangelists represent Christ himself using the word God in the highest sense, of *his* God and *our* God. Yet he knew the word God was also used in the Old Testament in an inferior sense, of eminent persons; and John x. 34, 35, he cites Psalm lxxxii. 6. ‘I said ye are Gods’—words spoken there of judges, to whom the word of God was a rule. And he reasons thus: ‘If they, the judges, to whom the word of God came, are called gods in your law, and sons of the Most High; do you charge me with blasphemy? who do not say I am God,’ as ye falsely accuse me; but I do say, that ‘the Father hath set me apart;’ that is, sanctified and sent me; and that I am the ‘son of God,’ and that is not blasphemy in my mouth nor in your law.

St. John, the fourth evangelist, hath thus set forth Christ’s defence against the cavilling Jews by the use

of the term Θεός for persons in authority. And thus the LXX likewise apply it in many places of the Old Testament. Vid. Buxtorf. Lexicon, voce 𐤀𐤓𐤕. And so we find Θεός applied in many other places of the New Testament. The people of Tyre and Sidon, flattering Herod who harangued them, cried out, 'It is the voice of a God and not of a man.' Acts xii. 22, a character very unsuitable to a wicked prince. They knew well the word God was used of persons eminent, &c. The people of Lycaonia, wondering at St. Paul's curing a lame person, Acts xiv. 11—15, forthwith style him Jupiter;* and Barnabas, Mercury:

* Cicero styles Pompey his God, that is, his chief patron, in pleading for his being recalled from his exile. And he styles Plato a God, in Epist. to Atticus. And Brutus and Cassius, who assaulted Julius Cæsar in the senate, he calls not only heroes, but gods. Virgil: Eclog. i.

—Nunquid erit ille mihi semper Deus—

In short, the styling persons of eminence in some extraordinary character, gods, was so common and general over all the Grecian and Roman provinces; and occurs so often in the classic and pagan writers, before and after the time of St. John the Evangelist; that to cite authorities, in this case, would be needless and endless. St. Paul, Gal. iv. 8, tells the Galatians that 'when they knew not God, they served such as by nature were not gods.'

The Romans had in old Rome, a pantheon, or temple for all the gods; which Pope Boniface III. dedicated to the Blessed Virgin and all the saints. This temple is a standing monument for ages, of the general and prevailing signification of the words Θεός and Deus throughout all the Roman empire. And, as I have said, all the classics, Greek and Latin, as also the early ecclesiastical writers sufficiently assure us, of the undoubted use and application of the word God (or Θεός and Deus) to persons of eminence in their characters, before, at, and after the time of Jesus Christ. As we find St. Paul, 1 Cor. viii. 5, 6, most expressly saying, 'Though there be Gods many' so called; 'yet to us (Christians) there is but one God, the Father.'

Now if the sense of the Greek word Θεός, God, was so well and so universally known and understood at the time when the books of the New Testament were written, then it can be no wonder if St. John in his Gospel, written and published in Greece, should apply that word to Jesus Christ, a person of so extraordinary a character.—But it must be well and always observed,

1. That St. John alone (but not one of the three other evangelists) useth the word Θεός, God, of Christ (if he used it, of which some

Several senses of the word God.

7

saying, 'The gods in human shape were come down among them.' Acts xix. 26, to the end. Diana was the goddess worshipped at Ephesus, as one of the

have doubted). There is extant a very learned discourse, "Initium Evang. S. Johannis restitutum et illustratum." A. D. 1726.

2. Christ himself never assumed that name or title, but always acknowledged and worshipped the Father as his only true God, John xvii. 3, and in other places; and taught his disciples the same. Matt. vi. John xvi. 23—26.

3. Christ himself shunned and avoided all colour or pretence to the character of God, saying 'He was able to do nothing of himself.' John v. 19, 30. 'The Father shewing the Son what he the Father himself doeth.' ver. 20. He owns his gospel, his power, all his power was given him by the Father. In short, by all his words, living and dying, he disclaimed the attributes and honours of God. See the chapters, Of God the Father, Of God's Titles; Miracles, &c.

4. We are told by St. Paul. Phil. ii. 6—11, that though 'Christ appeared in the form or resemblance of a God,' (by the miracles of which he was only the seeming, but not the real efficient) yet did not he snatch at divine honours, but shunned them, and humbled himself—wherefore God, even his God, highly exalted him, and freely gave him the superior names, or 'honours of Lord and Christ.' But observe, 'to the glory of God the Father.' See the chapter, Of God the Father. To the same purpose is Heb. i. 9. Acts ii. 36.

5. Admitting that St. John in his own original Gospel,* and only St. John, and in this one place, ch. i. ver. 1, only styles Christ God; yet we must carefully mind his manner, and how he guards that character. The word who, he said, was God, is also said twice, was at, or with God. Here are two Gods, in our modern copies, named in the same sentence, one absolutely, with whom the word was, and the other, with the character of being with God. A character clearly distinguishing the latter from the former; and strongly denoting Christ's special presence, intimacy, and favour with God; but as strongly also denoting, his not being that God, with whom he was, nor God

* It appears in this note, and in other places, that the beginning of St. John's gospel was a difficulty with our author, how to account for Christ being there called the word, which was generally but erroneously supposed to be a peculiar name of Christ in John's writings. But it would have given him much satisfaction to have found it proved, without any arbitrary alteration of the text, that by the term word, *λογος*, the apostle intended not Christ, but an attribute of God, his divine energy or wisdom, which is himself, by which all things were first made and are governed, and which word, or wisdom, at last dwelt in the man Christ Jesus, i. e. was most abundantly imparted to him. See Dr. Lardner's Supplement to his Credibility, &c. vol. i. p. 437, 438. EDITOR (of Second Edition).

twelve deities, who were of the highest rank among the heathen gods; for, it is well known, they held some to be *Dii majorum gentium*, others to be *Dii minorum gentium*. The people of Melita or Malta, said St. Paul was a god, seeing him unhurt by the viper.

indeed in the highest sense of that word. Otherwise it would follow, that St John held and taught two Gods in the Christian religion, in the highest sense of the word, who were equal and companions one with the other. A notion utterly contrary to his whole Gospel, and to many hundred texts in the New Testament: and contrary to the express words and doctrine of Jesus Christ himself, as related by St. John himself. See chapters, Of God. Of Christ; and the whole seventeenth chapter of St John's Gospel. where Christ in most devout and express words, styles the Father, the only true God.

6. For the honour of St John, and the Christian religion too, it is most reasonable to suppose, that in St. John's original it was written, not $\Theta\epsilon\omicron\varsigma\ \eta\upsilon\ \sigma\ \Lambda\omicron\gamma\omicron\varsigma$ but $\Theta\epsilon\omicron\upsilon\ \eta\upsilon\ \sigma\ \Lambda\omicron\gamma\omicron\varsigma$. And so the sense of St. John is—'In' or at 'the beginning,' of the Gospel, 'was the word,' that is, the preacher, the great publisher and interpreter of God's will; and this preacher 'was with God:' that is, intimate in the favour and the knowledge, of the will of God. and then it is added,—and this was God's preacher. This reading is confirmed by St. John himself, who expressly tells us, Rev. xix. 13, that Christ's name was, or hath been called, in my Gospel, &c.— $\sigma\ \Lambda\omicron\gamma\omicron\varsigma\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$, 'the word of God, that is, the preacher of God's word, or the Publisher of God's will—And this character of Jesus Christ is confirmed by his whole ministry, through all the four gospels: in which we find Christ very often declaring, that the doctrine he taught, and the words he spake were not his own, but his that sent him 'I am doing nothing from myself,' saith Christ, 'but as my Father hath taught me, those things I am speaking. The word which ye are hearing is not mine, but the Father's who hath sent me.' John vii. 16, 17, 18, 28. viii. 28. xiv. 24.

If the reading in the Alexandrian MS. $\kappa\epsilon\lambda\eta\gamma\iota\sigma\alpha\iota$, Rev. xix. 13, be preferred to the text in the other Greek copies, then St John seems to intimate, that Christ had been named, or called 'the word of God,' by himself and others too. If, I say, that be the true reading of the text, then it is no remote, but a reasonable conjecture, that Jesus Christ might be commonly named, spoken of, and mentioned by this distinctive character, the 'word of God.' As he is also called the 'Christ of God.' Luke ix. 20. 1 Cor. iii. 23. And 'the power of God:' and 'the wisdom of God.' 1 Cor. i. 24. And 'the Lord's Christ:' and 'God's Christ.' Rev. xi. 15. xii. 10.

CHAP. IV.

One God.

JESUS CHRIST and his apostles believed there was one God: and they taught their disciples the same belief.

Christ said, 'There is no one good,' so commonly called, 'but one, that is God,' or 'only the one God.' Mark x. 18. Cant. MS. Clem. Alex. adds, 'my Father who is in heaven.'

The scribes and pharisees held the same great truth, as appears in the discourse they had about Christ's forgiving sins; for they said, 'Who can forgive sins but the one God?' Mark ii. 7. Luke v. 21. Mat. xxii. 36, 37. Mark xii. 29—32. Christ being asked by one of the scribes, a lawyer, which was the great or chief commandment in the law? cites Deut. vi. 4, 5. 'Hear, O Israel, thy God is one Lord,' or Jehovah.—The scribe approved this answer of Christ, saying, 'There is but one God, and there is not any other but he,' or besides him. Here again there is a perfect agreement between Christ and the lawyer in this great point—that there is but one God.

Jesus Christ in his most solemn prayer to the Father, John xvii. throughout, spake these decisive words, incapable of being perverted by any skill or criticism. 'This is life eternal, to acknowledge thee, O Father, to be the only true God.'

St. Paul saith, 'It is one God who will justify.' Rom. iii. 30.

'We,' Corinthians, 'know that there is none other God but one, For to us,' to you Christian Corinthians, and to me, 'there is one God the Father.' 1 Cor. viii. 4, 6. In this noted text, St. Paul appeals to the Corinthians, as persons perfectly acquainted with this great truth.

'There is One God and Father of all, who is over all, and through all, and in you all.' Ephes. iv. 6.

'There is one God—and one mediator—the man Christ Jesus.' 1 Tim. ii. 5.

'St. James saith, 'Thou believest that there is one God,' so far you are right, 'but this even the devils do and tremble.' Jam. ii. 19.

These passages are express: the texts to the same purpose are very numerous in the Old and New Testaments. See the following chapters, Of God one person—Of God one spirit—Of God the Father—Of God mentioned with characters and attributes all singular; and several with terms exclusive of any other being.*

* In short, it is not only the general language and sense of the Bible; but the general belief and sense of creeds and confessions of all Christians that agree in this great and fundamental article of faith, that there is one God, and but one God. The Nicene creed begins thus "I believe in one God the Father:" and with the very same words began many of the ancient creeds, both Greek and Latin: Dr. Pearson on the Creed, saith from Ruffin, in Synodol. that before the Council of Nice, in this (the Apostles Creed) all the Eastern churches expressed this article thus, "I believe in one God the Father Almighty."—

"It is necessary to believe the unity of the Godhead, lest our minds should wander and fluctuate in our worship about various and uncertain objects.—If we should apprehend more gods than one, I know not what could determine us to the adoration of one, rather than another, for where no difference appears, and no difference could be if all by nature were gods, what inclination, what reason could we have to prefer any one before the rest for the object of our worship?

"And it is necessary also to believe the unity of God,—for without such belief we cannot give unto God the things that are God's. It being part of the worship and honour due unto God, to accept of no co-partner with him. When the law was given by Moses to the Israelites, the first and chief precept of their religion was—'Thou shalt have none other gods before me.' Deut. iv. 35. v. 7. Whosoever violateth this command, denieth the foundation, on which all the rest depend, and therefore we are commanded, 'Thou shalt worship the Lord thy God, and him only shalt thou serve,' because he alone is God. Mat. iv. 10. Deut. vi. 4, 5, 'Him only shalt thou fear,' because he alone hath infinite power.—The whole heart is required by him, and should be engaged to him. 'Thou shalt love the Lord thy God, with all thy heart, with all thy soul.' Mark xii. 29, 30. If there were more gods than one, our love must be divided.'—Pearson on the Creed, p. 25. .

CHAP. V.

God styled a spirit, that is, one spirit, &c.

JESUS CHRIST taught God to be a spirit, or one spirit.

A very remarkable passage to this purpose we find John iv. 20—24, where Christ spake thus to the woman of Samaria, who thought the mountain whereon the Samaritans worshipped God was the proper place for that worship, according to the practice of their ancestors. ‘Believe me,’ saith Christ, ‘the hour or time is coming, when not only in this mountain, nor in Jerusalem only, ye shall worship the Father,—but the time is now come, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they who worship him must worship him in spirit and in truth.’

In these very remarkable words of Jesus Christ, the following propositions or doctrines are very evidently contained.

1. That Christ admits, that the Samaritans as well as the other Jews worshipped the Father, and the Father only.
2. That the time was at hand; when the worship of the Father was not to be confined to Samaria or Jerusalem, but that the worship of God the Father was to be performed every where.
3. That they who worshipped the Father at Samaria and Jerusalem worshipped the true God.
4. That this true God was the Father in Christ’s account; and they only the true worshippers who worshipped the Father in spirit and in truth: and the Father sought (approved) such worshippers.
5. That by a true consequence, such who worship others, with, or besides the Father, with equal honour and glory as they offer to the Father, are not true, or right worshippers, nor such worshippers as the Father seeketh or approves.

6. That the true notion of God is, that he is a spirit, or one spirit, or one person or spiritual being; not three spirits, or three persons, or three infinite minds, or intelligent beings,* as some have most dangerously spoken. Dean Sherlock, &c.

CHAP. VI.

God, one person.

ALL the writers of the Old Testament, and of the New Testament, always represent, in the language of Moses and the prophets, and of Christ and his apostles, God to be one person; that is, one infinite spirit, or intelligent being, mind, or substance; and never once in all the Bible is God said to be three persons, or that there are three persons in the God-head.

If all the texts which expressly declare God to be one person, or one spirit, were to be mentioned, a great part of the Bible would be transcribed.

In order to state the proofs of this important doctrine, it must be granted, and cannot be denied, that wherever God speaks of himself, or is spoken of, or to, in pronouns, and all their correlates, or their corresponding terms, in the singular number only; I say, in all such passages, and they are innumerable, we must understand, and cannot but understand God to be unquestionably represented as one person, mind, or spiritual being, and one alone.

And here for brevity's sake, I wave numberless

* The doctrine of three co-equal persons in one supreme God, and the worship of three co-equal persons, &c. is not the true doctrine nor the true worship, according to the mind of Jesus Christ; but on the contrary, both the doctrine and worship too are false, anti-christian, polytheistic, and idolatrous, and hath been the true and most woeful cause of the great and general apostacy which for many centuries hath reigned through all the Christian world, and hath been and continues to be, a stumbling block to Jews, Turks, and Infidels of all nations.

passages which every reader may find in almost every chapter in the five books of Moses, and the prophets ; and I desire the terms used in Exodus xx. and Deuteronomy v. at the most solemn delivery of the law of the ten commandments, may be duly regarded in the first place.

‘I am the Lord, Jehovah, thy God’—‘He who brought thee out,’ &c. ‘And God spake all these words, saying, I am the Lord Jehovah, thy God ; thou shalt have none other Gods but me,’ or besides me, or before me. Exod. xx. Deut. v.

‘I the Lord, Jehovah, thy God, am a jealous God.’ Deut. v. 9. Note here, God speaks of himself in the first person singular, or an angel who personated God. And the relative terms which follow are all in the third person singular. ‘He who visits’—‘on them that hate me.’ ‘He who sheweth mercy to them that love me and keep my commandments.’ ‘He will not hold guiltless’—‘His name’—‘He the Lord Jehovah made’—‘He rested’—‘He blessed’—‘He hallowed’—‘He giveth’ ‘I even I bring a flood’—‘I establish my covenant’—‘I am God, and there is no God with me’—‘I am God, and beside me there is no Saviour.’ ‘I am the Lord, who maketh all things, who stretcheth forth the heavens alone ; who spreadeth abroad the earth by myself.’ ‘I am the Lord, there is none else, none beside me.’ ‘I am God, and there is none else.’ ‘I am God, and there is none like me.’ Gen. vi. 17. ix. 9. Lev. xxvi. Deut. xxxii. 39. Isa. xliii. 11. xlv. 6, 24. xlv. 5, 6, 7, 21, 22. xlv. 9.

In the second person singular, thou, thee, thine, and thyself, God is often addressed, ‘Thou art the God.’ ‘Thou alone, of all the kingdoms of the earth’—‘that all the kingdoms may know, that thou art the Lord God, even thou only.’ ‘Thou, even thou, art Lord alone.’ In the Psalms often, ‘Thou, whose name is Jehovah.’ ‘Thou alone art most high’—‘thou art my God,’ &c. Thus in the Old Testament.

2 Kings xix. 15, 19. Nehem. ix. Isa. xxxvii. 16. Ps. lxxxiii. 18. cxviii. 28.

Jesus Christ himself, in speaking to his God and our God, prayed thus, 'Not as I will, but as thou wilt.' Mat. xxvi. 39. It may be worth notice, that Jesus Christ mentions God above thirty times in the singular number in St. Matthew's gospel, which, duly considered, fully expresseth his notion or belief to have been, that there is but one God, and that God is one. 'This is life eternal, to know,' or own, 'thee, O Father, to be the only true God;' and in his prayer with his disciples, God, the Father, is addressed seven times in the second person singular. John xvii.

The sacred writers of the New Testament use *avros*, and also *εμavros*, *σεavrov*, *savrov*, that is, *myself*, *thyself*, and *himself*, concerning God. And these compound pronouns emphatically denote either a first, a second, or a third person singular, and never more than one person.

The passages are also numberless which speak of God by the pronouns *he*, *him*, *himself*, and *his*, which so often occur in every page of the Bible, that as it is needless to cite them so it is most astonishing how it should ever enter into any one's head and creed, that there should be three persons in the God-head; or that God is not one person, or spirit, but three persons, three infinite minds, spirits.—Dean Sherlock, and other bold and heretical writers, have thus rashly asserted, in manifest contradiction to all the language, in almost every chapter of their Bibles.

Moreover, as in the texts above cited, it appears unanswerably, that when God speaks of himself, or is spoken to, or of; the words always used are terms of the first, or second, or third person of the singular number only. So it must also be always, and with great candour and attention observed, that besides the affirmative texts above cited, and multitudes which are uncited; there are also to fortify this point, viz, that God is one person; there are, I say, several texts

that impliedly, or expressly, deny God to be more than one person. As in these texts, 'Thou shalt have none other Gods but' or besides 'me.' 'There is no God beside me.' 'I, even I, am he and there is no God with me.' 'I am God and there is none else.' 'I am God and there is none like me.' Exod. xx. 3. Isa. xlv. 5. 22. xliii. 11, 25.—In such passages, where these exclusive terms are used, 'I even I,' and 'none but me,' 'beside me,' 'with me,' 'none else,' 'none but me;' I say, where such exceptive and exclusive terms are used, or supposed to be used by God himself, who best knows himself, in texts wherein he first affirms of himself, 'I, even I, am God,' and then denies and excludes any other from being God besides himself, or with himself—can human understanding possibly form any other notion from these words, than that God, who best knows himself, expressly declares himself to be one person, I say, one person alone, and no more than one person; and that no other person besides his person is God.

As to the judgment and faith of our master Jesus Christ, besides the texts upon this point, it will be abundantly sufficient to evince it, if my following scheme which I have drawn up in a note* from John xvii. be thoroughly and attentively considered.

* Wherever any words or terms are used by Christ, which in the common understanding of mankind are understood to mean certainly, and only, one, two, or more persons, we must, we cannot understand them otherwise than to mean one, two, or more persons.

Jesus Christ hath, throughout the seventeenth chapter of St. John, as well as in many other places, addressed his prayer to God the Father, in pronouns and verbs, &c. of the second person of the singular number, and is so understood by all interpreters of all parties of Christians, and his address or prayer is directed to the Father alone, whom he, Christ, himself calls the only true God. Ver. 3

Now if Jesus Christ himself always used the second person singular throughout this chapter in his prayer to him whom he styles the only true God, can we possibly understand it otherwise, than that the Father, or the only true God, is one single person alone, and no more than one person; and consequently, the one true God whom Christ worshipped is one single person and not three.

N. B. It appears that St John, in the person of Jesus Christ. in this one chapter, useth terms in his prayer to God, which most cer-

CHAP. VII.

Jehovah the proper name of God among the Jews; whom alone they worshipped; as also did Christ and his apostles.

1. JEHOVAH, by the critics in general, is supposed to be the proper name of God among the Hebrews, and a name so sacred among the rabbies, that they forbore the use of it in their common discourse; and when they met with it in their *hagiographa*, or books of the Old Testament, they read Adonai and not Jehovah; perhaps by a transcending amplification of the sense of the third commandment; by which, however, they guarded the sacred name from the abuse and profanation of it, by careless and sinful men. Yet notwithstanding the express and repeated commands of this Jehovah, the God of Israel, Exod. xx. 3. Deut. vi. 4, 5, 14. x. 12, that people, Judges ii. 10—13, became idolaters, and worshipped other gods. Such is the proneness, the wonderful and shameful proneness, of mankind to idolatry.

2. Jethro doth most justly declare, that he knew Jehovah 'to be greater than all gods.' Exod. xviii. 11. And so Psal. xcv. 3. 'A great king above all gods:' xcvii. 9, 'highly exalted above all gods.' Yet the Jews were too often revolting from this Jehovah, their one true god, to the worship of the false gods of

tainly mean one single person and no more, above fifty times; and we may be most certain, that Jesus Christ could not be mistaken in his notion of the personality of the one true God.

As this language of Christ, expressed as above, must be decisive with every intelligent honest Christian, so it is most certain, that in all the versions, ancient and modern, Christ's words are actually translated in the second person singular; and it is not possible they should be otherwise translated in any future version, by any language that now is in use, or shall hereafter be spoken while the world stands.

To this argument, formed upon the prayer of Christ in the seventeenth of St. John, I at present forbear to cite any more of the words of our master Jesus Christ, but refer my readers to consider his most pathetic intreaties, which he offered to God the Father. Mat. xxvi. 39. Mark xiv. 35, 36. Luke xxii. 42.

the nations who were their neighbours. 2 Kings xvii. 7—12.

3. The LXX interpreters always translate Jehovah by the word *Kypios*, and our interpreters by the word Lord, except in nine places only, but in all other places, which are many, never once use *Jehovah*, which is remarkable, for our interpreters were not awed by the superstition of the Jewish nation about the *tetragrammaton*. But in most passages, perhaps, when Jehovah is in the original, it had stood much better in our translation; and imprest a more solemn and emphatic idea of Almighty God. As is apparent in Exod. xx. 'I am Jehovah thy God'—'thou shalt not take the name of Jehovah thy God in vain'—'Jehovah made heaven and earth.'

4. Jesus Christ citing some texts out of the Old Testament, no doubt, used the original Hebrew word *Jehovah*, though the evangelists have, in our copies, expressed Christ's words in Greek. For instance, when Jesus Christ cited Deut. vi. 4, 5, as we find he did Mark xii. 28—30, in his answer to the scribe, no doubt he used the original Hebrew words; 'Hear, O Israel, Jehovah, your God, is one Jehovah, and thou shalt love Jehovah thy God with all thy heart,' &c. And when Christ was tempted, he resisted the tempter, by citing the great laws, which were rules of his duty, Deut. vi. 16. Mat. iv. 7. 'Thou shalt not tempt Jehovah thy God.' And Deut. vi. 13. x. 20. Mat. iv. 10. 'Thou shalt worship Jehovah thy God, and him only shalt thou serve.' And Mat. v. 33. 'Thou shalt perform unto Jehovah thy oaths.' And when Christ, Mat. xxii. 44, &c. cites Psalm cx. 1, he no doubt mentioned the very words of the Hebrew text, which would be better rendered, 'Jehovah said unto my Lord,' or, 'the word of Jehovah unto my Lord was'—'sit thou on my right-hand;' by this or the like version, the Lord God is distinguished from the Lord to whom the words are spoken. And considering the great bias that reigns in weak and perverted minds to catch

at every shadow to support their erroneous opinions, such care is necessary in all versions, that different words in the original should convey distinct terms and meaning in the translation; especially where two beings are spoken of, who are infinitely distinguished, as the Creator, and the highest finite being, are, and must necessarily be ever conceived as infinitely distinguished, in all our acts of devotion.

5. In many texts we find these words "the Lord God," and "the Lord Christ," which are proper distinctions of two very distinct beings and persons; and so are the "Lord God," and the "Lord Jesus." Matt. ~~28~~ 7, 10. Acts xi. 17. And both names and characters are often found in the conclusion of St. Paul's epistles, viz. "the grace of our Lord Jesus Christ;" and in his salutations, at the beginning of his epistles, in these words, "grace, mercy, and peace from God the Father of us, and of our Lord Jesus Christ." And the "Lord God" is read above seventy times in the Old Testament, and nine times in the New Testament, as 1 Pet. iii. 15, Rev. iv. 8, xv. 3, &c. Mark xii. 29, 30. In short, "God," and "Jesus," the "Christ of God," are so fully and so frequently distinguished in the New Testament, that no orthodox reader can be deceived, unless he be blinded, and hardened by modern schemes.

6. The great difficulty to the illiterate readers of our translation, is, when in some places they meet with the word Lord alone, and without the addition of any distinguishing term, whether in that case they are to understand it to mean the Lord God, or the Lord's Christ, that is, the Lord Jesus Christ. In such passages some learned men have been mistaken greatly. To fix the sense there are two methods: 1. A due consideration of the context, which often determines the true meaning with very little difficulty. 2. When the passage is a citation from the Old Testament, then the word Lord will be found to signify the Lord God of the Jews by the original reading; and by the context too. When Christ

cited as above, Deut. vi. 4, 5, in his answer to the scribe, 'Thy Lord is one Lord,' the word Lord is plainly known to be the God of Israel, by the word Jehovah in the original, and by the adjunct terms.

7. We find, Mark xvi. 20, the word *Kypios*, Lord, without any adjunct term or characters in the text or context; the passage runs thus: 'They (the eleven apostles) went out and preached every where, the Lord working with them, with signs following.' Grotius here by the word 'Lord' understood the "Lord Christ:" but St. Paul, Heb. ii. 4, expressly assures us, that God attested or gave witness to the 'gospel, by signs, wonders, miracles, and gifts of the Holy Ghost;' and by divers texts it is evident that the Lord God and not the Lord Christ is meant. That this notion is certainly true, is most evident in that famous passage, Acts iv. 23—30. Peter and John having told their friends they were discharged, &c. 'They lifted up their voice to God with one accord, saying, O Lord, thou art God who hast made the heaven and the earth,' &c. (their address was to the Lord God, and not to the Lord Christ) and ver. 29, 'O Lord, behold and grant to thy servants to speak thy word with boldness by stretching forth thy hand to heal—and that signs and wonders may be done by the name of thy holy child,' or servant 'Jesus.'

In this passage it is very observable, not only that the prayer of this most primitive apostolic assembly was to God the Father, by the title Lord, that is Jehovah; but that the prayer was also offered after the descent of the Holy Ghost, which was to lead them into all truth; and that the 'Lord Jesus' was not the object of their address, but the 'Lord God;' and that the Lord God was only prayed to, that he would stretch out his hand to work miracles, and not the Lord Jesus: and this miraculous power of God they desired might attend them on account of the order of his holy child Jesus, who had promised, Mark xvi.

17, that a miraculous power should attend them; and bad them 'tarry at Jerusalem,' Luke xxiii. 49, 'till they had received the promise of the Father,' which through Christ they believed should be made good to them, and depending thereon, mentioned the name of Christ by whom they received the promise.

It is observable that the apostles had received 'power from on high,' yet that did not imply power inherent in them to work miracles; but an intimation only, that God would at their prayer work the miracle, Acts iv. 10. And it is further to be regarded, that the people who were present gave glory to God for the miracle; who by the miracle confirmed Christ's promise, and honoured Christ by that miracle he wrought. And certainly this people were not mistaken in the author of the miracle, nor the object of their worship, who was the Lord God and not the Lord Christ.

The converts of Jesus Christ and his apostles from Judaism, were all taught by Christ and his apostles, to worship no other God, than Jehovah the God of the Jews; which Jehovah, Jesus Christ and his apostles owned for 'the only true God,' Luke x. 2, John xvii. 3. In the Old Testament, particularly the Psalms, we have now extant so many venerable and excellent remains of the primitive and uncorrupted worship, and pious sentiments of the true religion believed and practised in the Jewish church; that no reader can mistake in judgment who was the God of Israel: and that this God of Israel was the God of Christ, and of his apostles, was so well known to the whole Jewish nation, that they never could nor did call it in question. They saw Christ and his disciples frequent the worship of their synagogues, and temple: St. Luke, xxiv. 53, saith, the eleven and others were continually in the temple, praising and blessing God: and the temple worship was addressed in prayers and praises to their God Jehovah. See Psalms cxxx cxxxii. cxxxiv. cxxxv. cxxxvi. &c. For instances abound, especially in the Psalms.

The words of Thomas to Christ, John xx. 28, saying, 'My Lord and my God,' are generally mistaken, as spoken of Christ himself, and not only to Christ; a notion incredible, if we consider that he was Christ's apostle, constant attendant, and heard all Christ's discourses, knew Christ's prayers, especially that in John xvii: had often seen Christ worshipping in the temple, and worshipped the true God with Christ, and had heard Christ declare, Matt. xxii. 29, and Mark xii. 29, who was the true God, and that the owning him was the first and great command. Could Thomas possibly forget?

I. It is evident from abundance of texts, that Jehovah was the God of the Jews, whom alone they worshipped, and whose laws they received.

II. And it is evident, that Jesus Christ and his apostles and disciples acknowledged and worshipped the same Jehovah, as their only true God. If the scribe, Mark xii. 28, 29, 30, suspected the faith of Jesus Christ concerning God, Christ gave him a full answer, which satisfied the captious querist, and extorted the approbation of the truth of Christ's belief.

III. Hence it must follow, that they, and they alone, are the true disciples of Jesus Christ, and the only true worshippers of the one true God, who believe in, and worship him alone, whom Jesus Christ and his apostles, &c. always worshipped. See chap. of Worship.

IV. And they cannot be true Christians, nor right worshippers, who do not worship that Jehovah whom Christ owned and worshipped as the only true God, John xvii. 3, Ephes. i. 17.

CHAP. VIII.

The Father the only true God.

THE whole New Testament expressly teaches, that the Father is the only true God, or that there is

but one God the Father; who is the God and Father of us Christians, and of our Lord Jesus Christ.

St. Paul says, 'though there be Gods many (so called) and Lords many; yet to us,' or with us (Christians) 'there is but one God the Father, of whom are all things.' 1 Cor. viii. 5, 6.

St. Paul saith, 'Grace be to you, and peace from God the Father of us, and of our Lord Jesus Christ.' Rom. i. 7.

St. Paul saith, that 'Christ shall deliver up the kingdom to God, even the Father.' 1 Cor. xv. 24.

St. Paul wisheth for the Corinthians in these words, 'Grace and peace from God the Father of us, and of our Lord Jesus Christ.' 2 Cor. i. 2.

St. Paul blesseth or praiseth in these words, 'the God and Father of our Lord Jesus Christ, who,' &c. ver. 3.

St. Paul appeals to God in these words, 'the God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth, that I lie not.' xi. 31.

St. Paul saith, that he was an apostle not from men, but from 'God the Father, who raised him (Jesus Christ) from the dead.' Gal. i. 1.

St. Paul wisheth for the Galatians, 'grace and peace from God the Father of us (as the Alexandrian and other copies) and of our Lord Jesus Christ,' ver. 3. And it must be observed that this is the common style of St. Paul's salutations, at the beginning of his epistles.

'Grace be to you (Ephesians) and peace from God the Father of us, and of our Lord Jesus Christ.' Eph. i. 2.

St. Paul blesses or praises God in these words, 'Blessed be the God and Father of our Lord Jesus Christ.' ver. 3.

St. Paul uses these remarkable words in his prayers, 'That the God of our Lord Jesus Christ, the glorious Father,' &c. ver. 16, 17.

St. Paul uses these remarkable words, after he had

separately mentioned the one Lord or Master, i. e. Jesus Christ: 'There is one God and Father of all, who is above all, and through all, and in all things or beings.' Alex. MS. iv. 6.

St. Paul speaking to the Ephesian Christians of their duty to God has these words, (which deserve our greatest attention, for in them our great and only object of supreme worship is plainly demonstrated,) 'giving thanks always, for all things, in the name,' i. e. by the direction, 'of our Lord Jesus Christ, to God even the Father.' v. 20.

The same salutation is used, Phil. i. 2, as in 2 Cor. i. 2, Gal. i. 3, Ephes. i. 2, viz. 'Grace be unto you, and peace from God the Father of us, and of our Lord Jesus Christ.'

And here I desire all my readers to take notice, that in all the five texts I have last cited, our translators have inserted the word *from* in a different character in our translation, thus 'and *from* the Lord Jesus Christ,' whereas there is not a word in the original of that purport: but they who translated the following seven like salutations in the subsequent epistles durst not presume to put in the word *from*, but left it quite out. Col. i. 2, 1 Thess. i. 2, 2 Thess. i. 2, 1 Tim. i. 2, 2 Tim. i. 2, Tit. i. 4, Phil. ver. 3.

In all the last cited places, 'God the Father,' is St. Paul's constant style, and so it is in the famous text, Phil. ii. 11, and in chap. iv. 20, and in all the following texts: 1 Thess. i. 1, iii. 11, 2 Thess. i. 1, 2, ii. 16.

St. James uses the same style, Jam. iii. 9, viz. 'we' Christians 'bless' that is, worship, 'God even the Father:' this is our way of worship.

St. Peter uses the same style, viz. 'God the Father:' and 'blessed be the God and Father of our Lord Jesus Christ.' 1. Pet. i. 2, 3.

We have these very remarkable words (Christ) having 'received from God the Father, honour and glory,' &c. 2. Pet. i. 17.

'Grace, mercy, and peace, from God the Father.'

2 John 3.

'God the Father.* Jude, ver. 1.

* John xvii. 3, 'This is life eternal to know, (or acknowledge) thee, O Father, to be the only true God, and Jesus whom thou hast sent,' to be the Christ, or Messiah.

Note 1. These words were spoken by Jesus Christ upon the most solemn occasion, therefore are highly to be regarded.

2. They are a part of his prayer to God the Father, and undoubtedly with the highest degree of devotion.

3. What Christ spake himself upon all other occasions ought to be highly regarded, but if any preference ought to be given, what he said in the words above, being part of his solemn address to God, ought to be chiefly regarded.

4. There is no figurative expression in the words, as is owned by all the ancients and the moderns: then the words must be taken in their plain, literal, obvious sense; and it is hardly possible to understand them otherwise than in the literal sense.

5. And that literal sense, which does express Christ's own mind, is, that the Father alone was the true God, or the only true God; and that he, Jesus Christ, or the Messiah, was a person sent by God, or God's messenger.

6. That person whom Jesus Christ prayed to, and solemnly acknowledged to be the only true God, must be owned and acknowledged by all good Christians to be the only true God.

7. That person whom Jesus Christ solemnly declares to be the messenger of God, or sent by God, cannot possibly be the true God in the highest sense of those words, because Christ declares the Father alone to be the only true God whom he prayed to: and because all must acknowledge that Christ plainly distinguished himself by praying to his Father as the only true God, and by owning himself to be sent, or to be the messenger of that true God.

8. If this be the sense of Christ. and his true meaning, then it is also the doctrine of eternal life; and also a principal doctrine, as appears by the demonstrative pronoun *this*, and consequently this doctrine ought to be received and acknowledged by all the Christian world.

9. This very doctrine Christ declares, that the Father gave him, ver. 2, on purpose that he should deliver it to his followers: and ver. 8. This doctrine, or the words which God had given him, he himself had delivered to his disciples, and they had received it, and acknowledged indeed that he came forth from God, and believed that God had sent him.

10. Who then that professes himself a Christian can refuse to acknowledge a doctrine delivered from God to Christ and by Christ owned and delivered to his disciples, and by them received and acknowledged, as he declares in this prayer to God the Father. John xvii. 3, 7, 8.

In Christ's words, ver. 3, there are expressly mentioned two persons, and each of those two persons are described by two distinguishing cha-

COROLLARIES.

1. By the frequent use of this style, 'God the Father,' &c. it seems very probable, that the apostles, and their disciples, the first Christians, commonly made use of these words in writing and speaking of God.

2. It is most observable, and very notorious, that Jesus Christ, and the Holy Ghost, are never mentioned, in the Holy Scriptures, in a like style; viz. God the Son, and God the Holy Ghost; though these be now the unscriptural and antiscritptural terms of the modern tritheists, in most religious assemblies, throughout Christendom.

3. It is most evident from these terms, viz. God the Father, who was the God, and the one God of the apostles, &c. And the same great truth will also appear in several other heads, or titles, in this collection.

4. It is also most observable, that although in the apostacy of the Christian church from some of the great and fundamental doctrines of Jesus Christ and his apostles, many disputes have risen about the Son and Holy Ghost, and for many ages overspread most part of Christendom: yet it hath never been questioned, but in all times and countries ever held and maintained, that the Father is God. This great truth has ever stood firm and unquestioned amongst all the trinitarian and tritheistic sophisters in the Christian church. Now when this great point hath ever been held in all the ages and countries wherever Christianity hath been believed and professed; it is an amazing thought, that a firm stand was not made here; but some Christians should boldly advance,

acters, by Christ himself, viz. 1. The Father is called the only true God. And 2. Jesus Christ is called him whom the Father sent. And the second characters contain two more remarkable points, viz. 1. That the Father was the person who sent. And 2. Jesus Christ was the person sent.

and dare to assert, that beside and after the Father, a second and a third person, are God too.

5. If the concurring language of the foregoing texts be sufficient, as it certainly must be, to establish this notion that the Father is the only true God, then it must follow, that it is not in the power of any general council, synod, or convocation, to establish any contrary or different doctrine; nor, indeed, to appoint the use of any form of words inconsistent with that doctrine; such as this vulgar doxology, 'to God the Father, God the Son, and God the Holy Ghost:' which set of words not only lead directly to tritheism, but express a formal tritheism.

CHAP. IX.

'God the Father,' and 'the God of our Lord Jesus Christ,' and 'the God and Father of our Lord Jesus Christ,' the frequent Style and Characters of the One true God in the New Testament.

Note 1. THIS style cannot possibly be ascribed to Christ, or to the Holy Ghost.

2. Jesus Christ and the Holy Ghost, are never in all the New Testament expressly styled the God and Father of us Christians; or God the Son, or God the Holy Ghost, in express terms.

Jesus Christ expressly owns the Father to be the only true God, John xvii. 3. See chap. Of his Worship.

Rom. i. 7. St. Paul has these words, 'the God and Father of us, and of our Lord Jesus Christ.'

Rom. xv. 5, 6, St. Paul wishes or prays that the Roman Christians 'may be of one mind, according to Christ Jesus, that they might with one mind and with one mouth glorify the God and Father of our Lord Jesus Christ.'

1 Cor. i. 3, St. Paul wishes for the Corinthians in these words, 'Grace and peace from God the Father

of us, and of our Lord Jesus Christ.' And viii. 5, 6, 'Though there be gods many so called (among the heathens) yet to us (Christians) there is but one God, the Father.'

xv. 24, 'Then cometh the end, when he (that is Christ) shall deliver up the kingdom to God even the Father.' ver. 23. And 'When all things have been put under him (that is, Christ) then shall the Son also himself be put under him (that is, God) who did put all things under him, that God may be all in all.'

2 Cor. i. 2, 'Grace and peace from the God and Father of us, and of our Lord Jesus Christ.'

Ver. 3, 'Blessed be the God and Father of us, and of our Lord Jesus Christ.'

xi. 31, 'The God and Father of our Lord Jesus Christ, who is blessed for evermore.'

Gal. i. 1, 'God the Father who hath raised him (that is, Christ) from the dead.'

Ver. 3, 'Grace and peace from God the Father of us, and of the Lord Jesus Christ.' So the Alexandrian and other MSS. And it is St. Paul's ordinary salutation in his epistles.

Ver. 4, 'According to the will of God our Father; or the God and Father of us.'

Ephes. i. 2, St. Paul useth the same form of speech, as in almost all his epistles, 'Grace and peace from the God and Father of our Lord Jesus Christ.'

Ver. 3, 'Blessed be the God and Father of our Lord Jesus Christ.'

Ver. 17, he petitions, that 'the God of our Lord Jesus Christ, the glorious Father,' would give the Ephesians a spirit of wisdom; &c.

iv. 6, 'There is one God and Father of all, who is above all, and through all, and in all.'

v. 20, 'Giving thanks always for all things unto God, even the Father.' Note, God, the Father, the only object of our thanksgiving, plainly demonstrated.

vi. 23, 'Grace and love from God the Father of us, and our Lord Jesus Christ.' For so is the true read-

ing in some copies; and it agrees with the foregoing and following salutations often used by St. Paul.

Phil. i. 2, 'Grace and peace from God the Father of us and of our Lord Jesus Christ.'

Phil. ii. 9, 11, 'Wherefore God hath highly exalted him (that is, Christ) and given him a name above every name—that every tongue should confess, that Jesus Christ is Lord,' or rather that the Lord Jesus is the Christ, that is, the Messiah, 'to the glory of God the Father.'

iv. 20, 'To God the Father of us,' or our Father, 'be glory through all ages. Amen.'

And here it is observable, that in all the fore-cited texts, that are salutations, at the beginning of St. Paul's epistles, our translators have inserted in five places the word *from*, before the Lord Jesus Christ, though they found no *from* in the original. But they who translated the seven following salutations, with modesty left it out. Col. i. 2, 1 Thes. i. 2, 2 Thes. i. 2, 1 Tim. i. 2, 2 Tim. i. 2, Titus i. 4, Philem. ver. 3, as observed before.

Col i. 2, 'Grace be unto you, and peace from God the Father of us, and of our Lord Jesus Christ.'

Ver. 3, 'We give thanks to the God and Father of our Lord Jesus Christ.'

iii. 17, 'Giving thanks to God the Father through' or by 'him;' that is, by Christ's direction and example. See chap. of Worship.

1 Thes. i. 1, St. Paul addresses 'the church of the Thessalonians, which is in God the Father of us, and of our Lord Jesus Christ;' as the Alexandrian MS. reads it; and wishes them, according to his usual form of words, 'Grace and peace from God the Father of us, and of our Lord Jesus Christ.' He immediately renders thanks to God, as he says he did always; making mention of the Thessalonians in his prayers, ver. 2, in the sight or presence of God the Father. The same title, chap. iii. 11, 13, God the Father.

2 Thess i. 1, 2, The same style as in the begin-

ning of the first epistle; 'God our Father,' and 'the God and Father of us, and of our Lord Jesus Christ.' And chap. ii. 16, 'God the Father.'

1 Tim. i. 2, 'Grace, mercy, and peace from God the Father of us, and of our Lord Jesus Christ.'

2 Tim. i. 2, St. Paul repeats the same salutation in the same words (as it is read in some copies), and this reading is conformable to the like words used in many other places in St. Paul's epistles.

Titus i. 4, 'Grace, mercy, and peace from God the Father.'

Philem. ver. 3, 'Grace and peace from God the Father of us, and of our Lord Jesus Christ.' And St. Paul immediately adds to this his wish or prayer: 'I thank my God' (that is, the 'God and Father of us, and of our Lord Jesus Christ,' whom only, St. Paul himself worshipped, and taught all, in every place, so to do). See the texts under the title of worship.

Oecumenius reads in his New Testament thus, 'James the servant of God the Father.' Jam. i. 1.

St. James says, 'Pure and uncorrupted religion with God the Father is this,' &c. ver. 7.

'We bless God the Father,' ch. iii. 9, that is, we Christians own God the Father to be our God; and bless, that is, worship him alone.

St. Peter speaks of God in the very same style or words, 'the foreknowledge of God the Father,' 1 Pet. i. 2. Again, ver. 3, 'Blessed be the God and Father of our Lord Jesus Christ.'

St. Peter in his second epistle useth the same style, for speaking in chap. i. ver. 16, 17, of the power and appearance of our Lord Jesus Christ, he adds, that he (that is, Jesus Christ) 'had received honour and glory from God the Father, when a voice from the excellent glory of God said, This is my beloved Son.'

St. John useth a like salutation with St. Paul, in these words, 'Grace, mercy and peace, be with you from God the Father.' 2 John ver. 3.

St. Jude, in the first verse of his short epistle, useth the like style with the three foregoing apostles, speaking of the Christians who were sanctified by God the Father.

St. John in his Revelation, chap. i. ver. 6, useth the same style, saying, that Jesus Christ hath made us kings, &c. to God and his Father, or rather to his own God and Father, which is more according to the original.

N. B. 1. It is very remarkable, and deserves a higher and stricter attention, than hath been given by these last degenerate ages, that St. Paul, St. James, St. Peter, St. John, and St. Jude, have in the foregoing passages carefully observed an uniform style in speaking of and worshipping God. God the Father is the current and frequent form made use of by these five sacred writers; and particularly in the salutations addressed to the Christian converts of the apostolic age.

2. It is evident that the apostles who writ, and they who were written to, were very well acquainted with this form of words; 'the God and Father,' &c. as being the familiar and ordinary terms they used in speaking and writing in the apostolic age.

3. And it is most certain, that these forms of speaking 'God the Son,' and 'God the Holy Ghost,' are never used by the four evangelists, or the other sacred writers, in any one place or passage throughout the New Testament; and yet these unscriptural, these antiscritptural forms are very familiar, and in common use, in the writings and worship of the Athanasian heretics, and apostate tritheists of these most corrupting and corrupted later ages!

4. It is also most observable that although in the great apostacy of the Christian churches from some of the doctrines of Jesus Christ, and his apostles, many and warm disputes have risen, and still continue in most parts of Christendom, about the nature, person, &c. of the Son and Holy Ghost: yet it hath never been questioned, but in all times, and among

all parties of Christians, it hath been constantly held and maintained, that the 'Father is God.' This great truth hath ever stood firm and unquestioned among all the trinitarian and tritheistic sophisters. And if the Father be God, he must be all-sufficient, and possessed of all perfections; yet the most perfect, and all-sufficient Father, is not God enough in their creeds; but they want, and acknowledge two more, to complete their antiscriptural, tritheistic doxology: 'Now to God the Father, God the Son, and God the Holy Ghost,' &c.

Although the citations from Scripture, and sentiments of the author in this chapter, are much to the same purpose with what is mentioned in the foregoing chapter, yet the Christian reader, I hope, will excuse what may be accounted a tautology in a matter of so high importance; it being the first and fundamental principle of the whole Christian religion.

By these words, 'God the Father,' being always used by the sacred writers in apposition (as the grammarians speak), it is evident and most certain, that according to the custom of all known languages, the word *father* is a term applied to the word God, to denote and define expressly who was their God. And they having never once used these words, 'God the Son, and God the Holy Ghost,' (in apposition) certainly demonstrates, that they had not from Christ and his apostles any authority to use in their writings such style or language to their disciples or readers. And all judicious persons will soon acknowledge, that no such words as 'God the Son,' were ever used of or to Christ, during his whole public ministry in Judea, by any of his apostles, disciples, or followers. When their zeal warmed them into the highest and loudest acclamations, those amounted no higher than, 'Hosanna to the son of David, Blessed be he (we wish success to him) who cometh in the name of the Lord,' (Jehovah); that is, who cometh as God's prophet or messenger.

This very remarkable passage is recorded by all

the four evangelists, who say, that 'a multitude, a very great multitude, followed Jesus;' and that 'the whole city of Jerusalem was moved,' and inquired, who he, Jesus, was, whom the multitude attended with such loud acclamations? And the multitude told the inquirers, 'It was Jesus the prophet from Nazareth of Galilee.' Mat. xxi. 9, 10, 11. Mark xi. 9, 10. Luke xix. 38. John xii. 13.

N. B. That this great multitude who followed Christ were his disciples; that most of these disciples had been so from the beginning of his first public appearance in the three years and half of his ministry; that this multitude, and the other multitudes who attended him at his two miraculous entertainments of them, and the people who were healed, and the spectators too, all gave glory, not to Christ but to God, the only author and efficient of the miracle, &c.

It must then be a most reasonable conclusion that these disciples who had the highest esteem for their master Jesus Christ, most certainly gave him, on this occasion, the highest character they ever heard and knew belonging to him, and that, if they had ever heard him called God the Son, or ever named, or mentioned by any of the appropriate characters of God, the multitude in this their rapture and joyful acclamation, would certainly have proclaimed him in the highest character, and not only as a prophet of Nazareth in Galilee. Does this language come up to the high notions and veneration of the present age?

The Ebionites, i. e. the people of Judea, who embraced the Christian religion, and who many of them, had heard Christ preach, and were personally acquainted with him and his apostles, had disciples or descendants from them, who lived in all parts of Judea and Galilee. Their congregations were taken notice of by St. Austin himself in his time. These original Ebionites, I say, must certainly be supposed to have been perfectly well acquainted with the birth and parentage, life and doctrine, crucifixion, resurrection, and ascension of their master Jesus Christ.

No person or persons of any foreign country could possibly be so well informed and thoroughly acquainted with the place of Christ's birth, his parents and other relations as the original Ebionites were, natives of Judea, and many of them near neighbours of Joseph and Mary, whom our present copies mention as his supposed parents. Let then all mankind judge whether any person so publicly known through all Judea and Galilee, and the capital Jerusalem; and appearing and preaching, and worshipping in the synagogues and temple on the most solemn festivals; I say, let all mankind be judges who could possibly so well know and truly judge of the person and characters of Jesus Christ as all his countrymen who were born and bred, lived and conversed with him, attended him during his whole public ministry, became his disciples, his most intimate friends and followers; whether such persons who had such opportunities of knowing Christ, which all the rest of the world could not have, could possibly be mistaken in their notions and judgment of the person and doctrine of Jesus Christ! yet these very persons never once ascribed to him one divine character; but the highest they give him in our present copies in their highest transport of joy, is, that he was the prophet that came from Nazareth in Galilee.

As these terms, God the Father, are so often and constantly found and used in the sacred writings of the New Testament, it cannot be doubted, but the holy apostles ever used the same language among their disciples in whatever country or nation they preached the Christian religion. And the author is of opinion, that the same style may still be found in the genuine writings of the earliest ages, that are now extant; and the author earnestly requests, that some person of great candour and learning would examine and collect the several passages which express the sense of those writers; which he is persuaded will be found uniform, and in the very same terms, when speaking

of God the Father, that appears in the foregoing collection out of the sacred scriptures.

The Creed, commonly called the Apostles', used these terms, God the Father, but not God the Son, nor God the Holy Ghost; and the preference in all creeds of all parties is given to God the Father; and in all liturgies. O how happy a preservative is this of that great fundamental principle, that God the Father alone is the God of the Christians!

CHAP. X.

God, the Father, only wise, Σοφός, in the highest sense.

'AND all the angels stood round about the throne (of God) and fell before the throne on their faces, and worshipped God, saying, Blessing, and glory, and wisdom, and thanksgiving, and honour, &c. be unto our God for ever and ever. Amen.' Rev. vii. 12.

1. In the ninth and tenth verses foregoing, a great multitude of all nations, &c. are said with a loud voice, to ascribe salvation to God sitting on a throne and unto the Lamb. Where note, that though salvation be ascribed to both, yet it is plain from divers passages, that it is originally, primarily, and chiefly, to be ascribed to God alone, as Rev. xix. 1—7. For 'Christ is a Saviour raised up by God.' Acts v. 31. Christ is a Saviour, sent, given and raised up by God, the original cause of salvation, and of all blessings to his creatures. Acts xiii. 23.

2. But it is also to be noted, that the angels who stood round about the throne of God, fell on their faces and worshipped God alone, and not the Lamb, ver. 12. For these angels knew perfectly the difference between original and derivative being and perfections.

