

A N
A P P E A L
T O T H E
C O M M O N S E N S E
O F A L L

Christian People,

More particularly the

M E M B E R S
O F T H E
C H U R C H O F E N G L A N D,

With Regard to

An important Point of Faith and Practice,
imposed upon their Consciences, by
C H U R C H A U T H O R I T Y.

B Y

A MEMBER of the Church of England,
Sincerely Attached to her TRUE Interest.

The SECOND EDITION.

L O N D O N,

Printed for A. M I L L A R, in the Strand.

M, DCC, LIV.

THE P R E F A C E.

AS the Subject of the following Treatise is of great Importance in Religion, the Author professes to have carefully examined it by a sincere Study of the whole Scripture relating to it, and to have done his best to adapt it to the Capacities of common Christians, for whose Use it is intended. He cannot prevail upon himself to make any Apology to the Public for proposing to the Examination of Christian People a Point of religious Profession and Worship, wherein they are as much concerned as the Great and Learned; only he hopes he has taken Care to give no just Cause of Offence, by the Manner in which it is done. The Appeal is made to the common Sense of all Christian People, and they are often exhorted to form their Judgment upon the Principles of common Sense. This is not designed as a Reflexion upon any worthy and sincere Persons, as if those who held the Scheme here opposed were wanting in their Understandings: the Author being sensible that they adhere to it as a Mystery found in Scripture, and so express a Reverence for it upon that Account. But whether it be so or not, all Christians have a Right to look into Scripture themselves, and judge according to Evidence, though some very worthy Persons may think that the People must depend upon the Determination of the Learned in this particular Point.

The Author professes himself obliged to the Labours of several Learned Men, in drawing up the following Treatise; more particularly, the two large Collections of Texts are taken from the immortal Dr. *Clarke's*

Scripture Doctrine of the Trinity, a most excellent Book, that has been in the Hands of the Learned these forty Years: as it contains all the Texts of the New Testament relating to this Doctrine, he thinks it highly necessary that the most considerable Part of them should be set forth to the View and Examination of common Christians, which he cannot find has yet been done.

By considering the Subject in every Light, the Author humbly presumes that the whole Controversy may be reduced to a very narrow Compass; to a plain Matter of Fact, of which common Christians may be as good Judges as the Learned. Upon this Footing (in order to prevent needless Controversy) it is recommended to the serious Consideration of the sincere and learned Defenders of the *Athanasian Scheme*, to give a clear and distinct Answer to the Observations made upon the Collection of Texts, where the Father, Son, and Holy Ghost are mentioned together, which have an immediate Reference to Christian Profession: and then to give a direct Answer to the Observations made upon the Collection of Texts relating to religious Worship, which he thinks entirely depend upon a plain Matter of Fact; and therefore, if he be mistaken, he may be easily shewn to be so in the Compass of a few Pages. If a clear Answer be given to these two essential Points, the Author solemnly professes, as what he must answer for, at the Day of Judgment, that he will fairly and openly acknowledge himself as a Person who has endeavoured, through a mistaken Judgment, to mislead Christian People in an important Article of Faith and Practice. But if this be not done, then it is recommended to the Consciences of the Learned, that they would not take any Steps to prevent Christian People from seeing the Truth as it is in *Jesus*; but rather promote so good a Cause, as being assured that they must stand at *Christ's* Tribunal, stripped of all worldly Honours, Dignities, and Preferments; at which solemn Time nothing will be of any Account, but what they have done according to the strict Rules of Christian Simplicity and Integrity.

A

T A B L E

O F T H E

P R I N C I P A L M A T T E R S

Contained in the following Treatise.

THE Right and Duty of Christian People to judge for themselves in Matters of Religion, proved and explained. Page 1.

The Language of the Athanasian Creed not found in Scripture. 5.

The Case stated in two important Questions, Whether the one God be the Father only; or whether the one God be Father, Son, and Holy Ghost. In consequence of this, Whether it is our Duty, as Christians, to direct our Worship to one supreme God and Father of all, in the Name of Christ, for the Assistance of the Holy Spirit; and admitting the Worship of Christ, whether it is our Duty, as Christians, to invoke him as Mediator to the Glory of God the Father? Or, Whether we should pray to the Father as God, the Son as God, and the Holy Ghost as God; and then to these three Persons as one God? Page 7, &c.

The Doctrine of one God delivered in Scripture in the plainest and strongest Terms. 8, &c.

The one God expressly declared to be the Father only. 9.

The

- The Evidence produced with regard to the first Question, summed up* 82
- The second Question proposed, 83. Observations upon all the Texts of the New Testament relating to religious Worship, 84. That God the Father is the only supreme Object of religious Worship, 96. The Difference between the Worship of the Old and New Testament* 96, &c.
- There are some few Instances of direct Addresses made to Christ in the New Testament: there is Glory directly ascribed to him* 101
- No Instance to be found in Scripture, either by Precept or Example, of invoking the Holy Spirit in Prayer or Praise: there is no Glory ascribed to him: what has been urged to the contrary, considered* 101, &c.
- No sort of Appearance of any Worship paid to three Persons and one God in Scripture, 104. This urged as an Argument to prove the Falseness of the Athanasian Doctrine* 104
- The Argument of learned Men, drawn from the Article of Worship, considered* 104
- The true Christian Worship settled by the express Authority of Christ and his Apostles; and the Athanasian Worship proved to be wrong by the same Authority,* 107
- Upon Supposition that Christian People are convinced of the Falseness of the Athanasian Doctrine and Worship, their Right and Duty explained* 115
- The Duty of the Governors of the Church occasionally set forth* 126
- An earnest Exhortation to all Christian People to live according to the Laws of Christ: what Virtue Christians should exercise in a more particular Manner: this confirmed by the Behaviour of the first Christians, in the best and purest Ages: this urged as an unanswerable Argument of the Truth of Christianity* 127
- The most plausible Grounds for Infidelity have been occasioned by the corrupt Doctrines and Practices introduced since the Time of Constantine the first Christian Emperor: Popery at last established: this an Argument of the Truth of Scripture, because so clearly professed*

*phesied of: the Reformation gave a Check to Popery :
but religious Liberty not understood till within these
sixty Years: the Happiness we enjoy under the pre-
sent Family* Page 130

*The Governors of the Church have been addressed to, to
make Alterations in the Common Prayer Book: none of
greater Consequence than the Subject of the following
Treatise* 133

*The whole concluded with a solemn Exhortation to Chri-
stian People to be exemplary in their Lives and Actions* 134



TO CHRISTIAN PEOPLE of all
DENOMINATIONS,
And more particularly,
The MEMBERS of the
CHURCH of ENGLAND,

*The Author of the following Treatise heartily wishes
Grace, Mercy and Peace from GOD our Father, and
from the LORD JESUS CHRIST.*

My dear Christian Readers,

AS I propose appealing to your common Sense, with regard to an important Point of Faith and Worship imposed upon your Consciences by Church Authority, I think it not improper to premise a few Observations, in order to convince you of your Right and Duty to examine and judge for yourselves in Matters of Religion; which indeed is so very plain, that one would think no Protestant could call it in Question. But notwithstanding this, many of the Wise and Learned talk and write in such a Way, as if common Christians were absolutely to depend upon the Determination of the Learned, as not being sufficiently qualified to judge for themselves. Points indeed of mere Learning, must be confined to the Learned: you cannot form a Judgment

B

ment

ment about them, because the Evidence on which they depend, lies out of your Way. But I am now speaking of the Doctrines of the Gospel, which were designed for Persons of all Capacities; and consequently must be supposed, unless we will charge Almighty God with dealing unfairly with his Creatures, to be delivered so plainly, that all Persons of common Sense may be qualified to understand what the Lord requires of them.

The first Preachers of the Gospel were so far from discouraging the strictest Enquiries into their Pretensions, that they earnestly encouraged their Hearers to examine the Evidence that was offered them, and expected to be regarded no farther in what they preached, than as they proved their Point by Force of Argument. What a noble Character is given the *Berthans*, because they searched the Scriptures; that is, the Prophecies of the Old Testament, as being *Jews*, whether what the Apostles had reported from them was true? *Acts* xvii. 10. 11. When *St. Paul* preached to the *Gentiles* or *Heathens*, who had never heard of the Old Testament, he does not refer them to the Prophets, but appeals to a plain Matter of Fact, about which they might enquire. He does not expect to be believed upon his own Word, that God will judge Mankind by *Jesus Christ*, but only as they should find it true upon Examination, that he had raised him from the Dead, *Acts* xvii. 31.

When Christians increased, and Churches were planted in several Places, *St. Paul* exhorts the Christians, to whom he directed his Epistles, to prove all Things, and hold fast that which is good; to judge what he said, as Persons endued with Understanding, *1 Thess.* v. 21. *1 Cor.* x. 15. *St. Peter* likewise is very clear, even with regard to Christianity itself: Be always ready to give an Answer to every one that asketh you a Reason of the Hope that is in you, *1 Pet.* iii. 15. which necessarily implies, that the Christian Religion is a reasonable Institution, founded upon the best Evidence; and that it is the Duty of all Christians to enquire into the Proofs which support it, and
care-

carefully retain in their Minds the Grounds on which their Hope is built.

This Conduct of the Apostles was exactly agreeable to that of our blessed Lord, who constantly appealed to his mighty Works, as the Evidence of his divine Commission; and never required of any to acknowledge him as the Christ, or a Person sent from God, without producing his Credentials. He plainly declared, that those who rejected him were inexcusable, because they withstood the strongest Evidence that could be given them.

As it was undeniably the Right of all Persons to judge for themselves in religious Matters, when the Gospel was first preached to the World; so it must be equally so at all other Times: It must be the Right of the Laity as well as Clergy, the People as well as Pastors, to consider and compare all Doctrines delivered by the greatest Authority upon Earth, with the written Word of God; which all Protestants allow and contend, is the only Rule of Faith and Practice.

Our Ancestors, about two hundred Years ago, threw off the grievous Yoke of Popish Tyranny, Superstition and Idolatry, and, in general, asserted the common Rights of Men and Christians. Accordingly it is declared by our Church, in her sixth Article, that the holy Scripture containeth all Things necessary to Salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation. The Church therefore, if she be consistent with her own solemn Declaration, cannot but allow all her Members to examine her Decisions by the Word of God, and form their Sentiments of Religion by that Rule, which she herself hath pronounced to be the only one, to which all her Doctrines must be referred. Without derogating from the Character of those excellent Men who compiled our Liturgy, and framed Articles of Religion, it may fairly be presumed, that as they were just come out of the gross Corruptions

of Popery, they did not see the whole Truth, as it is in *Jesus*: and we shall be absolutely inexcusable, if we put all their Decrees upon the same Footing with the Word of God, and argue from them as if they were the infallible Dictates of the Holy Spirit.

Having premised these Observations, in order to assert and vindicate your undoubted Rights of a free and impartial Examination of religious Matters; I shall now beg Leave to appeal to your common Sense, with regard to an important Point, wherein the Honour of God, and the Worship we owe Him, are deeply concerned.

I do not pretend to write for the Learned; the Affair has been debated among them these forty Years, and every Thing that can be said on both Sides has been urged by the contending Parties. And altho' it be confidently reported, not without Grounds, by those who know the World, that great Numbers of the Learned have changed their Sentiments since the Controversy began, yet they seem inclined to keep it as a Secret among themselves; very few have made open Professions, and nothing has yet been attempted by the Governors of the Church, to reform what has been judged amiss: And therefore I think it high Time to apply to you in a Cause, that concerns you as much as your Betters, as being convinced by Experience, that you are capable of discerning the Truth by common Reason, as well as the Wise, Great and Learned, when the Evidence is fairly laid before you. I will make use of no Arguments, but what you may, with a moderate Degree of Attention, understand, and what I think well adapted to produce Conviction in your Minds; without employing any Arts whatsoever, unbecoming the Character of a sincere Christian, who professeth to write with no other View, but to promote the Glory of the One Supreme God; the Honour of Christ's Religion, as it was left by himself and his Apostles; and the Propagation of it pure and unmixed throughout the World.

The *Athanasian Creed*, which is appointed to be read upon some remarkable Days, is supposed, by the Compilers
of

of our Liturgy, to contain a true Explication of the Doctrine of the Trinity ; which not only appears from the express Words of the Creed itself, but likewise from several other Parts of the Liturgy, wherein the same Doctrine is either implied or expressed ; more particularly in the Beginning of the Litany, it is made a Part of our solemn Worship. By the Creed you are required to believe, that the Father is God, the Son is God, and the Holy Ghost is God : and these Three are One God. In consequence of which Belief, you are taught to pray to the Father as God, the Son as God and the Holy Ghost as God ; and then to the Three Persons as being one God. It is agreed on all Sides, that this Doctrine and Way of Worship founded upon it, are Matter of meer Revelation, not derived from the Principles of Reason, but owe all its Support to the Word of God : And therefore it is your Right and Duty, if you would be thought reasonable Believers, to examine and compare this Doctrine, and Way of Worship, with the plain and express Determination of Christ and his Apostles. Let the New Testament and your Common Prayer-Book lie open before you, and diligently weigh the Decrees of fallible Men, with the infallible Word of God.

What I would first observe, and refer to your Judgment, is, that the Doctrine of the Trinity, as set forth in the *Athanasian Creed*, is not delivered in the Words of Scripture : There are no such Propositions to be found in the Declarations of Christ and his Apostles. This is a Matter of Fact, that you are as capable of judging about as the Learned : It is but reading over the New Testament with an ordinary Degree of Attention, and you may easily determine, that the Language of the *Athanasian Creed* does not appear in those sacred Books. Where do you read that the Catholick Faith is, that we should worship one God in Trinity, and Trinity in Unity ? That the Godhead of the Father, and of the Son, and of the Holy Ghost, is all One, the Glory equal, the Majesty co-eternal : the Father eternal, the Son eter-

nal, and the Holy Ghost eternal: and yet they are not three Eternals, but one Eternal. That in this Trinity, none is afore or after other; none is greater or less than another; but the whole three Persons are co-eternal together, and co-equal. That it is necessary to everlasting Salvation, that we also believe rightly the Incarnation of our Lord *Jesus Christ*: for the right Faith is, that our Lord *Jesus Christ* is perfect God, and perfect Man, of a reasonable Soul, and human Flesh subsisting: equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood. Where, I say, do you read any such Propositions in any Part of the sacred Writings? As they are undeniably the Words of Men, you have a Right to demand a good Account given of them, before you receive such mysterious Propositions as Articles of Faith. Doubtless all sincere Christians are indispensably bound to receive, with the profoundest Reverence, Doctrines expressly revealed in the Word of God, tho' they may appear very surprising to our shallow Understandings: But at the same time you ought to take particular Care, that you do not embrace the Inventions of Men, instead of the Mysteries of God. That this has been frequently the Case, is notorious in the gross Corruptions of Popery, which could never have been swallowed down, in Defiance to common Sense and Reason, if they had not been strongly recommended as Sacred and Divine.

In a Word, your Business is to determine your Faith and Practice by the express Declarations of Christ and his Apostles. No Protestant can, consistently with acknowledging the Scripture as the only Rule, charge you with the least Presumption, for bringing Decrees not found there to the Test of a rational Enquiry. On the contrary, every true Protestant must commend you, for that valuable Temper of Mind that disposes you to search the Word of God, whether the Dictates of Men have any Foundation there.

And that you may be enabled to form a right Judgment in this important Cause, it will be necessary

to state the Case. The Question is this : Whether the ONE GOD (which may be proved from Reason, as well as Scripture ; all Nature cries aloud that God is One) signifies one supreme intelligent Agent or Person, one supreme Lord and Governor ; or whether it signifies three supreme and intelligent Agents or Persons, united in one Essence or Substance ? Or to express it in other plainer Terms ; Whether the One God signifies the Father alone, or whether the One God signifies Father, Son, and Holy Ghost ? In consequence of this, there naturally ariseth another Question, Whether we should direct our religious Worship to the One God and Father of all, in the Name and thro' the Mediation of *Jesus Christ*, for the Heavenly Assistance of the Holy Spirit ? and, admitting the Worship of Christ, whether it be inferior and mediatorial, redounding to the Glory of God the Father ; or whether it is our Duty, as Christians, to pray to the Father as God, to the Son as God, and to the Holy Ghost as God, and then to these Three Persons as being One God, according to the Form particularly prescribed in our *Litany*, and implied in many other Passages of the *Liturgy*.

This is the true State of the Case : and as the Honour of God, and our religious Practice are deeply affected by it, it must be thought a Point of great Importance. And that you may be able to determine it to your Satisfaction, I shall lay before you, as plainly as I can, the express Declarations of Christ and his Apostles, with Remarks upon them.

I shall begin with observing, that the Doctrine of One God is delivered and inculcated in the clearest and strongest Light, so that no possible Doubt can be made of this grand Principle of Natural and Revealed Religion. And remarkable it is, that the whole Christian World, though they are so much divided in their Sentiments, and give such Variety of Explications of the Trinity, uniformly agree in this important Point ; Every Christian professes to believe in One God.

But notwithstanding this universal Consent, it may not be improper to set down some decisive Texts relating to this Doctrine. *Matth.* xix. 16. 17. And behold one came and said unto him, Good Master, what good Thing shall I do, that I may have eternal Life? And he said unto him, why callest thou *me* good? there is none good but *one*, that is, God. — *Mark* xii. 28. 29. 30. 31. 32. 33. 34. One of the Scribes asked him, which is the first Commandment of all? And *Jesus* answered him, The first of all the Commandments is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy Heart, and with all thy Mind, and with all thy Strength: this is the first Commandment: and the second is like, namely this, Thou shalt love thy Neighbour as thyself; there is none other Commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the Truth; for there is one God, and there is none other but *He*: And to love him with all the Heart, and with all the Understanding, and with all the Soul, and with all the Strength; and to love his Neighbour as himself, is more than whole Burnt-Offerings and Sacrifices. And when *Jesus* saw that he answered discreetly, he said unto him, thou art not far from the Kingdom of God. *Rom.* iii. 29. 30. Is he the God of the *Jews* only? is he not also of the *Gentiles*? seeing it is one God which shall justify the Circumcision by Faith, and the Uncircumcision thro' Faith. *1 Cor.* viii. 4. 5. There is none other God but one. *1 Tim.* ii. 5. There is one God. *James* ii. 19. Thou believest that there is one God, thou dost well. From these Texts, and many others that might be collected, you may fix upon this as a Principle never to be departed from, that God is ONE.

Be pleased to turn to the seventeenth Chapter of *St. John's* Gospel, and carefully attend to that solemn Prayer addressed to God by our blessed Saviour, Vers. 1, 2, 3; *Jesus* lift up his Eyes to Heaven, and said, Father, the Hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him
Power

Power over all Flesh, that he should give eternal Life to as many as thou hast *given* him. And this is Life eternal, that they might know *Thee, the only true God, and Jesus Christ, whom Thou hast sent.*

Let the Words speak for themselves, and you may easily learn, that the Father is declared by our Lord himself to be the only true God, as contradistinguished from *Jesus Christ*. This Declaration should be considered as of the greatest Importance; because our Saviour professes to set forth, in the most solemn manner, the true Notion of Almighty God; on the right Knowledge of whom, the extraordinary Favour of eternal Life chiefly depends: And therefore you may be well assured, that the kind Instructor of Human Race would, upon such a weighty Occasion, deliver the true Doctrine with the utmost Plainness. But upon Supposition, that the *Albanasian* Doctrine of three Persons and one God, be the Doctrine of Scripture, this Declaration of our Saviour must be thought absolutely false, as there are two Persons left out in his Description. If the Son and Holy Ghost have an equal Title to the Godhead with the Father, it cannot be true that the Father is the only true God. But our Saviour has made this solemn Declaration in such Words, as are incapable of any other Interpretation, without nice and subtle Distinctions, that are beyond the reach of unlearned People; to whom, and for whose Use, the Gospel was preached, as well as the Wise and Learned. And therefore I shall not trouble you with all the Subtilties that learned Men have invented, to make this Description of our Saviour consistent with the common Doctrine; but shall refer it to your Judgment, whether you can possibly entertain any other Thoughts of this solemn Address of our Lord to Almighty God, than that the Father is the only true God.

Let *St. Paul's* Description of God be next proposed to your Consideration; *1 Cor. viii. 5. 6.* Tho' there be that are called Gods, whether in Heaven, or in Earth, (as there be Gods many and Lords many) but to us there is but One GOD, the FATHER, of whom

whom are all Things, and one *Lord Jesus Christ*, by whom are all Things.

St. Paul professes in these Words to set forth to Christians, not only that God is One, but likewise who the One God is; and explains to us as clearly as possible, that he is no other Person, Agent or Being than the Father. To us there is but One God, the Father. Do but compare this Declaration of *St. Paul*, with the Doctrine delivered in the *Athanasian Creed*: There you are taught to believe, that the Father, Son, and Holy Ghost are one God. *St. Paul* is clear and express, that the one God is the Father, as distinguished from the one *Lord Jesus Christ*, who is expressly said to be made Lord by Almighty God; see *Acts* ii. 36. If the *Athanasian* Doctrine be true, *St. Paul* has given us a very imperfect, or rather false, Description of Almighty God, the Son and Holy Spirit being left out, who, according to the *Athanasian* Account, are equally entitled to the Godhead. These two Descriptions are absolutely inconsistent with each other; so that you must either give up *St. Paul's*, or the *Athanasian*.

It will be proper to add to this, another Passage of the same *St. Paul*, wherein he clearly and distinctly describes the one God, one Lord, and one Spirit. *Eph.* iv. 4, 5, 6. There is one Body and one Spirit, even as ye are called in one Hope of your Calling; one Lord, one Faith, one Baptism, ONE GOD and FATHER of all, who is above all, and through all, and in you all.

Here the God and Father of all is expressly declared to be one and the same Person, as distinguished from the one Lord, and one Spirit. It is impossible for you, without the Comments of learned Men, to misunderstand such plain and distinct Expressions. The Apostle having mentioned one Body, one Spirit, one Hope of your Calling, one Lord, one Faith, one Baptism, adds with great Propriety, as the Head and Top of all, ONE GOD and FATHER of all, who is above all, and thro' all, and in you all; who can be no other Person or Being than the Father of our *Lord Jesus*

Jesus Christ, who in other Passages is stiled the God and Father of our *Lord Jesus Christ*.

I must now beg you to take a Review of the *Athanasian Trinity*, and examine it by the Trinity of *St. Paul*. In the *Athanasian Creed* you are required to believe, that the Father is God, the Son is God, and the Holy Ghost is God; and yet they are *not three Gods*, but *one God*. On the other Hand, *St. Paul* expressly distinguisheth the one Spirit, and one Lord, from the one God and Father of all; and by mentioning other Things between, namely, one Faith, one Baptism, he makes the Distinction still more remarkable: so that, according to the *Athanasian Account*, Father, Son, and Holy Ghost are the one God; but, according to *St. Paul*, the Father only is the one God. These are Declarations directly opposite to each other, and cannot possibly be reconciled. If *St. Paul* had writ in this Manner; One Spirit, one Lord, one Father, which three are the one God, the *Athanasian Trinity* would have been consistent with *St. Paul's*. But as the Text stands, the plain Question is, whether the Authority of *St. Paul*, or of the *Athanasian Creed*, should be more regarded?

I shall now produce another Declaration of the same *St. Paul*: *1 Cor. xii. 4, 5, 6*. Now there are Diversities of Gifts, but the same Spirit; and there are Differences of Administration, but the same Lord; and there are Diversities of Operations, but it is the same God which worketh all in all.

In these Words, the same God, undeniably means the one God and Father of all, as distinguished from the same Lord, namely, *Jesus Christ*; (see *Verf. 3.*) and from the same Spirit, agreeably to what was last quoted from his Epistle to the *Ephesians*. It evidently appears, that God does not signify Father, Son, and Holy Ghost, but the Father only. *God, Lord, Spirit*, cannot possibly admit of any other Interpretation.

You can scarce read a Page in the New Testament, where you may not observe Instances of the Word,

God, necessarily signifying the Father only. I shall select a few for your Consideration.

John vi. 45, 46. It is written in the Prophets, And they shall be all taught of God. Every Man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any Man hath seen the Father, save he which is of God, he hath seen the Father.

John viii. 54. *Jesus* answered, if I honour myself, my Honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God.

John xiii. 3. *Jesus* knowing that the Father had given all Things into his Hands, and that he was come from God, and went to God —

John xiv. 1, 2. Ye believe in God, believe also in Me. In my Father's House are many Mansions.

John xvi. 27, 28, 30. The Father himself loveth you, because ye have believed that I came out from God. I came forth from the Father.—Thou camest forth from God.

John xx. 17. I ascend unto my Father, and your Father, to my God and your God.

Acts x. 38. God anointed *Jesus* of Nazareth with the Holy Ghost, and with Power—for God was with him.

Acts xvii. 30. God hath appointed a Day, in the which he will judge the World,—by that Man whom he hath ordained.

Rom. i. 7. Grace be with you, and Peace from God the Father, and the Lord *Jesus* Christ. This is the usual Salutation of *St. Paul*, in the beginning of every Epistle.

Rom. v. 1. We have Peace with God, thro' our Lord *Jesus* Christ.

Rom. x. 9. If thou shalt confess with thy Mouth the Lord *Jesus*, and shalt believe in thine Heart that God hath raised him from the Dead, thou shalt be saved.

Rom. xvi. 27. To God only wise be Glory, thro' *Jesus* Christ, for ever.

1 *Cor.* i. 4. I thank my God always on your Behalf, for the Grace of God which is given you by *Jesus Christ* our Lord.

1 *Cor.* xv. 57. Thanks be to God, which giveth us the Victory thro' our Lord *Jesus Christ*.

1 *Tim.* v. 21. I charge thee before God, and the Lord *Jesus Christ*,—that thou observe these Things.

1 *Tim.* vi. 13. I give thee Charge in the Sight of God, who quickeneth all Things, and before *Christ Jesus*, who before *Pontius Pilate* witnessed a good Confession.

Tit. iii. 6. God shed on us the Holy Ghost abundantly, thro' *Jesus Christ* our Saviour.

I forbear to produce vast Numbers of Texts to the same purpose, all which necessarily confine the Word God to the Person of the Father only: and to imagine it otherwise, would introduce such gross Confusion in the sacred Writings, as must render them absolutely unfit for the Instruction of Common Christians, for whose Use they were chiefly designed.

It may not be improper to add, that there are in the New Testament a great Number of Passages which describe the Father with very high and peculiar Titles, and distinguish him in a still more remarkable Manner from Christ and the Holy Spirit: The more notable of these Titles are, Lord of Heaven and Earth, *Matth.* xi. 25. Supreme or Most High, *Mark* v. 7. *Luke* i. 32. 35. 76. The invisible God, whom no Man hath seen, nor can see, *Col.* i. 15. 1 *Tim.* vi. 16. *John* i. 18. The living and true God, 1 *Thef.* i. 9. 1 *Tim.* iii. 15. iv. 10. The Lord Almighty, Supreme over all, *Rev.* i. 4. God that sat on the Throne, *Rev.* xix. 4. The Head of Christ, 1 *Cor.* xi. 3.

Admitting that three Persons and one God be a Scripture Doctrine, and that the Son and Holy Spirit have an equal Title to the Godhead with the Father; 'tis impossible to account for the Language that runs thro' every part of the New Testament, which seems strongly to inculcate to every attentive Reader that God is so far from being three Persons, that he is no other Person, Agent or Being, than the Father of our Lord
Jesus

Jesus Christ. Let me recommend it to your serious Consideration whether you can really think that it was the Design of the Apostles to establish the Belief of Father, Son, and Holy Ghost being one God, when they expressly declare in some Passages, that the one God is the Father only; and the same Doctrine is necessarily implied in great Numbers of others, thro' every Part of the New Testament. Add to all this, that the Father is often described as absolutely Supreme, the God of all, the Son and Holy Spirit not excepted. If the Apostles, who were inspired with the Spirit of God, intended their Writings for the Benefit and Instruction of Mankind, they could never be conceived to write in such an imperfect Manner of the blessed God, as to leave out of their Description two Persons equally divine with the Father, and represent one Person only, namely, the Father, as being the most high God.

And that I might give you farther Satisfaction in this great Point, I will consider it in another Light, by selecting some few Passages as a Specimen of the rest: from whence it will plainly appear, how impossible it is to reconcile the Doctrine of three Persons and one God, with the plain Declarations of Christ and his Apostles. If the Word God, as it is generally applied in the New Testament, does not signify the Person of the Father, but likewise the Son and Holy Spirit, it makes the Sense so harsh and disagreeable, as really shocks one to repeat it. *John* iii. 16. God so loved the World, that he gave his only begotten Son, and so forth: that is, Father, Son, and Holy Ghost so loved the World, that he gave the Son. — Verse 17. God sent not his Son into the World to condemn the World: that is, Father, Son, and Holy Ghost sent not his Son to condemn the World. *Acts* x. 38. God anointed *Jesus of Nazareth* with the Holy Ghost: that is, Father, *Jesus*, and the Holy Ghost appointed *Jesus* with the Holy Ghost. *Tit* iii. 6. God shed on us the Holy Ghost abundantly, through *Jesus Christ* our Saviour: that is, Father, *Jesus Christ*, and the Holy Ghost shed on us the Holy Ghost, through *Jesus Christ*.

These Instances are sufficient to demonstrate the Absurdity of such an Interpretation of the New Testament, as would make gross Nonsense of several hundred Passages. If you cannot think that the sacred Writers could possibly intend so shocking a Sense, you must be convinced that the one God is no other Person or Being, than the Father of our Lord *Jesus Christ*.

Thus far we have proceeded upon sure and certain Grounds. That God is one, is the clear and distinct Voice of Reason and Scripture; and that the one God is the Father only, is the express Doctrine of Christ and his Apostles. Three Persons, Father, Son, and Holy Ghost, and one God, as determined in the *Athanasian Creed*, does not appear to be revealed in Scripture, but has no better Foundation than the Authority of Man.

To the one supreme God and Father of all, be ascribed all possible Honour, by Men and Angels, for ever and ever.

I shall now give you a View of what is expressly delivered in the New Testament concerning our blessed Saviour and the Holy Spirit, from whence you will be enabled to determine this important Cause with greater Exactness, and settle your Faith upon the Foundation of Christ and his Apostles. My dear Christian Readers, do but seriously weigh and compare the following Passages:

When our Saviour had delivered the best Discourse that ever appeared among the Sons of Men, towards the Conclusion, he thus speaks of himself and the Father, *Mat. vii. 21*. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father, which is in Heaven.

These Words naturally signify, that the Father is the first and original Author of our Salvation, and that our Saviour refers every Thing to his Honour and Glory; and therefore he cannot be supposed of equal Dignity and Authority with his Heavenly Father. This is the express Doctrine of Christ in great Numbers of Passages.

Mat.

Mat. x. 40. He that receiveth me, receiveth *him* that *sent* me.

