

A  
L E T T E R

Writ in the Year 1730.

Concerning the QUESTION,

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

To which are now added

TWO POSTSCRIPTS:

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

The second, containing Remarks upon the third  
Part of the late Bishop of CLOGHER'S Vin-  
dication of the Histories of the Old and New  
Testament.

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

Ergo nec Parentum, nec Majorum Error sequendus est :  
sed Auctoritas Scripturarum, et Dei docentis Impe-  
rium. *Hieron. in Jer. cap. ix. ver. 12 .. 14.*

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L O N D O N :

Sold by J. NOON, near Mercers Chapel, in Cheapside,  
and J. BUCKLAND, at the Buck, and W. FENNER,  
at the Angel and Bible, in Pater Noster Rowe.

MDCCLIX.

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T H E

P R E F A C E.

**T**HOUGH the names in this Letter are fictitious, (as they always were, and the same that appear now : ) it is part of a real correspondence. *Papinian*, who was a man of mature age, of great eminence, and a diligent reader of the sacred scriptures, has long since accomplished his course in this world. *Philaethes* is still living. The letter, sent to *Papinian*, was never returned. But *Philaethes* kept a copy of it. Though writ almost thirty years agoe, it has hitherto lain concealed in the writer's cabinet. Nor has it, till very lately, been shewn to more than two persons, one of whom is deceased. Whether this will be reckoned full proof, that the writer is not forward to engage in religious disputes, I

cannot say. This however is certain : He would have great reason to think himself happy, if, with the assistance of others, without noise and disturbance, in the way of free, calm, and peaceable debate, he could clear up a controverted point of religion, to general satisfaction.

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

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

For better understanding the argument, it may be needful to observe, for the sake of some, that by divers ancient writers we are assured, it was the opinion of *Arius*,  
and

P R E F A C E.

v

and his followers : “ That [1] our Saviour took flesh of *Mary*, but not a soul :” “ that [2] Christ had flesh only, as a covering for his Deity : and that the Word in him was the same, as the soul in us : and that the word, or the Deity in Christ, was liable to sufferings in the body.”

Mr *Whiston*, in his *Historical Memoirs of the Life of Dr Clarke*, giving an account of the

[1] — σάρκα μόνον τὸν σωτῆρα ἀπο μαρίας ἐλη-  
Φέναι, διαθεβαίμενοι, καὶ ἔχι ψυχὴν. *Epiph. de*  
*Arianis in Indic. T. i. p. 606.*

Ἄλλα καὶ ἀρνῶνται ψυχὴν αὐτὸν ἀνθρωπίνην ἐλη-  
Φέναι. *Id. H. 69. n. 19. p. 743. A. Conf. n. 48 . .*  
51.

[2] Ἄρειος δὲ σάρκα μόνην πρὸς ἀποκρυφὴν τῆς θεού-  
τητος ὁμολογῆι· αὐτὶ δὲ τῷ ἔνωθεν ἐν ἡμῶν ἀνθρώπῳ,  
τεπέσι τῆς ψυχῆς, τὸν λόγου ἐν τῇ σαρκὶ λέγει γεγο-  
νέναι. κ. λ. *Athan. Contr. Apollin. l. 2. n. 3. p.*  
942 C.

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

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

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

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

And Part. 2. sect. xxviii. p. 301. “The Holy Spirit is described in the New Testament, as the immediate author and worker of all miracles, even of those done by  
our

our Lord himself: and as the conductor of Christ in all the actions of his life, during his state of humiliation here on earth."

Before I finish this preface, I must make some citations from *Dr Robert Clayton*, late Lord Bishop of *Clogher*. Who, in the third Part of his *Vindication of the Histories of the Old and New Testament*, has expressed himself after this manner. Letter v. p. 80. 81. or p. 443. "*He who had glory with the Father, before the world was, emptied himself, or divested himself of that glory, in order to redeem mankind, and descended from heaven, and took upon him the form of a servant, and was made man.* That is, He, who was a glorified pre-existent spirit in the presence of God, submitted to descend from heaven, and to have himself conveyed by the wonderfull power of Almighty God, into the womb of a Virgin. Where being clothed with flesh, and ripening by degrees to manhood, he was at length brought forth into the world, in the same apparent state and condition, with other human infants."

Again,

Again, Letter vii. p. 132. 133. or 482. §83. " And accordingly this exalted spirit was, by the wonderful power of God, as before related, conveyed into the womb of the virgin *Mary*, and was made man; that is, was made as much so, as his mother could make him, without being impregnated by man. And now being deprived of the immediate presence of God the Father, and being shut up in darkness, and the shadow of death, he was after nine months brought forth into life, in the form of a feeble infant, with all the weakness, and frailties, and infirmities of human nature about him. And as he grew up into life, and his reason improved, this only served to make the terrible change and alteration of his condition, so much the more perceptible, and the recollection of it so much the more grievous and insufferable. The dreadfulness of which state is hardly conceivable to us, because that we never were sensible of any thing better, than our present existence. But for any being, which had ever enjoyed the happiness of heaven, and had been in possession of *glory with the Father*, to be deprived thereof, and



to be sent to dwell here in this world, encompassed within the narrow limits of this earthly tabernacle, and the heavy organs, made of flesh and blood, it must, literally speaking, be to such a being, an hell upon earth." So says that celebrated writer.

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

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

Febr. 12. 1759.

T H E  
C O N T E N T S.

A LETTER writ in the Year 1730.  
Concerning the Question, Whether the  
L O G O S supplied the Place of a human  
Soul in the Person of J E S U S C H R I S T.  
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the Histories of the Old and New Tes-  
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- P. 17. l. 15. for vere r. vero.  
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A  
L E T T E R

W R I T

In the Y E A R 1730.

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

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To P A P I N I A N.

**Y**OU have, it seems, heard of the  
correspondence between *Eugenius* and  
*Phileleutherus*, and particularly of an  
incidental question, concerning the *Arian*  
hypothesis. You have been informed like-  
wise, that I am well acquainted with this  
correspondence. And, as it has excited your  
curiosity, you demand of me an account of

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it,

it, and also my own opinion upon the point in debate.

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

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

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

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

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

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

However, that we may not take up any prejudices from apprehensions, which our own reason might afford, I shall suspend all

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inquiries

*Ib.* Part. 2. p. 242. §. ii. “ With this first and supreme cause and Father of all things, there has existed, from the beginning, a second Divine Person, which is his Word or Son.”

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

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

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

inquiries of that sort, and will immediately enter upon the consideration of what the Scriptures say of the person of our Saviour.

He is called a *man* in many places of the Gospels. And every body took him for a man, during his abode on this earth, when he conversed with all sorts of people, in the most free and open manner. He frequently styles himself *the Son of man*. He is also said to be the *son of David*, and *the son of Abraham*. He is called a man, even after his ascension. Acts xvii. 31. *He has appointed a day, in the which he will judge the world in righteousness, by that man whom he has ordained.* 1. Tim. ii. 5. *For there is one God, and one Mediator between God and men, the man Christ Jesus.* And St. Peter to the Jews at Jerusalem. Acts. ii. 22. *Ye men of Israel, bear these words, Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him, in the midst of you, as ye yourselves also know.*

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

This title and appellation of *man* being so often and so plainly given to our Saviour, must needs lead us to think, that he was properly man, unless there are some expressions of another kind, that are decisive to the contrary. But we find, that he is not  
only

only called a man, but is also said to be a man as we are, or like to us. *Hebr. ii. 17. Therefore in all things it behoved him to be made like unto his brethren. iv. 15. We have not an High-Priest, which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin.* And see the second chapter of that epistle throughout.

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

More-

[2] “ And when we say, that person was *conceived and born*: we declare, he was made really and truly man, of the same human nature, which is in all other men.—For *the Mediator between God and men is the*



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

*man Christ Jesus.* 1. Tim. ii. 5. *That since by man came death, by man also should come the resurrection of the dead.* 1. Cor. xv. 21. As sure, then, as the first *Adam*, and we who are redeemed, are men; so certainly is the second *Adam*, and our Mediator, man. He is therefore frequently called *the son of man*, and in that nature he was always promised: first to *Eve*, as her seed, and consequently, her son: then to *Abraham*. And that seed is Christ. Gal. iii. 16. and so the son of *Abraham*: next to *David*, . . . and consequently, of the same nature with *David*, and *Abraham*. And as he was their son, so are we his brethren, as descendants from the same father *Adam*. *And therefore it behoved him to be made like unto his brethren. For he laid not hold on the angels, but on the seed of Abraham.* Hebr. ii. 16. 17. And so became not an angel, but a man."

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

glory and power, which he once had? If that could be supposed, and that this want of memory of past things still remained; it might be as well supposed, that he had no remembrance of the orders, which he had received from God, and of the commission, with which God the Father had sent him into the world.

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

[3] Luke xxii. 44. *And being in an agonie. . . .*  
 Καὶ γενόμενος ἐν ἀγωνίᾳ.] I would put the question, whether it might not be thus translated? *And being under great concern.* I will transcribe here a passage of an ancient writer, representing the anxiety, or solicitude, of *Julius Cesar*, and others, when *Othavius Cesar*, then a young man, had a dangerous sickness. Χαλεπῶς δὲ διακειμένους, πάντες μὲν ἐν φόβῳ ἦσαν, ἀγῶνιζόντες, εἰ τι πέσειται τοιαύτη φύσις, μάλιστα δὲ πάντων ὁ Κάισαρ. Διὸ πᾶσαν ἡμέραν ἢ αὐτὸς παρῶν αὐτῷ ἐνθυμίαν παρεῖχεν, ἢ φίλος πέμπων, ἰατρὸς τε ἀποστατεῖν οὐκ ἐβῶν. Καί ποτε δειπνῶντι ἤγγειλέ τις, ὡς ἐκλυτος εἴη, καὶ χαλεπῶς ἔχοι. Ὁ δὲ ἐκπηδήσας ἀνυπόδητος ἦκεν ἐνθα ἐνοσηλεύετο, καὶ τῶν ἰατρῶν ἐδέετο ἐμπαθές-ατα μετὸς αὐτῆς ἀγωνίας, καὶ αὐτὸς παρεκάθητο.  
 κ. λ. *Nic. Damascen. De Institutione Caesaris Augusti Ap. Vales. Excerpta. p. 841.*

I have observed, that some learned men seem studiously to have avoided the word *agonie* in their translations. In the Latin Vulgate is: *Et factus in agoniam.* But *Beza* translates. *Et constitutus in angore.* *Le Clerc's* French version is: *Et comme il étoit dans une extrême inquietude.* . . And *Lenfant's*: *Et comme il étoit dans un grand combat.* . . Which last I do not

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

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

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

John i. 14. *And the Word was made flesh, and dwelt among us.* But it should be observed, that *flesh*, in the scriptures both of the Old and New Testament, is oftentimes equivalent to *man*. Ps. lvi. 5. *I will not fear what flesh can do unto me. ver. 11, I will not fear what man can do unto me.* And in innumerable other places. And in the New Testament, Math. xiii. 20. Luke iii. 6. John xvii. 2. Acts. ii. 17. 1 Pet. i. 24.

What

think to be right. For the original word is not *ἀγῶν*, out *ἀγῶνία*. The Syriac version, as translated into Latin by Tremellius, Trostius, and others, is: *Cum esset in timore, instanter orabat.* I shall add a short passage from *V. H. Vogleri Physiologia Historiae Passionis* J. C. cap. 2. p. 4. *Ideoque non immerito dici potest ἀγῶνία (quam in defectu commodioris vocabuli angorem Latine vocemus) promittudo rem quampiam aggrediundi, sed cum timore et trepidatione.*

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

St. *John* says 1. ep. iv. 2. 3. *Every spirit, that confesseth, that Jesus Christ is come in the flesh, is of God. And every spirit, that confesseth not, that Jesus Christ is come in the flesh, is not of God.* See likewise 2. ep. ver. 7.

It is well known, that in the early days of Christianity, particularly in *Asia*, where St. *John* resided, there arose people, generally called *Docetes*, who denied the real humanity of Christ, and said, he was man in appearance only. These St. *John* opposeth in his Epistles, if not in his Gospel also. Against them he here asserts, that Jesus had the innocent infirmities of the human nature, and that he really suffered, and died. But when he says, that *Jesus Christ came in the flesh*, he does not deny, that he had an human soul, or was man compleatly. Indeed, it is here implied, that he was man, as we are. [5].

Hebr.

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

[5] *Ecce in quibus verbis suis omnino manifestant negare se, quod ad unitatem personae Christi etiam humana anima pertineat; sed in Christo carnem et divinitatem tantummodo confiteri. Quandoquidem cum penderet*

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

But it is reasonable to think, that [6] a part is here put for the whole, and that the word,

deret in ligno, illud, ubi ait, *Pater, in manus tuas commendo spiritum meum*, divinitatem ipsam volunt eum intelligi commendasse Patri, non humanum spiritum, quod est anima. . . . Et his atque hujusmodi sanctarum scripturarum testimoniis non resistent, fateanturque Christum, non tantum carnem, sed animam quoque humanam Verbo unigenito coaptasse. . . . Aut si eo movetur quod scriptum est, *Verbum caro factum est*, nec illic anima nominata est: intelligant, carnem pro homine positam, a parte totum significante locutionis modo, sicuti est, *Ad te omnis caro veniet*. Item, *Ex operibus legis non justificabitur omnis caro*. Quod apertius alio loco dixit: *Ex lege nemo justificabitur*. Itemque alio: *Non justificatur homo ex operibus*. Sic itaque dictum est, *verbum caro factum est*: acsi diceretur, Verbum homo factum est. Veruntamen isti, cum ejus solum humanam carnem velint intelligi hominem Christum, non enim negabunt hominem, de quo apertissime dicitur, unus mediator Dei et hominum homo Christus Jesus . . . &c. *Aug. Contr. sermon. Arian. cap. ix. Tom. 8.*

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

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

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

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

*Wherefore when he cometh into the world, he saith.* “ Which [7] words are capable of two interpretations. They may relate to our Lord’s nativity, when he, literally, entered into the world. Or they may relate to the entrance upon his ministry. Then it was, that

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

that *the Father sanctified him, and sent him into the world.* John x. 36. and xvii. 18. And then it was, that he devoted himself to God entirely. Nor can it be well doubted, that the prayer, which Jesus made, when he was baptised, and received the Spirit, which is mentioned Luke iii. 31. contained a declaration, equivalent to that in this place: *Lo, I come to do thy will, o God.* Compare John v. 30. and vi. 38."

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

*The form of God,* Philip. ii. 6. seems to me to have been enjoyed by our Lord in this world. It [8] denotes his knowledge of the hearts of men, his power of healing diseases, and raising the dead, and working other miracles, at all times, whenever he pleased, and all the other evidences of his divine mission. This sense does wonderfully accord with what our Lord says John x. 34 . . 36. and in many other places of that Gospel.

[8] *Μορφῆς, forma,* in nostris libris non significat aeternum et occultum aliquid, sed id quod in oculos incurrit, qualis erat eximia in Christo potestas sanandi morbos omnes, ejiciendi daemones, excitandi mortuos, mutandi rerum naturas: quae vere divina sunt, ita ut Moses, qui tam magna non fecit, dictus ob id fuerit Deus Pharaonis. *Grot. in Philip. ii. 6.*

Gospel. *Is it not written in your law, I said, Ye are Gods? If he called them Gods, to whom the word of God came, and the scripture cannot be broken, say ye of him, whom the Father has sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God? But though he had so great power, he made himself of no reputation: he lived in a mean condition, and submitted to the reproaches of enemies, and at last to death itself. Which was plainly a voluntary submission. For being innocent, he needed not to have died, but might have been translated without tasting death.*

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

John i. 15. *John bare witness of him . . . He that cometh after me, is preferred before me. For he was before me. And ver. 30. This is he, of whom I said: After me cometh a man, which is preferred before me. For he was before me. But I apprehend, that John the Baptist does not here say, that Jesus was before him in time. But he says: He who comes after me, has always been before me, or in my view. For he is my chief,*

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



chief, or prince, or principal." This suits what he says of the great dignity, and transcendent excellence of our Lord's person and character, at ver. 27. *Whose shoes latchet I am not worthy to unloose*: and ver. 23, *I am the voice of one crying in the wilderness, Make strait the way of the Lord*: that is, I am the harbinger, or fore-runner, of the great person, who is about to appear among you. I am come before him, to prepare for his reception.

John viii. 58. may be thought a strong text for the pre-existence of our Saviour's soul. But really he there only represents his dignity, as the Messiah, the special favour of God toward him, and the importance of the dispensation by him. It is a way of speaking, resembling that in Rev. xiii. 8. *Whose names are written in the book of life, of the lamb, slain from the foundation of the world*, and explained 1. Pet. i. 20. *Who verily was fore-ordained before the foundation of the world* [10]: See also Eph. i. 4. 2. Tim. i. 9. Tit. i. 2. The Jewish people have a saying, that [11] the Law was before

[10] Fuerat ante Abrahamum Jesus divina constitutio: infra xvii. 5. Apoc. xiii. 8. 1. Pet. i. 20. Constat hoc, quia de ipso ipsiusque Ecclesiâ mystice dictum erat, recente humano genere, futurum, ut semen muliebri contereret caput serpentis. *Grot. in Job. viii. 58. Vid. et Bez. in loc.*

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

fore the world was created. In like manner the Dispensation by the Messiah was before the Dispensation of *Abraham*, in dignity, nature, and design, though not in time.

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

Another text proper to be considered here is John xvii. 5. *And now, o Father, glorify thou me with the glory, which I had with thee before the world was*. But this, according to the Jewish phraseology, may be very well understood of the glory, always designed for the

[12] Ceterum, ex Hebraeorum idiotismo, *dies alicujus* nihil aliud declarat, quam spatium quo vixerit aliquis, aut insigne quidpiam, quod ipsi vel facere vel ferre contigit. Quæ res notior est, quam ut testimonio egeat. *Dies ergo Domini* nihil aliud significat, quam ipsius adventum in carnem. Vidit enim eum eminus Abraham, fidei nimirum oculis, ut declaratur Hebr. xi. 13. . . . *Ac gavisus est*, . . . Respicit autem expresse Christus ad id quod dicitur Gen. xvii. 17. Abrahamum, accepta de nascituro sibi illo semine promissionis, sese prostravisse, et risisse. Unde et ipsi Isaac nomen imposuit Dominus. *Bez. ad Job. viii. 56.*

the Christ by the immutable purpose of God. See *Grotius* upon the place. That our Lord had not, before his nativity, the glory, which he here prays for, is apparent from the whole tenour of the gospel, and from clear and manifest expressions in the context. For the glory, which he now prays for, is the reward of his obedience. ver. 4. *I have finished the work, which thou gavest me to do. And now o Father, glorify thou me . .* And St. Paul says Philip. ii. 9. *Wherefore God also has highly exalted him, Hebr. ii. 9 . . for the suffering of death he was crowned with glory and honour, ver. 10. For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. And Hebr. xii. 2. Looking unto Jesus, who for the joy that was set before him, endured the cross, despising the shame. And is set down on the right hand of the throne of God. And Luke xxiv. 26. Our Saviour says to the disciples, in the way to Emmaus: Ought not the Christ to have suffered these things, and to enter into his glory? And St. Peter. 1. ep. i. 10. 11. Of which salvation the Prophets have inquired . . Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow. And St. Paul. Acts. xxvi. 22. 23. . . saying no other*

other things than those, which the Prophets and Moses did say should come: that the Christ should suffer, and that he should be the first that should rise from the dead. All harmonious, as we see; that the glory of the Messiah was subsequent to his obedience and sufferings on this earth. See likewise Rom. i. 3. 4.