We find a doxology 'to the only wise God,' most worthy of all imitation; Rom. xvi. 27. Here the exclusive term *only* shuts out all competitors, co-ordi-

nate or co-essential (as the tritheists speak) even Jesus Christ himself; through whom, as it follows, this praise is to be given to the only wise God, for ever and ever.

There is a like doxology, 'to the only wise God,' Jude ver. 25, to which is added in the Alexandrian and other copies, 'through Jesus Christ our Lord.' Here again observe, that Jesus Christ is not included but excluded by the term *only*; and by the words, 'through Jesus Christ,' for through him glory and majesty, dominion and power, are ascribed, both now and through all ages, to the *only* wise God.

In this and the following divine perfections, exclusive terms are used by the sacred writers, to shew that God is possessed of, and to him alone belong those characters in the highest and most superlative degree.

CHAP. XI.

God, Almighty, Παŋτοκράτωρ, in the highest sense.

ΠΑΝΤΟΚΡΑΤΩΡ, that is Almighty, is used ten times in the New Testament. And it is solely applied to God, in those sacred writings; but never applied to Jesus Christ, or the Holy Ghost. Note, this word is used by the LXX in the Old Testament very often, and always applied to God, about one hundred and twenty times, and plainly appears to be an appropriate character of God: and is not once applied to Jesus Christ in the New Testament.

St. Paul useth the word but once in all his epistles, 2 Cor. vi. 18, where nobody can doubt to whom it is applied; unquestionably St. Paul applied this character to God the Father, as St. John hath in the Revelations. The two apostles could not differ in this. St. John useth this word nine times in his Revelations, in the following manner:

Rev. i. 8, 'I am the Alpha and Omega, the begin-

ning and the end, saith the Lord God; (so the Alexandrian copy) who is, and was, and is to come, the Almighty.' Now it must be observed, as it is indeed most remarkable, that the appropriation to God alone is confirmed by four distinct beings, viz. by God who gave the revelation; by Christ who received it; by the angel who delivered it; and by St. John who wrote it. Now God, and Christ, and the angel, and St. John, could not be mistaken. This is an invincible testimony.

St. John in a vision, iv. 2, 3, 8, saw a throne 'in heaven, and' one sitting 'upon it,' whom he describes particularly, with his attendants on seats, and four living creatures. And they cease not day and night, saying, 'Holy, holy, holy, Lord God, the Almighty, (the first title there mentioned) who was, and is, and is to come, (the second title) who sits on the throne, (the third title) who liveth for ever and ever:' (the fourth and last title of the Supreme God there mentioned.) Now all these are the appropriate titles (never of Jesus Christ) but of his God and Father alone.

Rev. xi. 17, St. John represents the twenty-four elders falling on their faces, and worshipping God, and saying, 'We give thee thanks, O Lord God Almighty, who art, and wast, and art to come.' No doubt, these applied rightly the character, viz. the Almighty.

St. John also represents those who got the victory over the beast, singing the song of Moses, and the song of the Lamb, and saying, 'Great and wonderful are thy works, O Lord God Almighty,' or the Almighty, xv. 3. Note, Here the Lamb himself is by St. John represented as the composer or singer of a sacred hymn to God the Almighty. Here again Christ is represented ascribing this character (the Almighty) to God alone.

xvi. 7, St. John represents another angel, saying, 'Verily, O Lord God Almighty, true and righteous

are thy judgments.' The same divine title is repeated, ver. 14.

St. John in chap. xix. ver. 4, represents the twenty-four elders and four living creatures falling down, and worshipping God, 'sitting upon a throne;' and afterwards a great multitude, saying, 'Hallelujah,' that is, praise ye Jehovah; 'for the Lord, the God Almighty reigneth;' or 'the Lord God omnipotent reigneth.' And ver. 7, it follows, 'Let us give him glory, for the marriage of the Lamb is come.' Note, Whatever is to be understood as a benefit, or honour by that marriage of the Lamb, the praise or glory of it is here expressly required to be given to the Lord God Almighty. Afterwards, St. John describing Christ in several particulars, from ver. 10 to 15, expressly says, that he, (that is, Christ) treadeth the wine-press of the wrath, &c. of God, the Almighty. By which words the distinguishing title or character, the Almighty, is given to God alone, and not to Christ. And xxi. 22, the appropriation of this title or character is very express: for God and the Lamb, being there both mentioned, St. John styles the first thus, the 'Lord God Almighty;' and the second, 'Jesus Christ, the Lamb' only.

N. B. In conformity to this divine character, it seems evidently to have been the general faith of all Christians in the three or four first ages after Jesus Christ and his apostles, and later, that the word *παντοκράτωρ*, that is, Almighty, or Omnipotent, ought to be applied only to God the Father, for so it appears in fact to be applied in the creeds, commonly called the Apostles', the Nicene, and the Athanasian.

Bishop Pearson observes, that the oldest and shortest creeds had always this attribute expressed, inasmuch that it was ordinarily by the ancients taken for the Father. Happy had been the succeeding ages, if they had continued fixed and invariable in this notion. Hitherto, however during the trinitarian novelists have appeared, in framing very many new creeds, yet they never yet formally and in express terms

condemned the Apostles' creed, as defective or imperfect; though their enlargements and explications in their succeeding creeds strongly imply a censure of its insufficiency. And while this creed stands foremost in the opinion of most Christians, it is a strong bulwark for the ancient faith, and against the modern heretics.

N. B. This term or title *παραπάνω*, is applied by the LXX in their version, to God only, above one hundred and twenty times in the Old Testament; and how it is used in the New Testament, is seen in the beginning of this chapter. Hence it may be well concluded, that this character hath stood ever applied to God alone, in the sacred writings, and was never applied to Jesus Christ by the sacred writers of the bible, nor the compilers of the three creeds. The author or authors of the Athanasian creed have, indeed, used *παραδύναμος*, but that is not once used in the New Testament.

Μόνος δυνάστης, μόνος ἔχων ἀθανασία; the only potentate, who only hath immortality. These and other following characters are never given to Jesus Christ, or the Holy Ghost, except the 'King of Kings,' and 'Lord of Lords,' given to Christ in a limited sense.

In a noble passage of St. Paul, 1 Tim. vi. 13, 14, 15, 16, we have a strong and clear account of his notion of God, and of Jesus Christ, in these words: 'I charge thee in the presence of God, who quickeneth all things, (that is God's character) and of Jesus Christ, who before Pontius Pilate made a good profession or confession, (that is Christ's character) that thou keep this commandment, until the appearing of our Lord Jesus Christ, which appearance, in his seasons, he,' i. e. God, 'shall shew,' or eminently make manifest, 'who is the blessed and only potentate, the King of Kings, and the Lord of Lords, who only hath immortality.' These are most evident characters of 'the most high God,' by which he is most clearly distinguished from, and exalted above, Jesus Christ, whose appearance, how illustrious so-

ever it shall be at the great day, Mark viii. 38, Luke ix. 26, yet it shall be in the 'glory given by,' and 'received from God the Father,' who shall shew forth and manifest that appearance of Jesus Christ, 1 Tim. vi. 15, 'Whom also God raised from the dead, and gave him glory.' 1 Pet. i. 21. See 2 Pet. i. 17, where speaking of the power and coming of our Lord Jesus Christ, St. Peter says of Christ, that 'he received from God the Father, honour and glory.'

In this remarkable passage, these three points are evident and incontestible:

I. That God and Jesus Christ are here fully and evidently distinguished, as two distinct beings.

II. That God has his characters or titles applied to *him*, and that exclusively.

III. Jesus Christ himself never has those characters or titles applied to him by any of the sacred writers, absolutely, and without limitation: for although Jesus Christ is twice called, Rev. xvii. 14, and xix. 16, 'King of Kings,' and 'Lord of Lords,' yet it is most certain, that 'Jesus Christ is a king by the appointment of his Father,' Luke xxii. 29. And this 'appointed kingdom' he shall surrender 'to God the Father,' 1 Cor. xv. 24, 'who did put all things under him:' that is, made him king: and at the end, 'the Son himself shall be subject to him, who did put all things under him, that God may be all in all.' *Κεφαλή Χριστὸς ὁ Θεός.* 1 Cor. xi. 3. The head of Christ is God.

And as to the title of 'Lord,' that also Christ has by the appointment or gift of God. Acts ii. 36, 'Let all the house of Israel know,' says St. Peter; 'for certain, that God hath made him Lord and Christ, whom ye have crucified.' See under the title, 'Lord:' by many passages in which it will appear, that 'Jesus Christ is such a Lord,' as hath 'his God and Father for a superior.'

CHAP. XII.

The character of the one true God, in these or the like words. The ' God who made the heavens, the earth, the sea, and all things therein,' applied to the God and Father of our Lord Jesus Christ ; but never applied to Jesus Christ himself throughout all the holy scriptures.

' THOU art God, who hast made the heaven, and the earth, and all that in them is,—grant that signs—may be done—by thy holy child Jesus,' Acts iv. 24, 27, 30. The same character is reported, Acts xiv. 15. and xvii. 24. And by an angel, Rev. xiv. 7. ' Worship ye him who hath made the heaven and the earth, and the sea,' &c. which words, as St. John represents it, the angel pronounced with a loud voice, to shew the importance of the point, and to require the attention of the hearers. These three are the only places in the New Testament, where this character of God is expressed in this phrase ; and it appears evidently by the context in the first passage, that this character is applied to him, who is so often styled, ' the God and Father of our Lord Jesus Christ : ' particularly by St Paul in his epistles, at their beginning, and in other places [See chap. Of God ; and of the Father] ; but are never in any one text, once applied to Jesus Christ.

In the Old Testament, this phrase, ' the Lord Jehovah made the heaven and the earth,' is often mentioned, as Exod. xx. 11, xxxi. 17, emphatically, 2 Kings xix. 15. ' Thou art the God, even thou alone, of all the kingdoms of the earth ; thou hast made heaven and earth.' 2 Chron. ii. 12, and Nehemiah ix. 6 The like words, Job ix. 8, ' Who alone stretcheth out the heavens,' Psalm cxv. 15, cxxi. 2, cxxiv. 8, cxxxiv. 3, cxlvi. 6, Isaiah xlv. 24, ' I am the Lord who maketh all things, who stretcheth forth the heavens alone, who spreadeth abroad the earth by myself.' xxxvii. 16, Jer. xxxii. 17.

In these passages we see this character belongs to Almighty God. No wonder then, that generally, if not in all the ancient creeds, both Greek and Latin, it should be made the very first article. And which ought always to be most carefully observed, this character is ascribed in most creeds, even in that called the Apostles', to God the Father alone.

Now, God being styled, in both the Old and New Testament, the maker of heaven and earth, and in the two ancient creeds, viz. the Apostles', and the Nicene; and in most other creeds; most certainly the authors of those creeds must undoubtedly intend their readers should understand, the Father alone to be the maker of the heaven and the earth; why else is he alone so called by them in their creeds? And why is that character not given to Christ and the Holy Ghost in those creeds, if they also were makers of heaven and earth? Most certainly, they gave the character at least in a peculiar sense to the Father, and we are so to understand them: and it is most certain they did not in those creeds give the character to the Son or Holy Ghost; and therefore would not have us make it a part of our belief, that the Son or Holy Ghost were to be acknowledged as makers of heaven and earth.

But there is a more decisive authority than these creeds in Rev. iv. 8—11, where the 'twenty-four elders' are represented as falling down before 'him, on the throne,' (which most certainly is God the Father) and saying, 'Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things; and for thy pleasure they are and were created.' So Psalm xxxiii. 6—9, 'Let all the earth fear the Lord—for he spake, and it was done;' that is, ver. 6, 7, 'The heavens were made, the waters of the sea gathered together,' &c.

Note here, 1. The sole object of their worship was God the Father, sitting upon a throne. 2. The worshippers here styled elders, whomsoever they represent, were true worshippers. 3. The language wherein their worship is expressed, is an irrefutable

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argument of their faith, and an invincible reason for our concurrence with them in these points; viz. That God the Father is the only supreme object of our worship; and that God the Father alone is to be worshipped, as the alone maker of heaven and earth.

Acts iv. 24, compared with 26, 27, 30. The whole church at Jerusalem expressed with one consent their faith in this point, saying, 'O Lord thou art God who hast made the heaven, and the earth, and the sea, and all things in them.'

In these two passages, we have two great and infallible examples, or patterns of uncorrupted worship; in the practice of the elders in the Revelations, and of the whole church of Jerusalem, the most primitive of all Christian churches, which patterns highly deserve our constant imitation and strict conformity. And it can hardly be questioned, but this was the rule of divine worship observed in the first and purest ages of the Christian church; when it is not likely, that in any public forms of worship, the Son, or Holy Ghost, were worshipped as almighty makers of heaven and earth; that character in the creed, then, and to this day, being solely applied to God the Father.

Bishop Pearson on the creed, p. 68, instructs his readers to use these words; "I acknowledge this God creator of the world, to be the same God, who is the Father of our Lord Jesus Christ."

'He who made the heavens and the earth must be, and is alone the Lord of heaven and earth.'

By the words, 'heaven and earth,' Moses and the prophets understood the whole world, the whole creation, Gen. i. 1. 'In the beginning God created the heaven and the earth.'

By the words, 'heaven and earth, and sea,' Moses did not understand only those greater parts of the world, or universe; but all that in them is, or as the LXX express it, all things that are in them; viz. in the heaven, earth, and sea," Exod. xx. 11.

When it most evidently appears, that, beside God,

or God only excepted, all other beings in the universe, how great or excellent soever, were made, or created by God: and are not only God's creatures, but are subject to his power, will, and authority; for he alone must be the Lord and Governor of all which he alone hath made, and preserves.

This great truth is acknowledged by Jesus Christ himself in his devout address to God, Mat. xi. 25. 26, Luke x. 21, in these words; 'I own,' acknowledge, or 'thank thee, O Father, Lord of heaven and earth, that thou hast revealed these things unto babes. Even so, O Father, for it was thy good pleasure.'

The same truth is clearly expressed by St. Paul in his discourse to the Athenians, Acts xvii. 24. 'God who hath made the world and all things therein—He is Lord of heaven and earth'—and the same truth was taught by Moses in these words; Behold, 'the heaven, and the heaven of heavens is the Lord's thy God's, the earth, and all that is therein,' &c. Deut. x. 14, Psa. xxiv. 1.

To this 'supreme Lord of heaven and earth,' Christ who is styled 'Lord of Lords,' Revel. xvii. 14, and xix. 16, owes his title of Lord and Christ, as St. Peter expressly assures us in his sermon, Acts ii. 36, 'That same Jesus whom ye (Jews) have crucified, hath God made both Lord and Christ.'

The Lord who made the heavens, and the earth, &c. is, by Moses and the prophets, called by a proper and peculiar name, 'Jehovah.' Our translators, and the LXX, have translated it 'Lord:' but that being a word common to men in power and authority; the original word, Jehovah, should have remained untranslated in our, and all other versions, as the only true and proper name of God, by which he made himself known to the Jews. And then in Exodus xx. the words run thus: 'I am Jehovah thy God. I Jehovah thy God am a jealous God. Thou shalt not take the name of Jehovah thy God in vain, for Jehovah will not hold him guiltless who taketh his name in vain. The seventh day is the sabbath, for Jehovah

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thy God. For in six days Jehovah made heaven and earth; wherefore Jehovah blessed the sabbath-day, and hallowed it.' And Deut. vi. 4, 5, 'Jehovah our God is one Jehovah. And thou shalt love Jehovah thy God with all thy heart.' And if conformable to this, the word Jehovah had been used in the New Testament, where the word Lord is often used; this might have secured a proper distinction between the Lord our God; and our Lord or master, Christ. And Christ's words, Mat. xxii. 37, which he cited out of Deut. aforesaid, would run thus, 'Thou shalt love Jehovah thy God with all thy heart,' or as St. Mark hath it, 'Hear, O Israel, Jehovah our God is one Jehovah,' as it should have been expressed. Mark xii. 29.

If it should be objected, after such clear, strong, and invincible authorities, that St. John says of Christ, that 'all things were made by him,' and that the 'world was made by him:' John i. 3, 10. I answer,

I. The words in the original are never used by the Seventy to express the creation of the material world, or the universe: the ordinary phrase used in all places to express that, is, 'the heavens, the earth, and sea,' &c. Acts xiv. 15. 'The living God who made the heaven, the earth, the sea, and all things therein.'

II. The preposition δι', in the original, πάντα δι' αὐτοῦ ἐγένετο, evidently shews, that in this passage, Christ, (or the word) is plainly represented, not as the author, but the instrumental cause in the subject of St. John's discourse; whereas in the work of the creation, God had no partners; for it is most expressly said, that, 'he stretched out the heavens alone,' Isaiah xlv. 24. 'I am the Lord who maketh all things—who spreadeth abroad the earth by myself.' If God acted alone and by himself, there could be no co-efficients; none to co-operate with him.

III. And the same answer will fully serve to confute such who argue from St. Paul's words in the

Colossians, where he is speaking of the spiritual creation, as a body, or society, of which Christ is the head; Col. i. 15—20. and saith, 'all things were formed by him,' δι' αὐτοῦ; again, 'by him (Christ) God was pleased to reconcile all things to himself, (God) for it pleased God the Father, that in Christ all fulness should dwell,' ver. 19. Hence it is plain, that all things or characters in the passage ascribed to Christ are the effects of the good pleasure of God. Of whom, the same St. Paul saith expressly to us, 'there is but one God the Father, from whom are all things;' and one 'master Jesus Christ, by whom,' δι' ἧ τὰ πάντα, 'are all things.' 1 Cor. viii. 6.

IV. It is very observable, that in the two last noted passages, in 1 chap. of John's gospel, and Coloss. i. which texts are commonly understood as proofs of Christ's agency in the creation of the material world, or the universe, the style or phrase, is strong, and in full force against that notion: for the τὰ πάντα δι' αὐτοῦ are referred to Christ, 'who was with God,' chap. i. 1, and was 'one by whom God delivered the gospel,' and one who declared the will of God; ver. 17, 18, and 'that the Father was his God:' xx. 17, and 'the only true God:' xvii. 3, that 'all power which Christ had was given him:' that 'he was able to do nothing from himself:' that 'the Father only shews Christ' what 'he the Father is doing,' that 'the Father who dwelt in him did the works:' v. 19, 20, xiv. 10, Matt. xxviii. 17, that 'he knew not the day of judgment, but the Father only:' Mark xiii. 32. That such a person should be a 'creator of the world,' or one of the creators, as some speak! such opinions are monsters in scripture and in reason! For could a person of whom such things are said, and who himself declares such nescience and inability in himself, be, or be conceived to be, the 'almighty maker of heaven and earth,' i. e. the universe?

That 'God, the Father, is the original author of all beings and things,' is further strongly expressed in other terms in several texts. Rom. xi. 36, 1 Cor.

46 *The character of God not applied to Christ.*

viii. 6, xi. 12, 2 Cor. v. 18. 'To us,' Christians 'there is one God the Father, from whom are all things.' Even all the benefits we have by Christ are owing to God. For God the Father is the original cause, and only author of the 'new spiritual creation,' and Jesus Christ only the instrumental and subordinate.

In the Epistle to the Hebrews, St. Paul, speaking on another point, makes it a part of a well known character of God, and saith, 'for him are all things, and by him are all things.' Heb. ii. 10. And that God the Father alone is the original and only author and efficient cause of the 'new creation,' is demonstrated in my chapter of Christ's Mission; his being 'made Lord and Christ;' his doctrine, wherein he expressly declares that his gospel, his words, and the great end of his message to the world, was to beseech men to be reconciled to God.

Well therefore may we jointly offer up our praises with the 'twenty-four elders' in the Revelations to him 'who sitteth on the throne,' (that is, God the Father) in their words; 'Worthy art thou, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.' Rev. iv. 11. And St. Paul exhorteth, 1 Cor. i. 31, when he is speaking of the 'new creation,' which God effecteth by Jesus Christ; 'Let him who glorieth, glory in the Lord (Jehovah);' that is, let him give or ascribe to the Lord God all the honour and glory of being a Christian, or his being a 'new creature.'

There is a passage, 2 Cor. v. 17—19, which strongly expresseth this point, in these most remarkable words: 'If any person be in Christ, (that is, a Christian) he is a new creature, old things are past, behold all things are become new; but all things are from God, who hath reconciled us to himself by Jesus Christ—who,' 1 Cor. i. 30, 'is made from God to, or for us, wisdom, righteousness, sanctification, and redemption:' that is, in our British idiom, whom

The living God, a title applied to the Father only. 47.

God made a teacher of wisdom, righteousness, sanctification and redemption. So that all made, by Christ's doctrine, wise, righteous, sanctified, and redeemed, are become new creatures.

How different from this great rule of our duty and gratitude to God, is the conduct of too many of the moderns; who are continually magnifying Jesus Christ, God's minister in the 'new creation,' and passing by God the author of the 'new creation,' by whose authority, will, and good pleasure, Christ acted and was directed in his whole ministry from God, for our benefit and salvation. I say it with grief and amazement, that instead of giving God all the glory and praise for our salvation, the Calvinists, unhappily mistaken, make Jesus Christ, God's messenger and minister, the almost constant and principal object of their praise and gratitude, in too great a part of their public discourses, and private meditations; and pass by the great God, who made Christ his minister and instrument to convey all his benefits to degenerate mankind. Is not this worshipping the messenger and minister of God instead of the God of the messenger, and the author of Christ's message, the gospel?



CHAP. XIII.

The living God, ΘΕΟΣ Ο ΖΩΝ, a character or title of God the Father; so appropriate to the Father, as that it is never applied to Jesus Christ; but distinguishes the Father from Jesus Christ.

Mat. xvi. 16, JESUS CHRIST asketh his disciples this very important question in the foregoing verses: 'Whom do men say that I, the son of man, am? Some said, John the Baptist; others Elias; others Jeremiah, or one of the prophets. Jesus said unto them, but whom say ye, that I am? And Simon Peter answered, and said, Thou art the Christ, the

48 *The living God, a title applied to the Father only.*

son of the living God.' Observe Peter's words, 'Thou art the son of the living God;' he does not say, Thou art the living God. Our moderns would have answered, "Thou art the living God, consubstantial and co-essential with the Father."

Mark mentions Peter's answer thus, 'Thou art the Christ.' Mark viii. 29.

Luke mentions Peter's answer thus, 'The Christ of God.' Luke ix. 20.

John introduces Peter speaking to Christ these words: 'We believe, and know, that thou art the Christ, the son of the living God.' John vi. 68, 69.

'The high-priest adjures Jesus Christ by the living God,' which shews it to be a well known character of God among the Jews. Matt. xxvi. 63.

St. Mark says, Mark xiv. 61, 'The high-priest asked Christ, if thou art the Christ, the son of the Blessed?' which is another proper title of God.

Acts xiv. 15, Barnabas and Paul, persuade the people of Lystra 'to turn from their vanities to the living God.' The same title or character is mentioned in the following places, viz. Rom. ix. 26, 2 Cor. iii. 3, vi. 16, 1 Thess. i. 9, 1 Tim. iii. 15, iv. 10, vi. 17, Heb. iii. 12, ix. 14, x. 31, xii. 22, 1 Pet. i. 23, Rev. iv. 10, v. 14, vii. 2, x. 6, xv. 7.

In all these places this title, 'the living God,' is used; and in some, the first mentioned, is plainly applied to God the Father; but in no place applied to Jesus Christ, or to the Holy Ghost.

N. B. St. John in his Revelations, chap. iv. ver. 8, 9, 10, 11, introduces four living creatures, saying, 'Holy, holy, holy, Lord God Almighty, who was, who is, and who is to come. And when the four living creatures give glory, and honour, and thanks to him that is sitting on the throne, who liveth for ever and ever; the twenty-four elders fall down before him who is sitting on the throne, and worship him who liveth for ever and ever, and cast their crowns before him; saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast

created all things, and for thy pleasure, they are, and were created.' See also, ver. 14, a noble pattern of divine worship, highly proper for all Christians, and all Christian assemblies to imitate!

As this sacred character, the 'living God,' was applied expressly by St. Peter, and in the name of the rest of the apostles, to God the Father in distinction from Christ, so this sacred language ought to have been observed at all times and in all ages, by all the disciples of Jesus Christ; and according to the express words of St. Paul, 2 Tim. i. 13, this and the like form of sound words should have been strictly and religiously observed by all Christians in all ages. And this form of words, current in the present age, "God the Son," should never have been used or mentioned by any Christian preacher or writer.



CHAP. XIV.

God, Holy, ΟΣΙΟΣ, in the highest sense.

THIS term is but twice used of the supreme God in the New Testament, viz. Rev. xv. and xvi. chapters; where St. John represents those who had gotten the victory over the beast, offering their praises to God in these words, Rev. xv. 3, 4, and they sing the 'song of Moses,' and the 'song of the Lamb,' saying, 'Great and wonderful are thy works, O Lord God Almighty; just and true are thy ways, O king of saints. Who would not fear thee, O Lord, and glorify thy name; for thou only art holy.'

And chap. xvi. 5, 7, 'The angel of the waters is represented praising God, and saying, 'Thou art righteous, O Lord, who art, and who wast, the holy one; and the Lord God Almighty.'

N. B. Most of the critics here do not pretend to apply these two passages to Jesus Christ, for they are too strongly guarded by the circumstances, and other appropriate characters of God, from such a bold attempt. For the song of praise here mentioned is

said to be 'the song of the Lamb:' that is, the song which the Lamb himself taught or sang to the praise of the 'most high God.'

2. Jesus Christ is here named the Lamb, and thereby distinguished from 'the Lord God Almighty,' for whose praise the Lamb sang, and perhaps composed this song.

3. In this song, chap. xv. ver. 3, 4, there are two appropriate characters of the 'most high God,' never given to Jesus Christ, viz. the 'Almighty,' or 'Omnipotent;' and 'the only holy One.' And chap. xvi. 5, 7. See παντοκράτωρ. We have again the three distinctive and appropriate characters of God, which are given to him in the praise offered to him by the 'angel of the rivers;' namely these; 'He who is, and was, and is to come,' and 'the holy one,' and 'the Almighty;' which characters are never given to Jesus Christ. And who will doubt whether the worship of the angel was right?

Christ himself, in his prayer to him whom he styles, John xvii. 3, 'the only true God,' speaks these words, 'O holy Father, keep—those thou hast given me,' no doubt applying this word holy, ἅγιος, in the highest and most absolute sense, to *his* God, and *our* God.

And the four living creatures, (as it should be translated,) rest not day and night, saying, 'Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.' Rev. iv. 8. This form of speech is no where ascribed to Jesus Christ. And it is here used in the beginning of a doxology, very awful and expressive, to 'God sitting on a throne;' read the 9th, 10th, and 11th verses.

In Rev. xv. 4, the Alexandrian and other copies use this term, ἅγιος, with the exclusive word μόνος, which makes ἅγιος an exclusive and distinctive character belonging to and applied by those who had got the 'victory over the beast,' ver. 2, to the 'only holy God;' singing the song of Moses, and of the Lamb, to the true God, who, these two persons

Most High, a title applied to God alone. 51

taught, was 'only to be praised and worshipped;' as in the 3d and 4th verses.

God the Father alone foreknows certain future events.

The Father alone, and not Jesus Christ himself, foreknew certain future events. Matt. xxiv. 36, Christ expressly saith, 'Of the day, and hour, no one knoweth, no not the angels in heaven; except the Father only.'

Mark xiii. 32, Christ saith, 'Of that day and hour no one knoweth, not the angels in heaven, nor the Son, [except, of] but the Father,' (alone) in some copies.

Acts i. 7, Christ tells his apostles, met together, 'It was not for them to know the times and seasons which the Father put in his own power.'

N. B. These three texts evidently appropriate the prescience of some future events to the Father alone; and expressly or by undeniable consequence deny the Son's prescience of them: which truth also manifestly appears by a very great number of events, the revelation or discovery of which God 'gave unto Christ.' Rev. i. 1, and through the whole book.

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CHAP. XV.

*The Highest or Most High, ὙΨΙΣΤΟΣ, a name or title of God, applied to him alone, and never applied to Jesus Christ in all the New Testament.*

CHRIST is called the son of 'the Most High,' Mark v. 7, Luke viii. 28. Now God cannot be a son, because a son is a derived being, and not the first being.

Luke i. 32, 35. The angel foretelling the birth of Christ, &c. says, 'The power of the Most High shall overshadow thee; therefore that holy thing that shall be born of thee, shall be called the Son of

**52    *Most High, a title applied to God alone.***

God,' that is, the Son of 'the Most High,' or 'the Highest.'

Chap. i. 76, Zacharias uses the same title, 'the Highest,' or 'Most High,' when he had been praising the Lord, the God of Israel, ver. 68.

'Love your enemies,' &c. 'and ye shall be the sons of the Highest.' Chap. vi. 35.

The demoniac was so used to this title, that when he came to Christ, he presently mentions it, without the least deliberation. Chap. viii. 28.

St. Stephen, in his dying speech, says, 'the Most High dwelleth not in temples made with hands.' Acts vii. 48, xvi. 17.

N. B. This title the 'Most High,' or the 'Most High God,' is often used in the Old Testament, viz. Gen. xiv. 18, 19, 20, 22, Heb. vii. 1, compared. Melchisedec mentions this title thrice, speaking to Abraham; who also uses it in his speech to the king of Sodom.

It is also found Psalm lxxvii. 10, Dan. iv. 17, 34, vii. 18, 22, Psalm lvi. 2, lxxxviii. 56, and in very many texts of the Old Testament, and always understood as a name or title of the true God.

It is most certain, this appropriate title of God (the Most High) is mentioned in the Old Testament, frequently, and about twenty-four times in the Psalms; therefore it could not be understood by the writers of the New Testament, but of God the Supreme Being; and so those writers always apply it, and never to Jesus Christ in any one text of the New Testament.

N. B. From all the texts now mentioned, these two propositions are evident. I. That God, or the Father of Jesus Christ, is alone styled 'the Highest,' or 'the Most High.'

II. That Jesus Christ is no where, in no text of the holy scriptures, styled 'the Highest,' or 'Most High,' either by himself, or by any of his apostles, or disciples, but 'the Son of the Highest.' Luke i. 32.

## CHAP. XVI.

*God alone is good, ΑΓΑΘΟΣ, in the highest sense; and Christ himself refuses that character, in his own words expressly.*

JESUS CHRIST himself has expressly determined this in such words, as can never be fairly controverted. And his words are remarkably recited by St. Matthew, Mark and Luke, in the same order, number, and terms, by all those three evangelists. 'A certain ruler kneeling said to Christ, Good master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good?' Matt. xix. 17, Mark x. 18, Luke xviii. 19. And in our translation, the words of Christ's answer are thus: 'There is none good but one, that is God.' "God, my Father, who is in heaven." Clem. Alex. Now, though this version is sufficient to inform, and confound all gain-sayers; yet the words may, and ought to be set in a stronger and truer light, thus: "There is no person good, except it be, *εἷς*, one person, that is, God."

N. B. It is most observable, 1. That in this passage Christ reproves or corrects the person who called him 'good;' and consequently refuses the character of being good, *i. e.* in the highest sense. 2. Christ informs him, and sets him right, by telling him, that he, Christ, did own 'no person to be good, (*i. e.* absolutely, perfectly, and in the highest sense) but one person, that is, God.'

## CHAP. XVII.

*The true one, ΑΛΗΘΙΝΟΣ, is applied to God, as a distinguishing title or character.*

In John vii. 28, our translators by inverting the order of the words thus, 'he that hath sent me is true,' have hurt or injured the sense or true meaning: for

#### 44 *The true One, a distinguishing title of God.*

the passage should be rendered thus, 'I came not of myself, but it is the true one,' that is, the true God, 'who hath sent me:' by which words, I think, it is plain, that Jesus Christ by the words, 'It is the true one,' not only meant 'the true God,' but used the words, 'true one,' as a descriptive character, or a known periphrasis for the true God.

Jesus Christ in his well-known prayer to his Father, John xvii. 3, says, 'This is life eternal, that they (his disciples) may know thee, O Father; the only true God, and him whom thou hast sent,' i. e. thy messenger Jesus Christ, or thy messenger Jesus to be the Christ, or Messias.

In this text it is evident there are three propositions, viz.

1. That it is eternal life, i. e. the doctrine of eternal life, to 'know (own) the Father to be the only true God, and Jesus Christ' to be him whom the 'Father had sent.'

2. That the Father is the 'only true God,' or the Father alone is the true God.

- 3 That Jesus Christ is he whom the Father sent.

Now, it is most evident, that in the two last propositions there are two distinct subjects, and two distinct predicates in the same sentence, viz. The Father is the 'only true God;' and Jesus Christ was sent by the Father. Now as these two subjects, viz. the Father and Jesus Christ, are always fully distinguished throughout the New Testament; so the two predicates, viz. the 'only true God,' and 'sent by that only true God;' as plainly and strongly distinguish the two subjects to which they belong, as any words can do: and by these two characters the judgment of every candid and considering person must be determined\*.

\* The unfair dealing of the Athanasian heretics, our modern tritheists, is very observable in their attempts to pervert this text: for instance, they will not admit the word *only* to be joined with the word *true God*, and to exclude Jesus Christ, &c. This is evidently corrupting the original, where the order of the terms, and the sense of the passage, plainly demonstrate the word *only* to be conjoined with the pronoun *thee*; i. e. the Father.

St. John says, 1 John v. 20, 'We know that the Son of God is come, and hath given us an understanding, that we may know the true God,' (as it is in the Alexandrian and other copies) that is, the Father, John xvii. 3, 'whom to know is life eternal.'

N. B. This verse rightly translated runs thus, 'We know that the Son of God is come, and hath given us an understanding, that we may know the true God, and we are in, or belong to him,' that is, 'to the true God, by or through his Son Jesus Christ.' Then St. John adds this short clause: The persons I have been mentioning, are the true God, and his son, whom I have before called the 'life,' John xiv. 6, and 'eternal life' in this epistle, for he is the preacher or teacher of eternal life. And then when he had told them whom they were to regard as the true God, and the true teacher of eternal life, he closes his epistle with this necessary caution, because his readers lived among the Gentiles, possibly the Parthians; 'Keep yourselves from idols.'

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CHAP. XVIII.

God a Being of eternal existence, Ο ΩΝ ΚΑΙ Ο ΗΝ ΚΑΙ Ο ΕΡΧΟΜΕΝΟΣ.

ANOTHER character, and an appropriate character of

And this interpretation introduces three gross absurdities; 1, That the Father and Jesus Christ are the only true God, which leaves out the Holy Ghost, the third person in their trinity. 2. The Athanasians make the Father, and one sent by him to be the only true God. 3. They are obliged to suppose that Jesus Christ, when he prayed to the Father only by name, meant Father, Son and Holy Ghost, and so prayed to himself in all the petitions in this chapter.

How little did Jesus Christ imagine, or St. John the evangelist, that those plain words should be so strangely tortured and misapplied by the pretended orthodox in succeeding ages! Are the critics upon human writers so unskillful, so uncandid, so unmerciful? Are Christian critics and commentators so daring, so unmerciful to the sacred writings! What disdain, what indignation is due to such bold attempts of pretenders to orthodoxy!

God, used by St. John in the Revelation five times, and in no one place besides, is that here prefixed, which we translate 'him which (rather who) is, who was, and who is to come.' So it is worded three times, Rev. i. 4, 8, xi. 17, and twice with a little variation; chap iv. 8, and xvi. 5.

Here Rev. i. 4, 5, St. John introduces this character in a prefatory form of salutation thus, 'Grace be to you, and peace from him, who is, and who was, and who is to come; and from the seven spirits; and from Jesus Christ,' whose characters are added, 'the faithful witness, or martyr; and the first-born from the dead.' So the Alexandrian. By those characters Christ is plainly distinguished from him, 'who is, and was,' &c.

This appropriate character is again repeated, ver. 8. in the Alexandrian and other MSS. thus, 'the Lord God, who is, who was, and who is to come, the Almighty.' Where the two characters, namely, the Lord God, and the Almighty, confuse the application of the middle character 'who is, and who was,' &c. to God alone, or to him, whom Christ himself calls 'the Father, the only true God.' John xvii. 3.

In Rev. xi. 15, 16, 17, the appropriation is clear and strong: 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ.' And 'the twenty four elders before God fell on their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, who art, and wast, and art to come.' Here the Lord is expressly distinguished from his Christ; and by 'the elders,' who, adoring 'God alone,' give thanks to 'him alone,' naming him by his three incommunicated characters, viz. the 'Lord God,' the 'Almighty,' 'who is, and who was, and who is to come.'

The four living creatures cease not day and night, saying, 'Holy, holy, holy Lord God Almighty, who was, and who is, and who is to come.' Rev. iv. 8. Note, in this passage, and the following texts, the appropriation of these words ('who was, who is,

&c.) is yet more full. The four living creatures style the object of their worship 'holy,' that is, 1. 'Most holy.' 2. 'The Lord God.' 3. 'The Almighty.' 4. 'Who was, who is, &c.' 5. 'Him who sits on the throne,' 6. 'Who liveth for ever and ever.' And the twenty four elders worship him in the two last characters; adding another, 'For thou hast created all things, and for thy pleasure they are, and were created,' ver. 11.

Lastly, this character, 'who was, and who is,' &c. is mentioned by the angel of the waters, chap. xvi. 5. mentioning it with two other characters, 'holy' and 'righteous,' which very characters Jesus Christ himself ascribes to God the Father, in his prayer to him, John xvii. 11, 25, no doubt in the highest sense of the terms [holy, righteous].

CHAP. XIX.

The Blessed, ΕΛΟΓΗΤΟΣ, God.

THIS was a well known character, or title of God among the Jews; but this character is never given to Jesus Christ in any place of the New Testament.

'The high priest, asking Jesus, Art thou the Christ, the son of the Blessed? Jesus answered, I am.' Mark xiv. 61, 62. The Alexandrian copy reads 'of the blessed God.' This style was common among the Jews; and, 'Blessed be the Lord God of Israel,' a common form of speech in many places of the Old Testament, with which Jesus being well acquainted, framed his answer to the high-priest accordingly: owning himself to be 'the Christ,' and 'the Son of the blessed God;' and not that God himself, as the modern tritheists believe him to be; not 'the blessed God,' himself.

St. Matthew's account reports the high-priest's interrogating Christ in these words: 'Art thou the

Christ, the son of God ;' or of the ' living God,' as some MSS. Mat. xxvi. 63.

This character of God is mentioned by St. Paul, ' who is the blessed one.' Rom. i. 25. The tritheists indeed apply this term, with others appropriate to the Supreme God, to Jesus Christ, Rom. ix. 5. But the grammar and style of the place, and the tenor of the whole New Testament is against them. 1. Because the words, 'Ο ὢν ἐπὶ πάντων, should have been 'Ος ἐστὶν ἐπὶ πάντων, if St. Paul had spoken them of Christ : for so he uses the relative 'Ος, Rom. i. 25, applying the words there to God, And thus he uses the relative 'Ος three times just before this passage, referring his readers to the Israelites, of whom he had been speaking. And when he had thrice used the relative 'Ος just before, there can be no doubt but he would have continued the same relative, and instead of 'Ο ὢν would have written 'Ος ἐστὶν ἐπὶ πάντων, if he intended to refer the following words to Christ, which not being his design, but intending to offer a doxology to God,* on account of the privileges of the Jews ;

* 'Ο ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τὰς αἰῶνας. Ἀμήν.
This must certainly be a doxology to God the Father. It cannot, consistently with other express passages of scripture, be understood any other way. St. Paul, Ephes. i. and in many other places, addresses himself to the Supreme Being as to the ' God of our Lord Jesus Christ ;' the ' God and Father of our Lord Jesus Christ ;' now if St. Paul be a consistent writer, or had any clear notions of the subject on which he wrote, it must be allowed, that this ' Supreme Being,' this ' God,' this ' Father' of Christ, was the very ' Being' whom he here styles ' God over all, Blessed,' &c.

It is pretended that this text strongly and fully proves the divinity of Jesus Christ, or that he is the Supreme God, co-equal, co-essential, and co-eternal with the Father ; and to support this notion it is alleged, that the relative particle ὅ refers to the word Χριστός, and that the sense of the passage is that ' Christ is God over, or above ' all, Blessed for ever.' But if the Father be the God of Jesus Christ, as John represents Christ himself speaking, John xx. 17, ' I ascend to my Father, and my God.'—and if St. Paul truly represents him (the Father) as the ' God and Father of us, and of our Lord Jesus Christ.' Rom. i. 7, 1 Cor. i. 3, 2 Cor. i. 2, 3, Gal. i. 3, Eph. i. 2, 3, 17, Phil. i. 2, and in all his other epistles:—And if St. Peter justly represents the Father under the same character ; ' the God and Father of our Lord Jesus Christ,' 1 Peter i. 3—and if a variety of other texts in all

he concludes, 'the God over all, the supreme God, be blessed for ever. Amen.'

2. It is also to be observed, that *ὁ*, the positive article, when joined with a participle, is usually set at the beginning of a new sentence, as John iii. 21, 29, 31, 33, 34, 36, and very many other places.

3. These words, *Ὁ ἐπὶ πάντων* are expressly appropriated, Ephes. iv. 6, 'to the one God and Father of all.' 'There is one God and Father of all.'

4. The word, *Ευλογῆτος*, the Blessed, is used eight times in the New Testament. St. Paul uses it in three places expressly of the 'God and Father of our Lord Jesus Christ.' 2 Cor. i. 3, and xi. 31, and Ephes. i. 3. St. Peter also, 1 Pet. i. 3, uses it expressly of 'the God and Father of our Lord Jesus Christ.' But it is most certain, that it is in no place expressly applied to Jesus Christ.

5. The word, *Ἀμήν*, in the conclusion of a sentence, is annexed to a doxology frequently and in many places. In some to God the Father expressly, Mat. vi. 13, Gal. i. 5, Ephes. iii. 14, 21, Phil. iv. 20, Heb. xiii. 21, Rev. i. 6. But it is not certainly applied to Jesus Christ in one doxology in express terms, as it is to 'his God the Father;' and not once to 'the Holy Ghost.' Yet how common in our modern liturgies is this unscriptural doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost," &c. And in our pulpits, "Now to God the Father, God the Son, and God the Holy Ghost, be all honour," &c.

Note, they have not yet dared to add the word equal in the first doxology, yet they, like true pro-

the books of the New Testament, which are express to the same purpose, and represent in the strongest manner, that the Father is superior to Christ, be true;—if, I say, according to the multitude of testimonies, the Father be 'the God and Father of Jesus Christ,' it must of necessity follow, that Christ is not 'God over all blessed for ever,' in the highest sense of the words; I am inclined to think that the apostle intended the relative *ὁ*, should be understood to refer to *Θεός*, and that the sense is, 'God who is over all be blessed for ever.' This sense at least is consistent with other parts of scripture.

fessed tritheists, publicly own three Gods, or three distinct persons, or intelligent beings, to be each of them God. How amazing and corrupt a change of language! How different from the mind of St. Paul, Ephes. iii. 14—21. There he plainly expresses his mind and a standing rule about 'the worship of God the Father only,' saying, 'To him be glory in the church, by Jesus Christ, throughout all ages, Amen.' Which words may be translated, and more suited to our idiom, thus: 'To him,' that is, 'to the Father be glory in the Christian churches by' or according to the doctrine or instruction of 'Jesus Christ, through all the generations of this present age, and in after-ages. Amen.'

Christ himself, with other titles or characters, Rev. iii. 14, has this name, 'Thus saith the Amen, (that is, the teacher of the truth) the faithful and the true witness, the beginning of God's creation.'

CHAP. XX.

The Supreme God. Ο ΩΝ ΕΙΜΙ ΠΑΝΤΩΝ.

ST. PAUL expressly applies this character, 'Ο ΩΝ ΕΙΜΙ ΠΑΝΤΩΝ to the Father alone, Eph. iv. 5, 6. 'One Lord our Master,' (that is, Christ) and one 'God and Father of all, who is over all.' Observe well in this passage the distinction between 'Christ our Master,' and the 'one God and Father of all.'

In the like manner the passage in Rom. ix. 5, should be applied to God the Father. This text was so understood by Origen, and most Christians in his time; but the few who understood it otherwise, were the weak, and the rash, in Origen's judgment.

The Ebionites, who it is said, were opposed by Ignatius and Irenæus, for not believing the divinity of Christ, were not pressed with this text; though the moderns make it a most invincible proof of the divinity of Christ.

We, as the ancients did, ought to believe the Father to be greater than Jesus Christ, because himself has told us so. John xiv. 28, x. 29, 'My Father is greater than all; and my Father is greater than I.'

We then, whose belief is, that the Father is greater than all, and even than Jesus Christ himself, have on our side Origen, and the body of the Christians in his time; St. Paul, and his, and our master Jesus Christ himself. All which are against the notion of the rash and weak amongst the ancients, and the moderns too, who believe Jesus Christ to be the 'God over all.'

When it is considered, "that the Father is of none; and the son is of or from the Father alone," as the Athanasian creed expressly confesseth (and the highest authority expressly teacheth us in the chapters of this book) nothing can be more inconsistent than to suppose the character of God over all, can possibly be applied to Jesus Christ.

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## CHAP. XXI.

### *King.* ΒΑΣΙΛΕΥΣ.

THIS is a term often applied to Jesus Christ, but not in the highest sense, for it is used of 'his God and our God,' in the highest and most absolute sense.

St. Paul hath these words, 'Until the appearance of our Lord Jesus Christ, which at his own time, he shall shew, who is the blessed and only potentate, the King of kings and the Lord of lords.' 1 Tim. vi. 14, 15. Here the supreme God is manifestly described by his appropriate characters, and plainly distinguished from Jesus Christ 'whose appearance God is to manifest.' And in a noted doxology, St. Paul styles God the 'King eternal.' 1 Tim. i. 17. And he is also styled 'King of saints,' in the Revelations, where

it is joined with other incommunicable characters of the 'supreme God.' Rev. xv. 3.

It is admitted that Jesus Christ is styled the 'prince of the kings of the earth.' Rev. i. 5, And twice in the Revelations, 'King of kings, and Lord of lords,' xvii. 14, and xix. 16. And that he had a spiritual kingdom.

1. But it must be observed, that he is king of a kingdom that is called God's kingdom. Mark iv. 11, 26, 30, and chap. x. five times, &c. and above sixty times in other places. And that 'this kingdom of God may come,' Christ taught his disciples to pray. Mat. vi. 10.

2. That the kingdom of Christ is a 'kingdom appointed to him by his God and Father.' Luke xxii. 29.

3. This subordinate spiritual kingship of the son appointed to him by his 'God and Father' is to be resigned, and surrendered by Christ to God, even the Father; and 'Christ himself' will then be 'subject to God,' that 'God may be all in all.' 1 Cor. xv. 24—28.

4. Lastly, Christ himself having acted as a spiritual ruler in God's spiritual kingdom, or as a vicegerent under God in that spiritual kingdom, will resign that great trust which he executed by publishing, and explaining, and enforcing God's laws, &c. Some of the Fathers have owned (even they who maintained the Nicene doctrine) that the "Son is subject in his divine nature to the Father, because from him he received his being, and power, and all things."

Christ declared, that he was obliged 'to preach the kingdom of God, for he was sent' for that very purpose; Luke iv. 43. And he sent his disciples 'to preach the same kingdom,' x. 1—9, Acts xxviii. 31. And for this 'taught them to pray.' Mat. vi. 10.

N. B. The kingdom of Christ was temporary; God's, eternal. Christ's, by appointment of God; God's kingdom by nature. Christ's by concession;

God's by original, and underived right.

The kingdom Christ preached was not a kingdom of this world, that is, like other kingdoms ruling by laws which governed their visible conduct and behaviour; but a spiritual kingdom, ruling the invisible acts, and energy of the mind, &c. John xviii. 36.

St. John, the author of the Revelations, represents an angel proclaiming, and acclamations in heaven, saying, 'The kingdoms of the world are become the kingdom of the Lord (Jehovah) and of his Christ, and he (the Lord) shall reign for ever.—And the twenty-four elders sitting before God fell down on their faces, and worshipped God, saying, We give thee thanks, O Lord, (Jehovah) God Almighty, because thou hast taken thy great power, and reignest.' Rev. xi. 15—17.

It ought well and always to be observed, that these twenty four elders offered their worship to (Jehovah) the 'Lord God Almighty,' &c. No doubt, these elders were altogether right in the object of their worship: yet it is plain, they worshipped God alone; but it is as plain, it is not said they worshipped Christ.



## CHAP. XXII.

*God sitting, or he who sits upon the throne. O*

ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΤΟΥ ΘΡΟΝΟΥ.

IN the book of the Revelations, God is described by St. John by this distinguishing character, 'God sitting upon a throne,' about eleven times; and in some of the very same texts, Christ is mentioned. Rev. v. 1—6, compared, 'as standing in the midst of the throne.'

The divine author of this book hath in a very remarkable manner distinguished Jesus Christ, and the God of Christ, by conjoining several divine and

appropriate characters with God, who is represented 'as sitting upon a throne:' all which considered together represent Almighty God highly distinguished from Jesus Christ, who in the same passages is represented as an innocent human person, under the character of a 'Lamb slain standing in the midst of the throne.' Rev. vii. 15, 17.

Some of the characters St. John gives of Almighty God are in these texts.

The Divine represents 'those who had gotten the victory over the beast,' as having in their hands the harps of God, and singing this song, 'Great and marvellous are thy works, O Lord God Almighty, just and true are thy ways, O thou King of saints. Who shall not fear before thee, O Lord, and glorify thy name? for thou only art holy.' Rev. xv. 3, 4.

'Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.' Rev. iv. 8.

St. John introduces a great multitude, saying, 'Allelujah; the Lord God Omnipotent reigneth,' xix. 6. See also xxi. 22.

Now it is observable, that the characters of the Lamb, given us by St. John, are these that follow:

Rev. v. 6, 'And I beheld, and lo! a Lamb, as it had been slain, standing in the midst—of the throne.'

Ver. 9, 'The four living creatures and the twenty-four elders sang, 'Thou art worthy to take the book and to open the seals, because thou wast slain, and hast redeemed us to God by thy blood.' See ver. 12.

But it must be carefully observed, that though there be an address of praise to the Lamb that was slain, in the verses just cited; and an ascription of honour to him who 'sits upon the throne,' and to the Lamb conjointly, ver. 13, yet the whole account is closed up, or concluded, by a solemn worship paid to 'him who liveth for ever and ever,' which is one of the appropriate characters of God. See chap. xiii. The 'living' God. In a passage parallel to this, vii. 10, 11, 12, we have a representation of a great multitude standing before the throne, and crying, 'Salvation to

*The title Saviour as applied to God and Christ. 65*

our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round the throne, &c. and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.'

Rev. xiv. 1, 3, 'A Lamb stood on Mount Zion, and with him one hundred and forty and four thousand; and they sang as it were a new song before the throne.'

From the foregoing passages all readers ought to observe, that St. John has taken a strict care to express the message delivered to him by the angel, in all the parts of his vision, in the justest style: and then it must follow, that he has taken a particular care always to preserve the highest distinction between the supreme God, and Jesus Christ represented under the character of a 'Lamb,' and 'a Lamb slain.' And it must be always observed, that this necessary distinction comes from the highest authority, i. e. from God, and from the 'Christ of God.' For the whole book of Revelations is expressly entitled, 'The Revelation of Jesus Christ, which God gave unto him.'



## CHAP. XXIII.

*A short view of the senses in which God and Christ are called Saviours.*

SAVIOUR is a title applied to, and used of God, in the holy scriptures, in the highest sense; and of Jesus Christ, in an inferior sense.\* Also other persons have been called Saviours, whom God raised up to save his people Israel. Judges iii. 9, 2 Kings xiii. 5, Nehemiah ix. 27.