Here our Saviour represents himself as an Embassador sent from Almighty God. But 'tis impossible to believe this of a Person, equal to the Father as touching his Godhead. Whosoever is sent by another, must be a Person inferior to *him* by whom he is *sent*. I need only appeal to your common Sense, whether you can really believe that our blessed Saviour, who professes himself *sent* of God, could intend, that you should think of him as equal to God by whom he was sent.

I would recommend to your Consideration the seventeenth Chapter of *St. John's* Gospel, Part of which I have quoted already; in that solemn Prayer directed to Almighty God, Christ not only professes himself sent by his God and Father, but also that this was the main Point we should believe concerning him. See *Verf. 3, 8, 21, 23, 25.*

As certain as our Lord and Master *Jesus Christ* was sent by God, so certain is it that he is a Person inferior to the Great God of Heaven and Earth; of whom it would be little less than Blasphemy to affirm, that he could act as Embassador to the Will of another Person. 'Tis observable, that our Saviour is expressly said to be sent by God or the Father, above twenty times.

John v. 30. I can of mine own self do nothing.

Here our Saviour declares, as strongly as Words can declare any Thing, that he is a Person inferior to Almighty God; it being very absurd to affirm of God, that he has no Power of himself, and that all his Ability is derived from another Person, which is absolutely inconsistent with the Notion of Equality with his God and Father, from whom he professes to have received all his Powers. 'Tis highly proper that you should seriously consider the whole Discourse, of which this Declaration is a Part, and likewise the Occasion that introduced it: Our Saviour having healed an impotent Man upon the Sabbath Day, the *Jews* attempted to kill him, as a Breaker of the Sabbath. But *Jesus* answered them, My Father worketh hitherto, that is, Works of Providence and Mercy, and these charitable
 Actions

Actions I work also, Verſ. 17. From calling God his Father in ſo peculiar a Manner, and from comparing his own Works with his Father's, the *Jews* were the more incensed at him, and charged him with making himſelf equal to God; not that they could poſſibly mean, that he claimed to himſelf to be God in any Senſe; (for it does not appear that either they or his Diſciples had as yet any ſuch Notion) but that, according to their angry Inſinuations, he aſſumed to himſelf a Power and Authority like that of God. To this Accuſation our Saviour replies, not by aſſerting his Equality with the Father, as might have been expected if the *Athanaſian* Doctrine had been true, but by diſclaiming all Power and Authority in himſelf, and referring all his Works to the Father, and by proving that he really was (what he profeſſed to be) the promiſed Meſſiah, the Son of God, ſent forth from God. That *the Son can do nothing of himſelf, but what he ſeeth the Father do, Verſ. 19.* That *the Father hath committed all Judgment to the Son, Verſ. 22.* That therefore, *as all Men honour the Father, ſo they ought alſo to honour the Son, to the Honour of the Father which ſent him, Verſ. 23.* That *as the Father hath Life in himſelf, ſo hath he given to the Son, to have Life in himſelf, Verſ. 26.* That *he can of himſelf do nothing; and that he ſecketh not his own Will, but the Will of the Father which ſent him, Verſ. 30.* That *the Works which he doth, bear Witneſs of him, that the Father hath ſent him, Verſ. 36.* All which Declarations, and indeed the whole Deſign of the Diſcourſe, undeniably demonſtrate the Inferiority of our Saviour to his God and Father. 'Tis obſervable, that our Saviour in this Diſcourſe has declared twice of himſelf, that *he can of himſelf do nothing, Verſ. 19, 30;* as it were on purpoſe to prevent the Preſumption of Men, who, notwithstanding all his Care to maintain the Supremacy of the one God, and Father of all, have dared to affirm, that the Son is equal to the Father as touching his Godhead.

John x. 18. No Man taketh it from me, but I lay it down of myſelf (namely, my Life); I have Power to lay it down, and I have Power to take it again: this Commandment have I received of my Father. To which

it

it will be proper to add other Declarations of our Saviour to the same Effect. *John* xii. 49. 50. For I have not spoken of myself, but the Father which sent me, he gave me a *Commandment* what I should say, and what I should speak. And I know that his *Commandment* is Life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak. *John* xiv. 31. As the Father gave me *Commandment*, even so I do. *John* xv. 10. If ye keep my *Commandments*, ye shall abide in my Love, even as I have kept my Father's *Commandments*, and abide in his Love.

I have no Occasion to use many Words to point out to you the full Import of these plain and strong Declarations of our blessed Saviour. Christ professes to have received *Commandments* from his God and Father; and therefore he cannot be a Person of equal Dignity and Authority with his God and Father, it being highly unreasonable to suppose, that the Supreme God should be commanded by another Person. If our Saviour be God in as high a Sense as the Father, as it is sometimes expressed by learned Men, he could receive Orders from none, he could act in Obedience to none. Let common Sense determine your Judgment upon this Point, and you must be convinced, that he is Supreme who gives *Commandments*, and he is inferior who obeys; and consequently the Father is the One Supreme God, and Christ is a Person inferior to the one Supreme God and Father of all.

For myself, I solemnly profess, that I must despair of understanding the plainest Words, and that I must give up the Scripture as the icule of my Faith, if by the Help of nice and subtle Distinctions, of which the sacred Writers say not one Word, I must believe that a Person, who acts in Obedience to another's Commands, can in any Capacity whatsoever be equal to him by whom he is commanded.

Mark xiii. 32. But of that Day and Hour knoweth no Man; no, not the Angels which are in Heaven, neither the Son, but the Father; or, as it is expressed in *St. Matthew's Gospel*, (xxiv. 36.) my Father only.

These Words of our blessed Saviour were spoke to his Disciples, in answer to their Enquiries concerning the
Time

Time of the Destruction of the Temple, and his second Coming at the End of the World. Our Lord informed them, that the Destruction of the Temple would happen in that very Generation, and would be attended with prodigious Calamities to the whole *Jewish* People: but with regard to his second Coming to judge the World with Power and great Glory, he assured them that none knew when that Day would come, but the Father only: Men, Angels, and the Son himself were ignorant of it. I must beg you to consider, what were the natural Thoughts of Christ's Disciples upon hearing this Declaration; and, I dare say, you will easily determine that they took it as the Words naturally signify, namely, that the Son did not know the Day of Judgment, and that the Father was the only Person who knew it. 'Tis impossible to conceive a plainer and stronger Declaration than this of our blessed Saviour. If he had said, of that Day none but my Father knoweth, there had been no real Difficulty in understanding his Meaning; any unprejudiced Man would have thought that all Persons were excluded from the Knowledge of the Day of Judgment, but the Father only. But when our Saviour expressly mentions the highest Orders of rational Beings, and the Son himself, as ignorant of that Day, about which he had been particularly asked, and that the Father only knew it, he has cut off all Pretences for cavilling, as if he had expressed himself on purpose to prevent the extravagant Imaginations of Men, who notwithstanding this, have ventured to maintain, that our Saviour as God, did know the Day of Judgment. But with what Sincerity could our Lord tell his Disciples that he did not know it, if he knew it in any Capacity? This, I am afraid, casts a vile Reproach on the blessed *Jesus*; which makes him guilty of so much Dissimulation, as to deny what he really knew. If our Lord had known the Day of Judgment, with respect to his Divine Nature, as learned Men sometimes speak, and had not thought it proper to communicate the Knowledge of it to his Disciples, he would have plainly told them, that it was not for them to know the Times and Seasons; as he expressed himself to them when they asked him about the Time of restoring the Kingdom to *Israel*, *Acts*

i. 6, 7. Let it therefore be fixed and determined, if our Lord's Declaration upon this remarkable Occasion be interpreted by common Sense, that the Son, whilst he was upon Earth, was ignorant of the Day of Judgment; and therefore he cannot be God in as high a Sense as the Father; he cannot be equal to him in all Perfections, because he was ignorant of something that the Father knew.

Mat. xxvi. 39. And he went a little further, and fell on his Face, and prayed, saying, O my Father, if it be possible, let this Cup pass from me; nevertheless, not as I will, but as thou wilt. To which may be added several other Passages, wherein our Saviour is represented as offering up Prayers to his God and Father. See Verses 42 and 44 of this Chapter; the whole seventeenth Chapter of St. *John's* Gospel; *Luke xxii. 41. 42. 44;* *Mat. xxvii. 46;* *Luke xxiii. 34 46;* *Luke vi. 12;* Chap. ix. 18, 28, 29; Chap. xi. 1, 2; *John xiv. 16.*

I would recommend to your serious Consideration these Passages, wherein our Saviour is represented as offering up Prayers to his God and Father, and ask your own Hearts, whether it could possibly be the Design of our blessed Lord, of whom this is recorded, to fix in your Minds the Belief of his being equal to the Father as touching his Godhead? How can he be God in as high a Sense as the Father, who prays to the Father? Praying to the Father for himself and his Disciples, strongly declares a Sense of his own Dependence and want of Ability to perform what he thus prays for with so much Earnestness and Submission. What Reason can be assigned, why our Saviour should beg of his Father, in such an humble Manner, for that which he was able to effect by his own Power? which must be the Case, if the Supposition of learned Men be admitted, that he be God in as high a Sense as the Father. The Absurdity of this will appear still greater, if you consider what the Author of the Epistle to the *Hebrews* observes with regard to our Saviour's Praying, Chap. v. Vers. 7. who, namely Christ, in the Days of his Flesh, when he had offered up Prayers and Supplications, with

strong

strong Crying and Tears, unto him, namely, the Father, who was able to save him from Death, and was heard, in that he feared. Our Saviour is here represented not only as praying, but as praying with strong Crying and Tears, which necessarily signifies a deep Sense of his own Insufficiency, and the absolute Necessity he was under to offer up Prayers to his God and Father. To imagine that Christ, of whom this is said, is God equal to the Father, and consequently had as much Power to help himself as the Father, must, I am persuaded, appear to your unprejudiced Judgment, inconsistent with common Sense.

John xiv. 28. My Father is greater than I. To which may be added that Passage in *St. John*, (x. 29.) where Christ says, My Father which gave them me (namely the Sheep) is greater than all. Christ must necessarily be included in all; because he expressly declares that the Father gave him the Sheep, and consequently is greater.

The immediate Design of the former Declaration of our Saviour, was to administer Comfort to his Disciples, upon his acquainting them that he was going to leave them. But if they duly considered the State of the Case, this was so far from being matter of Sorrow, that they ought rather to rejoice, upon his and their own Account, as he was going to the Father, from whom, by his Intercession, they might expect the Holy Spirit the Comforter, to guide and direct them in the important Office to which they were called. *If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

Learned Men have been very much puzzled, to make this plain and strong Expression of our blessed Saviour consistent with their Doctrine of his being God in as high a Sense as the Father, or equal to the Father as touching his Godhead. I shall not trouble you with all their nice and subtle Distinctions; only I shall observe, that some of the most judicious Defenders of the *Athanasian* Doctrine, have thought themselves obliged to ascribe a Sort of Preheminence

to the Father above the Son, which indeed is giving up the main Point in Question. Some Things are so very plain, that they are rendered more obscure by many Words. In this Case, I need only recommend to your serious Consideration our Saviour's own Declaration, and compare it with the Doctrine of the *Atbanasian Creed*: My Father is greater than I. — *Atbanasian Creed*: The right Faith is, that our Lord *Jesus Christ* — is perfect God, — equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood. — But with what Truth could our Lord say, that my Father is greater than I, if at the same Time it was true, that the Father was not greater than him, considered as God. Our Saviour's Words afford no Grounds for this nice and subtle Distinction; and I dare say, you would never have thought of any such Thing, if your Attention had been always confined to the express Declarations of Christ and his Apostles. In this Case, the Question is plainly this, Whether the Authority of our Lord and Master *Jesus Christ*, or the Decrees of fallible Men, should be more regarded?

I could produce many other Declarations of our blessed Saviour to the same Effect; such as stiling himself the Son of God, professing that he came down from Heaven, not to do his own Will, but the Will of him that sent him, *John vi. 38.* That God gave him, *John iii. 16.* That the Father hath appointed unto him a Kingdom, *Luke xxii. 29.* That the Father has given him Power over all Flesh, *John xvii. 2.* That the Father taught him, *John viii. 28.* That he heard the Truth of God, *John viii. 40.* And as our Saviour appealed to the mighty Works he performed, as an Evidence of his Divine Commission, so he constantly referred them to the Honour of the Father, from whom he professes to have received the Ability of working them. *John x. 25. 37.* Chap. xiv. 10. The Works that I do in my Father's Name, they bear Witness of me. If I do not the Works of my Father, believe me not. The Words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doth the Works.

With

With regard to these Declarations of our blessed Saviour, I need only exhort you to form your Judgment by the Principles of common Sense, and I believe you will naturally think that our Saviour intended to represent himself as a Person inferior in Power, Dignity, and Authority to his God and Father. Son of God, taught of God, coming down from Heaven, not to do his own Will, but the Will of him that sent him, given by God, working in the Name and by the Power of God, cannot admit of any other Interpretation, without supposing the Scriptures to be the most obscure and dark Writings that ever appeared in the World; which must be a sad Reflection upon the Word of God, as it was designed for the Benefit and Instruction of all Men; the Poor, Mean, and Ignorant, as well as the Wise and Learned.

Having thus given you a faithful Account of our Lord's own Declarations, which ought to have the greatest Weight with all Persons who profess themselves his Disciples, and would be thought to have a sincere Reverence for their Lord and Master; I shall now proceed to give you a View of what the Apostles have expressly declared concerning our blessed Saviour.

171 ii. 32. This *Jesus* hath God raised up.

Here it is expressly affirmed by the Apostle, that our Saviour was raised from the Dead by God. If Christ was equal to the Father^{as} touching his Godhead, it seems unaccountable that he should be raised from the Dead by Almighty God: for according to this Supposition, he must be invested with full Power to raise himself, without receiving it from any other Person; and consequently, as it is declared by the Apostle that God raised him, the Act of his Resurrection undeniably shews his Inferiority to Almighty God, to whom he was obliged for the Exertion of this extraordinary Power. As certain as Christ was raised from the Dead by God, so certain it is that Christ is a Person inferior to Almighty God. 'Tis observable, that Christ is said by the Apostles to have been raised from the Dead by God, or the Father, above twenty Times.

In

In Opposition to these Declarations of the Apostles, there are some few Texts quoted, wherein Christ seems to attribute to himself his rising from the Dead. *John* ii. 19. 21. Destroy this Temple, and in three Days I will raise it up. He spake of the Temple of his Body. Chap. x. 18. I have Power to lay down my Life, and I have Power to take it again: this Commandment have I received from my Father. Our Saviour's own Words clear up all the Difficulty. It is true he speaks of his Power of raising himself from the Dead; and at the same time he as distinctly says, that this very Power was received from the Father; and consequently he had no such Power in himself, but professes himself to have received it from his Father; which is exactly agreeable to the Doctrine so frequently delivered by the Apostles.

Acts ii. 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.

These Words are the Conclusion of St. *Peter's* remarkable Speech delivered to the *Jews* at the Feast of Pentecost, when the Apostles were endued with the miraculous Gift of the Holy Ghost, by which they were enabled to speak Languages they had never learned, at which all the different Sorts of People who heard them were very much amazed, there being at that Time devout *Jews* at *Jerusalem* from several Nations, upon the Account of that solemn Festival. I would earnestly recommend this whole Discourse to your careful Perusal; it being reasonable to believe, that St. *Peter* having just received the Gift of the Holy Spirit, according to the Promise of our Saviour, would set forth the true Christian Doctrine upon so weighty an Occasion.

As the *Jews* believed the Prophecies of the Old Testament, he plainly proves to them, that this extraordinary Power, of which they were Witnesses, had been foretold by the Prophet *Joel*. Then he proceeds to explain to them the true Reason of God's sending this miraculous Gift: The Substance of which is to this Effect; that God had raised *Jesus* of *Nazareth*

raised from the Dead, after he had been put to a painful and scandalous Death, agreeably to the Prophecies of the Old Testament. He appeals to their own Knowledge for the mighty Works he had performed amongst them, and now God had exalted him to the highest Honour and Dignity, of which they might be thoroughly assured by their own Senses, as they could plainly see and hear the wonderful Gift of the Holy Spirit, which Christ had sent down from God, according to a Promise delivered before his Death. Then he concludes with the Text I have produced. The whole Design of *St. Peter's* Discourse upon this remarkable Occasion, was to prove to the *Jews*, that *Jesus* whom they had crucified, was made by God Lord and Christ. From this it undeniably follows, that our Saviour is a Person inferior to God or the Father; it being infinitely absurd to imagine, that if he be God in as high a Sense as the Father, he could be made by him Lord and Christ. It could never be the Design of *St. Peter*, to establish in the Minds of the *Jews* the Belief of Christ's Equality with the Father as touching his Godhead, because he has expressed himself in such a Manner as necessarily overthrows any such Opinion, if he intended that his Discourse should be understood according to the Principles of common Sense, which must convince you, that a Person made Lord and Christ by God, cannot be equal to God by whom he was made. It is observable in this Discourse, that the same Person who is called God, is in one Passage stiled the Father, (see Verse 33.) which undeniably shews, that God does not signify Father, Son, and Holy Ghost, but the Father only. Add to this, that the Word God occurs no less than eight Times, and plainly means the Father, as distinguished from Christ and the Holy Ghost; it being impossible it should have any other Sense, without supposing *St. Peter* to talk in a Way not to be understood.

Having thus given you a View of this very remarkable Speech of *St. Peter*, delivered upon a solemn Occasion, instead of producing particular Texts from the

Acts of the Apostles, I would earnestly recommend to your serious Consideration all those Speeches of *St. Peter* and *St. Paul*, wherein they profess to set forth the Substance of the Christian Doctrine.

Chap. iii. Verse 12, to the End.

'Tis observable in this Speech of *St. Peter* to the *Jews*, that God is said to glorify his Son *Jesus*, to have raised him from the Dead, and that Christ was the Prophet whom the Lord their God had promised to raise up and send amongst them; all which necessarily signifies, that our Saviour is a Person inferior to Almighty God. I must appeal to your common Sense, whether the *Jews*, to whom this Speech was directed, could take it in any other Sense, than that Christ could not possibly be represented as equal to God, by whom he was glorified, raised from the Dead, and sent to them as a Prophet. The Word God is likewise mentioned in this Speech not less than eight times: in all which Passages it necessarily signifies the Person of the Father only, as distinguished from Christ; and to imagine it otherwise, would introduce such gross Absurdities, as I have taken Notice of before. See Page 14.

Acts iv. 8 to 13.

By this Speech of *St. Peter* before the *Jewish* Sanhedrim, it evidently appears, that Christ is represented as inferior to Almighty God, who had raised him from the Dead, and exalted him to the highest Honour and Dignity.

Acts v. 29 to 33.

The same Observations may be made of this Speech of *St. Peter* and the other Apostles: only I would note, that the Word God is mentioned four Times, and expressly distinguished from Christ and the Holy Ghost.

Acts x. 34 to 44.

This Speech of *St. Peter* was occasioned by the Account that *Cornelius* the good Centurion, to whom he had been directed by a Vision from Heaven, had given of himself. In this *St. Peter* declares, that God

God anointed *Jesus of Nazareth* with the Holy Ghost and with Power ; that God raised him from the Dead, and that he was ordained of God to be the Judge of Quick and Dead. If our Saviour was enabled by the Power of God to perform miraculous Works ; if God raised him from the Dead ; if he be a Person ordained by God to be the Judge of Quick and Dead, it necessarily follows that our Saviour is a Person inferior to Almighty God, it being highly unreasonable to suppose him equal in any Capacity to God, from whom he received his Powers and Abilities, and by whom he was ordained or appointed to the Office of being Judge.

Acts xiii. 16 to 42.

St. Paul in this Speech, delivered to the *Jews* in a Synagogue at *Antioch*, maintains the same Doctrine with his Fellow-Labourer St. Peter, that *Jesus Christ* was condemned and crucified by the *Jewish* People, and that God raised him from the Dead, agreeably to the Prophecies of the Old Testament. The same Observations that I have made upon St. Peter's Speeches, may be applied to this, and so I have no Occasion to repeat them.

Acts xvii. 22 to 32.

St. Paul in this Discourse professes to set forth to the *Athenians* whom he found wholly given to Idolatry, the main Principles of the Christian Doctrine. As the *Athenians* were entire Strangers to the Books of the Old Testament, he argues with them upon the common Principles of Reason, and takes Occasion, from an Altar he had observed with an Inscription to the Unknown God, to enter upon the Proof of the one true God, from the Works of Creation and Providence. From whence he undeniably demonstrates to them the Unreasonableness of worshipping the Works of Mens Hands, instead of that Omnipresent God, in whom we live, move, and have our Being. Yet he observes, that the great Ignorance in which Mankind were involved, would in some Measure take off from the Guilt of deluded People. But from the general

Ignorance which prevailed, he argues very strongly for the Needfulness and Credibility of a Revelation from God: now he commandeth all Men every where to repent; because he hath appointed a Day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.

In this Discourse of *St. Paul*, there is so far from being the least Hint of Christ's being equal to God, that the whole Purport of it is absolutely inconsistent with it. The *Athenian* Philosophers must have had a very strange Notion of *St. Paul's* Reasoning; they might indeed have very justly mocked, if they could have imagined that he intended they should believe a Person equal to the great Creator of Heaven and Earth, whom he represented as ordained or appointed by God to be the Judge of Quick and Dead, and whom God had raised from the Dead. I must beg you further to take a serious Review of this whole Discourse, in order to be fully satisfied who the Person is whom *St. Paul* describes by the Name of God, and you will soon be convinced, that he is one supreme intelligent Agent or Person, the Lord of Heaven and Earth, as distinguished from Christ, and consequently is the Father only, and not Father, Son, and Holy Ghost. Admitting that the Word God signifies three Persons, it turns this plain and admirable Discourse into gross Nonsense, and glaring Absurdities.

See likewise *St. Paul's* Speech delivered before *Agrippa*, Chap. xxvi. and *St. Stephen's*, Chap. vii.

I must intreat you to consider carefully the main Scope and Design of the Discourses we meet with in the Acts of the Apostles, and you will find, that when the Apostles address themselves to the *Jews*, they prove that *Jesus of Nazareth*, whom they crucified, was raised from the Dead by Almighty God, and advanced to the highest Honour and Dignity, according to the Prophecies of the Old Testament, and therefore they ought to acknowledge him as Lord and Christ. But when *St. Paul* who was the Apostle of the *Gentiles*, preaches

preaches to those who were ignorant of the one true God, and were unacquainted with the Writings of the Old Testament, he labours to turn them from Idolatry, and all Vice and Wickedness, to the Acknowledgment and Worship of the one Supreme God, the Maker of Heaven and Earth, who had sent an extraordinary Person into the World to give Mankind a clear Knowledge of their Duty ; and that this Person was appointed by God to judge the World in Righteousness, of which all Men might be thoroughly assured, because God raised him from the Dead.

Now if our Saviour be God in as high a Sense as the Father, if he be equal to the Father as touching his Godhead, you must certainly think it very strange, or rather unaccountable, that the Apostles in their Discourses, when they profess to set forth the Christian Doctrine, should take no notice of such an extraordinary Article, should not give their Hearers the least Hint of Christ's being Supreme God ; nay, that they should constantly speak of him in such a Way as is impossible to be reconciled with the Notion of his supreme Godhead. Can it be imagined, that they would be so much wanting to their Duty, as to neglect an important Part of their Commission ? Or can any serious Christians believe, that Divines of latter Ages should be able to express the Doctrine of Christ with more Exactness than the Apostles themselves, who had the extraordinary Gift of the Holy Spirit, and were enabled to preach it to all Nations ? For upon Supposition that the *Athanasian* Doctrine of Christ's supreme Godhead be true, those that lived four or five hundred Years after the Days of the Apostles, have given us better Instructions upon this Point than the Apostles themselves. But as this can never enter into the Heart of any serious Christians, you will naturally conclude, that the Doctrine of Christ's supreme Godhead was no Part of the Apostles Commission, but is no better than the Invention of Men ; and therefore it ought to be rejected by all Christians, who pay any Regard to the express Determination of Christ and his Apostles.

I shall conclude my Observations upon this Head with some express Declarations concerning our blessed Saviour in the Epistles, which were wrote to professed Christians, and in the Book of Revelations.

1 Cor. xi. 3.

The Head of every Man is Christ, and the Head of the Woman is the Man, and the Head of Christ is God.

Let common Sense determine your Judgment, and you cannot help thinking that Christ is a Person inferior to Almighty God, if the strongest and clearest Expressions are to be taken in the plain and proper Sense.

1 Cor. xv. 24, 27, 28.

Then cometh the End, when he shall have delivered up the Kingdom to God, even the Father.—For he hath put all Things under his Feet. But when he saith, all Things are put under him, it is manifest that he is excepted which did put all Things under him. And when all Things shall be subdued unto him, then shall the Son also himself be subject unto him that put all Things under him, that God may be all in all.

From these Texts it evidently appears, that all Authority and Dominion were originally in the Father alone, and from him delivered to the Son: that the Son's Dominion was then complete, when all Things were actually subdued unto him, and the Father had put all Things under his Feet: and that the Son's delivering up at the End the Kingdom unto the Father, and being subject unto him that put all Things under him, is a plain Acknowledgment, that all Authority was and is originally in the Father alone; and consequently our Saviour is a Person inferior in Power, Dignity and Authority to Almighty God, from whom he at first received his extraordinary Pre-eminence, and to whom at last he is to surrender it; just as a General delivers up his Commission to his King when he has finished the War, for the carrying on of which he at first received it.

Philip.

Philip. ii. 5, 6, 7, 8, 9, 10, 11.

Let this Mind be in you which was also in *Christ Jesus*, who being in the Form of God, thought it not Robbery to be equal with God; but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men; and being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross: Wherefore God hath highly exalted him, and given him a Name which is above every Name, that at the Name of *Jesus* every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess, that *Jesus Christ* is Lord, to the Glory of God the Father.

Some of these Expressions, according to our *English* Translation, seem to carry a Sense with them inconsistent with the Doctrine I have been establishing from the Declarations of Christ and his Apostles: But, upon Examination, they will be found perfectly consistent with it, and the whole of what I have quoted will be a strong Confirmation of the Inferiority of Christ to Almighty God. The Design of *St. Paul* in this Place, is to exhort the *Philippians* to Lowliness of Mind, from the Example of Christ, who tho' a Person of extraordinary Dignity, tho' he had Glory with the Father before the World was, divested himself of it, and condescended so far as to become Man, and even to suffer a painful and scandalous Death. Wherefore God hath raised him to a higher Degree of Honour than he had before, and of his free Grace hath bestowed upon him an Authority above all, that every rational Creature might acknowledge that Christ is, by the Gift of God, Lord, to the Glory of God the Father. This is the general Meaning of this remarkable Passage: and as you don't understand the *Greek* Language, in which the New Testament was written, I appeal to the Learned for the Fairness of my Translation, which differs from the *English*: *Who being in the Form of God, thought it not Robbery to be equal with God*, should be rendered thus: Who before his Incarnation or appearing in the Flesh, being in the

Form or Likeness of God, yet was not eager to retain that Likeness to God, or was not greedy to be honoured as a God: *But made himself of no Reputation.* This should be translated; But divested himself, or emptied himself (of that Form or Likeness to God which he before possessed.)... *Wherefore God hath highly exalted him, and given him a Name which is above every Name.* This should be translated; God hath raised him to a higher Degree of Honour than he had before, and hath given him, as Matter of Favour, a Name or Authority.--- That I don't impose upon your Understandings, by giving a different Translation from the *English*, you may be convinced by common Sense, from the latter Part of the Words. If *St. Paul* had intended to set forth the common Doctrine, that Christ is equal to the Father as touching his Godhead, how could this extraordinary Apoistle immediately after declare, that God exalted him, that is, raised him to a higher Dignity than he had before? Can the most High God be raised to higher Dignity? 'Tis absolutely impossible. Again, how could Christ, if equal to God in all Perfections, have any Thing *given* him by Almighty God? *St. Paul's* Argument upon another Occasion clearly determines the Point in the present Case. In the xith Chapter of his Epistle to the *Romans*, Verse 35, he thus expresses himself: Who hath first given to God, and it shall be recompensed to him again? These Words strongly declare that the most High God cannot possibly have any Thing given him by the most exalted Person whatsoever: For (as he goes on) of him, and thro' him, and to him, are all Things. As therefore *St. Paul* affirms, that Christ had a Name given him by God, it undeniably follows from his own Argument, that Christ cannot be supreme God, or equal to God who gave him this Name: For who hath first given to him, and it shall be recompensed to him again? The Conclusion of the Whole cannot admit of any other Sense, than that Christ, considered in his highest Capacity, is a Person inferior to God. We must acknowledge Christ to be Lord; but a Lord made and appointed by the free Grace of Almighty God, according to the express
 Decla-

Declaration of *St. Peter* in his first Speech to the *Jews* (already quoted) and confirmed by *St. Paul* in this remarkable Passage, who has in a very solemn Manner determined, that *Jesus Christ* is Lord, to the Glory of God the Father.

Colos. i. 15. Who is the Image of the invisible God, the First-born of every Creature. To which may be added *Rev. iii. 14.* These Things saith the Amen, the faithful and true Witness, the Beginning of the Creation of God.

In the former Description our Saviour is plainly distinguished from God who is described by the peculiar Attribute of Invisible; and in the latter, he is expressly affirmed to be the First-born of every Creature, and the Beginning of the Creation of God, or the first Being whom God produced or created, as the Words in the *Greek* signify; (for the Truth whereof I appeal to the Learned) and consequently Christ is a Person inferior to the great Creator of Heaven and Earth, it being infinitely absurd to suppose any Being whatsoever to be equal to God, by whom he was produced or created.

I could produce great Numbers of other Texts to the same Purpose; such as, *1 Cor. iii. 23.* And ye are Christ's and Christ is God's. *Ephes. i. 3.* The God and Father of our Lord *Jesus Christ*; and so in many other Passages of the Epistles. *Heb. i. 2, 4.* Whom he (namely God) hath appointed Heir of all Things.---Being made so much better than the Angels. *1 Pet. i. 20, 21.* Who (namely Christ) verily was fore-ordained---for you, who by him do believe in God that raised him up from the Dead, and gave him Glory, that your Faith and Hope might be in God. *Rev. i. 1.* The Revelation of *Jesus Christ*, which God gave unto him. Chap. iii. 12. Him that overcometh, will I make a Pillar in the Temple of my God.---And I will write upon him the Name of my God, and the Name of the City of my God.---Which cometh down out of Heaven from my God, *Rev. Chap. v.*

'Tis observable that our Saviour, when he is represented as being invested with his highest Dignity and Honour, so as to receive Acknowledgments of Praise

and Glory from all rational Creatures, is described under the Character of a Lamb that was slain, and is carefully distinguished from *him that sitteth upon the Throne*, namely, *the Lord God Almighty*, as he is expressly styled in Distinction from the *Lamb*, *Rev. xv. 3. God and the Lamb* are Expressions that frequently occur in the Book of Revelations.