Nor can I forbear to observe to you, that *Augustin*, who has largely considered the words of John xvii. 5. and in so doing quotes Eph. i. 4. and Rom. i. 1. . . 4. understands them of Christ's human nature, and explains them in the same manner that I have done. Quasi vere quisquam regulam fidei intuens, Filium Dei negaturus est predestinatum, qui eum negare hominem non potest. Recte quippe dicitur non predestinatus secundum id quod est Verbum Dei, Deus apud Deum. . . Illud autem predestinandum erat, quod nondum erat, ut suo tempore fieret, quemadmodum ante omnia tempora predestinatum erat, ut fieret. Quisquis igitur Dei Filium predestinatum negat, hunc eundem filium hominis negat. . . secundum hanc ergo predestinationem etiam clarificatus est antequam mundus esset, ut esset claritas ejus ex resurrectione mortuorum apud Patrem, ad cujus dexteram sedet. Cum ergo videret illius predestinatae suae clarificationis venisse jam tempus, ut et nunc fieret in redditione, quod fuerat in predestina-

tione jam factum, oravit, dicens: *Et nunc clarifica me tu Pater apud te metipsum, claritate, quam habui priusquam mundus esset, apud te: tamquam diceret, Claritatem quam habui apud te, id est, illam claritatem, quam habui apud te in praedestinatione tua, tempus est, ut apud te habeam etiam vivens in dexterâ tuâ. August. In Joan. Evang. cap. 17. Tr. cv. n. 8. ed. Bened. Tom. 3. P. 2.*

It has been thought by some, [13] that Christ, or the Son, appeared to the Patriarchs, and was oftentimes sent upon messages to men by the supreme being, before the times of the gospel. But where is the proof of this? It was the opinion of some of the ancient writers of the Church, who had a philosophy, that was a mixture of Pythagorism and Platonism. Nevertheless, this supposition, that God had employed the Son in former times, before the gospel, is overthrown by the very first words of the Apostle in the epistle to the *Hebrews*. *God, who at sundry times, and in divers manners spake in time past unto the fathers by the Prophets, has in these last days spoken unto us by his Son.* It is also inconsistent with the Apostle's arguments to care and circumspection, steadfastness and perseverance, which follow afterwards:

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

wards. Hebr. ii. 1. 2. 3. *Therefore we ought to give the more earnest heed to the things, which we have heard . . . For if the word spoken by angels was stedfast . . . how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? See likewise ch. iii. 1. For this man was counted worthy of more honour than Moses . . . ver. 6. But Christ, as a Son over his own house.*

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

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

So John i. 6. *There was a man sent from God, whose name was John.* Nevertheless none suppose, that *John* the Baptist came directly from heaven: but only, that he was inspired, and had a divine command to appear in the world, and bear witness con-

cerning the Christ, who would come presently after him.

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

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

There are some other texts needful to be taken notice of here. John xiii. 3. *Jesus knowing, that he was come from God, and went to God.* ὅτι ἀπὸ Θεοῦ ἐξῆλθε. xvi. 27. *For*  
*the*

the Father himself loveth you, because ye have loved me, and have believed that I came out from God. ὅτι ἐγὼ παρὰ τῆ θεῆ ἐξῆλθον. ver. 28. I am come forth from the Father, and am come into the world. Again, I leave the world, and go to the Father. Ἐξῆλθον παρὰ τῆ πατρός. This expression is explained in ch. viii. 42. Whence we perceive, that [14] thereby is intended our Lord's divine commission. *Jesus said unto them : If God were your Father, ye would love me. For I proceeded forth, and came from God. Neither came I of my self, but he sent me. Ἐγὼ γὰρ ἐκ τῆ θεῆ ἐξῆλθον, καὶ ἦκω. κ. λ.*

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

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

C 3

In

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



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

But *secondly*, supposing this humiliation to be possible, I think, it could not be reasonable. It is not reasonable, that so great a  
being

being should submit to unconsciousness, or any such like debilitation. Consequently, it cannot be required by God. It is incongruous to all just notions of things, that any other spirit, beside a human soul, should be made subject to the infirmities of human flesh.

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

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

*In the beginning was the Word.* By *beginning*, I think, cannot be intended the beginning of the gospel, but of the creation, or rather always, from eternity *was the Word.* *And the Word was with God:* that is, was always with God, though not fully manifested, till these last days of the world [15].

*And*

[15] 1. John i. 2. *For the Life was manifested. And we have seen it, and bear witness, and shew unto*

*And the Word was God.* Καὶ θεὸς ἦν ὁ λόγος. Which sometimes has been rendred thus: *And God was the Word.* But there are learned men, who say, that then the Greek would have been Καὶ ὁ θεὸς ἦν λόγος: and, that the article being joyned with λόγος, therefore that is the antecedent, and our translation is right.

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

*you that eternal life, which was with the Father, and was manifested unto us.*

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

than one? Would any Jew, or disciple of Jesus, ascribe [16.] the creation of the world to any, but God, or his reason, or understanding, or discretion, his wisdom, his power, his word, his spirit, which is the same as God himself? ver. 10. *He was in the world, and the world was made by him.* This needs no comment. ver. 11. *He came to his own, and his own received him not.* I pray, whose people were the Jews, but God's, his, who stiled himself Jehovah? He now came, in Jesus, to his own people. But they received him not.

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

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

In

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

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

But in none of the Gospels is this done so frequently, and so expressly, as in St John's. Ch. v. 9. *The Son can do nothing of himself, but what he seeth the Father do:* and onward to ver. 27. and ver. 30 . . . 32. and ver. 36. 37. ch. viii. 18. *The Father that hath sent me, beareth witness of me.* ver. 28. 29. *When ye have lift up the Son of man, then shall ye know, that I am he, and that I do nothing of my self: but that as the Father has taught me, I speak these things. And he that sent me, is with me. The Father has not left me alone. For I do always the things that please him.* ver. 42. *For I proceeded forth, and came from God. Neither came I of my-self, but he sent me.* ver. 54. *It is my Father that honoureth me, of whom ye say, that he is your God.* ch. x. 35. *The works that I do in my Father's name, they bear witness of me.* ver. 29. 30. *My Father, which gave them me, is greater than all. And no man is able to pluck them out of my Father's hand. I and my Father are one.*

This appears also in the discourses of others, recorded in this Gospel. ch. iii. 2. *Nicodemus says . . . Rabbi, we know, that*

writ in the Year 1730. 27

*thou art a teacher come from God. For no man can do these miracles that thou doest, except God be with him. And ch. ix. 30. Herein is a marvellous thing, that ye know not whence he is. And yet he has opened my eyes. ver. 33. If this man were not of God, he could do nothing.*

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

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

I now therefore proceed. ver. 14. *And the Word was made flesh, and dwelt among us: that is, as before shewn, "And the Word was made man, or took upon him the human nature." And we beheld his glory, the glory, as of the only begotten of the Father,*  
*full*

*full of grace and truth.* That is, "And we beheld in Jesus such power and wisdom, that we could not doubt, his being the Messiah." That St. *John* intends the Lord Jesus, is evident from what he adds in the 15. verse. *John bare witness of him, and cried, saying: This is he, of whom I spake. He that cometh after me, is preferred before me.*

*And the word was made flesh, and dwelt among us. And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* This is the same, which, in other words, is said in divers texts of the New Testament. Matt. i. 20 . . 23. *And she shall bring forth a Son. And thou shalt call his name Jesus . . . Now all this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying: Behold a virgin shall conceive, and shall bring forth a son. And they shall call his name Emmanuel, which is God with us.* And John iii. 34. 35. *For he whom God hath sent, speaketh the words of God. For God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand.* Col. i. 19. *For it pleased the Father, that in him should all fullness dwell.* And ch. ii. *In whom are hid all the treasures of wisdom, and knowledge. And ver. 19. For in him dwelleth all the fulness of the Godhead bodily.*

*And*

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

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

*The Christ*, or *the Messiah*, and *the Son of God*, are equivalent in the New Testament. *Matt.* xvi. 16. *Peter's* applauded confession of our Lord's character is in these words: *Thou art the Christ, the Son of the living God*. So likewise *John* vi. 69. But in *Mark* viii. 29. it is: *Thou art the Christ of God*. And *Luke* ix. 20. *the Christ of God*.

And that in the language of the Jews the titles of *Messiah* and *Son of God* are the same, may be seen in *Matt.* xxvi. 63. and *Luke* xxii. 66. 70. But now I shall argue it more particularly from St *John's* Gospel. ch. i. 34. . . 49. *John* the Baptist bears testimonie



timonie to Jesus under several characters, all equivalent to that of the Messiah. *And I saw*, says he, *and bare record, that this is the Son of God. Again, the next day after John stood, and two of his disciples. And looking upon Jesus, as he walked, he saith: Behold the lamb of God.* These disciples are convinced . . . *one of them, which heard John, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him: We have found the Messias. . . . Philip findeth Nathanael, and saith unto him: We have found him, of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth, the son of Joseph. Nathanael likewise, after some hesitation, is convinced, and makes a like profession, saying: Rabbi, thou art the Son of God, thou art the King of Israel.*

All these pious men, acquainted with the scriptures of the Old Testament, upon the ground of *John's* testimony, and their own conversation with Jesus, under somewhat different appellations, but of one and the same meaning, acknowledge Jesus to be the Christ. See also John ix. 35. 36. and 1. John v. i. 5.

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

When Jesus was baptised, he was solemnly and publicly declared to be the Messiah.

*There*

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

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

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

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

Luke i. 31 . . . 35. *An angel appeared to Mary, and said unto her : Fear not, Mary. For thou hast found favour with God. And behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shall be called*

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

*called the Son of the Highest . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing, which shall be born of thee, shall be called the Son of God. A like history of our Saviour's nativity is in the first chapter of St. Matthew's Gospel.*

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

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

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

rit of knowledge, and of the fear of the Lord. And shall make him of quick understanding in the fear of the Lord. . . Comp. If. xlii. 1.. 4. lxi. 1.. 3. and Matt. xii. 17. and Luke iv. 18. 19.

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

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

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

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

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

John iii. 35. *The Father loveth the Son, and hath given all things into his hand.* Ch. v. 21. 22. *The Father judgeth no man, but hath committed all judgement unto the Son, that all men should honor the Son, even as they honor the Father.* Hebr. i. 1. 2. *God . . . has in these last days spoken unto us by his Son, whom he has appointed heir, or lord, of all things.* ch. iii. 5. 6. *Moses verily was faithfull in all his house, as a servant. . . . But Christ as a Son over his own house.*

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

John i. 32 . . 34. *And John bare record, saying: I saw the Spirit descending from heaven, like a dove. And it abode upon him. And I knew him not. But he that sent me to baptize with water, the same said unto me:*

me: Upon whom thou shalt see the Spirit descending, and remaining, the same is he, which baptizeth with the Holy Ghost. And I saw, and bare record, that this is the Son of God. Comp. Matt. iii. 11. Mark i. 8. Luke iii. 16.

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

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

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

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

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

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

Upon all the fore-mentioned accounts, then, and his transcendent greatness, Jesus is *the Son of God*. And all these things may be supposed to be comprehended in that expression. Hebr. i. 9. *Thou hast loved righteousness, and hated iniquity. Therefore God,*

God, even thy God, hath anointed thee with the oyl of gladness above thy fellows. The words are a quotation from Pf. xlv. 7. and seem to have been originally intended of Solomon, who by divine choice and designation was preferred before his brethren. 1. Chron. xxviii. 5. But they are also fitly applied to the Messiah. Who has been greatly distinguished, and highly honoured above *his brethren*: meaning men, of whose nature he partook. Hebr. ii. 14. 16. 17. or prophets, who had the Spirit in a due, but less measure, bestowed upon them.

All these prerogatives has God the Father, in his unsearchable wisdom, conferred upon Jesus of *Nazareth*, whom he chose, and appointed to be the Messiah: who is also *the seed of the woman*, that should bruise the head of the serpent. Gen. iii. 15. and *the seed of Abraham*, in and through whom all the families or nations of the earth were to be blessed. Gen. xii. 3: xviii. 18. Acts iii. 25. Gal. iii. 8. *The rod out of the stem of Jesse, and the branch that should grow out of his root, to whom the Gentils would seek.* Is. xi. 1.—10. *Who was to restore the preserved of Israel, and was likewise given to be a light to the Gentils, that he might be for salvation to the ends of the earth.* Is. xlix. 6. or, as old Simeon sayd, *A light to lighten the Gentils, and the glory of God's people Israel.* Luke ii. 32. For it



is a certain truth, that the grace, which has been manifested by the appearing of Jesus Christ, was from early ages purposed by the Divine Being, and foretold by his Prophets. Rom. i. 1. . 3. Eph. i. 4. 2 Tim. i. 9. 10. 1. Pet. i. 10. . 12.

And how agreeable the several articles of this detail are to the scriptures of the Old Testament, must appear from texts already alleged thence. Nevertheless I shall here put together a few other texts, and some of the same more largely, than hitherto quoted. Not transcribing them now, but referring to them, and entreating you, if you please, to read and consider them at your leisure.

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

Pf. xxii. throughout.

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

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

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

John

John i. 45. *Philip findeth Nathanael, and saith unto him: We have found him, of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth, the Son of Joseph.* And see ver. 46. . . 50. And Acts ii. 22. *Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you, by miracles, and signs, and wonders, which God did by him in the midst of you, as ye yourselves also know.* See also ver. 36. Ch. iv. 27. *For of a truth, against thy holy child, [rather son, or servant,] Jesus, whom thou hast anointed, both Herod, and, Pontius Pilate, with the Gentils, and the people of Israel, were gathered together.* Ch. x. 38. *how God anointed Jesus of Nazareth with the Holy Ghost, and with power. Who went about doing good, and healing all that were oppressed of the devil. For God was with him.* Nor does our dear Redeemer disdain this title in his state of exaltation. For when he called to Saul out of heaven, and Saul answered,—*Who art thou, Lord, he said: I am Jesus of Nazareth, whom thou persecutest.* Acts xxii. 6. . . 8. Comp. ch. ix. 5. See likewise ch. iii. 6. and xxvi. 9.

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

[18.] Some now by *the Son of God* understand an intelligent being, or emanation, begotten by the Fa-

Obj. 1. It may be said. Admitting this notion of our Saviour's person, we shall lose that great instance of humiliation, and conde-

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

But those senses of this phrase, or title, are not to be found in any of the books of the New Testament. "The Jews had no notion, that their Messiah should be any thing more than mere man. See Whitby upon Rom. ix. 5." *Dr. Fortin's Discourses concerning the Christian Religion.* p. 17. Which indeed is well shewn in the passages of ancient authors, alledged by *Whitby* in the place referred to.

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

The case seems to be this. In the Jewish stile, and the language of Scripture, all good men, and all people, who are in a covenant relation to God, are his sons, and are entitled to many blessings and privileges: but

condescension, which the *Arian* scheme sets before us. For according to that, the most exalted spirit, next to God the Father, submits

but Jesus, as the Messiah, is *the Son of God*, by way of eminence and distinction.

Exod. iv. 22. 23. *And thou shalt say unto Pharaoh : Thus saith the Lord : Israel is my son, even my first-born. And I say unto thee : Let my son go, that he may serve me.* If. xliii. 6. *Bring my sons from far, and my daughters from the ends of the earth.* See likewise If. xlv. 11. 12. And Jer. xxxi. 9. *For I am a father unto Israel, and Ephraim is my first-born.* ver. 20. *Is Ephraim my dear son ? is he a pleasant child ?* Hos. xi. 1. *When Israel was a child, then I loved him, and called my son out of Egypt.* To which I must add Jer. xxxi. 1. *At the same time, saith the Lord, I will be the God of all the families of Israel. And they shall be my people.* Comp. ver. 9. & 33. All which is expressed by St. Paul after this manner. 2. Cor. vi. 18. *And I will be a father unto them. And they shall be my sons and daughters, saith the Lord Almighty.* See there also ver. 16. & 17.

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

Matt. xxvii. 54. *Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying : Truly, this was the Son of God.* Comp. Mark xv. 39. And, says St. Luke. ch. xxiii. 39. *Now when the Centurion saw what was done, he glorified God, saying : Certainly, this was a righteous man.*

mits to all the laws of infancy and childhood, and is greatly incommoded by the body, during it's dwelling on this earth.

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

And if so great a being were to inhabit a human body, it would entirely swallow it up. That spirit would still retain it's own knowledge, and power, and would raise the  
body

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

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

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

body above all pains, weakneſſes, and wants.

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

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

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

Theſe are the moſt glorious, the moſt animating, hopes that can be conceived. They excite to faithfulneſs and zeal beyond expreſſion. We may be made like unto Jeſus Chriſt hereafter, if we will but follow  
his

example, and resemble him now. But how can we admit the thought of being near to him, in the future state, who beside the merit of his obedience and sufferings here, has, in the *Arian* hypothesis, the glory of being employed by God in things of a quite different nature, such as creating this visible world, and all the angels, and invisible hosts of heaven?

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

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

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

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

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



painful and ignominious death, for our good, and for the good of mankind in general ?

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

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

In the way, now mentioned, we go to God directly through Jesus Christ. And the love of the Father is most conspicuous in the supposition, that God sent, and appointed the man Jesus Christ, for our salvation. Herein, I say, the love of God is most conspicuous, much more than in supposing the pre-existence of the Son, the covenant of redemption, and the offer of the Son to come into the world, and many other such like things, derogatory to the honour of the Father ; because they diminish our idea of his

his free, transcendent, and unmerited love and goodness. The gospel-account is summed up in those words. *And all things are of God, who has reconciled us to himself by Jesus Christ. And has given unto us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation.* 2 Cor. v. 18. 19. See likewise what follows in ver. 20. 21. and Eph. i. 1 . . 10.

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

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

Says God to the people of *Israel* of old, *Behold, I send an angel before thee in the way, and to bring thee into the place, which I have prepared. Beware of him, and obey his voice, provoke him not. For he will not pardon your transgressions. For my name is in him.* Ex. xxiii. 20. 21. Upon which  
place

place *Patrick* speaks to this purpose. “ *For my name is in him.* He acts by my authority and power, and sustains my person, who am present where he is. For the *name of God* is said to be there, where he is present after a singular and extraordinary manner. 1. Kings viii. 16. 1. Chron. vi. 5. 6. *Maimonides* expounds it, *My Word is in him,* that is, says he, God’s will and pleasure was declared by the angel. . In which he seems to follow the Chaldee, who translates it, *for his Word is in my name,* that is, what he speaks is by my authority.”

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

My

[19] “The question upon this occasion was, Whether God would *Himself* go up with the people, who had highly offended Him: or whether He should send an *angel* before them, to conduct them. God said to Moses: *I will send an angel before thee.* And added: *For I will not go up in the midst of thee: for thou art a stiffnecked people: lest I consume thee in the way.* Ex. xxxii. 1. . 3. Upon the prayer and intercession of  
Moses,

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

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

The dignity of Jesus, as Messiah, is very great, far superior to that of angels. We know it from our Lord himself, and from things said by him, whilst dwelling on this earth. Matt. xxiv. 36. *But of that day and hour knoweth no man, no not the angels in heaven, but my Father only*. Which is thus expressed in Mark xiii. 32. *But of that day, and that hour, knoweth no man, no not*  
E the

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

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

*the angels, which are in heaven, neither the Son, but the Father. To which let me add John xiv. 28. If ye loved me, ye would rejoice, because I said, I go unto the Father. For my Father is greater than I. Which I suppose to be said of our Lord, as man.*

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

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

What I have been arguing for, was the sentiment of the *Nazaren* Christians. Nor do I think, it can be made appear, that any Jews, who were believers, had any other idea of our Saviour: excepting those called *Ebionites*, or some of them, who were extremely mistaken in supposing, that Jesus was the son of *Joseph* and *Mary*. [20.]