\* That God the Father is a Saviour in the highest sense, and Christ a Saviour only in an inferior sense of the word: or, in other words, that salvation is to be ascribed to the Father, in the highest sense, as to the original source and fountain thereof; and to Jesus Christ only



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God a Saviour in the highest sense. Isa. xlv. 21. 'No God, no Saviour beside me.' xliii. 11. 'No Saviour beside me.' Who hath raised up, and sent 'Christ to be a Saviour.' See the opposite column.

Jesus Christ a Saviour in an inferior sense; i. e. 'a Saviour, born, exalted, raised up, and sent by the Father to be a Saviour.'

as the instrument, by whose agency God has chosen to convey his favours to mankind, will appear from many passages of scripture, which might be mentioned, and particularly from the following:

'Paul an apostle of Jesus Christ by the will of God' Ephes i. 1.

Note 1. Christ was the instrumental cause of St. Paul's apostleship, but the will of God was the prime and original cause.

Note 2. That God, called exegetically 'the Father,' in the second verse, is here distinguished from Jesus Christ, and this distinction is very observable in many other places of the New Testament; where God is expressly appropriated to the Father of Jesus Christ, which would be a highly improper phrase, if the term 'God' equally belonged to the Son as well as to the Father.

Ver. 2, 'Grace and peace.' Note, these blessings are wished, or desired, for the Ephesians first, and originally from God, who is 'the Father of us, and of our Lord Jesus Christ,' who was God's mediator or instrument in conveying them.

Ver. 3, 'Blessed be the God and the Father of our Lord Jesus Christ, who hath blessed us.' By these words St. Paul devoutly acknowledgeth and adoreth the 'God and Father of our Lord Jesus Christ,' the only author from whom all grace, mercy, and peace, come originally; but he doth not name Jesus Christ with the Father in this act of worship; on the contrary, he offers to the Father alone the sole praise, as the only author of all spiritual blessings.

Note 1. St. Paul, not content to denote, in the second verse, God to be the Father, or the Father to be God, expressly repeats the same notion in stronger terms.

2. St. Paul expressly, and by name, bleaseth God the Father solely, &c. and not Jesus Christ, &c. This should ever be our rule; and no modern or unscriptural rule, or corrupt custom and usage, in any Christian church, ought to be regarded.

3. That Christ is here expressly, as in very many other places, the instrument or minister of God in conveying to the Ephesians every spiritual blessing, but God the Father only is expressly said to have blessed the Ephesians, for he alone is the original author of all blessings, one of which blessings is expressly named in the next verse.

'He,' i. e. God the Father, 'has chosen us,' out of the rest of the world, 'by his gospel, and designed us to be his adopted children by Jesus Christ, the first preacher of the gospel, ver. 4; for it is expressly said in the close of ver. 5, that the forementioned blessings were 'according, or pursuant to, the good pleasure of his, i. e. God's will.'

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1. God is the original cause and author of salvation, and of all other Saviours, even of Christ our Saviour.

2. Luke i. 46, 47, The Virgin Mary magnified the Lord, and styles God 'her Saviour;' before Jesus Christ was born.

Acts v. 30, 31, St. Peter tells the high-priest, 'The God of our fathers hath raised up Jesus—and with his right-hand exalted him to be a prince,' or chief guide, 'and a Saviour.'

Acts xiii. 23, St. Paul saith, in a speech to the men of Israel, 'Of this person's seed, (that is, of David's) God, according to his promise, hath raised unto Israel, a Saviour, Jesus.'

3. 1 Tim. i. 1, 'God our Saviour' is distinguished from Christ 'our hope.'

1 Tim. i. 1, God is styled 'our Saviour' in the highest sense.

1 Tim. iv. 10, 'The living God who is' the Sa-

1. Jesus Christ, a Saviour born. Luke ii. 11. 'To us this day a Saviour is born.'

2. Acts v. 30, 31, 'The God of our fathers hath raised up Jesus;' and this person hath 'God exalted by his own right-hand, to be a prince,' or a guide, 'and a Saviour.'

Acts xiii. 23, 'Of David's seed, according to promise, hath God raised up to Israel a Saviour, Jesus.'

3. Tit. iii. 4, 5, 6, St. Paul magnifies the love of God 'our Saviour,' as the only cause of all the benefits we have by or through 'Jesus Christ our Saviour.' Distinguishing the original Saviour, God,

'To the praise and glory of his own grace or favour,' ver. 6. That is, of God's grace; for it follows, by which, i.e. by which 'grace' or 'favour,' he, i.e. God, hath dealt 'graciously' or 'favourably' with us in, or 'by his beloved Son.'

N. B. All the acts of grace and favour of God to men, conveyed by Christ, are to be ascribed to the praise of God's glorious grace or favour to men.

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viour of all persons, especially of the faithful.'

Tit. i. 3, ii. 10, iii. 4, Jude, ver. 25,—'to the only wise God our Saviour, through our Lord Jesus Christ, be glory, and majesty, dominion,' &c.—Alexandrian, and other MSS.

1 John iv. 14, St. John saith, 'We have seen and do testify, that the Father sent the Son to be the Saviour of the world.'

4. This great truth is confirmed by the heavenly host.

Rev. vii. 9, 10, St. John speaks of a great multitude who stood before the throne of God, and who cried with a loud voice, and said, 'Salvation to our God, who sitteth upon the throne;' which is the proper character of God the Father.

Rev. xix. 1, St. John saith, he heard a great multitude in heaven, saying, 'Salvation, and glory, and honour, and power, be' (given and ascribed) 'to the Lord our God.'

N. B. Here, we see, this great multitude perfectly knew who was the prime, or first and prin-

from his instrumental Saviour, Jesus Christ.

1 John iv. 14, 'We have seen and do testify, that the Father sent the Son to be the Saviour of the world.'

4. John xii. 27, St. John tells us, that this Saviour, whom God sent, prayed to God to save him. 'O Father, save me from this hour.'

Very remarkable are the words of the author of the epistle to the Hebrews, c. v. v. 7, who says of Jesus Christ, that 'He offered up prayers and supplications, with strong crying and tears, unto him' (that is, God) 'who was able to save him.' It is plain here, that Jesus Christ prayed to God his Saviour; and his practice should be our example at all times, and in all Christian nations.

N. B. Though Jesus Christ in these texts is so clearly and strongly distinguished from God, the

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eipal object of their worship, and cause of salvation, viz. 'he that sat upon the throne;' that is, God; who is described and distinguished by that character, by St. John, from Jesus Christ himself. Rev. iii.

21, iv. 2, 9, 10, v. 1, 7, 13, vi. 16, vii. 10, 15, xix. 4, xxi. 5.

original author and cause of our salvation; yet the Athanasians and tritheists will be ready to call this scripture and sacred distinction, heterodox and heretical.

How different are the style and notions, in this point, of St. Peter, St. Paul, St. Jude, and St. John, from the current language of modern Christians in their devotion and ordinary conversation! Those apostles magnify God our Saviour, who raised and sent Christ to be a Saviour. The moderns make Christ their only Saviour: and by Saviour all mean, and all understand, Christ alone. Him they call upon to save them, and seldom think of, or mention any other Saviour. The Calvinists and Jansenists have exalted Christ above God our Saviour: and the Methodists, especially the Moravians, in their printed hymns, most commonly worship the Lamb, and in general omit God their Saviour.

CHAP. XXIV.

*The persons, means motives, and rule of salvation, ΣΩΤΗΡΙΑ, ΣΩΤΗΡΙΟΣ, salvation, saving, considered*

GOD is our Saviour in the first and principal sense: see the last chapter.

Christ, and others, as God's ministers, and messengers, acting for him, and by his orders: see the last chapter.

John the Baptist taught the knowledge and way of salvation, 'by the forgiveness of sins, through, or be-

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cause of the tender mercy of God.' Luke i. 76, 77, 78. In this text are to be noted, the cause of salvation, viz. 'the tender mercies of God:' the way in which God is pleased to grant it, 'by the forgiveness of sins:' and the messenger by whom he declares it; 'John the Baptist.'

There is no other or different way of salvation than what Christ taught, nor any 'different teacher.' Acts iv. 12. The way of salvation is but one; and a different teacher must be a false teacher.

'The gospel believed,' i. e. obeyed, is the rule of salvation to Jew, and to Gentile. Rom. i. 16.

'Godly sorrow worketh repentance unto salvation,' as a mean. 2 Cor. vii. 10.

The gospel styled the 'word of truth, the gospel of salvation.' Eph. i. 15.

'God hath not appointed us to wrath, but to obtain salvation through, or by Jesus Christ;' the teacher of it by the gospel. 1 Thes. v. 9.

'God hath chosen' us 'to salvation by the sanctification of the spirit, and the belief of the truth,' 2 Thes. ii. 13. i. e. by holiness, and belief of the gospel, the means of salvation; called the 'saving gospel.' Acts xxviii. 28.

St. Paul 'suffered all things for the elects' sake, that they might obtain salvation;' 2 Tim. ii. 10: his example promoted their salvation. He suffered, διὰ τῆς κλητῆς, for the elects' sake, not to purchase, but to encourage and confirm them in the way of salvation.

The holy scriptures are sufficient 'to make us wise unto salvation,' by our persuasion of their importance, as was taught by Jesus Christ. 2 Tim. iii. 15.

'God, from whom are all things,—leading many sons to glory, made Jesus Christ our chief guide to salvation,' and designed to perfect him as such, Heb. ii. 10, by his behaviour in his sufferings, for 'he learned obedience by what he suffered,' v. 8.

The 'long-sufferance' of God a mean of our salvation, if duly considered. 2 Pet. iii. 15.

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The numberless multitude of all nations, &c. standing before God 'sitting on a throne,' cry out with a loud voice, saying, 'Salvation be ascribed to our God who sits on the throne, and to the Lamb' (the teacher of that salvation). 'And all the angels who stood round the throne'—prostrated before the throne on their faces, and worshipped God (alone) 'saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, be ascribed unto God, for ever and ever.' Rev. vii. 9, 10, 11, 12.

'A great multitude with a loud voice, saying, Alleluja; salvation, and glory, and honour, and power, be given to the Lord, Jehovah, our God.' Rev. xix. 1.

These celestial multitudes of angels and others worshipped their God, who sat upon the throne, and ascribe salvation chiefly to him, who was the first and chief cause of salvation.

St. Paul calls the gospel 'the grace of God, which bringeth salvation,' Tit. ii. 11: for St. Paul knew the gospel to be a great instance of the grace or favour of God to men; which gospel came, or was published, by Jesus Christ, as the great rule of salvation.

ΣΩΖΩ, ΣΩΩ, *to save*. Christ, by the direction of an angel, was to be called Jesus, 'for he was to save his people from their sins;' Mat. i. 20, 21: which work he most diligently pursued in all his discourses, during his whole life and ministry, and by his exemplary death. His whole ministry was one continued persuasive to his hearers, to embrace the gospel; and his death, the strongest persuasive to them to persist in it, even to death. 'He who hath endured to the end shall be saved.' Mat. xxiv. 13. Mark xiii. 13. 'Whosoever shall lose his life for mine, and the gospel's sake, this person shall save it.'

God sent his Son 'that the world might be saved,' δι' αὐτοῦ not δι' αὐτοῦ, John iii. 17, that is, by his ministry, and not 'for his sake.'

Simon Peter was to speak words [the gospel] by which Cornelius and his house 'might be saved.' Acts xi. 13, 14. Some Jews laid such stress on the rite of

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circumcision, as to affirm peremptorily, that without it persons could not be saved, chap. xv. 1; to whom St. Peter, after much debate, saith, ver. 11, 'We are persuaded, that by the grace of our Lord Jesus Christ (i. e. by the gospel) we shall be saved,' as they.

Acts xvi. 31, 32. The jailor asked Paul, 'What he should do to be saved?' And Paul said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy family;' that is, be a disciple of Christ, &c. and then 'Paul spake to him, and all in the family, the words of the Lord,' that is, 'the gospel.'

Rom. v. 8—11. St. Paul, comparing the means, or motives of our salvation, saith, If 'when we were enemies, we were reconciled to God by Christ's death: much rather, being reconciled, shall we be saved, by his being raised to life;' that is, if considering the manner of a dying Jesus, his behaviour, we became reconciled to God: much rather ought our considering Jesus raised by God to life and rewarded, establish us in the way of salvation.

Rom. viii. 24, 25, 'We have been saved by hope—for what we see not (a future reward and happy state) we patiently hope for.' Salvation is promised on few, but weighty conditions, chap. x. 9, viz. 'If thou shalt acknowledge Jesus to be the Christ (Alexandrian), and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.' These are the two first and principal motives to dispose us to embrace the Christian religion.

'God hath been pleased by preaching (which the world calls foolishness) to save them who believe,' 1 Cor. i. 21. vii. 16, 'The wife may save the husband or the husband the wife;' that is, by being instrumental in their conversion to the Christian religion. ix. 22, x. 33. St. Paul 'became all things to all, that he might save some.'

Chap. xv. 1, 2, 'The gospel by which ye are saved.' Jam. i. 22, 'The engrafted word, which is able to save souls.'

Ephes. ii. 4, 5, 7, 8, 'God rich in mercy for the

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sake of his own great love *διὰ τὴν πολλὴν ἀγάπην αὐτοῦ*, wherewith he hath loved us; hath quickened us with Christ—to demonstrate to future ages the exceeding great riches of his grace or favour.—For we are saved by his grace or mere favour.’

1 Tim. i. 15, ‘A faithful word, and deserving all our acceptance, that Jesus Christ came into the world to save sinners.’

— ii. 3, 4, ‘God, our Saviour, is willing, or desires all persons should be saved, and come to the full and thorough knowledge of the truth,’ that is, the gospel.

— iv. 16, St. Paul warns Timothy ‘to take heed to himself and his doctrine, and to continue doing so, that he might save himself and his hearers.’

2 Tim. i. 9, ‘God hath saved us according to his own purpose or grace;’ Tit. iii. 4, 5, ‘the goodness and love of God our Saviour to mankind appeared,—according to his own mercy he saved us,—by the washing of a regeneration, and by the renewing of a holy spirit.’

Heb. v. 7, ‘Christ’ in the days of his flesh ‘offered up prayers and intreaties to God, who was able to save him from death.’

— vii. 25, ‘Christ is able to save to the utmost all that are coming to God by him.’

‘Faith without works saveth not; there is but one lawgiver and judge, God, who is able to destroy.’ James throughout. ‘He that shall turn a sinner from the error of his way, shall save his own soul from death.’ v. 20.

‘Baptism saveth’—resembling the salvation of eight persons in Noah’s flood. 1 Pet. iii. 20, 21.

‘If a righteous person is scarcely saved, where will the ungodly and sinner appear?’ 1 Pet. iv. 18.

St. Jude, in his general epistle to all Christians, exhorts them, that as ‘they were building themselves up in their most holy faith,’ that is, taking pains to secure their own salvation; ‘to keep themselves in the love of God,—and that they would save others



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with a religious fear or concern,' ver. 20—23. This language distinctly declares, that St. Jude supposed all Christians, who were edifying one another, should and might keep themselves 'in the love of God.' They should with a religious concern endeavour to save others—'snatching them out of the fire.'

'Godly sorrow worketh repentance unto salvation,' 2 Cor. vii. 10. A thorough repentance is a means of salvation.

After St. Paul had set before the Philippians the examples of Christ's 'obedience even to the death of the cross;' he exhorts them to 'work out their own salvation—with fear (of offending God) and with trembling' (at his displeasure), Phil. ii. 12. To encourage them in that work, he adds, 'for God is working in you of his good pleasure;' so do your part, for God is doing his. He is, was, and always will be concurring with you in every good work: and principally in this your good work, viz. 'in working out your salvation,' by your obedience to his laws even to death, if it should be your lot.



### CHAP. XXV.

#### *God a Redeemer, Deliverer, and Saviour.*

THESE characters are given to Jesus Christ in the New Testament in an inferior sense; but God alone is represented, by the sacred writers, as our Redeemer, our Deliverer, our Saviour, in the first, principal, and highest sense of those characters: and therefore God alone must be owned and considered as the first, the principal and highest object of our praise and adoration.

How the characters of Redeemer, Deliverer, &c. are used, and to whom applied, will appear from the following view of texts.

ΑΥΤΩΤΗΣ. This word, which properly signifies Redeemer, is but once used in the New Testament,

where it is applied to Moses, who led Israel forth from their Egyptian bondage.

Acts vii. 35, 'This Moses—did God send by the hands of the angel to be a ruler and deliverer.'

ΑΥΤΡΟΝ. The word is but twice used: in both places it is applied to Christ, and is translated 'a ransom.'

Mat. xx. 28, and Mark x. 45, 'The son of man,' i. e. Christ, 'came not to be ministered unto, but to minister, and to give his life a ransom for many.'

The meaning of the passage is evidently this, viz. that Christ's disciples should not be ambitious of worldly honours, grandeur, and dignity, which the mother of Zebedee's children had asked for her sons; but they should imitate his example in 'lowliness,' and a steady desire and endeavour 'to do good,' and bring real benefits to mankind; i. e. as he, so they also, should not seek 'to be ministered unto, but to minister:' and as he came to free, or set at liberty, many from the power and influences of sin, by preaching to them the gospel of righteousness, and by exhibiting a perfect example of piety and virtue, in laying down his life in the cause of God and goodness; so they also should act with a steady view to the same great end, of promoting true goodness in all its branches among mankind.

ΑΥΤΡΟΝ-ΟΜΑΙ. The word is thrice used, and signifies to *redeem*, according to our translation: the proper meaning of the word is, to *make free*, or *set at liberty*.

'We trusted that it had been he that should have redeemed Israel,' Luke xxiv. 21, i. e. made them free, or set them at liberty from the Roman yoke.

'Looking for—the glorious appearance of—Christ, who gave himself for us that he might redeem (set us at liberty, make us free from) all iniquity,' Tit. ii. 14. Here the true end of Christ's death is pointed out.

'Be ye holy in all manner of conversation,' 1 Pet. i. 15. 'Pass the time of your sojourning here in fear,'

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ver. 17, 'forasmuch as ye know ye were not redeemed' (set at liberty, or made free from the power of sin) 'with corruptible things—but with the precious blood of Christ,' ver. 18, 19. His death was the highest confirmation he could give of the truth of his divine mission, and of his own persuasion that the doctrines he taught were the doctrines of God: his death, therefore, is the strongest motive and argument for our diligently considering and faithfully regarding the gospel of righteousness which he preached. And as this gospel, so strongly recommended to us by his death, is most excellently calculated to free us from sin, and engage us in the practice of righteousness; so it is with equal propriety that we are said to be 'redeemed,' or freed from sin, 'by his blood,' or death.

ΑΤΤΡΩΣΙΣ. The word is used thrice, and has much the same signification with λυτρόω: i. e. as λυτρόω signifies *to make free*; λύτρωσις signifies *freedom or liberty*.

Luke i. 68, 'Blessed be Jehovah, the God of Israel, for he hath visited and ἐποίησε λύτρωσιν made (or appointed) redemption (freedom or liberty) for his people.'

Luke ii. 38, 'She [Anna] spake of him [Christ] to all them who looked for redemption in Jerusalem.'

Heb. ix. 12, 'Christ once entered into the holy place, having obtained eternal redemption,' i. e. eternal freedom from the punishment of sin, which is death; being made the author of eternal life to all who obey the gospel.

ΑΠΟΑΤΤΡΩΣΙΣ. This word is used ten times: and its proper signification is *deliverance*. It is only used thrice with reference to Christ; in the other places it stands to denote *deliverance* absolutely, without any reference to the cause or means by which it is effected.

1 Cor. i. 30, 'Christ is made of God—deliverance for us.' God has appointed him the instrument of his goodness, in conveying to us deliverance from sin and death.

Eph. i. 7, 'By whom we have redemption [deliverance from death] through his blood [whereby he has sealed to us the favour of God promising] the remission of sins,' to as many as are truly penitent.

Col. i. 14, contains the same words, used in the very same sense.

Note 1. Our translation calls Moses a deliverer; which is a just and true version. But the cognate words are in every other place translated *ransom*, *redemption*, *redeemed*, &c. except in one place, viz. Heb. xi. 35, where it is translated justly *deliverance*.

2. If *λυτρωτής* had been used, in any place, of Jesus Christ, our translators would have rendered it *redeemer*, as appears from their version of its cognate terms when they have any reference to Christ. This word, redeemer, is now grown so common, for Christ, that Redeemer and Christ are become synonymous terms; so that God is not understood by it, but Christ alone. This seems to be a great impropriety; for

3. That the same God who sent Moses to be a *redeemer*, Acts vii. 35, also sent Christ 'to be the Saviour of the world,' 1 John iv. 14, and also made Christ 'to us,' or for our benefit, 'wisdom, righteousness, sanctification, and redemption,' or deliverance; 'so that he who glories should glory in the Lord.' 1 Cor. i. 30, 31.

PROMAI. This word is uniformly translated *deliver*. It is used in speaking of God six times certainly; and twice it is certainly used of Christ; in three places it may be either understood of God, or Christ.

The places where it certainly refers to God are these.

Mat. vi. 13.

O! our Father who art in heaven, ver. 9, 'deliver us from evil,' (the evil one.)

Luke xi. 4, The same passage.

2 Cor. i. 10, That we should trust in God, ver. 9. 'Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver.'

Col. i. 13, Giving thanks unto the Father, ver. 12,

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‘Who hath delivered us from the power of darkness.’

2 Pet. ii. 7, God, ver. 4, ‘delivered just Lot vexed with the filthy conversation of the wicked.’

— 9, ‘The Lord,’ i. e. Jehovah the same God mentioned before, ‘knoweth how to deliver the godly out of temptations.’

The places where the word is certainly used of Christ are these:

Rom. xi. 26, ‘There shall come out of Zion the deliverer.’

1 Thes. i. 10, ‘And to wait for—Jesus, who delivered us from the wrath to come.’

The places where it may be understood either of God or Christ are these:

2 Tim. iii. 11, ‘But out of them all (out of all my persecutions and troubles) the Lord delivered me.’

— iv. 17, ‘The Lord stood with me—and I was delivered out of the mouth of the lion.’

— 18, ‘And the Lord shall deliver me from every evil work.’

These three passages may either be understood of God the *original deliverer*, or of Christ the *instrumental deliverer*, by whose agency God conveys *deliverance*, and all other spiritual blessings, to us.

ΑΓΟΡΑΖΩ-ΟΜΑΙ. This word is made use of by the sacred writers of the New Testament more than thirty times, of which the following texts have a reference to the present subject.

1 Cor. vi. 20, ‘For ye are bought with a price: therefore glorify God.’

Chap. vii. 23, ‘Ye are bought with a price, be not ye the servants of men.’

2 Pet. ii. 1, ‘There shall be false teachers—denying the Lord who bought them.’

Rev. v. 9, When the Lamb had taken the book out of the hand of him (of Jehovah) who sat upon the throne, the ‘four living creatures,’ and the ‘twenty-

four elders,' sang a new song, saying, 'Thou art worthy, for thou wast slain, and hast redeemed (purchased ἡγόρασας) us to God by his blood.'

Chap. xiv. 3, 'No man could learn that song but the hundred and forty and four thousand which were redeemed (purchased ἡγορασμένοι) from the earth.'

— 4, 'These were redeemed (purchased ἡγοράσθησαν) from among men, being the first-fruits unto God, and to the Lamb.'

ΕΞΑΓΟΡΑΖΩ. This word is only used four times, viz.

Gal. iii. 13, 'Christ hath redeemed (made us free) from the curse of the law.'

— iv. 4, 5, 'When the fulness of the time was come, God sent forth his Son—made under the law, to redeem [make free, or set at liberty] them that were under the law.'

The other two passages in which this word is met with, are Eph. v. 16, and Col. iv. 5, which refer to a very different affair.

It is easy to see that the words *bought* and *purchased* are not to be taken in a natural and proper, but in a figurative sense. We certainly cannot suppose that we were purchased in the same manner as a man buys goods or wares in a market, as the words Ἀγοράζω and Ἐξαγοράζω properly and in their natural sense import. But then it may be asked, what notion must we form of the subject? How are we to understand the expression of being *bought* or *purchased*? A careful attention to the texts above cited will lead us to a right understanding of the expression; and the true meaning of our being *bought* or *purchased* will appear from the following observations, which the passages suggest:

1. Whatever the meaning of being *bought* or *purchased* is, and whatever advantage is thereby procured to us; we must look upon God as the original fountain and author thereof: 'Ye are bought with a price; therefore glorify God in your bodies, and in your spirits, which are God's.' The glory is certainly

due, principally, to him who is the first and grand cause of any benefit: therefore it is a rational and a fair conclusion, that God is the *first and grand cause, or original fountain and author*, of those advantages which are expressed by our being *bought*.

2. It is very evident, that in this affair Christ acted as God's minister or instrument; for as it is certain that Christ was an agent in the affair, Gal. iii. 13, 2 Pet. ii. 1, Rev. v. 9, it is also equally certain that he was God's instrument; for it is expressly said, that God 'sent forth his Son to redeem [purchase, or make free, *ἐξαγοράσθῃ*] them who were under the law.'

3. The advantages or blessings which we enjoy from God by Christ, which are here represented to us under the notion of our being *bought* or *purchased*, are plainly pointed out to us: Christ 'purchased (made) us,' i. e. Paul, and the converts among the Jews, to whom Paul wrote, 'free from the curse of the law;' from that extreme rigour which punished sin with death. 'He also purchased us unto God;' took the most proper and effectual measures to make us acquainted with the will of God, and to engage us to live a divine life. 'Those who were dead in trespasses and sins hath he quickened,' Ephes. ii. 1, 5. One grand part of the design of Christ's mission was 'to call sinners to repentance; to seek and to save that which was lost;' and to beget men, by the word of truth, to a life of holiness. Therefore it is, that all the doctrines of Christ are 'doctrines according to godliness;' and that the whole plan of the gospel dispensation is calculated, either by way of instruction or motive, 'to make us holy, even as God is holy.' These then are the advantages which are represented to us under the notion of our being *bought* or *purchased*; viz. that Christ has, by the instruction and the motives of the gospel, and by his own perfect example, called us to holiness and to virtue; and taken the wisest and kindest measures to engage us to 'put on the new man which after God is created in *righteousness* and true holiness:' and thus by calling

ns, 'not to uncleanness, but to holiness,' has he 'redeemed us from all iniquity: and purified unto himself a peculiar people, zealous of good works.' And further, as the Jewish law condemned the sinner to death, and as all men were subject to death, because of sin, so that both Jews and Gentiles lay under a sentence of death, to which they were subjected by the constitution and appointment of God, as being a situation highly proper for them, after sin was introduced into the world; so Christ was the means or instrument of conveying 'eternal life, which is the gift of God' unto us; and thus freeing the Jews from the rigour of their law, and conveying, both to them and us, the assurances of God's pardon to the penitent, of a resurrection from death and of eternal life to as many as believed him and obeyed the gospel; or to every righteous and good man. We are *bought*, or *purchased*, or *redeemed*, from sin and death, by the 'grace of God' in the gospel, which gives us the largest, the most extensive and perfect view of all duty, 'teaching us to deny ungodliness with every worldly lust, and to live soberly, righteously, and godlily, in the 'present evil-world:' and which at the same time assures a resurrection unto all, and a resurrection to eternal life to as many 'as by a patient continuance in well-doing seek for glory, honour, and immortality.' And as Christ was God's messenger and instrument in dispensing his grace, and bestowing upon us all our advantages and privileges, he is represented as the *buyer*, *purchaser*, or *redeemer*, in the same figurative manner as we are represented to be *bought*, *purchased*, or *redeemed*.

There is a good deal of propriety in the use of this figurative manner of speaking. To be in a state of sin; to be under the power, influence, and dominion of worldly vanities, of appetite, affection, and lust, of violent inclinations, and headstrong passions, is to be in a state of the greatest slavery: while this is our case, reason and the nobler powers of our souls are, as it were, laid in chains, and our judgment bound in



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fetters. But the 'service of God is perfect freedom : ' and to live according to the excellent rules, and to observe the wise and prudent directions, and to follow the amiable examples of the gospel, upon those motives, and with those views which God in Christ has recommended unto us, is to be free from the fore-mentioned slavery, and to live according to reason and sound judgment, which is the honour of the intelligent nature ; and therefore it is that those who had embraced Christianity are said to be in a state of liberty, 1 Pet. ii. 16. Therefore also it is, that the instructions of the gospel are called ' the law of liberty,' James i. 25 ; and upon the same account it is said by the apostle, that ' where the spirit of the Lord is, there is liberty,' 2 Cor. iii. 17.

4. The manner of our being *bought* or *purchased*, is represented in these words, ' For thou wast slain, and hast purchased us to God by thy blood.' Now the death or blood of Christ is what is represented in other texts as the price wherewith we were bought. It is, I think, very evident, that we were not purchased from, or out of the hands of God ; such a supposition would contradict the scriptures in general, and this passage in particular ; for it is expressly said, that Christ ' purchased us,' not *παρὰ Θεοῦ*, from God, nor *ἐκ χειρὸς Θεοῦ*, at, or from the hand of God, but it is expressly said *ἡ γόρπας τῷ Θεῷ ἡμᾶς*, ' thou hast purchased us to God ; ' an expression of the very same kind with those which mention our being ' reconciled to God.' The blood or death of Christ cannot therefore be considered as a price paid to God ; the notion of such a thing must be dishonourable to the divine character, because it represents him as mercenary, and as being capable of being bribed to do a good and equitable thing. If the death and blood of Christ be considered as a price paid to God for the ransom of mankind, it must necessarily follow, that we are now free from all obligation to God ; for we are not his, out of whose hands we were purchased, but his who purchased us : this must be true, if paying a price to God for our ransom be

understood in the proper notion of *ransoming*. But if Christ's buying us with a price be understood to signify his procuring for us the favour of God, of which we were before destitute; if his blood be looked upon as an equivalent paid to the Supreme Being for any acts of kindness he might manifest to men; or if it be the procuring cause of the remission of sins, of eternal life and the joys of heaven, without which God would not grant the least favour to sinful men, but have executed upon them the utmost rigour of justice, without shewing the least mercy, or exercising any degree of goodness: if, I say, Christ's buying us with a price be understood in this sense, the character of Almighty God will stand in a very disagreeable light; because he will favour us, give us advantages, confer glorious privileges, and raise us to the most exalted happiness; not upon our account, or for the sake of making us good and happy; not upon the account of the fitness of such a proceeding, or for his own goodness or mercy's sake, but purely upon the account, and for the sake of another being. Christ's death, no doubt, was highly meritorious; for his giving himself unto death was an act of the most exalted righteousness: but the merit was personal; it was Christ's, not ours, and the reward thereof must in all equity be personal also; it must be given to him, not to us, who had not, nor could have, any share in that behaviour, nor in any sense account it our behaviour. The reward of merit must certainly be given to him to whom the merit belongs; and Christ himself must receive the reward of his own proper and personal merit. Accordingly we find, that he acted with a view to a personal reward; for it is said, Heb. xii. 2, 'That for the joy that was set before him, he endured the cross, despising the shame;' and we also find that he actually received in himself the reward of his exalted goodness, Phil. ii. 8, 9, 'He became obedient unto death—wherefore,' or upon account of which obedience, 'God also hath highly exalted him.' For a being most eminent in goodness,

so that no guile was found in him, to receive the reward of his well-doing, is perfectly consistent with reason, with our best notions of God, and with the accounts given us in the sacred scriptures, which assure us not only that Christ received a reward, but also that God 'will render to every man according to his deeds.' But to suppose that the reward of Christ's merit was given either in whole or in part, not to him, but to us, contradicts reason, dishonours God, and is without foundation in the Christian revelation.

The true sense of Christ's 'purchasing us to God by his blood' is this: he was sent 'to be a light to enlighten the Gentiles,' Luke ii. 32, 'and to be for salvation to the ends of the earth,' Acts xiii. 47. And when he gave St. Paul his commission to be an apostle, it was expressly with this view, that he might be an instrument, 'in opening the eyes of the Gentiles; in turning them from darkness to light, and from the power of Satan unto God,' Acts xxvi. 18. And the doctrine he himself taught, and commissioned his disciples to teach, was that of 'repentance for the remission of sins;' from whence it appears, that the design of his mission was to make men wise to know and obey the truth, and to abstain from all evil, that they might become fit objects of the everlasting favour of God, and finally possess everlasting life. To promote this great end, his death was excellently calculated. In one view, it was a full demonstration that he was fully convinced of those doctrines he taught, and of the usefulness and importance of those instructions which he gave the world. In another view, it proves that he really believed and was persuaded that he came out from God to erect a spiritual kingdom, a kingdom of righteousness among men. And in another view, it was the perfecting of a most excellent character, and the finishing of such an example as every Christian ought to imitate with the utmost exactness. His death, or blood, in these views, is highly useful to the great end of making us wise and good; it adds force and energy to his instructions

and example; recommends them to our most attentive regards; and furnishes us with the most rational arguments to engage us to comply with his directions, and to 'walk even as he also walked.' And therefore, as God's bestowing the most extensive advantages by Christ, both by instruction and motive, in order to make us holy, is figuratively expressed by our being *bought* or *purchased*, so, by a like figurative form of speech, the death or blood of Christ, which is every way the strongest argument to engage us to holiness, is represented to us as the price paid to make the purchase.

### GENERAL OBSERVATIONS.

I. As God 'alone' is acknowledged and praised, as the *λυτρωτής*, redeemer of his people, in the LXX, so also we find, in the New Testament, that 'God alone is blessed' or 'praised' for whatever Christ was, or became to us in any character, as in the following passages: 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things, by or through Christ,' Eph. i. 3. Again, 'Blessed be the God and Father of our Lord Jesus Christ, who hath of his abundant mercy begotten us again to a lively hope by the resurrection of Christ,' 1 Pet. i. 3. In these texts, Christ is only named as God's instrument, by whom, and God is praised alone, from whom all spiritual blessings come. And Christ himself, Mat. xiv. 19, and Mark vi. 41, Luke ix. 16, praised or gave thanks to God, before he miraculously fed the multitude, and before he distributed the bread and wine, at his last supper, Mat. xxvi. 26, Mark xiv. 22, Luke xxiv. 30.

II. It is observable, that Jesus Christ is not once styled *λυτρωτής*, Redeemer, in all the New Testament. And when we find Christ is once said to be, by St. Paul, 1 Cor. i. 30, *Ἀπολύτρωσις*, redemption; in the very same place, he tells us expressly, 'Christ was

made redemption by or from God;’ that, ver. 31, he who glories, ‘let him glory in the Lord’ (Jehovah). For nothing can be a more certain and truer maxim than the first words of the 30th verse aforesaid, viz. that it was ‘from God,’ that the Corinthians became Christians, who made Christ himself a successful teacher of ‘wisdom, righteousness, sanctification, and redemption.’ And that God is to be ‘owned,’ and ‘praised,’ as the true, chief, and original cause of ‘all spiritual blessings,’ is in a very noted passage mentioned before, Eph. i. 2—12, fully declared by St. Paul.—He there wishes the Ephesians all favour from ‘the God and Father of us, and of our Lord Jesus Christ,’ ver. 2. and saith, ‘Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings by Jesus Christ,’ ver. 3. ‘purposed us, or designed us, to the state of adoption by or through Jesus Christ,’ ver. 5. ‘And to the praise of the glory of his grace, hath treated us with much favour by, or through his beloved Son,’ ver. 6. By or through which Son, we have redemption (deliverance) ‘the pardon of sin, according to the riches of his,’ God’s ‘grace,’ ver. 7. ‘Which grace or favour he, God, hath made to abound towards us, and made known to us the mystery of his will, according to his own good-pleasure, which he,’ God, ‘purposed in himself,’ &c. ver. 9. Remarkable words! God’s ‘own good pleasure,’ and God’s ‘own purpose in himself,’ are the true and real, and only first causes of all our spiritual happiness. And ver. 11, For ‘he,’ God, ‘is working effectually in all things according to the counsel of his own will.’ All is from his ‘own favour, his own good-pleasure, counsel, purpose,’ &c. All these are his own; God is alone in these. He hath no partner, no second person to intreat, counsel, merit, plead, or satisfy, for us, for God ‘abounds in grace, favour, and good-will towards us,’ ver. 8.

III. In the great works of creation and providence, or government of the world, and in the *salvation of man*, who hath been God’s partner or

counsellor? In whatever character Jesus Christ acted, he acted as God's 'messenger' to the world, and as God's agent in the world. So that whenever we meet with any terms or titles of high sound or signification, as 'Saviour, Redeemer,' &c. all these must be, and are referred to the good purpose, good pleasure, and the glory of the Father, who was, and is, his God, and our God, Eph. i. 2, 3.

IV. How much is the language, and gratitude, and worship of modern Christians corrupted! Instead of owning God, and giving glory to God, the prime cause, author, and most certain efficient of all good, and of our salvation in particular: Jesus, God's prophet, his preacher, his appointed 'Lord,' 'Saviour,' and 'Redeemer,' is owned and worshipped in all those characters, as the only 'Saviour,' 'Redeemer,' &c. And, which is astonishing, is, (by some) owned, and worshipped as the only true and most high God! How inconsistent is this, and contrary to the great rule of St. Paul above-mentioned that they who glory, should glory in that God who gave Christ all his characters.

V. It may truly be said of Jesus Christ, in all his 'spiritual characters,' what he said of himself. Mat. xi. 27, Luke x. 22, 'All things are delivered to me from my Father.' 'God made him, Jesus, Lord, and Christ,' Acts ii. 36, And 'wisdom,' and 'righteousness,' and 'sanctification,' and 'redemption,' as above. And God freely gave Jesus a name 'above every name,' (as a reward, and in a more excellent degree) because he 'humbled himself, and became obedient even to death,' Phil. ii. 8, 9.

VI. Besides these characters, St. Paul, in his epistle to the Hebrews, hath applied the character of 'high-priest' to Jesus Christ. And having told us the duty and qualification of the 'high-priest,' he saith, Heb. v. 1—5, 'That no person assumes this honour to himself, but is called by God, as Aaron. So even Christ did not assume the honour of being a high-priest; but was appointed such by God, when he said, 'Thou art my Son, this day I have begotten

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thee.' So great a truth is it, which Christ himself affirms in his prayer to God, John xvii. 7, 'O Father all things whatsoever thou hast given to me, are from thee:' and this his followers knew, ver. 8.

VII. It ought to be well remembered, that we are expressly told, Luke i. 68, that 'the Lord God of Israel,' hath visited, and made or prepared redemption for his people; and Zacharias being filled with a holy spirit; 'blessed,' i. e. praised 'the Lord God of Israel,' as the author of that redemption. How, and in what manner Jesus Christ was concerned by his death in our redemption, we are also expressly told by two apostles. By St. Paul, Tit. ii. 14. That 'Christ gave himself for us, that he might deliver, or redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Here we may see the great end Christ aimed at in his death, which may be expressed well in the Old Testament language; that we might 'cease to do evil, and learn to do well.' Or, as it is expressed in the New Testament, that we should 'Repent, and believe the gospel: repent, and be converted, that your sins may be blotted out.'—Observe; the consequence of repentance is the forgiveness of sin. Repentance and conversion are here commanded and required, as the means to the end expressly named, and proposed as the reward of repentance, viz. the forgiveness or pardon of sin.

VIII. Hence it is evident, that when 'redemption' or 'redeemer' are applied to Jesus Christ, we ought not to use them, nor understand them in a literal sense; because the scriptures do not. God alone is our 'redeemer' (that is our deliverer) in the chief and principal sense; and Christ is made so, by and from God. See paragraph 2, 3. A redeemer, in a literal sense, is one who procures, or pays for the liberty of a slave, or captive, a certain consideration to a third person. And it is by some taught, and generally understood, that God is the party injured or offended; 'man the offender' or sinner; and 'Christ the Redeemer,' by a 'full satisfaction' or 'ransom

paid to the justice of God, according to a contract between the Father and the Son. A notion strange and sufficiently inconsistent with the whole gospel. For Jesus Christ's whole message, and his whole ministry, was from, John iii. 16, God the Father, 'who so loved the world that he gave his Son:' and his Son 'came to seek, and to save that which was lost,' Luke xix. 10.

The Father's rich grace, purpose, and design—these were the original and chief cause, of all his favour to mankind; and Christ's office was only to declare, and not purchase it, Eph. ii. 7. I say, God's love was antecedent to, and the original cause of all that good, which Christ in all his offices or ministration, and in all his spiritual capacities bestowed upon his followers. 'God sent him not to condemn the world, but that the world by him (God's instrument) might be saved,' John iii. 17, Again, 1 John iv. 9, 10, 'In this the love of God was manifest, that he, God, sent his only begotten Son, that the world might live through him: in this was the love of God manifest, that he sent his Son to be a propitiation concerning our sins.' God himself through his love became 'propitious,' that is, disposed, greatly disposed to favour the world, and then upon sent his Son to be a 'propitiation;' that is, a declarer and publisher of God's being propitious to the world. 'Grace and truth came by Jesus Christ.' St. Paul confirms this great point in his epistles: particularly in the salutations of his epistles; thus, 'Grace, mercy, and peace, from the God and Father of us, and of our Lord Jesus Christ,' who is said to have given his life 'a ransom' that is, a deliverance, 'for many;' not to purchase God's love; but by his death, as he had by his doctrine, to move us to love God, and keep his commandments. God's free and unpurchased grace hath favoured us; and we must ascribe it, as St. Paul doth, Eph. i. 6, to the 'glory of God's grace;' and bless, as St. Paul doth, ver. 3, 'the God and Father



of our Lord Jesus Christ,' who hath 'according to the good pleasure of his will,' I say his own will, 'blessed us with every spiritual blessing.' His own will, and own good-pleasure, and no other reason, or motive whatever, 'but his own good pleasure,' moved God to seek, and to save mankind by his apostle Jesus Christ. God is our great 'Redeemer:' Christ was made Redeemer by God. Let him that glorieth, chiefly glory in, and glorify, God.

## CHAP. XXVI.

*God is represented by Christ and his disciples always as the prime, i. e. the first and chief cause of all good to his creatures of all kinds; particularly of that good which the holy scriptures style salvation.*

THIS is the universal style and notion of the Old and New Testament, as appears, by the following passages:

The word God is originally Saxon or Teutonic, and is very emphatical: for it signifieth the good, or the good beings; which most truly God may be styled in the highest, most absolute, and most perfect sense; as being essentially, immutably, and infinitely good in his whole nature, and in all his perfections.

That God is good, ΑΓΑΘΟΣ, in the highest and most perfect sense, is very remarkably observed by Christ himself, saying, 'Why callest thou me good? There is no one good, but one, that is, God.' Mat. xix. 17, Mark x. 18, Luke xviii. 19. In these words, Christ plainly refuseth the character, and confines it alone to God, the supreme 'good.' The Platonists, and Aristotle too, styled God τὸ ἀγαθὸν and αὐταγαθόν, "the good, goodness itself." But how seldom did they, or any of the philosophers, magnify the goodness of God with a zeal and language like what we find in Moses and the prophets, Christ and his apostles?

Christ saith, that 'God the Father causeth his sun to rise on the wicked and good; and sendeth rain on the righteous and the unrighteous.' Mat. v. 45. As if he had said, these his blessings are common and general to all.

St. Paul observes well, that 'God had not forborn the giving proofs of his goodness, by the rains and fruitful seasons.' Acts xiv. 17. These are general evidences to all mankind of God's goodness.

'God gives good things to them who ask.' Mat. vii. 7, 11, Luke xi. 13, with a kindness superlative, and vastly exceeding the affection of parents, and, as Christ assures us, 'God is kind to the unthankful, and to the wicked.' Luke vi. 35. Such is the 'goodness of God' to objects undeserving, and of this all mankind are witnesses.

The texts in the Old Testament, which speak of the goodness of God, are many; the emphatical are here recited. Psalm xxxi. 19, 'O how great is thy goodness, for them who fear thee, that trust in thee!' xxxiii. 5, 'The earth is full of the goodness of the Lord.' lii. 1, 'The goodness of God is continual.' cvii. 1, 8, 15, 21, 31, and throughout, 'O give thanks—for the Lord is good. O that men would praise the Lord for his goodness.' cxlv. 9, 'The Lord is good to all, his tender mercies are over all his works.'

XPHEETOTHE. Rom. ii. 4, St. Paul, speaking of this most amiable divine perfection magnifies it thus: 'The riches of God's goodness, forbearance, and long-sufferance.' A goodness that should lead us to repentance, and, if we abide in a right sense of that goodness, it will be the greatest benefit. Rom. xi. 22.

St. Paul magnifieth the 'kindness,' or goodness of God, in bringing the Ephesians into the way of salvation by Christ Jesus, saying, 'That God being rich in mercy—through his great love, wherewith he loved us,' Eph. ii. 4, 'hath shewn to future ages the exceeding riches of his favour, by his kindness or goodness towards us, through Jesus Christ;' that is, by

Christ's message and gospel, which he received and published from God. Ver. 7.

And the same divine person, St. Paul, is again extolling the goodness of God in the like expressions: 'The goodness and love *φιλανθρωπία* of God our Saviour to mankind—who according to his own mercy hath saved us.' Tit. iii. 4, 5.

ΕΛΕΟΣ. The mercy of God, which is God's goodness to such as are in misery, is commonly a part of the salutation in St. Paul's epistles, &c. And it is the same in the following passage, in which St. Peter blessed God, 'who according to his abundant mercy had revived our hopes by raising Jesus Christ from the dead.' 1 Pet. i. 3.

In the Old Testament, as God is proclaimed by the characters of 'gracious,' and 'merciful,' very often; 'and slow to anger, and of great kindness.' Exod. xxxiv. 6, 2 Chron. xxx. 9, Psalm ciii. 8. So we very often hear of God's 'tender mercies,' 'great mercies,' 'and that his mercy endureth for ever.' Psa. cxvii. and cxxxvi.

ΟΙΚΤΟΣ and ΟΙΚΤΙΣΜΟΣ. In the Old Testament we find Moses introducing God proclaiming his own character thus: the Lord God 'merciful and gracious, long-suffering, abundant in goodness,—keeping mercy for thousands, forgiving iniquity, transgression and sin.' Exod. xxxiv. 6, 7. And the two first characters, *ἐλεήμων και οἰκτιρῶν*, (merciful and gracious) are mentioned twelve times by the LXX, in their version of the sacred writings of the Old Testament. According to which character, St. Paul styles God, 'the Father of mercies;' 2 Cor. i. 3, and St. James, 'The Lord is abundant in pity and merciful.' James v. 11.

The effect of this divine goodness hath remarkably appeared in the judgment of St. Paul, by God's love of mankind: which was not procured by 'our righteous works, but according to his own mercy *φιλανθρωπία* he hath saved us.' Tit. iii. 4.

St. John's expression concerning the goodness of

God, is, if possible in a higher strain. 'God is love.' 1 Ep. iv. 8, 9, 10. And his love is undeserved, for in this instance God's love is conspicuous: 'When we loved him not, yet he loved us, and sent his Son' to declare the terms of God's propitiation or favour 'in the forgiveness of our sins.

By all these different terms and characters, is the 'goodness of God' represented in the holy scriptures, which fully exhibit to us the notion and sentiments of the sacred writers, concerning this divine perfection, and also the judgment of the holy apostles, and of Jesus Christ himself, concerning the 'goodness' of God in all the words in which they could express it, and by all the several ways and means God's 'goodness' could be manifested to us.

From the foregoing passages in the sacred writings we must see, we must be convinced :

1. That the goodness of God, expressed in so many texts, and by so many different words and phrases, is a most sacred and most amiable character of the Supreme Being, which ought to render him to all intelligent creatures the supreme and only object of their love in the highest degree.

2. That 'God so loved us, that he gave his only-begotten Son. God sent not his Son to condemn the world, but that the world might be saved by him,' John iii. 16, 17. 'God sent his only-begotten Son, that we might live through him. God sent him to declare his [God's] being propitious to us, even concerning our sins.' 1 John iv. 9, 10.

I say, God, who thus gave and sent his Son to save, &c, the world, hath on that very account a higher title, most certainly, to the love of mankind, even than the person whom he sent, even than Jesus Christ himself, who hath told us, that we should 'love the Lord our God with all our heart, with all our soul,' &c. Mat. xxii. 37. Thus hath Christ fixed on his God, and our God, the highest degree of our love. And if we chiefly follow Christ's advice, and example,

we shall not mistake the object, nor the degree of our love.

3. Yet, alas! by the drift of some modern systems, not the God of Christ, but Christ, 'the messenger of God,' is, in many books, hymns, sermons, and private discourses and meditations, made, and proposed to be acknowledged as the chief object of our love.

## CHAP. XXVII.

### God propitious. ΙΛΕΩΣ.

THIS word *ιλεως*, propitious, and all its derivatives have an affinity in their signification; *ιλεως ταις αμαρτιαις και αδικιαις—τω λαω*, &c. Numb. xiv. 20. Often in Kings, Chronicles, Jeremiah, and is so understood by profane writers.

This word is used with regard to God, 1 Kings viii. five times, and 2 Chron. vi. five times, when God is intreated to be 'propitious,' or 'merciful' to his people, or to forgive their sins. And in many other places.

'*Ιλάσκομαι* is used in prayer to God for pardon and forgiveness, Psalm lxxix. 9, and the argument there used with God, to be propitious and forgiving, is, 'for his name's sake.' And Dan. ix. 19, 'for his own sake.' In the publican's prayer, Luke xviii. 13, this word is used by the evangelist, viz. 'God be merciful (or propitious) to me a sinner.' In the Alexandrian copy, Heb. ii. 17, *ιλάσκεσθαι ταις αμαρτιαις* is plainly used, as by the LXX in David's Psalms, to signify God's forgiving sins.

'*Ιλασμός*, propitiation or forgiveness, is God's to bestow. Psalm cxxx. 4, 'With thee, O God, is forgiveness [propitiation] for thy name's sake.' Or in other words, forgiveness is suitable to thy perfections or attributes, which are God's names. Dan. ix. 9, 19.

N. B. God often declares himself, *ιλεως*, i. e. pro-

pitious, merciful, ready to pardon and forgive in solemn terms, Jer. v. 1, 7, xxxi. 34, xxxvi. 3, l. 20, particularly Num. xiv. 20, Exod. xxxiv. 6, Nehem. ix. 17, 31, and in the Psalms, Joel, Jonah, often.

N. B. God is addressed in prayer, as a Being, propitious or gracious,' ready to pardon sins and sinners, for his 'name's sake,' and his 'mercy's sake,' his 'goodness-sake,' &c. in very many places, especially in the Psalms xxv. 6, 7, 11, cvi. 8, cix. 21, cxliii. 11, also Jer. xiv. 7, Ezek. xxxvi. 22.

Ἰλάομαι. Psalm lxxv. 3, God is by David said 'to be propitious,' or to pardon sins. Psalm lxxviii. 38, 'God, being full of compassion, forgave their iniquity.' Note well Psalm lxxix. 9, 'Help us, O God of our salvation, for the glory of thy name. Deliver us, and expiate,' or graciously forgive and pardon; 'our sins for thy name's sake.'

Psalm xxv. 11, 'For thy name's sake, O Lord, pardon my iniquity, for it is great.' Dan. ix. 19, 'O Lord, hear, O Lord, forgive,—for thine own sake.' Ver. 9, 'To the Lord our God belong mercies and forgiveness.' Ὀικτιρμοὶ καὶ ἰλασμοί.

Jer. v. 1, 'If ye can find a man that executeth judgment, and seeketh the truth, I will pardon,' ἰλεως ἔσομαι. Ver. 6, 7, 'Their transgressions are increased—How shall I,' says God, 'pardon,' i. e. be propitious, ἰλεως γενωμαι. xxxi. 34. 'They shall all know me—for ἰλεως ἔσομαι, I will forgive their iniquity, and remember their sins no more.' Heb. viii. 12.

Jer. xxxvi. 3, 'It may be—that every man will turn from the evil of his way, that I may (καὶ ἰλεως ἔσομαι and I will) forgive their iniquity, and their sin.'