I have no Occasion to make particular Observations upon these Texts; upon reading them you will be readily convinced, that Christ, considered in his highest Capacity, is a Person inferior to the Great God and Father of all.

Thus I have given you a faithful Account of the express Declarations of the Apostles upon this important Point, which exactly agree with the Doctrine delivered by our blessed Saviour. I must earnestly intreat you, as Disciples of Christ, to take a serious Review of the Evidence produced, which is no less than the infallible Word of God. Do but grant that the Apostles, who were inspired with an extraordinary Assistance of the Holy Spirit, could set forth the Doctrine of their Lord and Master *Jesus Christ* with more Exactness, than Writers who lived several hundred Years after their Time; and you must be convinced that Christ, though a Person of the most exalted Dignity next to God himself, must be acknowledged to be inferior to the One Supreme GOD and FATHER of All, from whom he in the most solemn Manner professes to have received all his Powers and Abilities, and to whose ultimate Glory he directed all his Actions. And the Apostles, when they are setting forth the highest Honour of Christ after his Resurrection and Ascension into Heaven, plainly declare that God was the original Author of it; and that it was bestowed upon him as a Reward of his voluntary and amazing Humiliation and Sufferings; and that his most exalted Dignity above Men and Angels, was ultimately directed to the Glory of God the Father.

In order to give you all possible Satisfaction, 'tis highly proper to take Notice of the Objections made to this Doctrine, or that Part of the New Testament which

which has afforded the most plausible Grounds for so dangerous a Notion, as the Co-equality of the Son with the one Supreme God and Father of all.

'Tis argued that our Saviour has such Titles and Attributes ascribed to him in Scripture, as necessarily denote him to be God in as high a Sense as the Father; and that when he seems to be so frequently represented as inferior to God, we must interpret this of his Humanity, as it is expressed in the *Athanasian Creed*; equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood: so that according to this Account, our Saviour is a Composition of two intelligent Persons, God and Man, or God united to a Soul and Body.

I will first give a distinct Answer to the Argument, drawn from our Saviour's Titles and Attributes; and then I will consider this Wonderful Account of Christ's Incarnation, and compare it with the express Declarations of Scripture, and shall refer the whole to your Judgment.

With regard to the high Titles and Attributes ascribed to our blessed Saviour, let it be observed, that 'tis no Wonder that very high Things are said of *him* in Scripture, who is represented as next in Dignity to God himself, and has abundant Honours conferred upon him by Almighty God. But the sacred Writers have taken particular Care to secure the unequalled Majesty of the one Supreme God in all those Passages, where they speak in the highest Strain of the one Mediator *Jesus Christ*. 'Tis readily granted that our Saviour has the Title of God ascribed to him in some few Texts, the principal of which are these:

John i. 1, 2. In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God.

In the beginning, most probably signifies, in this Text, before all Ages, before the Creation of the World: *Was the Word*, namely, the Son of God, who in the Book of Revelations is called the Word of God, *Rev.* xix. 13. the great Revealer of his Will to Mankind: *And the Word was with God*, as one Person is present

with another; he was with the Father, 1 *John* i. 2. Had Glory with God before the World was, *John* xvii. 5. *And the Word was God.* Now the Question is, whether the Word God, as applied to Christ, is to be interpreted in as high a Sense, as when used of God with whom he was: According to the strict Propriety of the *Greek* Tongue (for the Truth of which Observation I appeal to the Learned) the Word God, applied to our Saviour in this particular Passage, very fairly and reasonably signifies a Person inferior to the God with whom he was. The Words may be rendered thus in no bad *English*: The Word was with the God, (namely, Supreme) and the Word was a God (namely, an inferior God.) But without any Knowledge of the original Language, you may be thoroughly satisfied that the Word God is frequently used in Scripture in an inferior Sense, as undeniably appears from several Instances. *Moses* was called a God, *Exod.* iv. 16. — Thou shalt not revile the Gods, nor curse the Ruler of thy People, *Exod.* xxii. 28. — God is styled the God of Gods, *Deut.* x. 17. — They changed their Minds, and said that he was a God, *Acts* xxviii. 6. — For tho' there be that are called Gods, whether in Heaven or on Earth, (as there be Gods many and Lords many) 1 *Cor.* 8. 5. — Who opposeth and exalteth himself above all that is called God, or that is worshipped. So that he as God sitteth in the Temple of God, shewing himself that he is God, 2 *Thes.* ii. 4. — Not to multiply Examples in so plain a Case, our Saviour's own Answer to the *Jews*, when they charged him with making himself a God, (not that they could possibly mean to accuse him of affirming himself to be the Supreme, Self-existing Deity, nor even of taking upon himself to be a divine Person at all, but only of assuming to himself the Authority of God, because he called God his Father, and consequently made himself the Son of God, which they represented in an aggravating Manner, as making himself God): Our Saviour's Answer, I say, determines this Point beyond a Possibility of Contradiction; *John* x. 34, 35, 36. Is it not written in your Law, I said ye (namely, Rulers and Magistrates) are Gods,

Gods, (and Children of the Most High) *Psalms lxxxii.*
 6.—If he called them Gods, unto whom the Word of
 God came, and the Scripture cannot be broken; say
 ye of him whom the Father hath sanctified, and sent
 into the World, Thou blasphemest, because I said, I
 am the Son of God? Our Saviour's Argument is evi-
 dently this: If according to your own Law Magistrates
 have the Title of Gods given them, as deriving their
 Authority from God; how much more might that
 Person have the Title of God, or Son of God, whom
 the Father hath sanctified, and sent into the World
 with an extraordinary Commission? So that at the very
 Time that our Saviour is proving to the *Jews* that he
 might be called a God, or Son of God, he represents
 himself as inferior to the Supreme God and Father of
 all, by whom he professes to have been sanctified and
 sent into the World: and therefore, I think I have
 a Right to conclude that the Notion of an inferior
 God, though not agreeable to Creeds of human
 Invention, depends upon no less Authority than that of
 our Lord and Master *Jesus Christ*.

John xx. 28. St. *Thomas* calls our Saviour God, when
 he was thoroughly convinced, by seeing and feeling,
 that he was raised from the Dead. But St. *Thomas*
 could not possibly mean it in the highest Sense, because
 our Saviour himself declares after his Resurrection, I
 ascend unto my Father and your Father, to my God,
 and your God; and 'tis expressly affirmed by all the
 Apostles, whose Writings have been transmitted to us,
 that he was raised from the Dead by God or the
 Father.

In like Manner, when our Saviour is called God,
Heb. i. 8. But unto the Son he saith, Thy Throne,
 O God, is for ever and ever; he is evidently repre-
 sented as inferior to Almighty God in the following
 Verse; Thou hast loved Righteousness and hated Ini-
 quity, therefore God, even thy God, hath anointed
 thee with the Oil of Gladness above thy Fellows. So
 that although he is called God, or a God, yet he
 must be acknowledged to be inferior to his God and
 Father, who is expressly said in this Passage to have
 raised him to higher Dignity than the Angels, upon

Account of his greater Degree of Virtue and Obedience.

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

Christ seems to be styled, according to our *English* Translation, *God blessed for ever*: But in this Case I must appeal to the Learned, whether the Words are not fairly capable of a different Rendering; *Of whom Christ came, who is over all, God be blessed for ever**: or, Of whom Christ came, God who is over all be blessed for ever: or, Of whom as concerning the Flesh is Christ, whose is the God over all, blessed for ever.

I prefer the last to any of the former; because *St. Paul's* professed View, in this and the foregoing Verse, is to reckon up the *Jewish* privileges. Now the *Jews* valued themselves chiefly upon their being the peculiar People of God. They gloried in God being their God, *Chap. ii. 17.* 'Tis therefore unlikely that the Apostle, so great a Master of Address, should overlook the main Privilege of the *Jewish* People, at a Time when he was speaking in as high a Strain as possible of his Countrymen, in order to take off from the Envy he might be liable to from the disagreeable Subject he was entering upon, namely, the casting off the *Jews* from the extraordinary Favour of being the People of God, and the admitting the *Gentiles* or *Heathens* into the gracious Terms of the Gospel Covenant, whereby they became entitled to all the Privileges of God's People. If the Case be considered in this View, 'tis scarce possible to imagine that *St. Paul* should take no Notice of the grand Privilege of the *Jewish* People upon so remarkable an Occasion, when he carefully reckons up all the rest of their Privileges. But if we take the Words as I have rendered them, they admirably suit the Apostle's Design, and the grand Privilege is inserted to a noble Advantage. In *English* thus: Whose is the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service, (namely, of the Tabernacle and Temple) whose are the Fathers,

* This is not the very Order of the Words in the Original Greek, but supposes a Transposition of one single Letter, which the Learned well know might easily happen by the Mistake of a Transcriber.

and

and of whom as concerning the Flesh is Christ, whose is the God over all blessed for ever. *Fathers, Christ, God*, appear with the utmost Propriety. In Confirmation of this Sense of the Words, 'tis observable, that the Word blessed is generally applied to God the Father in other Places of Scripture; *Mark* xiv. 61. Art thou the Christ, the Son of the *Blessed*. 'Tis likewise agreeable to *St. Paul's* Way of expressing himself, *Rom.* i. 25. The *Heathens* worshipped the Creature more than the Creator, who is blessed for ever. See *2 Cor.* i. 3. Chap. xi. 31. *Ephes.* 1. 3. But admitting that this lofty Title, as in our Translation, be applied to Christ, 'tis plain that he must be excepted, as *St. Paul* argues upon another Occasion, by whose Supreme Authority he is over all God blessed for ever.

It has been imagined, that our Saviour is styled God, *Mat.* xx. 28. To feed the Church of God, which he hath purchased with his own Blood. But the most ancient Manuscripts read it, the Church of the Lord; for the Truth of which I appeal to the Learned.

So likewise *1 Tim.* iii. 16. God was manifest in the Flesh.

The true Reading in this Text is not thoroughly settled, it being uncertain whether *God, who, or which* be right.

Again, it has been thought that our Saviour is styled true God, *1 John* v. 20. This is the True God and eternal Life.

But if *St. John's* Style be considered, and the whole Verse be thoroughly weigh'd, this Interpretation will appear very unreasonable. The Character of true God is naturally referred to God the Father, according to *St. John's* Account of our Saviour's own Words, *John* xvii. 3. This is Life eternal, that they may know thee the only true God, and *Jesus Christ* whom thou hast sent; to which Text this is parallel. We know, says the Apostle, that the Son of God is come, and hath given us an Understanding that we may know him that is true (*the true God*, as it is expressed in the best and oldest Manuscripts, for the Truth of which I must appeal to the Learned,) and we are in him that is true, (*the true God*, the Order of the Words plainly requiring it to be under-

understood of the same Person) in (that is, by or thro') *Jesus Christ*. This is the true God and eternal Life. The Meaning is; this is the true God, whom the Son of God hath given us an Understanding to know, and in whom we are by his Means. Thus Verse 11. of this Chapter: This is the Record that God hath given to us eternal Life, and this Life is in (that is, by or through) his Son. But if we suppose the Words to refer to Christ, he is then styled the true God, and the Son of the true God, in the same Verse, directly contrary to our Saviour's own Words, as delivered by the same *St. John*, to which this Text is parallel.

But with regard to the Title of God being in some few Texts ascribed to our blessed Saviour, it may be asked how God can be one according to the distinct Voice of Reason and Scripture, as before observed, if other Beings, besides the one supreme Deity, more particularly Christ, may be justly called Gods? To which it may be answered, that the one, or the only God, are Expressions in Scripture which signify the chief or supreme God. This appears extremely plain from other Instances: thus, when it is said that God only is holy, tho' Angels are likewise styled holy, the Sense must be, that he alone is supereminently and unchangeably holy; as likewise it is declared, that there is none good but one, that is God, tho' we read of good Men and good Spirits. In the same Manner, though there are Gods many, as *St. Paul* tells us, to us Christians there is but one God the Father, one Supreme God and Father of all, and all others derive their Being, Power and Authority from him, the chief and independent God of the whole Creation.

Only let it be carefully observ'd, that as we ought not to allow the Character of an inferior God to any Being, without an express Warrant from the one Supreme God; so it is our indispensable Duty not to reverence any Beings, though they might have been styled Gods, which was the Case of the Angels in the Old Testament, as our Mediators and Intercessors, without an express Authority from the God of Gods, our Saviour being
the

the only inferior God appointed to that Office by the Most High God and Lord of Heaven and Earth.

The next Title ascribed to our blessed Saviour, whereby it has been inferred that he is God equal to the Father, is *Rev. i. 11, 17.* I am Alpha and Omega, the First and the Last.

'Tis granted that this high Title is ascribed to Almighty God, as in other Passages, so likewise in this very Chapter. But 'tis very remarkable, that this high Title is given to our Saviour in such a Way, as to distinguish him from his God and Father; for it comes after a solemn Declaration of the Father, I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Some Writers indeed have taken Pains to prove, that this Description is intended of our Saviour, whereas nothing can be more evident than that it is the peculiar and distinguishing Character of the Father only. Do but read the beginning of this Prophecy: *John* to the seven Churches which are in *Asia*; Grace be unto you, and Peace from him which is, and which was, and which is to come; and from the seven Spirits which are before his Throne; and from *Jesus Christ*, who is the faithful Witness, and the First-begotten of the Dead. Here *Jesus Christ* is undeniably represented in a Character very different from the Supreme Father, who has the peculiar Character of *him* which is, and which was, and which is to come.

'Tis likewise applied to the Person of the Father only, in every other Passage where it occurs. See Chap. iv. 8. Chap. xi. 17. Chap. xvi. 5. Add to this, that there is no Text in the New Testament, wherein our Saviour is described by the Character of Lord God Almighty.

In this Chapter the Father has the Title of Alpha and Omega, the Beginning and the Ending; and Christ has likewise the Title of Alpha and Omega, the First and the Last. (See also *Rev. xxii. 13.*) Now the Question is, whether we must understand this as applied to Christ in as high a Sense as when applied to the Father? Do but compare the whole Context, and
it

it will plainly appear that there is a wide Difference in the Manner of the Application. The Father has the additional Character of which is, and which was, and which is to come, the Almighty; which is never ascribed to Christ. The Son has this Character added, *Verf. 18. of this Chapter.* I am he that liveth, and was dead. By comparing this with the fifth Verse, where our Saviour is called the *First begotten of the Dead*, the Reason may be determined of our Saviour's being styled First, as being the First-born from the Dead, as 'tis expressed *Colos. i. 18.* And probably he is styled last, because he is to continue Head of the Church, invested with regal Authority, till he hath throughly accomplished all that God foretold should be fulfilled: God hath made him Head over all Things, and he must reign till he hath put all Enemies under his Footstool. Our Saviour is likewise styled, *The Author and Finisher of our Faith*, *Heb. xii. 2.* Upon the Whole, Christ is stiled Alpha and Omega, the First and the Last, consistently with the Acknowledgment of the Father being Alpha and Omega the Beginning and Ending, in a far higher Sense, as being the Almighty, which is, and which was, and which is to come.

Again, it has been urged God is King of Kings, and Lord of Lords; Christ is also called King of Kings and Lord of Lords, and therefore he is God equal to the Father. The Weakness of this Argument sufficiently appears by what has been already set forth. 'Tis granted, that our Saviour has this grand Title ascribed to him, *Rev. xvii. 14.* and *xix. 16.* But if you consider the Declarations of the New Testament, this can occasion no Confusion: God hath made him Lord of Lords, *Acts ii. 36.*—God hath set him at his own right Hand in the Heavenly Places: far above all Principality and Power, and Might and Dominion, and every Name that is named.—And hath put all Things under his Feet, and gave him to be the Head over all Things to the Church, *Ephes. i. 20, 21, 22.* 'Tis very surprising, that learned Persons should conclude that Christ, who is expressly said to be made Lord, and appointed King over all rational Beings, is equal to him who made
and

and appointed him; and it is frequently declared, that all the Power and Authority, with which our Saviour is invested, is derived from his God and Father. He received his Kingdom from Almighty God, and will at last, according to the express Declarations of *St. Paul*, deliver it up to him, who is therefore the only Potentate, the King of Kings and Lord of Lords, in the highest and most absolute Sense, as being Supreme King, Lord and God of all, the Son himself not excepted; who, by his Appointment, and in a lower Sense, is a King of Kings and Lord of Lords.

Farther, it has been frequently urged that the Son is expressly said to be one with the Father. *John* x. 30. I and my Father are one. 'Tis not said that I and my Father are one God, but one Thing; and what that is, you may easily learn from what goes before.

The *Jews* asked our Saviour, *Verf.* 24. How long dost thou make us doubt? If thou be the Christ, tell us plainly. Our Saviour replies, *Verf.* 25. The Works that I do in my Father's Name, they bear Witness of me; that is, the miraculous Works which our Saviour performed proved him to be the Messiah, or a Person sent forth from God. *Verf.* 26. But ye (saith he) believe not, because ye are not of my Sheep; that is, you are malicious and prejudiced Persons. *Verf.* 27, 28. My Sheep (well-disposed Persons) hear my Voice, and follow me, and I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand. *Verf.* 29. 30. For my Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's Hands: I and my Father are one; that is, since the Father, who is greater than all, hath given the Sheep to the Son, none can pluck them out of the Hands of the Son; so that whether the Sheep be in the Hands of the Father, who is greater than all, or in the Hands of the Son, to whom the Father hath given them, is one and the same Thing in Effect. This is the natural Sense of the Words, plainly confirmed by the Context. They are used in the very same Sense in other Places. *John* xvii. 22. That they (my Disciples) may be one, even as we (I and the Father) are

are one; I in them, and thou in me, that they may be made perfect in one. 1 Cor. iii. 8. He that planteth and he that watereth (*Paul and Apollos*) are one.

Again, it has been frequently urged by common Christians, *He that hath seen me, hath seen the Father*, *John Ch. xiv. ver. 9.* 'Tis impossible to understand these Words in such a Sense, as if the Disciples by seeing the Person of Christ, or Christ in his human State (which was all that they could behold with their bodily Eyes) could see the Person of the Father, of whom it is expressly declared, *that no Man hath seen him*, *John i. 18. Whom no Man hath seen nor can see.* 1 Tim. vi. 16. But the true Meaning is, he that hath seen the miraculous Works performed by Christ, hath seen the Power of the Father, from whom Christ received the Power of working them. Our Saviour himself explains it in this Sense in the following Verses, 10, 11. *I speak not of myself, but the Father that dwelleth in me, he doth the Works. Believe me for the very Works sake.* Again, the Disciples, by living and conversing with our Saviour, had a glorious Opportunity of knowing the Father. This Sense is confirmed by our Saviour's Words just before, *Verf. 7.* *If ye had known me, ye should have known my Father also: And from henceforth ye know him, and have seen him.* Or, as our Saviour hath expressed it upon another Occasion, *Neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him.* *Matth. xi. 27.* Again, no Man hath seen God at any Time; the only begotten Son which is (or was) in the Bosom of the Father, he hath declared him, *John i. 18.* The only reasonable Sense, in which our Lord declared or revealed the Father, must be setting forth the Will and Dispensations of the Father, which were as clearly and fully made known by him to his Disciples, as if the invisible Father had uttered a Voice from Heaven.

With regard to the Attributes of God, it has been maintained that Omniscience, (or knowing all Things) Eternity, Omnipresence, (or being present in all Places) Omnipotence and Immutability, are ascribed to Christ; and

and therefore, upon this Account, he ought to be acknowledged as equal to God, or, as 'tis sometimes expressed by learned Men, One God with the Father.

The Texts brought to prove his Omniscience, or knowing all Things, are *John* ii. 24. He knew all Men.—*John* xvi. 30. Thou knowest all Things.—*Rev.* ii. 23. I am he that searcheth the Reins and the Heart.—That these Texts were not intended to set forth the Knowledge of the Son in as extensive Degree as the Knowledge of the Father, undeniably appears from our Saviour's own Words already quoted, where he has plainly told us that he did not know the Day of Judgment, and that the Father only knew it.

As to the first Text, St. *John* plainly speaks of *Jesus* as a Man who knew all Men, without taking the least Notice of his extraordinary Perfections, and therefore he could easily discern whom he could trust; *Jesus* did not commit himself unto them, because he knew all Men; and this is no more than the Apostles themselves were enabled by the Spirit of God to do, as to some particular Persons upon several Occasions.

The second Text, *John* xvi. 30. is a Declaration of the Disciples to our Saviour, upon his acquainting them plainly with his leaving the World, and going to the Father. *Now we are sure that thou knowest all Things, and needest not that any Man should ask thee; by this we believe that thou comest forth from God.* Here we see that the Disciples did not infer from hence that our Saviour was very God, but only that he came from God. The Scriptures afford us several Instances of such Expressions, which cannot possibly be interpreted in an universal Sense. Thus our Lord told his Apostles, that the Holy Ghost should teach them *all Things*, and guide them into *all Truth*, *John* xiv. 26. and xvi. 13. St. *John* speaking to Christians, says, *Ye have an Unction from the Holy One, and ye know all Things*, *1 John* ii. 20. And St. *Paul* declares of himself, *I can do all Things*, *Philip* iv. 13. If any Christians should infer from such Expressions, that the Apostles and first Christians were as all-knowing as God himself, they would be thought to make a very unreasonable and groundless

groundless Conclusion: In like Manner (making all proper Allowances for the extraordinary Difference between our Saviour and his Apostles) we may be justified in believing that such general Declarations of our Saviour's Knowledge were not intended to represent him as equally knowing with his God and Father, as our Lord himself has expressly declared the contrary.

The remaining Text, *Rev. ii. 23.* appears to me to be the strongest Proof in the New Testament of our Saviour's supposed infinite Perfections. This is the Argument arising from it: Knowing the Hearts of Men in *Solomon's Prayer, 1 Kings viii. 39.* is made peculiar to God; and God claims it as his eminent Glory, *Jerem. xvii. 10.* and yet *Jesus Christ* declares of himself, I am he that searcheth the Heart; therefore he must be one God with the Father.

In Answer to this, let it be observed, that God may be said alone to know the Hearts of the Children of Men, because he knows all Things in the most eminent and excellent Manner; but notwithstanding this, he might communicate the Knowledge of the Hearts of Men to other Beings. Thus God only is said to be wise, and yet there are other Beings that are called wise. But the great God is wise in a more exalted and eminent Sense. So in the present Instance, when it is said that God only knoweth the Hearts of Men, it must be interpreted in the highest and most perfect Manner; and at the same time it may be very consistently maintained, that another Person is enabled by God to know the Hearts of Men, which we find to be the Case of our blessed Saviour; who, as he is appointed by God to be the Judge of Quick and Dead, is, doubtless, invested with Powers and Abilities sufficient to discharge so great a Trust, and consequently he must be thoroughly acquainted with the State of every particular Person, in order to pass Sentence according to his Works. Be pleased to read the whole of what our Saviour says; I am he that searcheth the Reins and the Hearts, and I will give unto every one of you, according to your Works—*even as I received of my Father.* This Declaration of *Christ* prevents all possible Confusion upon
this

this important Point; he, indeed, ascribes to himself the extraordinary Power of knowing the Hearts of Men (for otherwise he could not be qualified to judge the World) but at the same time he carefully secures the peerless Majesty of his God and Father; by acknowledging that he received his Powers and Dominion from his Father; and consequently this exalted Power of knowing the Hearts of Men, ascribed to *Christ*, is so far from proving that he is equal to the Father, or one God with the Father, that it undeniably shews his Inferiority to the supreme God and Father of all, from whom he professes to have *received* this and all his other Powers.

Add to this, that our Saviour is represented not only as being acquainted with the State and Condition of the seven Churches of *Asia*, *Rev. ii. 3.* but as revealing the State of the Church from that Time to the End of the World, which is still a greater Degree of Knowledge: but we plainly learn from the same *Revel.* that he was obliged to God for this wonderful Knowledge; the very first Words of this Book expressly declare it; *The Revelation of Jesus Christ, which God gave unto him.* And in the fifth Chapter we have the Reason distinctly set forth, why our Saviour had the extraordinary Favour vouchsafed to him, of revealing the wonderful Things contained in this extraordinary Book. *Ch. v. Vers. 9.* And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof: For thou wast slain—The Merits of *Christ's* Humiliation and Sufferings are the Reason assigned, why he, above all the Inhabitants in Heaven and in Earth, had the Honour of taking the Book (the Contents of which were concealed before from them all) out of the Right Hand of him that sat upon the Throne, and of opening the Seals thereof; from which Account it undeniably follows, that the Lamb himself was not acquainted with the exact State of the Church to the End of the World, till he had received the Book, after his Humiliation and Sufferings, from the Supreme God and Father of all; which fully agrees with what our Lord himself hath expressly told us, whilst he was upon

upon Earth, that he did not know the Day of Judgment, and that the Father only knew it.

The next Attribute supposed to be ascribed to *Christ*, is Eternity; and the only considerable Text produced in proof of it, is what I have examined already, I am Alpha and Omega, the Beginning and the End, the First and the Last; where I have taken Notice of the different Manner in which this is applied to the Father and the Son; and that it cannot be understood in as high a Sense of the Son as the Father, undeniably appears from *Col. i. 15.* quoted before, where *Christ* is expressly styled the First-born of every Creature, or the first Being whom God produced or created.

Another Attribute supposed to be ascribed to *Christ*, is Omnipresence, or his being present in all Places. The Texts brought to prove it are these: Where two or three are gathered together in my Name, there am I in the Midst of them, *Matt. xviii. 20.* Lo, I am with you always, even unto the End of the World, *Matt. xxviii. 20.* It is granted that *Christ* is perfectly acquainted in Heaven with the Wants of his People upon Earth; but it does not follow from hence, that he fills Heaven and Earth as the supreme God and Father of all. *Christ's* Presence with his Disciples is sufficiently accounted for by his sending the Spirit of the Father to support and comfort them in Time of need. He may properly be said to be with his Disciples, as he hath received Power from the Father to assist them with the Holy Spirit. Do but read what *Christ* says of himself. I came forth from the Father, and am come into the World; again I leave the World, and go to the Father, *John xvi. 28.* I came down from Heaven, *John vi. 38.* with many more Passages to the same Purpose, which necessarily imply that *Christ* is not omnipresent, or present in all Places. There is, indeed, a Text, *John iii. 13.* that, according to our *English* Translation, seems to signify that our Saviour, even whilst he was upon Earth, was at the same Time in Heaven: And no Man hath ascended up to Heaven, but he that came down from Heaven, *even the Son of Man, which is in Heaven;* but the Words may be justly rendered

rendered, which was in Heaven; and I appeal to the Learned for the Truth of my Observation *

Omnipotence, or a Power of doing all things, is supposed to be ascribed to *Christ*, *Rev. i. 8*. But I have already proved, that this Text does not belong to *Christ*, but to God. There is no Text wherein he is described by the Attribute of Almighty.

The last Attribute supposed to be ascribed to *Christ*, is Immutability, or the unchangeable Nature of the only true God. The Texts brought to prove this are, *Heb. i. 12. Heb. xiii. 8*. As to *Heb. i. 12*. many learned Persons have thought that the 10th, 11th, and 12th Verses of this Chapter are directed to *Christ*. But if the whole Scope and Design of this Chapter be thoroughly considered, you may be convinced, that they are applied to God the Father. The Design of the Apostle in this Chapter is to prove to the *Hebrews*, that our Saviour *Christ* is a Person superior in Dignity to Angels: in Confirmation of this Point, he describes him by the Title of the Son of God, whom he (namely, God) hath appointed Heir of all Things, by whom, or through whom, he made the Worlds; and that after his State of Humiliation he was advanced to the highest Honour and Dignity, being made better than the Angels, as being entitled to a more glorious Inheritance; that the Angels were no more than ministring Spirits, who received an express Command from God to pay Homage to the Son, after he was raised from the Dead: but unto the Son he saith, Thy Throne, O God, is for ever and ever; a Sceptre of Righteousness is the Sceptre of thy Kingdom: thou hast loved Righteousness, and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows. Then the Apostle addresses himself to this God, and celebrates his Power and unchangeable Duration: And thou, Lord, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands; they shall perish, but thou remainest; they shall be changed,

* The Word in *Greek* is thus rendered, *John ix. 25*. compare *Chap. vi. 62*.

D

and

and thy Years shall not fail. 1. It is not likely that the Apostle should apply this to *Christ*, because he had declared, Verse 2, that God by his Son made the Worlds, and so would be guilty of a needless Repetition: it is observable, that the Creation of the Heavens and the Earth is never ascribed immediately to the Son in such Terms; but it is constantly said, that all things were made through him. (*John* i. 3. *1 Cor.* ix. 6. *Ephes.* iii. 9.) 2. And, Thou, Lord, is most naturally referred to God the Father, in order to establish the highest Assurance of the Continuance of *Christ's* Kingdom, as being given him by that supreme Lord, whose Power and unchangeable Nature the Psalmist sets forth: 3. This very Passage had been used originally for the same Purpose in the 102d *Psalms*, namely, to infer this Conclusion; The Children of thy Servants shall continue, and their Seed shall be established before thee. Verse the last. In like Manner it proves, as here applied, that *Christ's* Kingdom should continue for ever, because he was anointed or invested with this Dominion by the supreme Lord of all Things (who is expressly mentioned as *Christ's* God but just before) who is always the same, and whose Years shall not fail.

Heb. xiii. 8. *Jesus Christ*, the same Yesterday, and To-day, and for ever.

That the Person of *Christ* is the same Yesterday, and To-day, and for ever, may be admitted as true; but that is not the Meaning of this particular Text, for the Apostle is here speaking not of the Person, but the Doctrine of *Christ*. Be pleased to read what goes before, and follows after. Remember them which have the Rule over you, who have spoken unto you the Word of God, whose Faith follow, considering the End of their Conversation. *Jesus Christ* the same Yesterday, and To-day, and for ever. Be not carried away with divers and strange Doctrines: That is, adhere stedfastly to the Faith of the Apostles, and be not perplexed with Doctrines brought in by other Teachers arising after them. For *Jesus Christ* is the same Saviour, and his Gospel the same Gospel to them

at first, and to you now, and to all Generations that are to come hereafter. To preach *Christ* according to many Passages of the New Testament, signifies to preach the Doctrine of *Christ*. It is farther urged in Proof of *Christ's* supreme Godhead, that such Works are ascribed to him in Scripture, as are peculiar to the great God of Heaven and Earth, namely, Creation and Preservation. It is declared in some few Passages, that the World was made by or through *Christ*. Now Almighty God seems to ascribe to himself in a peculiar Manner the Work of Creation; he is frequently described by the Title of Creator of Heaven and Earth: from whence it is inferred, that *Christ* is equal to the Father as touching his Godhead, or one God with the Father.