The

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

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

In his first homily upon the Acts he expresseth himself again to this purpose: "In the discourses of the Apostles, recorded in this book, little is said about Christ's divinity. But they discourse chiefly of his humanity, and passion, and resurrection, and ascension: because his resurrection and ascension to heaven were the points necessary to be proved and believed at that time. *In Act. Ap. hom. i. T. 9. p. 3. A.*

The notion of an inferior Deity, pre-existing, and then incarnate, seems to have been brought into the Church by some of the

*Augustin*, in one of his Sermons, says, “*Peter* and the other Apostles have writ of our Lord, but it is chiefly concerning his humanity.” Again, “*Peter* says little of our Lord’s dignity in his Epistles,” but *John* enlarges upon that subject in his gospel: quoniam Petrus scripsit de Domino, scripserunt et alii: sed scriptura eorum magis circa humanitatem Domini est occupata. . . . Sed de divinitate Christi in literis Petri aliquid: [al. non aliquid:] in Evangelio autem Joannis multum eminet. *Serm. 253. cap. iv. T. 5.* And in his Confessions he informs us, that for a great while he was of opinion, that Jesus was a most wise and excellent man, miraculously born of a virgin, and sent by God, with a high commission, to give us an example of stedfast virtue, amidst the temptations of this world, and to instruct us in the way, how we might obtain everlasting salvation. Ego vero aliud putabam, tantumque sentiebam de Domino Christo meo, quantum de excellentis sapientiae viro, cui nullus posset aequari: praesertim quia mirabiliter natus ex virgine, ad exemplum contemnendorum temporalium pro adipiscenda immortalitate, divina pro nobis cura tantam auctoritatem magisterii meruisse videbatur. *Conf. l. 7. c. xix. n. 25.* Ego autem aliquanto posterius didicisse me fateor . . . quomodo catholica veritas a Photini falsitate dirimatur. *Ibid.* But upon reading the works of some Platonic Philosophers, which were put into his hands, he altered his opinion. Et primo volens ostendere mihi . . . quod Verbum tuum caro factum est, et habitavit inter homines, procurasti mihi per quemdam hominem immanissimo typho turgidum, quosdam Platonico-rum libros ex graeca lingua in latinam versos: et ibi legi, non quidem his verbis, sed hoc idem omnino multis et multiplicibus suaderi rationibus, quod in principio erat Verbum, &c. *Ibid. cap. ix. n. 13. Vid. et cap. xx. n. 26.*

the learned converts from Heathenism, who had not thoroughly abandoned the principles, in which they had been educated. Perhaps likewise, they hoped by this means to render the doctrine of Christ, more palatable to heathen people, especially, their Philosophers. Moreover the Christians of the second century, and afterwards, were too averse to all Jews in general, and even to the believers from among that people. The Apostle *Paul* had seen a temper of pride and insolence springing up in the Gentile Christians, in his own time: or he would not have delivered that caution, which we find in Rom. xi. 17 . . . 24. [21.]

Thus

[21.] I take this breach of communion, correspondence, and communication, between the Jewish Christians, that fled from *Jerusalem* into the East, and the Gentile Christians, (which breach continued, till the former were totally destroyed, or dissipated :) to have been a great mismanagement, and the greatest misfortune, that ever befell the Christian Church. . . . St *Paul* laboured with all his might, aim, and study, to keep up union, communion, and friendship, between these two bodies of Christians. And he did with great difficulty preserve it in some good measure, as long as he lived. . . . *Epiphanius*, had some knowledge of those of the Jewish Christians, which remained to his time, that is, 370. whom the Gentile Christians then called *Nazarenes*. And he styles them heretics: for no other reason, that I can perceive, but that they, together with their Christian faith, continued the use of circumcision, and of the Jewish law. Which is a thing, that St *Paul* never blamed in a Jewish Christian, though



Thus far I have pursued my own thoughts, without consulting any other writer at all, or very slightly, except in those places, where I have expressly said so. But I all along intended, before I finished, to observe a part of what is said by Dr. *Clarke* in his *Scripture-Doctrine of the Trinity*. Which I have now done. And I cannot forbear saying, that his interpretations of texts are generally false, arising, as from some other causes, so particularly, from an aversion to *Sabellian*, or *Socinian* senses: some of which may be absurd, and unnatural. But I much prefer *Grotius's* interpretations, upon the comparison, above Dr *Clarke's*. So far as I am able to judge, *Grotius* explains texts better than the professed *Socinians*. The reason may be, that he had more learning, and particularly was better acquainted with the Jewish stile. But I am apt to think, that their later writers have borrowed from him, and improved by him.

However,

in the Gentile Christians he did." Dr. *William Wall*, in the Preface to his *Notes upon the O. T.* p. xi. xii.

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

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

I observe then, that many of the texts in Dr Clarke's P. i. Ch. ii. Sect. 3. concerning the *highest titles* given to Christ, instead of proving his opinion, are inconsistent with it, and confirm that, for which I argue. Yea they prove it, and agree with no other: such as, *the Father is in me, and I in him: He that seeth me, seeth him that sent me: If ye had known me, ye would have known the Father also: I in the Father, and you in me, and I in you: He that hateth me, hateth my Father also: All things that the Father hath, are mine. &c &c.*

*Script. Doctr.* Ch. ii. Sect. 3. numb. 616. p. 114. 115. is a quotation from *Justin Martyr.*

*Martyr.* “The Jews, saith he, are justly reprov’d for imagining, that the Father of all things spake to Moses, when indeed it was the Son of God, who is called the Angel, and the Messenger of the Father.” Again, afterwards, from the same *Justin.* “Yet it was not God the Creator of the universe, which then said to Moses, that he was *the God of Abraham, and the God of Isaac, and the God of Jacob.*”

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

That God, who spake to Moses, and brought the people of *Israel* out of *Egypt*, is the Creator of the Universe, is manifest. Ex. xx. 1. 2. 3. *And God spake all these words, saying: I am the Lord thy God, which brought thee out of the land of Egypt. Thou shalt have no other Gods before me.* Ver. 10. 11. *But the seventh day is the sabbath of Jekovah thy God . . . For in six days*  
*Jekovah*

*Jehovah made heaven, and earth, the sea, and all that in them is. Is. xl. 27. 28. Why sayest thou, o Jacob . . . my way is hid from the Lord, and my judgement is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, nor is weary? See also ch. xlv. 11. 12. and elsewhere.*

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

Mark xii. 28. *One of the Scribes came, and asked him, Which is the first commandment of all? 29. Jesus answered him: The first of all the commandments is: Hear, o Israel,*

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

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

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

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

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

Here

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

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

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

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

*Script. Doctr.* Ch. ii. Sect. 3. numb. 576.  
 “ John iii. 13. *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. The meaning is explained, ch. i. 18. No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he has declared him.*” Excellently well, in my opinion. That is the whole of Dr Clarke’s note upon that text.

*Script. Doctr.* n. 580. p. 96. John v. 18. *But said also, that God was his Father, making himself equal with God.* Here Dr Clarke speaks to this purpose. “ Assuming to himself the power, and authority, of God. It is the same accusation with that other Ch. x. 33. *We stone thee . . . for blasphemy, and because that thou, being a man, makest thy self God.* And Mark ii. 7. *Why does this man thus speak blasphemy? Who can forgive sins, but God only?* The Jews, it is evident, did not by these expressions mean to charge Jesus with affirming himself to be the supreme, self-existent, independent Deity: nay, not so much as with taking upon himself to be a Divine Person at all: but only with assuming to himself the power and authority of God.” So far, is not amiss, in  
 my

my opinion. What follows there I leave to those who may like it.

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

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

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

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

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

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



without attempting a particular confutation of any.

*First, who was made of the seed of David according to the flesh.* That phrase, *according to the flesh*, is in several other texts. Some of which may be observed. Acts ii. 30. *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loyns, according to the flesh, he would raise up Christ, to sit on his throne . . . Rom. ix. 3. For I could wish, that my-self were accursed from Christ, for my brethren, my kinsmen according to the flesh . . . 5. Whose are the fathers, and of whom, as concerning the flesh, Christ came.* And see 2. Cor. v. 16.

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

There are several texts to be observed here. Acts ii. 32. *This Jesus hath God raised up, whereof we all are witnesses . . . 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* Jesus was, and had been declared to be the Christ, the Son of God, whilst he was here on earth. But this was more fully manifested by his resurrection, and the consequent effusion of the Holy Ghost upon the Apostles, and others. See Acts xiii. 33. and  
Hebr.

Hebr. v. 5. And our Lord himself had mentioned this to the Jews, as *the Sign*, the most decisive, and demonstrative evidence, that he was indeed the Messiah, as he had said. See Matt. xii. 38 . . . 40. xvi. 1 . . . 5. Luke xi. 29. 30. John ii. 18. 19. iii. 14. viii. 28. xii. 32.

Now therefore we may explain, and paraphrase this text, after this manner: "Concerning his Son, Jesus Christ, our Lord, who, with regard to the external circumstances of his nativity into this world, was of the family and lineage of David: from whom God had promised the Messiah should descend: And with regard to the *Spirit of holiness*, or the Divine energy and influence, by which he had been conceived in the womb, and by which he was sanctified to his high office, and by which he wrought the greatest miracles, he was the Son of God, and was known to be so. But was most fully and solemnly constituted, and declared to be the Son of God, by that wonderful demonstration of the divine power, his resurrection from the dead."

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

I shall

I shall transcribe below [23] a part of *Grotius's* Annotations upon this text, and refer to others [24].

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

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

But,

[23] Sed sensum difficiliorem efficit curtata locutio, quam evolvere conabimur. *Jesus Filius Dei* multis modis dicitur: maxime populariter, ideo quod a Deo evehctus est, quo sensu verba *Psalmi* ii. de Davide dicta, cum ad regnum pervenit, Christo aptantur. *Act.* xiii. 33. et ad *Hebr.* i. 5. v. 5. Haec autem *Filii* seu regia dignitas *Jesu* praedestinabatur, et praefigurabatur, jam tum cum mortalem agens vitam magna illa signa et prodigia ederet. . . Haec signa edebat *Jesus* per *Spiritum illum sanctitatis*, id est, *vim divinam*, per quam ab initio conceptionis sanctificatus fuerat. *Luc.* i. 35. . . Ostenditur ergo *Jesus* nobilis ex materna parte, utpote ex Rege terreno ortus, sed nobilior ex paterna parte, quippe a Deo factus Rex coelestis post resurrectionem. *Hebr.* v. 9. *Act.* ii. 30. et xxvi. 2. 3. *Grot. Annot. ad Rom.* i. 4.

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

[25] Διὰ τοῦ ἰησοῦ χριστοῦ] Deest in *Alexandr. Vulg. Syr.* . . . Et quidem, cum vix fieri possit, ut exemplaribus antiquissimis exciderint, scribarum seu fraude, sive incuriâ, verba tam insignia, praesertim ante tempora *Anii*; adjecta hoc loco crediderim, interpretamenti gratiâ, ex illo *Apostoli. Col. i. 15. Mill. in loc. Vid. et Bez. in loc.*

But, *secondly*, allowing them to be genuine, it is to be observed, that many learned men are of opinion, that St *Paul* is here speaking of the new creation. So says *Grotius*. Omnia Christus fecit nova. 1. Cor. v. 17. Et divinius haec creatio, quam prior illa. And you very well know Mr *Locke's* paraphrase, which is this: "Who frames and manages this whole new creation by Jesus Christ." And he has endeavored in a long note to support that paraphrase. This likewise is the sense of *Calvin*. *Qui omnia creavit per Christum.*] Non tam de prima creatione interpretari licet, quam de instauratione spirituali. Tametsi enim verum est illud, Verbo Dei creata esse omnia, quemadmodum tot locis habetur: circumstantia tamen loci postulat, ut de renovatione intelligamus, quae continetur in beneficio redemptionis. *Beaufobre* likewise has a very valuable note upon this text. But being somewhat prolix, I only refer you to it.

2. Cor. iv. 4. *Christ* is stiled *the image of God*. Ὅς ἐστὶν εἰκὼν τῆ θεῶ. Upon which *Whitby's* note is to this purpose. "Christ seems here to be stiled the image of God, not in the sense of *Theodoret*, as being *God of God*, but rather, as the text insinuates, with relation to the gospel, and his mediatory office: in which he has given us many glorious demonstrations of the power, the

F wisdom,

wisdom, the holiness, purity and justice, the mercy, goodness, and philanthropy of God. Tit. iii. 4." *Beza's* note upon the place is to the like purpose. Id est, in quo seipsum perspicue conspiciendum praebebat Deus, ut 1. Tim. iii. 16. Neque enim *Dei imaginem* nunc vocat Paulus Christum alio quam officii ipsius respectu: ut, licet vera, tamen sint ἀπροσδιόνυσα, quae nonnulli ex veteribus hoc loco περὶ τῆ ὁμοσιᾶς deseruerunt. So that I need not here appeal to *Grotius*.

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

So writes Mr *Peirce*. And by Christ seems to mean the Logos, or Christ in his pre-existent state, before he came into this world. Which appears to me not a little  
 2  
 strange.

strange. God, the Father, unquestionably, is invisible. So I think, are the Logos, in the *Arian* sense of that term, and also angels, and the souls of men, and all beings, which we call spirits. None of them are visible to our bodily eyes.

Therefore Christ's being *the image of God*, must be understood of his acting in this world. God is invisible in his nature and essence. But he can manifest himself, and make known to us his mind and will, by those, whom he sends as his ministers. This appears to me very plain and evident from John xiv. 8 . . . 11. *Philip saith unto him : Lord, shew us the Father, and it sufficeth us.* What, now, is the answer, which our Lord makes to that disciple? Does he reprehend him, as asking an impossibility? No. His answer is this. *Jesus saith unto him : Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father. And how sayest thou, Shew us the Father !* See what follows, and ver. 7.

I think, that *Irenaeus* says the same that I have just now done. *Beati mundo corde, quoniam ipsi videbunt Deum.* Sed secundum magnitudinem quidem ejus, et mirabilem gloriam, *nemo videbit Deum, et vivet.* Ex. xxxiii. 20. Incapabilis enim Pater. Secundum autem dilectionem et humanitatem, et quod omnia possit, etiam hoc concedit iis qui se

diligunt, id est, videre Deum. . . . Homo etenim a se non videt Deum. Ille autem volens videtur hominibus, quibus vult, et quando vult, et quemadmodum vult. Potens est enim in omnibus Deus: visus quidem tunc per spiritum prophetiae, visus autem et per Filium adoptive. Videbitur autem et in regno coelorum paternaliter. *Iren. l. 4. cap. 20. al. 37. n. 5. p. 254. [26]*

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

It follows in the same Col. i. 15. *Who is the first-born of every creature: or rather,*  
as

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

as seems to me, of the whole creation. πρωτότοκος πάσης κτίσεως: that is, he is the chief, the most excellent of the whole creation. Pelagius says, it is to be understood of Christ in regard to his humanity. He is the first, not in time, but in dignity. So it is said: *Israel is my first-born*. Primogenitus secundum assumpti hominis formam, non tempore, sed honore, juxta illud: *Filius meus primogenitus Israel*. Pelag. in loc. Ap. Hieron. Tom. v. p. 1070.

Grotius understands it of the new creation. He refers to 2. Cor. v. 17. Rev. xxi. 5. Hebr. ii. 5. To which, perhaps, might have been added Hebr. xii. 23. *the church of the first-born, whose names are written in heaven* [27]. He likewise says, that in the sacred scriptures *the first-born* sometimes denotes the greatest or highest. And refers to Ps. lxxxix. 27. Jer. xxxi. 9. Primus in creatione, nova scilicet, de qua 2. Cor. v. 17 . . . Primogenitum Hebraeis dicitur et quod primum, et quod summum est in quoque genere.

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

F 3

Hebr.

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



Hebr. i. 1. 2. God, who at sundry times, and in divers manners, spake in time past unto the Fathers by or in the Prophets, hath in these last days spoken unto us by or in his Son, the promised Messiah: . . . ἐν τοῖς προφήταις . . . ἐν υἱῷ. Whom he has appointed heir of all things. By whom also he made the worlds. Grotius thinks, that the Greek phrase may be rendred for whom. Which is very suitable to the coherence, it having been before said, that he was appointed heir, or lord of all things. Videtur δὲ ἔ hic recte accipi posse pro δι' οὗ, propter quem. Ideo autem haec interpretatio hoc loco maxime mihi se probat, quia ad Hebraeos scribens videtur respicere ad dictum vetus Hebraeorum, propter Messiam conditum esse mundum. [28]

Ver.

[28] Moreover, it might be observed, "That Dr Sykes says, the word, αἰῶνας, which we render worlds, does not signify the heavens, and the earth, and all things that are in them: but it means, he says, properly, ages, or certain periods of time, in which such or such things were done. Such were the patriarchal, that of the law, that of the Messiah, that of the antediluvians . . . These were properly αἰῶνες, ages." Admit, then, the interpretation of Grotius, δι' ἑ, to be for whom. And we have a most apt and beautiful sense, which is this: "For whom also, or for whose sake also, or in respect to whom, he disposed, and ordered the ages, that is, the antediluvian, the patriarchal, the legal ages, or periods, and all the divine dispensations toward the sons of men."

Ver. 3. *Who being the brightness of his glory, and the express image of his person.* That expresseth the glory of Jesus Christ in this world. He is the refulgence of the Father's glory, which shone upon him, and was seen in him. In him appeared the wisdom, the power, the truth, the holiness, the goodness, the mercifulness of God. It is much the same, as *the form of God*. Philip. ii. 6. Says *Grotius*. 'Ὁς ὡν ἀπάνυγασμα τῆς δόξης . . . Repercussus divinae majestatis, qualis est in nube, quae dicitur *παρήλιος* . . . Majestas divina, cum per se conspici nequeat, cernitur in Christo, sicut sol, quem directe oculi nostri intueri nequeunt, cernitur in aqua, speculo, nube. Vide 2. Cor. iv. 4. Col. i. 15. Καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ . . . Ὑπόστασις hic non ita sumitur, quomodo Platonici, est post Origenem ex Platonici Christiani, sumpsere, . . . Ita potentia, justitia, veritas in Deo Christi Patre sunt primario, in Christo vero secundario, sed ita ut nobis in Christo ea evidententer appareant. Joh. xiv. 9.

The same ver. 3. *and upholding all things by the word of his power.* This must relate to our Saviour's transactions in this world, because it precedes the mention of his death, which follows next. I have looked into *Brenius*, who says the same. And I shall transcribe him, as it is likely, you have him not with you. Cumque omnia potenti suo

Juffu in terris ferret. Φέρειν hic, ut interpretes nonnulli recte annotant, potius fignificat agere, five moderari, et gubernare, quam portare aut ferre: nifi ferendi aut portandi verbum hoc fenfu accipiatur, ut metaphorice defignet Christum etiam in terris munus fuum adminiftrantem, omnia ad regni coeleftis in terris difpenfationem pertinentia, velut humeris fuis portaffe. Conf. If. ix. 6.

To the fame purpofe likewise *Limborch*, whom I fhall tranfcribe alfo in part. Sic videmus Domini Jefu potentiae omnia fuiſſe ſubjecta, ejusque miracula fuiſſe univerſalia in totam naturam; nullamque fuiſſe creaturam, quin imperium ipſius agnoverit. . . Quibus omnibus praeconii fui divinitatem adſtruxit, ſequae a Deo Patre ſuo eſſe miſſum probavit. Quae omnia ſolo juffu efficere, vere divinum eſt. Et qui id facit quaſi imago Dei eſt, potentiamque divinam in ſe reſidere oſtendit.

Hereby, then, is repreſented the power reſiding in Jeſus, whereby he wrought the greateſt miracles, whenever he pleaſed, by an effectual, all-commanding word, healing diſeaſes, raiſing the dead, rebuking ſtormy winds and waves, and they ſubſided, multiplying proviſions in deſert places, cauſing a fiſh to bring a ſtater for the tribute-money to be paid to the temple, for himſelf, and the

the disciple, at whose house he was entertained.