In the forecited texts we plainly find, that God is intimated to be propitious for 'his name's sake,' and 'goodness-sake,' to pardon for 'his own sake' sins and sinners. That mercy and propitiation belong to him, and are his to bestow, and that he will be propitious, and pardon the penitent, &c. This is the

language, and these are the constant notions of the sacred writers in the Old Testament. What an admirable, what an amiable representation is this, of the all-wise and almighty governor of the world!

ΙΑΕΩΣ. In the New Testament this word *ἰαεως* is used but twice: by St. Peter once, who useth it in tenderness to his master Christ, speaking of his future sufferings thus: 'God be gracious,' or propitious, 'to thee, master; this shall not happen to thee.' Mat. xvi. 22. A form of speech used in the LXX, 2 Sam. xv. 20, &c. when persons wished God might spare, or be propitious to others. As I said, 'God be propitious to thee,' may not this be thy case, *Θεός* being understood.

The other text where this word *ἰαεως* is used is Heb. viii. 12, where Jeremiah xxxi. 34, is cited in the words of the LXX. And we render the text in Jeremiah, 'I will forgive their iniquity.' And in the New Testament we render the same words, 'I will be merciful to their iniquities;' that is, forgive; or pardon them. If this prediction of Jeremiah refers to the Christian state, as the author of the Hebrews applies it, then penitent sinners have sufficient ground to expect from a propitious God, pardon and forgiveness, without trusting to, or depending upon, the propitiation of another, who indeed hath not made, but declared God's own propitiation, or gracious disposition towards mankind. For if we confess our sins, God is not only propitious, but 'faithful and just to forgive us our sins.' 1 John i. 9.

#### In the New Testament.

Ἰλάσσομαι. Luke xviii. 13, 'The publican' smote his breast, and said, 'O God, be propitious,' or merciful, 'to me, a sinner;' that is, O God, forgive me. Heb. ii. 17, 'In all things it behoved him,' Christ, 'to be like to his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, and intreat God to be propitious to them,' or to

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forgive the sins of the people Ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ.

Ἰλασμός. 1 John ii. 2, 'He is the propitiation' (as he is the 'way,' the 'truth,' the 'life') 'for our sin;' that is, he is the declarer of God's propitiation or forgiveness concerning our sins, as the last words should be translated. So chap. iv. 9, 10, 'In this is God's love manifested among us, that God sent his Son' to declare his 'propitiation' or forgiveness (to mankind) concerning, or with regard to, 'their sins,' and upon what terms God would be 'propitious,' or forgiving. Now this is the sum of the doctrine of the gospel.

Luke i. 78, 'John the Baptist' was to make known 'the doctrine of salvation by the forgiveness of sins through,' or because, 'of the ἐλέους, tender mercies of God.'

Luke xxiv. 47, Christ tells his disciples, that 'repentance and forgiveness of sins were to be preached to all nations.' 'And that Christ's business was, by God's appointment, to 'declare repentance and forgiveness of sins,' is said expressly, Acts v. 31.

CHAP. XXVIII.

*Of Christ's doctrine of the forgiveness of sins.*

ΑΦΙΗΜΙ and ΑΦΕΣΙΣ. These words in profane authors signify *putting away, refusing, permitting, pardoning, &c.* They are also used in the same manner by the LXX. And the noun ἀφέσις signifies *leave, liberty, freedom, dismissal.* And in the New Testament writers it signifies 'forgiveness,' Mat. xxvi. 28, Mark i. 4, iii. 29, Luke i. 77, iii. 3, xxiv. 47, Acts ii. 38, v. 31, x. 43, 'deliverance, liberty,' Luke iv. 18.

It is God the Father who authoritatively, originally, and only, in the strictest sense, forgiveth sins; as will be evident from the following particulars:

1. Jesus Christ expressly asserts, that the Father



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forgiveb sins, Mat. vi. 14, 15, 'If ye forgive men their trespasses, your Father, who is in heaven, will forgive you, but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses.'

2. Jesus Christ expressly directs his disciples to pray to the Father to forgive their sins; Mat. vi. 9—12, 'Our Father, who art in heaven—forgive us our sins.' And in St. Mark, Christ plainly supposes, and takes it for a known practice, that his disciples prayed to the Father for forgiveness; 'When ye stand praying, forgive (others), that your Father, who is in heaven, may forgive your offences.' Mark xi. 24, 25, 26.

3. Christ himself prayed to the Father [his God and our God] that he, the Father, would forgive his persecutors; saying, 'O Father, forgive them, for they know not what they do.' Luke xxiii. 34.

4. Christ saith to the paralytic, in the third person, 'thy sins are forgiven thee;' but not, as some modern priests boldly speak, "I forgive thy sins." Mat. ix. 2, 5, 6. And the multitude well understood, that Christ did not pronounce those words, 'thy sins are forgiven thee,' by his own power, or authority, 'but they gave God the glory, who had given such authority to men,' ver. 8.

And the paralytic himself 'gave God the glory,' well knowing, that God alone was the only author from whom Christ had authority to declare, and pronounce forgiveness and remission of sins, Luke v. 25.

Mark ii. 7, Luke v. 21. The 'scribes' &c. took exception at Christ's words, and they said, very truly, 'who can forgive sins, but ~~is~~, one person who is God?' or 'but God alone?' Christ might have answered, I know and believe God alone can forgive sins, and I have taught my disciples to pray to God for forgiveness; to which disciples he declared, Mat. xi. 27, 'All things are delivered to me from my Father,'—and he acknowledges in these words

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God to be the author of all the wonders done by his apostles. Luke x. 21, 22, 'I thank thee, O Father, Lord of heaven and earth,—who hast revealed these things,' &c. The Father gave Christ the spirit without measure, and 'gave all power into his hand.' John iii. 34, 35. And he assures the Jews in the strongest manner, v. 19, 'Verily, Verily, I say unto you, the Son can do nothing from himself.' And Christ freely acknowledged, that all authority was given to him. Mat. xxviii. 18, 'All things are delivered to me from my Father, the Father loveth the Son, and hath given all things into his hand.' See also xi. 27, and John iii. 35, xiii. 3.

Jesus Christ being thus empowered, and authorised by 'God the Father,' might well say to his disciples, John xx. 21—23, 'As the Father hath sent me, I also send you,—and breathing upon them, he said Receive ye a holy spirit:' (that is, the gift, or authority to forgive sins) as I received from the Father, when 'he sent me: whosoever sins ye also forgive, they are forgiven to them; and whosoever sins ye do retain,' that is, not forgive, 'they are retained;' that is, not forgiven.

N. B. This was a gift extraordinary, (to know the proper objects of forgiveness) and was imparted to them only at that time; and is not to be claimed by others, or their successors, who are not gifted and authorized in the same extraordinary manner.

What kind of power or prerogative was given by Jesus Christ to St. Peter and the other apostles in these words, Mat. xvi. 19, 'I will give thee, Peter,' saith Christ, 'the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven?'

Answer. Binding and loosing may mean, 1. admitting into, or excluding out of the church: or signify, 2. pardoning, and not pardoning: or, 3. declaring what laws of God, Christ's followers are to be bound, or not bound to obey. In all these senses,

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St. Peter, as an apostle of Jesus Christ, and the rest of the apostles, had no doubt an extraordinary privilege above, and superior to any of their successors; Mat. xviii. 18, because the mission, power, and authority of the apostles must by all sober judges be allowed to have a pre-eminence, to which the succeeding guides and teachers in the Christian church cannot pretend without the highest arrogance.

1. It follows hence, that the God and Father of our Lord Jesus Christ (and not Christ himself) doth only and authoritatively forgive sins.

2. Jesus Christ himself forgave sins only declaratively, and by interpretation, Luke xxiii. 34. 'O Father, forgive them, for they know not what they do.'

3. Jesus Christ taught his disciples to pray to the Father to forgive sins, Mat. vi. 12, but never ordered or required them to pray to himself for forgiveness.

4. That to forgive sins is the prerogative of God alone: it is therefore an instance of the highest arrogance in any order of beings to assume it, especially in sinful men, who must be absolute strangers to God's secret and unrevealed purposes, and to the true state of the minds of all men.

Some critics indeed among the Protestants, and most of the Popish commentators, suppose the words of Christ to Peter, Mat. xvi. 19, 'I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven:' I say, many suppose these words conveyed to St. Peter an extraordinary power of jurisdiction and absolution.

Now it is certain, that the phrase, 'I will give the keys,' is generally and rightly understood to mean a power, privilege, or authority, delivered, &c. But, like all other figurative expressions, it must be interpreted by the subject and design of the discourse whereof it is a part; and by the ordinary use of those words among the hearers. And it being customary among the Jews, at the ordination of their doctors of

the law, to say, Take or receive thou power to bind and loose; that is, declare what is binding, or obliging by the law, and what not; as appears by numerous passages in Lightfoot *in locum*, and Grotius, Luke xi. 52, then the design and intent of Christ in these words to Peter was evidently this: I will appoint you, Peter, as a teacher or minister in my church (called the kingdom of heaven), and whatever laws you shall declare ('after you are endued with power from on high,' Luke xxiv. 49,) are to be binding, or not binding in my church, shall be so. The Jewish lawyers, or doctors of the law, had taken up, Luke xi. 52, or taken away, the key of knowledge from the people, by their erroneous interpretations of their law: and Christ, in the fifth, sixth, and seventh chapters of St. Matthew, restores and applies this key of knowledge, by the true interpretation of the commandments, and by shewing the true sense, and a more spiritual meaning, than the ordinary expositions given by the Jewish doctors. A like power Christ gave to Peter, and to the rest of the apostles, Mat. xvi. 19, xviii. 18. Who, after the descent of the Holy Ghost, Acts ii. ('when they were endued with power from on high') all set themselves to declare the laws and the true sense of the laws of the kingdom of God. But the binding and loosing, Mat. xviii. seems also to refer to church censures; by which an offending or injurious brother was to be shut out of, or restored to, communion. And the power also seems to be, or, it may be, is given to the church, or whole assembly, and not only, though chiefly, to the apostles; for the words shew, that the complaint was to be brought, in the last resort, to the church; and so may fairly be expressed in these words, Whatever censure ye of the church shall bind the injurious person under, or free him from, &c. shall be ratified in heaven.

I think it has been rightly observed by Lightfoot and Grotius, that the neutral words in both the foregoing texts relate not to persons but things declared in the first text; and censures in the second text.

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But a third text, John xx. 21, 22, 23, may here well deserve to be considered: 'As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost (or a Holy Spirit). Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' It is plain that these words relate to the mission of the apostles. 'As my Father hath sent me, so am I now sending you,' that is, to preach the gospel.

There seems to have been a threefold mission of the apostles, 1. Mat. x. Mark vi. Luke ix. 2, 3, with 'power to heal, &c. and to preach repentance in Judea only.'

2. Mat. xvi. 19. When a further power and authority was given, 'to declare and interpret the laws of the kingdom of heaven.'

3. John xx. 23. When the apostles received extraordinary gifts; and Matt. xxviii. 19, were ordered by a general commission 'to preach to all nations.' For which purpose it was necessary, that they should be 'endued with power from on high,' that is, with the gift of tongues, Acts ii. whereby they were enabled to preach the gospel to 'all nations,' in their own several languages.

It is apparent, I think, at least, in these three noted passages, that three different occasions were taken by Jesus Christ to qualify and send forth his apostles.

1. 'To heal—to cast out devils—and to preach repentance to Judea only.' Mat. x.

2. To declare what laws, and in what sense, the laws of God's kingdom, were, and were not binding. Mat. xvi. 19, and xviii. 18.

3. After he had imparted to his apostles extraordinary gifts, and fully prepared them for their great undertaking by their extraordinary gifts to discern what penitents, that is, converts, were or were not to be pardoned; that is, 'to be received,' or 'not to be received,' into the communion of the church, 'as members of the kingdom of heaven.' John xx. 23.

Thus qualified and impowered, the apostles are ordered, Mat. xxviii. 19, 'to preach to all nations; and for that end were endued with the gift of languages,' Acts ii. Whereupon we find, in the history of the Acts, they travelled into several distant countries, and made converts in many nations. When did any of the great Gentile philosophers engage in a like hazardous undertaking, to instruct and reform mankind, over-run with idolatry, superstition, and all kinds of impiety?

## CHAP. XXIX.

### *On the worship of God.*

GOD the Father alone, and his divine perfections, were acknowledged, worshipped, adored, and praised, by Jesus Christ and his apostles, &c. as will appear from all the words used for that purpose by the writers of the New Testament.

**AINEΩ.** This word signifies *to praise*, and is used as in the following passages:

Luke ii. 13. A multitude of the heavenly host, upon the occasion of the birth of Christ, 'praised God and said, Glory be to God in the highest,' &c. They raised their thoughts from this event to God, the great and sole author of all good events; and so should even men as well as angels.

Thus did the shepherds; when they had seen the infant Jesus at Bethlehem: at their return, they 'glorified and praised God, for all the things they had heard and seen,' ver. 20. Neither the angels nor the shepherds thought of worshipping the child Jesus as a second God, or person in the Godhead, as some of the ancient and modern heretics speak.

— xviii. 43. The blind man, when cured by Christ, 'glorified God,' and all the people 'praised God.'

Thus did also Christ's disciples and followers, at

his entrance into Jerusalem: xix. 37, 'they praised God (not Christ his instrument) for all the mighty works which they had seen: ' which works Christ himself did not. John v. 19, 20, 'Verily, verily, I say unto you, the Son is not able to do one thing of himself: ' xiv. 10, 'The Father, who abideth in me, he doth the works.' St. Peter, Acts ii. 22, tells his hearers, that Jesus 'was a man approved by God; by miracles, &c. which God wrought by him, as they themselves also knew; ' and accordingly 'they praised God' as before. Luke xxiv. 53, 'And they were continually in the temple, praising and blessing God.'

N. B. Had these disciples, like modern tritheists, praised and blessed God the Father, God the Son, and God the Holy Ghost, the worshippers in the temple would have stoned them.

Acts ii. 47, The apostles and new converts, after the descent of the Holy Ghost, no doubt, observed and performed the like worship to God the Father, as Jesus Christ himself, as I shall shew, and the angels, and his apostles and disciples, had always practised before the descent, &c. For they were not there taught to worship two other co-equal and co-essential persons with the person of God the Father.

Chap. iii. 8, 9, 12, 13. The lame person, who was restored or cured by Peter, offered his praises to God alone, and not to Peter, or to Jesus, by whose name, that is, by whose authority and promise received from God, his lameness had been healed; for it follows, 'Ye men of Israel, why do ye marvel; as though we, by our own power, had made this man to walk?' No, no; 'The God of Abraham, of Isaac, and of Jacob, the God of our fathers, hath (by this miracle on the lame man) glorified (or honoured his child, or servant Jesus, of whom Moses,' ver. 22, 'said, A prophet shall the Lord thy God raise up, like me; him shall ye hear.'

Rev. xix. 4, 5, The twenty-four elders, and four living creatures, fell down and worshipped God 'who sat on the throne,' saying, 'Amen, Hallelujah; ' and

a voice proceeding out of the throne said, 'Praise ye your God, all ye his servants.'

Heb. xiii. 15, 'Through or by him' (Christ), that is, by his instruction, 'let us offer the sacrifice of praise to God continually.' But it is not said, to Christ, [by this word,] in one place in all the New Testament.

TMNEΩ, *to sing an hymn.* After Christ had instituted his last supper, as a commemoration of him and his death, &c. Mat. xxvi. 30, he and his disciples 'sang,' or recited, 'a hymn of praise to God,' which hymn is by some supposed to be the 114th to 118th Psalms. 'The hymn,' all agree, 'was to God.' And all agree, Christ himself bore a part or joined in it. So this divine part of the worship of the one God (his God and our God), Christ himself recommended by his own example to all his followers.

Mark xiv. 26, There is the same account, in the same words.

Acts xvi. 25, And when Paul and Silas prayed and sang, or recited a hymn in prison, no doubt they addressed both to 'the God and Father of our Lord Jesus Christ,' as Paul's usual style is: for so doing his words are express, Eph. v. 19, 20; directing them to 'speak to themselves' in 'psalms' and in 'hymns'—'to the Lord: giving thanks always to God the Father,' in the name, or by the instruction of Jesus Christ.

St. Paul hath much the same words, and to the same purpose. Col. iii. 16, 17, 'Let the word of Christ (God in the Alexandrian MS.) dwell richly in you, teaching and admonishing one another, in psalms and hymns, and spiritual songs, singing with grace in your hearts unto the Lord (God, Alexandrian MS.); and whatever ye are doing in word or deed, let all things be done in the name of Jesus Christ, giving thanks to God the Father, by him,' i.e. according to his instruction and command, Mat. vi. 9, 13. And his example, John xvii, &c.

Heb. ii. 12, The author of this epistle introduceth Christ using the words of David, Psalm xxii. 22, 'I



will declare thy name unto my brethren ; in the midst of the congregation (or church) I will sing (or recite) a hymn unto thee.'

ΨΑΛΛΩ and ΨΑΛΜΟΣ, *to sing psalms, a psalm.* How these words are to be understood, is evident from the last citations, in which 'God the Father' only is the object of worship in the Psalms, which were used by Christ and his apostles.

The LXX apply these words very often to express the singing with musical instruments an ode or hymn to the praise of Almighty God. The New Testament has it often. It was a part of divine worship in the church at Corinth, 1 Cor. xiv. 26. Of private exercise of religious devotion, Jam. v. 13. The object of this worship is expressly mentioned to be 'God,' and 'God the Father,' Eph. v. 19, 20, 'Speaking to yourselves in psalms:—singing odes and psalms in your hearts, to the Lord' (God, Ethiop. Ambrose), 'giving thanks, &c. to God the Father.' Col. iii. 16, 17, 'Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing in your hearts unto God.' For so the best Greek MSS. and Latin versions read it; which reading is confirmed in the following verse 17, 'Giving thanks to God the Father in the name,' that is, by the instruction and appointment, 'of Jesus Christ.' As Christ had taught his disciples to pray to 'God the Father,' Mat. vi. 9, so by his own example, in attending the worship of God in the temple, where the Psalms of David were sung. For he was 'daily in the temple,' Mat. xxvi. 55, Mark xiv. 49, Luke xix. 47, xxi. 37, xxii. 53. And his disciples, Luke xxiv. 53, followed his example, and 'were continually in the temple, praising and blessing God.'

ΑΔΩ, and ΩΔΗ, *to sing a song.* These words are both used in the same verse. Eph. v. 19, 'Speaking to yourselves in psalms, and hymns, and spiritual songs; and singing, and making melody with your heart to the Lord' (God, as in some copies), and it must be meant 'to God the Father;' for it follows, in

the very next verse, 'Giving thanks always for all things,' by the direction of our master Jesus Christ, 'to God, even the Father.'

The same word, or sense above-mentioned, is repeated by St. Paul, Col. iii. 16, 17, which I take from the Alexandrian copy, thus: 'Let the word of God dwell richly in you—teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts unto God—and whatever ye are doing—do all by the direction of Jesus Christ, giving thanks to God the Father through him.'

Rev. xiv. 3, compared with xv. 14, St. John, gives us a very emphatical passage from the first to the third verse. 'The one hundred and forty and four thousand, who had the name of the Father written on their foreheads, stood with the Lamb (Christ their leader) on Mount Zion, and with a voice like the sound of many waters, or of thunder, sang a new song before the throne, and in presence of the four living creatures, and the elders, who were redeemed from the earth.' All these sang a new song. And what were the words, or subject of this song? and to whom was it addressed? Answ. 'They sang the song of Moses, and the song of the Lamb,' that which the Lamb himself taught and sang, in these words: xv. 3, 4, 'Great and wonderful are thy works, O Lord God Almighty; just and righteous are thy ways, O king of saints: who would not fear thee, O Lord, and glorify thy name, because thou only art holy; because all nations shall come, and shall worship before thee,' or in thy presence. Here is an unexceptionable, yea, a most excellent form and pattern of the worship of the *One Supreme Being*, who is worshipped here for his *works of creation*, and *his ways of providence*, but in two characters incommunicable to any other being; that is, as the *almighty*, and the *only* (absolutely) *holy being*.

I am well aware, that these words, *ᾄδω*, and *ᾠδῇ*, are used also, Rev. v. 9, and applied to the Lamb (Jesus Christ), but how? on what account? and in

what terms? Not with divine characters or attributes. On the contrary, every character mentioned of Christ in this song are human characters, or characters that do, and can, belong to Christ only as a man; which the particulars contained in the song evidently demonstrate, viz.

Rev. v. throughout, 1. Christ is styled, 'The Lamb slain,' ver. 6.

2. He took the book from 'him who sat on the throne,' which is God's character, ver. 7.

3. The four living creatures, ver. 9; and twenty-four elders, sing this new song, saying, 'Thou art worthy to take the book, and to open the seal thereof;' that is, to make known the secret events of God's providence, the revelation of which God gave to him, chap. i. ver. 1.

4. 'For thou wast slain—and by thy blood,' or death, 'hast brought us unto God,' ver. 9.

5. 'And hast made us kings and priests unto our God.' Observe, not to Christ himself, but to 'our God,' ver. 10.

6. And the numerous attendants round about the throne say with a loud voice, ver 11 and 12, 'Worthy is the Lamb to receive power, and riches, and wisdom, and strength, and honour, and blessing.' Note, he is worthy to receive all these, that is, as rewards.

7. 'Every creature, in heaven, earth, and sea,' &c. are represented, ver. 13, saying, 'To him who sitteth upon the throne' (which is the most certain and irrefragable character of the One Supreme God), 'and to the Lamb (that is, Christ Jesus), be blessing, and honour, and glory, and power, for ages and ages.' Now here the objects are evidently distinguished by the words 'Lamb,' and 'him who sits on the throne.' But to prevent, if possible, the mistake of the unwary, or the perversion of the most cunning sophister, it is added,

8. And the 'twenty-four elders,' ver. 14, 'fell down, and worshipped him who liveth for ever and ever;'

that is, in the style of St. John in this book, 'the supreme God alone.' As chap. iv. 9, 10, x. 6, xv. 7, And in the gospel of St. John vi. 69, and in very many places more. Whereas one of the characters of Jesus Christ is, that 'he is the Son of the living God,' Mat. xvi. 16, John vi. 69, but is no where said to be the living God himself.

### OBSERVATIONS.

1. Now hence it may be very justly observed, that the Christians for many ages have not duly regarded the distinction that is made in the holy scriptures of the objects of worship, as those objects are represented in this sacred vision. Yet, notwithstanding this general corruption, the pattern of these worshippers of an ascended Christ in glory ought to be well considered, and carefully imitated by all his true disciples.

2. Though Christ is in this, and in many other visions in this book, represented in his state of glory: yet he is not once mentioned with divine characters or attributes; but always spoken of with the characters of a human person, of great merit, and highly therefore rewarded by God. And thus far, and no farther, should our thoughts and language concerning him be raised.

3. This vision, and the whole book, Rev. i. 1, are incontestably a Revelation from God to Jesus Christ. Then the worship of God, and the honours herein ascribed to Jesus Christ, are established by the highest authority, viz. God's, who gave the revelation; Christ's, who received the revelation, and delivered it to the angel; and John's, who delivered it to the church, &c.

**ΕΞΟΜΟΛΟΓΕΟΜΑΙ.** *To own; to acknowledge; to give thanks.*

By this word St. Matthew introduces Christ thus addressing himself to God: Mat. xi. 25, 26, 'I thank thee, O Father, Lord of heaven and earth,' &c. 'Even so, O Father, it was thy good pleasure.'

The very same words are mentioned by St. Luke as dutifully addressed by Jesus Christ to his God and Father. Luke x. 21.

And Christ declares, 'that he will own that person who overcometh, before his Father.' Rev. iii. 5.

And St. Paul informs us, Phil. ii. 9, 11, that God 'highly exalted Jesus Christ,' for this end, 'that every tongue should own or confess the Lord Jesus to be the Christ, to the glory of God the Father,' who exalted him.

**ΠΡΟΣΚΥΤΝΕΩ.** *To worship; or to pay honour and respect to superiors, &c.*

This word is applied to God chiefly,\* and with supreme honour; as he, and he alone, is the highest object of adoration.

Christ himself tells Satan, who tempted him (Christ) to worship him, Mat. iv. 20, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' See also Luke iv. 8.

N. B. Christ owned it to be his duty to worship God alone, and no inferior being, with the highest acts of honour and adoration. Who that God was, Christ himself plainly and expressly tells us, in that famous passage in St. John's gospel, John iv. 23. where he informs the Samaritan woman, that 'the true worshipper should worship the Father in spirit and in truth, for the Father seeketh such to worship him:' or requires such, and such only, to worship him.

In the Revelations there are several passages where this word is used to express the worship paid to God the Father. When the twenty-four elders worshipped 'him who sat on the throne, who liveth for ever and ever,' chap. xix. 4. And many other places.

\* This word is sometimes used to express *civil respect*, and no more, to Christ, and others also, Mat. viii. 2, ix. 18, xv. 25; to a master, or lord, by a servant, xviii. 26. To St. Peter by Cornelius, Acts x. 25. Rev. iii. 9. In the version of the LXX often Gen. xxiii. 7. 19, 'Abraham bowed to the people of the land.' Gen. xxvii. 29, xxxiii. 3, 6, 7, xlii. 6, & *alibi saepe*.

1. Christ in no text requires his disciples to worship himself with supreme honours.

2. Christ himself worshipped his God and Father with supreme honours, as in the many texts fore-cited,

3. Christ's disciples were taught by Christ himself to worship God the Father only.

4. The twenty-four elders in the Revelations worshipped God the Father only.

*ΔΟΞΑ, and ΔΟΞΑΖΩ, glory, to glorify. God the highest and only object of glory in the New Testament.*

Mat. v. 16, 'That they may glorify your Father, which is in heaven.'

— vi. 13, 'For thine, O Father, who art in heaven, is the kingdom, the power, and the glory.'

— ix. 8, When Jesus Christ had healed the man sick of the palsy, the multitude 'wondered, and glorified God, who had given such power to men.'

— xv. 31, 'The multitude, seeing the dumb to speak, the lame to walk, and the blind to see, wondered, and glorified the God of Israel.'

Mark ii. 12, 'They all glorified God.' See Luke v. 25, 26.

Luke ii. 13, 14, 'A multitude of the heavenly host' are represented as 'praising God, and saying, Glory be to God in the highest.'

— ii. 20, The shepherds 'glorified and praised God;'—vii. 16; and all 'glorified God (Christ having raised the dead), saying, a great prophet is risen up among us.'

— xiii. 13, 'She was made straight, and glorified God.'

— xvii. 15, 'And one of them (the ten lepers) that was healed, turned back, and with a loud voice glorified God.'

— xvii. 18, Christ complained, that 'none of the ten lepers gave glory to God, but one stranger;' Christ did not claim that glory to himself.

— xviii. 43, The blind man who received his

sight 'followed Christ,' but 'glorified God: and all the people who saw it, gave praise to God.'

Luke xix. 37, 38, As Jesus was descending from the mount of Olives, a multitude of his disciples began to 'praise God with a loud voice' for the works which they had seen; saying, Blessed is the king that cometh in the name of the Lord; peace in heaven, and glory in the highest.'

John i. 14, St. John describes the glory of Christ 'as the glory of the only-begotten, which (glory) was from the Father;' v. 44, 'The glory from the one God.' Or, as St. Peter, 1 Epist. i. 21, 'God who raised him (Christ) from the dead and gave him glory.' 2 Epist. i. 17, 'Which honour and glory Christ received from God the Father.'

—viii. 54, Jesus said of himself these remarkable words: 'If I glorify myself, my glory is nothing; it is my Father who glorifieth me, of whom ye say that he is your God.'

—xii. 27, 28, Jesus, praying to his Father, said, 'O Father, save me from this hour: O Father, glorify thy name.'

—xiii. 31, 32, 'Now hath the Son of Man been glorified, and God has been glorified by him;' that is, by Christ; and he adds, 'If God hath been glorified by him,' that is, by the Son of Man, 'God will of or by himself glorify him,' the Son of Man.

—xv. 8, 'In this my Father is glorified, that ye bear much fruit.'

—xvii. Christ, in his prayer to his Father, ver. i. whom he styles the true God, ver. 3, adds, ver. 4, 'I have glorified thee, (O Father,) on earth; I have finished the work which thou, (O Father,) gavest me to do.'

Rom. xv. 5, 6, St. Paul wishes, 'that the God of all patience would grant the Romans to be like-minded—that they might with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ.'

1 Cor. vi. 20, 'Glorify God with your body, and your spirit, which are God's.'

1 Pet. iv. 11, ' St. Peter exhorts, ' that God in all things may be glorified by (or through) Jesus Christ.' See ver. 16.

Heb. v. 5, ' Christ glorified not himself to be made an high priest'—but ' he who said unto him, Thou art my Son.'

Rev. xv. St. John, having, ver. 3, mentioned some of God's peculiar and appropriate titles, adds, ver. 4, ' Who shall not fear and glorify thee, O Lord?'

From the foregoing texts these important truths are most evident, viz.

1. That Jesus Christ taught his disciples to glorify, or give glory to his Father, whom he styles ' the only true God,' and he glorified that God himself.

2. That Jesus Christ sought not his ' own glory,' which, he expressly says, ' was nothing ;' but ' the glory of him that sent him ;' that is, ' God the Father.'

3. That ' Jesus Christ himself received honour and glory from God the Father ;' and had not that glory originally in himself, which God gave him, and for which he prayed to the Father, whom he styles ' his God.'

4. That Jesus Christ having cured the blind, and the paralytic, &c. the multitude, who saw his miracles, ' gave glory to God,' who had ' given Christ such power.'

5. That St. Paul, Rom. xv. 5, 6, wishes the Romans to be of one mind, that with one mouth they might ' glorify God, even the Father of our Lord Jesus Christ.'

It is also farther evident, that no such passages or propositions are to be found concerning Jesus Christ or the Holy Ghost in all the New Testament.

That all, who are of Christ's and his apostles' religion, ought to worship ' his God and Father' in spirit and in truth, for such the ' Father seeks to worship him ; and they only are the true worshippers,' as Christ himself assures us, John iv. 23, 24.

Vain then is the worship, and antichristian and impious are the maxims of the Athanasians; who main-



tain, that an equality of worship and glory ought to be paid to three distinct objects.

In vain do such Athanasians worship, 'teaching for doctrines the commandments of men.' Isaiah xxix. 13, Mat. xv. 9, Mark vii. 7.

**ΛΑΤΡΕΩ, and ΛΑΤΡΕΙΑ.** *Service, or worship in the highest sense, due only to God.*

Mat. iv. 10, and Luke iv. 8. Jesus Christ, rejecting the temptation of the devil, cites out of Deut. vi. 13, and x. 20, the law concerning the object of divine worship, saying, 'Thou shalt worship the Lord thy God, and him only shalt thou serve;' implying plainly that himself (Jesus Christ) was bound to observe that law, and not to depart from it, for the highest temptations that could be proposed to him.

Acts xxiv. 14, St. Paul openly professes, 'that he worshipped,' or served, 'the God of his Fathers,' (or, as the Vulgate translation,) 'the Father my God.' And it is most observable that the Jews, who often accused, and falsely charged Christ and his apostles, yet never pretended to insinuate, that they brake, or in the least corrupted the first commandment, or that Christ and his apostles, either taught, or by their example led, their disciples to worship any other, but the God of the Jews. Nor, which is very much to be observed, did Christ and his apostles at any time insinuate, that the Jews were defective in their knowledge of the nature of the true God; though Christ, and his apostles too, did upon many occasions speak freely their minds of the 'service, worship, love,' and 'obedience' due to their God. No, they (the founders of our religion) are absolutely silent about the modern tritheistic, and Athanasian fundamentals.

2 Tim. i. 3. In this passage St. Paul plainly declares who was the God whom he served or worshipped, viz. 'the God and Father of our Lord Jesus Christ, to whom he gave thanks through Jesus Christ, and whom he served from his forefathers.' That is,

according to the example of the patriarchs, and prophets, &c. For the God 'of the Jews and the Christians was the same God.' Acts xxii. 14, xxvi. 7.

Rev. vii. 9, St. John had a remarkable vision of a multitude, clothed in white robes, who, 'being before the throne of God, worship or serve him, who sat upon the throne, that is, God; and the angels, ver. 11, 'standing round about the throne, and falling upon their faces, worship him who was sitting upon the throne,' that is, God, who is described in the Revelations by this distinctive and proper character, as one 'sitting on a throne.'

ΕΥΑΓΓΕΛ. *To bless.* When this word is used in divine worship it is always applied to God, as in the following places :

Mat. xiv. 19, Jesus Christ himself, looking up to heaven, blessed God before he fed the multitude miraculously. See also Mark vi. 41, and viii. 7.

N. B. In our common editions of the Greek original, and versions too, in Luke ix. 16, we read, 'he blessed them,' that is, the loaves and the fishes; but the original, from which came the most ancient Syriac used by Tremellius in his translation, had not that relative αὐτοῖς, but the reading was exactly the same with that in St. Matthew, and with St. Luke too, xxiv. 30. Which reading is also the same in the two evangelists, Mat. xxvi. 26, Mark xiv. 22, where Jesus Christ himself, instituting what we call the Eucharist, uses the same word, blessing God before he delivered the bread to his disciples.

N. B. In very many MS. copies of the Greek Testament, Εὐχαριστέω is used by St. Matthew, and not Εὐλογέω, which is also used, Mat. xxvi. 27, xv. 36, Mark viii. 6. xiv. 23, Luke xxii. 17. 19, John vi. 11, 23, xi. 41, 1 Cor. xi. 24.

Luke xxiv. 53, Christ's disciples followed his example, and 'were continually in the temple, praising and blessing God.'

Jam. iii. 9, 'Therewith,' i. e. with the tongue, 'bless we God, even the Father.' The apostle speaks

of it, as the ordinary and common phrase used to express the worship paid to 'God the Father;' the only object of divine worship in his time. Which practice was so general amongst the first Christians, that 'Ο Εὐλογητός, or, 'the Blessed one,' became one of the proper names or characters of God the Father. See the character Εὐλογητός. Chap. xix. p. 57.

ΕΥΧΑΡΙΣΤΕΩ. *To give thanks.* The use and application of this word to God the Father, as the original and supreme author of all good, &c. may be most evidently seen in the following texts.

Mat. xv. 36, Christ himself, the most religious worshipper of his God, and our God, when he fed above four thousand persons, took the seven loaves, and 'when he had given thanks, he gave unto his disciples.' See also Mark viii. 6, and John vi. 11. And in the institution of the Lord's Supper, having 'taken the cup, and given thanks,' that is, to God, 'he delivered it to his disciples.' 1 Cor. xi. 24. See also Mat. xxvi. 27, Mark xiv. 23.

On these two great occasions, we may plainly observe the piety of our master Jesus Christ towards his God; whose great example we should all strictly follow.

Luke xxii. 17, 19, St. Luke says, that Christ 'gave thanks' when he took the cup; and when he took the bread too. From which it is plain, that the word (blessed) in Matthew and Mark was used by Christ, and ought to be understood by us, to mean that he blessed, or gave thanks to God.

Another remarkable instance of Christ's piety we have in St. John's gospel, when Lazarus was raised from his grave. John xi. 41, 42, 'Jesus lifted up his eyes and said, O Father, I give thee thanks, because thou hast heard me—And I knew that thou hearest me always.'

N. B. The miracle was not his own work, but his Father's, to whom he 'gave thanks' for exerting his almighty power in raising Lazarus.

St. Paul, Acts xxvii. 35, following the example of

Jesus Christ, 'taking bread, gave thanks to God before all who were in the ship with him.' Again, xxviii. 15, He gave thanks to God, by or through Jesus Christ. Rom. 1, 8, vii. 25, Ephes. i. 16, 17. And he intimates plainly what was the duty, if not the practice of the Ephesian Christians, Eph. v. 20, namely, 'that they gave thanks always for all things, in the name of Christ, but to God the Father.' This was to be their, and ought to be our, general rule and practice too. Again Col. i. 3, 12, 'We,' saith St. Paul, 'give thanks to the God and Father of our Lord Jesus Christ.' Again, Col. iii. 17, 'Giving thanks to God, and the Father, by him' (Christ).

Rev. xi. 16, iv. 9, The 'twenty-four elders—fell upon their faces, and worshipped God' (who is here described by his appropriate characters), and said, 'We give thee thanks, O Lord God Almighty, who art, and wast, and art to come.' See also vii. 11, 12.

N. B. In these texts we see clearly, and beyond all question, that Jesus Christ himself, and St. Paul, and the twenty-four elders in the Revelations, all offered their thanksgivings to God the Father only: he alone was the object of their worship, as it is expressed in all the texts of the New Testament, where *Εὐχαριστέω* is used: how different is the language of the modern pretended Christians, but real tritheists?

ΔΕΟΜΑΙ. This word signifies to *beseech* or *intreat*.

Luke xxii. 31, 32, Christ, speaking to St. Peter, says, 'Simon, Simon—Satan has earnestly desired to sift you,—but I have prayed for thee, that thy faith fail not.'

There cannot be a stronger passage to express Christ's piety and dependence on his God and our God, than that in the epistle to the Hebrews; chap. v. 7, where Christ is said, 'to have offered up prayers, *δεήσεις*, and supplications, with strong crying and tears unto him, (that is, God,) who was able to save him from death'—and he was heard for his piety.

ΕΡΩΤΑΩ, to *ask*. This word is often used by

St. John to express Christ's duty and piety towards his God and Father.

John xiv. 16, 'I,' says Christ, 'will pray the Father, and he will give you another comforter.'

—xvi. 23, 'Whatever ye shall ask of the Father in my name.'

But through the whole seventeenth chapter we have one continued address of Jesus Christ to God his Father. Ver. 1, 'Jesus lifted up his eyes towards heaven, and said, O Father,' honour, or 'glorify thy Son.' Ver. 3, 'This is life eternal, to know,' or own 'thee, (O Father,) the only true God, and Jesus Christ to be him whom thou hast sent;' or, to be thy messenger, or apostle. Ver. 9, 'I pray for them, I pray not for the world.' Ver. 15, 'I pray not that thou shouldst take them out of the world.' Ver. 20, 'Neither pray I for these alone.' Ver. 24, 'I desire, O Father, that those which thou hast given me may be with me.' Ver. 25, 'O righteous Father, the world hath not known thee.' Can any expressions be fuller and stronger from any person to his God?

ΑΙΤΕΩ. This word also, whenever used to signify our asking in prayer to God, is applied by the sacred writers to God the Father only.

Mat. vi. 8, The evangelist, or his translator, expresseth Christ's mind by this word: 'Your Father (that is, God) knoweth your wants before you ask him.'

—vii. 11, 'Your Father, who is in heaven, will give good things to them who ask him.'

—xviii. 19, 'When two agree in asking, (in prayer,) it shall be done of my Father, Mark xi. 24, 25, Luke xi. 9—13.'

John xi. 22, We have a very remarkable passage; where Martha says to Christ, 'Now I know, that whatever thou (Christ) shalt ask of God, God will give it thee.' Hence we may clearly learn Martha's opinion of Christ; namely, that Christ, wrought miracles, not by his own inherent power, but by the power and favour of God; and this is confirmed at

the 41st verse. 'Jesus lifted up his eyes and said, O Father, I thank thee, that thou hast heard me.'

—xv. 16, 'Whatever ye shall ask my Father, he may give it you.' The same words Christ useth, xvi. 23. See Colos. i. 9—12, compared with the 2d and 3d verses; where St. Paul's practice appears.

ΕΠΙΚΑΛΕΩ. This word signifies, *to call, to name, to sirname, to call upon, invoke, or implore; also to accuse, and to appeal to.*

Ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου—is used in the Septuagint very often, and always signifies to call upon, or invoke by prayer and adoration the Lord, the God of Israel. And Ἐπικαλεῖσθαι Κύριον καὶ Θεόν signify the same.

Acts vii. 59, We find Stephen, when the Jews were stoning him, calling, saying, 'Lord Jesus, receive my spirit.' At ver. 55, 'Stephen, looking up stedfastly into heaven, saw the glory of God, and Jesus standing at the right-hand of God.' In this vision it may be, Stephen beholding Jesus in that high station of glory, by God's right hand, might call upon his master Christ to save or receive his spirit. Seeing Christ in heaven, and knowing Christ's power with God, was as good a reason for Stephen to call for and desire his help, as it was for his disciples, who saw his power on earth, Mat. viii. 24—27, to save them in a storm.—Yet Stephen's example is to others no rule, unless they are encouraged by a like vision; we are not to depart from general rules of duty, and justify our practice by a single, and extraordinary instance, or example.

Our rule is plainly given us by Christ himself, Mat. vi. 9, 'Pray ye after this manner.' Luke xi. 2. When ye are praying, say, 'Our Father, who art in heaven.' And it is always to be much regarded, that our master Christ expressly tells his disciples, 'who,' according to his judgment, 'are the right and true worshippers.' Not they who made himself, but they only, who made God the Father the chief, the alone object of their worship. 'Believe me,' John iv. 23,

was to call upon God for help in extremity. But being fully persuaded, like Martha, John xi. 22, 'That whatever Christ should ask of God, that God would grant it him : ' upon their seeing Christ, or being with him, they might readily apply to him, whom they knew to be in such favour with God.—Yet at other times, and upon all other occasions, their constant practice was always to call upon God alone, and to direct all their highest worship, in prayers, and in praises, to him alone, who was the God and Father of Jesus Christ, as they had been taught and commanded by Christ himself, Mat. vi. 9, 'Pray ye thus—Our Father, who art in heaven,' &c.

ΠΡΟΣΕΤΥΧΟΜΑΙ and ΠΡΟΣΕΤΥΧΗ, *to pray, prayer*. By the command and example of Jesus Christ and his apostles, and the whole primitive church, prayer is made to God the Father only: as will appear in all the following passages of the New Testament.

Mat. vi. 6, 7, 9, Jesus taught his disciples thus: 'Pray to thy Father in secret,' or privately, 'and thy Father who seeth,' &c.—'After this manner pray ye, Our Father, who art in heaven,' &c. See also Luke xi. 2.

—xiv. 23, Jesus, dismissing the multitude, 'went up into the mountain to pray privately.' See Luke v. 16, and also Luke ix. 28, 29.

—xxvi. 36, 39, 42, 44, Jesus bids his disciples sit, 'while I go and pray yonder—and he fell on his face, praying and saying, O my Father, if it be possible, let this cup pass from me: however, not as I will, but as thou wilt.' Again he prayed, 'O my Father, if it be possible,' &c.—'if not, thy will be done.' Again: leaving his disciples, 'he prayed the third time,' using the same words, i. e. praying to his Father, who was his God.

Mark i. 35, 'In the morning very early he went out into a solitary place, and there prayed.'

—vi. 46, 'Dismissing his disciples, he departed into a mountain to pray.'

—xiv. 32, 35, 38, 39. The same words as in *Mat. xxvi.*

by the character of such 'who invoked or called upon the Father;' clearly intimating, that there were indeed others (Gentiles) who called upon their false gods; but as for you Christians, you are those, who invoke, or call upon the Father, ver. 3, 'Blessed be the God and Father of our Lord Jesus Christ.'

Upon the whole matter: whether St. Stephen, at the sight of his master Christ at God's right hand, called to him as he would have done, had he seen him working miracles here on earth, to help and assist him: or whether St. Stephen, according to his master's (Christ's) rule and example, called upon God, 'the God and Father of Jesus Christ,' is not very material to be determined either way; but our translators, in their version of this passage, (in pursuance of their heterodox scheme of the Christian religion,) ventured to add to the original these words [upon God], and so the passage runs thus: 'They stoned Stephen calling upon God, and saying, Lord Jesus, receive my spirit.' Whereas the word [God] is in no copy that hath yet appeared. They ought therefore to have been more impartial, and rendered the words thus: 'They stoned Stephen, calling to (Jesus whom he saw at God's right hand) and saying, O Lord Jesus, receive my spirit.' This had been a fairer and a truer translation, since God is not in the original. Or rather thus, 'calling upon God, and saying, Lord of Jesus, receive my spirit.'

Whatever might be St. Stephen's real thoughts upon this extraordinary occasion, I no more doubt, than I do that Stephen was a true Christian and martyr; that he, upon all other occasions, called upon God alone in all his prayers; as it ought not to be doubted he would have done when he was dying, had he not been surprised at seeing Christ at God's right-hand. This vision might give a sudden turn to his thoughts, and cause him to call out to Christ, instead of calling upon God; as his disciples, Mat. viii. 24—27, did in a storm, for they, and Stephen too, knew his power with God; and they well knew their own duty too



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Christ were addressed to God the Father, his God and our God: to whom he expressly commanded his apostles and followers to make their addresses, and to him only.

And it is also observable, that in many of the foregoing texts God the Father is only mentioned as the object of prayer, and no other object whatever.

CHAP. XXX.

*Doxologies in the New Testament are affirmative, imperative, optative.*

Rom. i. 25, — ‘MORE than the Creator, who is blessed for ever. Amen.’

— ix. 5, — ‘Of whom was Christ,’ in his natural descent—‘the God over all,’ or supreme God, ‘be blessed for ever. Amen.’ Or thus, ‘whose are the Fathers, of whom Christ was,’ by his natural descent, ‘who was more, or greater than they all. God be blessed for ever. Amen.’\* ‘The God over all’ is the Father’s proper character, Ephes. vi. 6, where he is distinguished from Christ, ver. 5. Christ is not the *Εὐλογητός*, but his Son. Mark xiv. 61, 1 Cor. i. 3, Eph. i. 3, ‘Blessed be the God and Father of our Lord Jesus Christ.’

Rom. xi. 31, 36, ‘O the depth—of the wisdom and knowledge of God—To him be glory for ever. Amen.’ To whom St. Paul addressed these words, appears by the texts just cited.

— xvi. 27, ‘To the only wise God be glory for ever. Amen.’ N. B. The only wise God is the proper character of the Father alone.

2 Cor. i. 3, ‘Blessed be the God and Father of our Lord Jesus Christ.’

— xi. 31, ‘The God and Father of our Lord Jesus Christ—who is blessed for ever.’

\* See this text proved to be a doxology to God the Father, ch. xix. p. 57.

*+ doxology + a form of giving glory to God*

Gal. i. 4, 5, 'According to the will of God, our Father, to whom be glory for ever and ever. Amen.'

Eph. iii. 20, 21, 'To him (God) be glory in the church, and through Christ Jesus, throughout all ages, for ever and ever. Amen.' N. B. Here Christ is the guide or instructor, but not the object to whom glory is ascribed.

Phil. iv. 20, 'To God and our Father be glory for ever and ever. Amen.'

1 Tim. i. 17, 'To the king of ages, the immortal, the invisible, the only wise God, be honour and glory, for ever and ever. Amen.' N. B. The only wise God is a character never given to the Son, or Holy Ghost, but is a character proper to the Father alone.

— vi. 15, 16, 'The blessed and only potentate, the King of kings, and Lord of lords, who only (or alone) hath immortality—To him, or to whom, be honour and power everlasting. Amen.' This does not include Jesus Christ, but exclude him: for God 'is to shew him at his appearance.'

Heb. xiii. 20, 21, 'The God of peace, who brought again from the dead our Lord Jesus—make you perfect—through Jesus Christ.—To whom be glory for ever and ever. Amen.' N. B. Here Jesus Christ is the guide and instructor; but God alone the object, (as in all the foregoing doxologies,) who raised Christ from the dead,

1 Pet. i. 3, 'Blessed be the God and Father of our Lord Jesus Christ'—exactly St. Paul's words and doxology, Eph. i. 3.

— iv. 11, 'That in all things, through, or by, Jesus Christ, God may be glorified, to whom be glory and dominion for ever and ever. Amen.' Compare this with the following.

— v. 10, 11, 'The God of all grace—strengthen you.—To him be glory and dominion for ever and ever. Amen.'

2 Pet. iii. 18, —Of 'our Lord and Saviour Jesus Christ' (and of God the Father, so some copies) 'to him be glory, now and for ever. Amen.'

This text by the tritheists is supposed to be a doxology to Jesus Christ, and thence they infer his supreme deity, but without foundation ; for is glory or honour in all beings equal, or the same ? Does not St. Peter himself, and St. Paul too, in the passages just cited, fully suppose and declare an infinite difference ? Must scripture be set against scripture, to maintain invented mysteries ?

Jude, ver. 25, ‘ To the only wise God our Saviour, through, or by Jesus Christ our Lord, be glory and majesty, dominion and power, both now, and through all ages. Amen.’

Rev. i. 5, 6, Jesus Christ, ‘ who hath made us kings and priests to his God and Father : to him (that is, to his God and Father) be glory and dominion for ever and ever. Amen.’

— iv. 8, 11, ‘ The four living creatures cease not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when they give glory, and honour, and thanksgiving, to him that sat on the throne, who liveth for ever and ever ; the four and twenty elders fall down before him that sat on the throne, and worship him who liveth for ever and ever : and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are, and were created.’

The appropriate characters of God in this famous passage, are,

1. ‘ Holy Lord God Almighty.’ Παντοκράτωρ, used nine times in Revelation.

2. ‘ Who was, and is, and is to come.’ Ὁ ὢν, &c. used four times in Revelation.

3. ‘ Who liveth for ever and ever.’ Τῷ ζῶντι εἰς, &c. twenty two times in the New Testament.

4. ‘ Who sitteth on the throne.’ Ὁ καθημένος, &c. used twelve times in Revelation.

*N. B.* These terms or characters are never applied to the Son, or Holy Ghost.

Rev. v. 11—14, Angels, and others, &c. are introduced, saying, 'The Lamb that was slain is worthy to receive power,' &c. And then it follows—'and every creature I heard saying—To him who sitteth on the throne, and to the Lamb, be honour, and glory, and power, for ever and ever.'

Note, These words must signify diversely when applied to the two different objects, viz. God 'who sat on the throne,' and the Lamb 'who was slain;' for these are distinguished in this book, and even in this passage, chap. v. 14, where the twenty-four elders fall down, and 'worship' him 'who liveth for ever and ever,' that is, God. Here worship implies the highest acts of honour to the supreme God, who is Christ's God, and our God. The sense of words must be determined by the subjects about which they are employed, and to which they are applied. As, for instance, 1 Chron. xxix. 20, 'They worshipped the Lord (that is, God) and the King'—most certainly with a very different intention, and internal reverence, though the outward gesture might be the same. As the great multitude, Rev. vii. 9—12, 'Ascribe salvation to him who sat on the throne, (the author,) and to the Lamb,' his instrument; and they proceed to shew their different sense, for, 'falling down on their faces, they worshipped God, and said, Praise, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be (ascribed) to our God for ever and ever. Amen.' Where he who sat on the throne, in the tenth verse, is presently called their God in the eleventh and twelfth verses. To this meaning agree entirely the words following; xi. 16, 17, 'The four and twenty elders fell on their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, who art, and wast, and art to come.'

Again, we have a like passage, xv. 3, 4, 'And they who had got the victory over the beast—sang the song of the Lamb—saying, Great and wonderful are thy works, O Lord God Almighty!—Who may not fear thee, and glorify thy name; for thou, Lord, only art holy.' See chap. xvi. 5.

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Rev. xix. 1, A great multitude in heaven, saying, 'Halleluja; salvation and glory; and honour, and power, be to our Lord God.' Ver. 4, 'The four and twenty elders, and four living creatures, fell down and worshipped God who sat upon the throne, saying,——Halleluja.'

COROLLARIES from the foregoing DOXOLOGIES.

1. God the Father alone is expressly named in many of the doxologies.

2. God the Father is named, as the object to whom, and the Son, not as the object, but as the person by whom the doxologies are offered to God, or to God the Father.

3. "To God the Father, and God the Son, and God the Holy Ghost," &c. This is no scripture-doxology, but an Athanasian tritheistic form of words, grossly polytheistic, and absolutely repugnant to the divine unity, and to the holy scriptures, in which no such doxologies are to be found.

4. "To God the Father, Son, and Holy Ghost," &c. is no scripture-doxology. And "to Father, Son, and Holy Ghost, one God," &c. is no scripture-doxology, but novel, unsound, dangerous, and introductive of Sabellianism, and idolatry, and subverting the gospel history.