In answer to this, let it be observed, that our Saviour is never styled the Creator of Heaven and Earth. We read in the New Testament, that God created all Things by *Jesus Christ*; that God made the Worlds by his Son, or established the Ages by his Son; and that the World was made by him, or through him. *John* i. 3. *Coloss.* i. 16. *Ephes.* i. 9. *Heb.* i. 2. Now admitting that these Expressions refer to the Creation of Heaven and Earth (which is not absolutely certain, there being many judicious Christians who interpret these Expressions of a moral Creation of the whole World, or the Introduction of a new State of Things by *Jesus Christ*) admitting, I say, the Truth of the common Interpretation, the Form of the Expressions sufficiently distinguishes *Christ* from the one God and Father of all; he is plainly represented as an inferior Instrument whom God employed in the Creation of the World. Neither is this inconsistent with what we read in the Prophet *Isaiah* xlv. 24. I am the Lord that maketh all things, that stretcheth forth the Heavens alone, that spreadeth the Earth by myself. Almighty God may consistently be said to be the alone Maker of Heaven and Earth, because he received Help from none, he worked by his supreme and undervived Power, though he might think fit to employ another as an inferior Instrument. I could

produce many Instances of the like Nature, where the principal Agent or Performer of any Work is mentioned in such a Way, as if no others had any Concern in it; and, indeed, it is very common in all sorts of Writers. But one remarkable Example of the same Way of speaking in the Old Testament may be sufficient for the present Purpose. Thus it is said with Regard to God's bringing *Israel* out of *Egypt*, *Deut. xxxii. 12.* The Lord *alone* did lead him; yet *Moses* also says, *Numb. xx. 16.* that the Lord had sent *his Angel*, and had brought them out of *Egypt*. It is likewise said, that he led them *by the Hand of Moses*, *Jf. lxiii. 12.* There is, therefore, no sort of Difficulty in God's being represented as the *alone* Maker of Heaven and Earth, although it be declared in the New Testament, that *God created all things by (or through) Jesus Christ.*

As to the Preservation of all Things being ascribed to *Christ*, *Coloss. i. 17.* *By him all Things consist*; the Form of the Expression is the same with that already examined; as God created all Things by (or through) *Christ*, so he preserves or governs all things by (or through) *Christ*; to which *Heb. i. 3.* is parallel, upholding all Things by the Word of *his Power*, *his Power* means the Power of God the Father. The full Import of these Expressions, taken in the highest Sense, is; that God employs *Christ* as an inferior Instrument in the Government of the World.

It is very remarkable, that in all those Passages, where our Saviour is described with the most exalted Characters, there is always something, either in the Form of the Expression, or in the Context, or in both, that clearly distinguishes him from his God and Father. Let the first Chapter of *St. Paul's Epistle to the Colossians*, which is supposed to contain as high Characters of *Christ* as are to be found in any one Chapter of the New Testament, be proposed as an Example. Is it declared by *St. Paul*, that *in him* (or through him) namely *Christ*, *all Things were created*; and that by him (or through him) all Things consist? The same *St. Paul*, in the same Chapter, declares,

Verse

Verse 15. that *Christ* is the Image of the invisible God, which is a Character absolutely inconsistent with the Notion of his supreme Godhead. Even Man is expressly said to have been made in the Image of God; doubtless *Christ* is the Image of God in a far higher Sense than Man; but still impossible it is that he should be that very God, of whom he is said to be the Image. Besides, the supreme God is distinguished by that usual Character of the God and Father of our Lord *Jesus Christ*. Verse 3. Again, *Christ* is represented as the *First born of every Creature, the First-born from the Dead*. Vers. 15, 18. The former Expression naturally signifies the first Being whom God produced or created; and all agree that the latter signifies the first who rose from the Dead. Now it is very absurd to apply either of these Characters to the supreme God. And to determine the Point beyond all possible Doubt, it is declared, Verse 19. It pleased (the † Father) that in him (namely *Christ*) all Fullness should dwell. To which may be added a parallel Text from the following Chapter, Ver. 9. In him dwelleth all the Fulness of the Godhead bodily, which some understand, as if *Christ* was possessed of *all* the Perfections of the Divine Nature. But if we examine the Context, or the Use of the Expression in other Passages, the true Sense of it is evidently this, that *Christ* is completely enabled to set forth to us the Will and Perfections of God. This Expression is of the same Import with what the Apostle had used just before. Vers. 3. In whom (namely *Christ*) are hid all the Treasures of Wisdom and Knowledge; that is, *Christ* is perfectly acquainted with every thing relating to the Gospel Dispensation, about which he had been speaking. Ver. 2. As to the Term *bodily*, it signifies truly and substantially, in Opposition to the Types and Shadows of the Law, as plainly appears by comparing Ver. 8. and Ver. 17. ——— The sense

† The Word *Father* is not in the *Greek*, but the following Verse clearly proves that our Translators did well to supply the Term *Father*.

I have given is undeniably established by *Ephes. Chap. iii. Ver. 18, 19.* where *St. Paul* prays, that the *Ephesians* might comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height: And to know the Love of Christ which passeth Knowledge, that ye might be filled with *all the Fulness of God*: The Apostle could not possibly pray, that all Saints might be filled with the Perfections of the Divine Nature, that being infinitely absurd, but that they might be sufficiently acquainted with the extraordinary Love of God in sending Christ into the World, and that they might abound in all other spiritual Graces.—But whatever be the precise Meaning of the Fulness of the Godhead, the Apostle assures us, *It pleased the Father, that in him (namely Christ) all Fulness should dwell*; so that it is owing to the good Pleasure of the Father, that the high Characters set forth in this Chapter are justly ascribed to *Christ*. Upon the Whole, it undeniably appears from this very Chapter, that the highest Characters applied to *Christ* must be interpreted consistently with the Acknowledgment of the Father being the one supreme God, who is styled the God and Father of our Lord *Jesus Christ*, and of *Christ* being an inferior Person.

Another Argument produced in Favour of *Christ's* supreme Godhead, and on which the greatest Stress is laid by vast Numbers of Christians, is, that divine Worship is paid to *Christ*. But as this is a Point, in which our religious Practice is immediately concerned, I shall, in its proper Place, endeavour to lay before you a full View of the true Christian Worship, drawn from all the Texts of the New Testament, relating to that Point.

It remains that I consider the Objection of learned Men, drawn from the supposed Truth of our Saviour's Incarnation, as delivered in the *Athanasian Creed*, and then compare it with the Declarations of Scripture. According to the former Account our Saviour is perfect God and perfect Man, of a reasonable Soul and human Flesh subsisting; so that he is a Composition of two intelligent Persons, God and Man,

or

or God united to a Soul and Body ; and therefore *Christ* is equal to the Father, as touching his Godhead, and inferior to the Father as touching his Manhood. Who although he be God and Man, or God united to a Soul and Body, which seems to be a Composition of two intelligent Persons, according to the natural Signification of the Words ; yet notwithstanding this, he is not two, but one *Christ*. By Virtue of this curious Distinction, when our Saviour is so frequently represented in Scripture as inferior to God, learned Men can easily account for it by interpreting it of his human Nature as distinct from his divine ; so that, although he be inferior to God in one Capacity, yet he may be equal to him in another.

In answer to this I beg Leave to observe, that this wonderful Account of the Incarnation of our Saviour is a pure Invention of learned Men, in order to solve the unanswerable Difficulties arising from the Supposition of the supreme God undergoing a State of Humiliation, Sufferings, and Dying ; it being on all Sides agreed, that the supreme God is absolutely incapable of such a State.

On the other hand, the Scripture tells us, that the Word became Flesh ; that God sent forth his Son, made of a Woman ; we read of a Body prepared for him ; we read of *Jesus Christ* being come in the Flesh. But it is no where said in the Word of God, that *Christ* consists of a divine Nature, Soul and Body ; which if necessary to be believed by Christians, should have been plainly and frequently expressed. But this is so far from being the Case, that great Numbers of Passages concerning our Saviour are absolutely inconsistent with it. *Heb. ii. 14.* Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself took Part of the same. *Ch. x. 5.* Wherefore when he cometh into the World, he saith, Sacrifice and Offering thou wouldst not, but a Body hast thou prepared me. *Ver. 10.* By the which Will we are sanctified, through the Offering of the Body of *Jesus Christ* once for all. This Account is quite different from what we find in the *Atbanasian Creed*, which

represents our Saviour as a Person made up of the Word or divine Nature of *Christ*, with a Soul and Body added. The Scripture is plain enough with respect to the Incarnation of *Christ*, that the same divine Person who existed in Heaven before he was born of the Virgin *Mary*, assumed a Body like ours, and consequently became a real Man; although his spiritual Part was vastly more glorious than our Souls. In like Manner an Angel, though of a Nature more excellent than ours, might be properly called a Man, if he took upon him a human Body, of which we have a remarkable Instance in the Old Testament, *Gen. xviii*. The three Angels that appeared to *Abraham* being expressly called Men, because they were clothed with human Bodies. But when learned Men talk of our Saviour's praying and suffering as a Man, whilst at the same time as a God he was not capable of such an inferior State, they speak without any Warrant from Scripture, there being nothing expressly declared there, from which Christian People could have gathered any such Opinion, if their Attention had been always confined to the Word of God, and they had taken their Notions from thence according to the Principles of common Sense. O my Father, if it be possible, let this Cup pass from me; can you possibly believe that the Word *me* does not signify our Saviour's whole Person, but only his human Soul in Distinction from his divine Nature? You must certainly think, if such an extraordinary Sense had been intended, it would have been plainly set forth, so that you might have readily observed it upon being told it was in the Word of God. That our Saviour suffered is so plainly set forth, that he that runs may read it; but it requires the Help of nice Arts of Distinction to find out, that the Person who suffered was the Man, or human Soul joined to a Body, whilst at the same time the Word, or *Christ* considered in his highest Capacity, continued incapable of Humiliation and Sufferings.

As therefore the Scripture is silent about the *Abrahamian* Account of our Saviour's Incarnation; and as several

several Passages expressly contradict it, you must reasonably think that *Christ's* Inferiority to the one God and Father of all is established upon the clearest and strongest Reasons: for if *Christ* considered in his highest Capacity was really humbled, and did really suffer, impossible it is for you to conceive of him as the eternal and supreme God, in whom there can be no Variableness, or Shadow of turning. But with regard to the most exalted Person, if he be not the most high God, there is nothing inconsistent with the Principles of Reason to suppose him capable of such a Change as our Saviour is represented to have passed through; and therefore we may reasonably believe it upon the Testimony of the Apostles. It was indeed an amazing Act of Condescension, an unparalleled Instance of Humility, that so glorious and divine a Person should be content to come down from Heaven, and take our Nature upon him, and submit to the Infirmities and Sorrows of human Life. But still there is nothing absurd, nothing unreasonable to believe, that he who was in the Beginning with God, and who was a God, really came in Flesh, and dwelt among us; that he actually laid aside the Glory which he had with the Father before the World was; that he divested himself of the Form of God, and really took upon him the Form of a Servant, and was made in the Likeness of Men, and became obedient unto Death, even the Death of the Cross. The Scripture always speaks of our Saviour as one single Person; and common Christians, I dare say, would never have imagined, that when he declares himself inferior to God, he was at the same time equal to the Father as touching his Godhead, if their common Sense had not been over-ruled by the subtle Determinations of Learned Men. The Bulk of Mankind are not qualified for such nice Distinctions; and it ought always to be remembered, that the Scripture was designed for the Use of the Unlearned as well as Learned.

Let me now recommend it to your serious Consideration, to take a Review of the Evidence I have produced, with regard to the Person of our blessed Saviour:

viour: it must be referred to your common Sense, whether I have not proved by plain, direct and positive Evidence, that *Christ* is a Person inferior to the one supreme God and Father of all; and whether the Objections drawn from the high Titles, Attributes, and Works ascribed to *Christ*, do overthrow this plain and positive Evidence. I believe it must appear to your unprejudiced Understandings very evident, that *Christ* cannot possibly be equal to the one supreme God, from whom he professes to have received all his Powers, Faculties, and high Characters; to whose Commands he performed Obedience; and to whose ultimate Glory his greatest Honours redound. It must be farther referred to your Judgment, whether the Distinction of the divine and human Nature, as set forth in the *Athanasian Creed*, can be of any Weight in Opposition to the plain Declarations of the New Testament, interpreted by common Sense.

It remains that I proceed to set forth to you what the New Testament expressly declares concerning the Holy Spirit. As to this Part, I have no Occasion to be very large. For, as I have sufficiently proved that our Saviour is a Person inferior to the one God and Father of all, it is impossible to conceive that the Holy Spirit should be of equal Dignity with the one supreme God, because he was sent by our Saviour. The supreme God cannot possibly be sent by a Person inferior to God. And here the Matter might rest, without producing any other Arguments whatsoever. But, in order to make the Point still more plain, I will first lay before you a general View of the principal Texts relating to the blessed Spirit; and then I will consider those Passages from whence learned Men have endeavoured to prove the supreme Godhead of the Holy Spirit.

John xvi. 7. 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. Verse 13. When he, the Spirit of Truth, is come, he will guide you unto all Truth; for he shall not speak of himself; but whatsoever

soever he shall hear, that shall he speak; and he will shew you Things to come. Verse 14. He shall glorify me: for he shall receive of mine, and shall shew it unto you. — *John xv. 26.* When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. — *Luke xi. 13.* How much more shall your heavenly Father give the Holy Spirit to them that ask him? — *Acts v. 32.* And we are his Witnesses of these Things, and so is also the Holy Ghost, whom God hath given to them that obey him. And thus is the Holy Spirit represented in many other Passages. *Rom. viii. 26, 27.* Likewise the Spirit also helpeth our Infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh Intercession for us with Groans that cannot be uttered. But he that searcheth the Hearts knoweth what is the Mind (or Desire) of the Spirit; for he maketh Intercession for the Saints according to the Will of God. — *Acts ii. 4.* And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance. *Acts x. 38.* God anointed Jesus of Nazareth with the Holy Ghost, and with Power. — *Heb. ii. 4* with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghost. *Mark xiii. 11.* It is not ye that speak, but the Holy Ghost. *Luke i. 67.* Zacharias was filled with the Holy Ghost, and prophesied. *Acts iv. 31.* They were all filled with the Holy Ghost, and they spake the Word of God with Boldness. *2 Pet. i. 21.* But holy Men of God spake, as they were moved by the Holy Ghost. *Acts ii. 24.* He was a good Man, and full of the Holy Ghost and of Faith. *Rom. v. 5.* The Love of God is shed abroad in our Hearts by the Holy Ghost. *Rom xv. 13:* The God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope through the Power of the Holy Ghost. *Ephes. v. 9.* The Fruit of the Spirit is in all Goodness. *Ephes. vi. 18.* Praying always with all Prayer and Supplication in the Spirit.

From these Texts compared together concerning the Holy Spirit, it appears that he was the Worker of all Miracles, even of those done by our Lord himself; and that our Saviour during his State of Humiliation was under his Guidance and Assistance: that he was the Inspirer of the Prophets and Apostles, the Director and Teacher of the Apostles in the great Work of their ministerial Office. He is farther declared to be the Sanctifier of all Hearts, and the Comforter and Supporter of good Men, in the Practice of their Duty.

It must now be referred to your Judgment, whether the Holy Spirit be not a Person inferior to almighty God, because he is represented as proceeding from him, sent by him, given by him, and acting in all things according to his supreme Will and Pleasure. Again, you will naturally judge that the Holy Spirit is a Person inferior to *Christ* in his glorified State after his Resurrection and Ascension, because he is represented as sent by him from the Father, according to the Promise made to his Disciples just before his Death.

It is farther to be observed, that in all the Descriptions we find in Scripture of the Holy Spirit, he is never expressly called God or Lord; he is never represented as sitting upon a Throne, or exercising any regal Authority; he seems to be the principal or chief of the ministering Spirits employed by God and *Christ* in very high Offices; and therefore it must be thought unwarrantable Presumption to ascribe supreme Godhead to the Holy Spirit, who, though superior to any Angel, is undeniably inferior to *Christ* and God.

In Opposition to this plain Account of the Holy Spirit, learned Men generally produce *Acts* v. 3, 4. Peter said, Ananias, why hath Satan filled thine Heart to lie to the Holy Ghost?—Why hast thou conceived this thing in thine Heart? Thou hast not lied unto Men, but unto God. Because the same Lie which is declared to be told to the Holy Ghost, in the former Words, is in the latter said to be told to God, therefore it is inferred that the Holy Ghost is stiled God. It is very surprizing that learned Persons should make

make use of so weak a Pretence to prove the Godhead of the Holy Spirit. By a like Argument they might prove from *Act* xxiii. 9. that an Angel was stiled God; We find no Evil in this Man: but if a Spirit or Angel hath spoken to him, let us not fight against God. The plain Meaning is this; Ananias by lying to the Apostles, who were inspired by the Holy Spirit, did in Effect lie to the Holy Spirit; and lying to the Holy Spirit was the very same thing as lying to God himself, who gave them his Holy Spirit. In Scripture we find several Instances of the like Way of speaking. *Luke* x. 16. He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. *1 Thes.* iv. 8. He that despiseth, despiseth not Man but God, who hath also given unto us his Holy Spirit; and therefore he that lied to the Apostles, lied to the Holy Spirit, and he that lied to the Holy Spirit, lied to God, who gave them his Holy Spirit.

Again, learned Men have endeavoured to prove the Supreme Godhead of the Holy Spirit, because our Body is declared to be the Temple of the Holy Ghost; and they argue that the Holy Ghost is God, as a Temple is peculiarly dedicated to God. In order to shew the Weakness of this way of reasoning, I shall set down the Texts themselves. *1 Cor.* vi. 19, 20. What, know ye not that your Body is the Temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye have been bought with a Price. Wherefore glorify God both with your Body and your Spirit, which are God's. *1 Cor.* iii. 16. Ye are the Temple of God: for the Spirit of God dwelleth in you. *Ephes.* ii. 21. Ye are an holy Temple in the Lord, an Habitation of God through the Spirit. By comparing these Texts together, you may easily determine in what Sense our Body is the Temple of the Holy Ghost, and so of God, because God dwells in us by his Holy Spirit. In like manner *1 John* iii. 24. St. *John* proves that God abideth in us by the Spirit which he hath given us. Chap. iv. Verse 13. By this we know that we abide in him and
he

he in us, because he hath *given* us of his Spirit. For where the Spirit of God is, there God is said to be; and that is his Temple, where his Spirit hath fixed his Abode. It is observable, that *St. Paul*, whilst he is speaking of our Body being the Temple of the Holy Ghost, takes particular Care to direct our Thoughts to God, from whom we have received him, and exhorts us to glorify God, with our Body, to whom it is principally dedicated. Doubtless it is a very high Privilege that our Body is the Temple of the Holy Spirit; but, according to *St. Paul*, we must make our solemn Acknowledgments to God the supreme Benefactor and Giver of the Holy Spirit; which undeniably proves, that the Holy Spirit is not only distinguished from God, but inferior to him.

Matt. xiii. 31, 32. The Blasphemy of the Holy Ghost shall not be forgiven unto Men. And whosoever speaketh a Word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come. From hence it is argued that the Holy Ghost is God, because Blasphemy against him is declared to be unpardonable, which it could not be, if he be not God. If the Context be carefully examined, it will appear that this severe Declaration of our Saviour was occasioned by the perverse and obstinate Malice of the Pharisees, who ascribed our Saviour's Miracles to the Prince of the Devils, by which they shewed a Temper of Mind not capable of being worked upon by the strongest Means of Conviction that God can afford any of his Creatures; so that in this View the Blasphemy against the Holy Ghost does not signify the Person of the Holy Ghost, but the miraculous Works of the Holy Ghost, which must be the highest Aggravation of Guilt, because they withstood the greatest and last Means of Conviction that God intended to afford them. This was the most unpardonable Affront against almighty God, who employed the Holy Spirit to perform these wonderful Works; and the Reason why this particular Blasphemy is declared to be more unpardonable

pardonable than Sins committed more immediately against the Person of the Father, or the Son, is, because it was committed against the clearest Light: for nothing could shew a greater Degree of incurable Malice than to ascribe those very Works to the Devil, which they had the highest Reason to believe were done by the Spirit of God: just as if we should say, Sins committed against the clear Dictates of Conscience are of a deeper Dye, and consequently more unpardonable than other Sins; and therefore the Blasphemy against the Holy Ghost is declared to be incapable of Pardon, not because he is God, for then all Sins would be unpardonable; but because God afforded Men the strongest Evidence of his Power and Majesty by the Works of the Spirit; and consequently, to revile them as Works of the Devil, must be the most heinous Affront, the most obstinate Rebellion against the supreme Authority of almighty God, who employed his Spirit in these extraordinary Operations, on Purpose to give Mankind the most satisfactory Evidence of our Lord's Divine Commission.

AAs xxviii. 25, 26, 27. Well spake the Holy Ghost by *Esaias* the Prophet unto our Fathers, saying, Go unto this People, and say, — and I should heal them. Because that which in *Isaiab* is attributed to the Lord, is in the *AAs* ascribed to the Holy Spirit, it has been inferred that the Holy Spirit is the Lord. But nothing can be more fallacious than this Way of arguing: in the same manner I could conclude, that because what is ascribed to the Lord, *Isaiab* lxxv. 1. (I am sought of them that asked not for me: I am found of them that sought me not) is in the tenth Chapter of *Romans*, Ver. 20. applied to *Isaiab* (But *Esaias* is very bold, and saith, I was found of them that sought me not) therefore *Isatab* is the Lord. I could produce many other Instances of a like Nature; but this is sufficient, as a clear Account may be given of the present Case. Whatever God speaks, may very properly be said to be spoken by the Holy Ghost, because God always speaks to his Prophets by the Inspiration of his Holy Spirit: and whatever is spoken by the
Holy

Holy Ghost, may likewise very properly be said to be spoken by God, because it is spoken to the Prophets by that Spirit which God has given them. There is a very remarkable Instance of this kind in the Rev. ii. and iii. The very Words which *Christ* himself spake (see Verse 1.) are in the same Chapter said to be what the Spirit saith unto the Churches. (See Verses 11, 29. of Chap. ii. and Verses 1, 13, 14. of Chap. iii.)

2 Cor. iii. 17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is Liberty. It has been observed by learned Men, that the Spirit is here stiled the Lord, and the Lord here meant is the one *Jehovah*, the God of Heaven and Earth. In order to determine the true Sense of this particular Text, it is necessary to observe the main Scope and Design of the Apostle in this Chapter, which is evidently this, to magnify the Doctrine of *Christ*, as being more clear and plain, more powerful and glorious, than the Law of *Moses*. Verse 6. he observes that God hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life; that is, the Law of *Moses* requireth many Things, for the Performance of which it does not afford sufficient Strength, and at the same time threatens Death to all Transgressors without Hope of Mercy. On the other hand, the Spirit giveth Life; that is, the spiritual Doctrine of the Gospel bestows upon us eternal Life, not only as it points out to us the true Method of attaining it, but likewise graciously affords us an Assurance of Pardon upon Repentance in case of Failures, and in all difficult Trials supplies us with spiritual Strength. From hence he proceeds to set forth the glorious Dispensation of the Gospel above that of *Moses*, Verse 7, 8, 9, 10, 11. Then he describes the Blindness of the *Jewish* People after our Saviour's Time, in not discerning the Types and Figures of the Old Testament, by comparing it to the Veil that *Moses* put upon his Face, to hide the Brightness of it. Verse 14, 15, 16. Their Minds were blinded; for until this Day remaineth the same Veil untaken away in the reading

reading of the Old Testament; which Veil is done away in *Christ*: but even unto this Day, when *Moses* is read, the Veil is upon their Heart: nevertheless, when it, that is, when the Heart of the *Jews*, shall turn to the Lord (shall be converted to *Christ*) the Veil shall be taken away, as he had observed just before, Verse 14. when Veil is done away in *Christ*. Then he concludes with the Words I have produced. *Now the Lord is that Spirit*, that is, *Christ*, by whose glorious Gospel the Veil is done away, Verse 14. and to whom the *Jews* should be converted, Verse 16. This Lord, even *Christ*, is that Spirit which the Apostle had been describing through the whole Chapter. His Meaning therefore is, the Doctrine of *Christ* is the Spirit, End, and Scope of the Law, which points out to Men the true Way to Life and Happiness, in Opposition to the dead Letter and Rigour of the Law, which tends only to Condemnation and Death. That the Word Spirit is capable of this Sense, appears from the Use of it in several other Places as well as this Chapter. Particularly *Rom. ii. 29.* Circumcision is that of the Heart in the Spirit, and not in the Letter. *Rom. vii. 6.* But now we are delivered from the Law, that being dead wherein we are held; that we should serve in Newness of Spirit, and not in the Oldness of the Letter. *And where the Spirit of the Lord is, there is Liberty.* That is, where this Ministration of the Spirit (Ver. 8.) prevails; where the Gospel is received, there is Liberty, Liberty from the Obscurity and Perplexity of the Law, and from the Yoke of *Jewish* Ceremonies, Liberty from the Dominion and Slavery of Sin. That the Word Lord cannot possibly signify the Holy Ghost, undeniably appears from these Words, *Where the Spirit of the Lord is, there is Liberty.* For if the Word Lord, in the foregoing Words, signified the Holy Ghost, then the Spirit of the Lord, in the following Words, must denote the Spirit of the Holy Ghost, or the Spirit of the Spirit itself, which is manifestly impossible. To understand the Word Lord, in this particular Text, of the Holy Ghost, is contrary to the whole Strain of the sacred Writings, there being no Place where the Holy

Holy Spirit has the Character of Lord given him, but he is always described under his own personal Name, the Spirit of the Lord, or the Spirit of God, or the Holy Spirit, or Ghost.

1 Cor. ii. 10, 11. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, save the Spirit of Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God. It has been argued from hence, that the Holy Spirit is in such a Sense the Spirit of God as to be in God, and therefore he is God.

In answer to this I would observe, that the God here mentioned as revealing Things by his Spirit, must be the God and Father of all. For it would be gross Absurdity to suppose that the Father, Son, and Holy Spirit, revealed Things by his Spirit. It is not said in the Text, that the Spirit is in God, as the Spirit of a Man is in Man, but he is plainly represented as distinct from God, as a Person by whom God reveals his Will, as a Person who searcheth the deep Things of God, and consequently he cannot be God himself. The plain Meaning of the Apostle's Words is, that as no Man knows, or can make known to others, the Thoughts of a Man, but either the Man himself, or he to whomsoever the Man will discover them: so much less doth any Man know or can discover the Thoughts and Counsels of God, but either God himself, or he to whomsoever God reveals them by his Spirit.

Thus I have given you an impartial Account of the most important Texts produced by learned Men, to prove the supreme Godhead of the Holy Spirit; and it must be now referred to your Judgment whether they be not too weak and insufficient to establish this great Point.

Having made a more exact Enquiry concerning the Person of the Holy Spirit, occasioned by the late * *Essay*

* 'Tis supposed by the Public that the learned Bishop of Clogher, in Ireland, was the Author of this Treatise. 'Tis certainly for his Lordship's Honour that he has made an Attempt to remove an offensive Doctrine from the Church of Ireland.

in Spirit, I think it not improper to set it forth, which I do not deliver as absolutely certain, but it appears to me extremely probable, and what serves to clear up some Difficulties relating to the Holy Spirit: How far it carries any Weight and Conviction with it, is refer'd to your Determination.

Our Lord is expressly declared to have been under the immediate Guidance of the Holy Spirit, during his State of Humiliation. Thus it is said that he was led by the Spirit, namely, the good Spirit—to be tempted of the Devil. *Matth. iv. 1.* That he cast out Devils by the Spirit of God *Matth. xiii. 28.* That God anointed Jesus of Nazareth with the Holy Ghost, *Acts x. 38.* And yet in one Passage, when he was in that bitter Agony just before his Death, at a Time when he seem'd to require the greatest Support, 'tis affirmed that an Angel appeared unto him from Heaven, strengthening him, *Luke xxii. 43*; from whence it seems not improbable that the Angel was the Holy Spirit.

Again, let the 26th, 29th, and 30th Verses of the viiiith Ch. of *Acts* be compared together. And the Angel of the Lord spake unto Philip, saying, arise and go towards the South—Then the Spirit said unto Philip, go near and join thyself to this Chariot.—And the Spirit of the Lord caught away Philip—The same Person who is called an Angel of the Lord *Verf. 26.* seems to have the Title of *the Spirit* and *the Spirit of the Lord*, *Ver. 29, and 30.*

So likewise the Angel sent to good Cornelius seems to have been the Holy Spirit. *Acts x. 3.* He, namely Cornelius, saw in a Vision—An Angel of God coming in to him—*Verf. 5.* And now send Men to Joppa—*Verf. 19.* While Peter thought on the Vision, *the Spirit* said unto him, Behold, three Men seek thee, *Verf. 20.* Arise therefore, and get thee down—For *I have sent* them. The Person who sent them is expressly called an Angel of God; and here the same Person seems to be styled *the Spirit*. See Ch. xi. 12, 13.

Add to this, that our Saviour promised his Disciples before his Death, that he would send the Holy Spirit,

or

or Comforter, to them, who would *show unto them Things to come.* (See the Words quoted above p. 58.) Now St. John, to whom the Contents of the Book of Revelation were communicated, expressly declares that the Person by whom he was immediately inspired, was an Angel. The Revelation of Jesus Christ, which God gave unto him, to *show unto his Servants Things which must shortly come to pass,* and he sent and signified it by his Angel unto his Servant John. And who that Angel was, may be learnt from the solemn Words at the Close of every Epistle directed to the seven Churches of Asia, Ch. ii, iii. where the Angel having before spoke in the Name of Christ, now speaks in his own Person, saying, He that hath an Ear, let him hear what *the Spirit* saith unto the Churches; from whence it seems highly probable that the Angel was the Holy Spirit sent by Christ from God to guide and instruct his People in religious Truth, and to *show them Things to come,* according to the Promise of our Saviour; which seems to have been more remarkably fulfilled by the Contents of this wonderful Book, than any other Part of the New Testament, as it contains not only many useful Truths that highly deserve the Attention of all Serious Christians, but likewise a Prophetic Account of the State of the Church from St. John's Time to the End of the World.