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

Ver. 4. 5. *Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?* See 2. Sam. vii. 14. Pf. ii. 7. lxxxix. 26. 27.

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

Mr Peirce's paraphrase of ver. 6. is thus. "So far is he from speaking in such a manner of any of the angels, that on the contrary, when he brings again his first-begotten into the world, raising him from the dead, he says: And let all the angels of God be subject to him." See 1. Pet. iii. 21. 22. . . *by the resurrection of Jesus Christ. Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made subject unto him.*

Ver.

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

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

*But unto the Son he saith.* I think, it should be thus rendered : *But of the Son he saith : or with regard to the Son, he saith.* For in the original it is the same phrase, which in the 7. verse we have translated, *of the angels he saith.* So, here : *With regard to the Son, he saith : Thy throne, o God, is for ever and ever.* The words are in Ps. xlv. 6. *Thy throne, o God, is for ever and ever. The sceptre of thy kingdom is a right sceptre.* The writer of this epistle to the *Hebrews* says : “ And with regard to the Son, or the Messiah, God’s throne is for ever and ever : ” that is, the kingdom of God, erected by the Messiah, is to have no period. And this is expressed in the words of the Psalmist here quoted. Comp. Luke i. 33. 34. So likewise Dan. ii. 44. *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.* And in Rev. xiv. 6. the doctrine to be preached to all nations is called *the everlasting gospel.*

Here

Here I recollect a passage in *Origen's* books against *Celsus*, who informs us, he had met with a Jew, esteemed a very learned man, "who said, that those words, *Thy throne, o God, is for ever, and ever: the sceptre of thy kingdom is a right sceptre:* are addressed to the God of the universe: but the following words, *thou lovest righteousness, and hatest iniquity: therefore, God, thy God, hath anointed thee with the oyl of gladness above thy fellows,* are addressed to the *Mefhah.*" Καὶ μέμνημαί γε πάνυ θλίψας τὸν ἰσδαῖον, νομιζόμενον σοφὸν, ἐκ λέξεως ταύτης. Ὅς πρὸς αὐτὴν ἀπορῶν, εἶπε τὰ τῷ ἑαυτῷ ἰσδαϊσμῷ ἀκόλουθα· εἶπε πρὸς μὲν τὸν τῶν ὅλων θεὸν εἰρησθαι τὸ, ὁ θρόνος σε ὁ θεὸς εἰς τὸν αἰῶνα τῷ αἰῶνος, ῥαβδος εὐθύτατος ἢ ῥαβδος τῆς βασιλείας σε πρὸς δὲ τὸν χριστὸν τὸ, ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν. Διὰ τῆτο ἔχρισέ σε ὁ θεὸς ὁ θεός σε, καὶ τὰ ἐξῆς. *Contr. Cels. l. 1. p. 43. Cant. Tom. i. p. 371. Bened.*

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

So again, ver. 10. *And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.*

II. *They shall perish, but thou remainest.*

*And*

*And they all shall wax old, like a garment.*  
 12. *And as a vesture shalt thou fold them up,*  
*and they shall be changed. But thou art the*  
*same, and thy years shall not fail.* Which  
 words are a quotation from Pf. cii. 25. 26.  
 27. Where they are addressed to God. And  
 so they are here. In order to preserve the  
 connexion, we are to supply some such  
 words as these at the beginning of the quota-  
 tion. "And of the Son, or with regard to the  
 Son, or the Messiah, the Scripture saith :"  
*And thou, Lord, . . .* that is, upon account  
 of the dispensation by the Messiah, which  
 is to last for ever, are applicable those words.  
*And thou, Lord,* and what follows.

The Apostle the more effectually to se-  
 cure the stedfastness of the Jewish believers,  
 observes to them the excellence, the im-  
 portance, the wide extent, and long dura-  
 tion of the divine dispensation by the Mes-  
 siah. The dispensation by Moses was li-  
 mited to one nation, and to a certain period  
 of time. But the dispensation of the Mes-  
 siah was to be an universal blessing, and to  
 subsist to the end of time. And to the  
 kingdom of God by the Messiah are fitly ap-  
 plicable the texts cited in this place from  
 the Old Testament.

In a word, hereby are shewn the dignity  
 and excellence of the evangelical dispensa-  
 tion, in that higher expressions are used  
 concern-

concerning it, than can be applied to any other.

I think, I have above shewn from Scripture, that Jesus Christ was a man like unto us, or having a human soul, as well as a human body. Nor have you any reason upon that account to suspect me of heterodoxy. I think my-self therein both a catholic, and a scriptural Christian. It has been the general belief of the Church of Christ in all ages. And the glory of the evangelical dispensation depends upon it. In *Socrates*, the ecclesiastical historian, there is a chapter, where it is asserted, that this was the opinion of all the ancients in general, ἐμφυχον τὸν ἐνανθρωπήσαντα, of *Irenaeus*, *Clement of Alexandria*, *Apollinarius of Hierapolis*, *Serapion Bishop of Antioch*, *Origen*, and others. *Socrat. l. 3. cap. viii. Conf. Theodoret. H. E. l. 5. cap. ix. et x.*

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

*Epiphanius* expresseth himself upon this subject very particularly, and very emphatically. For though our Saviour was not born in the ordinary way of human generation, ἀπὸ σπέρματος ἀνδρὸς οὐκ ἦν, he says, he was perfect man, and was tempted like unto us, but without sin. Πάντα γὰρ τελείως ἔσχε, τὰ πάντα ἔχων, σάρκα, καὶ νῦρα,  
καὶ



καὶ φλέβας, καὶ τὰ ἄλλα πάντα ὅσα ἐστὶ ψοχὴν δὲ ἀληθινῶς, καὶ ἐδοκῆται· νῦν δὲ καὶ τὰ πάντα ὅσα ἐστὶν ἐν τῇ ἀνθρωπότητι, χωρὶς ἀμαρτίας, ὡς γέγραπται . . . Hebr. iv. 15. *Haer.* 69. n. xxv. p. 750.

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

Quod autem infert: *Homo in dolore, et sciens ferre infirmitatem, sive virum dolorum, et scientem infirmitatem*, verum corpus hominis, et veram demonstrat animam. *Hieron in Is. cap. liii. T. 3. p. 383.*

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

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

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

I shall

[29] *That passage may be seen above p. 9. note [5.]*

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

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

**Philaethes.**

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

**T H E**

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T H E

First P O S T S C R I P T,

C O N T A I N I N G

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

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

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

S E C T.

## S E C T. I.

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

An Argument.

“ The [1] word *Spirit*, says he, has several senses. 1. It signifies *the air*, that is, one of

[1] *Ruach* vox est homonymia. Significat enim, primo, Aërem, hoc est, unum ex quatuor elementis: ut *Veruach*, et *Spiritus Domini incubabat super aquas*. Gen. i. 2. *Deinde*, significat spiritum flantem, h. e. ventum. Ut *Veruach*, et *spiritus* (ventus) *orientalis attulit locustas*. Ex. x. 13. Item, *Ruach*, *spiritus occidentalis*. Ib. ver. 19. Et sic saepissime. *Tertio*, sumitur pro spiritu vitali. Ut *Ruach*, *spiritus vitae*. Gen. vi. 17. *Quarto*, sumitur de parte illa hominis incorruptibili, quae superstes remanet post mortem. Ut *Veruach*, et *spiritus hominis redit ad Deum, qui dedit eum*. Ecc. xii. 7. *Quinto*, significat Influentiam Divinam, a Deo prophetis instillatam, cujus virtute prophetabant, quemadmodum explicaturi sumus, quando de prophetiâ agemus: cujus ratio quoque in hoc libro pertractanda. *Et separabo*, min ruach, *de spiritu, qui est in te, et ponam in eis*. Num. xi. 17. *Et fuit, cum quievisset super eos haruach spiritus*. ver. 26. Item, *Ruach*, *spiritus loquutus est in me*. 2. Sam. xxiii. 2. *Sexto*, significat quoque propositum, et voluntatem. Ut *Kol rucho, omnem spiritum suum profert stultus*. Pr. xxix. 11. hoc est, omnem intentionem, voluntatem suam. Sic, *Et exhaurietur ruach spiritus aegypti in medio ejus, et consilium ejus absorbebo*. Is. xix. 3. i. e. dissipabitur propositum ipseus, et gubernatio ipsius abscondetur. Sic,

of the four elements. *And the Spirit of the Lord moved upon the face of the waters.* Gen. i. 2.

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

3. It is taken for *the vital breath.* *He remembered, that they were but flesh, a wind, a spirit, that passeth away, and cometh not again.* Ps. lxxviii. 39. And, *all flesh, wherein is the breath of life.* Gen. vi. 17.

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

5. It

*Quis direxit ruach Domini, et quis vir consilii ejus, ut indicare possit eum.* II. xl. 13. hoc est, Quis est, qui sciat ordinem voluntatis ejus, aut qui apprehendat et assequatur, qua ratione hanc rerum universitatem gubernet, et qui eum indicare possit. Vides ergo, quod haec vox, *ruach*, quando Deo attribuitur, ubique sumatur partim in quinta, partim in sexta et ultima significatione, quatenus voluntatem significat. Exponatur in quoque loco pro ratione rerum et circumstantiarum. *Rabbi Mosis Maimonidis liber More Nevohim. Part i. cap. xl.*

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

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

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

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

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

My design leads me to observe those texts only of the Old and New Testament, where the word *Spirit* is spoken of God, or such other, as may tend to explain those texts.

G 2

And,

[2] *Selden de Synedr. l. 2. c. 4. & iii. iv. S. Basnag. Exercitationes in Baron. p. 45.*

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

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

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

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

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

If. lxiii. 10. *But they rebelled, and vexed his Holy Spirit. Which in other texts is expressed in this manner. Numb. xix. 11. And the Lord said unto Moses: How long wilt this*

*this people provoke me! Pf. lxxviii. 56. Yet they tempted, and provoked the Most High God, and kept not his testimonies. Pf. xcvi. When your fathers tempted me, proved me, and saw my work.*

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

And *my soul* is the same as *I*, or *my-self*. Gen. xii. 13. *And my soul shall live because of thee.* ch. xix. 10. *that my soul may bless thee, before I die.* 2. Sam. iv. 9. *As the Lord liveth, who has redeemed my soul out of all adversity.* Job x. 1. *My soul is weary of my life.* See also ch. vii. 15... Pf. xxxv. 9. *And my soul shall be joyful in the Lord.* Ps. lxi. 10. *I will greatly rejoice in the Lord: my soul shall be joyful in my God.* Matt. xxvi. 38. *My soul is exceeding sorrowful unto death.*

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

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



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

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

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

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

Zach. iv. 6. *Not by might, nor by power, but by my Spirit, saith the Lord of hosts.* Here Mr Lowth's note is to this purpose. "*Zerubabel and Jeshua, with the Jews under their conduct, shall finish the temple, and re-establish the Jewish state, not by force of arms,*"

arms, or of human power, but by the secret assistance of my Providence.”

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

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

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

G 4

Na-

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

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

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

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

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

For which reason it will be needful to alledge,

ledge, under this article, many texts, both from the Old and the New Testament.

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

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

Afterwards it is said : ver. 25. 26. *And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders. And it came to pass, that when the Spirit rested upon them, they prophefied, and did not cease :*

*cease: meaning for some while. But there remained two of the men in the camp . . . And the Spirit rested upon them, . . . and they prophesied in the camp.*

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

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

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

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

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

2. Chron. xx. 14. 15. *Then upon Jabeziel, the son of Zachariah, the son of Benajab, . . . a Levite of the sons of Asaph, came the Spirit of the Lord, in the midst of the congregation. And he said : Hearken ye, all Judah, and ye inhabitants of Jerusalem . . .* Another instance of what *Maimonides* calls *divine influence*, whereby a man is enabled to prophesy, or give counsel from God in a difficult circumstance, as that was with the people of *Judah*.

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

1. Chron. xii. 18. *Then the Spirit came upon Amasai, who was chief of the captains, and he said : Thine are we, David, and on thy side, thou son of Jesse. Peace be unto thee, and peace be to thy helpers. For thy God helpeth thee. Then David received them. Patrick's comment is to this purpose : " The Spirit of power, saith the Targum : that is, God*

God powerfully moved him with an heroical boldness and resolution, in the name of them all to protest fidelity to David, in such pathetical words, as convinced him, they were friends."

2. Kings ii. 9. *And it came to pass, when they were gone over, [Jordan] that Elijah said unto Elisha: Ask, what I shall do for thee, before I be taken away from thee. And Elisha said: I pray thee, let a double portion of thy Spirit be upon me.*

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

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

Zach. xii. 10. *And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplications.*

*cations.* Which cannot imply a promise of pouring out upon them a transcendent being or spirit: but of giving them the temper, the qualification, the disposition of grace and supplication.

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

If. xi. 1 . . 3. *And there shall come forth a rod out of a stem of Jesse . . . And the Spirit of the Lord shall rest upon him, the spirit of wisdom, and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. And shall make him of quick understanding in the fear of the Lord.*

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

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

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

Joel ii. 28. 29. *And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh. And your sons, and your daughters*  
ters



*ters shall prophesy. Your old men shall dream dreams, your young men shall see visions. And also upon the servants, and the handmaids, in those days will I pour out my Spirit. See Acts ii. 17. 18.*

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

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

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

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

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

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

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

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

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

Here

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

John xx. 19 . . 22. *Then the same day at evening, being the first day of the week . . . came Jesus, and stood in the midst, and saith unto them: Peace be unto you . . . As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them: Receive ye the Holy Ghost: that is, he encouraged them to relye upon him for the fulfilment of the promise he had made, that they should receive from above sufficient qualifications for the discharge of their high office. Which actually came to pass on the day of Pentecost next ensuing.*

Acts i. 4. 5. *And being assembled together with them, he commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. [Luke xxiv. 49.] For John truly baptized with water: but ye shall be baptized with the Holy Ghost, not many days hence. Which cannot be understood of a person. The meaning therefore is: Ye shall be favored with a plentiful effusion of spiritual gifts. As the event likewise shews. See John i. 33. and Acts xi. 16.*

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

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

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

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

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

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

Ver. 21. *And when they had prayed, the place was shaken, where they were assembled together, and they were all filled with the*

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*Holy Ghost. And they spake the word with boldness. . . 33. And with great power gave the Apostles witness of the resurrection of the Lord Jesus. And great grace was upon all.*

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

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

*Acts x. 44. While Peter yet spake those words, the Holy Ghost fell on all them which heard*

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

Acts xi. 16. 17. Forasmuch then, as God gave them the like gift, as he did unto us, who believed on the Lord Jesus; what was I, that I could withstand God? xv. 18. And God, which knows the hearts, bare them witness; giving them the Holy Ghost, as he did unto us.

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

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

Tit. iii. 5. 6. . . according to his mercy he has saved us by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us, [has poured out upon us, *ὅν ἐξέχεεν ἐφ' ἡμᾶς,*] abundantly, through Jesus Christ our Saviour.

Hebr. ii. 4. *God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.*

*and gifts of the Holy Ghost.* It should be rather rendred, *and distributions of the Holy Ghost*: καὶ πνεύματος ἁγίου μερισμοῖς. A remarkable expression, plainly declaring, that by *the Holy Ghost*, or *the Holy Spirit*, was meant those spiritual gifts, which came down upon men from heaven immediately, or were communicated, in great variety, by the laying on of the hands of the Apostles.

Hebr. vi. 4. — *those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost.* — τῶν ἅπασι φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπερανίας, καὶ μετόχους γενηθέντας πνεύματος ἁγίου.

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

Learned interpreters are not agreed in the meaning of *the heavenly gift*. To me it seems, that by both these expressions, one and the same thing is intended, *even the Holy Ghost*: and that the writer of this epistle calls it *the heavenly gift*, in allusion to the descent of the *Holy Ghost* upon the Apostles  
and

and their company on the day of Pentecost, as related Acts ii. 1 . . 13.

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

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

Here I suppose to be a plain reference to the plentiful effusion of the Holy Spirit upon the Apostles on the day of Pentecost, as related by St *Luke* at the beginning of the book of the Acts. It is probable, that many of the Christians, to whom St. *Peter* is here writing, were converted by St. *Paul*, who was not present with the rest on that memorable day. Nevertheless he had received the Spirit in a very plentiful measure, and immediately from heaven, without the intervention of any of those who were Apostles



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

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

Res illae magnae nobis plene explicatae sunt per Apostolos, et eorum adjutores, *coelitus donatos Spiritu Sancto*, id est, donis majoribus, quam ipsi Prophetae habuere, et de quibus ipsi Prophetae sunt locuti, ut Joel ii. 28. *Grot. in loc.*

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

In

[4] *Vid. Euseb. H. E. l. 3. c. 31. l. 5. cap. 24. in Hieron de V. I: cap. 45. Polycrates.*

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

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

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

Some of the doxologies are these. Rom. xi. 36. *For of him, and through him, and to him are all things. To whom be glory forever. Amen.* xvi. 27. *To God only wise be glory through Jesus Christ forever. Amen.* See Eph. iii. 20. 21 . . . Philip. iv. 8. *Now unto God, even our Father, be glory forever*

*and ever.* See 1. Tim. i. 17 . . . Hebr. xiii. 20. 21. *Now the God of peace . . . make you perfect, . . . through Jesus Christ. To whom be glory forever and ever. Amen.* 1. Pet. iv. 11. *That God in all things may be glorified through Jesus Christ. To whom be praise and dominion for ever and ever. Amen.* 2. Pet. iii. 18. *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and ever. Amen.* And see Jude. ver. 24. 25 . . . Rev. i. 5. 6. *Unto him that loved us, and redeemed us from our sins by his own blood, and has made us Kings and Priests unto God, even his Father : to him be glory and dominion for ever and ever. Amen.* See also Rev. iv. 9 . . . 11. v. 12. 13. vii. 10.

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

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

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

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

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

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

A catholic author, supposed to have lived about the year of Christ 220. and writing against heretics, says: "There is, indeed, one God, whom we can know no otherwise, but from the holy scriptures. . . . Whatever therefore the divine scriptures declare, that let us embrace: what they teach,  
let

let us learn. And as the Father willeth we should believe, so let us believe : as he willeth the Son should be honoured, so let us honour him : as [5] he willeth the Holy Ghost should be given, so let us accept.”

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

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

The Bishops in the Council of *Nice*, having declared the doctrine concerning God the Father, and our Lord Jesus Christ, add :  
“ and

[5] . . . καὶ ὡς θέλει πνεῦμα ἅγιον δωρεῖσθαι, λαβόμεν. *Hippolyt. contr. Noët.* §. ix. p. 12. ap. *Fabr.* T. 2.

[6] *Lactantius* in epistolis suis, et maxime in epistolis ad *Demetrianum*, Spiritus Sancti negat substantiam, et errore Judaico dicit eum vel ad Patrem referri, vel ad Filium, et sanctificationem utriusque personae sub nomine ejus demonstrari. *Hieron. ad Pamm. et Oc. ep.* 41. al. 65. T. 4. p. 345.

[7] Hoc ideo : quia multi per imperitiam scripturarum (quod et *Firmianus* in octavo ad *Demetrianum* epistolarum libro fecit :) afferunt, Spiritum sanctum saepe Patrem, saepe Filium nominari. Et cum perspicue in Trinitate credamus, tertiam personam auferentes, non substantiam ejus volunt esse, sed nomen. *Id.* in *Galat. cap. iv. ver. 6.* T. 4. P. i. p. 268.

“ and in the Holy Ghost:” that is: “ and we believe in the Holy Ghost.”