5. They are the most orthodox and the soundest Christians, who use only and invariably the scripture doxologies; and such only are acceptable acts of worship of the one true God.

It must be noted, that all doxologies are ascriptions of praise and honour to beings of superior worth and excellence: and, in the common sense of mankind, the acknowledgments by terms of praise and honour are ever used in proportion to the dignity and excellence of every being, or else the doxologies are mistaken. Worship in our language is the acknowledgment of the worth observed in every being. Now the *worth* and excellencies that are mentioned in all the

scriptures of Jesus Christ are demonstrated in several chapters concerning him, which sufficiently shew the high honours that men and God himself gave to Jesus Christ; and such honours every true Christian ought to be ready to acknowledge. But, at the same time, it must be ever remembered, as will be shewn hereafter, that in his whole ministry he acted as God's teacher, as God's apostle, as God's prophet, as God's Christ: and when he had finished his ministry, and had been obedient to death, even the death of the cross, 'God highly exalted him,' and gave 'him a name above every name:' i. e. (rightly translated) 'he freely gave him a name above every name:' it was not a name or character he assumed, whether it be understood to signify, according to the present translation, that Jesus Christ was made lord or chief, or head of the new creation. Yet it is still to be observed, that these characters are all conferred by God; and the great end for which they were conferred, is always to be especially observed, for this very purpose, that all his followers should ever have in their view, to act in every instance by his instruction and example, to the glory of God the Father.

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CHAP. XXXI.

God represented in the scriptures under the title of a lawgiver. ΝΟΜΟΘΕΤΗΣ.

James iv. 12, 'THERE is one lawgiver, who is able to save and to destroy.'

The Alexandrian and several other copies read, 'There is one lawgiver and judge,' &c.

God, the all-perfect, and most perfect Being, the great author of the universe, hath set rules or laws for every order of created beings; according to their several ranks and the nature of their beings; which, as far as human understanding can reach, are observed in the inanimate part of the creation; and also has

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provided for the intelligent part of the creation such laws or rules as are altogether proper for them to observe as intelligent and free agents. As God only knew the nature and properties of every order of beings he had created, so he alone could appoint laws by which they were to be managed, under his all-wise government, proper and suitable to the great end which he had in view, of making his wisdom as apparent in all parts of the universe, as it is demonstrable in the original formation of all things.

Of a being formed with such faculties as all the intelligent creation are endowed with, it is necessarily required in the relation he bears to Almighty God as his maker, preserver, and governor, that he should regard him under all those relations with the highest reverence, duty, and obedience. By the light of nature, in the rational use of our faculties, we must discover and acknowledge *him* to be an infinite, all-perfect Being who governs the world; and by the constitution of the human mind we are so framed, that we cannot but admire perfection of all kinds; and as we cannot but conceive God to be the most perfect Being, our admiration, consequently, of God, when he is the object, must rise to the highest degree. And when such a Being is considered as our maker, preserver, governor, benefactor, and judge, from these characters we must necessarily conclude our entire dependence, obedience, gratitude and submission are due to him to obtain his favour, and avoid his displeasure. For which great ends, we must necessarily conclude, that there are certain rules by which we are to regulate our behaviour, by the observance of which we may become acceptable to God, as our governor and judge. These rules are in part discoverable by our rational consideration of the nature of God, and the nature of man; and these rules are more fully and plainly made known to us by divine revelation in the holy scriptures, i. e. by certain extraordinary discoveries of his will and laws, which he has thought fit to make known to the patriarchs; to Moses and the prophets; to Christ and his apostles.

God represented in scripture as a lawgiver. 131

Moses represents Adam and Eve, our first parents, under certain laws of government in two branches of their conduct. Gen. ii. 16, 17, 'And the Lord (Jehovah) God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the fruit of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die.' In the first clause of this passage, as in all laws human and divine, there is a preceptive part; and in the second clause a prohibitory; i. e. he was directed what to do, and what not to do.

Note. The brief history of Moses doth not contain the particulars which might be included in the law above-mentioned: such particulars must necessarily come to the knowledge of Adam and his posterity. For God continued to govern him and his posterity by laws suited to their rational nature.

Noah, by Moses's account, had a more explicit revelation of God's will, under the universal characters of law: 'Thou mayest: thou mayest not.' Under the first is the permission of all animal food except the blood. Under the second, the prohibition of blood, and the prohibition of murder.

The great and general rule Moses delivers of God's revelation to Abraham, Gen. xvii. 1, was in these most comprehensive terms: 'Walk before me, and be thou perfect' (sincere).

Moses is the next extraordinary person to whom God delivered a system of moral and ceremonial laws; the first of eternal obligation; the last delivered and published only to the children of Israel, and therefore did not oblige the rest of mankind. The moral laws of Moses delivered from God *by the ministry of Moses*, διὰ Μωσέως, contained in the decalogue or ten commandments, are explained in a truer and fuller sense by Jesus Christ, in the fifth, sixth, and seventh of Matthew, wherein he most strongly confirms their obligation. Chap. v. 17, 18, 19, 'I am not come to destroy' the law and the prophets 'but to fulfil: for

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verily I say unto you, till heaven and earth pass away, one jot, or one tittle (the smallest part), shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'

All the prophets in the Old Testament, led by a divine spirit, in all their prophecies insist upon, in the strongest terms, the obedience due to the moral laws of God, with promises and threats: and also most clearly distinguish the lesser obligation of the ceremonial law, when compared with the much greater obligation of the moral law. And the same is taught by our master Christ. Every reader will find passages to this purpose both in the Old and New Testaments.

Our great master Jesus Christ has reduced the moral law to two great branches; the love of God, and the love of our neighbour. Mat. xxii. 37--40, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind: this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang (or depend) all the law and the prophets.' See also Mark xii. 30, 31, Luke x. 27.

Note 1. The true love of our neighbour includes a wise and true love of ourselves, and indeed supposes it, otherwise the wisdom of God's law would not prescribe us this rule, 'to love our neighbour as ourselves.' The true love of ourselves comprehends the avoiding of all hurt or damage to our own persons or our affairs, i. e. self-preservation: and also includes all the good or benefits we can justly procure for ourselves, either in our persons or affairs. On the very same principles God obliges to act towards all mankind.

2. It is highly probable, that the most considerable laws concerning obedience to God, and duty to man-

kind, were well known to Adam, partly by inspiration, and partly by rational collection, and that he conveyed his knowledge in both respects to his posterity; one whereof (Methuselah), living above two hundred years before the death of Adam, might convey, by oral tradition, what he learned from Adam, and many of his posterity, to Noah and others, who survived the flood. For during that great interval, from the creation to the flood, in reason it cannot be supposed that mankind acted towards God and themselves without a law or a rule. Almighty God having impressed original rules upon all the lower orders of beings upon our globe, by which he governs them; reason, I think, will certainly assure us, that he who made man a rational intelligent being, hath implanted in his nature rational powers, and impressed on his mind such rules of action as were necessary for him to be governed by; and it would be absurd to suppose, that the principal being on this earth should be less under the care and providence of God, his maker and governor, than any of the inferior orders of beings. As God can influence the human mind, and direct its powers in all cases, so no doubt he actually does so, in all cases ordinary and extraordinary, suitably and consistently with the nature of human actions; and it is also unquestionable, that he may, and doth convey into the human mind, such notions, principles, or resolutions, as are requisite for the conduct of mankind, in the various changes and revolutions that happen in the several ages. God has not left one part of his creation to preserve or order itself; and where he principally employed his wisdom and goodness in forming, there these two divine perfections are chiefly employed in the government of such beings.

Of the laws of God, concerning our duty to him.

Of the love of God.

See Matt. xxii. 37, Mark xii. 30, Luke x. 27, before cited.

Of the fear of, or reverence due to God.

Lev. xxv. 17, 'Thou shalt fear thy God; for I am Jehovah your God.'

Eccles. xii. 13, 'Fear God and keep his commandments, for this is the whole duty of man.' 1 Pet. ii. 17.

Rev. xiv. 7. An angel, having the everlasting gospel to preach, is represented as saying, 'Fear God, and give glory to him, for the hour of his judgment is come.'

Of the worship of God.

According to inspired religion, God in many passages required worship, in the highest degree, to be offered to himself alone.

By *worship* I understand, in general, the acknowledgment of worth, or excellence, or perfection, in any being. And when this worship is applied to God, a Being of infinite worth and perfection, that is properly divine worship. The acknowledging or owning the real worth or perfection in any inferior created being, only according to that real worth or perfection, and no farther, is not idolatry, but what is really their due.

We are to give to every man his due: 'Unto Cæsar the things that are Cæsar's; unto God the things that are God's.' But we should ever be very careful to observe this as a governing principle, never to ascribe or give any divine honour or worship, properly so called, to any being with, or besides God. To observe this, we are obliged by reason itself; for giving or ascribing divine honours to any other being, would be owning that being to be God also. And we are taught by our holy religion to honour or worship God, the Supreme Being alone.

Exod. xxxiv. 14, 'For thou shalt *worship* no other God; for Jehovah, whose name is Jealous, is a jealous God.'

2 Kings xvii. 36, 'But Jehovah, who brought you out of the land of Egypt---him shall ye worship.'

Isa. lxvi. 23, 'All flesh shall come to worship before me, saith Jehovah.'

Jer. xxv. 6. 'Go not after other gods—to worship them.'

Matt. iv. 10, Christ himself commands us in these words: 'Thou shalt worship the Lord (Jehovah) thy God, and him only shalt thou serve.'

John iv. 23, 'The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.'

This great duty of worshipping Jehovah, or the only true God, was practised strictly and most devoutly by Jesus Christ himself, and by his holy apostles, by the most primitive church at Jerusalem, by the angels, and by all the heavenly host; as may be seen at large in the chapter of prayer, praise, and thanksgiving.

Of the obedience due to God.

That perfect and absolute obedience is due to Almighty God, as our lawgiver and judge, is a notion never yet contested by any sect of Christians: though the obligation has been very much weakened by some modern notions, which, it is hoped, as they have but lately appeared, will soon vanish and disappear out of Christendom. Here I shall have occasion to mention but a few of the principal texts concerning obedience.

Deut. xiii. 4, 'Ye shall walk after Jehovah your God—and keep his commandments, and obey his voice.'

Jer. vii. 23, 'But this thing commanded I them, saying, Obey my voice, and I will be your God,' &c. 'and walk in all the ways that I have commanded you, that it may be well with you.'

From the four evangelists we are fully informed of the conduct of Jesus Christ, that he was obedient to God the Father, in his mission, and whole ministry, every where preaching his will, requiring all others to obey the same; and was 'obedient unto death,

even the death of the cross.' And the great apostle Paul makes Christ a complete instructor to all his followers, in these words: 'By the obedience of one (Christ) shall many be made righteous.'

Mat. vii. 21, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father, who is in heaven.'

Jam. i. 22, 25, 'But be ye doers of the word, and not hearers only, deceiving your own selves.---He being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.' See Rom. ii. 13.

This general term (*obedience*) respects all the laws of God, both natural and revealed, and comprehends all the branches of duty, both to God and man.

Whenever we neglect, or contradict, any divine or social duty, we are guilty of disobedience to the laws of God: for by these laws every divine and social duty is required. And whenever we indulge ourselves in any gratifications which are prejudicial to our understandings, which obscure our reason, which vitiate our faculties, which tend to give a wrong bias to our affections and desires, or which are in any degree dishonourable to the intelligent character, or to the Christian profession, we also are guilty of disobedience to the laws of God, which require of us, that we should 'deny all ungodliness, with every worldly lust:' that we should 'lay aside hatred, envy, malice,' &c. that we should 'purify ourselves from all filthiness of flesh and spirit.'---And, on the other hand, that we should 'live soberly, righteously, and godlily, in this present evil world; perfecting holiness in the fear of God.'

THE

DOCTRINE OF THE NEW TESTAMENT

CONCERNING

JESUS CHRIST.

HAVING considered the language of the sacred writers of the New Testament, concerning Almighty God; I come now to consider the language of the same sacred writers concerning Jesus Christ, the first and great teacher of the Christian religion.

Two of the holy evangelists, St. Matthew, and St. Luke in our present copies, give a short account of the birth of Jesus Christ. St. Mark, and St. John, the two other evangelists, have not given any account of Jesus Christ, before his entry upon his public ministry, after they had just mentioned a short account of St. John the Baptist.

Designing to represent, from the concurrent language of all the sacred writers, the characters they have given of Jesus Christ, as a person sent from God to publish the gospel first to the Jews, and afterwards, by his apostles, to mankind in general; I begin with the terms they use concerning his person.

CHAP. XXXII.

The use of the word, ANHP, (man,) in the sacred writings, as applied to Jesus Christ.

JESUS CHRIST is expressly styled by two of his disciples going to Emmaus, 'a man prophet:' Luke

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xxiv. 19, and they must certainly know who and what he was, and could be no strangers to his person and character, after a long and intimate acquaintance with him.

N. B. The word* (*man*) here is shamefully omitted in our translation, and in Beza's too, whom our translators followed too servilely. But it is inserted in the Vulgate, by Arius Montanus, and in the French and Rhemish versions, and by the Dutch in the margin of their bibles. When all the Greek MSS. now extant agree to preserve, and not one, perhaps, omits this word (*man*) it tempts one to suspect, either great negligence, or something worse, in our translators.

John i. 30, John the Baptist saith of Jesus Christ, 'There cometh a man after me.'

Acts ii. 22, St. Peter in his first sermon, with the eleven other apostles, preaching to a numerous congregation attending him, tells them expressly his notions of Jesus Christ, in these words: 'Ye men of Israel, hear these words, Jesus of Nazareth, a man approved (or made manifest) by God, by miracles, wonders and signs, which God wrought by him, amongst you, as ye yourselves know;' i. e. I appeal to you Israelites, who knew Jesus of Nazareth to be a man and a prophet, that God by him, in appearance, wrought miracles in his favour and justification; and all this was not done in private, but in the midst of you.

Acts xvii. 31, St. Paul is as express as St. Peter, and the others before-mentioned, saying 'that God hath appointed a day in which he will judge the world—by that man whom he hath ordained—and whom he hath raised from the dead.'

* The word *man* is not omitted in the margin by our translators but very properly left out of the text, as it is not emphatical, but a mere idiom of speech, which would not sound well in English. The writers of the New Testament were not solicitous to style Christ, a man, a human creature, because they never doubted themselves, nor ever thought that it was possible for any others to entertain a doubt of his being one of the human race like themselves. EDITOR of the second Edition.

The use of the word Man as applied to Christ. 139

N. B. St. Peter preaching to the Jews and St. Paul to the Gentiles, both declared Jesus Christ, to be a man, and did not at this time style him God amongst the Gentiles, who well understood how the word was used among them, to signify persons of distinguished and remarkable characters. Too many such gods they worshipped already: polytheism was the reigning idolatry of all the Gentile world, which [world] was by the apostles to be converted from the worship of many gods, to the worship of the one true God, the author of the universe.

Now it ought to be considered, that when the sacred writers used this word *άνθρωπος* of Jesus Christ, they did it in that sense which was common to all that were acquainted with the Greek language, so as that whoever read it in the sacred books might understand it, as it had been used in all books written in that language, otherwise they must have added an expletive, or explanatory term, to inform their readers, wherein they differed in its use from other writers.

ΑΝΘΡΩΠΙΟΣ, a man.

Christ says concerning himself, speaking to the Jews, 'Ye seek to kill me, a man who hath told you the truth.' John viii. 40.

St. Paul says, Rom. v. 15, for if through the offence of one [Adam] many be dead; much more—the gift of grace, which is by one man, Jesus Christ, hath abounded unto many.

1 Cor. xv. 21, 'For as by man [Adam] came death; by man [Christ] came also the resurrection of the dead.'

1 Tim. ii. 7, 'One mediator between God and men, the man Jesus Christ.'

ΥΙΟΣ ΑΝΘΡΩΠΙΟΥ, son of man.

'Son of man' is a name, or title, or character, which Christ has given himself so often in the gospels, that it highly deserves to be well considered. St. Matthew has this title thirty times; St. Mark fif-

teen times; St. Luke fifteen times; St. John ten times. Upon how many more occasions Christ styled himself 'son of man,' cannot now be known by any other writings now extant; but it may be fairly supposed to have been his common and ordinary style, when he mentioned himself. And most certainly he did this for very good reasons. The critics assign many; but studiously omit the great, and perhaps the only reason, why Christ so often called himself the 'son of man,' which was undoubtedly to prevent the idolatrous notions and practices of his followers in succeeding ages. He, well knowing the great proneness of all nations to deify their heroes; and being sent from God to reform the Jewish nation, and the heathen world, overrun with gross idolatry; he set himself to preach up the necessity of a general repentance, a conversion from all kinds of false worship, to the worship of the one true and living God, in spirit and truth; and a hearty and sincere obedience to his laws; which, indeed, were the true and only means of setting up the spiritual kingdom of the most high God amongst all mankind. This was his chief aim, and his glorious scheme, which he pursued with great zeal, diligence, constancy, and self-denial; far from affecting divine honour, and though attended with miracles, yet declaring, 'he could do nothing of himself—that the Father who dwelt in him did the works—that he sought not his own glory,' &c. John v. 19, iv. 34, xiv. 10, Philip ii. 7, 9.

CHAP. XXXIII.

The human nature of Jesus Christ.

THAT Jesus Christ had the several affections, passions, properties, and infirmities, belonging to the human nature, is not denied by those who embrace the doctrine of the Trinity; but allowed and agreed, I think, universally: yet it may not be amiss to take

notice of some particulars, which are arguments that may convince an unbiassed judgment, that Christ was born, grew up, eat, drank, loved, grieved, wept, was terrified, and died, like other men, &c.

St. Matthew, in the first chapter of the present copies known yet in the west of Europe, incontestably induceth Christ's genealogy from Joseph and his ancestors. If this pedigree be a true one, then Christ had Joseph for his Father; and Mary, as all agree, was his mother. If the pedigree did not truly belong to Jesus Christ, no doubt, the Jews would have exposed it, and shewn its inconsistency with the last verses of the first chapter of St. Matthew, if that was ever seen and read among the first Hebrew Christians. And the inconsistency is such, that it is not possible to reconcile it. And it is observable, that amongst Christ's neighbours and countrymen, and his disciples too, we find, he was always taken for the Son of Joseph. Mat. xiii. 54, 55, 56, 'Is not this (person) the carpenter's son? Is not his mother called Mary; and his brothers James and Joses, and Simon and Judas? And his sisters, are they not all with us?' Mark vi. 3, are much the same words. Luke iii. 23, owns 'he was supposed,' or thought, 'to be the Son of Joseph.' The Nazarenes, with whom he lived near thirty years, hearing him preach, said, 'Is not this the Son of Joseph?' Luke iv. 22: and more yet, John vi. 42, the Jews, his hearers, say, 'Is not this Jesus, the son of Joseph, whose father and mother we know?' Now all these passages, indeed, are fully consistent with St. Matthew's pedigree, but cannot be reconciled to the eight last verses of his first chapter. Besides, Christ himself, in the four gospels, styles himself above eighty times the 'son of man;' one would think, on purpose to obviate any false notions of him in succeeding ages. St. Stephen, Acts vii. 56. and St. John, Rev. i. 13, xiv. 4, call Christ the 'Son of man.' In all which places it is admitted, and is indeed incontestable, that Christ was "a perfect man," as it is expressed in the Athanasian creed; and he could

1. Christ was born of a woman, and was made man.

not be a perfect man according to that creed, without a reasonable soul, and human flesh; nor could he be a perfect man, if not begotten by a human father, as well as mother, in the usual sense of the words, 'son of-man,' through all the bible. And he could not be "perfect God" in the Athanasian sense, for then he must be Father, Son, and Holy Ghost. And if he was perfect man, as Adam was, still he was a created being.

ΤΙΟΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΤΡΙΣΤΟΥ, 'Son of the Most High God.' Mark v. 7. And by St. Peter, Mat. xvi. 16, Christ is called, 'the Son of the living God;' which St. Mark, viii. 29, expresseth thus: 'Thou art the Christ.' And St. Luke, xi. 20, thus: 'Thou art the Christ of God.' And St. John, vi. 69, thus: 'Thou art the Christ, the Son of the living God.' Nathaniel saith, John i. 49, 'Thou art the Son of God.' And others, not disciples, Mat. xiv. 33, say to Christ, 'Truly thou art a Son of God.' And so said the centurion, and his attendants, Mat. xxvii. 54, 'Truly this person was a Son of God.' John the Baptist, John i. 34, styles Christ a, or 'the Son of God.' And Christ owns, John x. 36, that he called himself 'the Son of God.' In this last remarkable passage the following things, of great weight and consequence, are carefully to be observed.

1st. The cavil of the Jews, who charged Christ with making himself equal with God: John x. 29, compared with John v. 17, 18, 19, 20, 26, 27, 30, 36. Though he told them, John x. 25, 'That the works, or miracles 'he wrought were in the name,' that is, by the authority, 'of the Father, who' indeed 'did those works,' John v. 20, 30, 'The Father sheweth the Son,' what himself (the Father) 'is doing.' 'I (the Son) can do nothing of myself.' viii. 28. 'The Father who dwelleth in me, he doeth the works,' xiv. 10. Therefore your cavil is vain, 'O ye Jews; who say I (Christ) make myself equal with God:' and so is their opinion vain, who maintain a co-equality.

2nd. Christ did not say, he was God, or equal with God, John v. 18, x. 33; but Christ himself tells us, John x. 36, that he only said, he was 'the Son of God;' and he justifies himself upon a supposition, that if he said, that he was God, that would by no means make good their charge of blasphemy; for, saith he, citing Psalm lxxxii. 6, 'Judges or magistrates are called gods' in your sacred writings. And besides, seeing 'I am sanctified, and sent by the Father, upon an extraordinary message to the world, I might upon that account have been called God, without blasphemy; yet I did not say I was God, but only, that 'I am the Son of God;' whereas your text saith, (of the judges, &c.) 'Ye are all gods, and all sons of the Most High.'

3rd. By Christ's answer, and his judgment too, it is evident that we may not (as he did not allow it in his own case) argue from these words ['God,' and 'Son of God'] that Christ is God, in the strictest and highest sense, if he be styled God, or the Son of God.

Yet how common is the language of our divines in their doxologies—"to God the Son," &c. Words that are never to be found in all the New Testament; and never to be reconciled to the reason of the wisest man; for the Supreme God cannot possibly be, or be conceived to be, a Son.

As Christ has taught us, that we cannot argue, that Christ is the Supreme God, from his being called God, or the Son of God; so we justly argue, that since the words, Son or Sons of God, are used of persons eminent in office, rank, and worth, by Christ himself, and others his followers and disciples; these terms alone are not conclusive, and will not determine what is the true nature and essence of Jesus Christ.

Christ saith, 'Blessed are the peace-makers, for they shall be called the sons of God,' Mat. v. 9; and Christ saith, 'Bless them who curse you—that ye may be,' or become, 'the sons of your Father;' that is God; ver. 45. Or as St. Luke, vi. 35, 'Ye shall

be sons of the Most High.' Note, chap. viii. ver. 28, Christ himself is called 'the Son of the Most High;' as he told his disciples they also should be, and be called.

Christ saith of those who are risen from the dead, that 'they are' like 'unto the angels,' and 'are the sons of God.' Luke xx. 36.

Rom. viii. 14.—19, St. Paul saith, 'As many as are led by the spirit of God, or a godlike spirit, they are the sons of God:' ix. 26, instead of being called 'God's people,' they should be called 'the sons of God.'

2 Cor. vi. 18, 'Ye shall be my sons and daughters,' saith the Lord Almighty.

Gal. iii. 26, Ye are all the 'sons of God,' by or through the Christian faith, or religion.

All these phrases are rightly understood, not of a natural but of a spiritual filiation, or sonship; and signify the spiritual relation or state whereunto true Christians are adopted by God, upon their sincere profession of the true religion, and conformity to the laws of his kingdom. As such, they are truly styled sons and daughters of God; born of God. But it is very observable, that although St. John, in his gospel, and after, in his first epistle, uses γεννᾶω, in its derivatives, (which signify to be begotten, or born of, &c.) yet he never once takes the least notice, by those words, of Christ's eternal, or supernatural generation, which points are so common among all the moderns. And it cannot be conceived, that those notions, if true, should be overlooked, or always omitted, by St. John, who is so careful to magnify his master Jesus Christ in every part of his history. And it highly deserves our consideration, that if the notions of an eternal generation and supernatural conception had been current, and commonly received among Christians, when St. John wrote his gospel, and his epistles, that he should never once take the least notice, or make the least mention, of two such points, for the edification of those among whom his writings were first received: who must have been highly offended at such an omission, if such notions had been

articles, commonly received at that time, in their creed, or faith.

PIZA ΔΑΒΙΔ. Rev. xxii. 16. *A root of David.*

Jesus Christ himself styles himself, Πίζα Δαβὶδ, Rev. v. 5, a *root*, or descendant of and from David. This is the true sense of this character, in the opinion of most critics and interpreters, vid. Synop. Critic.; yet some few have absurdly inverted the sense, and made Christ the root, from whence David came, to prove the pre-existence.

Rom. xv. 12, St. Paul gives this title or character to Christ, as a descendant from Jesse, alluding to Isaiah xi. 1, 10, where our translation expresseth it, 'There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.' And the LXX thus: 'A rod, or branch, shall come forth from the root of Jesse.'

Rom. i. 3, ix. 5, 3, compared. St. Paul saith, Christ was descended from David by his natural descent; and expressly that Christ was from the fathers, i. e. the patriarchs, by his natural descent. By the same phrase St. Paul sets forth his own descent.

ΥΙΟΣ ΤΟΥ ΕΥΛΟΓΗΤΟΥ ΘΕΟΥ. MS. Alexan. Mark xiv. 61, 62. *Son of the Blessed God.*

Jesus Christ owns himself to be the 'Son of the Blessed God;' but Christ never assumes that title, [*the blessed God*:] and it is never given to Christ in the whole New Testament. The Centurion, and they who assisted at Christ's crucifixion,—said, 'Truly this man was a Son of God,' Matt. xxvii. 54, Mark xv. 39. And Luke xxiii. 47, plainly tells us, what those words signified, 'Truly, this man was a just, or righteous person.'

ΜΟΝΟΓΕΝΗΣ, John i. 14—18, iii. 16—18, 1 Ep. iv. 9, *only begotten, or dearly beloved.*

St. John, and he only, (for not one of the writers of the New Testament besides him,) styles Jesus Christ

'the only begotten Son' in five places. It must be observed, that the writers of the New Testament do magnify their master Jesus Christ, by several high-raised characters; as is still customary in the eastern nations, when speaking of eminent persons. The word really signifieth *great favourite*, or *dearly beloved*; as only sons or daughters usually are; as *ὁ Μονογενὴς*; John i. 14; as, or *like an only begotten*. So Jesus Christ was beloved of God. But St. John does not once take notice of the miraculous conception and birth, in all his gospel, which is most remarkable: and this alone makes it highly probable, that he did not know of it, nor find it in his copies of St. Matthew and St. Luke.

Had St. Matthew and St. Luke in their autographa given us the history of Christ's supernatural generation, they, no doubt, would have used this word *Μονογενὴς* again and again. And St. John using it, and yet wholly omitting the account of Christ's supernatural generation, plainly shews, that he used that word, not in a literal, but in an allegorical sense; that is, to signify a favourite who was in the bosom of his father. John i. 18.

ΑΓΑΠΗΤΟΣ, *Beloved.*

Jesus Christ is called 'God's beloved Son, in' or 'with whom he was well pleased,' Matt. iii. 17, xvii. 5, Mark i. 11, ix. 7, Luke iii. 22, ix. 35, 2 Pet. i. 17. And as many as received him as a teacher sent from God, to them he gave a right or privilege to be, or be esteemed as, 'the sons of God,' John i. 12. 'And they are also the beloved of God,' Rom. i. 7. 'Blessed are the peace-makers,' for they shall be called the sons of God,' Mat. v. 9. 'Love your enemies,' &c. 'that ye may become the sons of your Father, who is in heaven,' ver. 44, 45.

CHAP. XXXIV.

The noted passage attributed to Jesus Christ, Phil. ii. 6—11, considered.

THE words, Phil. ii. 6—11, τὸ εἶναι ἴσα Θεῷ, *to be equal to God*, are much insisted on, and falsely translated in our English version, and in many others. The temerity of such translators is highly blameable. For, 1st, The notion they convey is contrary to scripture and reason; 2d, Their translations must infer two Gods.

The word ἴσος signifies often *likeness*, and not strict *equality*, in Homer, ἰσόθεος, like a god; and in other writers, ἰσάνεμος, *velox uti ventus*, Eurip. ἰσόθεος Φῶς, *Odysses I.* ἰσόνειρος, *somnio similis*, Æschyl.

Our translators have used the word *like*, and not the word *equal*, in Acts xi. 17, Phil. ii. 20, 2 Pet. i. 1. Tremellius, from Syriac, ἰσάγγελαι, Luke. xx. 36, *sicut angeli*. So ἰσότημος, and ἰσόψυχος, used by St. Paul and St. Peter, in the places before cited. Our translators should have considered the words in Psa. lxxxix. 6. Τίς ἰσωθήσεται τῷ κυρίῳ,--Τίς ὁμοιωθήσεται τῷ κυρίῳ ἐν υἱοῖς Θεῶ. The phrase, τὸ εἶναι ἴσα Θεῷ, has the same meaning as μορφή Θεῶ, in the first part of the verse. St. Paul, in the foregoing verses, exhorts the Philippians to avoid strife and vain glory, and to be humble-minded; and, to enforce this exhortation, proposes to their imitation the example of our master Christ, in these words: 'Let the same mind,' or humble mind, 'be in you as was in Christ Jesus; who being in the form, or appearance, or likeness, of a God; (that is, of a person extraordinary, as God signified amongst the Greeks;) yet he did not account or esteem that likeness to a God to be a thing seized, or to be assumed; or snatched,' &c. οὐκ ἀρπαγμὸν ἡγήσατο, ἀλλὰ παράδοτον τι; i. e. He did not consider it as a prey, but as a gift; for his power, his honour, his wonderful works, he declares expressly, he received from God; or they were God's works, or works done by God.

John v. 30, 36, xiv. 10. But, on the contrary, 'Christ humbled himself, and became obedient—wherefore God hath highly exalted him,' ver. 8, 9.

The English translation takes no notice of the opposition in the original between *οὐκ* and *ἀλλὰ*. The apostle sets forth Christ's humility, first, negatively. He did not assume divine honours, or account his likeness to a God to be a spoil received; he did not make ostentation of his power that attended him in working miracles. And then affirmatively, St. Paul adds, but emptied himself, or avoided all honour on that account.

Whereas the English translation makes Christ assume no less than an equality with God: a monstrous, absurd, and impossible notion; for the one true God can have no equal. Equality must necessarily suppose two or more beings, or things; and consequently infers that there are two or more Gods. So of this translation it may be safely and certainly affirmed, that it is impossible it should be a true translation. And it must have shocked the Philippians, with their bishops and deacons; after St. Paul had, in his salutation, chap. i. ver. 2, styled 'the Father, the God and Father of us (Christians) and of the Lord Jesus Christ,' if he should have presently told them, that 'Christ thought himself equal to his God and Father, who had highly exalted him,' ii. 9—11, 'and freely given him a name above every name; that every tongue should own their Lord (or master) Jesus Christ to the glory of God the Father.' To whom alone St. Paul, iv. 20, expressly offers and ascribes honour and glory, without mentioning his supposed equal Jesus Christ.

To be in the form of God, (ἐν μορφῇ Θεῶν,) or to be like a God, (ὡς Θεῶν,) the two phrases here mentioned of Jesus, are proper and suitable to him, acting in the sight of the spectators, with 'miracles, wonders,' and signs; which,' Acts ii. 22, 'God wrought by him.' But to say of 'the God and Father of our Lord Jesus Christ,' that he (God the Father) was in the form of

God, or in the likeness of God, would be absurd, and blasphemy. The Philippians, whose mother-tongue was Greek, could not mistake these phrases, as some now do; they saw in this epistle a full and undoubted distinction between God, (the only true God,) and our master Jesus Christ, in these following most remarkable passages, Philip. i. 2, 'The God and Father of us, and of our Lord Jesus Christ.' Which God highly 'exalted Christ.' Phil. ii. 8, 9, 'He freely gave him a name,' or superior character, that is, *Christ* — 'That every tongue should own him,' as God's Christ; but, note, 'to the glory of God the Father.' And chap. iv. ver. 20, 'To one God the Father be glory for ever.'

Note, 1. It was the man Christ Jesus, who was proposed as a pattern or example of humility.

2. It was the man Christ Jesus, who actually humbled himself: God could not humble himself.

3. It was the man Christ Jesus, who became obedient, took the form of a servant, appeared like an ordinary person, though he was indeed a person extraordinary for gifts, spiritual wisdom, &c.

4. It was the man Christ Jesus, that suffered on the cross, and whom God (his God) 'highly exalted, and' graciously and freely 'gave him a name above all others.'

5. It was for this end that God gave Jesus Christ his name, or honour, or dignity extraordinary, that all intelligent beings should own and acknowledge Jesus to be the Christ, i. e. the Messiah, or person appointed by God for reforming mankind.—But all this God did, not that we should make Christ, and own him, to be God equal to himself, as modern Christians do: no, no, quite other was God's last end or design: for his purpose was, that every tongue should confess and acknowledge, and refer all that God did for and by Christ, ultimately and finally, 'to the praise and glory of God,' who made Christ an instrument of good to mankind; and when Christ had delivered God's will and message to the world, 'God

raised him from the dead, and set him on his right-hand—that in all things God,’ 1 Pet. iv. 11, God, I say, ‘may be glorified through Jesus Christ.’

Christ is said to be in the form or outward appearance of a God, but not to be God by nature; for the word *μορφή*, which is the word in the original, is never yet in any instance shewn to signify the essence, or the internal nature or substance of any being; but only some external form, scheme, figure, or appearance of beings or things. It is thus in all human writers; and thus in the holy scriptures; see Dan. v. 6, 9, 10. We should translate it, ‘the form of his countenance was changed.’ Isa. xlv. 13, ‘He makes it after the figure of a man.’

All its compounds and derivatives in the Greek lexicons imply no more than outward appearance, figure, &c. but never internal nature, essence, or substance.

The transfiguration of Jesus Christ, Mat. xvii. 2, Mark ix. 2, is represented by *μεταμορφώθη*, which is a compound, or derivative from *μορφή*, which we translate, ‘and he was transfigured,’ &c. by the change or external appearance of his face and his raiment; so Mark xvi. 12, He appeared in ‘another form.’ And in this noted passage, Phil. ii. 6, 7, The ‘form of a God,’ and the ‘form of a servant’ are opposed, and not the form of God and the form of man: meaning by form, not the nature or essence, but the condition, or outward appearance of a godlike, or excellent person, and of a mean ordinary man. For he appeared like an extraordinary godlike person, by the signs, wonders, and miracles, which God, who dwelt in him, ‘wrought by him:’ and he appeared like a poor mean person, having no house nor home.

Another derivative, *Σύμμορφος*, implies conformity in circumstances, Rom. viii. 29, Phil. iii. 21; but not in nature or essence. Nor does the word *μορφή*, or any one of its many derivatives, in any author, human or divine, ever signify or imply the internal nature or essence of any thing or being; but only the outward

form, appearance or likeness and conformity in habit, condition, or conduct. Nor did the Greeks ever understand this word to signify nature or essence. Nor could the Philippians be so strangely mistaken, as to understand it in that sense; for Greek was the mother-tongue of the Philippians, to whom St. Paul wrote the epistle. Pasor, in his lexicon, is so candid as to interpret *ἐκ ἀπ' αὐτοῦ ἡγήσατο*, *non rapuit equalitatem cum Deo*; and calls the phrase an Hellenism.

To conclude; St. Paul, who wrote this epistle to the Philippians, who were native Greeks, could not in this passage be misunderstood by them to offer to them so absurd, so impious a notion, as our corrupt tritheists would obtrude upon the Christian world. Especially when the Philippians found in this very epistle the word Θεός, *God*, twenty times in the singular number; and twice expressly applied and limited to 'God the Father,' chap. i. 2, ii. 11, who was the God St. Paul worshipped, i. 3, iii. 3. And he directed the Philippians that 'in every thing by prayer, and supplication with thanksgiving, their requests should be made known to God,' iv. 6.

Had it been possible for St. Paul to have entertained the papal tritheistic doctrine of the trinity, he, no doubt, would have directed his own prayers, and the Philippians too, to all the sacred three, as they are commonly styled in the shocking phrase of the present age.

In short, to affirm that Christ is equal to God, must be necessarily to affirm that there are two Gods; for equal ever supposes two beings or things at least. Or to affirm that Christ is equal to God, is indeed to affirm that he is not God in the highest sense. For the words must imply, that he is not that God, to whom he is said to be equal; and consequently not God at all in the highest sense: or that he is another God, and that is one too many in the Christian religion.

Besides, equality necessarily supposes, in this controversy, equality in all perfections; and two distinct beings cannot possibly be possessed of all perfections;

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for affirming that, is denying both to be God in the highest sense: and to affirm the Father and the Son to be of one singular and individual divine nature, or essence, is to destroy the notion of equality, and the whole history of the New Testament.

Maintaining an equality is denying and destroying the unity. And the Father of Jesus Christ being, in all ages, and by all Christians of all denominations, held, and firmly and incontestably acknowledged, to be God; whoever hath held and maintained, that another, who is not that Father, is equal to the Father, doth thereby deny, by a most certain consequence, the Father to be God. For God is a being possessed of all the highest and most absolute perfections; and the Father is not, and cannot be, possessed of all those perfections, if Jesus Christ hath equal perfections.

CHAP. XXXV.

The several characters of Jesus Christ, which St. Paul enlarges upon in a long paragraph, much misunderstood, in the epistle to the Colossians, are here considered and explained.

ANOTHER passage, expressed in lofty terms, and much insisted on by some of the ancients, and all the modern trinitarian writers, is Coloss. i. 15—19. To give the apostle's words, 'Who is the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, and that are on 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. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father, that in him should all fulness dwell.' Yet it is evident to a careful reader, that this

whole paragraph contains not one character here applied to Christ, which can be properly applied to God; as will appear by examining particulars. The high characters, in this passage, of Jesus Christ, are these that follow, viz.

CHARACTER I.

He is ΕΙΚΩΝ ΤΟΥ ΘΕΟΥ ΑΟΡΑΤΟΥ, *the visible image of the invisible God.* Note, The same word, image, is applied four times to man in general, Gen. i. 26, 27, v. 1. ix. 6, 'God made man in the image of God.' And 1 Cor. xi. 7, 'Man is called the image and glory of God.' Now, every man is the image of God, as he is a spiritual and intellectual being: and Christ was an image of God in a higher sense, as he exhibited, as it were, in an image, the mind and will of God to mankind in the gospel. But then it must necessarily follow, that he (Christ) who is the image of God, is not, cannot, possibly be that very God of whom he is the image, and the visible image of that God, who is invisible. This character then (of Christ) cannot possibly belong to the Supreme God, who is incontestably described, and even distinguished from Christ, Colos. i. ver. 3, by that usual and most remarkable character, 'the God and Father of our Lord Jesus Christ.'

CHARACTER II.

Another character of Christ is, that he is ΠΡΩΤΟΤΟΚΟΣ ΠΑΣΗΣ ΚΤΙΣΕΩΣ, *the first-born, or eldest Son of the whole creation, or of every creature.* Rom. viii. 29. Now that character, if literally understood, would only give Christ the priority of existence to all other creatures. But the true meaning is, he is the first-born among his many brethren, who are conformed to his image; the eldest Son in the Christian brotherhood; who are also called the 'church of the first-born,' Heb. xii. 23, that is, the assembly of the apostles, and first Christian converts. Some, I know, understand this character to signify Christ's pre-

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† existence before the creation of the material world; but the word, *κτίσις*, is often used to signify mankind. Mark xvi. 15, Rom. viii. 19—22. ‘The new man, man reformed, or become a true Christian,’ 2 Cor. v. 17, Gal. vi. 15, Col. i. 15. And Christ is the first, the beginner, and the chief of the new creation of God, who by Christ has ‘new-created’ us by ‘good works,’ Eph. ii. 10. And the ‘new man is created,’ that is, formed, ‘according to the will of God, by righteousness and true holiness,’ Eph. iv. 24. And St. James, i. 8, informs us, ‘That God hath been pleased to beget (new-form) us by the word of truth (the gospel) that we might be the first-fruits of his (new) creatures.’ Now it is absurd in the highest degree to apply to the Supreme God the term ‘first-born,’ and especially these words, ‘the first-born of the whole creation, or of every creature.’

CHARACTER III.

This character proves the foregoing characters; for if Christ made (or formed) all things in the Christian state, he must be before all. Christ is said, ver. 15, ‘To be the first-born of the whole (new) creation, or of every creature.’ Hence, in ver. 16, it is said, ‘For by him were all things made (formed) in heaven or earth,’ that is, all persons of higher or lower rank or degree, whoever they are, or whatever condition they are now in; either dead, and in heaven, or living now on earth in the rank of princes, magistrates, &c. as Christians they were all formed, and made such through Christ, ver. 17. ‘He is therefore to be preferred before all; and in him, as head, all Christians do consist as a Christian society. And he is the head of this society, which is his body spiritual, of which he is chief, ver. 18.’

It ought to be observed well, that St. Paul is sufficiently cautious to prevent all persons from mistaking him, by using such terms as confined his meaning to his real and true intention, and by his avoiding all such words or terms as might mislead his readers into

a wrong notion or opinion of Jesus Christ. For instance, he doth not say, that by him, Christ, the heavens; the earth, the sea, or the sun, moon, and the stars, were made and created: which are the usual words in the Old and New Testament, expressing the creation of the material world. These words, I say, St. Paul doth not use here. On the contrary, he expressly names, 'thrones, dominions, principalities, and powers;' which are evidently parts, and principal parts, of the political world. And, by his choosing such terms, he most plainly determines his readers to understand his meaning to be, that all persons that were Christians, both those now in heaven, or the Christians now on earth, how great or high soever in rank or dignity, were, or would be, through Christ, formed, or made Christians, and he on that account was to be preferred before them all; *αὐτός ἐστι πρό πάντων*, ver. 17. St. Paul, as the learned world know, was perfectly acquainted with the writings of the Old Testament, and consequently knew the style and appropriate characters of God every where used by its sacred writers; and, had he intended to ascribe divine nature to Jesus Christ, divine characters or descriptive passages of God the Supreme Being abounded in his mind, and would have been found in this text, and in all his epistles, concerning Jesus Christ: but it is most evident, that he, every where, in many express texts in this very epistle, chap. i. ver. 2, 3, 12, 13, and in his other epistles, distinguishes Jesus Christ from his God and Father.

And it must be always observed, that the apostle hath most evidently, and beyond all dispute, settled the character of the one ~~true~~ God in the words before this paragraph, styling the Father, alone, 'the God and Father of our Lord Jesus Christ,' Colos. i. 2, 3. And therefore all the high characters of Christ that follow must be interpreted in consistence with that: and they cannot, indeed, considered duly by themselves, be the characters of the Supreme God, but of an inferior being, as the particulars demonstrate evidently.

CHARACTER IV.

Jesus Christ is also styled ΠΡΩΤΟΤΟΚΟΣ ΕΚ ΤΩΝ ΝΕΚΡΩΝ, *the first-born from the dead*, Col. i. 18. Rev. i. 5. All agree this signifies the first 'who rose from the dead;' that is, interpreted by St. Paul, 1 Cor. xv. 20, 21, 'the first-fruits of those that have slept,' that is, who are dead. This is still the character of a man, and not of God; and since all the characters in this paragraph belong to the same Christ, they must necessarily be finite, limited characters, and agreeing, or be consistent with each other.

And, to put this matter out of all doubt and question, this paragraph is concluded with these most remarkable words: 'It pleased (the Father) that in him (Christ) all fulness should dwell,' Colos. i. 19. By all fulness here is meant all the high characters before-mentioned; and 'all these' were 'from the mere good pleasure of God the Father, who gave Christ to be head over all things, to or in the church,' Eph. i. 22, which, in a few words, is the sense of the whole foregoing paragraph. And it must be always remembered, that the 'head of Christ is God,' 1 Cor. xi. 3.

CHAP. XXXVI.

What the evangelists, and other writers of the New Testament, teach us by the several names and characters of Jesus Christ.

ALL persons are known and distinguished from other persons, by their names, and several characters.

This person (Jesus Christ) hath several names and characters given to him in the New Testament; by which the sacred writers have so plainly and fully informed us, what notion we ought to form, and what we are to believe concerning him, that, with due attention, we cannot be mistaken about his person and nature.

Mat. i. ver. 23. St. Matthew (or the author of that chapter, &c.) applies the name 'Emanuel' out of

Meaning of the titles given to Jesus Christ. 157

Isaiah, chap. vii. ver. 14, to Jesus Christ. But it is observable,

1st, That the name *Emanuel* is not applied to Christ in any other place of the New Testament.

2d, And it is further to be observed, that the signification of it may fairly and truly mean no more than that God was with his people by Jesus Christ, as his prophet and messenger, &c.

3rd, And, in the third place, it is observable, this name was given to Isaiah's son.—Vid. Synop. Crit. on Isa. vii. ver. 14.

4th, It may also be considered, that St. Luke takes no notice of this name; though he declares, that he had diligently gathered his history from persons, 'who from the beginning had been eye-witnesses and ministers of the word,' that is, Jesus Christ. Luke i. 2.

5th, The admitting this name to have been given to Christ, Mat. i. 23, (though not one of the three other evangelists, nor one of the other writers of the New Testament, once mention that name), yet because 'God was with him,' Acts x. 38, having anointed him with the 'Holy Ghost, and with power,' &c: it might well be said, that God was with the Jews, by his special favour shewn to them in the person, and by the ministry of Jesus Christ.

ΔΙΔΑΣΚΑΛΟΣ, another name and character of Jesus Christ, is about forty times mentioned in the New Testament, and in our translation is expressed by *teacher, master* (it properly signifies doctor, or teacher). The Jews, and his own disciples, often call him, or speak to him, by that name, and he owns it, Luke vii. 40, and viii. 49, xx. thrice, and xxi. 7, xxii. 11. And well he deserved this name, for he taught publicly in the synagogues, in the temple, and through all Judea; but then he tells the Jews, John viii. 26, 28, that what he heard from him (the Father) who sent him, those things he spake; 'and as my Father has taught me those things I speak,' John vii. 16. 'My doctrine is not mine, but his who sent me.' See chap. xi.

Rabbi, and Rabboni, that is, Doctor, so twice in

terpreted, John i. 39, and xx. 16, is frequently used by Christ's disciples and others, when they spake to him, and is, in Syriac, the same with *διδάσκαλος*, *doctor*, or *master*.

And *καθηγητής*, *guide*, or *instructor*, used twice, Mat. xxiii. 8, 10, is of the like signification with the two foregoing; and plainly shews, that Christ was understood to be a religious guide and teacher, who came from God, and was sent by God.

ΟΔΟΣ, ΑΛΗΘΕΙΑ ΚΑΙ ΖΩΗ. Suitable to Christ's character of a *teacher*, he speaks of himself, as St. John hath told us, xiv. 6, in these abstract terms: 'I am the way,' that is, the guide in the way. 'I am the truth,' that is, the teacher of the truth. 'I am the life,' that is, I am an instructor, that will shew you the best rules of life, to bring you to the favour of God my Father. For John i. 4, 'In him was life, and that life was light,' that is, he had the clearest rules of a religious life, as, John vi. 68, 'He had the words of eternal life.' And the sum of these words of eternal life was this, John xviii. 3, to have a right knowledge of the one true God, taught by Jesus Christ, whom God the Father sent for that very end.

There are many *Jesuses*, and many *Christs*, among the Jews; but among Christians there is but one God, the God and Father of our Lord Jesus Christ.

ΑΡΧΗΓΟΣ ΤΗΣ ΖΩΗΣ &c. He is called, by St. Peter, Acts iii. 15, and v. 31, 'The chief guide, or director of life.' And again, 'A guide and Saviour, whom God exalted, to give (and declare from God) repentance and remission of sins.' And by the author of the Hebrews, Heb. ii. 10, 'The captain, or chief guide to salvation: the first and chief leader of our (Christian) faith.' Now all these are characters of a person, and prophet, who was to guide mankind, as God's messenger and apostle, by his life and doctrine, in the way of piety and virtue, or of righteousness and holiness: for, as St. John saith, John i. 18, 'Christ declared the mind and will of God,' which indeed is the best and most unerring rule of life.

Christ calls himself ΚΑΛΟΣ ΠΟΙΜΗΝ, the 'good shepherd, who lay down my life for my sheep; no one can pluck them out of my hand; my Father, who gave them to me, is greater than all; and no one is able to pluck them out of my Father's hand,' John x. 11, 12, 14, 16, 28, 29.

Under whatever character Jesus Christ is represented in the New Testament, as a person highly useful and beneficial to the world; they are all summed up by St. Paul in one eminent passage, where he mentions God's dealings in the conversion of the Gentiles. Which affair appeared mean and very unpromising to the wise and the great. Yet God, by his superior wisdom, had so ordered it, that means and instruments, which appeared to the world weak and contemptible, should be attended with great success; God having ordered such means and instruments 'to confound the wisdom of the wise,' that no flesh should boast of their conduct; but that they who gloried should glory in the Lord, that is, should magnify God's wisdom; for it was from God originally that the Corinthians became Christians; it was by God that Jesus Christ was made for them, 'wisdom, righteousness, sanctification, and redemption:' for God sanctified, and sent him into the world to teach mankind by his doctrine, and his example, the great and true rules of wisdom, sanctification, and redemption, 1 Cor. i. 30, 31, and iii. 21. Wherefore St. Paul tells the Corinthians, they were not to glory in the men who were their teachers, in Paul, or Apollos, or Cephas, who were such teachers, as the different parties among them gloried in; but, 'Let him that glorieth glory in the Lord,' (Jehovah) by whom, or from whom, Christ was sent, and became to us (a teacher or preacher) of righteousness, sanctification and redemption. So that we are all disciples of Christ, and Christ himself was the disciple and servant and minister of God.

The characters of Jesus Christ given by the author of the epistle to the Hebrews.

ΑΠΑΥΓΑΣΜΑ ΤΗΣ ΔΟΞΗΣ, ΚΑΙ ΧΑΡΑΧΤΗΡ ΤΗΣ ΤΙΠΟΣΤΑΣΕΩΣ, Heb. i. 3. Jesus Christ, in our translation, is styled, the ‘brightness of his (God’s) glory, and the express image of his person.’

The author of this epistle hath given us two characters of Jesus Christ, which are not to be found in any other text of the New Testament, and are only mentioned once in this place, viz. that Christ is *Ἀπαύγασμα τῆς δόξης, καὶ χαρακτήρ τῆς ὑποστάσεως*, *a ray from the glory, and a character of the person of God.* It is surprising to observe, what stress is laid upon these figurative expressions; even though they are acknowledged figurative terms by the unanimous consent of all the learned. For, literally, Christ is not a ray or brightness; nor a character, figure, or representation, &c. but a person ‘by whom God has,’ ver. 2, ‘spoken to us;’ that is, delivered his mind, and will, clearly and fully. Hence Christ, the bringer and deliverer of God’s plain, clear, and express will, is here styled a ray, or the brightness of or from God. Even as Christ calls himself ‘the light of the world,’ John viii. 12, or a dispeller of that ignorance with regard to God, truth, and right conduct, which so greatly prevailed amongst men. And an instructor, with respect to those highly important truths which are connected with the highest honour and felicity of the intelligent nature. Or, as he elsewhere styles himself, ‘the way, the truth, and the life,’ John xiv. 6; i. e. a guide, or conductor, in the way of happiness; the teacher of the truth; the declarer, and the assurer of eternal life, as well as the instructor in the means of obtaining it.