I can see but one considerable Objection to this Account of the Holy Spirit, which is this; Although the same Person who is styled Angel in one Passage, seems to have the Title of The Spirit in another of like Nature, yet it does not necessarily follow from hence that the Holy Spirit is an Angel, as there are several Instances in Scripture of the same way of Speaking, some of which I have taken Notice of upon a like Occasion; (See page 63.) To which may be added the 6th and 16th Verses of the xxiiid. Ch. of Revel. In the 6th Ver. 'tis said, that the Lord God of the Holy Prophets sent his Angel—And in the 16th, I Jesus have sent mine Angel. But it does not follow from hence, that the Lord God mentioned in the 6th Ver. is Jesus, Ver. 16. for, as it plainly appears from Ver. 1. of Ch. i. of this Book, that God gave Jesus an Authority

to send his Angel, it may, with equal Propriety, be said either that God, or Jesus, sent his Angel, because Jesus sent his Angel by a Commission from God. This Objection would, I own, overthrow the Interpretation given of the Holy Spirit being an Angel, if any Instance in Scripture could be produced, where the Holy Spirit had a Commission from God to send an Angel in his Name; for, in that Case, the Holy Spirit might properly be said to do what the Angel did in his Name: But as no Instance of this kind is, I believe, to be found in Scripture, the Interpretation above given remains highly probable. If the Spirit mentioned in the 2d and 3d Ch. of Revelation had been a Person different from the Angel mentioned in the Beginning of 1st Ch. St. John would, in all Probability, have taken distinct notice of him; for no good Reason can be assigned, why the Apostle should omit the Holy Spirit upon this remarkable Occasion, when he professes to give an Account of all the Persons concerned in this Revelation, but this, namely, that the Angel was the Holy Spirit. God, Christ, an Angel, and St. John, are the only Persons particularly set forth as the Authors of this Revelation, Ch. i. Vers. 1. From whence 'tis very natural to conclude that no other Person or Being had any Concern in it. But upon Supposition that *the Spirit* in Ch. ii. iii. means a Person different from the Angel, we have another Person introduced as employed in this Revelation, in express Contradiction to the solemn Determination of St. *John* in the Beginning of this wonderful Book.

Upon the whole, as the Angels are expressly called *Ministring Spirits*, Heb. i. 14. The Holy Spirit seems to be the principal or chief of the Angelic Host, who upon Account of his Eminence and being employed in higher Offices than the rest, is distinguished by the Title of the Holy Spirit, Holy Ghost, the Spirit, the Comforter. In like Manner, we find one Principal Spirit amongst the evil Angels, called in Scripture by the Name of Satan, or the Adversary, or the unclean Spirit, or the evil Spirit of God.

From

From the Observations made concerning the Holy Spirit being an Angel, or chief of the ministring Spirits, a clear Answer may be given to those Christian Writers who have maintained, that the Holy Spirit is no Person at all, but only a Power or Operation of God. One Argument urged against the Personality of the Holy Ghost is, that he is not mentioned in some remarkable Passages of the New Testament, where it is scarce possible to imagine he should have been left out, if he be a real Person. For instance, *1 Tim. v. 21.* I charge thee before God, and the Lord Jesus Christ, and the Elect Angels—'Tis asked why the Holy Spirit is left out? The Answer is plain, he is one of the Elect Angels, upon which Account it was not necessary to mention him particularly. But the most illustrious Passage in the whole Scripture is, *Heb. xii. 22, 23, 24.* Ye are come unto Mount Sion, the City of the living God — To an innumerable Company of Angels, to the general Assembly and Church of the First-born which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant. In this glorious Description we find all Persons reckoned up; God, Christ, Angels, and good Men. 'Tis asked how the Holy Spirit could possibly be left out, if he be a real Person? The Answer is clear, He is one of the Angels, and consequently he is included in this Description.

Having made such Observations, as I think proper, concerning the one God and Father of all, *Christ*, and the Holy Spirit, distinctly and separately, according to their respective Order, I shall now set before you, in one View, all the Passages of the New Testament, where the Father, Son, and Holy Ghost, were mentioned together, that you may compare them with the Declarations of the *Athanasian Creed*.

Matth. xii. 28. I cast out Devils by the Spirit of God.
Matth. xxviii. 18, 19. All Power is given unto me in Heaven and in Earth. Go ye therefore, and teach all Nations, baptizing them in (or into) the Name of the Father, and of the Son, and of the Holy Ghost. It has been

been inferred from this Passage, that the Father, Son, and Holy Ghost are equally entitled to the Godhead, because we are commanded to be initiated into the Name of the Son, and Holy Spirit, as well as the Father. But our Saviour's own Words going before, entirely destroy this groundless Inference. All Power is given unto me in Heaven and in Earth; and consequently the Father is mentioned as the original Giver of that Power, the Son as the Person to whom the Power was given, and the Holy Ghost as the Person whom our Lord chiefly employs in the Exercise of that Power, according to the Commission he has received from his God and Father. Let common Sense determine your Judgment upon this famous Passage, which is thought to be one of the strongest Supports of the *Athanasian* Doctrine; and you must be convinced that the Son, who has all Power given him by the Father, is a Person inferior to the Father, from whom he received it: and the Argument holds still stronger with respect to the Holy Ghost, who is represented as sent and employed by the Son in the exercise of the Power given him by the one God and Father of all.

Besides, the Argument drawn from Baptism to prove the Son and Holy Spirit of equal Dignity with God the Father, is entirely without Foundation, as appears from other express Instances. St. Paul speaks of the *Israelites* as being baptized into *Moses*, because they professed themselves Followers of that Religion which God taught them by *Moses*. The same Apostle tells the *Corinthians*, that he administered the Office of Baptism but very sparingly, lest any should say he had baptized in his own Name, 1 Cor. i. 15. Could St. Paul suppose that the *Corinthians*, if they had charged him with baptizing in his own Name, intended to accuse him of setting himself up for God?

Neither is the Son and Holy Spirit being joined in the Office of Baptism, any Argument that they are equal to the Father. If it was so, the Angels would be equal to *Christ* and God. St. Paul, in his solemn Charge to *Timothy*, expresses himself thus, I charge thee, before God, and the Lord *Jesus Christ*, and the elect Angels.

gels. *1 Tim. v. 21.* We find God and the Creature sometimes joined together as Objects of the same Act. *Exod. xiv. 31.* The People feared the Lord, and believed the Lord and his Servant *Moses.* And *1 Chron. xxix. 20.* All the Congregation blessed the Lord God of their Fathers, and bowed down their Heads, and worshipped the Lord and the King.

Luke i. 35. *The Holy Ghost*—the Power of the Highest shall over-shadow thee; therefore---shall be called the Son of God.

John xiv. 16, 17. And I will pray the Father, and he shall give you---the Spirit of Truth. Verse 26. The Holy Ghost, whom the Father will send in my Name.

John xv. 26. I will send unto you from the Father---the Spirit of Truth.

Acts ii. 33. (*Jesus*) being by the Right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost.

Acts v. 31, 32. Him (namely, *Jesus*) hath God exalted---and we are his Witnesses---and so is also the Holy Ghost, whom God hath given to them that obey him.

Acts vii. 55. He being full of the Holy Ghost---saw the Glory of God, and *Jesus* standing on the Right Hand of God.

Acts x. 38. God anointed *Jesus of Nazareth* with the Holy Ghost.

Rom. i. 1, 3, 4. The Gospel of God---concerning his Son *Jesus Christ* our Lord---declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead.

Rom. v. 5, 6. The Love of God is shed abroad in our Hearts by the Holy Ghost, which is given unto us; for --*Christ* died for the Ungodly.

Rom. viii. 9. The Spirit of God---of *Christ*---*Rom. xv. 15, 16.* Because of the Grace that is given me of God, That I should be the Minister of *Jesus Christ* to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Verses 18, 19. Those Things which *Christ*---wrought---thro' mighty Signs and

and Wonders, by the Power of the *Spirit of God*.
 Verse 30. I beseech you, Brethren, for the *Lord Jesus Christ's* Sake, and for the Love of the *Spirit*, that ye strive together with me in your Prayers to God for me. *1 Cor. vi. 11.* In the Name of the *Lord Jesus*, and by the *Spirit of our God. 1 Cor. xii. 3.* No Man speaking by the *Spirit of God*, calleth *Jesus* accursed; and no Man can say that *Jesus* is the Lord, but by the *Holy Ghost*. Verses 4, 5, 6. There are Diversities of Gifts, but the same *Spirit*. And there are Differences of Administrations, but the same *Lord*. And there are Diversities of Operations, but it is the same *God*, which worketh all in all. *2 Cor. i. 21, 22.* Now he which stablisheth us with you in *Christ*, and hath anointed us, is *God*: who hath also sealed us, and given the Earnest of the *Spirit* in our Hearts. *2 Cor. iii. 3.* The Epistle of *Christ*--written--with the *Spirit of the living God. 2 Cor. xiii. 14.* The Grace of the *Lord Jesus Christ*, and the Love of *God*, and the Communion of the *Holy Ghost*, be with you all, Amen. *Galat. iv. 6.* *God* hath sent forth the *Spirit of his Son* into your Hearts. *Ephes. i. 17.* That the *God of our Lord Jesus Christ*, the Father of Glory, may give unto you the *Spirit of Wisdom and Revelation. Ephes. ii. 18.* For through *him* (namely, *Christ*) we both have an Access, by one *Spirit*, unto the *Father*, Verse 21, 22.-- in the *Lord*. In whom you also are build-ed together, for an Habitation of *God*, through the *Spirit. Eps. iv. 4, 5, 6.* There is--one *Spirit*--one *Lord*--one *God* and Father of all, who is above all. *2 Theff. ii. 13, 14.* We are bound to give Thanks always to *God* for you--because *God* hath--chosen you to Salvation through Sanctification of the *Spirit*, and Belief of the Truth; whereunto he called you by our Gospel, to the obtaining of the Glory of our *Lord Jesus Christ. 2 Tim. i. 7, 8.* *God* hath not given us the *Spirit of Fear*, but of Power and of Love, and of a sound Mind; be not thou therefore ashamed of the Testimony of our *Lord. Tit. iii. 4, 5, 6.* The Kindness and Love of *God our Saviour*--appeared--he saved us by the--renew-ing of the *Holy Ghost*; which he shed on us abundantly,

E

through

through *Jesus Christ our Saviour*. *Heb. ii. 3, 4.* Which at the first began to be spoken by the *Lord*, and was confirmed to us by them that heard him; *God* also bearing them Witness --- with divers Miracles and Gifts of the *Holy Ghost* according to his own Will. *Heb. ix. 14.* How much more shall the Blood of *Christ*, who through the † *eternal Spirit* offered himself without Spot to *God*, --- purge your Conscience from dead Works, to serve the *living God*. *1 Pet. i. 2.* Elect according to the Foreknowledge of *God the Father*, thro' Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of *Jesus Christ*. *1 Pet. iii. 18.* For *Christ* hath also once suffered for Sins, --- that he might bring us to *God*, being --- quickened by the Spirit, *1 Pet. iv. 14.* If ye be reproached for the Name of *Christ*, happy are ye; for the Spirit of Glory and of *God* resteth upon you. *1 John iv. 2, 3.* Hereby know ye the Spirit of *God*: every Spirit that confesseth that *Jesus Christ* is come in the Flesh, is of *God*, and every Spirit that confesseth not that *Jesus Christ* is come in the Flesh, is not of *God*. Verses 13, 14. Because he hath given us of his Spirit: and we have seen and do testify that the *Father* sent the *Son* to be the Saviour of the World. *1 John v. 5, 6.* He that believeth that *Jesus* is the *Son of God*: and it is the Spirit that beareth Witness, because the Spirit is Truth. *1 John v. 7, 8.* For there are three that bear record (in Heaven; the *Father*, the *Word*, and the *Holy Ghost*; and these three are one. And there are three that bear Witness in Earth) the Spirit, and the Water, and the Blood; and these three agree in one. And these three are one, not one *God*, but one Thing in Effect, one and the same Testimony, as the Words naturally signify. But with regard to this famous Text, you have a Right to be informed that no Stress ought to be laid upon it, in determining a Doctrine of Scripture. As you cannot be Judges of the critical Enquiries of the Learned relating to this Text, I will endeavour to state the Case in such a Manner, that you may know how

† In some Copies the *Holy Spirit*.

the Fact stands, and I appeal to the Learned for the Truth of my Representation. Before the Invention of the Art of Printing, about three hundred Years ago, all Books were wrote by Hand, which are now called Manuscripts, in order to distinguish them from Printed Books. There are some of these Manuscripts remaining of almost all the Books that are older than the Invention of Printing. And particularly there are more Manuscripts left of the New Testament than of any other old Book whatsoever, because it was so often wrote out for the use of Christians dispersed through so many different Countries. Now it appears by the Enquiries of learned Men, that this Text has not been yet found in any one *Greek* Manuscript older than the Invention of Printing, which is a strong Argument that St. *John* never wrote it. Again, between three and four hundred Years after our Saviour's Time, when this very Point, about which I have been appealing to your common Sense, was warmly debated on both Sides, this Text was never quoted, which is almost impossible to conceive should have been neglected, if it had been in their Bibles. It is as absurd to suppose, that Men, who were so very zealous to establish the *Athanasian* Doctrine, should take no Notice of so famous a Text, if they had known it, as it would be for Papists, when they are endeavouring to prove the monstrous Doctrine of Transubstantiation (or the Change of the Bread and Wine in the Lord's Supper into the very Body and Blood of *Christ*) to forbear quoting that Declaration of our Saviour, This is my Body. Add to this, that some learned Men of the present Age, although they professed the Belief of the *Athanasian* Doctrine, have fairly given it up, which they would never have done, if they had not been obliged to submit to the Force of Evidence. Farther, it is worth observing, that this Text was printed in a different Character in the first *English* Bibles after the Reformation, in the Time of *Henry VIII*, and *Edward VI*, to shew that it was wanting in the original *Greek*. If the Context be examined, the Sense of the Apostle is much better without it, according to the following Reading of all the

Greek Manuscripts. Verse 5. 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 (by Water at his Baptism, when there came a Voice from Heaven, saying, This is my beloved Son: and by Blood, that is, by his Death and Resurrection) and it is the Spirit (the Gifts of the Holy Ghost) that beareth Witness; because the Spirit is Truth. For there are three that bear Record; the Spirit, the Water, and the Blood; and these three agree in one (or, as some ancient Writers read the Text, These three are one, that is, one Testimony, that *Jesus* is the Son of God.) It is observable that the Word God occurs in this Chapter twenty times, in the greater Number of which it necessarily signifies the Person of the Father, he being expressly distinguished from the Person of the Son; and therefore we ought reasonably to understand the Word in the same Sense in all the rest.

Jude Verses 20, 21. Praying in the *Holy Ghost*; keeping yourselves in the Love of God, looking for the Mercy of our Lord *Jesus Christ* unto eternal Life.

Rev. i. 9, 10. For the Word of God, and for the Testimony of *Jesus Christ*, I was in the Spirit.

I must now recommend it to your serious Consideration, to compare this Collection of Texts with the Declarations of the *Athanasian Creed*. Any serious Christian would have imagined, that a Creed enforced upon Christian People with so much Weight and Authority, and pressed upon their Consciences under the Penalty of Damnation, must have been delivered so clearly in the sacred Writings, must have been so agreeable to the Declarations of *Christ* and his Apostles, that common Christians might have readily perceived an exact Agreement between the Word of God and the *Athanasian Creed*. But perhaps it may appear very surprising to find so wide Difference between the one and the other.

By a Review of the foregoing Texts, you may observe, that the three Persons of the blessed Trinity, when mentioned together, are sometimes styled The Father, the Son, and the Holy Ghost; or The Father,

ther, the Son, and the Spirit. Sometimes they are styled God the Father, *Jesus Christ*, the Spirit; The living God, *Christ*, the Spirit; God, the Son of God, the Holy Ghost; God, the Lord, the Spirit.

From all which it undeniably appears, beyond a Possibility of Contradiction (the same Person being styled God in some Texts, who is called Father in others of the same Nature, God and Father being used indifferently to denote the same Person) that God, according to the Language of the sacred Penmen, does not signify the Father, Son, and Holy Ghost, but the Father only, expressly distinguished from the Son and Holy Spirit.

On the other Hand, the *Athanasian Creed* roundly declares that the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God: so that, according to the Doctrine of Scripture, the one God is the Father only; but according to the Doctrine of the *Athanasian Creed*, the one God is Father, Son, and Holy Ghost. You must, in this Case, either give up the Declarations of Scripture, or the *Athanasian Creed*, they being, when fairly compared together, absolutely inconsistent with each other.

Admitting the Truth of the *Athanasian Doctrine*, the Author of this famous Creed has expressed himself more exactly and fully, more plainly and clearly, upon the Point than the Apostles themselves, who were endued with the miraculous Gift of the Holy Ghost. They have given us a clear and distinct Account of one God and Father of all, of one Lord or *Christ*, and one Holy Spirit; but that these three Persons are one God, and that it is necessary to Salvation to believe this Doctrine, here the Apostles are entirely silent, and have left us in the dark. We must learn this from the *Athanasian Creed*, wrote by an obscure Author, who lived four or five hundred Years after their Times, when the Church began to be corrupted with the Worship of Saints, Relicks, and other gross Inventions. But is it possible for any serious Christian to imagine, that *Christ* and his Apostles should be entirely silent about an im-

portant Doctrine? Let common Sense determine your Judgment upon this Consideration only, and you must be convinced, that *Christ* and his Apostles, whose immediate Office it was to instruct Mankind in the Will of God, could not be so much wanting in their Duty, as to neglect an essential Part of their Commission. Could the kind Saviour of the World, who suffered so much, and laid down his Life for us; could the Apostles, who took so much pains in the Work of the Ministry, have less Regard for the Souls of Men, than those Persons who have formerly maintained, or at this time maintain, the *Athanasian* Doctrine as the most fundamental Point of *Christ's* Religion? Can you really believe that those who were inspired by God, had less Knowledge of this Mystery than Men of later Ages, or that they wanted Words to express their Thoughts to the best Advantage? Could the Author of this Creed deliver the Doctrine of the Trinity more exactly than *Christ* and his Apostles? If this had been a fundamental Doctrine of Christianity, it would have been plainly set forth and frequently inculcated, the Writings of the Apostles being designed for the Use and Instruction of the Ignorant and Unlearned, as well as the Wise and Learned. And as the Doctrine of three Persons and one God is not delivered in any one Passage of the New Testament, you may reasonably conclude, that it is not a Scripture Doctrine, but the Invention of Men, who aimed at being wise above what is written.

And as the *Athanasian* Doctrine is declared necessary to Salvation, and the Disbelievers of this Doctrine are threatened with no less Punishment than eternal Damnation, I think it expedient to give you a View of that Faith which is declared in Scripture to be necessary to make a Man a Christian, that you may compare it with the damnatory Clauses of the *Athanasian* Creed.

If you carefully read over the four Gospels and the *Acts* of the Apostles, you may be thoroughly satisfied what was the Point chiefly insisted upon by *Christ* and his Apostles, with regard to Belief. When our Lord asked his Disciples, what Notion Men entertained of him, they said, Some say thou art *John the Baptist*, some *Elias*,

Elias, and others *Jeremias*, or one of the Prophets. He saith unto them, But whom say ye that I am? And *Simon Peter* answered and said, Thou art *Christ*, the Son of the living God: upon which Belief, namely, that *Jesus* was the *Christ*, or Son of the living God, our Saviour said he would build his Church. *Matt. xvi. 16—18.* When many of his Disciples had deserted him, upon his saying that he was the Bread of Life which came down from Heaven, he said to the Apostles, Will ye also go away? Then *Simon Peter* answered him, saying, Lord, to whom shall we go? Thou hast the Words of eternal Life. And we believe, and are sure that thou art the *Christ*, the Son of the living God. *John vi. 69.*

It would be endless to go through all the Passages in the four Gospels, where it is plainly delivered to us, that our Saviour worked his Miracles to convince his Disciples and Followers of this great Truth, that he was the *Christ*, or Son of God. *Christ*, or Son of God, are Expressions that signify the same thing, as you may easily observe by comparing the Texts together. There are two Passages in *St. John's* first Epistle, so full to the present Purpose, that they not only establish this Sense beyond all possible Doubt, but likewise confirm the Point I am now upon. Whosoever shall confess that *Jesus* is the Son of God, God dwelleth in him, and he in God. *Chap. iv. 15.* And again, Whosoever believeth that *Jesus* is the *Christ*, is born of God. *Chap. v. 1.* So that every one who sincerely believes this fundamental Truth must be a Christian, so far as mere Belief is concerned. I shall produce one remarkable Passage from the same *St. John*, where he professes to tell us, what was his Design in writing his Gospel. *John xx. 30, 31.* Many other Signs truly did *Jesus* in the Presence of his Disciples which are not written in this Book; but these are written, that ye may believe that *Jesus* is the *Christ*, the Son of God; and that believing, ye might have Life through his Name. Whereby it is plain that the Gospel was writ on Purpose to induce Men to believe that *Jesus of Nazareth* was the *Christ*, and

and that this was the only Belief required for eternal Life.

If you read the *Acts* of the Apostles, you will find that when the Apostles preached to *Jews* and *Prose-lytes*, the Point insisted upon was this, that *Jesus* was the *Christ*. Thus when *Philip* had converted the *Eunuch*, to whom he had been directed by an extraordinary Call of the Holy Spirit, and they came to a certain Water; upon the *Eunuch's* desiring to be baptized, *Philip* said, if thou believest with all thine Heart, thou mayst. And he answered and said, I believe that *Jesus Christ* is the Son of God. *Acts* viii. 37.

Instead of quoting any more Passages from the *Acts* of the Apostles, I shall refer you, as I did upon a former Occasion, to the Discourses of the Apostles that were directed to the *Jews*; from which you may be thoroughly satisfied that the grand Article they laboured to establish was this, that *Jesus*, whom the *Jews* had crucified, was the *Christ*. Let it be observed that this was the only Article required, when they preached to *Jews*, who already believed one supreme invisible God, the Maker of Heaven and Earth; it being needless to inculcate to them, what they professed as being *Jews*.

But the Case was different when they preached to idolatrous Heathens; then they began with proving to them one true God, that being the grand Foundation on which all Religion must be built. You may read an Account of *St. Paul's* Manner of speaking to the Gentiles, *Acts* xiv. 17. So that it undeniably appears, that the Apostles thought it sufficient to require the Belief of one true God, and one Lord *Jesus Christ*, to entitle them to all the Blessings of the Gospel Covenant. I will produce one Passage more relating to this Point; and that shall be the unanswerable Declaration of *St. Paul*, *Rom.* x. 9. where he professes to set forth what Faith is necessary to Salvation. This is the Word of Faith which we preach, that if thou shalt confess with thy Mouth, the Lord *Jesus*, and shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved. It is to be noted that

that the sending of the Holy Ghost as the Guide and Comforter of Christians, is implied in the Belief of God and *Christ*; so likewise is the Belief of our Saviour's Resurrection, Ascension into Heaven, and his coming again to judge the Quick and Dead.

These are plain Articles that are adapted to all Capacities, it being the Will of God that the Ignorant and Unlearned should be saved as well as the Wise and Learned. Every Person of common Sense may understand what is meant by one supreme God, the Maker of Heaven and Earth; and every one can readily comprehend what is meant, when he is told, that *Jesus of Nazareth*, an extraordinary Person sent from God, taught an excellent Doctrine; worked Miracles in Confirmation of it; and after a painful and scandalous Death, God raised him from the Dead, and made him Lord and *Christ*, who is likewise appointed by God at the End of the World to pass Sentence on all Men, according to their Works.

I must now beg you to compare this plain Account of the Scripture Faith with the damnatory Clauses of the *Atbanasian Creed*. The sacred Writers assure us, that whosoever believeth *Jesus* to be the *Christ*, or Son of God; whosoever confesseth with his Mouth the Lord *Jesus*, and shall believe in his Heart that God hath raised him from the Dead, shall be saved. The *Atbanasian Creed* says, No; whosoever will be saved, before all Things it is necessary that he hold the Catholick Faith, which Faith except every one keep whole and undefiled, without doubt he shall perish everlastingly. He that will be saved, must thus think of the Trinity. This is the Catholick Faith, which except a Man believe faithfully, he cannot be saved. And what is the Catholick Faith that we are obliged to believe, under Pain of Damnation? Why, we must believe, if this Creed has any Weight, that three Gods is one God, that three Lords is one Lord; and that our Saviour *Christ* is a Being made up of two Persons; that he is perfect God and perfect Man, of a reasonable Soul and human Flesh subsisting; who, altho' he be God and Man, yet at the same time he is

not two, but one *Christ*. Let common Sense determine your Judgment, and you must be convinced that this Creed is an Insult upon the Reason that God hath imparted to us ; that it gives the Lie to the awful Declarations of *Christ* and his Apostles ; and that it invades the supreme Authority of Almighty God, who alone has a Right to prescribe upon what Terms his Creatures shall be accepted. Assert your Rights of Men and Christians, and bravely reject the vain and wicked Threatnings of an obscure Writer, who lived several hundred Years after the Days of the Apostles ; when the Church, according to the Prophecies of the New Testament, began to fall away from the Purity of the Christian Faith and Morals, into amazing Corruptions both of Doctrine and Practice.

It remains that you bring in the Verdict according to Evidence. The Question to be examined and discussed was this, Whether the one supreme God be the Father only ; or whether the one supreme God be a Composition of three Persons, Father, Son, and Holy Ghost ?

As therefore I have proved by plain, direct, and positive Evidence from the Word of God, that God is one, which indeed is the Voice of Reason, the Voice of Nature ; that this one God is no other Being or Person than the Father of our Lord *Jesus Christ*, one supreme Lord and Governor ; and as I have abundantly proved that *Jesus Christ* is not the supreme God, but a Person inferior to him ; and that the Holy Spirit is a Person inferior to God and *Christ* ; and have given a direct Reply to the most important Objections of learned Men upon this Head : and as I have presented to your View a Collection of all the Passages of the New Testament, where the Father, Son, and Holy Spirit are mentioned together, from whence you may clearly see, that the same Person who is stiled Father in some Passages, is in others of the same Nature called God, expressly distinguished from the Son and Holy Spirit ; and consequently, if there be any Meaning in Language, that God doth not signify Father, Son, and Holy Ghost, but the Father only : and lastly, as I

have produc'd several of those Passages, where the sacred Writers profess to deliver to us that Faith, which is necessary to Salvation, which is no more than this, that *Jesus* is the *Christ*, or Son of God; I make no doubt of your determining this grand Question, according to the Evidence fairly laid before you; and that you will fix upon this as an undoubted Principle, never to be departed from, that there is one, and one only supreme God, one supreme and independent Lord and Governor, one intelligent Being or Person of all possible Perfection, from whom all other Beings derive their Existence, and on whose good Will they continually depend; by whose supreme Authority the Son himself was sent forth to bring Men back to his God and Father, and the Holy Spirit employed in the Guidance and Sanctification of the Church of *Christ*. To this one supreme and all-perfect Being, the God and Father of our Lord *Jesus Christ*, be ascribed all possible Honour and Glory, by Men and Angels, for ever and ever.

I shall now proceed to propose to your Examination the other Question I at first set forth, in consequence of this Doctrine; namely, What is the true Christian Worship as determined by *Christ* and his Apostles; whether we should direct our Prayers to the one God and Father of all, in the Name of the one Mediator *Jesus Christ*, for the heavenly Assistance of the Holy Ghost; and admitting the Worship of *Christ*, whether we should invoke him as Mediator and Redeemer to the Glory of God the Father; or whether it is our Duty, as Christians, to pray to the Father as God, to the Son as God, and to the Holy Ghost as God, and then to these three Persons as being one God, according to the Form prescribed in our Litany.

It may perhaps seem needless to enter upon a nice Examination of this Question, it being plain, by the Evidence already produced, that, as there is but one supreme Lord and God, so there can be but one supreme Object of religious Worship: and as I have already proved that the Son and Holy Spirit are Persons inferior to God, and act in all Things according to his supreme

Will and Pleasure, it may be thought very natural to conclude, that whatever Honour or Worship are appointed to be paid to *Christ* and the Holy Spirit, must redound ultimately to the Glory of the supreme God and Father of all, from whom all their Title to any religious Regards must be derived.

But since the Honour of the one eternal God and our religious Practice are deeply concerned in this Question ; since the sacred Writers always speak of the Worship of God as a Point of great Importance, and threaten all Corrupters of it with the severest Punishment, I think it my Duty to give you all possible Satisfaction in this grand Affair ; and therefore I shall lay before you a Collection of all the Passages in the New Testament, relating to Christian Worship, that you may see with your own Eyes, and judge with your own Understandings, what is the true Christian Form of Worship as determined by *Christ* and his Apostles ; from whence we may be enabled clearly to discern, how far the Forms of Men, whether imposed upon you in the public Liturgy, or recommended to your Practice in Books of Devotion, may be lawfully complied with upon Christian Principles.

Matt. iv. 10. It is written (*Deut.* vi. 13. x. 20.) Thou shalt worship *the Lord thy God*, and *him only* shalt thou serve.

Matt. v. 16. And glorify your Father which is in Heaven. *Matt.* vi. 6. Pray to thy Father in secret. Verse 9. Our Father which art in Heaven. *Matt.* vii. 11. Shall your Father which is in Heaven give good Things to them that ask him.

I refer you to Page 20, for an Account of those Passages where our Saviour is represented as praying to his God and Father, and so it is needless to repeat them here.

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

ven.

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

Luke xi. 13. How much more shall your *heavenly Father* give the Holy Spirit to them that ask him.

John iv. 23. But the Hour cometh, and now is, when the true Worshipers shall *worship* the Father in Spirit and in Truth : for the Father seeketh such to *worship him*.

John xii. 28. *Father, glorify thy Name* : then came there a Voice from Heaven, saying, I have both *glorified it, and will glorify it again*.

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

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

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

John xvi. 23, 24. In that Day ye shall ask me nothing. Whatsoever ye shall *ask the Father in my Name*, he will give it you. Hitherto have ye asked nothing in my Name ; ask, and ye shall receive ; that your Joy may be full.

Verses 26, 27. At that Day ye shall *ask in my Name* : and I say not unto you, that I will *pray the Father* for you ; for the *Father* himself loveth you.

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

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

Verse 9. God — whom I serve in the Gospel of *his Son*.

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

Rom. xv. 6. That ye may, with one Mind and one Mouth, glorify God, even the Father (or the God and Father) of our *Jesus Christ*.

Verse 7. As *Christ* also received us, to *the Glory of God*.

Verse

Verse 30. I beseech you, Brethren, for the Lord *Jesus Christ's* Sake, and for the Love of the Spirit, that ye strive together with me in your *Prayers to God* for me.

Rom. xvi. 27. To God only wise, be *Glory* through *Jesus Christ* for ever, Amen.

1 Cor. i. 4. I thank my God always on your Behalf, for the Grace of God, which is given you by *Jesus Christ*.

Chap. xv. 57. Thanks be to God, which giveth us the Victory, thro' our Lord *Jesus Christ*.

2 Cor. i. 3. Blessed be God, even the Father of our Lord *Jesus Christ*.

Verse 20. For all the Promises of God in him (in *Christ*) are yea—unto the *Glory of God* by us.

2 Cor. ii. 14. Thanks be unto God, which always causeth us to triumph in *Christ*.

Chap. ix. Verse 13.—They glorify God, for your professed Subjection unto the Gospel of *Christ*.

Ephes. i. 3. Blessed be the God and Father of our Lord *Jesus Christ*, who hath blessed us with all spiritual Blessings in heavenly Places in *Christ*.

Ephes. i. 6, 7. To the Praise of the Glory of his (the Father's) Grace, wherein he hath made us accepted in the Beloved (namely in *Christ*) in whom we have Redemption through his Blood.