It follows in the same Creed, as it is exhibited in the Liturgy of the Church of England: “ The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son is worshiped and glorified, Who spake by the Prophets.” But that is not in the Creed of the Council of *Nice*, which sat in the year of our Lord, 325, but it is taken from the Creed of the Council of *Constantinople*, which was convened in the year 381. Or, as it is more accurately expressed by Bishop *Burnet* at the beginning of his Exposition of the eighth article of the Church of England: “ So that the Creed, here called the *Nice-Creed*, is indeed the *Constantinopolitan Creed*, together with the addition of *Filioque*, made by the Western Church.”

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

## S E C T. II.

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

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

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

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

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

In answer to which several things may be said.

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

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

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

I might



I might quote here many other texts. Judg. xxiv. 26. 27. *And Joshua took a great stone, and set it up there under an oak . . . . And Joshua said unto all the people : Behold, this stone shall be a witness unto us : For it has heard all the words of the Lord, which he spake unto us. It shall therefore be a witness unto you, lest ye deny your God.*

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

Let me recite here the words of a pious and learned English writer. [8] “ To conclude this point, the sum of our Saviour’s preaching consists in inculcating this one great and fundamental truth of Christianity : that *we are nothing, and God is all in all.* It is his Word, that enlightens our minds, his Spirit directs our wills, his Providence orders our affairs, his Grace guides us here, and his Mercy must bring us to heaven hereafter.”

Why is God’s *Spirit* a person more than his Providence, or his Grace, or Mercy ? We know, that by these last this writer does not intend persons, though he ascribes to them the *guidance* of us, or other actions. In the Jewish language, and among the  
Jewish

[8] *Directions for profitable Reading the Holy Scriptures.* By William Lowth. p. 100.

Jewish people, *spirit* would no more signify a person, than grace or mercy. Nor were they more likely to ascribe distinct personality to the spirit, than we to the grace, or mercy, or providence of God.

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

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

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

So it is in one of those texts, upon which this objection is founded. John. xiv. 26. *But the Comforter, which is the Holy Ghost: or, more literally, the Comforter, the Holy Ghost.* ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον. But by *the Holy Ghost*, in other places of this Gospel, as well as in many other texts of the New Testament, is not meant, as we have plainly seen, a powerful agent, but the Divine Influence, or the effusion of spiritual gifts. This therefore is what our Lord intended

tended by *the Comforter*. And this sense is confirmed by the book of the Acts, wherein is recorded the fulfilment of our Saviour's promise.

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

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

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

In Matt. x. 20. it is said : *For it is not ye that speak, but the Spirit of your Father, which speaketh in you.* To the like purpose in Mark xiii. 11. and Luke xii. 12. But  
in

in Luke xxi. 15. our Lord expreffeth him-  
felf in this manner. *For I will give you a  
mouth and wisdom, which all your adverfa-  
ries ſhall not be able to gainsay, nor reſiſt.*

Mark xvi. 19. 20. *So then after the Lord  
had ſpoken unto them, he was received up in-  
to heaven, and ſat on the right hand of God.  
And they went forth, and preached every  
where, the Lord working with them, or the  
Lord co-operating, τῷ κυρίῳ συνεργῶντος, and  
confirming the word with ſigns following.*  
Here the miracles of the Apoſtles, after his  
aſcenſion, are aſcribed to our Lord himſelf,  
or his powerfull preſence and influence.

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

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

whole. *Arise, and make thy bed. And he arose immediately.*

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

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

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

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

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

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

I. Pet. iv. 10. 11. *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace*

grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it, as of the ability, which God giveth: that God in all things may be glorified through Jesus Christ. To whom be praise and dominion, for ever and ever. Amen.

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

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

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

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

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

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

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

### S E C T. III.

*Texts explained.* 1. Luke xi. 13. **I** *F ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Which is parallel with Matt. vii. 11. If ye then, being evil, know how to give good gifts to your children: how much more shall your Father, which is in heaven, give good things to them that*

what ask him? Whereby we may perceive, that by the *Holy Spirit* is meant any good thing, conducive to our real happiness. And we are induced, to recollect here what *St James* says. i. 5. *If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not. And it shall be given to him.* And see ver. 17.

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

The coherence will lead us into the true meaning of these words. Our blessed Lord had just been baptised, and the Holy Ghost descended from heaven, and abode upon him. At the same time he was solemnly inaugurated, and publicly declared, to be the Messiah. There came a voice from heaven, saying: *This is my beloved Son, in whom I am well pleased.* Now therefore was fulfilled the prophecy in *Is. xi. 1. 2. And there shall come forth a rod out of the stem of Jesse . . . And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might. . . .* By that divine and extraordinary wisdom, our Lord was directed, and influenced, to retire into the wilderness, And having



been there tempted of *Satan*, and having vanquished him, as *St Luke* says, ch. iv. 14. 15. *Jesus returned in the power of the Spirit, into Galilee*, fully qualified for the discharge of his high office, both for teaching his excellent doctrine, and for confirming it by miracles. *And there went out a fame of him through all the regions round about. And he taught in their synagogues, being glorified of all.* So our Lord said to his disciples, as recorded *Acts* i. 8. *Ye shall receive power, after that the Holy Ghost is come upon you.* Or, as it is in the margin of some of our bibles: *Ye shall receive the power of the Holy Ghost coming upon you.*

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

*Dr Wall*, who upon *John* xvi. 13. p. 113. asserts the personality of the Spirit, explains this text of *St Matthew* after this manner. p. 15. “ A man that sees plainly the effects of a present supernatural power, which, he must be convinced in conscience, is the finger, or spirit, or immediate miraculous power of God: (which is that, which is here called the *Holy Spirit*, or *Holy Ghost* :) and yet will maliciously blaspheme, or speak blasphemous words against it: that it is the devil,

devil, or that the devil helps the man that does it : such an one blasphemes God himself, shewing himself, or his miraculous power at that time from heaven."

" In Luke xi. 20. What is here called *the Holy Ghost*, is there called *the finger of God*. And so the *Egyptian* Magicians, when convinced, called it. Ex. viii. 19."

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

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

4. Matt. xxviii. 19. *Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.* " That is, go ye therefore into all the world, and teach, or disciple all nations, baptizing them into the profession of faith in, and an obligation to obey, the doctrine taught by Christ, with authority from God the Father, and confirmed by the Holy Ghost." [9]

By

[9] "*Baptizing them with water, in the name of the Father, and of the Son, and of the Holy Ghost :*

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

It is observable, that the baptismal form, which is in *St Matthew*, never appears, in those very words, either in the book of the Acts, or in any of the Epistles. But men are required to be *baptized in the name of Christ*, or said to have been *baptized into Christ*. That is, they made a profession of faith in Jesus, as the Christ, and acknowledged their obligation to obey him, by being baptized. Acts ii. 38. *Repent, and be baptized every one of you in the name of Jesus Christ*. Ch. viii. 16. *Only they were baptized*  
in

that is, receiving them to a profession of the belief of, and an obligation to the practise of that religion, which God the Father has revealed and taught by the Son, and confirmed and established by the Holy Ghost." *Dr Clarke's Paraphrase*.

"The true meaning is, baptizing into the profession of that doctrine, which is the mind and counsel of God the Father, made known to mankind by the Son, and confirmed by the mighty operations of the Holy Ghost." *Mr. Jo. Burroughs's Two Discourses on positive Institutions*. p. 41.

*in the name of the Lord Jesus.* See likewise ver. 35 . . . 38. Rom. vi. 3. *Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death?* Gal. iii. 27. *For as many of you, as have been baptized into Christ, have put on Christ.*

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

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

The fitness and wisdom of deferring the plentiful effusion of the Holy Ghost for illuminating the Apostles, and removing their prejudices, and enabling them to teach the doctrine of Christ with perspicuity, and to confirm it by wonderful works, must be apparent to all, who consider, what evidence was thereby afforded to the truth of their  
testi-

testimonie, concerning the resurrection and ascension of Jesus.

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

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

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

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

And after a long withdrawing of the Spirit of God, or with-holding extraordinary powers and gifts, from the Jewish people, about the time of our Saviour's nativity, we see divers instances of the divine influence and operation in *Zacharie*, father of *John* the Baptist, and *Elisabeth*, and *Anna*, and *Simeon*, and then on *John* the Baptist : who undoubtedly taught, and preached, and prophesied

propheſyed by the Holy Ghoſt, though he did no miracles. The Holy Spirit came down alſo upon our Lord in a glorious manner, and there were viſible tokens of it: whereby *John* knew him to be the Meſſiah, the great perſon, who was to come. And He had *the Spirit without meaſure*. John iii. 34. The Holy Ghoſt muſt likewiſe have been given, during the time of our Lord's abode on this earth, in a certain meaſure, upon ſeveral, particularly the twelve Apoſtles, and the ſeventy other Diſciples, in order to qualify them for the diſcharge of the commiſſion, which our Lord gave them for a time, to go over the cities of *Judea*, and prepare men for him. And of the Seventy it is expreſſly ſaid, *they returned again with joy, ſaying: Lord, even the demons are ſubject to us through thy name*. Luke x. 17.

By *the coming of the Holy Ghoſt*, then, is to be underſtood, in this place, a general, and plentiful effuſion of ſpiritual gifts upon the Apoſtles themſelves, and upon other believers in the Lord Jeſus, ſuch as that related in the Acts: when the diſciples, who had followed the Lord in the time of his miniſtry, and ſtill continued together, and afterwards many others likewiſe, were enabled on a ſudden to ſpeak in divers languages, which they had never learned, and to perform many great and extraordinary works in the name of Jeſus Chriſt,

Indeed

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

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

*Ghost.* And I saw, and bare record, that this is the Son of God. John i. 33. 34.

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

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

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

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

[11] Act. i. 2. Verba, διὰ πνεύματος ἁγίου, quae plerique ad ἐντειλάμενος referunt, construxit Syrus cum ἐξελέξατο: quos [apostolos] elegerat per Spiritum Sanctum... Ex mente Syri interpretis hoc dicit Lucas: Christum



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

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

**They**

Christum non ex sua voluntate apostolos legisse, sed ex nutu Patris, qui per Spiritum Sanctum tanto munere dignos candidatos Filio demonstraverit. *J. D. Michaelis Curæ in Versionem Syriacam Actuum Apostolorum, p. 1.*

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

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

8. Acts viii. 18. 19. *And when Simon saw, that through laying on of the Apostles hands the Holy Ghost was given, he offered them money, saying: Give me also this power, that*

[12] Ὡς εἰ ὁ ψευδάμενος τῷ ἁγίῳ πνεύματι, τῷ θεῷ ἐψεύσατο, τῷ κατοικῶντι ἐν ἀνθρώποις διὰ τῆς πνεύματος αὐτοῦ. "Ὅπῃ γὰρ ἐστὶ τὸ πνεῦμα θεοῦ, ἐκεῖ ἐστὶν ὁ θεὸς. κ. λ. *Athan. De Incarnat. et contr. Arian. n. 13. p. 881. A.*

that on whomsoever I shall lay hands, he may receive the Holy Ghost.

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

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

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

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

.. *and in the comfort of the Holy Ghost.* ἐν τῇ παρακλήσει τῆς ἁγίας πνεύματος. Which might be rendered the *patronage* or *assistance* of *the Holy Ghost*: agreeable to what our Lord had promised the disciples, as recorded John xiv. 16.

These words therefore may be now paraphrased in this manner. “ Then had the churches, in the several countreys here mentioned, peace and tranquillity, being freed from the persecution, with which they had been

been disturbed, and were more and more confirmed in the faith. And continuing in the devout worship of God, and in the steady and amiable practise of virtue, and likewise exercising the miraculous gifts and powers, with which they had been favoured, they were greatly encreased with the addition of numerous converts."

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

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

*Ghost, departed unto Seleucia, and thence they sailed to Cyprus.*

“ That is, whilst those *prophets and teachers* were engaged with others in the public worship of God, it [13] was revealed unto some of them, that they should set apart *Barnabas and Saul* to a certain work, for which God had designed them. Which they did with prayer, and fasting, and laying on of their hands. And being sent forth by that special appointment of heaven, they went to *Seleucia*, and thence they sailed to the island of *Cyprus*.”

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

*Acts xx. 22. 23. And now, behold, I go bound, in the spirit to Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. That is, God had declared as much by the mouth of Christian Prophets, in several cities, through which the Apostle had already passed. Which is agreeable to what St Luke says more particularly in the account of what happened at Cesarea. ch. xxi. 10. 11. And as we tarried there many days, there came down from Judea a certain prophet, named*

[13] ... *dixit Spiritus Sanctus.*] Per prophetas.  
*Prot. in loc.*

named *Agabus*. And when he came unto us, he took *Paul's* girdle, and bound his own hands and feet, and said: Thus saith the Holy Ghost: So shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles.

St. *Paul* speaks of *Timothie's* having been ordained out of a regard to some prophecies concerning him. 1. Tim. i. 18. *This charge I commit unto thee, son Timothie, according to the prophecies, which went before concerning thee, that thou by them mightest war a good warfare.* And ch. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophecie, with the laying on of the hands of the presbytery.*

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

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

So *Barnabas* and *Saul* were sent out from *Antioch*, according to prophecie, with an important commission. But their designa-

tion may have been more exprefs and fo-  
lemn, than that of the others, juft taken  
notice of by us.

11. ACTS xv. 28. *For it feemed good unto  
the Holy Ghoft, and to us, to lay upon you no  
greater burthen, than thefe neceffarie things :  
that is, [14] “ It has feemed good to us,  
who have the Spirit of God, or are in-  
fpired.”*

12. ACTS xix. 1 . . 6. *And it came to  
pafs, that whilst Apollos was at Corinth,  
Paul having paffed through the upper coast,  
came to Ephesus. And finding certain dif-  
ciples, he faid unto them : Have ye received  
the Holy Ghoft, fince ye believed? And they  
faid unto him : We have not fo much as heard,  
whether there be any Holy Ghoft. And he  
faid unto them : Unto what then were ye bap-  
tized? And they faid : Unto John’s baptifm.  
Then faid Paul : John verily baptizeth with  
the baptifm of repentance, faying unto the  
people, that they fhould believe on him which  
fhould come after him, that is, on Chrift Je-  
fus. When they heard that, they were baptifed  
in the name of the Lord Jefus. And when  
Paul had laid his hands upon them, the Holy  
Ghoft came upon them, and they fpake with  
tongues,*

[14] *Vifum eft enim Spiritui Sancto, et nobis.]* Id eft,  
nobis per Spiritum Sanctum. ἐν δια δούω. *Grot. in loc.*  
Adeo ut verborum fensus effe videatur : Nobis qui  
Spiritu Sancto donati fumus, vifum eft. *Limborch. in  
Act. Apoft. p. 152. fin.*

tongues, and prophesied. And all the men were about twelve.

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

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

Which interpretation seems to me to be very right. These men did not know, or had not heard, that there was then any general pouring out of the Holy Ghost, in which they could partake. They might know, that a general effusion of extraordinary gifts had been foretold by the prophets, as the privilege of the days of the Messiah.



But they *had not heard*, or been informed by any, that such a thing was yet vouchsafed to men: so far were they from having received it themselves.

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

Miraculous gifts being then very common, and generally bestowed upon those, who professed faith in Jesus Christ, *St Paul* meeting with these men at *Ephesus*, asks them: *Have ye received the Holy Ghost, since ye believed? And they said unto him: We have not so much as heard, that there is any Holy Ghost. And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues, and prophesied:* that is, when he laid his hands upon them, they received miraculous powers, and immediately spake with tongues, and prophesied.

I shall place below, in the margin, the observations of [15] *Grotius*, and [16] *Witfius*

[15] *Si Spiritum Sanctum accepistis credentes?* Spiritus Sanctus hic, et in sequentibus, ita ut Johannis vii. 34. sunt dona ista Ecclesiae Christianae reservata: quae Paulus haud dubium quin pluribus vocibus descripserit.

*Sed neque si Spiritus Sanctus est, audivimus.* Non audivimus dari nunc talia dona. *Grot. ad Act. xix. 2.*

[16] Quos interrogat, *ecquid Spiritum Sanctum accepissent,*

fus upon this text, who speak to the same purpose, or not very differently.

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

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

But *Grotius* hereby understands [17] "a care and concern to exhilarate others, by the

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gifts

*cepissent, postquam crediderunt. Illi vero negant, audivisse se, sitne Spiritus Sanctus. Respondent ex catechesi majorum, quâ edocti erant, a morte Ezrae, Haggæi, Zachariæ, et Malachiæ, Spiritum Sanctum ab Israelitis esse ablatum. Porro, restitutum esse, negant sibi compertum. Palam est, non de persona Spiritus S. sed de singularibus et visibilibus illius donis utrimque sermonem esse. Wits. De Vita Pauli Sect. viii. p. 107.*

[17] Cura exhilarandi alios per dona Spiritus Sancti, non autem eos irritandi, quod modo dixit *λυπεῖν. Grot. in loc.*

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

gifts of the Spirit." And considers it as opposed to the *grieving*, offending, provoking, our brother, spoken of, and cautioned against at ver. 15.

That this is the Apostle's intention, appears, I think, from the whole argument in this chapter, and in the beginning of the next, and particularly from the nearest context, both before and after. *Peace* is not inward quiet of mind, but peaceableness, a love and study of peace, and doing all in our power to secure and promote it. Nor does the Apostle speak of the *joy*, which we possess ourselves, but of that, which we ought to give to others. So likewise Gal. v. 22. *The fruit of the Spirit is love, joy, peace, long-suffering.* Where *joy* is joyed with other virtues and duties toward our neighbour. And cannot mean the satisfaction, which we feel ourselves, but the satisfaction, which we procure to others.

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

and consolation grant you to be like-minded according to Christ Jesus. That is, according to the will, and command of Christ.

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

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

And ver. 13. *For by one Spirit, are we all baptized into one body, whether we be Jews or Gentils, whether we be bond or free. And have been all made to drink into one Spirit.* So we translate the words. But I suppose, they might be better rendered in this manner. [18] *For we have all been*  
*baptized*

[18] Καὶ γὰρ ἓν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν  
σῶμα

*baptized with one [19] Spirit, that we might be one body, whether we be Jews, or Gentils, whether we be bond or free, and we have been all made to drink into one Spirit. All believers in Jesus Christ, of every nation and people, of every rank and condition, had received the like or self-same spiritual gifts, that they might reckon themselves to be, and behave as one body: being all united together in love and friendship, in communion and worship. Moreover in the same context the Apostle says, ver. 6. *And there are diversities of operations: but it is the same God, which worketh all in all.* And ver. 28. *And God hath set some in the church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of Healing, Helps, Governments, Diversities of Tongues.**

Many interpreters have supposed, that in the phrase, *and have been all made to drink into one Spirit*, the Apostle alludes to the eucharistical cup. But I do not perceive any good ground for it. I think, the Apostle carries on the same allusion. Men were baptized with water. Receiving the Spirit  
in

σῶμα ἐβαπτίσθημεν . . . καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν.

[19] Matt. iii. 11. *I indeed baptize you with water . . . But he that cometh after me shall baptize you with the Holy Ghost, and with fire.* Ἄυτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ, καὶ ὕρῳ.

in a plentiful effusion is called being *baptized with the Spirit*. And the Spirit is compared to water. John vii. 37 . . . 39. And see II. xlv. 3. Joel. ii. 18. and elsewhere. I think, the Apostle compares the Spirit, or the plentiful effusion of spiritual powers and gifts, such as the Church of Christ was then favored with, to a fountain, or river. We have all drunk at, and been refreshed out of the same fountain.

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

15. I may take this opportunity, to consider the difficult words of the third verse of this chapter. *Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed, or anathema : and that no man can say, that Jesus is the Lord, but by the Holy Ghost.* " That is, you may be assured, that man is not inspired, whatever pretenses he may make, who pronounces Jesus accursed. Nor can any man profess faith in Jesus, as the Christ and Lord of all, under God the Father, and recommend that faith to others, unless he has been himself made partaker of miraculous powers and gifts, or seen miraculous works performed by others in the name of Jesus."