And the second character, viz. ‘the character of God’s person,’ is by St. John i. 18, plainly expressed thus; ‘He (Christ) hath declared him (God).’ This the true and only literal sense of these two figura-

tive characters: now it is evident, these cannot possibly be the attributes or characters of God, but of a person, or prophet, sent from God. And if we take the words in our, or in any translation, in a literal sense, it cannot be understood, that the brightness of, or from God, and the express image of God's person, is God himself, any more than we can conceive, that the image, or form, or representation of any being, or thing, is the very being or thing itself. The figures ('brightness of, or from God's glory, and character of God's person') do finely and strongly represent Christ clearly discovering the character and perfections of God in his gospel. God had done this before on many occasions, when, in divers manners, 'he spake by the prophets—but in the last ages' he spake more fully and clearly to the Jews, 'by his Son,' whom God appointed his heir in his spiritual kingdom, or inheritance, the church; and by whom God hath formed, potentially by his gospel, the present and succeeding ages of mankind.

CHAP. XXXVII.

One of Jesus Christ's characters is, Ο ΛΟΓΟΣ; or, the Word.

John. i. 1, 14, 'IN the beginning was the Word: and the Word was with God: and the Word was God.'—And 'the Word was made flesh.'

1 John i. 1. 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.'

—v. 7. 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.'

Rev. xix. 13, 'And his name is called the Word of God.'

As to the first text above-mentioned it is observable

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that this character of Jesus Christ, viz. 'the word, or 'the word of God,' is only to be met with in St. John's writings, and not in the other Gospels, (excepting Luke i 2, which is extremely dubious,) nor in any of the epistles. And this character is given Christ by St. John, as he was a great preacher of the word of God, i. e. the gospel. And this way of speaking is suitable to St. John's style, who says in this very gospel, that Christ is the 'light;' Christ is the 'way;' Christ is the 'truth;' Christ is the 'life;' Christ is the 'true vine;' Christ is the 'bread;' Christ is the 'resurrection,' &c. just so, Christ is the 'word,' i. e. a teacher of the word, and of the truth, and of the doctrine of life, and the guide in the way of holiness here, and happiness hereafter.

In our present copies this 'word of God' has two things said of him:

First, That he was 'at' or 'with God.'

Secondly, That he 'was God.'

Now it is most evident and certain. 1st, That he who was with God, could not be that very God with whom he was. So that if this reading be true, Christ 'the word' must be God in an inferior sense to that God with whom he was, and from whom he received his gospel, and all his spiritual characters. And 2dly, If St. John used this term, *θεός*, God, in the general sense of it amongst the pagan writers, to signify an excellent person (for so they were styled who excelled in any real or supposed worth or usefulness among men); then St. John's meaning would be easily understood by his readers in Greece, who would presently conclude, that the 'word' was inferior to that God with whom he was; especially when they read all his gospel, and met with so many passages wherein he speaks of himself as sent from God, as speaking what he was commanded by God, and as expressly praying to God. and his styling in that prayer the Father the 'only true God,' John xvii.

The very next text cited above, 'The word was *made flesh*,' which rightly translated, should be, 'The word was flesh,' i. e. of a frail human nature: this

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passage will sufficiently secure St. John's readers from so interpreting *θεός*, as to make two Gods in the Christian religion; which would have been a shocking notion to St. John's Christian readers.

If the words, 1 John i. 1, be understood of the person of Christ as by the terms, 'heard, seen, and handled,' seems most likely, then the character, *ὁ λόγος*, belonged to Christ as a man, with whom St. John had conversed from the very beginning of his (Christ's) preaching the gospel.

As to the text, 1 John v. 7, 'There be three,' &c. 1st, It is to be noted, that this text is not in one ancient copy yet found out in christendom. Nor, 2d, In any one ancient version or translation. Nor, 3d, In any one ancient commentary. Nor, 4th, In any one ancient citation, at, or after the Council of Nice, for some ages, till about the sixteenth century, when it first appeared in Greek. And it ought to be observed, and it appears plainly from the context, that the Three mentioned by St. John are such a three as agree in one testimony, *ἐν εἰσι*, not *εἰς θεός-εἰσι*, or, as in the following verse, *εἰς τὸ ἐν εἶσιν*.

So this text was in no bible in all the Christian world for about fifteen centuries after Christ: and no Christians had that text in their bibles till after the year fifteen hundred, when it began to appear in some printed Greek copies: for Erasmus's first printed copy had it not*.

Now the last text, Rev. xix. 13, comes to be considered, which plainly expresses what St. John meant

* This text was never seen in any copy, till Erasmus published his second edition of the New Testament.—The doctrine of the Trinity was a popish doctrine universally obtaining within the limits of the kingdom of a richrist, who is the man of sin; and was (among the antichristian errors) received, as an article of faith, among our first reformers. When Erasmus's first edition was published, some British divines took the liberty to enquire into the reason of his omitting the text; and when they found it was owing to his not being able to find it in any ancient copy they assure him, that it was in a certain British copy: on this authority he inserted it in the second edition; but the pretended copy has never yet been found.

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by saying 'the word was God:' that he meant no more, nor no other, than that he was the 'word of God,' i. e. the preacher of the word of God. St. John expressly tells his readers, that Christ's name was the 'word of God.' We translate it, 'He is called the word of God.' The Alexandrian, and other copies say, 'He hath been (or was) called the word of God,' which implies, that it was no new name, just then given in this vision, but before received by the Christians who entertained St. John's gospel in Asia, and well understood St. John's meaning, that he, by that name, meant a person who brought the 'word of God,' from God, i. e. the gospel. And it is extremely plain, that as St. John had secured his readers in the belief of the one true God through his gospel, so he also has fully secured all his readers in the same gospel in his notion of the person of Christ, by telling us who this 'word of God' was, viz. that he was 'the faithful' and 'true'—and that he was clothed with a garment dipped in blood.—And that 'he treadeth the wine-press of the fierceness' and wrath of Almighty God. These characters fully and clearly distinguish him from Almighty God; and so does his name 'the word of God,' rightly considered; for that name (the word of God) cannot be properly the name of God.

CHAP. XXXVIII.

The character of Jesus as Messias considered.

It is universally agreed, and I think without the least controversy, among all Christians, that Jesus Christ, which word Christ) is the same as Messias in the Hebrew language, was that very Messias prophesied of, and promised to the Jews in the Old Testament.

And it is also uncontroverted among the learned and unlearned Jews, that a person under that charac-

ter was expected to arise among them, which they founded chiefly upon that famous text, Deut. xviii. 15, 18. [*'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. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I command him.'* See also Acts iii. 23.] And also upon other texts. This appears to be the vulgar, or commonly received notion among the Jews, from the words of the woman of Samaria discoursing with Jesus. John iv. 25, *'I know that Messias cometh, who is called Christ: when he is come he will tell us all things.'* See also John i. 41. By these passages it is evident, that the Messias was to be a prophet like unto Moses; was to be raised up by Jehovah or God; and was promised to be manifested in after ages.

It is very well known, that the word Christ (i. e. Messias) is used by the writers of the New Testament, as if it were a surname of Jesus: and St. Peter alludes to it, Acts iv. 27, *'For of a truth thy holy child Jesus whom thou hast anointed.'* Again, Acts x. 38, *'How God anointed Jesus of Nazareth with the Holy Ghost and with power.'*

N. B. This was St. Peter's faith with regard to the Messias, viz. that God *'anointed'* or commissioned him by the gift of the Holy Ghost, i. e. by the spirit of prophecy *'and with power,'* i. e. the power of working miracles, which God wrought in his favour. I wish our modern Christians were contented with Peter's faith. But this can never be expected, till men will be persuaded to lay aside human schemes of religion, and receive their persuasion and faith from the revelations of God, and from no other fountain.

The places where Jesus is represented under the character of Messias are various: too many, indeed, to be taken notice of where the case seems to be altogether without dispute. But yet I must take leave to observe, that in very many places where Jesus Christ

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is mentioned conjointly with those two names, it had been more proper in our, and all translations, instead of the word *Christ* to have used the word *Messias*, as may appear in many texts ; for instance.

John ix. 22, 'The Jews had agreed, that if any confessed that he (Jesus) was the *Messias*.'

John xvii. 3, 'To own thee to be the only true God, and Jesus, whom thou hast sent, to be the *Messias*.'

Acts ii. 36, 'Let all the house of Israel know assuredly, that God hath made that same Jesus both Lord and *Messias*.'

—ix. 20, 'And straightway he preached *Christ* (the *Messias*) in the synagogues, that he is the Son of God.'

—22 'But Saul—confounded the Jews—proving that this is the very *Christ*' (*Messias*).

—xvii. 3, Paul preached in the synagogue of the Jews, opening the scriptures, and alledging, that—'the very Jesus, whom he preached unto them, was the *Christ*' (the *Messias*).

Phil. ii. 11, 'And that every tongue should confess, that the Lord Jesus is the *Christ* (the *Messias*) to the glory of God the Father.'

Note, The translators in the common English version transposed the original words.

1 John v. 1, 'Whosoever believeth that Jesus is the *Christ* (the *Messias*) is born of God.'

2 John, ver. 7 'For many deceivers—confess not that Jesus *Christ* (Jesus the *Messias*) is come in the flesh.' See also 1 John iv. 2, 3.

N. B. As the word *Christ* is conjoined with the word *Jesus*, in apposition, in abundance of texts in the New Testament, so it certainly determines who that Jesus was, viz. the *Christ* or *Messias*.

In like manner, when we find in the sacred writers of the New Testament those words, *God the Father*, so often conjoined in their writings, we certainly must understand the word *Father* to be added to the word *God* by way of appropriation.

CHAP. XXXIX.

The Mission of Jesus Christ.

AFTER Jesus Christ had led a private life about thirty years, chiefly in Galilee, on the north of Judea, he received from God authority and power to publish a declaration of God's will and favour to mankind, called the gospel. But he did not undertake this important office or ministry by his own mere motion and inclination, but was sent by God to publish God's laws, and to set up God's spiritual kingdom in the world. This is expressly declared in a multitude of passages mentioned in the four gospels, and other parts of the New Testament. Here most of the words used by the holy writers, on this subject, will be considered.

ΑΠΑΓΓΕΛΛΩ. Mat. xii. 18, 'He (Christ) shall shew forth,' from me, 'judgment to the nations.'

Heb. ii. 12, 'I (Christ) will declare thy name, (O God) to my brethren.'

ΑΠΟΔΕΙΚΝΥΜΙ. Acts ii. 22, Christ is said to be a man 'shewn forth from God, by signs, miracles, and wonders, which God wrought by him.'

ΑΠΟΣΤΕΛΛΩ. Matth. x. 40, He who 'sent me.' And chap. xv. 24, 'I am sent.' See also Mark ix. 37.

Luke iv. 43, 'I must preach the kingdom of God, for therefore am I sent.' See also chap. ix. 48, x. 16.

John iii. 17, 'God sent his Son—that the world might be saved.' See chap. x. 36, xi. 42, xvii. 3, 24, 25.

—v. 36, 'The works that I do, witness that the Father hath sent me.' See chap. viii. 42, xx. 21, & *alibi*.

1 John iv. 9, 10: God's love was manifested, by 'sending his only-begotten Son.' See ver. 14.

ΕΞΑΠΟΣΤΕΛΛΩ. Gal. iv. 4, 'When the fulness of time came God sent forth his Son.' See ver 15.

ΕΡΧΟΜΑΙ. ΕΞΕΡΧΟΜΑΙ. John viii. 42, Christ saith of himself, 'I came out from God, and am now come [from God] for I came not from myself,' or by my own authority, 'but he (God) hath sent me.'

—xiii. 3, Jesus knew that he 'came out' from God.

—xvi. 27, 28, 30, 'Ye have believed that I came out from God. I did come out from God. By this we believe that thou art come from God.'

John xvii. 8, Christ saith of his disciples, that 'they knew surely that he came out from God.'

—xii. 13. 'The people who followed Christ to Jerusalem, acknowledge his divine mission by saying, 'Hosannah, Blessed,' or may he be blessed, who 'comes in the name of the Lord.' See also Mat. xxi. 9, Mark xi. 9, Luke xix. 38.

ΠΕΜΠΩ. John v. 30, Christ says, 'I seek not my own will, but the will of the Father who hath sent me.' The word is used in the same manner about twenty-four times in St. John's gospel alone.

Rom viii. 3, 'God sent his own Son in the likeness of sinful flesh.'

COROLLARIES.

1. These texts fully shew, that Jesus Christ himself always declared, and his apostles and disciples always believed, that he came not on his own errand, but he came from, and was sent by God, to declare God's will; and he is accordingly called God's messenger, or apostle. Heb. iii. 1.

2. That a person, whom God sent to mankind, as his messenger, to carry God's message, could not be the Most High God, who sent him: or, the same person cannot be God himself, and God's messenger too.

3. John x. 36, He, (Christ) whom the Father sanctified and sent, cannot be the supreme God, who did sanctify and send him.

4. As Jesus Christ very often, and very strongly insisted upon his being sent from God, and declared,

John v. 23, that 'he came in his Father's name;' that is, by authority from God the Father; so his followers received and owned him, under the character of one 'who came in the name of the Lord' (Jehovah) and followed him with their 'hosannahs'—that is, We wish you (Jesus) success, who come in the name of the Lord (Jehovah). We wish the highest prosperity in the work God hath sent you to perform. St. Luke particularly takes notice, that when the multitude of Christ's disciples followed him with their acclamations of 'prosperity in the highest,' they did not forget God in whose name Christ came, but they praised God with a loud voice, 'for all the mighty works which they had seen,' owning God for the author, and Christ for one 'who came in the name of God.' They preserved, even in their triumphs of joy, a due and just distinction between God and God's messenger. A distinction too much neglected in these later unhappy ages!



CHAP. XL.

The Greek prepositions that signify derivation from a prior or superior being, are applied by all the writers of the New Testament to Jesus Christ, when they are speaking of his person, power, doctrine, or gospel, resurrection, &c. as derived from God, or the Father.

ΑΠΟ, from. Of the evangelists, St. John chiefly, if not only, abounds in the use of this preposition.

John .iii. 1; 2. Nicodemus, a ruler of the Jews, says to Christ, 'Sir, we know that thou art a teacher come from God.'

N. B. Words cannot be plainer. This eminent person must certainly know who Christ was, and that he was not God himself.

—v. 18, 19—30, viii. 26. The Jews sought to kill Christ, because he 'called God his' own 'Father,

and made himself equal to God.' To which charge Jesus answers in the strongest terms, 'Verily, verily, I now say unto you, the Son (of man) can,' or is able, (literally) to 'do nothing from himself' (two Negatives). Which words refute the charge of the Jews by two unanswerable asseverations.

1. I am 'a son,' or the 'Son of man,' therefore, &c. And,

2. 'I can do nothing of myself,' therefore I do not 'make myself equal to God'—as if he had said, God can do all things, &c. but I can do nothing of myself.

N. B. The word 'himself' must denote Christ's whole person, which, he assures us, was not omnipotent.

John vii. 28, 'He came not from himself'---viii. 42, 'I came from God, and now am come'---xiii. 3, 'I came not from myself, but God sent me'---And xiv. 10, 'The words which I am speaking, I speak not from myself, but the Father who abideth in me, himself doth the works.' This his disciples believed, xvi. 30. St. Peter, Acts ii. 22, in his sermon told the Jews, that 'Jesus of Nazareth was a man from God, made eminent among them by miracles, wonders, and signs, which God wrought by him amongst you, as ye yourselves also know.'—And to the same purpose, Peter, Acts. x. 38, tells his hearers, that God 'anointed Jesus with the holy spirit and power,' &c.—'for God was with him.'

ΑΠΟΚΑΛΥΨΙΣ. The whole book of Revelations was altogether unknown to Jesus Christ, himself, till it was revealed from God to him, who afterwards sent, or signified it by his angel unto his servant John. It is expressly called the 'Revelation which God gave unto him,' Christ, Rev. i. 1.

ΕΚ and ΕΞ, from, &c. St. John has as many, if not more evidences of all sorts, that Jesus Christ is a derived being, and received his power, commission, message, authority, doctrine, &c. from 'his God and our God,' than all the other evangelists. St. Matthew, Mark, and Luke, do not use this preposition in

the sense now considered, but St. John does^u often, viz.

John vii. 16, 'The doctrine, is not mine, but his who sent me.'

—17, 'If any person is willing to do the will of God, he shall know of the doctrine, whether it be from God, or from myself.'

—viii. 42, 'I came out from God, and am now come (from God) for I came not from myself, but he sent me.'

—x. 32, 'Many works have I shewn you from my Father.'

—xii. 49, 50, 'I have not spoken from myself, but the Father who sent me, himself gave me a command (or order) what I should say, and what I should speak—Even as the Father hath spoken unto me, so am I speaking.'

—xxi. 14, 'He was raised from the dead,' that is, by the power of God the Father. See the texts of the 'resurrection.'

Acts iii. 15, 'Whom God raised from the dead.' See xiii. 30—34, xvii. 31.

Rom. iv. 24, 'To them who believe in him, who raised Jesus Christ from the dead, &c.'

It is much to be observed, that St. Paul, 1 Cor. viii. 6, takes care to distinguish God and Christ by using different prepositions. There 'is one God the Father *from* whom all things are;' and 'one Lord Jesus Christ, *by* whom all things are,' that is, as God's messenger, teacher, &c.

Heb. ii. 11, 'He (that is, Christ) who sanctifieth, and they (that is, his disciples) who are sanctified, are all of or from one God.'

—v. 7, 'Christ offered prayers to God, who was able to save him from death.'

—xiii. 20, 'The God of peace, who brought from the dead the great shepherd—Jesus Christ.'

1 Pet. i. 21, 'Who (Christ) was made known, or manifest for your sakes, who through him believe in God, who raised him from the dead, and gave him

glory, so that your faith and hope might be in God.'

St. Paul hath three noted passages, speaking of God; thus, 'one God the Father, from whom are all things, and one Lord Jesus Christ, by whom are all things.' 1 Cor. viii. 6. 'And from him (God) and by him, and to him, are all things [*τὰ πάντα*], to him be glory for ever, Amen.' Rom. xi. 36. Again—'From him (God) ye are in Christ, (that is, become Christians) who (Christ) hath been made from God, wisdom, righteousness, sanctification, and redemption,' that is, a teacher of all those doctrines. 1 Cor. i. 30.

ΠΑΡΑ, *from*, John i. 6, John the Baptist 'was sent from God.'

—14. 'The only-begotten who came from the Father.'

—vi. 49, Christ styles himself—'He that is from God.'

—vii. 29, 'I am from him, and he (God) hath sent me.'

—viii. 26, 'I speak to the world the things that I have heard from him' (God).

—40, 'I have spoke the truth which I have heard from God.'

—x. 18, 'This commandment have I received from my Father.'

—xv. 15, 'All things that I have from my Father, I have made known unto you.'

—26, 'The comforter whom I shall send from the Father,—who proceedeth from the Father.'

—xvi. 27, 28, 'Ye have believed that I came from God.'

—xvii. 7, 'Now they have known, that all whatsoever thou hast given me are from thee.'

—8, 'They have known surely, that I come from thee, and believed that thou hast sent me.'

Acts ii. 33, 'Christ received the promise of the Holy Ghost from the Father.'

2 Pet. i. 17, 'He (Christ) having received from God the Father, honour and glory.'

This is the constant use, by the evangelists, of

these prepositions that signify derivation from a prior and superior being, when they introduce Christ speaking of himself, his doctrine, &c, in all the texts of the New Testament, and ought to have been an invariable rule in judgment and writing amongst Christians in all ages.

• It may be a proper inquiry how the creeds drawn up by the ancient councils and fathers in the eastern churches have conformed their language to the foregoing pattern.

CHAP. XLI.

What the evangelists, and other writers of the New Testament have recorded concerning Christ's entrance upon his public life.

AFTER Jesus Christ had spent about thirty years with his parents in private life, amongst his neighbours and countrymen, and in Galilee most of that time: and when he had attended the baptism of John, and been baptized by him in Jordan, Matthew saith, chap. iii. 13---16, 'The spirit of God descended like a dove, and came upon him.' Mark saith, chap. i. 10, 'A spirit descended like a dove upon him.' Luke saith, chap. iii. 21, 22, 'The,' or 'a holy spirit in a bodily shape,' or appearance, 'descended like a dove upon him.' John saith, chap. i. 32, 33, 'He saw a spirit descending from heaven, and it abode upon him.' Whether this spirit was the third person in the trinity, as some suppose, or an angel, as others; or God's extraordinary influx, or infusion of divine gifts, the critics do not determine. The last seems most likely. And the words that follow, ['This is my beloved Son'] seem to imply God's designation or ordination of Christ to his public ministry; and so St. John seems to understand it. Yet this infusion of divine gifts was not in that measure, but Christ himself, in his 'agony,' had an 'angel sent to strengthen him,'

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Luke xxii. 43. Hence it must be evident, that the hypostatic, or personal union of the divine and human nature did not subsist in Jesus Christ at this time, unless, as Doctor Bennet supposed, the *divine nature was quiescent in Jesus Christ*. A notion very unfriendly to the hypostatic union, and subversive of the common topic in all the modern systems, wherein the divinity of Jesus Christ is maintained by his working miracles.

Of Christ's temptation by the devil.

Soon after, Jesus being thus qualified by the descent of the spirit of God upon him, we find, he was tempted of the devil. A fact taken notice of by three of the evangelists, viz. Matthew, Mark, and Luke; and in itself very remarkable. St. Matthew saith, chap. iv. 2—14, that 'Christ having fasted forty days and nights was hungry;' whereupon the devil said to him, 'If thou be the Son of God, bid these stones to be made bread.' Jesus (ever sensible of his duty to Almighty God) answers the devil, saying, and citing Deut. viii. 3, 'A man liveth not by bread alone, but by every word that cometh from God.'

2. Again, ver. 5, 6, 7, the devil sets Christ on a 'pinnacle of the temple,' and bids 'him cast himself down, for it is written,' saith the devil, 'he (God) will give his angels charge concerning thee.' To this temptation Christ replies, 'It is written, (Deut. vi. 16,) Thou shalt not tempt the Lord thy God:' owning hereby, that himself was subject to, and must obey, the command of the Lord his God, and by no means tempt his God. *

3. Again, ver. 8, 9, 10, the devil presents to his view the glory of all the kingdoms of the world, and saith, 'All this will I give thee, if thou wilt fall down and worship me.' To this temptation Christ replies with indignation, 'Hence,' or, be gone, 'Satan, for it is written, Thou shalt worship the Lord thy God, and him alone thou shalt serve.'

St. Luke gives much the same account, but St. Mark is short and general.

Note 1. Jesus Christ underwent three temptations of the devil; who being a subtle spirit could not be ignorant of Christ's nature or person; he assaulted Christ, because the devil well knew, he was liable to temptation.

2. Christ repels the devil's temptations, by the word of God; hereby owning that to be the rule of his conduct, and his best defence against the assaults of the devil.

3. Whilst or soon after, Christ was thus assaulted by the devil, 'angels came, and ministered unto him.' In this agony, as also in that on the mount of Olives, Christ needed a support, which he had not in himself, but received from the assistance of angels. If this be considered, we cannot be at a loss to know, who Jesus Christ was, or what was his true nature. For had the divine nature or essence been personally united to him, he could not be tempted with evil; for 'God is incapable of' such 'temptation.' James i. 13.

The author of the Hebrews, chap. iv. 15, confirms this fact, 'that Christ suffered temptation,' which must have been impossible, had the divine nature, or essence, been hypostatically or personally united to Jesus Christ.

CHAP. XLII.

The evangelists, and the other holy writers of the New Testament often style Jesus Christ, ΔΙΔΑΣΚΑΛΟΣ, a teacher, or the teacher, or doctor.

THIS character of Jesus Christ is often mentioned in the four evangelists: for so he was styled by the scribes, pharisees, Herodians, his own disciples, and by himself also, as in the following texts.

Matth. viii. 19, 'A certain scribe came, and said

unto him, Master, (teacher,) I will follow thee whithersoever thou goest.'

Matth. ix. 11, 'The pharisees said unto his disciples, Why eateth your master (teacher) with publicans and sinners?'

..... xii. 38, 'The scribes and pharisees said, Master, (teacher) we would see a sign from thee.'

..... xvii. 24, 'Doth not your master (teacher) pay tribute?'

..... xix. 16, 'Good master,' (teacher) &c. Luke xviii. 18.

..... xxii. 16, The Herodians say, 'Master,' (teacher) &c. Mark xii. 14.

..... 24, The sadducees say, 'Master,' (teacher) &c. Mark xii. 19, Luke xx. 21, 28, 39.

..... 36, A lawyer says—'Master,' (teacher) &c. Luke x. 25.

..... xxvi. 18, Christ speaking of himself styles himself 'master' (or teacher) Mark xiv. 14.

Mark iv. 38, Christ's disciples call him their 'teacher'—Certain persons from the 'ruler of the synagogue' call him 'teacher.' Mark v. 35, and ix. 17, x. 35.

Mark x. 17, 20. And the two sons of Zebedee, James and John, give Christ the same title. See ver. 35.

Mark xii. 32, And one of his disciples calls Christ by the same name. Mark xiii. 1.

Luke vii. 40. One of the multitude calls Christ by the name of 'teacher,' Chap. xix. 39.

Luke xxii. 11, Christ bids Peter and John tell the master of the house, where he intended to keep the passover; the 'teacher saith unto thee,' &c. meaning himself. By this, and many of the foregoing passages, it is pretty evident that Christ was commonly known among the Jews by that name, and was so called by his own disciples, and by himself too.

John i. 38, It is observable, that 'rabbi' is here interpreted by διδάσκαλος, that is, 'teacher;' the very word used in all the places before cited.

John iii. 2, Nicodemus tells Christ, in these words : ' We know that thou art a teacher come from God ; for no one can do those miracles that thou doest, except God be with him.'

John xi. 28, Martha tells Mary her sister, that ' the teacher is come ;' by which name Mary presently understood Christ was meant.

John xiii. 13, Christ says to his disciples, ' Ye call me teacher, and Lord, or master, and ye say well, for so I am.' For I am so.

..... 14, ' If I your master and teacher,' &c.

John xx. 16, Mary Magdalen calls Christ ' rabboni,' which is here interpreted ' my teacher.'

Our translators have avoided the word *teacher*, and often used the word *master*, an ambiguous term, instead of the right term, *Teacher*, or *doctor*.

Very justly went Christ over all Judea under this character: for the doctrine he taught, and the diligence he used, were unparalleled.

Mat. ix. 35, xi. 1, xiii. 54, ' Christ went through all the cities and villages, teaching and preaching the kingdom of God daily.' See also Matth. xxvi. 55, Mark xiv. 49.

Mark i. 39, ii. 13, ' He went all round Galilee, teaching in the synagogues, preaching the gospel of the kingdom.' See also Luke xiii. 22, xxiii. 5, John iv. 43.

For this purpose, he took all opportunities, in all places; viz. sitting on a mountain, he taught that divine lesson, Matt. v. vi. vii. Mark iv. 1, vi. 6, x. 1, xi. 17. Out of a ship he ' taught a multitude on the shore,' Luke v. 3. In the temple, Luke xix. 47, xx. 1, xxi. 37, John vii. 14, 28, viii. 2, 20, xviii. 20.

Who the author was of the doctrine which Christ taught, he tells us expressly: it was not his own.

John vii. 16, 17, ' My doctrine is not mine, but his who sent me. If any is willing to do his will, he will know of my doctrine, whether it be from God, or I speak from myself.' Again,

John viii. 28, ' I am doing nothing from myself,

but even as the Father hath taught me, those things I speak.'

Christ a preacher of repentance and of good works, righteousness, &c.

Mat. iv. 17, 'Jesus began to preach, saying, Repent ye, for the kingdom of heaven is at hand,' ix. 35. To know the substance of his doctrine, read Matth. v. vi. vii.

Mark i. 14, and 38, 39, 45, And this he did in all places. Mark iii. 14. He sent out his apostles to do the same, chap. vi. 12, for they 'preached repentance.'

The doctrine which Christ preached was, as before, 'repentance.' And in his sermon on the Mount, Mat. v. vi. vii. Christ taught,

Mat. v. 3, 'Blessed are the poor in spirit;' that is, they who are deeply sensible of their own spiritual wants, imperfections, or infirmities.

— 4, 'Blessed are they who mourn,' who are the spiritual mourners, 'for they shall be comforted.'

— 5, 'Blessed are the meek,' &c.

— 6, 'Blessed are they who hunger and thirst after righteousness,' greatly desire to become righteous.

— 7, 'Blessed are the merciful, for they shall obtain mercy.'

— 8, 'Blessed are the pure in heart.'—

— 9, 'Blessed are the peace-makers'—

Blessed are they who are persecuted for righteousness' sake,' &c. Again,

— vers. 14, 16, 17, 20, 'Ye are the light of the world. Let your light so shine before men, that they may see your good works, and may glorify God who is in heaven. I came not to destroy,' or to dissolve the obligation (or authority) of 'the law.' No, on the contrary, I came 'to fill up,' or to make a more perfect explication of the law, than your teachers have given you; 'for except your righteousness be more perfect than that of the scribes and pharisees, ye cannot enter into the kingdom of heaven.'

St. Luke, in chap. v. 5, and five other places, useth the word *Ἐπιστάτης* for Jesus Christ: and in its literal sense it signifieth one who hath the charge, governance, direction, and command of others: and therefore was suitable to Jesus Christ's concern for his disciples.

CHAP. XLIII.

Christ's great diligence in his ministry.

AFTER Jesus Christ had been baptized by John, authorised by the descent of the Holy Ghost, and had overcome his temptation in the wilderness, he entered upon his public ministry.

Mat. iv. 17; Mark i. 14, 15. He began to preach, saying, 'Repent, (*μετανοείτε*, change your minds) and believe the gospel, for the kingdom of heaven is at hand.' And he sent out his apostles with the same divine message," vi. 12.

Did any of the great philosophers attempt the like glorious embassy to mankind?

Mat. iv. 23, 24, ix. 35, 'Jesus Christ goeth about all Galilee, teaching in the synagogues, preaching the gospel of the kingdom, and healing all manner of sickness, and diseases,—so that his fame went through all Syria.'

Mat. v. vi. vii. Multitudes attending him, he preached his divine sermon on a mountain, which St. Matthew has recorded at large.

— viii. He cleanseth a leper. Healeth the centurion's servant. Cureth St. Peter's mother-in-law of a fever. Casteth out devils. Cureth the sick. Stilleth the tempest.

— ix. He cureth a paralytic. Raiseth Jairus's daughter from the dead. Giveth sight to two blind men. Casteth out a devil from the dumb man.

— x. In compassion to the multitude—'sendeth out the twelve apostles to preach, and to work miracles, and to heal the sick, cleanse the lepers, raise the dead, cast out devils.'

Mat. xi. 25, 27, Jesus giveth thanks to God the Father, Lord of heaven and earth—for the revelation of the gospel—ascribing it to his good pleasure—and acknowledging that all things had been delivered to him from his Father. See also Luke x. 22.

— xii. Jesus defended his disciples against the Pharisees, who wrongfully charged them with breaking the sabbath—casteth a devil out of a person blind and dumb.

— xiii. xiv. To great multitudes he spake several parables. Upon the death of John the Baptist, he departs into the desert—whither he was followed by multitudes (above five thousand) whom he feeds miraculously with five loaves and two fishes.

— xv. He came to the coast of Tyre and Sidon, and thence to the sea of Galilee, whither multitudes followed him (above four thousand) whom he fed with seven loaves and a few little fishes.

— xvi. Jesus, being opposed by the Pharisees and Sadducees, leaveth them; and reproveth his disciples, who were unmindful of his late great miracles—Tells St. Peter, he should have power to declare to the church what laws should, and should not be binding—and rebukes St. Peter sharply, though he had commended him for acknowledging his character as the Christ of God; yet Peter took upon him too much freedom in rebuking Christ, who foretold his death, with which Peter, much disturbed, prayed it might not be.

— xvii. xviii. After his transfiguration, he taught his disciples (who yet wanted his further instruction) to be humble, harmless, inoffensive, very forgiving.

— xix. 'After this, Jesus left Galilee, and came into the coast of Judea beyond Jordan, and being followed by multitudes, he healed them'—gives a greater sanction to marriage, and condemns slight divorces. He shews a tender regard for children, whose innocence he recommends as a qualification for those who would be subjects of God's kingdom—Bids the young man keep the commandments, and sell all, and give to the poor—to convince him that he was not yet perfect in

the love of his neighbour—Shews how difficult for the rich to become subjects of God's kingdom—But they who forsake all for God and his cause shall be rewarded abundantly.

CHAP. XLIV.

Of the miracles of Jesus Christ, and his apostles.

JESUS CHRIST wrought not the miracles, mentioned in the gospels, by his own, innate, or natural power. John v. 19, 20, and xiv. 10, 'Verily, verily, I say unto you, the Son can do nothing of [or from] himself. But the Father who dwelleth in him, he himself doeth the works. For Jesus knew that the Father had given all things into his hands.' John xiii. 3, 'And that he came from God.' And St. Peter saith, in his speech to an assembly, Acts x. 37, 38, 'that God had anointed Jesus of Nazareth with the Holy Ghost, and power; who went about healing, casting out devils—for God was with him (Jesus).'

Christ himself owns, that 'he cast out devils by the finger of God,' Luke xi. 20. And the blind man whom Christ cured, argued rightly, 'If this person (Christ) were not from God, he could do nothing,' John ix. 31, 33.

Luke xix. 37. And the multitude of Christ's disciples, who followed him going to Jerusalem, well understood by whom the miracles were wrought, and therefore 'they praised God for all the mighty works they had seen.'

Luke v. 25, 26. And the paralytic, and the people too, praised God, when they saw Jesus had cured the paralytic.

Acts iv. 21. And the people all praised God for the cure of the lame person. And, ver. 29, 30, the disciples prayed to God to stretch forth his hand to heal, and 'that signs and wonders might be done by his servant Jesus.'

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Acts ii. 22, St. Peter, in his sermon, expressly tells his hearers, 'that Jesus of Nazareth was a man recommended to them by God, by miracles, wonders, and signs, which God wrought by him—as they all knew. N.B. This text is so strong a proof of the point, that the most subtle critics cannot with all their art elude the force of it. God alone is the efficient cause of those miracles, 1 Cor. xii. 6: Christ in appearance only, the instrumental cause of the miracles, &c. by which God recommended him to the people, as his apostle and teacher. St. Paul had the like recommendation, 'by signs and wonders, and mighty deeds,' i. e. miracles; which he calls the signs or marks of his being an apostle; and Christ, Mat. x. 1, Mark iii. 13, Luke ix. 1, 2, 41, 42, sends out the twelve apostles to cast out devils, to heal the sick, &c. which they performed but in part, and not in all cases, Matt. xvii. 16, and 19, Mark ix. 18, 28, Jesus Christ himself had not that general and constant assistance from God the Father.* Mark vi. 5, Christ was not able to work one miracle except healing a few sick persons.

Mark xiii. 32, Christ himself declares expressly in these words: 'But of that day, and that hour, knoweth no person; no, not the angels—nor the Son, but the Father only,' or alone (as some copies have it). Martha, John xi. 22, was well informed that Christ's power to work miracles was from God—and she saith to Christ 'I know that whatsoever thou shalt ask of God, God will grant it to thee.' And Jesus, ver. 40, 41, 'lifted up his eyes and said, O Father, I give thee thanks that thou hast heard me.'—And thus Lazarus was raised.

Acts xix. 6, 11, God wrought special miracles—

* Our author is mistaken in making this conclusion from the remark of the evangelist that he could there do no mighty work, save that he laid his hands &c. For the words of St Mark are more justly rendered, that he did not judge proper. or, was not willing to do any miracle, &c. Dr. Symonds's Observ. upon the Expediency of revising the present English Version of the Four Gospels, &c. p 127. See also Bishop Pearce upon the passage, &c. HORTON (of 2nd Edit.)

By the hands of Paul. Also by Barnabas and Paul, Acts xv. 12. And St. Stephen, full of faith and power, wrought great wonders and miracles among the people, vi. 8, and so did the other apostles, ii. 43, 'For many wonders and signs were done by the apostles; and they cast out devils, and healed the sick.' See Acts iii. v. 12, vi. 1, xiv. 3, xv. 12, Rom. xv. 19. All which was according to Christ's promise, John xiv. 12, where Christ tells his disciples, 'that he who believed on him should do the like works and greater.'

This truth (viz. that God wrought the miracles, and not Christ) is confirmed by St. Mark and St. Paul.

The doctrine of salvation was first preached by our master (Christ). And God confirmed it, or attested it, 'by signs, wonders, and divers miracles, and the gifts of the Holy Ghost.' Heb. ii. 3, 4; Mark xvi. 20.

Christ's disciples, from his miracles, inferred his mission from God, and that God was present with him; but did not, like our moderns, once infer his divinity.

John iii. 2. From the miracles of Christ, which were really and truly not wrought by him, but by God alone, as appears by the foregoing texts, Nicodemus rightly concludes, 'that God was with him.' And his followers, vi. 14, 'That he was the prophet that should come.' And his disciples praised God at the sight of his miracles, Luke vii. 16, xix. 37, and pronounced 'Christ blessed, who came in his name;' that is, by the authority of God. And St. Peter infers, from Christ's miracles, that he was 'a man approved, or recommended by God,' who wrought the miracles, &c. and that 'God was with him' (Christ), Acts ii. 22; x. 38.

But they did not conclude, from the miracles, that Christ was very and true God; though the moderns make the miracles of Christ one certain topic, from whence they would prove his Godhead, as is seen in all their systems and bodies of divinity!

Remarkable are the words of St. John, towards the

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close of his gospel, John xx. 31, where he plainly tells us the very end for which he wrote his gospel, and that was this, and this alone, 'These things are written, that ye should believe,' or that ye might believe, — 'that Jesus is the Christ, the Son of God;' that is, not God himself, but the Messias, and favourite of God. Now as this was the aim and end of St. John, in writing his gospel, so we may believe most safely, that in the other three original gospels their authors could have none other end or view.

N. B. As the moderns have drawn a very wrong conclusion from Christ's miracles, viz. that he was God, though all his disciples who were contemporary with him, and always attending him, believed and knew, that God only wrought those miracles, and not Jesus Christ himself; and therefore 'they praised God, who had given such power or gifts to men.' Mat. ix. 8, xv. 31, and John xiv. 10. Jesus Christ himself owned, that 'he could do nothing of, or from himself,' but that 'it was the Father who dwelt in him who did the works:' yet it may furthermore be satisfactory to consider, what Christ himself would have his followers infer from the miracles they saw. Did he ever once, at any time, insinuate, that they should infer that he was God, and own him as the author of them? By no means, but quite otherwise. What then was the use he proposed, and the inference, or conclusion, he warned and pressed his followers to make, upon their seeing the miracles which attended him? Why this, and this only, namely, that he came from God: that God sent him; that they ought to receive him, and his message, for, and on account of, the wonderful works which they had seen. This, I say, was the conclusion Christ himself desired, again and again, all his followers should draw from the miracles. And his true disciples and others, accordingly, believed him to be a 'prophet and teacher sent from God,' Luke vii. 16, xxiv. 19, and that God sent him, and was with him, because of the wonders and miracles they had had seen. John v. 36, 'The works which

the Father hath given me to perform, the same works, which I do, bear witness of me, that the Father hath sent me.' Ver. 37, 'The Father, who hath sent me, himself hath borne witness concerning me. The works which I do in my Father's name,' that is, by his authority, 'they testify of me. If I do not the works of my Father, believe me not.' John x. 25, 37.

The people who saw the miracles of Christ, and who conversed with Christ himself, praised God, as the author of the miracles, and not Jesus Christ. And Jesus Christ acknowledgeth all his 'power' and 'authority,' &c. 'was received by him from', and 'given to him by God.'

Mat. ix. 2—8, Mark ii. 3—12, Luke v. 18—26, After Jesus Christ had restored the person who was sick of the palsy, the people are here represented, as 'praising God—who had given such power, ~~Restored~~ to man.' It may rather be rendered, Who had given such authority to men; that is, to declare men's sins to be forgiven, or that they should be healed, &c. by the miraculous 'power of God,' which indeed is a power absolutely incommunicable to any finite being. Mat. vi. 12, 15, Mark xi. 25, 26, Jesus Christ had taught his disciples to ask, or pray to 'God the Father to forgive them;' and told them, that if they did not forgive others, 'Your Father who is in heaven, will not forgive you.' The captious scribes, therefore, had no reason to charge Christ with blasphemy. Mat. ix. 3. For he had already taught his followers, 'who forgave sins,' and that he 'spake not his own words.' John viii. 28, and xii. 49, Christ saith, 'I speak not from myself, but my Father who hath sent me, hath given a command, what I should say, and what I should speak.' What, therefore, I am now speaking, even as the Father hath spoken to me, so I am now speaking. Again, John xiv. 10, Christ saith, 'The words which I am now speaking to you, I speak not from myself, but the Father who dwelleth,' or abideth 'in me, himself doeth the works.' By these texts, nothing can

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be more evident, than that Christ acknowledgeth both his words and works, of power and authority, did owe all their origin and efficiency to God the Father only. And St. Peter, than whom not one of the twelve apostles knew better, taught the Jews, in his inspired discourse, Acts ii. 'Jesus of Nazareth, a man' who was 'approved,' or recommended 'from God—by miracles, wonders, and signs, which God wrought by him, in the midst of you, as ye yourselves know.' This is confirmed by Christ himself, John v. 19, 'Verily, verily, I say unto you, the Son is not able to do any thing from himself.' He saith the same words, verse 30.

Rev. xix. 1. In the hallelujahs by the great multitude in heaven, 'salvation, glory, honour,' and 'power,' are ascribed to the Lord God—the only origin, and author of all power.



CHAP. XLV.

The scripture account of the piety and devotion of Jesus Christ.

JESUS CHRIST offered prayers to 'his God, and to our God,' as he styles him expressly, John xx. 17, or Jesus Christ was a worshipper of the one true God.

N.B. Jesus Christ had never had any difference with the Jews about the object of worship: they worshipped 'God the Father,' and he says, 'the time was come, when the true worshippers shall worship the Father, for such worshippers the Father sought.' John iv. 21, 24. And Jesus Christ was such a worshipper of the Father, as is evident from what follows; for as Christ taught his disciples, Mat. vi. 9, Luke xi. 2, to direct their prayers to the Father; so he himself directed or addressed his prayers always to 'his Father,' as appears in the following texts:

Mat. xiv. 23, 'Jesus dismissing the multitude went up a mountain to pray alone, or privately.'

Mat. xxvi. 39, 'Jesus fell upon his face (a posture of adoration) and praying, said, O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as thou wilt.'

..... 42, 'Again, he went away the second time, and prayed, saying; O, my Father, if this cup may not pass away from me, that I may not drink it, thy will be done.'

..... 44, 'And he went away, and prayed the third time,' saying the same words.

..... xxvii. 46, 50, 'Jesus cried out with a loud voice, saying, My God, My God, why hast thou forsaken me?'

And St. Mark gives much the same account of Christ's prayer to the Father, as St. Matthew.

Mark xiv. 32, 35, 36, 'Jesus fell on the ground and prayed, that if it were possible, the hour might pass from him.—Abba, Father, all things are possible unto thee—take away the cup from me; nevertheless, not what I will, but what thou wilt.'

..... 39, 'And again he prayed,' and said the same words.

..... xv. 34, 'Jesus cried with a loud voice, saying, My God, My God, why hast thou forsaken me?'

Luke xxii. 41, 42, 'Jesus kneeled down, and prayed, saying, O Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.' And again,

..... 44, And Jesus 'being in an agony, he prayed more earnestly.'

John xii. 27, 'Jesus said, O Father, save me from this hour.'

..... xiv. 16, 'Jesus said, I will pray the Father, and he will give you another comforter.'

N. B. The whole xviiith chapter of St. John's gospel is one continued prayer or address of Jesus Christ to God the Father, viz.

..... xvii. 1, 'Jesus lifted his eyes towards heaven, and said, O Father, the hour is come, glorify thy Son.'

John xvii. 3, 'This is life eternal, to know (or to acknowledge) thee (O Father) to be the only true God :—and (me) Jesus Christ to be thy apostle,' or messenger.

..... 4, 'I have glorified thee on earth, I have finished the work which thou gavest me to do.'

..... 5, 'And now, O Father, glorify me with that glory, which I had with thee before the world was.'

..... 6, 'I have made known thy name,—thine they were, and thou hast given them to me.'

..... 7, 'Now they have known; that all things whatsoever thou (O Father) hast given me are of or from thee.'

..... 9, 'I pray for them.'

..... 11, 'O holy Father, preserve them—whom thou hast given to me.'

... 13, 'I pray not that thou shouldst take them out of the world.'

..... 17, 'Sanctify (thou) them by thy truth, —Thy word is truth.'

..... 20, 'I pray not for these only.'

..... 24, 'O Father, I desire that those whom thou hast given to me may be where I am.'

..... 25, 'O righteous Father, the world hath not owned (or acknowledged) thee; but these (he means his disciples) have owned, that thou hast sent me.'

The author of the epistle to the Hebrews has a very remarkable passage, chap. v. ver. 7, which our translators refer to Christ's prayers before and at his passion; and no doubt the author of the epistle had Christ's earnest prayers at that time in his mind, when speaking of Christ he says,—'that in the days of his flesh, when he had offered up prayers and supplications, with strong cries and tears, unto him that was able to save him from death, and was heard,' (i. e. of God) 'for his piety,' as our translators word it in the margin: or, 'he was heard for, or because of his devotion,' as a word of the same original is thrice trans-

lated, Luke iii. 25, Acts ii. 5, viii. 2, by our interpreters.

From the texts before mentioned—and also from the very famous passage last recited, it is most evident,

1. That Jesus Christ was exceedingly terrified, at the foresight of his passion or death.

2. That he earnestly prayed, and intreated God for deliverance from it; which prayer he by no means had offered to God, if he knew, that by his death he was to make satisfaction to his Father's justice for the sins of the world; without which satisfaction, some vainly imagine, God could not be appeased, nor the elect saved, nor the eternal damnation of all mankind prevented.

3. That God 'heard his prayers, because of his piety or devotion.' And this is a clear demonstration of his duty to, and dependence upon his God; or that he was a pious and devout person.

ΠΑΡΑΚΑΛΕΩ, ΠΡΟΣΕΤΧΟΜΑΙ. But I shall yet subjoin some other passages, which shew his distinction from God, and his certain persuasion who was his God, and whom he addressed as the sole object of his adoration.

63 Mat. ~~26. 41~~; 'Christ went up into a mountain apart to pray.' Mark vi. 46, Luke vi. 12, 'He continued all night in prayer to God.' Luke iii. 21, v. 16, ix. 18, 28, 29, xi. 1, xxii. 41.

Mat. xiv. 23, 'Thinkest thou (Peter) that I cannot now pray to my Father,' &c.

ΕΝΤΥΓΧΑΝΩ. The author of the epistle to the Romans, and of that to the Hebrews, uses this word twice of Christ applying to God for us.

Rom. viii. 34, 'Christ who 'at the right hand of God maketh intercession for us'—that is, to his God and Father.'

Heb. vii. 25, 'Seeing he ever liveth to make intercession for us.'

This intercession, literally understood, doth necessarily include the following truths, viz.

1. That the intercessor, and he to whom the intercession is made, are two different and distinct beings.

2. That the intercessor hath not in his own power to bestow what he asks of another for a third person.

3. That the intercession of Christ for his people, is his prayer to his and to our God for them; even now when he is exalted, and sitting at God's right-hand: which evidently demonstrates, not only his inferiority, but his continuing in a state of dependence on God, to whom he applies for favour to his people.

CHAP. XLVI.

The piety of Jesus Christ, who praised or blessed God, and gave him thanks.

ΕΥΑΓΓΕΛΙΟΝ, with its derivatives. ΕΥΑΓΓΗΤΟΣ is used as a proper name of God, as distinguished from Christ, Mark xiv. 61, and used seven times more in blessing or praising God; but never applied to Christ, who is not styled *the Blessed*, but *the Son of the Blessed*.

Mat. xiv. 19, xxvi. 26; 'Christ looking up to heaven blessed God,' when he fed the five thousand. And at the institution of his last supper 'he blessed God,' or, as in many copies, 'he praised God,' not as we translate it, Mark xiv. 22, 23.

Mark viii. 7, 8. Christ having taken the seven loaves, and 'given thanks;' and after, when the few fishes were brought, he 'blessed God.' And Mark xiv. 22, 'he blessed' (God); &c.

Luke xxiv. 30, 'Taking bread, he blessed (God),' &c.

Mat. xv. 36. Christ, having taken the seven loaves and two fishes, 'gave thanks.' And again, xxvi. 27, 'having taken the cup—he gave thanks.'

Mark viii. 6, 'Christ, taking the seven loaves, gave thanks.'

— xiv. 23, 'Christ, having taken the cup, gave thanks.'

Luke xxii. 17, 'Christ, having taken the cup, gave thanks.'

Luke xxii. 19, 'Having taken the bread, and given thanks, he brake it.'

John vi. 11, 23, 'After Christ had taken the loaves, he gave thanks.' 'After the Lord had given thanks.'

John xi. 41, 'And Jesus lifted up his eyes, and said, O Father, I give thanks unto thee, because thou hast heard me.'

N. B. He prayed to God for Lazarus, and God heard Christ's prayer.

1 Cor. xi. 23, 24, 'Jesus having taken bread, and given thanks, he brake it.'

ΕΥΧΑΡΙΣΤΙΑ. Heb. v. 7. The author of this epistle represents Christ addressing Almighty God, in the most earnest and devout manner, in these words: 'who when he had (or having) offered up prayers and supplications, ~~Δαίμονας~~, with strong crying and tears, unto him who was able to save him from death; and he was heard for his piety.'

ΔΕΟΜΑΙ. Luke xxii. 32. Christ tells Peter, he had prayed for him, 'that his faith might not fail.'

ΕΥΧΟΜΟΛΟΓΕΩ. Mat. xi. 25. 'Jesus said—I thank thee, O Father, Lord of heaven and earth.'

Luke x. 21, Jesus 'said—I thank thee, O Father, Lord of heaven and earth.'

N. B. It ought to be very much observed, from all the foregoing texts, that our master Jesus Christ had deeply fixed in his mind the great principle of all true religion, which he himself mentions, Mat. iv. 10, 'Thou shalt worship (Jehovah) the Lord thy God, and him only thou shalt serve.' Happy had it been for the Christian church, if this divine rule had always been strictly observed.

Christ's humble gestures in his devotions.

As Jesus Christ always addressed himself to God the Father in prayer and thanksgiving, in the most dutiful and resigning language; so also it is remarkable, that he used the most humble gestures at the time of his prayer. For St. Luke says, Luke xxii. 41, 'That Christ being withdrawn, kneeled down and

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prayed, saying, O Father, if thou wilt, take this cup from me; nevertheless, not my will, but thy will be done,' ver. 44, 'and being in an agony he prayed more earnestly.'

St. Matthew says, Mat. xxvi. 39, That 'Christ fell upon his face, and praying, said, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.'

Rev. vii. 11, xi. 16. This gesture of adoration is ascribed to the angels—'Who all standing about the throne (of God) fell on their faces, and worshipped God—and the twenty-four elders fell on their faces, and worshipped God.'

The posture of kneeling in the worship of God was used by St. Stephen, Acts vii. 60; by St. Peter, Acts ix. 40; by St. Paul and his attendants, Acts xx. 36. Again, xxi. 5, they 'kneeled down on the shore,' and prayed. And St. Paul, Ephes. iii. 14, tells us his practice, 'I bow my knees to the Father.'—Christ and his disciples had learned these religious gestures from the practice of their ancestors the Jews. Psalm xcvi. 6, 'O come, let us worship, and bow down, let us kneel before the Lord our maker.'