Verse 12. That we should be to the Praise (namely, the Father's Glory) who first trusted in *Christ*.

Verses 16, 17. — cease not to give Thanks for you, making mention of you in my *Prayers*; that the God of our Lord *Jesus Christ*, the Father of Glory, may give unto you the Spirit of Wisdom.

Eph. ii. 16, 18. And that he (namely *Christ*) might reconcile both unto God—through him we both have an Access by one Spirit unto the Father.

Eph. iii. 14, 16. I bow my Knees unto the Father of our Lord *Jesus Christ*—that he would grant you—

Verse 21. Unto him be *Glory* in the Church by *Christ Jesus*, throughout all Ages, World without End, Amen.

Eph. v. 19, 20. Singing in your Heart to the Lord, giving Thanks always for all Things unto God and the Father, in the Name of our Lord Jesus Christ.

Philipp. i. 3, 4, 6. I thank my God, upon every Remembrance of you. Always in every Prayer of mine for you all, making Request with Joy. Being confident of this very thing, that he which hath begun a good Work in you, will perform it until the Day of Jesus Christ.

Verse 11. Filled with the Fruits of Righteousness, which are by Christ Jesus, unto the Glory and Praise of God.

Philipp. ii. 11. And that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

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

Ch. iv. 6, 7. In every Thing, by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God. And the Peace of God—shall keep your Hearts and Minds through Christ Jesus.

Verse 20. Now unto God and our Father be Glory, for ever and ever.

Coloss. i. 3. We give Thanks to God and the Father (or the God and Father) of our Lord Jesus Christ, praying always for you.

Coloss. i. 12. Giving Thanks unto the Father.

Coloss. iii. 16, 17. In Psalms, and Hymns, and spiritual Songs, singing with Grace in your Hearts to the Lord. And whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus, giving Thanks to God and the Father by him.

Col. iv. 2, 3. Continue in Prayer — with Thanksgiving — praying also for us, that God would open unto us a Door of Utterance, to speak the Mystery of Christ.

1 Thess. i. 12. Grace — from God our Father, and the Lord Jesus Christ, we give Thanks to God always.

1 Thess. iii. 9, 10, 11. What Thanks can we render to God again for you, for all the Joy wherewith we joy for your sakes before our God. Night and Day, praying exceedingly, that we might see your Face.

Face. Now God himself and our Father, and our Lord *Jesus Christ*, direct our Way unto you.

2 *Theff.* i. 2, 3. —from God our Father, and from the Lord *Jesus Christ*, we are bound to *thank* God always.

Verses, 11, 12. We *pray* always for you, that our God would count you worthy—That the Name of our Lord *Jesus Christ* may be *glorified in you*, and ye in him, according to the Grace of our God, and (of) the Lord *Jesus Christ*.

2 *Theff.* ii. 13. We are bound to *give Thanks* always to God for you, Brethren beloved of the Lord; because God hath chosen you.

1 *Tim.* i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be Honour and Glory, for ever and ever. Amen.

1 *Tim.* ii. 1, 3, 5. That first of all *Supplications, Prayers, Intercessions, and giving of Thanks*, be made for all Men — For this is good and acceptable in the Sight of God our Saviour — For there is one God, and one Mediator between God and Man, the Man *Christ Jesus*.

Verse 8. I will, therefore, that Men *pray* every where, lifting up holy Hands.

1 *Tim.* v. 5. Trusteth in God, and continueth in *Supplications and Prayers* Night and Day.

1 *Tim.* vi. 14, 15, 16. The appearing of our Lord *Jesus Christ*; which he (namely, God the Father) shall shew: who is the blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath Immortality, dwelling in the Light, which no Man can approach unto, whom no Man hath seen, or can see, to whom be Honour and Power everlasting.

2 *Tim.* i. 2, 3. Peace from God the Father, and from *Christ Jesus our Lord*. I thank God whom I serve from my Fore-fathers with a pure Conscience, that without ceasing—in my *Prayers* Night and Day.

Philem. 4, 5. I thank my God, making mention of thee always in my *Prayers*: hearing of thy Love and Faith, which thou hast towards the Lord *Jesus*.

Heb. iv. 14, 16. Seeing then that we have a great High Priest, that is passed into the Heavens, *Jesus the Son*

Son of God.—Let us therefore come boldly unto *the Throne of Grace* that we may obtain Mercy.

Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.

Heb. x. 21, 22. Having an High Priest over the House of God; let us draw near with a true Heart, in full Assurance of Faith. *Chap. xiii. 15.* By him, therefore, let us offer the Sacrifice of Praise to God continually.

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

Verses 17, 18, 19. And if ye call on the Father--- Forasmuch as ye were--- redeemed---with the precious Blood of *Christ*.

Verse 21. Who by *him*, (namely, *Christ*) do believe in *God*, that raised him up from the Dead, and gave him Glory; that *your Faith and Hope might be in God*.

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

1 Pet. iii. 18. For *Christ* also hath once suffered for Sins, that he might *bring us to God*.

Chap. iv. 11. That *God* in all Things may be glorified through *Jesus Christ*.

Chap. v. 10, 11. The *God of Grace* who hath called us unto his eternal Glory by *Christ Jesus*--- strengthen, settle you; *to him be Glory and Dominion for ever and ever*.

1 John iii. 21, 22, 23. Then we have Confidence towards *God*; and whatsoever we ask, we receive of him, because we keep his Commandments; and this is his Commandment, that we should believe on the Name of *his Son Jesus Christ*.

1 John v. 14. And this is the Confidence that we have in him; that if we *ask* any Thing according to his Will, he *beareth us*.

Jude 20. Praying in the Holy Ghost.

Verse 25. To the only wise *God our Saviour*, be Glory and Majesty, Dominion, and Power, both now and ever, Amen.

Rev.

Rev. iv. 8. Holy, holy, holy Lord God, which was, and is, and is to come.

Verse 9, 10, 11. And when those Beasts give *Glory, and Honour, and Thanks to him who sat on the Throne, who liveth for ever and ever*; the four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power*; for thou hast created all Things, and for thy Pleasure they are and were created.

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

Chap. vii. 11, 12. Fell before the Throne on their Faces, and worshipped God, saying, Amen, *Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God, for ever and ever, Amen.*

Chap. xi. 16, 17. ---- fell upon their Faces, and worshipped God, saying, *We give thee Thanks, O Lord God Almighty, which art, and wast, and art to come.*

Chap. xiv. 6, 7. The everlasting Gospel, --- saying with a loud Voice, *Fear God, and give Glory to him, and worship him that made Heaven and Earth, and the Sea, and the Fountains of Water.*

Chap. xv. 3, 4. And they sing the Song of Moses the Servant of God, and the Song of the Lamb, saying, *Great and marvellous are thy Works, Lord God Almighty; just and true are thy Ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy; for all Nations shall come and worship before thee.*

Chap. xix. 1. Salvation, and *Glory, and Honour, and Power unto the Lord our God.*

Verses 4, 5, 6. ---- fell down and worshipped God that sat on the Throne ---- *Praise our God, all ye his Servants, and ye that fear him, both small and great ---- Allelujah! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give Honour to him; for the Marriage of the Lamb is come.*

Verse

Verse 10. *Worship God: for the Testimony of Jesus is the Spirit of Prophecy (or, the Spirit of Prophecy is the Testimony of Jesus.)*

Chap. xxii. 3. *The Throne of God, and of the Lamb, shall be in it, and his Servants shall serve him. (shall worship him.)*

Verse 9. *See thou do it not---worship God.*

Having thus given you a View of all the Passages relating to the supreme Honour and Worship of the one God and Father of all; it is farther to be considered what we find expressly revealed concerning *Christ* and the Holy Spirit, with regard to this important Point.

Mat. xxviii. 19. Baptizing them in the Name—of the Son. See before, p. 70.

Luke xxiv. 51, 52. He was---carried up into Heaven; and they worshipped him.

John v. 22, 23. For the Father judgeth no Man, but hath committed all Judgment unto the Son. That all Men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which sent him.

*Acts i. 24. Thou, Lord, which knowest the Hearts of all Men, shew whether of these two thou hast chosen. It is to be observed, that it is doubtful whether these Words are directed to *Christ*, or to God the Father. See below, p. 96.*

*Acts ii. 21. Whosoever shall call on the Name of the Lord, shall be saved. To call on the Name of *Christ* being a Phrase used in Variety of Senses, it may not be improper to set down the several Passages where they occur, that they may be compared together.*

Acts ix. 14. 21. To bind all that call on thy Name—destroyed them, which called on this Name in Jerusalem.

Acts xv. 17. All the Gentiles, upon whom my Name is called.

Acts xxii. 16. Be baptized, and wash away thy Sins, calling on the Name of the Lord.

Rom.

Rom. x. 10, 11, 12, 13, 14. Whosoever believeth on him shall not be ashamed ----- For the same Lord over all, is rich unto all that call upon him; for whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, on whom they have not believed.

Rom. xv. 20. Not where *Christ* was named.

1 Cor. i. 2. Called to be Saints, with all that in every Place call upon the Name of *Jesus Christ our Lord.*

2 Tim. ii. 19. Let every one that nameth the Name of *Christ*, depart from Iniquity.

2 Tim. ii. 22. Follow Righteousness with them that call on the Lord out of a pure Heart.

Jam. ii. 7. That worthy Name, by the which ye are called.

Acts xix. 13. To call over them which had evil Spirits, the Name of the Lord *Jesus.*

Acts iii. 6. In the Name of *Jesus Christ of Nazareth*, rise up and walk.

Heb. xiii. 15. By him ---- let us offer the Sacrifice of Praise to God ----- giving Thanks to his Name (or, in his Name, or making public Profession of our Faith in his Name.)

Acts vii. 59. Calling upon (invoking, the Word God is not in the Greek) and saying, Lord *Jesus*, receive my Spirit.

Rom. i. 7. Grace to you, and Peace from ---- the Lord *Jesus Christ.*

Rom. ix. 1. I say the Truth in *Christ*, I lie not.

Chap. xvi. 20. The Grace of our Lord *Jesus Christ* be with you, Amen.

Ver. 24. The Grace of our Lord *Jesus* be with you all, Amen.

1 Cor. i. 3. Grace be unto you, and Peace from ---- the Lord *Jesus Christ.*

Chap. x. 9. Neither let us tempt *Christ*, as some of them also tempted.

1 Cor. xvi. 23. The Grace of our Lord *Jesus Christ* be with you.

2 Cor. i. 2. Grace be to you, and Peace ---- from the Lord *Jesus Christ.*

2 Cor.

2 Cor. xii. 8. For this Thing I besought the Lord thrice, that it might depart from me. It is doubtful whether this be meant of Christ, or God the Father; but, from the following Verses, it seems rather to be understood in this Place of Christ.

2 Cor. xiii. 14. The Grace of the Lord Jesus Christ be with you all, Amen.

Galat. i. 3. Grace be to you, and Peace from — our Lord Jesus Christ.

Chapter vi. 18. The Grace of our Lord Jesus Christ be with your Spirit, Amen.

Eph. i. 2. Grace be to you, and Peace from the Lord Jesus Christ.

Ch. vi. 23. Peace be to the Brethren, and Love with Faith from — the Lord Jesus Christ.

Philipp. i. 2. Grace be unto you, and Peace from — the Lord Jesus Christ.

Chap. ii. 10, 11. That at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth. And that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.

Verse 19. I trust in the Lord Jesus, to send Timotheus.

Verse 24. I trust in the Lord, that I also myself.

Chap. iv. 23. The Grace of our Lord Jesus Christ be with you all, Amen.

Col. i. 2. Grace be unto you, and Peace from — the Lord Jesus Christ.

Chap. ii. 18, 19. — worshipping of Angels — and not holding the Head, from which all the Body.

1 Thess. i. 1. Grace be unto you, and Peace from — the Lord Jesus Christ.

Chap. iii. 11. Our Lord Jesus Christ direct our Way unto you.

Verse 12. And the Lord make you to increase and abound in Love.

Chap. v. 37. I adjure you by the Lord. It is doubtful whether this be meant of Christ or God the Father.

1 Thess.

1 *Theff.* v. 28. The Grace of our Lord *Jesus Christ* be with you, Amen.

2 *Theff.* i. 2. Grace unto you, and Peace from
— the Lord *Jesus Christ*.

Chap. ii. 16, 17. Our Lord *Jesus Christ* ---- comfort your Hearts, and stablish you in every good Word and Work.

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

Verse 18. The Grace of our Lord *Jesus Christ* be with you all, Amen.

1 *Tim.* i. 2. Grace, Mercy, and Peace from ---- *Jesus Christ* our Lord.

Verse 12. And I thank *Christ Jesus* our Lord, who hath enabled me.

1 *Tim.* ii. 7. I speak the Truth in *Christ*, and lie not.

2 *Tim.* i. 2. Grace, Mercy, and Peace from ---- *Jesus Christ* our Lord.

2 *Tim.* iv. 17, 18. The Lord stood with me, and strengthened me ----- and the Lord shall deliver me from every evil Work, and will preserve me unto his heavenly Kingdom: to whom be Glory for ever and ever. It is something doubtful, whether this be meant of *Christ*, or God the Father.

Chap. iv. 22. *The Lord Jesus Christ* be with thy Spirit.

Tit. i. 4. Grace, Mercy, and Peace from ---- the Lord *Jesus Christ*.

Philem. 3. Grace to you, and Peace from --- the Lord *Jesus Christ*.

Verse 25. The Grace of our Lord *Jesus Christ* be with your Spirit, Amen.

Heb. i. 6. When he bringeth in the First-begotten into the World, he saith; and let all the Angels of God worship him.

1 *Pet.* ii. 3, 4. The Lord is gracious: to whom coming as unto a living Stone-----chosen of God, and precious.

2 *Pet.*

2 *Pet.* iii. 18. In the Knowledge of our Lord and Saviour Jesus Christ; to whom be Glory both now and for ever.

2 *John* 3. Grace be with you, and Peace — from Jesus Christ the Son of the Father.

Rev. i. 4, 5. Grace be unto you, and Peace — from Jesus Christ, who is the faithful Witness.

Verses 5, 6. Unto him that loved us, and washed us from our Sins in his own Blood; and hath made us Kings and Priests unto God and his Father (or unto his God and Father) to whom be Glory and Dominion for ever and ever.

Chap. v. 8, 9, 10. ----- fell down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of Saints. And they sung a new Song, saying, *Thou art worthy --- for thou wast slain, and hast redeemed us to God by thy Blood --- and hast made us unto our God Kings and Priests; and we shall reign on the Earth.*

Rev. v. 12, 13. Saying with a loud Voice, worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying, Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever.

Rev. vii. 10. Salvation to our God which sitteth upon the Throne, and unto the Lamb.

Chap. xxii. 20. Even so, come, Lord Jesus.

Verse 21. The Grace of our Lord Jesus Christ be with you all, Amen.

Of the Honour due to the Holy Ghost.

Matt. xxviii. 19. Baptizing them in the Name of the Holy Ghost. See p. 71.

Acts v. 9. How is it, that ye have agreed together to tempt the Spirit of the Lord.

Acts vii. 51. Ye do always resist the Holy Ghost.

Rom. ix. 1. My Conscience also bearing me witness in the Holy Ghost. Ch.

Ch. xv. 30. I beseech, you Brethren, for the Love of the Spirit.

2 Cor. xiii. 14. The Communion of the Holy Ghost be with you all, Amen.

Ephes. iv. 30. And grieve not the Holy Spirit of God.

1 Thess. v. 19. Quench not the Spirit.

Heb. x. 29. And hath done despite unto the Spirit of Grace.

Jude 20. Praying in the Holy Ghost.

My dear Christian Readers, I must earnestly recommend to your serious Consideration this Collection of Passages relating to religious Worship, it being of very great Importance that all Christians should practise, with regard to this grand Point, according to the Rules of Christ and his Apostles, and not venture beyond what is plainly determined by them, lest they fall into some faulty Will-worship, or even into Idolatry itself. And, in order to assist your Thoughts upon this Collection of Passages, I will first make such Observations as I think naturally follow from them; and then I will consider the celebrated Argument of learned Men, drawn from this Article of Worship, with a distinct Reply to it, formed upon these Texts of Scripture; and shall refer the whole to your Judgment.

If you carefully attend to the Passages produced concerning the Honour and Worship due to the one God and Father of all, you will find that all Prayers and Praises ought either to be directed to him, or to his Glory, as being the original Author of all Good, and the supreme Lord and Governor of all Creatures. Our Lord's Example and express Commands, the Directions and Practice of the Apostles relating to this Point of Worship, plainly and powerfully declare that God the Father is the most proper, constant, and only supreme Object of our Addresses in religious Worship.

Again, from a careful Review of the same Texts, you may observe the peculiar Difference between the Worship of the Old and New Testament. The Jews were expressly commanded, upon Pain of God's Displeasure, to worship one supreme God, and him only. In the New Testament, which may be considered as a Covenant between God and all Mankind, Christians

are

are commanded to worship the same one supreme God, to whom the peculiar Title of Father is often given, in the Name and through the Mediation of *Jesus Christ*. See the same Texts. This is so extremely evident to Christians of all Denominations, that no possible Doubt can be made of this Worship. Even the Idolatrous Papists, amidst all their Corruptions and Inventions, still retain the Worship of God the Father in the Name of *Christ*: and I need not tell you, that our Common Prayer Book generally runs in this Strain. There never was a Christian Congregation that did not allow this Gospel Worship. So that you may securely fix upon this religious Practice as a fundamental Rule, never to be departed from; that it is the Duty of all Christians to worship the one God and Father of all, in the Name of *Jesus Christ*.

But farther, you may observe, by carefully attending to the Texts of the New Testament, concerning the Honour and Worship due to *Christ*, that inferior religious Worship was paid to *Christ* by the first Christians. There are some few Instances of Addressees made directly to him: particularly *Acts* i. 24. Thou, Lord, who knowest the Hearts of all Men, shew whether of these two thou hast chosen: If this short Prayer be directed to *Christ*, of which we are not absolutely certain, there being nothing peculiar in the Words or Context, to determine positively, whether *Christ* or God the Father be meant. Indeed, God the Father is often described by the Character of knowing the Hearts of all Men; which makes it probable that God the Father is meant in this particular Passage. Again, it seems likely, that this religious Assembly should offer up this Prayer to the supreme Father, in Conformity to our Saviour's express Command and Example, and their own Practice in *Christ's* Life-time. But, on the other Side, it may be said, that *Christ* has likewise the Character of searching the Reins and Hearts, which is consistent with the Acknowledgment of God alone knowing the Hearts of all Men, if the express Words of our Saviour after this Declaration be considered, Even as I received my Father. *Revel.* ii. 23—27. See

above, p 46. Again, the Subject of this Petition seems to make it not unlikely that the Apostles should offer it up to our Saviour, as it was his Office to appoint an Apostle to succeed *Judas*. If this short Prayer was directed to *Christ*, it is an Example of Worship paid to him, with regard to an Office in which he was particularly concerned.

St. Stephen, the first Martyr, is represented as invoking *Christ* at the Article of Death. *Acts* viii. 59. And they stoned *Stephen*, invoking and saying (for so the Words ought to be rendered according to the *Greek*) *Lord Jesus receive my Spirit*. *St. Stephen*, as it appears by the foregoing Verses, had that extraordinary Favour shewn him, that he saw the Heavens opened, and *Jesus* standing at the Right Hand of God, upon which he invoked him in this short Petition. Here we have an undoubted Instance of Worship paid directly to *Christ*: but from the Circumstances attending it, it plainly appears that he was worshipped, not as God supreme, but as Mediator or Intercessor, he being represented upon that particular Occasion as *Son of Man, standing at the Right Hand of God*.

1. Tim. i. 12. And I thank *Christ Jesus* our Lord, who hath enabled me, for that he counted me faithful, putting me into the Ministry. Some learned Persons have thought it doubtful, whether the true Reading, according to some old Manuscripts, be not, I thank him who hath enabled me in *Christ Jesus* our Lord, which is indeed more agreeable to *St. Paul's* manner in other Passages; but admitting the Truth of the present Reading, it is an Instance of *St. Paul's* making an Acknowledgment to *Christ* for the Office of an Apostle, which he received immediately from him, as appears by the Accounts delivered of his Conversion in the *Acts* of the Apostles, and by several Passages in his Epistles.

Rev. xxii. 20. Even so, come, Lord *Jesus*. Our Saviour, in the Words just going before, had declared his Intention of coming quickly. He which testifieth these Things, saith, surely I come quickly, Amen. Upon which *St. John* invokes him in this short Petition, *Even so, come Lord Jesus*.

Rev.

Rev. v. 8, 9, 10, 11, 12. The four Beasts and four and twenty Elders fell down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of the Saints; and they sung a new Song, saying, *Thou art worthy to take the Book and to open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood—and hast made us unto our God Kings and Priests—*And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beasts and the Elders, and the Number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud Voice, *Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, Glory and Blessing.*

In the latter Part of the foregoing Chap. the Worship of the Lord God Almighty is represented in a very solemn and majestic manner; and in this Chapter we have an Account of a new Worship established by the express Authority of Almighty God; and the Reason is particularly set forth upon which it is founded: I must beg you to attend carefully to this Account, and you may observe that our Saviour is described under the Character of a Lamb; and that the Ground of the Worship here paid to the Lamb, is not his being equal to God, not his being one God with the Father, not because he was employed by God as an inferior Instrument in the Creation of the World; the Lamb, I say, is not worshipped upon any of these Reasons, but expressly because *he was slain, and redeemed us to God by his Blood.* Here it is declared, that the Worship paid to *Christ* is an inferior Worship; for surely a Worship expressly founded upon having *redeemed us to God by his Blood, and being slain,* cannot possibly be of so high a Nature as the Worship offered up to the supreme Lord of all rational Beings, by whose Authority the Son himself was sent to take our Nature upon him; in Obedience to whose Commands he underwent the Miseries of this mortal Life; was at last put to a painful and scandalous Death; and by whose Favour he was exalted to so great Dignity and Honour, as to receive Homage from the Saints in Heaven and in Earth, up-

on Account of his extraordinary Merits. The Worship, therefore, paid to *Christ*, is, properly speaking, part of the Worship of the one supreme God and Father of all, entirely derived from his Commands, and redounding to his ultimate Glory.

It is observable, that after the Acknowledgments to the Lamb are set forth, the four and twenty Elders are represented, Verse 14. as falling down and *worshipping him that liveth for ever and ever*; that is, the supreme God and Father of all, who, in the foregoing Chapter, is twice described by this very Character of living for ever and ever.

There are Passages which imply direct calling upon his Name as Mediator and Redeemer. Of this kind are *Acts* xxii. 16. Be baptized, and wash away thy Sins, *calling on the Name of the Lord*. *1 Cor.* i. 2. called to be Saints, with all that in every Place *call upon the Name of Jesus Christ our Lord*.

The Salutations at the Beginning of most of the Epistles, such as Grace and Peace from the Lord *Jesus Christ*, do not seem to be Prayers, but solemn Wishes. That they are not Prayers, appears extremely probable, from *Rev.* i. 4. Grace be unto you, and Peace from him which is, and which was, and which is to come; and *from the seven Spirits which are before his Throne*; who are very justly thought to be the seven Angels mentioned *Chap.* viii. 2. But no Christian can allow that Angels have any Title from Scripture to religious Invocation. As, therefore, this Salutation in the *Revelations* is a pious Wish of Help and Favour from God, *Christ*, and the angelic Spirits (whom God and *Christ* employ in various Offices for the Benefit of the Church) so the Salutations in the Beginning of most of the Epistles are most probably pious Wishes of Grace and Favour from God and *Christ*. And remarkable it is, that whereas thro' the Book of *Revelations* solemn Worship is chiefly paid to Almighty God, who is represented as sitting upon the Throne, very often by falling down and worshipping him only; and sometimes Honour, Blessing, and Glory are ascribed to the Lamb, together with God: there

is no Instance of any sort of Worship paid to the seven Spirits, though expressly said to be present at the same time.

Lastly, there are Instances of Glory directly given to *Jesus Christ*. *2 Pet.* iii. 18. Our Lord and Saviour *Jesus Christ*: to him be Glory, both now and for ever. *Rev.* i. 5, 6. *Unto him* that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father; *to him be Glory and Dominion for ever and ever.* *Rev.* v. 13. Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and to the Lamb for ever and ever. *Chap.* vii. 10. Salvation to our God which sitteth upon the Throne, and unto the Lamb.

All the rest of the Instances of Glory being given in Scripture, are either directed to the Person of the Father only, or to the Father through *Christ*.

With regard to the Honour which Christians are required to pay to the Holy Spirit; by comparing the Texts you may observe, that we are directed, either by Precept or by Example, to baptize in his Name, to wish Blessing from him; to acknowledge him as Witness in solemn Affirmations; to take heed not to resist him; nor to do Despise to him; not to tempt him; not to grieve him. See above, p. 95. But as for putting up Prayers and ascribing Glory directly to the Person of the Holy Ghost, we have no Warrant from Scripture either by Precept or Example. The Holy Spirit is never represented as sitting upon a Throne, or exercising any regal Authority, but seems to act as the chief or principal of the ministering Spirits, for the Salvation of Men, under the Government of God and *Christ*.

When learned Men are pressed upon this Point, they can produce but three Passages in the New Testament, from whence they can form the least plausible Grounds for the offering up Prayers to the Holy Spirit. The first is *Matth.* xxviii. 19. Go ye, and teach all Nations --- *baptizing* them into the Name--- of the *Holy Ghost*. But this I have considered already;

see, p. 70. Only I would just refer it to your common Sense, whether being baptized into the Name of the Holy Ghost, or into his Guidance and Direction, be of the same Import with addressing ourselves to him in Prayers or Praise. The plain Reason why the Holy Spirit is joined with God and *Christ* in the Form of Baptism, evidently appears from the whole Scheme of the Gospel Dispensation, because he is the chief Instrument whereby they govern and sanctify the Church.

2. 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. This is a solemn Wish of *St. Paul*, that the Favour of *Christ*, the Love of God, and the Communion of the Holy Ghost, or the joint-partaking of the Holy Spirit, might be and continue with the *Corinthians*. There is certainly a wide Difference between a Wish that the *Corinthians* might continue Partakers of the Holy Spirit, and invoking the Holy Spirit in Prayer. If this had been a Prayer to the Holy Spirit, *St. Paul* would have expressed something proper to be given to the *Corinthians* by the Holy Spirit. But the Communion of the Holy Spirit necessarily signifies, according to the Use of the *Greek Word* in other Passages, their being joint Partakers of the Holy Spirit himself, or the Holy Spirit being given to them. *St. Paul* mentions the Communion of the Holy Ghost in this Passage, to shew after what Manner he earnestly wished, that God and *Christ* would testify their Love and Favour to the *Corinthians*, by imparting to them the Holy Ghost: so that this Instance is so far from being a Prayer to the Holy Spirit, that the Words, when rightly understood, are absolutely inconsistent with the Notion of praying to him, exactly agreeable to the whole Tenor of the New Testament, wherein he is represented as given, sent, and employed by God and *Christ*, as the chief Agent or Minister of the Christian Church, without exercising any regal Authority.

3. The next Instance sometimes produced to prove the religious Worship of the Holy Ghost, is *Rom.* ix.

1. I say the Truth in *Christ*, I lie not, my Conscience also bearing me Witness in the *Holy Spirit*. *St. Paul* is supposed to appeal by an Oath to the Holy Ghost, and an Oath has always been esteemed an Act of religious Worship.

In answer to this let it be observed, that if the Form of the Expression be compared with other Texts of the same Nature, it will appear, that this is not a direct Appeal to the Holy Spirit. The natural Interpretation of the Words seems to be this; I speak the Truth as a Christian, and herein I have the Testimony of my own Conscience enlightened by the Holy Spirit; what is translated in the *Holy Ghost*, may as properly be rendered by or through the Holy Ghost. Not to multiply Texts which undeniably prove this Interpretation, it is used twice in the same Verse. 1 *Cor.* xii. 3. No Man speaking by the Spirit of God, calleth *Jesus* accursed; and no Man can say that *Jesus* is the Lord, but by the Holy Ghost. The Word in the *Greek* is in. *St. Paul* upon this solemn Occasion appeals to his own Conscience; and as he knew he was inspired by the Spirit of God, and could prove the Truth of his Pretensions by sensible Effects, it must add great Weight to what he was going to deliver, concerning his Regard for the *Jewish* People. If it be farther maintained, that though there be no direct Appeal to the Holy Spirit, yet the Words necessarily imply an Acknowledgment of the Holy Spirit being Witness of his Sincerity: I answer, that this is no Argument of his Title to religious Worship by Prayer; as we have an Instance of the same *St. Paul* delivering a solemn Charge, or bearing Witness before God, the Lord *Jesus Christ*, and the elect Angels.

It must now be referred to your Judgment, whether there be any Warrant from the New Testament to address ourselves to the Holy Spirit in Prayer, as no clear Instance of it can be found either by Precept or Example. As to any Doxology, or the ascribing of Glory to the Person of the Holy Spirit, learned Men do not pretend to affirm that any such can be found in Scripture.

With respect to the religious Practice of offering up Prayers and Praises, or the ascribing of Glory, to Father, Son, and Holy Ghost, as being one God, it is a notorious Matter of Fact, not to be overthrown by all the subtle Inventions of learned Men through the whole Christian World, that God Almighty hath not appointed himself to be worshipped under this Character by Precept or Example, in any one Instance in his holy Word *.

As

* I take this Opportunity to make my sincere Acknowledgments to the worthy and candid Author of, *The serious and dispassionate Enquiry relating to some Parts of our established Worship*, occasioned by the Appeal. He has granted all that I could possibly expect from a Clergyman of the Church of England. With respect to the Holy Spirit, he makes this honest and Christian Declaration: *I have carefully examined, and cannot deny the Truth of this Assertion, viz. That we have neither Precept or Example in the New Testament to warrant the addressing ourselves to him by Prayer or Praise. And I find that many Persons far more knowing than myself, have readily acknowledged this Truth.* Again, with regard to the Worship of Three Persons and one God, he allows, *This also may be true: at least, for my own Part, I cannot presume to affirm the contrary, not knowing at present, of either Precedent or Precept that I can alledge as a sufficient Evidence in Disproof of the Assertion.* See pag. 3.