Jefus." St. *John* speaks to the like purpose. 1. ep. iv. 1 . . . 3.

16. 2. Cor. iii. 17. 18. *Now the Lord is that Spirit. And where the Spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Or, as others choose to render it, by the Lord the Spirit. However, in both is the same sense.*

Dr *Whitby* will assist us in explaining these words. For in his Annotations upon ver. 7 . . . 11. of this chapter, he says: "The Glory of God, or of the Lord, in the Old Testament, imports a bright light, or flame included in a cloud, stiled *the Cloud of Glory*. And because this, whenever it appeared, was a symbol of God's glorious presence, it is stiled by the Jews *Schechinah, the Habitation*. See Ex. xvi. 7. 10. xl. 34. This glory, saith the Author of *Cofri, is the divine light, which God vouchsafeth to his people. By the Schechinah, says Elias, we understand the Holy Spirit*. As it is evident they do, in these sayings: *The Schechinah will not dwell with sorrowfull or melancholy men. The Schechinah will only dwell with a strong, rich, wise, and humble man. The Schechinah dwells with the meek. And the like.*"

We

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

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

Ex. xxxiv. 29 . . . 34. *And it came to pass, when Moses came down from mount Sinai . . . that Moses wist not, that the skin of his face shone . . . And when Aaron, and all the children of Israel, saw Moses, behold the skin of his face shone. And they were afraid to come nigh him. And Moses called unto him. And Aaron, and all the rulers of the congregation returned unto him. And Moses talked with them. Afterwards all the children*



*of Israel came nigh. . . . And till Moses had done speaking unto them, he put a vail on his face. But when Moses went before the Lord, to speak with him, he took the vail off, until he came out.*

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

Then it follows in ver. 18. *But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.* “ But it is not now with us, as it was with the *Israelites* of old, who only saw the face of Moses through a vail, and received no derivation of his glory upon themselves; the brightness of it, having been intercepted by the vail. No, it is not so with us. For now, *we all*, both Jews and Gentils, who are followers of Jesus, and the people of God, under the gospel-dispensation, *with open, or unvailed, face, beholding*  
as

*as in a mirrour the glory of the Lord, seeing a strong and lively impressiion of the divine glory in the person of Jesus Christ, and his gospel: and there being a bright, and clear, and strong refulgence of that glory upon us, we are changed into the same image from glory to glory, as by the Spirit of the Lord: We are transformed into the same likeness, which is continually encreasing, and emproving. And the impressiion, made upon us, is much the same, as if we were in the divine presence, and saw the glory of God, with as near and full a manifestation, as can be admitted in the present state."*

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

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

18. Eph. ii. 22. *In whom ye also are build-  
ed for an habitation of God through the  
Spirit.*

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

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

“ I would farther observe, Christ pro-  
miseth those who believe in him, and keep  
his commandments, that he would love them,  
and

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

and that his Father would love them, and that they would come, and make their abode with them. John xiv. 21. 23. These expressions have been used in a wrong sense by enthusiasts. But the phrases are scriptural, and easie to be understood. *I will come, and dwell with you.* There is a reference to the Schechinah, the divine glory. By the spiritual gifts, which the Father has given me power to confer, I will induce you to believe in me. You will then become *the habitation of my Father.* He will have *communion* or society with you, by those gifts, which he will enable me to impart, and by which that doctrine shall be confirmed, and established."

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

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

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

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

I would observe, that in the second of these three texts the Apostle seems to speak of the Spirit, as a gift: *Which*, says he, *ye have of God.* Grotius says, that the Holy Ghost here is the same as the Schechinah. I shall place his note below. [21]

And upon the third, the last cited text, *ye are the temple of the living God*, he says: “Where [22] God dwells, there is a temple.

[21] *Spiritus Sanctus* hic idem quod Schekinah, *Numen Divinum* in templo. *Totus homo templum Dei*, supra iii. 16. 17. Sed *adytum* est mens hominis: animi ceterae partes *basilica templi*: corpus vero *porticus*, cum subdialibus. Bene hunc locum explicat Tertullianus libro de Cultu Feminarum. *Cum omnes templum sinus Dei, illato in nos et consecrato Spiritu Sancto, ejus templi aeditua et antistita Pudicitia est, quae nihil immundum ac profanum inferri sinat, ne Deus ille, qui inhabitat, inquinatam sedem offensus derelinquat.*

[Ὁ ἕχεται ἀπὸ θεῶ.] Spiritus ille a Deo est multo magis quam splendor ille, qui apparebat interdum inter Cherubinos. Constructio est Graeca, quae relativo pronomini dat casum praecedentem. *Grot in loc.*

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

ple. God dwells in good men by his Spirit. They therefore are the temple of God. Nor is it without reason added *living*. For the Gods of the Heathen were dead men."

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

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

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

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

3.) Eph. iv. 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto*

*the day of redemption: or rather, wherewith ye were sealed in the day of redemption.*

The miraculous gifts and powers bestowed upon the Christian Church, in it's early days, are enumerated in several places. Rom. xii. 6 . . 8. 1. Cor. xii. 1 . . 11. 28 . . 30. xiii. 1. 2. xiv. Eph. iv. 11. 12. And see Eph. v. 18 . . 20. Col. iii. 16. 1. Theff. v. 19 . . 21.

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

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

And gifts of the Spirit were bestowed upon many with the imposition of the hands of the Apostles. Which afforded great comfort to them [23], as it satisfied them, that they were received by God, as his people and

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

and children. This appears in several texts. Some more of which shall be here alleged.

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

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

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

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

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

9.) 2. Cor. xi. 4. *For, if he that cometh to you, preacheth another Jesus, whom we*



*have not preached: or, if ye receive another Spirit, which ye have not received: or another gospel, which ye have not accepted, ye might well bear with him.*

By *another Spirit* the Apostle cannot mean another intelligent agent: but must mean greater and more excellent spiritual gifts, than those, which had been imparted to the *Corinthians* by himself. [24] Mr. *Locke's* paraphrase is in these words: "Or, if you have received from him (the intruder) other, or greater gifts of the Spirit, than those you have received from me." See 1. Cor. xii.

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

11.) Ver. 5. *He therefore that ministrETH to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?* Here again Mr *Locke's* paraphrase is this: "The gifts of the Holy Ghost that have been conferred upon you, have they not been conferred upon you

[24] ἢ πνεῦμα ἕτερον λαμβάνετε, ὃ ἔκ ἐλάβετε. Aut si is vobis potiora dona Spiritus conferre potuit, quam nos per manuum impositionem vobis contulimus. *Grot. in loc.*

you as Christians, professing faith in Jesus Christ, and not as observers of the law? And hath not he, who has conveyed these gifts to you, and done miracles among you, done it as a preacher and professor of the gospel?"

By all which texts we see, how common spiritual gifts were in the churches of Christ. *St Paul*, in Eph. i. 13. cited just now, useth the expression, *that holy Spirit of promise*. Our Lord's own words are: *And behold, I send the promise of my Father upon you*. Luke xxiv. 49. Again, *He commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father: which, said he, ye have heard of me*: Acts i. 4. And see ii. 33.

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

Says our Lord's fore-runner, *I baptize you with water. . . He shall baptize with the Holy Ghost, and with fire*. Matt. iii. 11. Comp. Acts i. 5. xi. 16. Our Lord says John vii. 38. 39. *He that believeth on me, as the*

Scripture hath said, out of his belly shall flow rivers of living water . . . And, adds the Evangelist: *This he spake of the Spirit, which they that believe on him should receive.* And Mark xvi. 17. 18. *These signs shall follow them that believe. In my name shall they cast out demons. They shall speak with new tongues. They shall take up serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.* For the promises of the old Testament, I need now refer only to Acts ii. 16 . . . 18. And St Peter, directing and comforting those who were much affected with his first discourse after Christ's ascension, said unto them: *Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. And ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many, as the Lord our God shall call.* ii. 38. 39: *Again: And we are his witnesses of these things. And so also is the Holy Ghost, which God has given to them that obey him.* v. 32.

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

1.) Eph. iv. 30. *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day*

*day of redemption. Or, with which ye were sealed in the day of redemption.* This text was quoted before, upon another account.

Here may be a reference to If. lxiii. 10. *By the Spirit of God* the Apostle means those powers and gifts, with which those Christians had been *sealed*: and by which they might be known, both to themselves and others, to be the people of God. See Eph. i. 13. 14. In the preceding and following verses the Apostle cautions the *Ephesians* to avoid every thing, by which God might be offended, and provoked to withhold his gracious influences, or to withdraw from them the gifts, that had been bestowed upon them. *Let no corrupt communication proceed out of your mouth . . . Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.*

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

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

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

The comment of *Grotius* upon those words, *Quench not the Spirit*, is to this purpose. [25] By *the Spirit* are meant the gifts of healing, and of tongues, which are fitly compared to fire. And therefore may be said to be *stirred up*, as in 2. Tim. i. 6. and

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

and on the other hand to be *exstinguished*. They are *stirred up* by prayer, giving of thanks, and a continued regular practise of piety. And are *exstinguished* by the contrarie. For God, under the evangelical dispensation, does not vouchsafe, or at least continue those gifts to any but such as believe, and live piously. See Mark xvi. 17."

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

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

*Abstain from all appearance of evil*. Many understand this to be a direction, relating to practise in life, agreeably to our version: that Christians should not only abstain from what is really, and manifestly evil, but also from every thing that has but the appearance  
of

[26] Quod ad rem spectat, τὸ πνεῦμα omnia sunt dona Spiritus S. qui cum igne solet comparari, quo sensu Paulus 2. Tim. i. 6. ἀναζωπυρῆν τὸ χάρισμα θεῶν jubet. *Wolf. Curae. in 1. Th. v. 19.*

of being evil. And so *Grotius* understood this clause [27]. But to me it seems, that this last clause is to be understood, in connection with the former part, *prove all things* : and that it is intended to direct the right exercise of the judgement. Christians should examine all things proposed to them, embracing what is right, and rejecting every thing that is wrong. So this exhortation was understood by *Pelagius* [28]. And *Grotius* himself interprets the former expressions, *prove all things, and hold fast that which is good*, in the like manner. [29]

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

5.) 2. Tim. i. 6. *Wherefore I put thee in remembrance, that thou stir up the gift of God,*

[27] Ἄπο παντὸς ἕιδως πονηρῆ ἀπέχεσθε.] Christiani non a rebus malis tantum, sed ab iis, quae speciem habent *mali*, abstinere debent. Exemplum vide 1. Cor. viii. 10. *Grot. in 1. Thess. v. 22.*

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

[29] Πάντα δοκιμάζοντες, τὸ καλὸν κατέχετε. Hoc pertinet ad διακρίσεις πνεύματων. 1. Cor. xii. xiv. Sic 1. Joh. iv. 1. Δοκιμάζετε τὰ πνεύματα . . . Ergo πάντα, omnia, hic restringendum ex antecedente ad ea quae dicuntur ab eis, qui se Prophetas dicunt. *Grot. ad ver. 21.*

*God, which is in thee by the putting on of my hands.*

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

21. 1. *Theff. i. 5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance . . . 6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.*

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

.. "And we can bear witness to your amiable behaviour. For you became imitators of us, and of the Lord Jesus Christ: in that you steadily adhered to the truth, amidst great difficulties and discouragements,  
after



after you had received the gospel, in much affliction, with the joy, which ariseth from your having the Holy Spirit." The same learned writer, in his note upon the fifth verse, says: " By *power* I understand the power of working miracles, exerted by the Apostle, or his Assistants. And by *the Holy Ghost*, or *Holy Spirit*, I understand the gift of the Spirit, as imparted to the *Thessalonians*."

22. Hebr. ix. 14. *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?*

Dr *Whitby*, in his Annotations upon Hebr. v. 5. says, that Christ was by his death consecrated to his priesthood, and dates the commencement of our Lord's priesthood at his resurrection. This sentiment has been much improved by the late Mr *Thomas Moore* in his Discourse concerning the Priesthood of Christ. I may refer to one place particularly, where he says, " The time, when Jesus was called to, and invested with the order of priesthood, was at his resurrection from the dead." Which he argues from Hebr. v. 10. compared with Acts xiii. 33. See him p. 11. 12. 13.

That may be the key to this text. However, there are some other interpreters, who have well explained it, as we shall see presently,

tently, though they have not so distinctly settled the date of Christ's priesthood.

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

When our Lord offered himself to God, or presented himself before God, he was risen from the dead, and had obtained everlasting life, *to dye no more*, as St Paul says Rom. vi. 9. 10. And in Ps. cx. 4. the only place in the Old Testament, where Christ's priesthood is spoken of, it is said: *The Lord has sworn, and will not repent: Thou art a priest for ever, after the order of Melchisedec.* This the writer of the epistle to the *Hebrews* often observes, and insists much upon. As Hebr. vii. 21. where the text of that Psalm is quoted, see also ver. 11. And at ver. 24. 25. *But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him: seeing he ever liveth to make intercession for them.* And ver. 15. 16. of the same chapter: *For that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.* And ch. v. 9. *And being made perfect, he became the author of eternal salvation to them that obey him.* And ver. 12. of this ch. ix. just before the text, which we are now considering,

sidering, he speaks of Christ's *having obtained eternal redemption for us.* and ver. 15. —*that they which are called might receive the promise of eternal inheritance.* And in 1. Cor. xv. 45. *the last Adam,* meaning the Lord Jesus, is said to be *a quickening Spirit.*

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

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

There

[30] Oblatio autem Christi hic intelligitur illa, quae oblationi legali in adyto factae respondet. Ea autem est non oblatio in altari crucis facta, sed facta in adyto coelesti. Facta autem ibi est, *per Spiritum coelestem,* aut, ut ante dixit vii. 16. *per vim vitae indissolubilis,* quia spiritus ejus jam non erat vivens tantum, ut in vita hac terrena, sed in aeternum corpus sibi adjunctum, *vivificans.* 1. Cor. xv. 45. . . Διὰ hic sume, ut supra ver. 12. pro praepositione *cum,* quomodo et Hebraeum ׀ poni solet. Intelligitur hinc dignitas oblationis, quod eam fecit is, qui jam spiritu et corpore erat immortalis. *Sanguini* autem purgatio ista tribuitur, quia per sanguinem, id est, mortem Christi, secuta ejus excitatione et elevatione, gignitur in nobis fides. Rom. iii. 25. . . Cum dicit ἁμωμον, respicit legem victimarum Lev. xxii. 20. . . In

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

## M

23.

... In victimis legalibus nullum debebat esse corporis vitium: In Christi vitâ nihil fuit vitiosum. Et ideo Spiritu illo aeterno donatus est. *Grot. Annot. in Hebr. ix. 14.*

[31] Ὁ δὲ ἀπὸ πνεύματος ἀϊανὶς.] Qui a mortuis suscitatus, cum spiritali et immortalis corpore (quod antequam in coeleste tabernaculum ingrederetur, accepit,) omnis infirmitatis et patibilitatis labe, quae mortali naturae inhaerent, purgatum semetipsum obtulit Deo, sedens ad dexteram majestatis ejus in coelis. *Brenius in loc.*

Christum autem, cujus sanguinem opponit sanguini taurorum et hircorum, describit, quod *per spiritum aeternum seipsum Deo immaculatum obtulerit.* Christo jam e mortuis suscitato tribuit *spiritum aeternum*: quia post resurrectionem anima ejus non amplius est anima vivens, sed spiritus vivificans. 1. Cor. xv. 45. diciturque habere vitam indissolubilem, supra, vii. 16. et in aeternum manere. ver. 24. Vivit ergo in omnem aeternitatem, ut sit aeternus Pontifex. Christus nimirum sanguinem suum, tanquam victimam, in cruce effudit, et cum isto sanguine, id est, virtute illius sanguinis, jam e mortuis suscitatus, et spiritus vivificus ac aeternus, seipsum in coelis obtulit Deo, id est, coram Deo pro nobis comparuit.

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

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

The case here supposed is that of apostasy from the Christian faith. The persons intended are such as those spoken of ch. vi. 4. *who had tasted of the heavenly gift, and were partakers of the Holy Ghost.* And one of the aggravations of their apostasy is, that *they had done despite to the Spirit of grace*: or rejected, and cast reproach upon that great evidence of the truth of the Christian Religion, the miraculous gifts, which God had most graciously bestowed upon themselves, and others. So [32] *Grotius*. And *Limborch* expresseth himself to the like purpose. [33]

24.

[32] Καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας: *et Spiritui gratiae contumeliam fecerit.*] Spiritum illum, quem summo Dei beneficio acceperat, contumeliâ afficiens: nullius pretii aestimans tantum donum, quo se ipse ait privatum. *Grot. in loc.*

[33] Tertium. *Et Spiritum gratiae contumeliâ affect.* Spiritus gratiae est spiritus ille, qui in initio praedicationis Evangelii datus fuit credentibus, ad confirmationem divinitatis evangelii: nimirum dona illa  
extra-

24. John v. 5 . . . 10. *Who is he that overcometh the world, but he that believeth, that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness: the Spirit, and the water, and the blood. And these three agree in one. If we receive the witness of men, the witness of God is greater: For this is the witness of God, which he has testified of his Son. He that believeth on the Son of God, hath the witness in himself. He that believeth not God, hath made him a liar, because he believeth not the record, that God gave of his Son.*

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

Some have paraphrased the former part of ver. 6. in this manner. " Now that this Jesus Christ was a real man, and died, we have the utmost testimony. For I myself,

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when

extraordinaria Spiritus Sancti, quae passim in Actis et Epistolis Apostolorum in credentes effusa legimus. Qui vocatur *Spiritus gratiae*, tum quia ex gratiâ divinâ credentibus datus est: tum quia per illum ob signata fuit divinitas doctrinae Jesu Christi, in quâ maxima et excellentissima Dei gratia patefacta est. *Limb. in Ep. ad Hebr. p. 667.*

when he expired on the cross, saw his side pierced with a spear, and blood and water gush out at the wound: which are two determining proofs, that he really died." Supposing, that here is a reference to what is related in St John's Gospel. xix. 34. 35.

But that is manifestly a weak and arbitrary interpretation. [34] St *John* is not here observing the proofs of our Lord's real humanity, but of his being the Son of God, the Messiah.

To me it seems, that the *water*, an emblem of purity, [Ezek. xxxvi. 25.] denotes the innocence of our Lord's life, which was without spot, and exemplarie: and the reasonableness, excellence, and perfection of his doctrine, which, after the strictest examination, and nicest scrutiny, cannot be charged with any error or falshood. The *blood* denotes our Lord's willing and patient, though painful and ignominious death, the utmost testimony, that can be given of integrity. The *Spirit* intends our Lord's many miraculous works, wrought by the Spirit, the finger, the power of God, or God himself. This testimonie is *truth*, that is, exceeding true, so that it may be relied upon.

[34] And yet it is followed by the late Mr *Wetstein*: Probavit se non phantasma, sed verum hominem esse, qui ex spiritu, sanguine, et aquâ seu humore constaret. Joh. xix. 34. 35. *J. J. Wetsten in loc. p. 721.*

upon. For it is unquestionable, and cannot be gainfayed. See John v. 32 . . . 37. x. 25. Acts ii. 22.