CHAP. XLVII.

Jesus Christ taught his disciples and others to keep the commandments of God, and he himself kept and obeyed the commandments of God.

Mat. xxii. 36—40, JESUS being asked by a lawyer, which is the great commandment in the law, answered, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment: and the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.'

Mark xii. 28—33, With little variation, the evan-

gelist St. Mark represents the like answer of Christ. And these words also, 'Jesus answered, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord,' or one Jehovah, &c.

Luke x. 25—28. The lawyer asks Christ, what he should do to inherit eternal life? Christ asks him, What is written in the law? How readest thou? The lawyer answers, — 'Thou shalt love the Lord thy God with all thy heart,' &c. 'and thy neighbour as thyself.' To which Christ said, 'Thou hast answered rightly; this do, and thou shalt live.'

..... xviii. 18, 20. Jesus said to the ruler, who asked him what he should do to inherit eternal life, 'Thou knowest the commandments,' &c.

John xv. 8, Jesus saith to his disciples, 'Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.' Ver. 14, 'Ye are my friends, if ye do whatsoever I command you.'

Thus Christ taught. Now observe how Christ practised, and paid obedience to his God and our God.

..... iv. 4, Christ says, 'I must work the works of him that sent me.'

..... xii. 49, 50, 'I have not spoken from myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak.— As the Father said unto me, so I speak.'

..... xix. 31, 'As the Father gave me commandment, even so I do.'

..... xv. 10, 'If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.'

Mat. v. vi. vii. contain Christ's sermon on the mount, wherein he enlarges upon, and reinforces all the commandments of God. chap. v. 19, 'Whoever shall break (or dispense with) one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: And whosoever shall do or teach them, the same (or that person) shall be called great in the kingdom of heaven.' Chap. vii.

21, 'He that doth the will of my Father,' &c. Chap. xii. 50, 'He that doth the will of my Father, &c. he is my brother,' &c. See the same, Mark iii. 35.

John iv. 34, 'My meat, says Christ, is to do the will of him that sent me, and to finish his work.'

..... vi. 38, Jesus says, 'I came down from heaven not to do mine own will, but the will of him that sent me.'

..... x. 37, 'If I do not the works of my Father, believe me not.'

Heb. x. 7, 9, 'Lo, I come to do thy will, O God.'

John v. 8, 'He learned obedience by the things that he suffered.'

Rev. xxii. 14, 'Blessed are they that do his commandments.'

Rom. v. 19, St. Paul speaking of Christ says, 'By the obedience of one man shall many be made righteous.'

Phil. ii. 8, 'Christ became obedient unto death.'

CHAP. XLVIII.

The words of St. John v. 23,—That all should honour the Son, even as the Father—examined.

THE words, $\Omega\varsigma$ and $\text{KA}\theta\Omega\varsigma$, *as* and *even as*, signify some sort or degree of likeness; but very seldom signify a strict equality in subjects compared.

In the Greek classics $\omega\varsigma$ is often used to compare subjects, but does not imply an absolute likeness, in all respects.

Mat. vi. 10, In the Lord's prayer, 'Thy will be done on earth, as it is in heaven.' Luke xi. 2.

Mat. xix. 19, 'Thou shalt love thy neighbour as thyself.' No writer ever understood this command in a strict and absolute sense.

Gal. iv. 14, 'But ye [Galatians] received me [Paul] as an angel of God—as Christ Jesus.' The same

word is frequently used in the book of Revelations, in the same manner and sense.

Kathōs is also used in the same manner; as appears from the texts below. Luke vi. 36, 'Be ye merciful, as your Father is merciful:' parallel to Mat. v. 48, 'Be ye perfect, as, *ὡςπερ*, your heavenly Father is perfect.'

John v. 23, 'That all should honour the Son, even as they honour the Father, who sent him,' is most absurdly urged by the tritheists. As if a Son; a prophet; a person sent from God; a worshipper of God; obedient to the laws of God; who preached those laws; submitted his will to the will of God; owned his Father to be his, and our only true God; died for his religion, and the cause of God; was raised from the dead by God; sits on God's right-hand; intercedes with God; could possibly be conceived to expect his disciples should honour him with the very same divine honours as they offered, by his command and example, to his God, and their God.

If the very same numerical acts of honour and worship are offered to Father and Son as two persons, that is gross, flat ditheism: if as one God, one infinite being, that is direct Sabellianism. But here it may be truly observed, and with astonishment too, that though many of the ancient and modern apostate Christians urge this text in defence of the equality of the two first persons, yet none of them, in any, of their public liturgies, have in practice conformed to their own profession; but mostly and chiefly worshipped the Father!

John xvii. 11, 22, Christ prays to the Father, 'that his disciples may be one [in mind, &c.] as he and the Father were one:' the text is so understood by all judicious commentators, and must be so understood.

1 John ii. 6, 'He who saith, he abideth in him [Christ] ought to walk, even as he [Christ] walked;—purify himself, as he [Christ] is pure.'

..... iii. 3, 7, 'My little children, let no man de-

ceive you—he who doth righteousness is righteous, even as he [Christ] is righteous.’

In these three last texts, there is an undoubted and very great inequality-intended in the word, *as*, even our adversaries themselves being judges; and so there is in the same word, John v. 23, as the whole context manifestly shews. For when the ensnaring Jews, like our modern apostate Christians, falsely inferred, that Christ, by saying God was his Father, made himself equal or like unto God, ver. 18, Jesus answers them with a double asseveration, ‘Verily, verily’—that is, I assure you of this, it is a very great and most certain truth, ‘that the Son can do nothing of himself: the Father shews the Son, what he himself is doing,’ ver. 19, 20. See many other passages following in the same chapter, to the same purpose. Yet such is the blindness of the present age, that Christ himself is not believed, when he rejects the modern false notions of him in the strongest and plainest words that can be spoken.

In short, if there was in the whole New Testament but that one place, John v. 23, where the word *Kabals* was used; yet the context alone would determine every candid reader to understand it as a comparison not of two strictly equal, but in a lower degree, and in an inferior sense and meaning, by the vastly different predications of the two beings compared, viz. God and Christ: and the intolerable consequences that must attend the trinitarian scheme, if the sense of its patrons were allowed to be true. For if it be admitted, that in this text, ‘that all persons should honour the Son, even as they honour the Father,’ the words [*even as*] were intended to mean strictly, that the same kind and degree of honour, even the highest, was to be given to the Son, as was given to the Father: then it must follow, that Christians must necessarily have two supreme objects of worship and adoration; which is an intolerable consequence.

Besides, to honour these two objects equally in all

respects would be impossible. For the Son who received, could not be honoured as the 'Father, who gave or committed all power to the Son,' and 'sent him,' &c. The Son could not be honoured as Father, or a first person in their trinity; nor as underrived, nor independent, nor unbegotten; when we are directed by Jesus Christ himself to 'pray to the Father,' and to 'worship the Father,' Mat. iv. 10, John iv. 23: and it is no where required, that his disciples should pray to, or offer praise and thanksgiving to Christ; and when Christ himself actually paid all those duties to the Father, chap. xvii. how can we possibly be persuaded, from his example or direction, that we are to honour him as (that is, equally as, or as much as) we honour the Father? It is a most remarkable truth, in fact, that although some divines, some creeds have affirmed, and expressly declared, that equal honour and glory ought to be given to Father, Son, and Holy Ghost; yet this has never been ordered or practised, in any of the ancient or modern churches or liturgies; but most of the prayers have, either only or chiefly, been directed to God the Father, and few to the Son and Holy Ghost. So that in this the universal practice of all Christians hath never yet conformed to that false Athanasian principle, of equal honour and glory, &c.



CHAP. XLIX.

The writers of the New Testament are very careful, when they style Christ Lord, to distinguish him from the Lord his God.

ΚΥΡΙΟΣ, i. e. *Lord or Master*, must be distinguished by the objects or persons to whom it is applied; and not always understood in the highest sense; as may be seen by many texts in the Old and New Testament.

N. B. The LXX use Κύριος for *master* in our tongue above twenty times, Gen. xxiv. and in other

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places not a few. The 12th verse, Abraham's servant gives the title of *Kύριος* to the God of Abraham; 'O Lord God of my master Abraham.'—1 Sam. xxv. 30, applied in the same sentence to God and David. The same word applied to kings, &c. and to God the King of kings very often.

1 Cor. viii. 5, 6, 'As there are gods' so called—'gods many,' and 'lords many;—but to us (Christians) there is one God the Father—and one Lord (a teacher or master) Jesus Christ.'—N. B. In this passage or context *teacher* seems to be meant by St. Paul; for Christ was the only teacher; but God the only Lord, 'or Lord of lords.'

1. If there are 'many gods so called,' they must be distinguished: and if there are 'many lords,' they must also be distinguished.

2. St. Paul actually and expressly makes the distinction, saying, 'but to us (Christians) there is but one God, the Father—and one Lord' (or chief master) that is instructor, 'Jesus Christ.'

3. In very many texts, our present English translators render *Kύριος*, Lord; whereas it would be more fitly and properly rendered, as *Διδάσκαλος*, *master*, *teacher*, or *instructor*, or *sir*; as the translators have done sometimes; three times in St. Matthew, seven times in St. John, and seven times in the Acts,

4. Jesus was made 'Lord and Christ,' Acts ii. 36, by him who is 'Lord of lords.' Acts ii. 33, compared with 1 Tim. vi. 14, 15, 16.

5. The 'Lord God,' and the 'Lord Christ,' are usual, but they are very distinct characters of God the Father, and of Jesus Christ. Mat. iv. 7, Christ himself mentions the first character, 'Thou shalt not tempt the Lord thy God.' Again iv. 10, xxii. 37, 'Thou shalt love the Lord thy God.'—Note, Christ himself, Mark xii. 29, 30, out of Deut. vi. 4, saith, 'The Lord our God is one Lord.' Luke i. 32, God is most evidently distinguished from Christ. Luke ii. 26, 'The Lord's Christ;' i. e. Christ who was the Son, or *apostle*, or messenger of the Lord God, by 'anoint-

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ing,' i. e. by appointment. John xiii. 13, 14, 'Ye call me teacher and master, and ye say well.' Acts ii. 36, 'Him whom ye have crucified, hath God, (ver. 33,) made Lord and Christ.' iii. 22, vii. 37, iv. 26, Rom. v. 1, 11, xv. 6. Note, Especially that famous text or passage, 1 Tim. vi. 14, 15, 16, 'Which appearance of our master Jesus Christ, at his own time he (God) will shew, who is the blessed and the only potentate, the King of kings, and the Lord of lords.' Rev. i. 8, 'The Lord who is and was, and is to come, the Almighty.' Note, These are the appropriate characters of 'the God of our Lord Christ.' See Rev. iv. 8, 9, 'Holy, &c. Lord God Almighty,' &c. chap. vi. ver. 15, 16, 17, xv. 3, xvi. 5, 7, xix. 6, xxi. 22. Compare Acts ii. 34, 35, with Psa. cx. 1, Mat. xxii. 44, Mark xii. 36, Luke xx. 42, where, it is evident, 'The Lord (Jehovah) who said unto my Lord, (Adonai,) sit thou on my right hand,' &c. are two distinct Lords. So St. Peter declared, Acts ii. 34, 35, 36, and expressly tells his audience, that God, who must mean the *first*-mentioned Lord made the *second*-mentioned Lord, 'both Lord and Christ.'

Mat. xi. 25, Jesus made his devout acknowledgments, and said, 'I thank thee, O Father, Lord of heaven and earth,' Luke x. 21, a title never given to the Son, or Holy Ghost.

Mat. xxii. 37, 'The Lord thy God,' a title given by Christ to God; but never given to Christ himself. Luke i. 30—32, the angel said of Christ, that the 'Lord God should give him the throne of David his ancestor.'

Luke ii. 26, 'The Lord's Christ;' i. e. the person whom the Lord God had especially named and appointed, 'the messenger of his will.'

Luke iv. 18, Christ said of himself, as Isaiah said before him, 'The spirit of the Lord is upon me;' meaning by 'the spirit of the Lord' the influence and inspiration of his God and Father.

Ephes. i. 17, 'The God of our Lord Jesus Christ, the glorious Father! give you,' &c.

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1 Tim. vi. 14, 'Until the appearance of our Lord (or master) Jesus Christ; which in due time he (God) shall shew, who is the blessed and only potentate, the King of kings, and the Lord of lords.'

Rev. iv. 8, 11, xi. 15, xv. 3, xvi. 7, xix. 6, xxi. 22, are texts that fully distinguish the Lord God Almighty, from our Lord (or master) Jesus Christ.

For—iv. 8—11, 'The four living creatures' expressly own and 'worship him who sat upon the throne' in the character of 'Lord God Almighty:' which title is never given to Jesus Christ, xi. 15, 'Our Lord and his Christ.' And the words at ver. 16, 17, are very remarkable: 'The twenty four elders, sitting before the throne of God, fall upon their faces, and worship God saying, We give thee thanks, O Lord [Jehovah] God Almighty.' Again, xv. 3, They who had gotten the victory over the beast, &c. sang and said these words, 'Great and wonderful are thy works, O Lord [Jehovah] God Almighty,' &c. And this is there styled the song of Moses, and the song of the Lamb; because it was both taught and used by Moses and the Lamb, xix. 6, xxi. 22, xxii. 5. Now what they taught and practised ought to be our rule and our practice.

1. If it be said, that Christ is styled 'Lord of lords,' Rev. xvii. 14, and xix. 16, it must, and ought always to be remembered, that the characters in both the contexts of these places plainly confine that style to the man Christ Jesus, who is there styled the 'Lamb fighting against the beast', and as one 'riding on a white horse,' and called 'the faithful,' and the 'true one,' and the 'word of God,' &c. and overcoming the followers of the beast, &c. Now it is certain, these are not, and cannot be the characters of the supreme God.

2. And it must be remembered always, what St. Peter saith, Acts ii. 32—36, that God, 'who raised Christ from the dead, and gave him the promise of the Holy Ghost:' I say, 'God made him both Lord and Christ.' To what end? Why, Phil. ii. 11, that all should own him such to the glory of God.

3. It must be remembered, that whatever degree of

honour is to be understood by the word *Κύριος*, 'Lord of lords,' St. Paul assures us expressly, Ephes. i. 20—22, it is the gift of the God 'of our Lord Jesus Christ,' ver. 17, compared, 'For God by his mighty power raised him from the dead; set him at his right-hand; put all things in subjection to him; and gave him to be head over all things, to the church.'

See the Epistle of the churches of Lions and Vienne. Eusebius's Eccl. hist. lib. v. cap. 1, Origen and Novatian.

See Dr. Clarke's Scripture-doctrine, page 40, 41, 68.

Dr. Tillotson in the second Sermon of the Divinity of Christ. Bishop Fowler of the Descent, page 50.

Dr. Whitby in loc. The very learned Schmidius. Dr. Bennet in loc.



CHAP. L.

The account given by the evangelists, and the other holy writers of the New Testament, concerning Jesus Christ, as a prophet.

JESUS Christ being in his native country, and teaching his countrymen in the synagogue, in a very unusual, but affecting strain; some admired, but reflected upon his mean descent and relations. To whom he offers this to be considered: That 'a prophet is not without honour, but in his own country and in his own family.' Mat. xiii. 57, Mark vi. 4, Luke iv. 24, John iv. 44.

Note, Here Christ speaking to his countrymen, who slighted him, does not take upon him, or assume any other high character than that of a prophet; and if they had received him as such, they had not been taxed with neglecting him, and other persons of that character.

Mat. xvi. 13—20, Christ asked his disciples, 'Whom do the multitude say that I am?' The disciples answered, 'John the Baptist, others Elias, or one

of the prophets.' Christ then asked his disciples, 'Whom do ye say that I am?' Peter answers, Mat. xvi. 16, 'The Christ, the Son of the living God.' In Mark viii. 29, Peter's answer is, 'Thou art the Christ.' In Luke ix. 20, Peter's words are, 'The Christ of God.'

In the texts here referred to, it is plain the people thought Christ to be a prophet; and his disciples acknowledged him to be no more or other than that prophet of God expected under the character of Christ, or the Messias.

N. B. Here was a most proper occasion given, and started by Christ, to declare and make known his divine nature, if he truly and really had such: but St. Peter, and no doubt the rest of the disciples then present, knew nothing of it. He plainly declares his own opinion and notion, and tells Christ, he was the Christ, or the Christ of God, which, all know, signifies a person specially appointed by God for some particular service.

N. B. Here was a fair opportunity for Peter and the disciples to have set forth fully and clearly the whole nature and doctrine of Christ's person; and thereby prevented the infinite disputes of after-ages. And, had it been necessary, Christ himself would have told his disciples, "You are not fully acquainted with me, nor truly sensible who I am. Your notions of me are vastly below the dignity of my nature; I am a divine person, equal with God, co-essential, and co-substantial, &c. Be sure you, above all things, mind and hold this truth as a fundamental, without which you cannot be saved. And I, foreseeing this will be questioned in after-ages, give you fair warning."

But Peter and the disciples knew better the person and character of their master; nay, his person and character were best known, undoubtedly, to them; and it is plain, that Christ approved of St. Peter's answer, Christ was fully satisfied with St. Peter's answer, and and notion of him. But St. Peter's notion will not satisfy his pretended successors, nor the after-ages,

which have framed new fundamentals, and by councils and their decrees have formed a new Christ, and established a new Christianity.

The sense of the people or multitude was, 'that Christ was a prophet.'

Mat. xxi. 11, and 46, 'This is Jesus the prophet of Nazareth.'

The multitude here again took Christ for a prophet: and, notwithstanding they had seen his miracles, did never infer his divine nature or godhead from the miracles, as the moderns; but pronounced or proclaimed him 'blessed who came in the name of the Lord,' wishing him success by their hosannahs.

Luke vii. 11, and 16, The multitude, with Christ's own disciples, who saw the young man raised from the dead, 'glorified God,' and said, 'a great prophet was raised up among them.' And, Mat. ix. 8, the multitude, who had seen Christ healing the paralytic, 'glorified God, who had given such power to men, &c.' Also Mark ii. 12, Luke v. 25, 26.

John vi. 14, The five thousand who were miraculously fed, &c. did not rashly conclude Christ was God; but they inferred very justly, 'This person is truly the prophet that was to come,' &c. Again, John vii. 40, The people who had seen his works concluded, 'This is truly the prophet.' This was the sense of 'the blind man,' John ix. 17, though the blind of the present age see it not.

..... iv. 44, Jesus owns himself to be a prophet.

Luke xxiv. 13—19, The two disciples going to Emmaus, after Christ's resurrection, met with him, as they were discoursing about him, &c. and told him expressly (not then perceiving him to be Christ himself) that 'Jesus of Nazareth was a man and a prophet, mighty in word and deed, &c. It is here very remarkable, that our English translators leave out the word [man] which in the original seems emphatical.* And

* See Judg. vi. 8, margin. The Rhemish Testament, which is a Popish translation, has in this text rightly inserted the word [man], but our version omits it.

CHAP. LI.

Jesus Christ a mediator.

JESUS CHRIST is styled a 'mediator' by St. Paul, and by him alone; for Christ is not once mentioned by that character in the four gospels, or by any other of the sacred writers of the New Testament. The texts are these:

1 Tim. ii. 5, 'There is one God, and one mediator between God and men, the man Christ Jesus.'

All men are agreed in the notion of a mediator, viz. that it signifies a person (or persons) who by consent of two or more adverse parties interposes or acts as a reconciler between the parties at variance. The parties at variance are supposed by St. Paul to be God and the sinful world; and Christ is a mediator between both, by declaring the will or mind of God in the gospel, which is the rule of reconciliation, 2 Cor. v. 18, 19, 20, 'God reconciled the world to himself by Jesus Christ and his apostles,' &c.

Heb. viii. 6, (Christ) 'is the mediator of a better covenant,' or a 'more excellent' institution.

— ix. 15, 'Mediator of a new covenant,' or institution.

— xii. 24, 'Jesus, the mediator of a (or the) new covenant,' or institution.

Gal. iii. 19, 20, St. Paul, speaking of the law, saith, that it 'was ordained by the hand of a mediator' (Moses). And then he adds, that 'a mediator is not (a mediator) of one person,' or for one party; 'but God is one'—(party), from whom Christ came, and was sent with the terms of reconciliation, as a mediator, to offending, or sinful man; who is the other party. For, as the same St. Paul hath informed us, 2 Cor. v. 18—20, 'All things are from God, who hath by Jesus Christ reconciled us to himself (God), who hath given to us (apostles) the ministry. and word of reconciliation:—wherefore in Christ's stead we (apostles) beseech you, Be ye reconciled to God.'

In the circumstances of Christ acting as a mediator, and of other mediators among men, there is a very observable difference. Christ acted from God, as God's minister between him and sinful men; other mediators are agents or ministers from a third party between two other parties. Christ offers from God (one party) God's whole terms, or scheme of reconciliation: other mediators propose to each of the two contending parties their several demands; and often alter, retrench, and abate the terms of one or both parties: but God's terms offered by Christ could not admit of any abatement or alteration; but were to be accepted, as the wise and gracious terms of God, considered as a governor treating with his disloyal subjects.

1. From these texts it appears, that St. Paul calls Moses the 'mediator of the law,' because it was by Moses, as God's minister, that God delivered the law to the Jews: and the same St. Paul calls Jesus Christ 'a mediator,' because it was by Jesus Christ God delivered the gospel, or word of reconciliation, to mankind: and upon this general account only doth St. Paul give Jesus Christ this title: though it is not improbable, that the apostle would not have scrupled to have given Jesus Christ the title of mediator, on account of any part or branch of his conduct or ministry: all which were the wisest and most effectual means of reconciling mankind unto God. Thus,

2. If we regard the etymology of the Greek word *μεσιτης*, or the Latin 'mediator,' both signify a person acting in any affair in the middle, between two, if at variance, to reconcile them. Christ so acted, proposing the terms of reconciliation from God to men. And it is most evidently the judgment of St. Paul, that God, the 'one God,' and 'the one mediator,' between that one God and men, are two distinct beings, very emphatically mentioned in this text, 1 Tim. ii. 5. And this text is so express and emphatical in declaring, who is the mediator between God and men, even 'the man Christ Jesus,' that it is surprising how it came to

be affirmed in many modern systems—that *Jesus Christus est mediator secundum utramque naturam*, i. e. as God and man.

3. And as it is most emphatically said by St. Paul, that ‘the one mediator between God and men’ was ‘the man Christ Jesus,’ and not the God-man, as some speak: so it is evident thereby, that such divines make God a mediator to himself: whereas the very notion of a mediator necessarily implies a distinct person from both the parties between whom he is a mediator. And the notion of a mediator necessarily supposes two parties at least, or two persons distinct from himself, between whom he is mediator.

4. As St. Paul only hath used the term ‘mediator,’ concerning Jesus Christ, and in one sense only, viz. as (Christ) was employed from God to declare, and to deliver his will to mankind, which will is the true and only medium, or means of our reconciliation to God: so we should be very careful, that we do not frame new notions about Christ’s mediatorial office, foreign to, and inconsistent with the terms of that gospel, which he, as mediator, brought from God. He was a mediator appointed by God, and not by man; and was to act from God to man; not appointed by man to act from or for them to God. In all his conduct, living and dying, he acted as God’s minister for the good of the world. And so in their degree did all his apostles, &c.

5. This word or character of mediator seems not to have been in use among the first Christians in Judea, or elsewhere, before St. Paul’s using it in his epistles. So the notion it expressed, and the word itself, was nothing so common as in the later ages; which have advanced and tacked on sundry ideas to this character, that it now passes for a common name of Jesus Christ; without whose mediation, no favour or interest were to be obtained of God; as we find it in the conclusion of most of the modern prayers, both private and public. But no such term is to be met with in any one scripture form of prayer; and per-

haps rarely, if ever, found, in any prayer, now extant, in the writings of the two or three first centuries of the primitive church.

6. Christ's mediation, during his ministry on earth, consisted in his addresses to, and conferences with, his disciples, &c. upon divine or religious subjects Mat. v. vi. vii. in praying for them, John xvii. and in his beseeching them to be reconciled to God. Christ, being now at the right-hand of God, no longer exercises this part of his mediation, excepting only, that part, which may be his continual offering his desires and petitions to God, for his people, the church-militant, and his representing our state, and wants, by his own requests to God for us, which may be more properly called his intercession.



CHAP. LII.

What account the holy scriptures deliver to us, concerning Jesus Christ's priestly function.

JESUS CHRIST being born of Jewish parents, and in a nation where the priestly office was of special institution, and in the highest esteem, it might have been expected, that a person so remarkable, as the future Messiah, so much desired and hoped for by the whole nation, should have risen out of the tribe of Levi, and been born to, and bred up in, the highest character for piety and abilities amongst the whole sacred function. A person so born and qualified might, in the judgment of men, have met with less opposition, and greater reverence and success, among his own countrymen, over-run with bigotry and superstition, and a fondness for the rites of the Mosaic institution. But the wisdom of God, superior always to the counsels and notions of men, did not think fit to indulge human pride and opinion, in this choice of the instruments he is pleased to employ. In civil affairs, the success depends upon abilities and address; but God is not in

his operations confined by second causes in the greatest appearing difficulties. Aaron was the person devoted to the priesthood; but Moses was God's oracle, and the leader of the people, from whom Aaron and the whole nation received their law, and political institutions. As the divine wisdom had preferred Moses to Aaron in the whole revelation of the Jewish law and economy, so it pleased the same divine wisdom, to pass by the high-priest, and the whole order of priests, and to choose Jesus Christ to be his apostle, that is, the messenger to publish his will to mankind.

As Jesus Christ was not taken out of the order of the Jewish priesthood, Heb. vii. 14, so he could not, according to the laws of the Jewish priesthood, be consecrated a priest, nor was he consecrated a priest, or ever made a priest according to the Jewish law; this is most certain. The four evangelists, who wrote the life, and whole public ministration of Jesus Christ, mention not one word of the priesthood of Christ; nor once call him a priest, or high-priest, in all the gospels. Nor is he called so in any other book of the New Testament, except in the epistle to the Hebrews only. It doth not appear to have been the purpose of God, that Christ should act in the name or character of a priest; but of a preacher and publisher of the gospel of God. Yet the ancient, and modern divines too, discourse of Christ's being a priest, and of his priesthood, as expressly and literally, as if he had been consecrated, or set apart to the priesthood, by some certain extraordinary act of God for that very purpose.

And it is certain, that none of the divine writers make the least mention of Christ's priesthood, except the author of the epistle to the Hebrews, and in that epistle only: so it is most certain to every careful and judicious reader, that all the passages of his priestly character in that epistle are merely and only allusive; and are not to be understood, nay, cannot be understood, in a literal sense; and were not intended by that author to be understood in any other sense, than a sense allusive to the Jewish high-priest; and, in a

special spiritual sense, relative to the Christian dispensation.

The design of the author of the epistle to the Hebrews, as most commentators agree, and indeed all must agree, who carefully peruse it, was to show, by several instances, the preference of Christ, and the Christian institution, to Moses and the high-priest, and the Mosaic dispensations. For this purpose, the author, in the first chapter, magnifies the character of Jesus Christ, as one whom God, after all other messages to his people by his prophets, had at last resolved to send under the character of his Son, a more extraordinary messenger than those prophets: for God had made him the spiritual heir of his inheritance the church: and God by him (his prophet, apostle, or messenger) new-formed the ages, that is, times, and not the material world, as it is commonly misunderstood. And the author, &c. goes on to give Christ other high characters; as that he was a 'ray of glory, and character of God's substance or person;' that is, Christ being a glorious light from God to enlighten the world; and to represent, as in an image, the nature, mind, and gracious intention and will of God to mankind; and bringing in and ordering by his powerful word (the gospel) the whole scheme of religion in the Christian church; and having by the gospel-rules of repentance and pardon, 'purged away (or abolished) sin, sat down on the right-hand of the majesty on high,' in the highest state of reward and honour. Then it is added, that God gave Christ a more excellent name than to the angels, &c. 'Thou hast loved righteousness and hated iniquity, wherefore God, even thy God, hath anointed thee (Christ) with the oil of gladness above thy fellows.' From this, the author infers, chap. ii. that the Jewish converts ought to give the greater attention to what they had heard; otherwise how should they escape, if they neglected such means of salvation, which were at first published by our master Christ, and confirmed by his hearers, God also attesting what Christ preached, &c.

therefore Christ is introduced, saying, 'Lo, I come to do thy will, O God.' Heb. x. 6, 7.

Christ during his whole life, as all know, performed not one part of the Mosaic priesthood, nor offered one sacrifice, according to the law of Moses. He could not, indeed, being not a descendant of the tribe of Levi, but Judah, receive a Mosaic legal consecration, as hath been observed; what then could be the nature of Christ's priesthood? That must be known, and is indeed determined, by his whole public ministry, viz.

1. His teaching in all places, and on all occasions, the will and laws of God, and his entire obedience to God's will and laws.' Mat. v. vi. vii. &c.

2. His praying to God for his disciples, and their successors. John xvii.

3. His solemn thanksgiving offered to Almighty God, Mat. xv. 36, xxvi. 27, Mark viii. 6, xiv. 23, for himself and disciples. See John vi. 11, 23, xi. 41, xvii.

4. His offering of praise to God with his apostles, Rev. xv. 3, 4, where are the words of the song of the Lamb, which he taught or used in praise of Almighty God. See Mat. xxvi. 30, Mark xiv. 26.

And, 5. After he had during his whole public ministrations, for the honour of God, and benefit of men, in one continued course of active obedience, testified his zeal for the interest of truth and true religion, by preaching and publishing the laws of God's spiritual kingdom, through all Judea, &c.; After this, I say, by an extraordinary and most heroic spirit of passive obedience, he resigned himself to a painful and ignominious death; when he had thrice most earnestly entreated God, 'that bitter cup might pass from him;' he at length entirely submitted himself to the will of God, saying, 'Nevertheless, not my will, but thy will be done!' Mat. xxvi. 39—44, Mark xiv. 35, 36, Luke xxii. 41—44. This sacrifice of himself to the will, and in the cause of God, and for the confirmation of the true religion, which he had taught and practis-

ed, was in itself the most excellent of all sacrifices, and most acceptable to Almighty God: and a most noble and perfect example to all his followers, as St. Peter assures us, 'Leaving us an example, that we should follow his steps, and run the race that is set before us, looking unto (or considering) Jesus, as our chief and perfect guide in the stedfastness of our faith, who, for the joy that was set before him, endured the cross, despised the shame, and then sat on the right-hand of the throne of God.' 1 Pet. ii. 21—24, Heb. xii. 1, 2, 3.

The several sacrifices of Jesus Christ before-mentioned were in their own nature the most valuable oblations; as they were the offerings of a most rational service and homage to the Most High God, by a most excellent person, with whose whole conduct God was always well pleased. And from such sacrifices, Christ might well be styled our high-priest, by the author of the Hebrews; and be preferred to the Jewish high-priest for the dignity of his sacrifices, and the superiority of his mission and ministry. For his mission was immediately from God; his ministry of the highest use and benefit; his sacrifices the most reasonable service of a most holy, excellent person; whereas in comparison of all these, the sacrifices appointed by the law were mere shadows, or external figures and symbols; and only represented things of a more sacred, spiritual nature, than themselves. The offerings and sacrifices appointed by the law were external and visible signs of the devotion of the person who offered—but not certain signs of the spirit and temper, or state of the mind: and without the real and spiritual frame of mind, they were of no value in themselves; unacceptable to, and rejected by God. Isaiah i. 11—19, To what purpose is 'the multitude of your sacrifices unto me, saith the Lord?—Put away the evil of your doings. Cease to do evil, learn to do well.' And it is afterwards added, 'Though your sins were as scarlet, they shall be as snow. If ye be willing and obedient ye shall eat the fruit of the land.' See Psalm

l. 8, to the end. 'Offer unto God thanksgiving, and and pay thy vows unto the Most High: call upon me in the day of trouble.' Again, Mark xii. 33, 'To love (God) with all thy heart—and thy neighbour as thyself—is more than all burnt-offerings and sacrifices.' Heb. xiii. 15, 16, 'May we offer always the sacrifices of praise unto God; and to do good, and to impart good—are such sacrifices with which God is well pleased.' All good Christians are qualified to offer up such 'spiritual sacrifices,' they being a 'holy priesthood: and as St. John, Rev. i. 6, and v. 10, are made 'kings and priests by Christ, to his own God and Father.' The sum of the Christian doctrine on this head is,

1. Christ was not 'a priest,' or 'high-priest,' according to the law of Moses: nor did he ever offer, as such, any kind of sacrifice appointed by that law for himself or others.

2. Christ was styled a 'high-priest,' by the author of the epistle to the Hebrews, upon better grounds, and more excellent reasons, than the Jewish priests: for their sacrifices were only shadows, and external signs of devotion; but Christ's whole innocent life, ministry, and exercise of devotion and obedience towards God, living and dying, was one continued sacrifice of himself to his God, and our God.

3. And the followers, or disciples of Christ, who follow his rules and examples, are, and may be most justly styled a 'holy priesthood;' for they offer, and are commanded to offer up 'spiritual sacrifices,' which are most acceptable to Almighty God.

In what sense, and with what views, the death of Christ is called an offering or sacrifice to God, in the holy scriptures, will be considered in the following chapter, concerning the death of Christ.

CHAP. LIII.

Of the death of Jesus Christ.

JESUS Christ informed his disciples privately, that he, 'the son of man, should be delivered to the chief priests, &c. and they would condemn him to die.' Mat. xx. 18.

Upon the foresight of his death, Christ told his disciples, xxvi. 36, 37, 38—45, that 'his soul was exceeding sorrowful, even unto death.' Could this possibly be, if he was personally united with the divine nature? And if he had, as some speak, undertaken, by compact with God the Father, to satisfy God's justice, and to save the elect by his death? So far were such thoughts from Christ's mind, that 'he fell on his face, and prayed saying, O my Father, if it be possible, let this cup pass from me; yet, not as I will, or desire, but as thou wilt.' Could Christ pray to the Father against his own (pretended) compact with the Father? Could Christ earnestly desire to avoid making the great and only atonement (as some speak) for the salvation of the elect? What reason had Christ to pray to the Father, if Christ was God himself?—But he well knowing his dependance on God, prayed a second time, saying, 'O my Father, if this cup may not pass from me, except I drink it, thy will be done.' An act of a most resigned submission to the will of God! An excellent pattern to all his followers!—To express his own humble and earnest request to God to save him, and his submission to God's will, he withdrew a third time, and prayed (to God the Father,) saying the same words. His repeating thrice, this devout act of prayer to God, is the highest demonstration of his dependance upon, and his resignation to the will of God; and could be no more, or other, than the act of a most pious and religious person, entirely devoted to submit to the divine will and pleasure.

St. Mark represents this passage of Christ's behavi-

our, in prospect of his death, almost in the same terms: Mark xiv. 32—39, which most evidently demonstrates, 1. How unwilling he was to suffer death. 2. How earnestly he prayed to the Father for deliverance. 3. How he submitted, at last, his own will to the will of his God. 4. How little it is possible from his words to infer, his compact with God to suffer death, and to atone God for the sins of mankind, &c. 5. How lastly, he cried out with a loud voice, saying, ‘O my God, O my God, why hast thou forsaken me?’

St. Luke hath the same account, in substance: Luke xxii. 41—45, for he saith, Christ withdrew from his disciples, and ‘kneeling down, he prayed, saying, O Father, if thou be willing, remove, or take away this cup from me; however, not my will, but thy will be done.’ After which words, St. Luke adds these very remarkable words:—‘And there appeared unto’ Christ ‘an angel from heaven, strengthening him.’ Had Christ been God in the highest sense, no angel or being can be supposed, or could possibly strengthen or support him. Yet after this, his fear and trouble of mind was so great, that St. Luke saith, ‘Christ was in an agony,—prayed more earnestly, and his sweat fell from him like drops of blood.’ How great was his reluctance! How most earnest was his prayer! And how most exemplary his resignation! Are all these the proper acts of a person, who was God by essence or nature? Are they not the acts of a man, and of a man truly pious, and religious? Whose last words as he was expiring, were, ‘O Father, into thy hands I commend (or resign) my spirit.’ Words most proper for a dying person, and taken out of Psalm xxxi. 5.

St. John more briefly mentions Christ’s words thus: ‘Now is my soul troubled, and what shall I say? O Father, save me from this hour; but for this I came to this hour.’ John xii. 27. That is, notwithstanding I have prayed to be saved from this hour, yet am I

come hither to submit; and that not my will, but God's will may be done.

The author of the epistle to the Hebrews, v. 7, 8, plainly refers to this conduct of Christ, saying, that 'Christ in the days of his flesh offered up prayers, and supplications, with strong crying and tears, to him who was able to save him from death; and was heard for his piety,' or reverence. Now these words plainly express Christ's desire, his earnest desire to avoid suffering; but his submission to suffer, if it were God's will that so it should be.

Thus far we find not one word in the four evangelists, &c. that intimates in the least, that any agreement or compact had been made between him and God the Father, for Christ's suffering death by way of atonement or satisfaction to God, &c. But all the words of Christ most strongly shew the contrary:

1. That his mind was exceedingly troubled when his death drew near.

2. That he most earnestly besought God, though with submission, that he might not die.

3. That Christ's behaviour was pious, devout, and resigning to the will of God.

4. That Christ owns that his will was to be submitted to the will of God the Father, as the most wise, and unerring rule of Christ's behaviour on this great occasion.

5. That all this conduct demonstrates incontestably, that Christ knew nothing of a secret compact between the sacred three, before his supposed incarnation; wherein it was agreed, that he should be incarnate, and suffer death for the sins of the world. Should he, if conscious of such agreement, yet complain as he did, 'O my God, O my God, why hast thou forsaken me?' The very words used by David in his distress.

6. Consequently, Christ himself knew not, and was not in the least conscious of any personal union of the divine nature with him, or that it was personally united to him. Had he been truly God and man in one

person, he (that one person) could not have complained, and said, 'O my God, O my God, why hast thou forsaken me?' Mat. xxvii. 46, Psal. xxii. 1.

These are the true circumstances of Christ's behaviour before and at his death.

After his resurrection, St. Matthew and St. Mark mention no words spoken by Christ, but 'that he had received all power and authority from God;' and thereupon he sends his 'apostles to preach or make disciples in all nations, by teaching them to observe whatsoever he had commanded them.' Mat. xxviii. 10, 19, 20, Mark xvi. 15—18.

St. Luke's account hath more particulars, viz. That Christ 'reproved his apostles, &c. for their unbelief—opened the scriptures—eat with them—told them from the scriptures, that Christ was to die, and rise on the third day—that repentance and forgiveness of sins should be preached or published to all nations, beginning at Jerusalem—ordered his apostles to wait at Jerusalem, till they were endued with power or authority from on high.' And lastly, 'He blessed them.' Luke xxiv. 25—30.

St. John mentions other words spoken by Christ, as, 'Go tell my brethren, I am ascending to my Father, and your Father; to my God, and to your God. As my Father hath sent me, I also send you. Whosoever sins ye shall remit, they are remitted; whosoever ye shall retain, they are retained. Peter, lovest thou me? feed my sheep,' &c. John xx. 16—29, xxi. But not one word is mentioned by John from Christ, of his dying in our stead; to satisfy God's justice; to propitiate God for us; to purchase by his death our redemption and life eternal. Which doctrines are now highly magnified, and much insisted on every where, as the sole foundation of all our hopes of any favour from Almighty God.

If Christ during his whole ministry, at the time of his death, and after his resurrection, made no mention of the doctrines before-said: it will be proper to inquire, what notions were held by his disciples con-

cerning his death ; and are delivered to us in all the writings of the New Testament And my inquiry shall begin, and proceed through all texts where the word Θάνατος is used to express the ends and death of Christ.

ΘΑΝΑΤΟΣ. When his death drew near, Christ said, his ' soul was exceeding sorrowful, even to death.' Strange! What! When by his death he was to save the elect? Had that great undertaking quite slipt his memory? Can it be supposed, he repented of that undertaking; and most earnestly prayed to his God and Father to be saved from that very death, by which the world, or the elect were to be saved? Mat. xxvi. 37—44, Mark xiv. 34—39, Heb. v. 7, 8, 9. He submitted, he died, and himself ' learned obedience,' passive obedience by his death. And by this last act of obedience, added to his active and passive obedience in the whole course of his life, he became perfect in his duty to God, and a perfect example, guide and pattern of obedience, to all that obey him; and the moral agent, or instrumental cause under God, of bringing his followers to eternal life.

St. Peter in his first sermon to the Jews, Acts ii. takes notice of Christ's ' crucifixion,' and ' death,' and of his ' resurrection' at large; and that ' God made him Lord and Christ:' but not one word in the whole sermon is found, of Christ's death being an atonement, propitiation, sacrifice, a satisfaction to divine justice. Nor are these new doctrines hinted at in St. Peter's second sermon, Acts iii. But he exhorts his hearers in both sermons, ' to repent, that their sins might be forgiven.' Nor does he use the word death [Θάνατος] in either of his epistles. In what other words, and with what sense, he speaks about the death and sufferings of Christ, will be considered hereafter; when he, and the other learned writers, mention Christ's death in other terms.

The apostle St. James hath not once mentioned the death of Christ by the word Θάνατος, nor Αἵμα.

St. John in his gospel doth not once use the word

concerning the death of Christ: nor once in his epistles; nor once in his Revelation.

St Paul in his epistles hath mentioned [this word *Θάνατος*, when speaking of] the death of Christ often. As Rom. v. 8, 10, where he saith, 'That God had recommended his love to us, in that when we were yet sinners, Christ died for us—If when we were enemies, we were reconciled to God by the death of his Son, much rather, or much more, we being reconciled (to God) shall be saved by his life.' In which words, five particulars are very obvious.

1. That 'the love of God to us, is first recommended to us for our regard.' For that love, and that alone, is the first and principal cause, and reason of all the benefits which Christians receive, or can receive by, or from any other being: for 'God so loved the world, that he gave his only-begotten Son.' &c. John iii. 16.

2. That Christ dying for us, was the effect, and not the cause of God's love to us.

3. That Christ's death is not in this passage mentioned as a sacrifice or satisfaction to God for us; but as an instance of God's love to us.

4. That the death of Christ being considered by us, as one strong motive, to incline us to receive a doctrine he so confirmed, and to follow his example of patience and resignation (that is, to be good Christians): the life of 'Christ risen from the dead,' is a much stronger motive, and encouragement to persevere in our Christian state.

5. That, though the moderns lay the greatest stress of our salvation upon the death of Christ; as if our salvation was more owing to God's *Christ* than to God *himself*: yet St. Paul in the text forecited, lays much greater stress upon the consideration of Christ's 'being raised to life.' St. Paul's reasoning is certain—for as 'Christ's dying for us' (that is, for our benefit) was the highest motive he could lay before us, to receive his doctrine, and follow his example: so God's 'raising him to life' was the stronger mo-

tive, and a much higher encouragement for Christ's followers to persevere in his religion, in hopes of being raised and rewarded, as he was. Rom. vi. 4, 5, 'His obedience to death, even the death of the cross,' was the reason for which God 'highly exalted him,' Phil. ii. 8, 9. And his example, and God's reward of Christ's obedience, are set before us to encourage our obedience, and fortify our patience and hope, that if we are 'planted with him in the likeness of his death, we shall be also in the likeness of his resurrection.' Rom. vi. 5.

Much to the same purpose doth the author of the epistle to the Hebrews express himself, chap. ii. 9, 10, 11, 'We see Jesus on account of his suffering death crowned (that is, rewarded) with glory and honour; that (or for this end that) he might, by the favour of God, taste of that death for the benefit of all, who were willing to be conformed to him, and his example in his sufferings. For it was suitable to the wisdom of God, who was leading many sons to glory, to make him (Christ) a perfect guide to salvation by his sufferings: by which he learned obedience (or submission) even to death;' and 'by that true and absolute passive 'obedience, became a finished (or a complete instrumental) cause (under God) of salvation;' that is, 'to all that obeyed, or hearkened to him,' as he had to God. Heb. v. 8, 9.

To the same purpose, the love of God is in other terms mentioned again. Rom. viii. 31, 32, 'If God be for us (or our friend), - who can be against us? Who spared not his own Son, but hath delivered him up for us all; how shall he not with him, freely give us all things?' Now it is evident from these passages, that if St. Paul laid much stress upon the death of Christ, as a motive and example to persevere in a course of piety, and the true Christian religion; he hath laid a much greater stress upon Christ's being 'raised by God from death to life;' as a superior encouragement to all his followers, to hope, that 'if they are planted together with him in

the likeness of his death, they shall be also in the likeness of his resurrection,' Rom. vi. 4, 5. In this sense Christ tasted of death for every one's benefit. Heb. ii. 9, 10.

Ends of Christ's death.

St. Paul mentions it as one end of Christ's life, death and resurrection, viz. that 'he might be Lord (or chief) of the dead and living.' Rom. xiv. 7, 8, 9—15, 2 Cor. v. 15. Whether we 'eat or drink, live or die,' in all these, in our whole conduct, we are to regard Christ as our lord, master, guide and judge: we are his disciples, servants, followers, and are in all things to observe his rules, and his conduct, as our pattern, and not our own wills, &c. For we are not so our own, as to act according to our own wills, but Christ's; who in his life, death, and at his resurrection, had always this in view, that we should own him as our master, guide and governor, and not take upon us to grieve our Christian brother; for this would not be acting by the rule of Christian charity, nor the example of Christ 'who died for him,' so great was his love to him, the brother you have censured, grieved, and set at naught. To the same purpose is St. Paul's discourse, 1 Cor. viii.

Another end of Christ's death was to demonstrate his submission to the will of God. His words were, when he earnestly besought God that he might not suffer death; Matt. xxvi. 39, 'Nevertheless, not as I will, but as thou wilt.' And we are told, Heb. v. 8, 'He learned obedience by the things which he suffered.'

Other ends of the sufferings and death of Christ, are mentioned by the author of the epistle to the Hebrews, ii. 10, ad. fin. 'It became him (God) for whom are all things, and by whom are all things, who was leading many sons to glory, to make perfect the chief guide of their salvation by (his) sufferings.' As if he had said, Christ the first and chief leader to, and in the way of, salvation, ought to be made a

complete and perfect guide and pattern to his followers, in his passive as well as in his active virtues.

By his passive virtues he sanctified, that is, prepared himself for his sufferings; and his followers, who are the sanctified (and Christ who sanctified them by God's truth) are the children of the same God, whom Christ therefore calls 'his brethren,' whom he was willing, to the last, to instruct by his admirable conduct just before he suffered, and in his last sufferings.

At his death, Christ, who, when he was 'tempted by the devil,' overcame that tempter, so he shewed his followers the way, the true and only way, how he overcame the devil, and the fear of death. For Christ is represented as speaking an *ΕΠΙΝΙΚΙΟΝ*, as in his triumph. 'I will declare thy name (O God) unto my brethren; in the midst of the church will I sing praise unto thee.—I will put my trust in him,' Heb. ii. 12, 13.

In short, as the ends of Christ's death and sufferings, which are commonly much insisted on by the moderns, are not found in express terms in any one text in all the Bible, it is really amazing, that certain doctrines, much in esteem, should gain such great credit among Christians, when it is owned, and freely acknowledged by all, that those doctrines are inconsistent with, and contrary to, the common principles of reason; and may be demonstrated to be inconsistent with the wisdom, justice and goodness of God, in his government over intelligent beings.

Much safer, and indeed wiser, are those Christians who are content with believing those ends of Christ's death and sufferings, as are plainly and expressly mentioned in the holy scriptures, and are cautious of receiving doctrines, and resting their faith upon phrases, in our translation, obscure, ambiguous, and of an uncertain signification.

CHAP. LIV.

THIEP. *The various senses of it in the New Testament.*

THIS preposition very often signifies *for the benefit of, on account of, for the sake of, &c.* In the New Testament the places are numerous, and are so translated by our English version, when used with a genitive. The great question is, whether it is ever used at all, by or with Jesus Christ, or any of his names or characters, to signify his suffering instead of, or in the place of mankind, or of his followers and disciples?

But upon a careful review of all the places in the four evangelists, where ὑπὲρ is used, it does not appear by any words spoken by Christ himself, or any one of his disciples, that he would have his followers believe, That he was to die, or lay down his life in their stead, as their representative, or to satisfy the justice of God in their room or place. Luke xxii. 19, 20, Christ speaks of his body given, and of his blood shed for his apostles. Which must mean for *their benefit*, to instruct them by his example of resignation to God, dying in the cause of truth, and out of love to his disciples; that they should tread in his steps. 1 Pet. ii. 20.—24, ‘If for doing good you suffer with patience, this is acceptable to God: because Christ [thus] suffered for us (περὶ ἡμῶν, in good MSS. with regard to us) leaving us an example for our imitation—for he bore upon the cross our ill usage,’ which was ‘our sins;’ to what end? not to satisfy for our sins, &c. that is never once said in all the bible: no; but to what end? That we should forsake our sins, and devote ourselves to a righteous, holy life. This, and this alone, was the great end of the sufferings of Christ. However, let us inquire how this is expressed by ὑπὲρ in the other remaining writings of the New Testament.

That Christ ‘died for us’ is expressed by ὑπὲρ in

many passages in the epistles; that is, he died for our benefit, as an example of patience, resignation, and for our instruction.

And the great end of his death is pointed out by St. Paul thus: 2 Cor. v. 15, 'If Christ died for all,' it was for this end, 'That they who are alive should not henceforth live unto themselves, but unto him, who died for them, and was raised again.'

We beseech you, 'in Christ's stead,' 2 Cor. v. 20. Again, xii. 10, in distresses 'for Christ's sake,' &c. As hath been intimated already; we meet with such passages as these:

Again, Gal. i. 4. The end of Christ's death is plainly expressed thus: 'who gave,' or delivered 'himself' up 'to death for our sins;' note, 'That he might deliver us from this present evil world.'

More plainly, Tit. ii. 14, 'Christ gave himself for us, that he might deliver us from all iniquity, and form us a peculiar people, zealous of good works.'

Eph. iii. 1, Paul says he was 'a prisoner of Jesus Christ, for' the sake of 'you Gentiles;' ver. 13, he speaks of his tribulation for their sakes; vi. 20, for the 'gospel's sake' he was in bonds.

Phil. i. 29, 'To you it is given—to suffer for Christ's sake.'

St. John discoursing of the 'love of our brethren,' 1 Epist. iii. 10—18, after some remarkable arguments used to enforce the practice of that great duty, mentions at last the highest instance of the love of our brethren, in the death of Christ; and infers that we ought to die for our brethren: as 'Christ laid down his life for us, we ought to lay down our lives for the brethren,' ver. 16. In this text, ὑπὲρ must signify *for the benefit of*, and out of kindness and love to the brethren; but cannot mean to satisfy God in their room, place and stead. In short, what Christ did for us, we ought to do for others. This highest instance of love of the brethren was heroically practised by the glorious company of the apostles, &c. And Christ tells us, John xv. 13, 'Greater love than this

hath no person, that a man lay down his life for his friend.'

St. Paul, who hath often used the phrase or form of speech, namely, that 'Christ died for us,' infers very justly, that Christ greatly loved us.

That we ought to love one another, because Christ so loved us, as to die for us, that is, for our benefit.

That we ought to 'die unto sin,' and 'live unto righteousness,' Rom. vi. 3—13; and live to the honour of Christ our master, 'who died and was raised again for us,' 2 Cor. v. 15, Tit. ii. 14; 'he tasted death for every one,' that he might become a complete guide to his followers. Heb. ii. 9, 10.

St. Peter expresseth very clearly this end of Christ's sufferings. 1 Pet. ii. 20—24, 'If in well-doing ye suffer patiently, this is acceptable with or to God. And ye were invited [into the Christian state] that as Christ suffered for us, he left us an example, that we should follow his steps.—He sinned not under his sufferings, reviled not, threatened not, who bore our sinful usage of him on the cross,' for what end? to atone or satisfy God? by no means. But for this end, ver. 24, 'That we dying unto sin, might live unto righteousness.'