How easily might all religious Controversies be adjusted, if the contending Parties would speak their Minds with Candor and Simplicity. I am so far from having the least Inclination to triumph in an insulting Strain, upon the Account of these important Concessions, (which according to my humble Opinion, absolutely demolish the *Atbanasian* Scheme) that I heartily compassionate the Case of this and many other worthy Clergymen, who think themselves tied down by former Engagements to continue the Use of Forms they can hardly reconcile to the Dictates of Conscience. I would recommend to this Christian Brother (for I do not chuse to call him an Adversary, tho' I differ from him in some few Particulars) the Principles advanced in his own Treatise, in regard to the Omission of the *Atbanasian* Creed. The same Reasons, which justify a Clergyman in discontinuing the Use of the *Atbanasian* Creed, hold as strongly for the laying aside the *Atbanasian* Worship: All Forms that break in upon Scripture Worship, are null

As I have fairly laid before you all the Passages of the New Testament, wherein we have any Account of

null and void by the express Principles of the Church itself; it is built upon the Foundation of that glorious Right of Protestants and Christians to lay aside, and protest against, all corrupt Practices in religious Matters: And consequently, if a Clergyman should, upon a more impartial Examination of Scripture, be deeply convinced, that the *Athanasian* Worship has no Foundation there; (which Conviction I suppose he had not, when he laid himself under Engagements to the Church) let him in a serious and solemn Manner, omit the third and fourth Petitions in the Litany, and all those Passages which set forth or imply a coequal Trinity; and let him explain to the Congregation the Reasons of the Omission, and his Christian Resolution to adhere to Scripture Faith and Worship, notwithstanding the Hardships he might be liable to upon that Account: In this Case, I do not think him obliged to resign his Ministerial Office, provided he be ready to pay a willing Obedience to his Superiors in all lawful Instances, and strictly conforms to Rites and Ceremonies of an indifferent Nature, in the Appointment of which the Authority of the Church consists, and consequently the Obedience of officiating Ministers in such Cases becomes a Duty. I take it for granted that such a Clergyman will put the most favourable Construction upon Words and Expressions of an ambiguous Nature, and will not raise needless Scruples. In short, that he will cheerfully conform to the Rules and Orders of the Church, so far as her Authority really extends. I cannot help judging, that such a Clergyman answers the Design of Ministerial Conformity, as he omits no Parts of the Liturgy, but such as the Church had no Right to impose, and which, indeed, she never would have imposed, if our first Reformers had seen all the Light of the present Age.

Some perhaps may be inclined to judge that this State of the Case is too strict and severe, as it cuts off all Hopes of future Preferment, and exposes a Clergyman to the Hazard of being deprived of all his Subsistence. As to this, my Argument proceeds upon the Truth of the Gospel, which has made it the express Duty of all Christians, and more particularly of Ministers, to take up the Cross of *Christ*, when the Cause of *GOD* requires it at their Hands.

of religious Worship; it is submitted to your common Reason, whether the Worship of three Persons and one God be not expressly contrary to the solemn Determination of *Christ* and his Apostles: it being declared by them in great Numbers of Instances, that the one God and Father of all is the only supreme Object, to whom, or to whose ultimate Glory, all religious Worship should be directed.

This Argument, drawn from the Silence of Scripture, with regard to the offering up Prayers and Praises to the Holy Spirit, and to Father, Son, and Holy Ghost, as being one God, very strongly proves that the received Doctrine of a coequal Trinity was never delivered by *Christ* and his Apostles; it being impossible to conceive that a Person who is supposed to be of equal Dignity with God the Father, should never have one Prayer directed to him, should have no Glory ascribed to him, in the Writings of the Apostles, from whom alone we have received an Account of the Christian Dispensation. Not to worship the Holy Spirit in Prayer and Praise, if he has an equal Title to it with God the Father, is a criminal Neglect, which must be charged upon the Apostles themselves; and whether those holy Men, who had the Gift of Inspiration, were mistaken in the right Object of religious Worship, let any serious Christian judge.

If the Observations made concerning the Holy Spirit, Pag. 66, &c. be well founded, as indeed they

Others will judge, whose Principles are too much confined by legal Settlements, that the Liberty I have contended for, exceeds all reasonable Bounds, and too much invades the Authority of lawful Superiors. Now, not to insist upon what I believe is true, that there are few Clergymen in the Church who are strict Conformists in every Particular, my Answer to such Persons is short and decisive: Gospel Faith and Gospel Worship are of infinitely more Weight than Law and Rubrics; all the Authority Civil and Ecclesiastical of the whole Globe ought to be rejected, when the Glory of the One Supreme God and Father of all is the Point in question, which has been so much darkened by the Inventions of Men in almost all Ages and Countries.

seem.

seem to me highly probable ; we have not only the Silence of the sacred Writers, as an unanswerable Argument against offering up any Prayer and Praise to the Holy Spirit, but likewise an express Prohibition, the Worship of Angels being condemned as Will-worship. *Coloss. ii. 18.* And as I have produced very considerable Proof, that the Angel sent to St. *John* was the Holy Spirit, the Point is still more strongly established ; for he himself absolutely refused Worship from the holy Apostle. *Rev. xix. 10* to *Ch. xxii. 8, 9.* And I *John* saw these things, and heard them ; and when I had heard and seen, I fell down to worship before the Feet of the Angel, *which shewed me these things.* ('Tis observable that this is the very Expression which our Lord made use of, when he promised the Holy Spirit before his Death. *John xvi. 13, 14.* He, namely, the Holy Spirit, *will shew you Things to come* — He shall receive of mine, and shall shew it unto you.) Then saith he unto me, see thou do it not ; for I am thy Fellow-Servant, and of thy Brethren the Prophets — Worship God. It has appeared a considerable Difficulty to many Writers, how St. *John* could be twice tempted to offer Worship to an Angel, which he must know to be contrary to the Law of God ; and, indeed, I should think it unaccountable, if *worshipping before the Feet of the Angel* implied an Act of religious Worship. But the Word, which we translate Worship, sometimes signifies nothing more than an high Degree of civil Respect made to Persons of superior Rank, according to the Custom of the Eastern People. This undeniably appears from many express Instances. See *Matt. xviii 26.* *Ruth ii. 10.* *1 Sam. xxv. 23.* with many other Passages of a like Nature. The Apostle might probably then mean nothing more than a lowly Act of civil Respect, as the Word expressing it is sometimes used in this Sense : The Context and Circumstances of the Discourse easily determine, whether it be applied to religious Worship, or civil Respect. The Answer of the Angel seems to imply, that no religious Worship was intended to him : He says nothing of the Sin or Danger of false Wor-

ship; neither does he speak of the Unlawfulness of paying a proper Respect to any Being whatsoever; but forbids St. *John* to make any Acknowledgments to him for the extraordinary Favour of this Revelation, because he was no more than his Fellow-Servant, employed by God to reveal things relating to the Church of Christ; and therefore all his Thanks and Gratitude were due to God, and not to him. We have an Instance something like this in the Book of *Tobit*, xii. 15, 16, 17, 18. where, upon the Angel *Raphael* discovering himself to *Tobit*, and his Son *Tobias*, they were both troubled, and fell upon their Faces: For they feared, (or expressed a reverential Awe for so great a Favour) but he said unto them, Fear not, for it shall go well with you; praise God therefore. For not of any Favour of mine, but by the Will of our God I came; wherefore praise him for ever.

As the Angel refused the least Acknowledgment from St. *John* for the extraordinary Favour of this Prophecy, because he was no more than a ministring Spirit employed by God to deliver his Will; the Argument holds still stronger against offering up any Prayer or Praise to a ministring Spirit; and therefore, if the Angel sent to St. *John* was the Holy Spirit, which appears extremely probable from what has been already observed; to worship the Holy Spirit by Prayer or Praise, must be thought absolutely unlawful, it being expressly condemned by the Spirit himself, at a Time when he had done St. *John* a greater Favour than was ever vouchsafed to any Christian; and consequently the Argument drawn from the Holy Spirit being sent to be our *Comforter*, to *guide us into all Truth, and to help our Infirmities*, is of no Force to prove his Title to religious Invocation.

Again, how is it possible to imagine that it was the Design of the sacred Writers to fix the Belief of Father, Son, and Holy Ghost, three Persons and one God, in the Minds of Christians, as they have left us no Example of any sort of Worship directed to three Persons and one God? If this had been a fundamental

Doctrine of the Gospel, we should not only have had it plainly and frequently expressed, but likewise solemn Prayers and Praises would have been ascribed to Almighty God under the Character of three Persons; otherwise the Apostles themselves have left us in the dark, with regard to an essential Part of Christian Worship. Can it enter the Heart of any serious Christians to believe, that it is necessary to their Salvation, to conceive of God as three Persons, when the Apostles themselves have never made it the Duty of Christians to offer up any Prayer or Praise to God under any such Character; but in all the Examples of Worship to be found in their Writings, Almighty God is always addressed to as one supreme intelligent Agent or Person, one God and Father of all?

It will be proper now to consider the celebrated Argument of learned Men, drawn from this Article of Worship, which I will endeavour to represent to you briefly in its full Strength. In the Old Testament the Worship of one supreme God, and none else, is an express Command enforced upon the *Jews*, under the severest Penalties; which Command is confirmed by our blessed Saviour in the New Testament, *Matt. iv. 10.* and consequently there is no such Thing in Scripture as any inferior Worship whatsoever; all Persons, all Beings whatsoever, are absolutely cut off from all Pretences of every kind to any sort of religious Worship, excepting the one supreme God: and therefore it is argued and maintained by the learned Defenders of the *Atbanasian* Doctrine, that because religious Worship is confessedly paid to *Christ* in the New Testament, he must be one God with the Father.

To which it is answered from the Observations already made, that God's express Command to worship one supreme God, and him only, does not preclude God from a Right to appoint an inferior Worship to be paid to a Person in the Capacity of a Mediator; which we find to be a plain Matter of Fact recorded in the Gospel: so that this Argument of learned Men is in effect levelled against the Gospel Account, which has revealed to us an inferior Worship paid to *Christ*,

as Mediator and Redeemer. Our Saviour declares that all Men should honour the Son *even as* they honour the Father; which Words indeed at first View seem to signify that the Son has a Title to equal Honour with God the Father; but if the Form of the Expression be examined in other Instances, or the Context be considered, the contrary will appear very plain: Be ye merciful *as* your Father is merciful. *Luke vi. 36.* This is my Commandment, that ye love one another, *as* I have loved you. *John xv. 12.* These Examples, to which many others might be added, are sufficient to shew that the Word *as* is used to denote a general Likeness, and not a strict Equality. As to the Context, the Reason is assigned by our Lord himself, why the Son must be honoured as well as the Father. The Father judgeth no Man, but *hath committed all Judgment* to the Son. He that honoureth not the Son, honoureth not the *Father which hath sent him.*

Again, it is expressly declared by *St. Paul*, that, because our Saviour submitted to the Miseries of this mortal State, God raised him by his Grace or Favour to extraordinary Honour, that every Tongue should confess that *Jesus Christ* is Lord, to the Glory of God the Father.

In the Book of *Revelations*, the Worship of *Christ* is paid to him under the Character of a Lamb that was slain, and had redeemed us to God by his Blood.

Can any Thing be a plainer Matter of Fact, than that the honouring the Son, because the Father hath committed all Judgment unto him; the confessing *Christ* to be Lord, to the Glory of God the Father; and the Worship of the Lamb because he was slain, is an inferior Worship; and consequently cannot be esteemed of so high a Nature as the solemn Adoration of the one God and Father of all, without derogating from his supreme Honour and Glory; on whose Grace and Favour, all the Honour due to *Christ* entirely depends.

When, therefore, learned Men earnestly contend, one after another, that to worship *Christ* with inferior

or

or mediatorial Worship, is exactly of the same Nature with the Practice of the Papists, who pray to Angels, Saints, and Virgin *Mary*, they really (without considering what they do) abuse the Gospel Account of *Christ's* Mediation and Intercession; and, indeed, derogate from the supreme Authority of Almighty God, as if he had no Right to appoint a Mediator and Intercessor, and to command an inferior Worship to be paid to him in that Capacity. It is very surprising that learned Persons should urge so weak a Pretext, as if it was an unanswerable Argument. I must refer it to your common Reason, to judge of the Strength of it. Papists pay inferior Worship to Angels, Saints, and Virgin *Mary*, without any Warrant from Scripture; and therefore it is argued, that we must not worship *Christ* with inferior or mediatorial Worship, tho' expressly commanded by Almighty God. This is really arguing in Defiance of the plain Doctrine of the New Testament, wherein we are required to pay absolute supreme Honour and Worship to the one God and Father of all, and inferior or mediatorial Worship to the one Mediator *Jesus Christ*, who is represented, at the very Time of his receiving the greatest Honour recorded of him by the sacred Writers, under the Character of a Lamb that was slain; a Character absolutely inconsistent with the Notion of his supreme Godhead; a Character absolutely inconsistent with the Notion of his Title to supreme Honour and Worship.

And now, my dear Christian Readers, having made such Observations upon the Collection of Texts relating to religious Worship, as I think naturally follow from them; and having, I hope, given a satisfactory Answer to the celebrated Argument of learned Men upon this Article; I flatter myself so far as to believe, that you will bring in the Verdict, and determine the Question proposed to your Examination, according to the Evidence fairly laid before you; namely, that the true Christian Form of Worship, as settled by *Christ* and his Apostles, is to offer up our Prayers to the one God and Father of all, in the Name and through the
Me.

Mediation of *Jesus Christ*, for the heavenly Assistance of the Holy Ghost; and so far, indeed the whole Christian World are agreed. Again, from the Practice of the Apostles you may conclude, that it is lawful to put up Petitions, and ascribe Glory, directly to *Christ*, as Mediator, or Redeemer, to the Glory of God the Father. But as no Example of invoking the Holy Spirit in Prayer, can be produced from Scripture, and as no Glory is ascribed to him, you will judge this Practice to be a Piece of Will-worship, not warranted by the Word of God; and I am afraid you will naturally determine, that religious Addresses to Father, Son, and Holy Ghost, as being one God, is something worse than Will-worship, as it is introducing an Object of Worship expressly contrary to the Light of Reason and Scripture, and an Object that does not really exist; there is no such Being as three Persons and one God. To invoke God under the Character of three coequal Persons, when it is the solemn Determination of *Moses* and the Prophets, of *Christ* and his Apostles, that he is one supreme Lord and Governor, one supreme intelligent Being, or Person of all possible Perfection, is little less than a direct Breach of the solemn Covenant established between God and the *Jewish* People in the Old Testament, and between God and all Mankind in the New; and consequently the Worship of three Persons and one God is false and antichristian, that owes all its Support to the Inventions of Men.

It is no Wonder that this corrupt Worship, which did not obtain in the Christian Church till near four hundred Years after the Times of the Apostles, produced by Degrees so many superstitious and idolatrous Practices, namely, Invocation of Angels, Saints, Virgin *Mary*, and all the gross Corruptions that are yet found in the Church of *Rome*. When Men once depart from the right Worship of the one supreme Lord and independent God of the whole Creation, they run into numberless Superstitions. This has been too sadly verified by the History of almost all Ages and Countries.

In

In order to give you a Notion of the Worship that obtained in the primitive Church, I will present you with an Account of it from the great *Origen*, one of the most learned and zealous Christians in the early Ages. He was born in the Year of our Lord 185, and died about 253. His whole Life was chiefly dedicated to the Study of the Scriptures, and the promoting the Cause of Christianity, for which he endured many and grievous Sufferings. In a Book which he wrote against an Adversary of Christianity, he professes to explain the true Object of religious Worship. After having observed, that Angels ought not to be worshipped, altho' they are employed as ministring Spirits, for our Advantage, he gives this Account of the Christian Worship. I appeal to the Learned for the Faithfulness of my Translation from the *Greek*.

We ought to offer up all Supplication, and Prayer, and Intercession, and Thanksgiving to the God over all, through our High Priest, who is above Angels, the living Word and God: We may also invoke the Word himself, and intercede, and give Thanks, and pray to him, if we can distinguish between Prayer in the most proper Sense, and Prayer in a figurative Sense *.

And what he understands by this Distinction, he clearly sets forth in another Place: namely, " We worship (says he) the one God and his one Son, and Word and Image, with Supplications and Prayers, according to our Power, offering up our Prayers to the God of all, through his only begotten Son: to whom we first offer them, entreating him, as being the Propitiation for our Sins, to present, as our High Priest, our Prayers and Sacrifices, and Intercessions to the God over all. † "

The same Author has left a large Book concerning Prayer, which he has fully treated in all its Parts. When he comes to explain the Nature of Prayer, with

* See *Origen* against *Celsus*, Book 5th, Pag. 233. Edit. *Spencer*.

† *Origen* against *Celsus*, Book 8th. Pag. 386. Edit. *Spencer*,
regard

regard to the Object of it, he expresses himself in the following Manner. " If we understand what Prayer is; namely the most solemn Prayer, as distinguished from mediatorial, we must not offer up this Prayer to any derived Being, not even to Christ himself, but to the only God and Father of all, to whom our Saviour himself prayed, and teaches us to pray. For when he had heard that, Teach us to pray, he does not teach us to pray to himself, but to the Father, saying, *Our Father which art in Heaven.* Again, it remains therefore, (says he) that we pray to the only God, the Father of all; but not without our High-Priest. Therefore the Saints in their Prayers or Thanksgivings return Thanks to God thro' Jesus Christ. But as he who prays in the strict and proper Sense, ought not to pray to him who himself prays, but to him whom our Lord Jesus hath taught us to call Father in our Prayers; so we ought not to offer up any Prayer to the Father without him, *John xvi. 23, 24.* Again, we ought not to pray to him (in the Sense before explained) who is appointed our High-Priest by the Father, and to him who hath received of the Father to be our Advocate, but to the Father through our High-Priest and Advocate (or Comforter.) †"

From this Account it undeniably appears, that absolute supreme Honour and Worship were paid by the first Christians to the Person of the Father, as the one supreme God, and that the Worship of Christ was inferior and mediatorial, exactly agreeable to the Doctrine of Scripture.

Again, it is observable, that here is an entire Silence about offering up any direct Worship to the Person of the Holy Spirit. And as for the Worship of Father, Son, and Holy Spirit, three coequal Persons and one God, there is not so much as the least Colour or Pretence for it to be found in the Account of this learned and zealous Christian, when he professes to set forth the true Christian Worship. It may be re-

† See *Origin of Prayer.* Pag. 78, &c. Edit. *Reading.*

ferred to the Consciences of that Part of the Learned, who seem determined to support the *Athanasian* Worship, whether the direct Invocation of the Holy Spirit in Prayer, and the Worship of three Persons and one God, can possibly be reconciled with the Practice of the Primitive Church, as distinctly set forth by this learned Christian.

And now, my dear Christian Readers, if I have been so happy as to set you right in an important Point of Faith and Worship, join with me in solemn Thanks to the Father of Lights, who hath enabled a plain and weak Christian to employ that one little Talent committed to his Charge, for the Benefit of Christian People.

Nothing remains, but that I point out to you your Right and Duty as Christians; and more particularly, I would be supposed to address myself to you who are Members of the Church of *England*.

Admitting that, by Means of this Treatise or any other Help, you are deeply convinced that God Almighty is one supreme intelligent Being or Person, one supreme Lord and Governor, the God and Father of our Lord *Jesus Christ*; and that *Christ* and the Holy Spirit are Persons inferior to him, and employed by his supreme Authority in very high Offices for the Salvation of Men; *Christ* being appointed Mediator, Head, and King of the Church, and the Holy Spirit first Minister in its Government, who has Angels for his Assistants: in this Case, as Christians and Disciples of *Christ*, you have an undoubted Right to make a serious and solemn Protest against the Doctrine of the *Athanasian* Creed.

Again, admitting that, by a careful Consideration of all the Passages in the New Testament, relating to religious Worship, you are convinced in your own Consciences, that absolute supreme Honour and Worship are due to the Person of the Father, as the one supreme God; and that the Worship of *Christ* is inferior or mediatorial, redounding to the Glory of God the Father; and that there is no Warrant from Scripture to address ourselves in Prayer and Praise directly to the

the Holy Spirit ; and lastly, that the offering up any sort of Worship to God, as being three coequal Persons, Father, Son, and Holy Ghost, is absolutely inconsistent with the Gospel Worship : in this Case you have an undoubted Right to protest against the third and fourth Petitions of the Litany, the Collect for *Trinity Sunday*, the Proper Preface in the Communion Office for *Trinity Sunday*, and all those Passages in the Liturgy which imply or set forth a coequal Trinity. The common Doxology, or the ascribing of Glory, to Father, Son, and Holy Ghost, is not warranted by Scripture, the Holy Ghost being never mentioned in any Scripture Doxology, either directly or indirectly. But as we are commanded to pray *in* (or *by*) *the Holy Ghost*. *Eph. vi. 18. Jude 20.* and our Christian Profession is expressly declared to be made *in* (or *by*) *the Holy Ghost*. *1 Cor. xiii. 3.* it cannot be thought unlawful to mention the Holy Ghost in Doxologies, provided it be done according to the Scripture Form, *in* (or *by*) the Holy Ghost ; so that the Common Form may be used only by the Change of *and* into *in* the Holy Ghost : Glory be to the Father, and to the Son, in the Holy Ghost. To the Father, as the one supreme God ; to the Son, as Mediator, *in* (or *by* the Assistance of) the Holy Ghost.

As Christians, or Disciples of the blessed *Jesus*, it is your Duty to make an honest and open Profession of your religious Principles, with regard to such an important Point, wherein the Honour of the one supreme God, and the Worship we owe him, are deeply concerned : this is an essential Character of *Christ's* Disciples, and required as an express Condition by our Lord himself. *Luke ix. 26.* Whosoever shall be ashamed of me, and of my Words, of him shall the Son of Man be ashamed, when he shall come in his own Glory, and in his Father's, and of the holy Angels.

If you are permitted to enjoy the Benefit of public Worship, and to be Partakers of the Lord's Supper, notwithstanding your open Profession, I do not think you are under any Obligation to separate yourselves from the Communion of the Church of *England*,

as the far greater Part of the Liturgy is consistent with the right Opinion concerning Almighty God; particularly the Creed called the Apostles, which is read in the daily Office; and the *Nicene* Creed too, some few Expressions excepted, namely, *very God of very God* — *of one Substance with the Father* — *Lord of* — *Life* — *who, together with the Father and the Son, is worshipped and glorified.* It is remarkable, that the Christian Doctrine is set forth very strongly in the first Article. *I believe in one God the Father Almighty, Maker of Heaven and Earth.* This was the old Christian Language in all the Creeds in all the Christian Churches for the first three hundred Years after *Cbrist*: and it is a Matter of Fact well known to the Learned, that the Expressions excepted against in the *Nicene* Creed, or rather *Constantinopolitan* Creed, concerning our Saviour, as not warranted by Scripture, did not obtain in any genuine Creed till the Year 325, and that the unscriptural Expressions concerning the Holy Spirit were not added till the Year 381.

It may not be improper to give you a Specimen of the ancient Creeds: I here present you with one of the oldest, delivered by the express Authority of a Christian Bishop, *Irenæus* by Name, as an authentic Account of the Faith of the whole Church at that Time. He was made Bishop about the Year of our Lord 179, a little more than eighty Years after the Death of *St. John*, the oldest of all the Apostles, and had received his Instructions from *Polycarp*, Bishop of *Smyrna*, a Disciple of *St. John*, as he has informed us himself. I appeal to the Learned for the Faithfulness of my Translation from the original *Greek*, in which it was penned.

“ The Church, (says he) being dispersed through the whole World, even to the Ends of the Earth, hath received from the Apostles and their Disciples this Faith; In one God the Father Almighty, who made Heaven and Earth, and the Seas, and all that is in them; and in one Jesus Christ, the Son of God, who was incarnate for our Salvation; and in the Holy Spirit, who by the Prophets preached the Dispensations,

fations, and the Advents, and the Generation from the Virgin, and the Passion, and the Resurrection from the Dead, and the Ascension of the beloved Jesus Christ our Lord in the Flesh into Heaven, and his coming from Heaven in the Glory of the Father, to sum up all things, and to raise again all the Flesh of all Mankind, that to Christ Jesus our Lord, and God, and Saviour, and King, according to the good Pleasure of the invisible Father, every Knee should bow, of Things in Heaven, in Earth, and under the Earth, and that every Tongue should confess to him, and that he should perform just Judgment to all: That he should send into everlasting Fire, spiritual Wickednesses, and Angels that transgressed and were Apostates, and the ungodly, and unjust and unrighteous, and blasphemous Persons: But to the righteous, and holy, and to those who have kept his Commandments, and have continued in his Love, either from the Beginning, or after their Repentance, that he might grant Incorruption and eternal Glory, bestowing on them, as Matter of Favour, eternal Life.

This Preaching and this Faith the Church having received, as I said before, altho' it be dispersed thro' the whole World, carefully preserves, as if it inhabited the same House: it believes these Things, as if it had one Soul and one Heart, and uniformly preaches, and teaches, and delivers these Things as if it had but one Mouth. For altho' there are different Languages in the World, yet the Power of the Tradition is one and the same: and neither the Churches which are planted in *Germany*, have a different Faith, or different Tradition, nor those in *Iberia*, nor those among the *Celtæ*, nor those which are planted in the East, nor in *Egypt*, nor in *Libya*, nor in the Midst of the World: But as the Sun, the Creature of God, is one and the same in all the World; so the Preaching of the Truth shineth every where, and enlighteneth all those who are willing to come to the Knowledge of the Truth. And among the Governors of the Churches, neither he who is most powerful in the Word, will say any thing different from these Things:

{for

(for none is above his Master) neither will he, who is weak in speaking, lessen this Tradition. For the Faith being one and the same, neither he, who can say much, can enlarge it, nor he, who can say but little, can diminish it." See Book the 1st, Chap. 2d, 3d. Pag. 45, &c. *Grabe's* Edit.

You ought to esteem this Account of the Primitive Faith of the greatest Importance, because this Christian Bishop professes to declare what was uniformly believed thro' the whole Church at that Time. He solemnly assures us, that the Belief of one God, the Father, the Maker of Heaven and Earth, expressly distinguished from Christ and the Holy Spirit, exactly agreeable to the Doctrine of Scripture, was the Faith to which nothing could be added, and from which nothing ought to be diminished. In describing the Person of our Saviour, he gives him the Titles of Lord, God, Saviour, and King, and at the same Time he carefully maintains the supreme Authority of the one God and Father Almighty, by expressly declaring, according to Scripture, that all the Honour due to Christ depends upon the good Pleasure of the invisible Father. The Holy Spirit too is described, according to Scripture, as the Inspirer of the Prophets, but he is not styled a God or Lord.

It must now be referred to your Determination, whether the *Athanasian* Doctrine of the Trinity obtained in the Christian Church at that Time, if the Testimony of this primitive Bishop be of any Weight, when he solemnly professes to give an exact Account of the Faith of the whole Church. without Addition or Diminution? No possible Reason can be assigned why this renowned Bishop, after having declared the Faith in one God the Father Almighty; and in one Jesus Christ; and in the Holy Spirit; no possible Reason, I say, can be assigned why he should neglect to acquaint us, that these three Persons are one God, but this undeniable one, that the Doctrine of three Persons and one God, was neither heard, nor thought of in his Days: This is an Addition made to the Faith once delivered to the Saints, and virtually condemned by this Account.

It

It is observable, that the Father is styled God by way of Eminence, as expressly distinguished from the Son and Holy Spirit, above seventy Times in our Common Prayer Book? I mean such Expressions as these, namely, *Almighty God, the Father of our Lord Jesus Christ* — pardoneth, and so forth, — in the General Absolution. *O Lord God Almighty, who didst endue — with singular Gifts of the Holy Ghost — through Jesus Christ our Lord.* Collect on St. Barnabas's Day.

Again, in the Prayers the Christian Form of Worship is generally observed, they being directed to the Person of the Father, in the Name and through the Mediation of the Son, for the Assistance of the Holy Spirit; and *Christ* and the Holy Spirit are frequently declared, according to the Scripture Language, to be *sent or given* by the Father. The second Petition of the Litany, and some few Collects, are directed to *Christ* as Redeemer, or Mediator, which is warranted by the Practice of the Apostles, provided you worship him to the ultimate Glory of God the Father.

I am persuaded that there are several Clergymen of the Church of *England*, who groan under the Weight of the *Athanasian* Forms and Worship, that would be very glad of your Assistance to be delivered from so great a Burthen upon their Consciences: such Persons would be so far from being offended at your open Profession and Protest, that they would rejoice at the good Use you had made of your Christian Liberty, and the Honesty of your Profession.

There are other Clergymen, who, though they do not yet see the Errors of the *Athanasian* Forms, entertain moderate and charitable Sentiments of those who differ from themselves: such candid Clergymen would treat you as Christian Brethren, notwithstanding your Dissent in some Particulars; they would suffer you to enjoy the Benefit of public Worship, and to communicate with your Christian Brethren peaceably and quietly.

But, as it must be expected that many Clergymen will express a warm and blind Zeal for Doctrines and

religious Practices established by public Authority, right or wrong; if it be the Lot of any of you to attend upon the Ministry of such Persons, you may be called by the opprobrious Names of Heretics and Schismatics, just as Papists call Protestants, because they refuse to join in religious Profession and Worship not warranted by the Word of God: if they should go so far as to pronounce you unworthy of the Benefit of public Worship, and should absolutely refuse to give you the Lord's Supper; in this Case I must beg Leave to deliver my Sentiments freely and honestly, that those Clergymen are the Heretics and Schismatics, and not you, as they insist upon Terms of Christian Communion, which never were required by *Christ* and his Apostles. Amidst all the various Opinions of Sects and Parties, the Gospel Rule is very plain and certain; namely, that whosoever believeth *Jesus* to be the *Christ*, and sincerely endeavours to understand the Will of God, as revealed in the New Testament, and above all demonstrates the Sincerity of his Profession by living agreeably to the Laws of *Christ*, is a real Christian, whatever Errors he may fall into, provided his Mistakes are consistent with an honest Heart and real Goodness; and, consequently, such a Person is entitled to the Charity and Fellowship of Christians for this undeniable Reason, because he will certainly be accepted of God, as one who answers the grand Design of the Gospel of *Christ*. By shewing a Disposition and Readiness to communicate with your Christian Brethren, notwithstanding your differing from them in some important Points, you act a Part worthy of the Disciples of *Christ*, who ought, if possible, to unite in Affection and brotherly Communion, though they cannot in Opinion. But if nothing will be thought sufficient to entitle you to the external Privileges of Church Communion, but professing Doctrines, and conforming to religious Practices, in Opposition to the Dictates of Conscience, and the express Authority of Scripture, you have in this Case an undoubted Right to join yourselves to some other Society, more free from Corruptions, if any such can

G

be

be found ; or else to form a Society upon the Plan of the New Testament, wherein nothing should be imposed upon Christians, but what is expressly delivered by *Christ* and his Apostles.

In all your religious Concerns that affect your eternal Salvation, and your Title to God's Favour, the Gospel is your Rule, and *Christ* your only Lawgiver and Judge in those Points. The New Testament is a plain Declaration of the Will of God. It was designed for you as well as the Great and Learned. You have no Occasion to regard the greatest Authority upon Earth, in Opposition to, or inconsistent with, what you see written there. It is the Comfort of all sincere and honest Christians, that they are to give an Account of their Actions to God and *Christ*, at that solemn Time, when the Secrets of all Hearts shall be disclosed.

Stand fast in that Liberty, with which God and *Christ* hath made you free.