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

The Apostle adds ver. 9. *If we receive the witness of men, the witness of God is greater*: referring to the appointment in the law of Moses, that *by the mouth of two or three witnessess any matter might be established*. Deut. xvii. 6. and xix. 15. Whatsoever was attested by two or three men, was deemed true and certain. In the point before us there are three most credible witnessess, one of whom is God himself. Refusing this testimonie therefore would be the same, as making God a liar, or charging him with giving false evidence, and with a design to deceive, and impose upon his creatures. *He that believeth not God, hath made Him a liar, because he believeth not the testimony, which God giveth of his Son.*

M 3

This

[35.] Ὅτι τρεῖς ἔσιν οἱ μαρτυροῦντες. κ. λ. I shall here put down a similar expression of the Sophist *Aelivus Aristides*, in the second centurie. *Oration. T. i. p. 146. edit. Jebb. al. p. 272.* Τρεῖς γάρ ἐσιν οἱ μαρτυροῦντες παραχρῆμα Ἀθηναίων εἶναι τὴν νίκην, Ἀθηναῖοι, Ἀχαρδαίμονιοι, Βοιωτοί.



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

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

Mr *Pyle*'s paraphrase is this : “ The whole body of truly good Christians, who are the true church and spouse of Christ.” And in his notes he says. “ *The Spirit and the Bride*, or *the spiritual Bride*, that is, the true church of Christ. Thus *grace and truth* is a truth conveying the greatest favour. John i. 17. *Glory and virtue* is glorious virtue or power. 1. Pet. i. 3. *kingdom and glory*, a glorious kingdom. 1. Theff. ii. 12. Had the generality of Commentators observed this, they would not have had occasion to interpret this of the *Holy Spirit of God*, *wisbing*, and *praying* for the coming of Christ's kingdom, in the same manner, and with the same ardency, as St *John*, and the *Christian Church* here does. Which to me seems very incongruous.” So Mr *Pyle* whose interpretation is approved by Mr *Lowman*.

*Brenius*

[36] Et in epistola 1. Joh. v. 8. *Aqua est puritas vitae Christianae, quae simul cum martyrio, et miraculis, testimonium reddit veritati dogmatis.* *Grot. Ann. in Joh. iii. 5.*

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

*Brenius* [38] is not very different. Or, as some [39] other Interpreters express it : “ *The Spirit and the Bride*: that is, the Church animated by the Spirit, and ardently longing for the coming of Christ.”

Every one may perceive, that we have been discoursing of miraculous gifts and powers: which now are, and for a long time have been commonly called extraordinary gifts of the Spirit. These are not saving. They who received such gifts after baptism, and profession of faith in Jesus Christ, were thereby satisfied, that the doctrine of Christ was true, and from heaven. And they were assured, that if they acted according to that faith, they might be saved, without observing the peculiarities of the law of Moses. But such gifts alone were not saving, without sincere virtue, and the practice of a good life.

So says *St Paul* 1. Cor. xiii. 1. 2. *But covet earnestly the best gifts. τὰ χαρίσματα τὰ κρείττονα. And yet shew I unto you a more excellent way. Though I speak with the tongues*

M 4 of

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

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

of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. The same might be said of the necessity of sobriety, and humility, and meekness, or any other virtue, that is there said of charity, or love. And perhaps all social virtue is comprehended by the Apostle in the one virtue here mentioned by him. For in another place he says: *Love is the fulfilling of the law.* Rom. xiii. 8 ...  
10.

And that all virtues ought to be joyned together, and carefully cultivated by those who make a profession of the Christian Religion, is shewn by St Peter. And beside this, says he, giving all diligence, add to your faith virtue, or fortitude, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness ... For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2. Pet. i. 5  
... 10.

*Conclusion.* I have now finished what I proposed at the beginning of this Postscript, having explained, according

ording to my ability, those words, *the Spirit, the Holy Spirit, and the Spirit of God*, as used in the Scriptures.

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

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

Our blessed Lord and his Apostles have forewarned us, that *men would arise, teaching perverse things*, that tares would be mingled with the good grain, and error with truth. The event has been accordingly. If there are any notions concerning a Trinity of Divine Persons, which are not right and just: if transubstantiation is not a reasonable and scriptural doctrine: if the worship of angels, and departed saints, and of their images, is not required, and commanded, but condemned and forbidden in the Old and New Testament: it must be allowed, that corruptions have been brought  
into

into the Christian Church. For such things there are among those, who are called Christians.

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

*Plato*, in his *Timaeus*, says, “ That [40] it is very difficult to find out the author and parent of the universe, and when found, it is impossible to declare him to all.” *Cicero*, who translated that work of *Plato* into Latin, renders the last clause, as if *Plato* had said: “ When [41] you have found him, it is unlawfull to declare him to the vulgar.” Perhaps, that was *Cicero*’s own sentiment. Being a Statesman, and Politician, as well as a Philosopher, he might be more concerned for peace than truth. A multitude of deities being the prevailing belief, he was afraid to oppose the prejudices of the people, who might be offended at the doctrine of the Divine Unity with it’s consequences.

But

[40] Τὸν μὲν ἄνθρωπον καὶ πατέρα τῶν δὲ τῶν πάντων εὐρεῖν τε ἔργον, καὶ εὐρόντα, εἰς πάντας ἀδύνατον λέγειν. *Platon. Timaeus. p. 28. T. 3. Serran. et ap. Fabr. p. 336.*

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

But so it should not be among Christians, who, beside the light of nature, have also the light of revelation.

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

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

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

The

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

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

"Now if the Apostles, commissioned directly by Christ himself, and supported by miraculous gifts of the Spirit, had not  
this

[42] It is the xii. Discourse in that volume. The text is the epistle of St Jude. ver. 3. latter part.

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

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

His Lordship here allows, or even asserts the rights of private judgement. He supposes, that common Christians, who have no share in *the government of the Church*, are able to understand the doctrine delivered by the Apostles, and the determinations of Bishops, and to compare them together, and to discern, wherein they differ. And he allows us to reject *new articles*, not delivered and taught by Christ's Apostles. And strongly represents to us the great hazard of *trust-*  
*ing*



*ing to such assuming guides, as make and impose new articles of faith.*

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

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

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

We should be impartial. If any others do the like, are not they blamable also? It is well  
well

well known, that there is a Creed, in great authority with many, beside the Church of *Rome*, containing an abstruse doctrine, very hard to be believed. And it would be a very difficult undertaking to shew, that *it adds not any thing to the doctrine of Christ*, as taught and testified by his faithful Apostles. And yet it is there said: "This is the catholic faith, which except a man believe faithfully, he cannot be saved." And "which faith, except every man do keep whole and undefiled, without doubt he shall perish everlastingly." Can this be justified? And does not the Bishop's argument, just recited, oblige me to add, though unwillingly: May it not deserve to be considered by every *sober and serious Christian*, who solemnly recites that Creed: On whom those anathemas may fall, if God should treat men according to strict justice!

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

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

“ Glory

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

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

I would therefore, after many others, recommend the diligent study of the Scriptures, and the making use of all proper means for gaining the true sense of them. If we had the knowledge of the Christian Religion, as contained in the Scriptures, the advantages would be great and manifold. Jesus would be unspeakably amiable: and the gospel would appear to be *a pearl of great price*: Christians would be no longer wavering and unsettled, but would be firmly esta-

established in a faith, that is throughout reasonable, and excellent, and well attested to be of divine original. As our Lord says to the woman of Samaria. John iv. 14. *Whosoever drinketh of the water that I shall give him, shall never thirst. He will be fully satisfied. He will desire no other instruction concerning the right way of worshiping and serving God, or obtaining true happiness. But the water that I shall give him, shall be in him a well of water, springing up into everlasting life.*

If we would sincerely study, heartily embrace, and openly profess the Christian doctrine in it's purity, and would diligently recommend it to others, upon the ground of that evidence, with which God hath clothed it, we should gain upon deists and infidels of all sorts. For a religion, reasonable and excellent in all it's principles, promulged by a teacher of an unspotted character, with a commission from heaven, confirmed by many mighty works, which could be performed by God only, has an evidence, which cannot be easily withstood, and gainsayed. But no authority can recommend falshood and absurdity to rational beings, who think and consider. Every one therefore, who loves the Lord Jesus in sincerity, must be willing to reform abuses and corruptions, which have been introduced into the Christian profes-

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sion, and are matter of offense to heathens and infidels.

When the religion professed by Christians shall be in all things agreeable to the Scriptures, the only standard of religious truth; the advantages, just mentioned, are very likely: as also divers others, which may be readily apprehended by every one. For then the Papal power and tyranny, which for many ages has been a heavie weight upon Christendom, will sink, and fall to the ground: Impositions upon conscience, which undermine religion at the very foundation, and prevail at present to a great degree in almost all Christian countreys, will be abolished. The consequence of which will be, that true piety and virtue will be more general in all ranks and orders of men. The great diversity of opinions, and fierce contentions among Christians, which are now so great an offense and scandal to by-standers, will cease: Christians will live in harmony, and will love one another, as brethren. And the Church of Christ will be the joy and the praise of the whole earth.

As an unbiaffed and disinterested love and pursuit of truth are of great importance, and would mightily conduce to the good ends and purposes which are so desirable; I cannot but wish, that we did all  
of

*The first Postscript.*

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of us less *mind our own things*, the things of our own worldly wealth and credit, our own church and party, and more *the things of Jesus Christ*. To whom be glory and dominion now and ever. Amen.

*The End of the first Postscript.*



N 2

THE

T H E  
Second POSTSCRIPT,

C O N T A I N I N G

Remarks upon the Third Part of  
the late Bishop of C L O G H E R ' S  
Vindication of the Histories of the  
Old and New Testament. \* \*

L E T T.

\* \* When I was preparing these Remarks in March last 1758. We received the tidings of the death of the Right Reverend Dr *Robert Clayton*, Lord Bishop of *Clogher*, who departed this Life the preceding month. Which gave me much concern upon divers accounts. In particular, I was in hopes, that these Remarks, such as they are, might be perused by his Lordship. I could wish likewise, that Mr *Whiston* were still living. But they are both removed out of this world, as I likewise shall be in a short time. And certainly, it behoves us all, to improve diligently the season of life, whilst it lasts, and to serve God and man, according to the ability, which God has given us, and the station, in which we have been placed, that we may give up an account of our stewardship with joy, and not with grief. Though those eminent and useful men are now no more in this world, their writings remain. It is with

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

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

It is hard, that we should be put to prove, what is so very evident, as that there is one

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God

with these that I am concerned. If I have inadvertently misrepresented them, I presume, they have friends, who are able to vindicate them. And, if my argument does not appear conclusive, I wish, that they, or some others, may shew, wherein it fails. *Jan.* 25. 1759.

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



God Creator. However, I shall here prove it from the Old, and New Testament.

Ex. xx. 1. *And God spake all these words, saying... ver. 3. Thou shalt have no other Gods before me. ver. 10. 11. But the seventh day is the sabbath of the Lord thy God.. For in six days the Lord made heaven and earth, the sea, and all that in them is.*

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

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

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

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

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

Some Christians have said, that here is proof of a trinity of persons in the unity of the Godhead. The learned writer, now before us, argues hence for several creators, one supreme, another, or several subordinate. But it is easie to answer, that the Jewish people never understood these expressions after that manner. For they always believed one God and Creator, and that God to be one person. And many learned interpreters among Christians have said, that [1] the stile, common with princes, and other great men, who often speak in the plural number, is here ascribed to God. Nor needs the consultation, here represented, be supposed to be between equals. But God may be rather understood to declare his mind to the angels, as his counsellours.

But indeed we need not suppose any discourse, or consultation at all. The meaning is no more than this. "All other things being made, God proceeded to the creation of man: or, he now purposed, at the conclusion, to make man." And it may be reckoned probable, that Moses introduces

N 4

God,

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

God, in this peculiar manner deliberating and consulting upon the creation of man, to intimate thereby, that he is the chief of the works of God. Or, in other words, according to *Patrick*, “ God not only reserved man for the last of his works, but does, as it were, advise, and consult, and deliberate about his production : the better to represent the dignity of man, and that he was made with admirable wisdom and prudence.”

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

There is another like instance, ch. ii. 18. *And the Lord God, Jehovah Elohim, said : It is not good, that the man should be alone. I will make him an help meet for him.* The design of the other expressions, as before observed, was to intimate the great dignity and superior excellence of man above the other creatures, whose formation had been already related. In like manner, when God proceeds to the making of *the woman*, he is represented as consulting, and resolving what to do : that the man might be the more sensible

sensible of the goodness of the Creator in providing for him so suitable a help.

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

If more than one being had been concerned in the creation of man, or any other parts of the world, we ought to have been acquainted with it, that due respect might be paid to them by us. As Scripture is here silent, no man has a right to ascribe that to another, which the Scripture ascribes to God alone. And wherein, as in Ps. cxlviii. all beings, of every rank, in heaven and on earth, are required to praise God, for the wonders of their formation. *Praise ye the Lord. Praise him from the heavens. Praise him,*  
*all*

*all ye his angels, praise ye him all his hosts. Praise ye him, sun and moon. Praise him, all ye stars of light. . . Let them praise the name of the Lord. For he commanded, and they were created. . . Kings of the earth, and all people: Princes, and all Judges of the earth. . . Let them praise the name of the Lord. For his name alone is excellent. And his glory is above the earth and heaven.*

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

Καὶ μνήσθητι τῶ κτίσαντός σε ἐν ἡμέραις νεότητός σου. *Gr.*

*Memento Creatoris tui in diebus juventutis tuae. Lat.*

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

Calvin's remark upon Gen. iii. 22. is to this purpose. "Whereas, says he, many Christians from this place draw the doctrine of a Trinity of persons in the Deity; I fear, their argument is not solid." Quod autem eliciunt ex hoc loco christiani doctrinam de tribus in Deo personis, vereor ne satis firmum sit argumentum.

But

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

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

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

And I cannot help being of opinion, that those Christians, who endeavor to prove, from the Old Testament, a Trinity of Divine Persons, or more Creators than one, whether co-equal or subordinate, expose themselves to the unbelieving part of the Jewish People, whom they are desirous to gain. For the Divine Unity is with them a fundamental article of religion. Remarkable are the words of Lord *King*, in his *Critical History of the Apostles Creed*, upon the first article of it. p. 55. 56. "As for the persons, who  
were

were condemned by this clause, it will be readily granted, that they were not the Jews, seeing the Unity of the Godhead is every where inculcated in the Mosaical law, and the body of that people have been so immovably fixed and confirmed in the belief thereof, that now, throughout their sixteen hundred years captivity and dispersion, they have never quitted or deserted that principle, that God is One : as is evident from their thirteen articles of faith, composed by *Maimonides*, the second whereof is *The Unity of the Blessed God*. Which is there explained to be in such a peculiar and transcendent manner, as that nothing like it can be found. And in their Liturgy, according to the use of the *Sepharadim*, or the *Spaniards*, which is read in these parts of the world, in their synagogues, in the very first hymn, which is an admiring declaration of the excellences of the Divine Nature, the repeated chorus is this : *All creatures, both above and below, testify and witness, all of them as one, that the Lord is One, and his name One.*"

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

the same, who was worshiped by the Jewish People, and their ancestors.

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

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

Paul, writing to the Jewish believers, says: *God, who at sundry times, and in divers manners, spake in time past to the fathers by the Prophets, has, in these last days, spoken unto us by his Son*. Hebr. i. 1. 2. He and Barnabas, teaching Gentiles, say: *We preach unto you, that ye should turn from these vanities unto the living God, who made heaven and earth, and the sea, and all things that are therein*: Acts xiv. 15. And at *Athens,*



*thens, says Paul: God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. ch. xvii. 29,*

I think, I have now proved, both from the old and the new Testament, that there is one God, Creator of man, and all things in this world.\*

Accordingly, the first article in the Apostles Creed, which ought never to be diminished, or enervated, is this: *I believe in God the Father, Almighty, Maker of heaven and earth.*

Lett. vii. p. 128. or 479. “ Now, upon examination into the Scriptures, it will appear, that this Messiah, or Christ, was the same person with the great archangel *Michael*, who was the guardian angel of *Israel*.”

For which the learned Author alledges 1. Cor. x. 4. and 9. and Hebr xi. 26. But as none of those texts appear to be at all to the purpose, for which they are alledged, I need not stay to explain them.

That our blessed Saviour, Jesus Christ, is not an angel, is evident from many plain texts of Scripture. Hebr. i. 4. 5. 6. *Being made so much better than the angels, as he has*

\* More texts to the like purpose may be seen alledged above at p. 25. note [16.]

has by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, *Thou art my Son, this day have I begotten thee?* . . . And again, when he bringeth in the first-begotten into the world, he saith: *And let all the angels of God worship him.* See also ver. 7. and ver. 13. 14. Ch. ii. 5. But unto the angels hath he not put in subjection the world to come, of which we now speak. ver. 16. For verily he did not lay hold of angels: but he laid hold of the seed of Abraham. See likewise the preceding part of that chapter.

And when our blessed Saviour is mentioned with angels, he is distinguished from them. *I charge thee,* says Paul, *before God, and the Lord Jesus Christ, and the elect angels.* 1. Tim. v. 21. And St John. *Grace unto you and peace, from him which is, and which was, and which is to come: and from the seven spirits, which are before the throne: and from Jesus Christ, who is the faithful witness.* Rev. i. 4. 5. Not now to mention any other like texts.

These must be sufficient to satisfy us, that Jesus Christ is not an angel, or one of the angelical order of beings: or we can be assured of nothing.

However, I must not omit Mal. iii. 1. *Behold, I will send my messenger, and he shall prepare the way before me. And the Lord, whom ye seek, shall suddenly come to his temple,*

*temple, even the messenger of the covenant, in whom ye delight.*

Here the Messiah is spoken of as *the messenger*, or *angel of the covenant*. Tertullian, referring to this text, or to II. ix. 6. says: "Christ is an angel by office, but not by nature." *Dictus est quidem magni consilii angelus, id est, nuntius: officii non naturae vocabulo. Magnum enim cogitatum Patris super hominum restitutione annunciaturus seculo erat. De Carne Christi. cap. 14. p. 370.*

And St Paul writes Hebr. iii. 1. *Wherefore, holy brethren, . . . consider the Apostle, and High-Priest of our profession, Jesus Christ.* Which is paraphrased by Dr Sykes in this manner: "It is your duty to consider him, as a messenger sent by God, and as the High-Priest of our profession."

Lett. vii. p. 132. or 482. "And therefore, *in the fulness of time*, saith the Apostle, *God sent forth his beloved Son, to be made of a woman*, that is, to take human nature upon him." Gal. iv. 4.

The words of the Apostle are these: *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.* It is not, *to be made*, but *made of a woman, made under the law.* γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, αἰ. νόμος: *factum ex muliere, factum sub lege.*

And

And the note of *Grotius* upon the text should be observed. Εξαπέσειλεν .. *misit Deus Filium suum*, primogenitum, ad quem, absente patre, cura pertinebat. *Misit*, id est, potestatem ei dedit eximiam .. *factum ex muliere*: non creatum eo modo, quo *Adamus* creatus erat, sed natum partu muliebri, quo nobis esset similior: *factum sub lege*, id est, subditum Legi, quia scilicet natus erat *Judaeus*.

Lett. v. p. 78. or 441. " And therefore it manifestly appears from hence, that there is no contradiction, either to reason or revelation, in supposing the three persons of Father, Son, and Holy Ghost, to be three Gods, provided it be not at the same time asserted, that these three Gods are one God, or that the Son and Holy Spirit are self-existent, or co-eternal, or co-equal with God the Father."

But is not that an express contradiction to *St Paul*, who says: *We know, that there is no other God but one. For though there be that are called Gods, whether in heaven, or on earth, (as there are gods many, and lords many.) But to us (Christians,) there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by him.* 1. Cor. viii. 4. 5. 6.

And Eph. iv. 5. 6. *One Lord, . . . One God and Father of all.* And Philip. ii. 11. . . *that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.*

Many other texts might be mentioned, but I forbear.