And he insists upon the very same point, in these words, 1 Pet. iv. 1, 'Christ having suffered for us, we are to be armed,' or prepared 'with the same good intention; to die unto sin, and live unto righteousness.' Thus considered, Christ's stripes, wounds, and sufferings, will become our cure, and heal the wounds of our sins. When we consider rightly how he taught, lived, and died, we shall also 'die unto sin, and live unto righteousness.'

When Christ instituted what is now called the sacrament, or the Lord's supper, as a memorial, by which his death, or dying love was to be commemorated, he said, as St. Luke hath it, xxii. 19, 20, and also St. Paul to the same effect, 1 Cor. xi. 24 *that his body was to be given, and his blood to be*

shed for you, the twelve who were then with him: plainly intimating his death to be at hand; and more plainly intimating his love for them, by telling them that his body was to be given, and his blood to be shed for them in particular. And no doubt he had a particular regard for them, in this last converse with them, who were then terrified with their loss in his approaching death. A death that might shake their constancy: and therefore to strengthen their perseverance, he speaks of himself as a person prepared to suffer death, for their benefit and advantage. The words here used by St. Luke, and St. Paul *ὑπὲρ ὑμῶν*, are much insisted on by tritheistic writers; but it is evident they are not express for their opinions: here is expressed no substitution in our place and stead; no imputation of our sins to Christ; no imputation of his passive and active merits to us; no satisfaction to divine justice; no notion of a purchase. I say, not one word of all these busy points are mentioned in express terms. St. Matthew xxvi. 28, and St. Mark xiv. 24, it is observable, use not these words *ὑπὲρ ὑμῶν*, but these, *περὶ πολλῶν*, which prepositions may be understood as synonymous terms; and strictly signify, *for, concerning*, &c. in a multitude of instances. And the words [for, and concerning] in our language being terms of great latitude in their meaning, and by ordinary use denoting no particular end, or purpose; their certain use, and signification must be collected and determined by the light and design of the text itself, or the context, parallel places, &c.

The use of the words *ἐνεκα*, *ἐνεκεν*, *εἵνεκεν*, &c. through the New Testament. And also of *διὰ*, *εἰς*, *ἐν*, &c.

ENEKA. ENEKEN, EINEKEN. This word is often used by the LXX to express God's regard to himself, his people, and their offences: or in other words, for 'his own sake,' Isa. xliii. 25. Dan. ix. 19. 'For his name sake.' Psal. lxxix. 9. 'For his people's sake;' and 'because of,' or 'on account of their

sins.' And also Psalm xlv. 22, the sufferings of God's people, 'for his sake;' and Psalm vi. 4, 'for thy mercies' sake;' Psalm xxv. 7, 'for thy goodness' sake.'

In the New Testament, it is used twenty-five times in the whole, of which twelve have an immediate reference to other subjects.

Mat. v. 10, It is used to signify, or express, the blessedness of those who suffer 'for righteousness' sake;' i. e. upon account of their own righteousness, or religious conduct.

— 11, It is used to represent or express the sufferings of Christ's disciples for 'him,' for 'his sake,' or 'on his account.' But it is never used to signify Christ's suffering for the sake of his disciples and followers. Also in Mat. x. 18, 39, xvi. 25, xix. 29.

Mark viii. 35, St. Mark uses it thrice, to signify the sufferings of Christ's disciples for 'his' and 'the gospel's sake;' but never to signify Christ's sufferings for their or our sakes. Also in Mark x. 29, xiii. 9.

St. Luke uses it in three places, as St. Mark, viz. vi. 22, ix. 24, xxi. 12, but never once to signify Christ's sufferings for his disciples and followers. Nor is it used in that sense in any one text in all the rest of the New Testament.

ΔΙΑ. This preposition is often used in the genitive of the *prophets* and Jesus Christ, as God's *messengers*; or persons whom he employed to instruct and reform mankind; and also of others, as agents or instruments; and of things as means, &c. See Acts ii. 22, xix. 11, xx. 28, and in a great many other places.

Also this preposition is used often in the accusative case, to signify the cause, motive, account, or reason, for which a thing is done. But I do not find it in any place to be taken in the sense or signification of such a meritorious cause (when applied to Jesus Christ by the writers of the New Testament), or such a reason for which we may have, or expect to have, or receive mercy of any kind from God. Nor (which is chiefly aimed at in this inquiry) are we required, directed, or

enjoined to pray for, or ask any favour from God in our addresses to him, by this word Διὰ, joined with Christ, or any thing relating to his person, for the sake, or merits, or on account of which we are to beg or expect any favour, of any sort, from Almighty God.

Διὰ is used in the accusative in the following places; Mat. x. 22, xiii. 58, xiv. 3, 9, xv. 3, 6, xvii. 20, xix. 12, xxiv. 9, 22, xxvii. 19, Mark ii. 27, &c. Luke xxiii. 19, 25, and in many other places. But in no place throughout the New Testament is this preposition used by the sacred writers in any phrase or passage, as requiring the disciples of Christ to ask, or petition Almighty God, to grant any favour whatever for his merits, through his mediation, &c. Nor is any example to be found of any prayer in any such form of words.

ΔΙΑ ΤΟ ΟΝΟΜΑ.—ΤΟΥ ΟΝΟΜΑΤΟΣ.

Christ's disciples hated 'for his name's sake,' i. e. upon his account, Mat. x. 22. See also Mat. xxiv. 9, Mark xiii. 13, Luke xxi. 17, John xv. 21.

'To him give all the prophets witness, that whosoever believeth him,' i. e. becometh a true disciple, 'shall through his name,' or authority, or by his gospel, 'receive remission of sins,' Acts x. 43.

'Now I beseech you, brethren, by the name of our Lord Jesus Christ,' i. e. I intreat you by the regard you bear to our master Jesus Christ, 'that ye all speak the same thing,' 1 Cor. i. 10.

'I write unto you, little children, because your sins are forgiven you for his name's sake,' 1 John ii. 12, i. e. your sins are forgiven you, by, or upon the account of the authority which Christ received from God, to declare remission of sins to all who believed and obeyed the gospel.

ΕΙΣ ΤΟ ΟΝΟΜΑ.

Mat. x. 41, 42, 'Receiveth a prophet in the name,' under the character, 'of a prophet,' &c.

— xviii. 20, 'Gathered together in my name,' i. e. as my disciples.

Mat. xxviii. 19, 'Baptising—in the name of the Father,' &c. i. e. by baptism—dedicating and devoting them to the religion of the gospel, of which the Father was the author, and the Son was the teacher and publisher, and which the Holy Spirit attested and confirmed.

John i. 12, 'Believed in his name;' i. e. owned him, and believed him to be sent of God. See also John ii. 23, iii. 18.

EN TO ONOMATI.

Mat. xii. 21, 'In his name shall the Gentiles trust,' i. e. receive him in his character, and believe him.

Mark ix. 41, 'Whosoever shall give you a cup of water to drink in my name,' i. e. on account of being my disciples.

— xvi. 17, 'In my name,' i. e. by my authority, committed to me by my Father, 'they shall cast out devils.'

Luke x. 17, 'Lord—even devils are subject to us in thy name' or authority.

John xiv. 13, 14, 'Whatsoever ye shall ask in my name, I will do it:' plainly referring to the promise made in the 12th verse, viz. 'That he who believed in him should do greater works than he (Christ) had done;' should work more miracles, speak unknown tongues, &c. 'that the Father (the only author of all these works) may be glorified.' See also v. 26, xv. 16, xvi. 23, 24, 26.*

* In that noted passage, John xvi. 18—29, Jesus Christ acquaints his apostles, 'that he was in a little time to leave them and go to the Father:' this he thought would affect them much. He had therefore told them, ver. 7, 'It is expedient or profitable 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.' By these words, Christ had endeavoured to comfort his apostles: but finding them still uneasy, he still proceeds to comfort them by telling them, that 'their sorrow should be of short continuance, like that of a woman in travail,' ver. 21, 'which should soon be turned into joy,' after they had received the fulfilling of the promise which he had made them from the Father: for which he therefore bids them 'ask in his name of the Father,' ver. 23, 'though hitherto they had asked nothing of the Father in his name,' yet now he repeats his injunctions 'to ask,' &c. with a pro-

Acts iii. 6, 'In the name,' i. e. by the authority 'of Jesus Christ,' which he has given to us, and which we now possess, 'rise up and walk.' See also iv. 10, xvi. 18.

1 Cor. v. 4, 'For I—present in spirit, have judged—in the name,' i. e. by the authority, or according to the direction 'of our Lord Jesus Christ.' See 2 Thess. iii. 6.

—vi. 11, 'Ye are washed—in the name of,' i. e. by embracing the doctrines we have taught you, in the name, or by commission from 'our Lord Jesus Christ.'

Eph. v. 20, 'Giving thanks—unto God, &c. the Father, in the name,' or according to the directions or instructions 'of our Lord Jesus Christ.'

Col. iii. 17, 'Whatever ye do—do all in the name,' or according to the rules and instructions, 'of the Lord Jesus.'

James v. 14, 'Anointing him with oil in the name of the Lord,' i. e. according to Christ's direction; which the twelve received, when they were first sent out to preach and work miracles. See Mark vi. 13.

1 Pet. iv. 14, 'If ye be reproached for the name of Christ,' i. e. for your Christian profession and obedience.

ΕΠΙ ΤΩ ΟΝΟΜΑΤΙ.

Mat. xviii. 5, 'Whoso shall receive one such little child in my name,' i. e. as my disciple. See also Mark ix. 37, 41, Luke ix. 48.

mise, that 'they should receive, that their joy might be full,' ver. 24. N. B. The things which Christ promised, and which he orders his disciples to ask, were the extraordinary presence of the 'Comforter,' the gifts of the 'Holy Ghost,' and the especial presence of Almighty God in working miracles. Such were the things which Christ promised; and such were the things which they were to ask for in Christ's name. So that no general rule can be inferred, from this extraordinary case, for any others to ask of God in Christ's name upon ordinary and common occasions. Christ plainly guarded them from such a practice, by assuring them, ver. 27, 'The Father himself loveth you;' and therefore they were to address God the Father upon all other occasions according to his former directions, Mat. xi. 'Pray to the Father who is in secret,' ver. 6, and also according to his own constant practice through all his life.

Mark ix. 39, 'There is no man who shall do a miracle in my name,' or pretend to be authorized by me, 'who can speak evil of me.' See also Luke ix. 49.

Luke xxiv. 47, 'That repentance—should be preached in his name;' i. e. by his authority.

Acts ii. 38, 'Repent; and be baptized every one of you in the name of Jesus Christ;' i. e. every one of you repent; and devote yourselves to be disciples of Jesus Christ by baptism.

Χάρις. In the accusative is used to signify *sake, account, cause, &c.*

Luke vii. 47. There the woman is declared by Christ to be forgiven, 'because she loved much;' that is, as the context shews, shewed much respect to, and regard for Jesus Christ; but it is not said, she was forgiven for his sake or merits: but this word is not used in the accusative, to express that any favour is received from God, for 'Christ's sake,' or account, in any text of the New Testament.

St. Matthew and Mark have not *Χάρις* in their gospels. St. Luke says, chap. ii. 40, 'That the grace or favour of God was upon Christ;' and ver. 52, 'That Christ increased in favour with God and man.' But St. Luke does not once use this word to express the favour God shews to any, for the sake of Jesus Christ. Nor does St. John once mention it in that sense. And, to conclude, I believe it may be affirmed, that not one of the eight sacred writers has used any of the foregoing words, to denote, that God bestows any favour or blessings for the sake, upon the account of, or for the merits or satisfaction of Jesus Christ, upon any of his followers, &c.

What then must be our judgment of the phrases very commonly used in our liturgies, and in all public offices of religion; books for private devotions in the closet, and the dying expressions of most Christians of the modern apostacy? Answer, That they are unhappily tainted, and entangled with the corrupt notions of these later ages; which notions have no foundation in the holy scriptures; but are greatly deroga-

tory to the honour of God; and diametrically opposite to the fundamental principles of both natural and revealed religion; which make the Supreme God alone the original author of all that is essentially good in, and to his creatures; and truly represent him, as ever graciously inclined to favour, of his own mere benevolence, such sincere persons, as immediately, and without the intervention, or intercession of any others, humbly and devoutly address themselves to him; 'who is always sitting on his throne of grace,' ready to receive most favourably the truly pious and the penitent.

Having with some care considered the use of the foregoing prepositions, as they stand in conjunction with the word *Christ*, I cannot but observe, that I have not found any passages throughout the New Testament, which may justify the addressing our petitions to Almighty God, in the conclusive forms made use of by the moderns in all their prayers: such as these, "through, or for the merits, atonement, mediation, blood, intercession, propitiation, satisfaction, sacrifice, &c. of Jesus Christ; or through our Lord Jesus Christ; through Jesus Christ our mediator, our redeemer," &c. Which phrases are some of them often found in our liturgy: and very frequently in the prayers of the Calvinistic preachers.

N. B. *Χάριν* in the accusative signifying *sake, account, cause, &c.* is nine times used in the New Testament; but never in construction with *Χριστῷ*, or any words relating to him.

N. B. Many passages mention what Christ's followers are to do, or suffer for his sake, where the word *Ενεκα*, &c. is used; but not one text in the whole New Testament requires us to ask for or pray to God for any thing, *Ενεκα τῷ Χριστῷ*, for Christ's sake; or *Ενεκα τῆς ἀξίας τῷ Χριστῷ*, for the merits or worthiness of Jesus Christ. *Ενεκα τῆς μεσυχίας*, *Ενεκα τῆς ἰκανοδοσίας τῷ Χριστῷ*; or *Ενεκα τῆς ἐντευξ-εως τῷ Χριστῷ*.

Dr. Duport, in his Greek version of our liturgy,

uses *Ενεκα*, for the sake of Christ, in the Confessions, in the Prayer for all Conditions of Men; and in the next prayer for the Honour of Jesus Christ.

Indeed, the doctor mentions, in the conclusion of the second Thanksgiving, the preposition *Δια* with *τῶν ὀικτιρμῶν*, i. e. *through thy mercies*, that is, God's mercies, &c. but this sound and orthodox expression in the original, in his version rarely occurs.

In the prayer, called Quinquagesima, he again uses *Ενεκα*. In the collect for the Fourth Sunday in Advent, he uses *Δια τὴν ἱκανοδοσίαν*, a very unscriptural and anti-scriptural phrase. Again, on Easter-eve, *Ενεκα τῆς ἀξίας*. And *Δια τῆς ἀξίας*, on the first Sunday after Easter. Again, on Whitsunday. Again, on the fourth, and twelfth, and thirteenth Sunday after Trinity, and Visitation of the Sick, four times. *Ενεκα Ἰησοῦ Χριστοῦ*. Again, in the prayer for the church in the Communion office. In the Communion for the first day of Lent, *Δια τῆς ἀξίας καὶ ἑντευξεως—Ἰησοῦ Χριστοῦ*.—Again, Martyrdom King Charles I.

*Ενεκα τοῦ ἑλεος σου**, used twice or thrice: an orthodox phrase, conformable to *Ενεκα τοῦ ὀνοματος σου*. *Psa. lxxix. 9, bis.* *Ενεκα τῆς ἀπέραντα ἀξίας—Ἰησοῦ Χριστοῦ*. No scripture phrase, yet used in the prayer in a Storm at Sea, *Ενεκα τοῦ υἱοῦ*—Martyrdom Charles I.

Δια, in the genitive, used almost continually in the liturgy with Jesus Christ at the end of the prayers, and sometimes, with the merits and intercession and mediation of Jesus Christ.

Δια, in the accusative proper—seldom used in our Greek liturgy. In the prayer after the end of the Liny, on the fifth of November, *Δια τὸν ἀγαπητὸν Ἰδόν*. And on the Martyrdom of Charles I. *Δια Ἰησοῦν Χριστόν, τὸν μόνον κύριον καὶ σωτῆρα*. Again, in the first prayer for the Restoration. A phrase highly derogatory to the honour of 'the God and Father of our Lord Jesus Christ,' for God the Father is the only

* See prayer in a Storm at Sea.

Lord and Saviour in the highest sense. In the first prayer of the Evening Service, Διὰ—ἀσιν πασπαρή.

N. B. The prayers in our Greek liturgy, for the most part, conclude with Διὰ Ἰησοῦ Χριστοῦ, &c. Very few prayers conclude with Διὰ Ἰησοῦν, &c. and very few with Ἐνεκα τοῦ or τῆς, &c.

Now it is certain, that Ἐνεκα is not once used in conjunction with Jesus Christ in any prayer in all the New Testament. Nor is Διὰ in the accusative joined with Jesus Christ, and used in the conclusion of any prayer; nor is it used with words that signify merit or satisfaction, in any prayer throughout the New Testament. Yet, in the prayers of all modern Christians, nothing is more common, and more general, than to conclude all public and private prayers, “for the sake of, or through the merits, mediation, and satisfaction of Jesus Christ.” As if the merit of any being, which must be the goodness of that being, could influence, or induce the Supreme Being, to regard his creatures more than his own infinite goodness, mercy, and compassion, Luke i. 77, 78, ‘By the remission of sins, through the tender mercies of God.’



CHAP. LV.

On the resurrection of Jesus Christ.

AFTER the crucified Jesus was dead and buried, according to the account of the four evangelists, from our Friday, between twelve and three in the afternoon, till our Sunday; in the morning of that day early, some of his disciples were informed by an angel, or angels, that Jesus was risen from the dead, Mat. xxviii. Mark xvi. Luke xxiv. John xx. His resurrection being an event very extraordinary, it deserves to be examined carefully, what is the language, and consequently, what were the sentiments of his disciples, and followers about this fact, as expressed in the present copies of the New Testament.

histories, to have mentioned, in express words, a point of such consequence for the honour of their master.

We shall see now, how this point is expressed and understood in other passages, where the sacred writers use the word *Ἀνίστημι*, concerning the resurrection of Christ.

In the Acts we find, after the descent of the Holy Ghost, a very decisive account, given by St. Peter himself, of Christ's resurrection—in the following words: 'Peter standing up with the eleven (apostles) lifted up his voice and said, Ye men of Judea, and all ye inhabitants of Jerusalem, be this known unto you, and hearken to my words, Jesus of Nazareth, a man approved by God, by miracles, wonders, and signs, which God wrought by him, in the midst of you, as ye yourselves also know; this person ye having taken, have with wicked hands crucified and slain. This (very) Jesus hath God raised, of which we (apostles) are all witnesses.' Acts ii. throughout, especially 24—31, 32. Again,

Acts xiii. 34, In St Paul's discourse to the Jews, we find him declaring, that God raised Jesus Christ from the dead, using the same word. And so far we may observe, how the sacred writers have used the term *Ἀνίστημι* concerning Christ's resurrection.

The next term, *Ἐγείρω*, used by the holy writers will fully declare, that God the Father alone raised Jesus Christ from the dead; and consequently, that he did not rise from the dead by his own power, or that he did not raise himself, as is commonly supposed and taught.

St Matthew useth the word *Ἐγείρω*, passively, when Christ's resurrection is mentioned, thrice when Christ spake of his being raised from the dead. Mat. xvi. 21, xvii. 23, xxvii. 32, xxvii. 64, and twice, when an angel spake of it to the two Maries, xxviii. 6, 7.

St Mark expresseth Christ's own sense of his being raised, Mark xiv. 28, and also the angel's sense and the persuasion of two persons (his followers) xvi. 6, 14.

St. Luke expresseth Christ's, the angel's, and the sense of the two disciples, by the same word, in the same passive voice, Luke ix. 22, xxiv. 6, 34. But these three evangelists never represent Christ, or his disciples, or themselves, speaking of his resurrection by this word in the active, but always in a passive sense: that is, that Christ was raised (from the dead), but they do not say once that Christ raised himself.

St. John indeed, represents Christ speaking to this purpose, John ii. 19, 20, 21, 22, 'Destroy this temple, and in three days I will raise it up,' by which the Jews thought he meant their temple; but St. John saith, Christ 'meant his body.' But even these words do not amount to a proof, that he would, or did raise himself from the dead: As will be hereafter demonstrated by express words, that God the Father, and his power alone, raised him from the dead. And it is observable, that St. John immediately useth this word in the passive sense, saying, 'when he was risen and not when he had raised himself.' For Christ solemnly declareth, John v: 19—30, 36, 'The Son cannot, or is not able, to do one thing from himself. or by his own innate power. 'The Father sheweth the Son all things, which he, (the Father) himself is doing, and will shew him greater works than these. The Father himself doeth the works. The Father sheweth the Son, what he (the Father) himself is doing. The Father who hath life in himself, hath given to the Son to have life in himself—and hath given to him (the Son) authority to exercise judgment.'—I can, or am able, 'to do no one thing of myself; as I hear, so I judge—and my judgment is just, because I seek not my own will, but the will of the Father, who sent me. The works which the Father hath given me to finish, &c.' In this language of Christ, it is plain he acknowledgeth, that his 'mission,' his 'miracles,' his 'authority,' were all given by the Father to him; and strongly assures his hearers, he could not, or was not able to do one thing from himself. Could he then with any sober judgment of his hearers, be supposed

capable of raising himself from the dead? But in this whole passage, the discourse of Christ may, with much probability, be understood of a moral resurrection, ver. 24, 'Verily, verily, I say unto you, he that heareth my word, and believeth the Father, who sent me, hath life eternal, and cometh not under (my censure, or) my judgment, but hath passed already from death, unto, or into life.' As there is not one word of his raising himself from the dead, so what he saith, ver. 21 and 25, That 'the dead shall hear his voice and live;' he presently explains, saying, ver. 26, 27, 'The Father hath given to the Son to have life,—and hath given authority to him.' Thus it appears upon this passage, that no argument was founded to prove, or even to induce us to believe, that Christ had an innate power of raising either himself, or others from the dead. And when it is said, John xii. 9, 17, that Christ raised Lazarus, that is fully explained in the history of that affair, chap. xi. which unanswerably demonstrates from Martha's words, and Christ's own prayer to God, that God, and not Christ, raised Lazarus from the grave. But we come to matter of fact.

St. Peter, filled with the Holy Ghost, speaketh his mind, how he understood this matter, in these plain words, Acts iv. 10, 'Be it known unto you all, and unto all the people of Israel,—that God hath raised Jesus of Nazareth from the dead.'

The same St. Peter expressly tells his hearers, x. 38—41, that 'God anointed Jesus of Nazareth, with the Holy Ghost, and with power—for God was with him—This person hath God raised on the third day.'

St. Paul expressly affirms, xiii. 30, that 'God raised Christ from the dead.' Again, ver. 37.

St. Paul, Rom. iv. 24, 25, mentions it as the common faith or belief of the Christians; 'God had raised our master Jesus from the dead.' And that he was raised for our justification. In this passage, God expressly is the active cause, and Christ only passive in *his* resurrection.

The above-mentioned St. Paul saith yet more expressly, That Christ was raised from the dead by the 'glorious power of the Father,' vi. 4, and assures the Roman Christians, 'That if they owned Jesus for their master, and believed heartily,' or sincerely, 'that God raised him from the dead, they should be saved,' x. 9.

1 Cor. xv. St. Paul enlargeth upon this point, and saith, ver. 15, 'We have been witnesses—that God raised Christ.' In which chapter, Christ is often styled the person raised, and in many other places.

Gal. i. 1, ——— 'God the Father, who raised him (Jesus Christ) from the dead.'

Eph. i. 16, 17, 19, 20, St. Paul prays that 'the God of our Lord Jesus Christ, the glorious Father——According to the working of his mighty power, which he (God) wrought in Christ.' See Col. ii. 12.

1 Thess. i. 9, 10, 'Whom he (God the Father) raised from the dead.' This is a text so decisive, that it is sufficient to silence all doubts, or objections, if there was not one more in the whole New Testament.

I will add one more text, 1 Pet. i. 20, 21, where St. Peter, speaking of Christ, useth these very remarkable words: 'Who was, indeed, foreknown before the foundation of the world, but was made manifest in these last times—for you, who by or through him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God.'

The compounds of *Ἐγείρω* are not used in this point. *Ἀνάγω* is once used actively of—'The God of peace bringing from the dead our Lord, or master Jesus,' Heb. xiii. 20. And these being the chief, if not all the words used by the holy writers, about this point, I leave it to the candour of every judicious reader; who must, I am persuaded, agree to the following observations.

1. It is most evident, and certain, upon a full view and fair consideration of all the words, and all the texts in the New Testament, that mention Christ's re-

urrection, or his being raised from the dead, that he was entirely passive, and did not raise himself by his own innate, or by his own (supposed) divine power.

2. But, that Christ, as it is expressly said in abundance of texts, was raised from the dead by God, and the power of God: and many of the texts expressly ascribe to God the Father alone the efficiency whereby Jesus Christ was raised from the dead. St. Peter, 1 Epist. i. 3, 'Blesseth the God and Father of our Lord Jesus Christ, who had through his abundant mercy begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead.' As he could not preserve himself from death, but offered 'prayers and supplications, with strong crying and tears, to God, who was able to save him;' so 'he was heard for his piety,' or reverence. And God raised him from the dead. Heb. v. 7.

3. To secure the belief of these two points, viz. that Christ did not raise himself, &c. but that God raised him, all the words are used and chosen by the holy writers, to prevent all mistakes, but such as are owing to mere negligence, or inveterate prejudice.

4. If the notion of the hypostatic union had been really true, the divine nature of Christ must, on this occasion, have been really quiescent, or withdrawn: and the godhead, which raised Christ from the dead, was not his own personal, but the paternal godhead, or power of God the Father.

5. The common doctrine, which makes the whole trinity, or sacred three, in the vulgar sense, co-efficients of the resurrection of Christ, is unscriptural and anti-scriptural, as is the doctrine of those who affirm, that the God-man, as they speak, was raised by his own, personal, divine nature. Thus, Wollebius—Christ. Theol. cap. 19, and Wendelin, cap. 18, say, *Resurrexit divinâ suâ potentia*. Bucani Institutiones Theolog. loc. 26, and many others. Which is directly contrary to the general style of the New Testament in this point.

6. As the death of Christ incontestably demon-

strates, that he was truly man, and not God and man in one person : so his being raised from the dead, not by himself, or his own personal power, but the power of God the Father, is an invincible demonstration, that he was not God and man in one person.

7. As Christ's resurrection from the dead is expressed by the sacred writers in terms of a passive sense, when applied to Christ, or spoken of his resurrection ; so the same sacred writers have been very careful to use terms of an active sense whenever they mention God the Father raising Jesus Christ, or his being raised by the power of God the Father : by which care those writers evidently shew their own notion, that they thought Christ did not raise himself, but ' God the Father raised him from the dead ; ' and consequently would have all Christians, in this point, be of the same faith, or opinion.

8. When Christ (Mat. xxviii. 18) tells the eleven apostles, ' That all power was given to him in heaven and earth,' it must necessarily be understood in a limited sense ; and signifies all authority from God the Father, to send forth his apostles to preach the gospel, and propagate the Christian religion ; and cannot possibly signify all divine and omnipotent power, for that cannot be communicated, nor any other than one infinite being be the subject of it. Besides, the power is expressly said, ' to be given ; ' but a power innate to raise himself, is never mentioned, but the direct contrary, by all the holy writers.

St. Jerom, in Epist. Gal. c. i. v. 1, saith, that Marcion, the famous heretic, left out God the Father, and inserted *ἐαυτὸν*, instead of *αὐτὸν*, that he might maintain, that Christ was raised by himself, and not by God the Father.

Rom. vi. 4, and Colos. iii. 1, St. Paul, on Christ's resurrection, argues most divinely, that we, who are really dead as to sin, should live, or lead a new life. And if we are risen with Christ, we should seek, or raise our minds to, things above our present state.

CHAP. LVI.

What the evangelists, and the other holy writers, have written concerning the ascension of Jesus Christ.

AFTER Jesus Christ was raised by the power of God from the dead, it will be our next inquiry, what account the sacred writers give of Christ after his resurrection.

St. Matthew saith, He appeared to the two Maries, and the eleven apostles, Mat. xxviii. 9, 10, 17.

St. Mark adds, That he appeared to the two going into the country; and after that to the eleven, Mark xvi. 12, 14.

St. Luke gives a large account of Christ's converse with two persons going to Emmaus: of his being seen by Simon (Peter): of his eating with the eleven (apostles), Luke xxiv. 13.

St. John has more particulars, and very remarkable, John xx. 14, 16, 17, to the end: xxi. throughout; but my inquiry is, what the evangelists say of Christ's ascension.

St. Matthew doth not mention Christ's ascension.

St. Mark saith expressly, 'He was taken up into heaven,' ἀνελήφθη, Mark xvi. 19.

St. Luke saith, 'He was carried up into heaven,' ἀνεφέρετο, Luke xxiv. 51.

St. John tells us, John xx. 17, that Christ speaking to Mary Magdalen, forbids her to touch him, saying, 'I have not ascended, Ἀναβέβηκα, to my Father — but I am (forthwith) ascending ἀναβαίνω to my Father, and to your Father: and to my God, and to your God.'

N. B. By the two first words, which are both passive, and by the third, which is neuter, it is evident, Christ was passive, and did not ascend, by his own innate, divine power: but the evangelists using passive verbs, and Christ himself a neuter, it was by no means intended by them, that we should understand that Christ ascended into heaven, by his own, inter-

nal, personal, divine power. And St. Luke confirms this thrice in the Acts, first in Luke's own words, chap. i. ver. 2, 'He (Christ) was taken, or received up,' ἀνελήφθη. Again, ver. 9, 'As his apostles beheld, he was taken up ἐπήρθη, and a cloud received him out of their sight.' Again, ver. 11, 'Two men in white garments' (supposed to be two angels) said, 'This Jesus who is taken up (or lifted up) ἀναληφθεῖς, from you into heaven.' Again, St. Peter, in his first discourse to the eleven, ver. 22, expressly mentions Christ being 'taken up from them,' ἀνελήφθη.

Eph. iv. 8, 10, St. Paul uses the word ἀνοβαίνω (a neuter), speaking of Christ's ascension, as the same word is used in St. Matthew above, when Christ himself speaks of his ascension.

Christ ascended from Mount Olivet, forty days after his resurrection, in the sight of many persons, Acts i. 6, 8, 10. 'To prepare mansions for his disciples,' John xiv. 3. 'To send the comforter,' xvi. 7. 'To save—those that come to God by him: and to make intercession for them,' Heb. vii. 24. And when he ascended, St. Paul, Eph. iv. 8, speaking of Christ's ascension, as his triumph; perhaps over his enemies and death; saith, that 'Christ led captivity captive, and gave gifts to men'—that is, led captive the believing world, and gave the gifts of the Holy Ghost unto his apostles, which the Father had promised, and they were to wait for it at Jerusalem, Acts i. 3, 4, Luke xxiv. 49.

ΥΨΟΩ. This word is once used by St. Luke, Acts ii. 32, 33, to express St. Peter's sense of Christ's exaltation or ascension; and in the passive sense, thus: 'This Jesus hath God raised up (ἀνέστησεν), of which thing we apostles are all witnesses: he therefore being exalted (ὑψωθείς) by God's right-hand,' that is, by God's power, 'and having from the Father received the promise of the Holy Ghost.'

1. When we find verbs passive, or passive words, are chosen by the holy writers to express their sense or meaning, we ought to understand them passively, or

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we wrong those writers, and impose upon ourselves. Now by the words used by the holy writers, whenever they speak upon this subject, Christ is represented only passive, and God the Father, as the active, and sole efficient cause of his (Christ's) ascension.

2. It hence evidently appears, that there was in Christ no personal and inseparable union of the divine and human nature: though the *Vulgus Theologorum** hold and maintain, that Christ arose, &c. and ascended by virtue of his own divine nature.

3. It is observable, that though most Popish and Protestant divines affirm, that Christ was exalted, as Θεανθρώπος, or *God-man*: and explain their notion by saying, the divine nature was made manifest, which before was somewhat concealed in his humiliation, and death: yet the Lutherans reject the doctrine; and affirm, that Christ's divine nature was incapable of being exalted: than which truth nothing could be more certain, had the divine nature been essentially united to him.

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CHAP. LVII.

*What is written by the evangelists, and the other holy writers of the New Testament, concerning Christ's sitting at God's right-hand.*

As the sacred writers have ascribed the resurrection and ascension of Jesus Christ, not to his own power, but to the power of his and our God alone: so the same writers assure us, that 'Christ sat down at the right-hand of God,' to be rewarded with that dignity which was given to him by God, and which he received from God.

St. Mark expressly saith, Mark xvi. 19, 'That our Lord was' received, or 'taken up into heaven, and sat at the right-hand of God.'

Eph. i. 17, 19, 20, 21, St. Paul having mentioned

\* Catech. Rom. Art. vi. and most Protestant writers.

'The God of our Lord Jesus Christ,' the 'glorious Father;' he afterwards, in a studied series of the strongest terms, magnifies the power and energy of God, in these two instances, viz. 'In raising Christ from the dead; and in setting him,' or causing him to sit, 'at his right-hand:' here, beyond all contradiction, God the Father was the efficient, and Christ by him was set at his right-hand. Mark x. 37—40, Christ expressly declares to the mother of the sons of Zebedee, that 'he had it not in his power to set her sons on his right and left hand, but this was a privilege only conferred by his Father.' If this place is referred by Christ to a pre-eminence, desired in his supposed earthly kingdom, or his future heavenly state, the consequence will be the same; viz. that in either state Christ had not power to confer the privilege of sitting on his right-hand. But that was the prerogative of God the Father only.

As Christ in his behalf referred the Pharisees to the words of David, Psalm cx. cited Matth. xxii. 44, Mark xii. 36, Luke xx. 42, 'Sit thou on (or, at) my right-hand, until I make thine enemies thy footstool.' He thereby very plainly intimates, that himself was that very Lord, to whom the Lord (God) said, 'Sit thou on my right-hand.' And St. Peter expressly applies that passage to Jesus Christ in his discourse, Acts ii. 34, 35, 36. Now as the very form of the words shews the pre-eminence and authority of God, who saith—'sit thou—until I make,' &c. Heb. i. 13; so St. Peter's whole view, through all his discourse, was to convince the Jews, in many particulars, and in this also, that Jesus was not only the Christ, but also the person, whom God raised from the dead, 'exalted to his right-hand,' and gave him the promise of the 'holy spirit,' and made him both 'Lord and Christ.' Now, as plain as words can make it, this whole passage demonstrates a full distinction of persons or beings; namely, 1. God, who 'raised up,' who 'exalted,' who 'promised the holy spirit:' who 'set Christ at his right-hand,' and 'made him Lord and Christ.' 2. And Je-



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sus Christ, who was by God 'raised up; exalted; received the promise of the holy spirit from God;' was 'set at God's right-hand; and was, by God, made both Lord and Christ.'

Three evangelists, Mat. xxvi. 64, Mark xiv. 62, Luke xxii. 69, inform us, that Christ before his death foretold, 'that the Son of man should sit on the right-hand of the power of God.' St. Paul mentions it as a fact well known, Coloss. iii. 1, and in remarkable words, in the epistle to the Hebrews, viz. 'Jesus,' who had spoken from God to us in these last days, — 'sat down on the right-hand of the majesty on high,' Heb. i. 3. 'And on the right-hand of the throne of the majesty in the heavens,' viii. 1, x. 12. Thus, 'Jesus Christ;' and thus, 'the majesty on high' — are distinguished. And after a gradation in the several parts of Christ's character mentioned, Heb. i. 3, 'Christ's sitting on God's right-hand' is placed as the highest of all his characters:

By this phrase of Christ's sitting at God's right-hand, which all acknowledge to be figurative, may be understood, most unquestionably, and in conformity with several passages of the New Testament, Christ's being set, by his God and Father (to whom he ascended), in a state of happiness, favour, and glory, near the beatific presence of God, as a reward for his faithful conduct, and sufferings for, and in the cause of truth and true religion, which is, indeed, a cause the most valuable in itself, and the most regarded, and most rewarded by Almighty God. Accordingly his meritorious conduct and reward is taken notice of in the following passages:

Phil. ii. 6—11, St. Paul expresseth Christ's humble, obedient, and resigning spirit and conduct; and thereupon the apostle adds, 'Wherefore,' or on which account, 'God hath exceedingly exalted him, *ὑπερήνωσε, καὶ ἐχαρίσατο*, (Christ,) and freely given him a name,' or title, 'superior to all others.'

Again, St. Paul tells us, Heb. xii. 2, that 'Jesus, — because of the joy that was set before him, en-

dured the cross, despised the shame,' and 'sat down on the right-hand of God' (the Father), as a manuscript has it.

If I may pass on to cite a human testimony, St. Augustin, in Johan. Tract. 104, hath these words: *Humilitas Christi fuit meritum gloriæ ipsius; et gloria fuit merces humilitatis ipsius.*

By Christ's sitting at God's right-hand, St. Paul intimates, in very high terms, Eph. i. 17, 19, 20, 21, 22, that 'the God of our Lord Jesus Christ, the glorious Father, who raised Christ from the dead, set him at his right-hand—far above all principality, and power, and dominion—and every name—and put all things under his feet, and gave him to be head or chief over all things to the church.' 'Far above all'—that is, above the reach and malice of his enemies, and above all in honour, dignity, and power, in the Christian church, his spiritual body: and 'put all things under his feet,' 1 Cor. xv. 27, that is, as head of the church.

In these passages it must, to avoid the common errors of the times, be always well observed, that all the honours and power before-mentioned are expressly said, to be the effect of God's gift and efficacy. That 'the God and Father of Christ raised him; God exceedingly exalted him; God set him at his right-hand; God put all things under him; God gave him, or appointed him, head over all things to the church.'

St. Luke tells us, Acts vii. 56, 59, that 'Stephen, the proto-martyr, saw the Son of man standing at the right-hand of God,' and called unto him, saying, 'O Lord Jesus, receive my spirit.'

*Of Christ's intercession.*

A consequence arising from 'Christ's sitting at the right-hand of God' is expressed by St. Paul, Rom. viii. 34, saying, 'He (Christ) intercedeth for us.' Heb. vii. 25, 'He is always able to save to the utmost those who come to God by him, living ever to make intercession for them.'

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Although the original word *Ἐν τῷ ἄνω*, used by St. Paul, in the two texts already cited, be not found in the four gospels, yet the true sense and meaning of it may not be overstrained, if it be construed in a literal sense; for Christ while here on earth said, 'O Father, I thank thee, that thou hast heard me, and I know that thou hearest me always,' John xi. 41, 42. Much more then, when sitting at God's right-hand, in a state of high favour; where it is not to be supposed, his charity and high regard for his followers were abated, or lessened in heaven: for whom he prayed so earnestly, John xvii. when here on earth; and told them, Mat. xxviii. 20, 'I am with you (in affection at least) always.' And St. Paul, Heb. ix. 24, saith, 'Christ is entered into heaven itself, now to appear in the presence of God for us.'

It must be well considered, that in all these four particulars relating to Jesus Christ, viz. his resurrection, ascension, session at God's right-hand, and intercession to or with God, are four irrefutable demonstrations, that he was not the Supreme God himself; but a being distinct from his God and our God; a being whom 'God highly favoured; rewarded; raised; exalted; set at his right-hand; who intercedes to, or with God;' that is, asks favours for his followers, which were not in his own power to grant; of his God, who alone had that power.

And can there be any stronger proof of Christ's dependence on God, and his distinction from God, than his intercession to God, even in his glorified state? Whilst he was on earth, he applied to, and called upon God, for himself, and for his disciples, John xvii. throughout. And when at the right-hand of God, the author of the epistle to the Hebrews is by all understood to represent Christ as interceding with God, and desiring of God favours, in favour of his church militant, Heb. vii. 25, for them who came to God through him.

## CHAP. LVIII.

### *Of the character of Jesus Christ as king, and of his kingdom.*

THAT Jesus Christ was appointed by God to set up the kingdom of God, that is, a spiritual kingdom, in the world, is agreed by all Christians.

In our present copy of St. Matthew's gospel, we read, ii. 9, that some eastern magi, (or wise men,) came to Jerusalem, inquiring where the person was, who was born king of the Jews. The magi might take up this notion, from an opinion current among the Jews.

Jesus Christ may be supposed to be called king by St. Matthew. Mat. xxi. 5, xxvii. 29, 37, 42. The evangelist, perhaps, alluding to Isa. lxii. 11, and Zech. ix. 9, And he was expressly so called in scorn by the soldiers and Jews, &c. But Christ himself in no place in St. Matthew's gospel owns that title, but in appearance declines it: for when the governor asked him, 'xxvii. 11, 'Art thou the King of the Jews?' Christ answers, 'Thou sayest', he might have added, but I do not say so. He had at his first entrance, and throughout all his ministry, in passages almost numberless, spoken of the kingdom of God, and of the kingdom of heaven. He had declared again and again, 'That his kingdom was not of this world.' John xviii. 36, 37, Pilate indeed to insnare him, saith to him, Art thou a king? Christ answers, You say so: but I tell you, 'For this I was born, and for this I came into the world, that I might bear witness to the truth.' As if he had said, I claim no earthly kingdom, that is not my design. But my design is truly this, to set up, and set forward God's kingdom over mankind, and that kingdom of God is within you. Luke xvii. 21, Mat. ix. 35, x. 7, vi. 10, 'I preach the gospel of that kingdom, and send my apostles' to preach the same; and have taught my disciples to pray to God the Father, that his kingdom

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may come. I tell you, I am sent from God, and send out my apostles to publish the laws of this spiritual kingdom of God, or God's kingdom over the spirits, minds, and affections of mankind; this, and this only, is my great business, and design of appearing, and of my mission from God. John xvii. 36, Luke xxii. 24—30. Had I proposed to set up a temporal kingdom, my servants would have been contending for me, &c. And as for you, my apostles, who dispute about superiority, I have appointed you to be subordinate officers in this spiritual kingdom, 'even as the Father hath appointed or constituted me.' Accordingly we find they went every where preaching the kingdom of God, or the concerns of God's kingdom. Acts viii. 12, xix. 8, xx. 25, xxviii. 23, 31. And what the laws and rules of this kingdom or government, prescribed to its subjects, were, we are told very often in the holy writings, particularly, Rom. xiv. and xv. 6, They are not laws about distinction of meats, &c. (things of lesser importance), but laws of righteousness, peace, giving no offence, unanimity in the worship of the God and Father of our Lord Jesus Christ. That no unjust or unrighteous persons can be heirs, or subjects of this kingdom, whilst they are such. 1 Cor. vi. 6—11, 'Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' Much to the same purpose, Gal. v. 14—23, Eph. v. 5—8, And we are told, Rev. xi. 15; 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ.' That is, are become the kingdoms of God as sovereign, and of Christ as his subordinate minister, or his Christ.—For it follows—he (God) will reign for ever. Rev. xi. 15, 16, 17, 'The twenty-four elders before the throne of God fell down on their faces, and worshipped God, saying, We give thee thanks, O Lord, God Almighty, who art, and who wast, and who art to come, because thou hast taken thy great power, and hast reigned.'

From which extraordinary passage, it is most evident, that God is the supreme King in this spiritual kingdom, and God alone in this solemn manner is adored as such.

That this spiritual kingdom is the kingdom of God, primarily, is declared by Christ himself, in abundance of passages in the four evangelists, Mat. vi. 33, xii. 28, xix. 24, xxi. 31. So in fifteen places in St. Mark. So in St. Luke in about thirty places. So in St. John iii. 3, 5. Thus often and emphatically did Christ call this spiritual kingdom, 'the kingdom of God.' Also in the Acts of the Apostles, it is called thus six times, and often in the epistles, &c. For it was the common and current style of Christ, and his followers. He whom Jesus Christ meant by God, he expressly tells us was the Father, Mat. vi. 10, teaching his disciples to pray to the Father, that his kingdom might come, xiii. 43, xxvi. 29. 'The kingdom of my Father,' Luke xi. 2, xxii. 29.

This kingdom is also called Christ's kingdom, Luke xxii. 29, 30, by Christ himself. But then it must be well observed, that it was his by the constitution and appointment of the Father. 'As my Father hath appointed to me a kingdom, so I appoint to you (my apostles) a kingdom.' That is, as my Father hath appointed me an officer and messenger to publish the laws and rules of his spiritual kingdom, so do I (Christ) appoint you. For this end he was sent, Luke iv. 43, In pursuance of this appointment, Christ Mat. iv. 23, 'preached through all Galilee, in the synagogues, saying, Repent ye, for the kingdom of heaven is at hand,' Mark i. 14, 15, And in the fifth, sixth and seventh chapters of St. Matthew in his sermon on the mount, he set forth at large the laws of that kingdom.

Christ went about all the cities and villages, preaching in the synagogues the gospel of that kingdom, Mat. ix. 35, Luke viii. 1, And appointed his twelve apostles to do the same, Mat. x. 7, 'And they preached repentance,' that was their first doctrine, Mark

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vi. 12, Luke ix. 2, 6, 10. And he gave Peter, Mat. xvi. 19, xviii. 18, and his apostles, authority to declare, what laws or rules in God's kingdom should be binding, and not binding, and by which persons were to be received, or not received, but shut out of his kingdom. Innocence of mind and life, like that of little children, was a rule of admission, Mat. xviii. 2, 3, 4, xix. 14, Mark x. 15, Luke xviii. 16, 17. Philip, Acts viii. 12, and Paul, xix. 8, and xx. 25, xxviii. 23, 31, preached (like their master, Christ) the 'kingdom of God.'

And the subjects of this kingdom were known, not by their words or outward profession, how specious soever, but by the power and efficacy of God's laws upon their minds and lives, 1 Cor. iv. 19, 20, for none that 'were unrighteous persons' could be subjects in God's kingdom, see many such named, 1 Cor. vi. 9, 10, 11. And the offences against, or breaches of God's laws, Gal. v. 19, 20, 21, the doers of which could not be subjects of God's kingdom, Eph. v. 5, 6.

And now it is time to observe, how gracious an act of God, the King of kings, was his sending Christ and his apostles, &c. to set up his kingdom among men! How noble an office and cause they engaged in! How excellent the laws of that kingdom! How much all ought to pray, and labour to promote it, and yet how indiligent and unactive all Christians are, in so glorious and so necessary a work! Yet all are concerned, all are obliged to use their best talents and endeavours in this best of causes; that is, in setting up the kingdom of God over the souls of men. For, in the language of St. John, Rev. i. 6, 'We are all made kings and priests to God the Father:' that is, have authority to act as God's viceregents and priests, in causing his laws to be published and observed, according to our several stations and abilities. How diligent are the emissaries of the Romish pontiff, in making converts and subjects to his Antichristian laws and government! How negligent are Protestants, in promoting the kingdom of the most high God!

As Christ's great concern in the kingdom of God

was to publish his laws, by his doctrine; and by his own life and death, to set an example of perfect obedience to those laws; and to send forth his apostles and disciples, like ambassadors to mankind, 'to beseech them in his stead, to be reconciled to God,' 2 Cor. v. 20: so when this work of reconciliation ends; that is, at the great period and consummation of all things in this present state, then will also be the period of Christ's kingdom; as St. Paul expressly assures us, 1 Cor. xv. 24—26, 'Then shall be (or cometh) the end, when he (Christ) shall have delivered up to God, even the Father, the kingdom'—and all opposite powers shall be subdued, and death itself shall have an end because of the resurrection. When all persons are brought at last under God's spiritual kingdom, then all Christ's concern in it will be concluded, and be at an end: and even 'Christ himself shall be subject to him (God) who did put all things under him, that God may be all in all.' For the duration of Christ's ministerial kingdom or government cannot continue longer than he, as God's minister, reigns over men by his spiritual laws, and holy example, to the end of time, or determination of the human race.

In the whole history of Christ's public life, doctrine, and conduct, we may easily observe, that he acted as God's minister, and by his order, in teaching and publishing the laws of God's spiritual kingdom: however, it is expedient to inquire what notions were formed of it by Christ's enemies, his friends, and what account he himself gave of this matter?

Christ's enemies (of whom Herod was from his jealousy the principal, Mat. ii. 3), charged him with a design to seize the government and set himself up as a king, saying, that 'himself is the anointed king.' This false charge was aimed at his life. But Pilate, after examination, rejected their charge. Luke xxiii. 2—22.

Some of Christ's friends and followers expected his temporal dominion, John i. 49, mistaking, perhaps, him, and his apostles, when they preached, that 'the



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kingdom of heaven was at hand.' The mother and two sons of Zebedee desired, that they might be prime ministers, or favourites, Mat. xx. 21. And the multitude who followed him to Jerusalem, John xii. 13, were of the same mind.

Others, John vi. 15, 'seeing the miracles he wrought, were going to seize him, to make him a king: but Jesus knowing their design—withdrew into a mountain privately;' on purpose to defeat an attempt so very unsuitable to his mission, and the great charge he received from God, to execute in the world.

Moreover, Christ himself expressly assures Pilate, that 'his kingdom was not of this world,' John xviii. 36; and, ver. 37, he tells Pilate, 'For this end or purpose was I born, and for this one thing came I into the world, that I might bear witness to the truth;' that is, the true religion. To this declaration his whole conduct corresponded. He went over all Judea doing good, and preaching the laws of God's kingdom, but meddled not with temporal or civil affairs. How inconsistent are the notions, and hath been the conduct of some modern enthusiasts with Christ's great design and profession! He made it his business to publish, and explain the laws of God; to set up God's kingdom in the minds and lives of men: and to destroy sin, and the kingdom of Satan; and to bring mankind into a perfect obedience to the will of the Supreme Being. Glorious design!

What passages soever therefore are found, which seem to carry a lofty meaning, they are to be understood in a sense conformable to Christ's own declaration, &c. In Rev. i. 5, 6, Christ is called, 'The prince, or chief of the kings of the earth.' That flight is presently followed by another: he 'hath made us kings and priests to God, even his Father,' Rev. xvii. 14, xix. 16.

Again, v. 10, He 'hath made us kings and priests to God, and we shall reign upon the earth.' If conquering our evil habits and affections, and our offering *spiritual* and acceptable sacrifices to God, make us kings

and priests in the best and truest sense, these ideas may truly answer the whole intention of Christ and St. John; who had not, could not have any other view in their minds, than of that spiritual kingdom of God, wherein Christ had been a chief minister under God, Eph. ii. 6. And, according to the lofty expressions of St. Paul, God had with Christ raised up the Christian Ephesians, and set them, together with Christ himself, in the heavenly state by Christ Jesus, i. 20, 21. Who was, according to the same St. Paul, set at God's right-hand in the heavenly state, or his spiritual kingdom; far above all earthly powers (who are not considered as in their civil states, but as subjects only in the celestial economy), for Christ is chief or head in this spiritual government under God.

Upon the due consideration of the foregoing particulars, it appears,

1. That 'the kingdom of God,' in the New Testament, often signifies God's spiritual government over the minds and conduct of men.

2. That Jesus Christ was a temporary minister, and exercised a legatarian power, as God's ambassador in this spiritual kingdom, in publishing and declaring God's spiritual laws, and appointing his disciples to do the same.

3. That Jesus Christ never assumed, and never exercised, while here on earth, the least appearance of regal power over his followers, but studiously shunned it.

4. That most of his pretended successors and vicars have, in fact, assumed the proper characters and functions of regal power: of which the Popes of Rome, and others too, have been, and continue to be, most flagrant instances.

5. That many of the ancients, and the moderns too, taking occasion from some lofty, figurative passages, in the New Testament, have, by overstraining these figures, carried their notions beyond all reasonable bounds, and the true intention of the sacred writers, and thereby given a plea, and pretence to much en-

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thusiasm, and many bold usurpations in the Christian church.

6. Lastly, That it is the great duty, and most important interest, of all Christians, to continue to be true and faithful subjects in it, and to promote this spiritual kingdom of God over men; but not by worldly power, or violence, but by the wisest reasons, spiritual arguments, and the holiest examples, following strictly the great example of their master Jesus Christ.

THE END.

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