Let. v. p. 83. 84. or 445. "To which being *anointed*, Acts iv. 27. 28. or appointed of God, he is therefore called the *Messiah*, or *Christ*, which literally signify *the anointed*. And accordingly, at the same time that we are informed of the transgression of our first parents, we are told for our comfort, that the seed of the woman shall bruise that serpent's head, which had occasioned their fall. Which was accordingly done, when the *Messiah*, whose spirit was of a superior order to mankind, condescended to take human nature upon himself, by being born of the virgin *Mary*, and went through that scene of trials and afflictions, to which he was *anointed*."

It is not unlikely, that some others may speak after the same manner. But to me it seems very improper. For, as a judicious writer says: "That [2] a name can denote

[2] C'est s'exprimer d'une maniere fort suspecte, d'appeller la Nature Divine de notre seigneur du nom de

note only a person, who has received gifts, graces, perfections, and a dignity, which he did not possess of himself."

*Chryſostom*, accordingly, says, "That Jesus was called Christ from the anointing of the Spirit, which was poured out upon him, as man." Καὶ χριστὸς δὲ ἀπὸ τῆς χρισθῆναι λέγεται, ὁ καὶ αὐτὸ τῆς σαρκὸς ἦν· καὶ πάλιν, φησὶν, ἐλάϊον ἐχρίσθη; Ἐλάϊον μὲν ἐκ ἐχρίσθη, πνεύματι δέ. *Chr. in Ep. ad Rom. hom. i. T. 9. p. 430.*

To the like purpose *Augustin*. [3] And, certainly, very agreeably to the Scriptures. Therefore it is said: *You know . . . how God anointed Jesus of Nazareth with the Holy Ghost, and with power. Who went about doing good, and healing all that were oppressed with the devil. For God was with him. Acts x. 38.*

And says Mr *Abraham Le Moine*, in his *Treatise on Miracles*, p. 51. "As to those other passages, wherein it is said, that *he was full of the Holy Ghost*. Luke iv. 1. that *God gave him not the Spirit by measure*. John iii. 34. that *God anointed Jesus of Nazareth with the Holy Ghost, and with*

O 2 power.

de Christ. Ce nom ne peut designer qu'une personne, qui a reçu des graces, des dons, des perfections, une dignité, qu'elle ne possédoit par elle même. *Beauf. Hist. Man. T. i. p. 115.*

[3] *Vid. Contr. Maximin. Arian. l. 2. cap. xvi. Tom. 8.*

power. Acts x. 38. they visibly relate to our Saviour's human nature."

Let. v. p. 85. or 446. " For if the divine essence, or Godhead, did not enter into the womb of the Virgin ; when was it, that that *fulness of the Godhead, which dwelt in him bodily*, Col. ii. 9. did enter into him ?"

Here I must take the liberty to say, that I do not approve of curious inquiries in things of religion : and that I am afraid to attempt to answer such inquiries particularly, least I should advance what cannot be clearly made out by the authority of Scripture.

However, in general I answer, *in the first place*, that the text in Col. ii. 9. does not speak of *a spirit of a superior order to mankind*, as the Author said just now, or, as he expresseth it elsewhere, p. 66. or 430. *a separate spirit from the Father, and inferior to him*. St Paul's expression is *the fullness of the Deity*. And there is but one Deity, or God, even the Father. Thereby therefore must be meant the Father's fullness. So it is said in *Eusebius's Commentarie upon Pf. xlv. otherwise xlv. [4]* " All the Father's grace was poured out upon the Beloved. For it was the Father that spake in him."

And

[4.] Ἐπεὶ δὲ τῆ ἀγαπητῆ πᾶσα ἡ πατρικὴ εἰς αὐτὸν ἐμενώθη χάρις· ἦν γὰρ ὁ πατὴρ λαλῶν ἐν υἱῷ. *In. Pf. p. 188. D.*

And upon Ps. lxxi. or lxxii. ver. 1. he says: "This righteousness of the Father was given to the King's Son, of the seed of *David*, according to the flesh: in [5] whom, as in a temple, dwelt the word, and wisdom, and righteousness of God."

And upon Ps. xcv. or xcvi. referring to If. lxi. 1. and Luke iv. 18. "Shewing, says he, that his was not a bodily anointing, like that of others: but [6] that he was anointed with the spirit of the Father's deity, and therefore called Christ."

*Theodoret*, who deserves to be consulted also upon Col. i. 9. 10. in his Commentary upon If. xi. 2. expresseth himself after this manner. "And the Spirit of the Lord shall rest upon him. [7] Every one of the Prophets had a particular gift. But in him dwelt all the fulness of the Godhead bodily, And as man he had all the gifts of the Spirit. And out of his fulness, as the blessed *John* says, we have all received."

O 3

And

[5] Εν ᾧ κατώκησε, ὡσπερ ἐν ναῶ ὁ τῷ Θεῷ λόγος καὶ σοφία καὶ δικαιοσύνη. In Ps. lxxi. p. 404. B.

[6] Τῷ δὲ πνεύματι τῆς πατρικῆς θεότητος κεχρισμένου, καὶ διὰ τῆτο χριστὸν ἀνηγορευμένου. In Ps. xcvi. p. 634. E.

[7] Τῶν μὲν γὰρ προφητῶν ἕκαστος μερικὴν τινὰ ἐδέξατο χάριν· ἐν αὐτῷ δὲ κατώκησε πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς· καὶ κατὰ τὸ ἀνθρώπινον δὲ πάντα εἶχε τὰ χαρίσματα. κ. λ. In. Es. cap. xi. Tom. 2. p. 52.



And says *Pelagius* upon Col. i. 19. “ In others, [8] that is, Apostles, Patriarchs, and Prophets, there was some particular gift. But in Christ the whole Divinity dwelt bodily, or summarily.”

*Secondly*, I suppose, that this *fullness* of the Deity is the same with what is said of our Saviour in other expressions, in many texts of scripture.

As *St John* says at the beginning of his Gospel, *The Word*, the Wisdom, the Power of God, dwelt in him, and he was full of grace and truth. And, as *John the Baptist* said: God giveth not the Spirit by measure unto him. And as *St Peter* said, just now, God anointed *Jesus of Nazareth* with the Holy Ghost, and with power. All speaking agreeably to what is foretold. II. xi. 2. 3. *And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord*, and what follows.

And this method of interpretation is much confirmed by the excellent passages of divers ancient writers, just quoted.

*Thirdly*,

[8] In aliis, hoc est, Apostolis, Patriarchis, vel Prophetis, gratia fuit ex parte. In Christo autem tota Divinitas habitabat corporaliter, quasi dicas, summariter. *Pelag. ap. Hieron. T. v. p. 1070.*

Thirdly, I presume not to say, when, or how, our blessed Saviour was filled with all the fulness of the Godhead. I observe a few things only.

It was foretold of *John* the Baptist, that he should be filled with the Holy Ghost, even from his mother's womb. Luke i. 15. Which may have been true of our Lord likewise. However St *Luke* observes in his historie, after *Joseph* had returned to *Nazareth* in *Galilee*, ch. ii. 40. *And the child grew, and waxed strong in spirit, filled with wisdom. And the grace of God was upon him.* Afterwards, giving an account of the journey of *Joseph* and *Mary* to *Jerusalem*, at a *Passover*, when *Jesus* was twelve years of age, he says, *the child Jesus tarried behind them in Jerusalem, and seeking him, they found him in the temple, sitting in the midst of the Doctors, both hearing them, and asking them questions. And all that heard him, were astonished at his understanding and answers.* ver. 41 . . 47. It is added afterwards at ver. 52. *And Jesus encreased in wisdom and stature, and in favour with God and man.*

Moreover all the first three Evangelists, in their historie of our Lord's baptism, say, that *the heavens were opened, and the Holy Ghost descended upon him.* Matt. iii. 16. *And Jesus, when he was baptised, went up straight-way out of the water. And lo the heavens were opened unto him, and he saw the Spirit*

of God descending from heaven, and lighting upon him. See likewise Mark i. 10. 11. Luke iii. 21. 22. And Luke iv. 1. presently after his baptism. *And Jesus being full of the Holy Ghost, was led by the Spirit into the wilderness.* And again, when the temptation was over, the Evangelist says, ver. 14. *And Jesus returned in the power of the Spirit into Galilee.* And in St *John's* Gospel, ch. i. ver. 32. 33. *And John bare record, saying: I saw the Spirit descending from heaven, like a dove. And it abode upon him.* And what follows.

I close up these observations in the words of Bishop *Pearson* upon the second article of the Creed, p. 99. "So our Jesus, the Son of *David*, was first sanctified, and anointed with the Holy Ghost at his conception, and thereby received a right unto, and was prepared for, all those offices, which belonged to the Redeemer of the world. But when he was to enter upon the actual and full performance of all those functions, which belonged to him; then does the same Spirit, which had sanctified him at his conception, visibly descend upon him at his inauguration."

And afterwards, at p. 104. summing up what had been before largely said: "*I believe in Jesus Christ.* That is, I do assent to this, as a certain truth, that there was a man promised by God, and foretold by the Prophets,

Prophets, to be the *Messiah*, the Redeemer of Israel, and the expectation of the nations. I am fully assured by all those predictions, that the Messiah so promised is already come. I am as certainly persuaded, that the man, born in the days of *Herod* of the virgin *Mary*, by an angel from heaven called *Jesus*, is the true Messiah, so long, and so often promised: that, as the Messiah, he was anointed to three special offices, belonging to him, as the Mediator between God and man: Prophet . . . Priest . . . and King. I believe this unction, by which he became the true Messiah, was not performed by any material oyl, but by the Spirit of God, which he received as the head, and conveys to his members."

Lett. vii. p. 135. or 484. "And now, my Lord, let any one judge, whether this temptation of *Jesus* in the wilderness, looks, as if *Satan* thought the divine spirit that was intimately united to the humanity of *Jesus*, was that of the supreme God? And can any one think, that a being endowed with so much power, [should it not be *knowledge*?] as *Satan* manifestly was, did not know, whether *Jesus* was the supreme God, or not?"

This is brought in with an air of much triumph. But may I not ask? Did not *Satan* know, that *Jesus Christ* was his Creator,

tor,

tor, under God the Father? For this learned writer argues p. 78. 79. or 441. 442. that all things were made by Christ, and consequently *Satan* himself. However, I choose not to multiply words in exposing this observation, as founded in the Author's wrong scheme.

The truth of the case is this. Jesus had been baptised by *John*. At which time he was publicly declared to be the expected Messiah. He also received abundant qualifications for discharging the high office, into which he was inaugurated. Soon after which *Satan* attempted to surprise him, by divers temptations. *When he had fasted forty days, and forty nights, he was afterwards an hungred. And when the tempter came to him, he said: If thou be the Son of God, that is, if indeed thou art the Christ, command, that these stones be made bread.* Afterwards, taking him into the holy city, he setteth him on a pinnacle of the temple, and saith unto him: *If thou be the Son of God, that is, if indeed thou art the Messiah, cast thy-self down. For it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone.* And what follows. Matt. ch. iv. And are not all these insidious proposals made to our Saviour, as man?

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The learned Author, having taken notice of the transaction in the garden, goes on. Let. vii. p. 136. 137. or 485. 486. "Here then we poor mortals are at a stand, being at a loss to know, how it is possible for one spirit so to torment another, as to put Jesus into such an *agony*, as is above transcribed, from the very apprehensions of what he was to undergo. If he was to suffer NOTHING BUT WHAT IS WRITTEN concerning his scoffs, and scourgings, and crucifixion, and we may add all the sufferings and tortures, which his human nature could possibly undergo; these surely could never have moved him in so high a degree; being only such sufferings, as the Prophets of old underwent, not only without dread, but with pleasure in their countenance. Hebr. xi. 35. 36."

"Whoever therefore can suppose Jesus to have been terrified at these things, which could only affect his human part, must suppose him to be less than a man. Whereas, IF WE SUPPOSE SATAN LET LOOSE UPON HIM, by the permission of God, and empowered to attack him in his nobler part, in his angelic nature, while his divine spirit, being encumbered with the load of flesh and blood, and fettered, and confined within the compass of an human tabernacle, was disabled from exerting it's full powers; well might

might he dread the conflict on such unequal terms."

"AND IF NOTHING IS DESCRIBED TO US IN THE SCRIPTURES, BUT HIS SUFFERINGS IN THE FLESH, this we ought to conclude was done in condescension to our understandings, which are unable to comprehend, or have any notion of his inward sufferings. And for the same reason it was, that any outward sufferings were inflicted on him at all. Which being in their own nature INSIGNIFICANT, AND TRIFLING, COULD NOT POSSIBLY BE ANY TRIAL OF HIS OBEDIENCE: but were inflicted on him by God *for us*, and *for our sake*. Who in compassion to our ignorance, and infirmities, was pleased to appoint some of his sufferings to be such, as were within the reach of our capacities to comprehend."

Does not all this shew the great inconvenience, and vast disadvantage of that opinion, which supposes, that a spirit of a superior order to the human soul animated our Saviour's body?

I think, that the incongruity of this has been fully shewn in the preceding Letter: and that if such a thing were practicable, that exalted spirit would swallow up the body, and sustain it above all pains, wants, and infirmities. But it is manifest from the Gospels, and every book of the New Testament, that our Saviour had all the innocent

cent infirmities of the human nature. Therefore the before-mentioned doctrine is not true.

This Author is not quite a *Docete*, or does not profess to be so. Nevertheless he does little less than admit the force of the argument just referred to. He calls all the sufferings inflicted on our Saviour by men, and all the sufferings recorded concerning him, *trifling and insignificant*, and says, *they could not possibly be any trial of his obedience.*

He thinks, Jesus Christ suffered : but it must have been owing to *the buffetings of Satan*. Of which however, there is not, as himself owns, any distinct account given in the Scriptures. Is not this to be wise *above* and beyond *what is written*? It is manifestly so. But does that become a Christian? And they who are wise *above*, or beyond *what is written*, will generally contradict what is written.

This seems to be the case here. *The scourgings, scoffs, crucifixion, and all the outward sufferings inflicted on Jesus were insignificant, and trifling, and could not possibly be any trial of his obedience.* Nevertheless these are things, much insisted upon, distinctly related, and frequently repeated, in the sacred writings of the New Testament. And the writers of the New Testament, the Apostles and Evangelists, represent them to  
Christians,



Christians, as very great and affecting, and a trial of the obedience of our great Lord and Master. And his patience under them is set before us as a moving, and encouraging example to his followers. And for these sufferings, and his patience, resignation, and meekness, under them, he is represented to have been highly rewarded by God the Father, supreme Lord and disposer of all things.

So St Paul Hebr. xii. 1 . . . 3. *Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith: Who for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds.*

So likewise St Peter. 1. ep. ii. 21 . . . 24. *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness. By whose stripes ye were healed.*

See

See Philip. ii. 1 . . . 11. and many other places, and all the Gospels, wherein are recorded our Lord's sufferings, and especially his last.

All these things are thus insisted upon, as very considerable, and of great importance to Christians. So that it seems very strange, that they should be reckoned by any *trifling, and insignificant, and no trial of obedience.*

There is, I think, plainly a difference between this great Author, and our Apostles and Evangelists. Whence should this come to pass? Is it not, that he *preacheth another Jesus?* According to them, Jesus is a man [9] like unto us, and suffers such evils, as men in this world are liable to, in the steady practise of virtue: and He has set before us a most amiable, most animating, and encouraging example, under a great variety of contradictions and sufferings. For all which he has been highly rewarded by God the Father Almighty, who alone is perfectly wise, and perfectly good.

But according to this Author, Jesus is an embodied angel, or archangel, and not capable of being much, if at all, affected by *all the sufferings, and tortures, which human nature could possibly undergo.* These, surely, he says, *could never have moved him in so high a degree.* p. 136. 137. or 486.

Indeed

[9] So likewise says the Prophet. *A man of sorrows, and acquainted with grief.* If. liii.

Indeed this Writer pleads, that if the *buffetings of Satan*, or such sufferings, as he contends for, are not *described to us in the Scriptures, but his sufferings in the flesh; this we ought to conclude was done in condescension to our understandings, which are unable to comprehend, or have any notion of his inward sufferings.* p. 137. or 486.

For certain, all men, who advance a doctrine, without express authority from Scripture, will endeavour to find out some reason for the silence of Scripture about it. But no good reason can be assigned for the omission, here supposed, and granted. *His outward sufferings*, the writer says, *were insignificant and trifling, and could not possibly be any trial of his obedience.* .. If they were not, should not some others have been recorded? The not doing it, surely, must be reckoned an inexcusable omission, and neglect in the sacred penmen.

However, it is certain, they have recorded such sufferings, as they supposed to be a trial of our Lord's obedience: and his patience under them, as an example and pattern to us.

Our great Author would have us *suppose, Satan let loose upon our Lord, by the permission of God, and empowered to attack him in his nobler part, his angelic nature.* p. 137. or 486. And speaks of *the buffetings of Satan.* p. 138. or 487.—and *the insults of Satan.*

*tan.* p. 133. or 483. But why should such things be *supposed*, when all the writers of the New Testament are silent about them? If any will invent, and describe such sufferings, it must be altogether unscriptural, and could be no better than a philosophical, or theological romance.

And may I not ask; What good purposes can be answered by this scheme? For we are neither angels, nor embodied angels, but men, placed here in a state of trial. And our trial arises from the good and evil things of this world, by which our hopes and our fears are much influenced.

To me then the contrivance of our great Author appears both unscriptural, and unprofitable. Nor can I forbear joining in with the Apostle, and say: *But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God: because the foolishness of God is wiser than men: and the weakness of God is stronger than men.* 1. Cor. i. 23... 25.

However, at p. 138. or 487. it is argued after this manner. “ And therefore, when he was betrayed, and seized by the officers, that were sent to apprehend him, our Saviour said unto them: *This is your hour, and the power of darkness.* Luke xxii. 53. Giving  
P them

them thereby to understand, and us through them, that it was not only the hour of mens wrath, but *the hour of the power of darknes*, that he so much dreaded, when he prayed to God the Father, to *save him from that hour*. At which time he had not only the contradiction of wicked men to strive with, but knew that this was the time allotted by God for *Satan*, the prince of darknes, to exercise, and employ his whole power in afflicting him."

But, really, no such conclusion can be drawn from those words: Where one and the same thing is expressed in a twofold manner, the more emphatically to represent the greatness of the trouble then coming upon our Saviour. As if he had said: "But this is your hour. And indeed it is a very dark and afflictive season."

Dr *Clarke's* paraphrase is in these terms, "But this is the time, wherein the infinite wisdom of God has appointed me to suffer, And Providence has now given you power over me, permitting you to execute your malice and cruelty upon me, that the Scripture may be fulfilled, and the eternal counsels of the divine wisdom, for the salvation of men fully accomplished." To the like purpose *Grotius* upon John xiv. 30. [10]

And

[10] Venit autem per homines sui plenos, quorum vis erat ἐξουσία τῶ οὐράνιου. *Grot. in Joh. xiv. 30.*

And that this is the meaning of the words, may be argued from our Lord's manner of expression elsewhere, speaking of the same thing. So in John xvi. 32. 33. *Behold, the hour cometh, yea is now come, . . . that ye shall leave me alone. And yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. But be of good cheer, I have overcome the world.* And therefore, when he mentions *Satan*, it is in the character of the *prince of this world*. John xiv. 30. *Hereafter I will not talk much with you. For the prince of this world cometh. And bath nothing in me.* Which is thus paraphrased by Dr *Whitby*. "*The prince of this world cometh by his ministers, Judas, and the rulers of the Jews, and findeth nothing in me: he himself having no power to inflict death upon me, in whom is no sin, and they finding nothing in me worthy of death.* Acts xiii. 28. *Though therefore I am to suffer death, I do not suffer for any fault that can deserve it, or on account of any power, he or his ministers have over me to inflict it. But I give up my-self to death in compliance with my Father's will, and what follows.*"

*The End of the second Postscript.*

*Texts explained.*

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