I beg Leave to add, with respect to those Clergymen, who may be disposed to give you odious Names, and to refuse you the common Privileges of Christian Communion, upon a fair and open Profession of your Christian Principles ; that the very same Arguments which Protestants make use of against the corrupt Practices of the Church of *Rome*, may be urged with irresistible Force against the *Athanasian* Worship.

The Protestant justly argues, that Almighty God is jealous of his Honour, and hath reserved to himself the sole Privilege of appointing what Worship his Creatures shall offer up to their great Creator. To introduce Objects of religious Worship, which he hath not commanded, is a high Indignity to the supreme Lord of Heaven and Earth ; and therefore to invoke Angels, the Virgin *Mary*, and Saints, as Mediators or Intercessors with God, whom he hath not appointed to that great Office, is expressly contrary to his Will, as there are no Instances to be found in the Word of God, of any such Honour bestowed upon them ; our Saviour being the only Mediator commissioned by God to execute that important Office.

In
this

this Manner might a Protestant argue with the Papists, to which no Answer can be made, but what is drawn from Church Authority, supported by worldly Interest.

In the same Manner you might be enabled to argue with those Clergymen, who insist upon it, that it is the Duty of Christian People to conform to the *Atbanasian* Worship. The Holy Spirit, indeed, is represented in Scripture as a Person of greater Dignity than the Angels themselves, being the principal or chief of the ministring Spirits employed by God and *Christ* in very high Offices: but he is never expressly called God or Lord in Scripture; he is never represented as sitting upon a Throne, or exercising any regal Authority. We have no Command or Example of praying to him; there is no Glory ascribed to him through the whole New Testament; and consequently to invoke him as God in Prayer, and to ascribe Glory to him, are Instances of Will-worship not warranted by the Word of God. With respect to the Worship of Father, Son, and Holy Ghost, as being one God, all Christians, who can read the New Testament, may plainly see, that this Worship is so far from being commanded or authorized by the sacred Writers, that the Worship there required is absolutely inconsistent with it; the one supreme God, who is generally described by the Character of Father, being constantly set forth as the only Object to whom, or to whose ultimate Glory, all religious Worship should be directed.

The Church of *Rome* had as good a Right to impose the Worship of Angels, Saints, and Virgin *Mary* upon the Consciences of Men, as the Church of *England* had to impose the Worship of the Holy Spirit as God, and three Persons as one God. It is not pretended that this latter is as bad as the former: but as both owe all their Support to the Authority of Man, without any Warrant from the Word of God, Christian People are as much justified in laying aside the Use of the one, as our Ancestors were, about two hundred Years ago, in rejecting the other; neither

can the contrary be maintained without relapsing into the essential Principles of Popery, and in Effect declaring that Christian People have a Right to exercise their Judgment when they reject the Doctrines and Practices of the Church of *Rome*, but they have no Right to judge for themselves if they should happen to differ from any Doctrine or religious Practice of the Church of *England*. In this Case, our first Reformers pulled down the Authority of the Pope of *Rome*, and set up themselves as Popes of the Church of *England*. But it is the Duty of all sincere Christians to protest against all Corruptions, whether found in the Church of *Rome*, or Church of *England*, and return to the plain Simplicity of the Gospel of *Christ*.

It is to be hoped that Christian Clergymen will not make Use of such Arguments in Favour of the Inventions of Men in the Worship of God, as would effectually have stopped the Progress of Christianity itself, when it was first preached by the holy Apostles. If it be the Duty of Christian People now to make solemn Professions, and conform to Worship offered up to Objects, without any Warrant from Scripture, merely because established by public Authority, it was equally the Duty of the People, when the Apostles preached up the Acknowledgment of one supreme God, and one Mediator *Jesus Christ*, in Opposition to the established Superstition, and idolatrous Practices of the Heathen World; upon this Principle, I say, it was the Duty of the People at that Time to have rejected the preaching of the Apostles, as being contrary to Law, contrary to the Decrees of their Priests and Magistrates.

Again, as they profess themselves Clergymen of the Church of *England*, they should consider that the Church itself, in which they officiate, solemnly professes the Scripture to be the only Rule of Faith and Practice; neither can they justify their Separation from the Church of *Rome* upon any other Grounds than the Right of all Christians to judge for themselves in Matters of Religion, without which we must have lain to this very Day in the gross Corruptions of Popery:

this

this very Church, I say, had no Right to exist at first but upon the glorious Privilege of Christians and Protestants, to profess Scripture Doctrines, and practise Scripture Worship.

But, perhaps, it will be said, is there no Submission required of Christian People to their lawful Governors? Hath not *Christ* left his Church to be directed and governed by the Pastors of *Christ's* Flock? And how can there be any Government at all, if Inferiors are under no Obligation to obey their lawful Governors? To which I answer, that it is doubtless the Right of lawful Governors to settle Matters of external Form and Decency (without which there can be no public Communion of Christians); and it becomes Christian People to pay a ready Compliance with Rites and Ceremonies of an indifferent Nature, and to submit to public Authority, so far as they can do it consistently with acknowledging *Christ* as the King and Head of the Church, who alone had a Power given him by Almighty God to declare and fix the Terms and Conditions, upon which Christians are entitled to God's Favour here, and Happiness hereafter. Again, it is doubtless the Duty of Christian People to esteem their immediate Pastors and Instructors very highly for their Work's Sake, when they make it their Business to inculcate the plain and fundamental Points of the Gospel of *Christ*, and the indispensable Necessity of a holy Life; and above all, when they shew them by a conscientious Discharge of their ministerial Office, and the engaging Force of good Example, that they are more solicitous for the spiritual Good of the Souls committed to their Charge, than for their own temporal Advantage.

But the Point of Church Authority and Obedience to Clergymen is carried beyond all reasonable Bounds, when Christian People are required to profess Doctrines as necessary to Salvation, which they cannot see, with all the Helps and Assistances which Providence has afforded them, are made so by *Christ* himself; and when they are required to worship a Person as God, without any Warrant from Scripture, and to worship

God under a false Character: in all such Instances the plain Duty of Christian People is to obey God rather than Man.

I presume to add, that it is the great Duty of the Governors of the Church to remove all just Occasions of Offence from the solemn Offices of public Worship, and to impose nothing upon Christian People, but what they may perceive with their own Understandings, when properly instructed, is agreeable to the Word of God. But if the Governors of the Church will take no Care to reform Abuses and Corruptions, Christian People have a Right to be informed, that the Authority of Councils, Conventions, Bishops, and Presbyters, is human; and consequently ought to be disregarded, when it stands in Competition with the express Determination of *Christ* and his Apostles.

Christian Ministers, especially those in great Power and Authority, ought seriously to consider the solemn Anathema, or Curse, pronounced by *St. Paul*, in his Epistle to the *Galatians*, Ch. ii. 8. Though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. To preach another Gospel, according to the plain Meaning of *St. Paul*, as explained by himself, is to add Terms and Conditions of Salvation without any Warrant from *Christ*. I am afraid this Charge must fall very hard upon all those who are resolved to support the Use of the *Athanasian Creed*, it being the evident Design of it to damn the Professors of one Spirit, one Lord, one God, and Father of all, unless they believe at the same Time, in Defiance to common Sense and the awful Determination of the sacred Writers, that the Father, Lord, and Spirit are one God; a Doctrine that is so far from being delivered by *Christ* and his Apostles, that it has not so much as the Sound of one single Text to support it in the Word of God.

And now, my dear Christian Readers, having delivered my Sentiments freely and honestly, in order to establish in your Minds just Notions of your Christian Liberty, I cannot conclude without exhorting you by
the

the Mercies of God, that you imprint upon your Hearts the strict Obligations you are under to demonstrate the Reality of your Christian Profession, by living as becometh the Gospel of *Christ*.

The Gospel of *Christ* was not designed to amuse Mankind with useless Speculations, not to fill their Heads with subtile and mysterious Notions; but to offer them Terms of Reconciliation and Favour from the supreme Father of all rational Creatures. Our blessed Saviour, a Person of exalted Dignity next to God himself, was employed upon this glorious Business, who is the one Mediator, through whom all the Blessings of the Gospel Covenant are dispensed; in which God engages on his Part to bestow on all sincere Disciples of *Christ*, Pardon of Sin, the gracious Aids of his Holy Spirit to assist their Endeavours after Righteousness, and an eternal Reward in the Kingdom of Heaven. On the other hand, sincere Christians engage on their Part to make solemn Profession and Acknowledgment of one supreme God, and one Mediator *Jesus Christ*, to bring forth Fruits meet for Repentance, and go on the remaining Part of their Lives, in the uniform Practice of all Virtue and Goodness, as being a necessary Qualification for that extraordinary Happiness promised in the Gospel.

If by Means of this Treatise, sincerely intended for your Service in your highest and most important Interest, you have gained better and more exact Notions of God and *Christ*, and plainly see the Worship of God as determined by *Christ* and his Apostles, free from all human Inventions; I must earnestly beseech you, as you pay any Regard to the heavenly Doctrine of the Gospel, to consider yourselves under more solemn Engagements to lay aside all Vice and Wickedness, to get above every corrupt Appetite, and to shew by your Lives and Actions that you are Christians indeed. Let it be your principal Care to put in Practice the Laws of *Christ*, which have a natural Tendency to reform the Hearts of Men, and raise them to great Degrees of Purity and Holiness; they will make you more easy and happy even in this present Life, as well

as infallibly secure a glorious and eternal Reward. The Laws of *Christ* are frequently mentioned in the New Testament, and more particularly they are summed up in the fifth, sixth, and seventh Chapters of *St. Matthew's* Gospel. They are not Laws about Forms and Ceremonies, Things of lesser Importance, but about great and weighty Duties, Piety, Righteousness, and Sobriety, which cannot fail to render all those rational Creatures, who put them in Practice, acceptable to God. It is carefully to be observed, that the Subjects of *Christ's* Kingdom were to be known, not so much by their Words and outward Professions, how specious so ever, as by the Influence of his Laws upon their Tempers and Lives; and that no Persons whatsoever can be Heirs of the Kingdom of *Christ* and of God, whilst they continue vicious and unrighteous. Christian Sinners ought to esteem it as Matter of infinite Favour, and what can never be sufficiently celebrated with the Tongues of Men and Angels, that the Father of Mercies has not only assured them of Pardon, after numerous and provoking Offences committed under the Light of the Gospel; (which is a State of vastly more Guilt than that of *Jews* and Heathens before their Conversion to Christianity); but has likewise promised them a glorious and eternal Reward, provided they return unto him in Newness of Life, and become really virtuous in those very Instances wherein they have been vicious, and continue in a steady Course of universal Righteousness till the End of their Lives. But Christian Sinners cannot expect to be accepted upon less than this, consistently with the plain Terms of the Christian Covenant. The Habit of one Vice wilfully persisted in without Amendment, cuts off all Hopes of the Happiness of Heaven. It is the solemn and repeated Determination of the Apostles, that neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate; nor Sodomites, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, nor Lyars, nor Malicious, nor Revengeful, whilst they continue such, shall inherit the Kingdom of

of God. See 1 Cor. vi. 6 — 11. Galat. v. 19—21. Rev. xxi. 8. xxii. 15.

As Christians should be exemplary for all Virtue and Goodness, so more particularly they should be distinguished from a corrupt and wicked World, by an honest and open Profession of their religious Sentiments in Points of great Importance, notwithstanding any Difficulties and Discouragements they might be liable to, upon that Account; by universal Love and Charity to all Mankind; by Purity and Holiness, as Members of *Christ*, and Believers of a glorious Resurrection; and by Patience under Sufferings, which they cannot honourably avoid, if it should please God to call them to such a State, as remembering that they profess themselves Disciples of a crucified Master, who underwent the most bitter Sufferings in the Cause of God and Truth.

These were the glorious Methods by which the Doctrine of *Christ* prevailed in the best and purest Ages of the Christian Church, when Hardships and Persecutions generally attended the Professors of Christianity. That a few weak and inconsiderable Men, without Power, Riches, or Learning, should work their Way, in Opposition to the Interest of Heathen Priests, the Power of Magistrates, the Pride and Interest of Philosophers or wise Men, and the Prejudices of the common People who were under the Influence of the former; that great Numbers of all Orders and Ranks should give up the established Superstitions of their respective Countries, and embrace the Profession of Christianity, which exposed them at that Time to Losses, Sufferings, and even to some cruel Death; that the weakest Persons, even Women and young Persons, should endure the most amazing Torments with undaunted Courage; that Men should become new Creatures, according to the beautiful Language of the New Testament, when they took upon themselves the Name of *Christ*; that the Vicious and Debauched should be converted into Pure and Holy Persons, the Malicious and Revengeful into Kind and Forgiving; in a Word, that Men should abandon their most favourite Vices

allowed them by their old Superstition, and lead strict and holy Lives, according to the Laws of *Christ*: all which are notorious Matters of Fact, well known to those who are acquainted with the State of the Church for the first three hundred Years after *Christ*. This amazing Turn of Things, I say, cannot be accounted for upon any Principles of human Nature, without acknowledging some extraordinary Assistance from Almighty God, and without believing that *Christ* and his Apostles had an immediate Commission from the supreme Lord of Heaven and Earth, to reform the corrupt State of *Jews* and Heathens.

Thus I have been naturally led, by the Course of my Christian Exhortation, to furnish you with an Argument to prove the Truth of the Gospel, which has stood the Test of the severest Trial. I have consulted the most ingenious Writers of the present Age, who have set themselves openly to disprove the Truth of Christianity; but they have given no clear and solid Answer to this Argument; and therefore I find myself a stronger Believer than I was before. What has furnished Unbelievers with the strongest Weapons; is the corrupt Doctrines and superstitious Practices which have been introduced into the Christian Church since the Time of *Constantine*, the first Christian Emperor, about three hundred Years after *Christ*; by whose Favour and extraordinary Liberality (though, I dare say, very honestly meant at first) large Revenues and Preferments began to be annexed to the Profession of Opinions, and Conformity to religious Practices, not warranted by Scripture. Worldly Prosperity corrupted by Degrees the pure Doctrine of *Christ* and his Apostles; the Zeal of Churchmen soon took a different Turn from what used to appear in the Church of *Christ*: instead of contending, like Christians, in the Spirit of Peace and Charity, for the Faith and Worship once delivered to the Saints by the holy Apostles, they began to employ the Engines of this World to support Additions of their own; and proceeded at last, by the Assistance of the Civil Power, to the utmost Lengths

of Cruelty and Barbarity. The Misfortune of it was that religious Bigots had such an Influence over Emperors and Magistrates, that they persuaded them it was a main Part of their Duty to propagate religious Doctrines by Force and Violence; to oppress those who differed from themselves, by the powerful Arguments of Poverty, Banishment, and even Death itself. It is observable, that the persecuted Party, when by a new Turn of Affairs they had got the Civil Power on their Side, made use of the same unchristian Methods their Adversaries had done; although they had loudly complained of the Violence of others, yet they thought it right in their own Case to employ the Engines of this World to distress their Adversaries. If Civil Governors had confined the contending Parties to the Use of spiritual Weapons, and had restrained violent Bigots from injuring their Brethren, under Pretence of Religion; if all had been equally permitted to exercise their Judgments, and make their different Professions according to their Consciences, the most terrible Evils might have been prevented, and the Peace of Christian Communities would have been established upon a firm and lasting Foundation.

But the Christian World was not so happy at that Time as to enjoy the Protection of Princes who understood the true Nature of religious Liberty, and the most proper Methods to employ the Service of Religion to the Welfare of Society: so Christians went on, by the Assistance of the governing Powers, in mutual Hatred and Persecution, till at last Church Tyranny was thoroughly established, and the grand Apostacy took place in the Christian Church. The Kings of the Earth (or *Europe*) were gradually prevailed upon, by an astonishing Infatuation, to have one Mind, and to give their Kingdom, Power, and Strength to the great Mother of Harlots and Abominations, according to the prophetic Language of the *Revelation*, or in other Terms, the Church of *Rome*. It is really shocking to read the History of the Church from these Ages downwards: we meet with little else but gross Impositions upon the Consciences of Men, supported by

worldly Policy and Power ; we are presented with the blackest Scenes of Barbarity and Cruelty ; the best sort of Christians tortured, murdered, and massacred, because they would not fall down and worship the golden Image set up by wicked and unreasonable Men.

But it ought to be observed, that this amazing Corruption of the Christian Church is clearly foretold in the Prophet *Daniel*, 2 *Tbess.* ii. 1—12. 1 *Tim.* iv. 1—5. and still more largely in the *Revelation* ; which is an unanswerable Argument of the Truth of Scripture, as it has very plainly described a wicked and unheard of Power arrived to a prodigious Height in the Christian Church many hundred Years before there were the least Footsteps of any such Power in the World ; so that God Almighty, who brings Good out of Evil, has made the very Corruption of Christianity to be a strong Proof of its coming from him. O the Depth of the Riches, both of the Wisdom and Knowledge of God ! how unsearchable are his Judgments, and his Ways past finding out !

There was a severe Check put to this tyrannical Power by means of the glorious Reformation, happily begun in this and some other Kingdoms ; and deeply obliged we are to those brave Men who shook off the Yoke of Popish Tyranny, and professed the Scripture to be the only Rule of Faith and Practice. But, with all due Respect to the Memory of our first Reformers, and our Governors both in Church and State, that succeeded them, it may be observed, consistently with Truth, that religious Liberty was not thoroughly understood till within these fifty or sixty Years.

At this Time I have the Happiness of writing to you upon this important Point of Faith and Worship, when we live under an illustrious Family now upon the Throne, whose Reigns have never been polluted with the Blood of Persecution ; who have always restrained the fiery Zeal of Bigots from breaking in upon the Rights of their other Subjects ; and have protected them all in the Exercise of their undoubted
Right

Right to judge for themselves in Matters of Religion, without which what they embrace is improperly stiled Religion. If you consider the State of the Christian Church, when it endured terrible Persecutions under the *Roman* Emperors, and the no less grievous Evils which Protestants have endured, and do still endure in Popish Countries; you must esteem it a peculiar Happiness, that you can at this Time openly profess your religious Sentiments, though they differ from those commonly received, without any Fear of persecuting Bigots, who would gladly, if it was in their Power, distress and harrass honest Christians, who think it their Duty to pay a greater Regard to the Authority of their Lord and Master *Jesus Christ*, than the Decrees of fallible and interested Men.

You have, at this Time, a glorious Opportunity of contributing your Part towards a farther Reformation of this national Church, and of making it a Praise in all the Earth. There have been, of late Years, very humble and Christian Applications made to the Governors of the Church, to reform several Parts of our public Service. But no Point can, I think, more deserve the Attention of Christian Governors, than what I have thought it my Duty to propose to your Examination, as it has done infinite Mischief to the Cause of *Christ's* Religion; it being in vain to expect the Conversion of *Jews*, *Mahometans*, and Heathens, whilst they are taught to believe, that the Doctrine of three Persons and one God, and the Worship practised in consequence of it, are fundamental Points of the Gospel of *Christ*. But if this great Offence was once removed from the Churches of *Christ*, we might then reasonably hope that the Time was drawing on apace, when, according to the Prophecies of Scripture, the Gospel will be preached in its original Purity and Simplicity, among all Nations, and the Kingdoms of this World shall become the Kingdoms of our Lord, and of his *Christ*. In that Day shall there be one Lord, and his Name one. *Rev. xi. 15. Zech. xiv. 9.*

But

But let it be always remembered, and deeply imprinted upon your Hearts, that whilst you are engaged in the godlike Work of removing Corruptions from the Church of *Christ*, you should think yourselves under the highest Obligations to live soberly, righteously, and godly, this being the only Test whereby you can prove your Sincerity in the Sight of God and Man. I make no doubt, but that, if you profess and practise according to your Consciences, in religious Matters, you will be enabled, by God's Holy Spirit, to conquer all the Temptations of the World, the Devil, and the Flesh, and go on in the uniform Discharge of every Christian Duty. Value the Word of God, more especially the New Testament, above all the Treasures of this lower World. Keep your Eyes constantly fixed upon that glorious and immortal Life promised to God's faithful Servants. Let it be your Comfort, Delight, and Joy, to be frequently and fervently addressing yourselves in Prayer to the one supreme God and Father of all, in the Name of *Christ*, for the heavenly Assistance of his Holy Spirit. Be zealous in private Piety, but neglect no Opportunity of public Worship. Let Love and Charity be the ruling Principle in your Behaviour towards your Fellow Creatures. Take all possible Pains to possess your Souls and Bodies in Purity and Holiness, as being assured that hardly any Vices do so much alienate the Mind from God, and extinguish the Holy Spirit, as the Vices of Impurity and Debauchery. Be patient in every Tribulation. Live in constant Preparation for your great Change. To express myself in the Language of the Holy Apostle, Giving all Diligence; add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, brotherly Kindness; and to brotherly Kindness, Charity. For if these Things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the Knowledge of our Lord *Jesus Christ*.—Wherefore, Brethren, give Diligence to make your Calling and Election sure: for if ye do these Things, ye

ye shall never fall: for so an Entrance shall be ministred unto you abundantly into h: everlasting Kingdom of our Lord and Saviour *Jesus Christ*. 2 *Pet.* i. 5, 6, 7, 8, 10, 11. *That the God of Peace would grant you, into whose Hands this Treatise may come, and all others that name the Name of Christ, to be like-minded one towards another, after the Example of Christ Jesus: that ye may wish one Mind and one Mouth glorify God, even the Father of our Lord Jesus Christ.* (*Rom.* xv. 5, 6.) is the sincere and fervent Prayer of

Your faithful Servant,

for *Jesus*' Sake,

The AUTHOR.

T H E

A P P E N D I X.

AS some learned Persons of late Years have endeavoured to establish the Doctrine of three Persons and one God, from some Words and Expressions of the Old Testament; it will be proper to consider what is said there concerning God.

The Doctrine of one God is maintained and inculcated in the plainest and strongest Terms by the Writers of the Old Testament. The Question is, whether one God signifies one supreme intelligent Being or Person; or, whether it signifies three coequal Persons, united in one Essence or Substance? In favour of the former Opinion it is maintained that the whole Tenor of the Bible, according to the common Usage of Language, and according to common Sense, sets forth one intelligent Being or Person, one supreme Lord and Governor. Hear, O *Israel*, the Lord our God is one Lord; *I am God*, and there is none beside *me*, cannot fairly be interpreted but of one Person. Wherever the true God is spoken of, in the Old Testament, he is constantly represented by such Terms as necessarily denote him to be one Person, such as *he*, *his*, *him*: and in all the Prayers, Praises, and Thanksgivings, directly applied to God in the Old Testament, he is always addressed to by such Terms as these, Thou, O God, or Lord; Thou, O Lord God. Let any one but carefully read the Prayer of *Solomon*, at the solemn Dedication of the Temple, *1 Kings* viii. and then let him determine by the Principles of common Sense, whether he can possibly believe that this Prayer is directed to more Persons than one. Or let him take a View of the *Psalms*, where there are frequent Addresses made to God, and he cannot help being convinced,

vinced, that God is constantly represented as one Person. If *he, his, him, thou alone, thy, thee,* when applied to God, do not necessarily point out one Person, the Use of Language must be destroyed, and the greatest Confusion must be introduced into the sacred Writings.

In favour of the latter Opinion it is urged, that the *Hebrew Word Elobim*, which signifies God, is a Noun plural, most commonly joined to a Verb in the singular Number, whereby a Plurality of Persons in the same Essence or Substance was intended to be set forth; that the *Hebrew Word Jehovah*, which is translated *Lord*, signifies the Essence. Or, to express this Opinion in plainer Words, that the Word *God*, when applied to the true God, in the Old Testament, signifies three Persons; and that the Word *Lord* signifies, that these three Persons are one God. This Opinion is chiefly founded upon the 26th Verse of the first Chapter of *Genesis*, And *God* (namely, *Elobim*) said, Let us make Man in *our* Image, after *our* Likeness: and likewise is confirmed by the 22d Verse of the third Chapter, Man is become like one of *us*.

To this it may be answered, that nothing certain can be concluded from the *Hebrew Word Elobim* being plural, in favour of a Plurality of Persons in the Godhead; because all Languages have Words in the plural Number of a singular Signification. With regard to *Elobim* (God) it is demonstrably evident, that it sometimes necessarily signifies one Person. Not to mention many undoubted Instances of this, the 6th and 7th Verses of the forty-fifth *Psalms*, according to the Interpretation of the Author of the Epistle to the *Hebrews*, undeniably prove it; for *Elobim* (God) in the 6th Verse is applied to *Christ*; and *Elobim* (God) in the 7th Verse, is applied to God the Father, as being the *Elobim* (or God) of that Person who has the Title of *Elobim* in the preceding Verse: and consequently the Argument drawn from the Use of the Word *Elobim*, as necessarily signifying more Persons than one, is overthrown by the Authority of an inspired Writer.

Again,

Again, there are several Verses in *Daniet* and *Exras* written in the *Chaldee* Language, which is little more than a Branch of the *Hebrew*, where the Word *God* is frequently used with the same radical Letters as in the *Hebrew*, and is always in the singular Number, or expresses one Person, when it is used of the one true God. The *Greek* Translation, which was made about three hundred Years before our Saviour's Time, always uses the Word *God* (*Theos*) which answers to *Elohim* in the *Hebrew*, in the singular Number, when it signifies the one true God. The same may be said of the *Syriac* Translation, which was made soon after the Days of the Apostles, from the Beginning of the Old to the End of the New Testament. Our blessed Lord was so far from blaming the *Jews* for their using the Word *Elohim* to signify one Person, when applied to the one true God, that he has expressly confirmed that Sense by his own Authority, *John* viii. 54. xviii. 3. with many other Passages to the same Purpose. Accordingly every Penman of the New Testament, from the Beginning to the End, constantly uses the Word *Theos*, which answers to *Elohim* in the *Hebrew*, in the singular Number, or to signify one Person, when it is used of the one true God. And who the Person intended by God is, appears (not to mention several hundred Passages to the same Purpose) from the unanswerable Words of *St. Paul*, Though there be that are called Gods, whether in Heaven or in Earth—— But to us there is but one God (*Theos* or *Elohim*) the Father, of whom are all things, and we in him; and one Lord *Jesus Christ*, by, or through, whom are all things, and we by him.

With regard to *Gen.* i. 26. and ii. 22. I think, with Submission to the learned Defenders of this Scheme, that though we could not give a tolerable Account of two or three obscure Expressions, yet it would by no means follow, that we should give up the plainest and strongest Evidences on the other Side. If this were the Case, that plain Things should be determined by doubtful and obscure Passages, it would be absolutely impossible to understand the certain Meaning of
any

any Book in the World. But even this is not the Case in the present Question. In the New Testament it is expressly declared that God created all Things by *Jesus Christ*, and therefore it may probably be presumed that God Almighty is here represented as speaking to his Son, whom he employed as an inferior Instrument in the Creation; and consequently the Expressions of *we, our, us*, are accounted for, without admitting a Plurality of Persons in the Godhead.

But it is still urged, that the Expression, *let us*, naturally implies an Equality in the Persons. The Weakness of this Argument will appear at Sight in other Instances. *Isaiah* i. 18. Come now, and *let us* reason together, saith the Lord; Though your Sins be as Scarlet, they shall be white as Snow. If this Form of Expression necessarily puts the Children of *Israel* upon an Equality with God, then we may allow some Force in this Argument. Nothing, therefore, can be more unreasonable, than to found an important Doctrine upon such Expressions as these.

An INDEX of the TEXTS explained in the foregoing Treatise.

		Page
John	xvii. 1, 2, 3.	8
1 Cor.	viii. 5, 6.	9
Ephes.	iv. 4, 5, 6.	10
1 Cor.	xii. 4, 5, 6.	11
Matth.	vii. 21.	15
	x. 40.	16
John	v. 30.	16
	x. 18.	17
	v. 17, 19, 22, 23, 26, 30, 36.	17
Matth.	xxiv. 36.	18
Mark	xiii. 32.	18
Matth.	xxvi. 39.	20
John	xiv. 28.	21
	vi. 38.	22
	iii. 16.	22
Luke	xxii. 29.	22
John	xvii. 2.	22
	viji. 28.	22
Acts	ii. 32.	23
John	ii. 19, 21.	24
	x. 18.	24
Acts	ii. 36.	24
	iii. 12. to the End	25
	iv. 8 to 13.	26
	v. 29 to 33.	26
	x. 31 to 44.	26
	xiii. 16 to 42.	27
	xvii. 22 to 32.	27
1 Cor.	xi. 3.	30
	xv. 24, 27, 28.	30
Philipp.	ii. 5, 6, 7, 8—11.	31
Coloff.	i. 15.	33
Rev.	iii. 14.	33
		John

		Page
John	i. 1, 2.	35
	x. 34, 35, 36.	36
	xx. 28.	37
Heb.	i. 8.	37
Rom.	ix. 5.	38
	ii. 17.	38
Acts	xx. 28.	39
1 Tim.	iii. 16.	39
1 John	v. 20.	39
Rev.	i. 11, 17.	41
	iv. 8.	41
	i. 18—42.	41
	xvii. 14.	42
	xix. 16.	42
John	x. 30.	43
	x. 24, 25, 26—30.	43
	xvi. 30.	43
Rev.	ii. 23.	45
	i. 1.	47
	v. 9.	47
Matth.	xviii. 20.	48
	xxviii. 20.	48
John	xvi. 28.	48
	vi. 38.	48
	iii. 13.	48
Heb.	i. 11, 12.	49
	xiii. 8.	50
John	i. 3.	51
Coloff.	i. 1 ^c .	51
Ephes.	i. 9.	51
Heb.	i. 2.	51
Isaiah	xliv. 24.	51
Deut.	xxxii. 12.	52
Numb.	xx. 16.	52
Isaiah	lxiii. 12.	52
Coloff.	i. 17.	52
Heb.	i. 3.	52
Coloff.	i. 15.	52
	i. 18.	53
Coloff.	ii. 2, 3, 8, 9, 17.	53
Ephes.	iii. 18, 19.	54
		Heb.

		Page
Heb.	ii. 14.	55
	x. 5, 10.	55
Gen.	xviii. 3.	56
Acts	v. 3, 4.	56
1 Cor.	vi. 19, 20.	60
	iii. 16.	61
Ephes.	ii. 21.	61
1 John	iii. 24.	61
	iv. 13.	61
Matth.	xii. 31, 32.	62
Acts	xxviii. 25, 26, 17.	63
Isaiah	lxv. 1.	63
Rom.	x. 20.	63
Rev.	ii. 11, 29.	64
	iii. 1, 13, 14.	64
2 Cor.	iii. 17.	64
	6—11, 14, 16.	64
1 Cor.	ii. 10, 11.	66
Rev.	κxii. 6, 16.	68
Matt.	xxviii. 18, 19.	70
Matth.	xii. 28.	70
1 Tim.	v. 21.	70
Heb.	xii. 22, 23, 24.	70
1 Cor.	i. 15.	71
1 Tim.	v. 21.	71
Exod.	xiv. ver. last.	72
1 John	v. 7, 8.	74
Matth.	xvi. 16, 18.	79
John	vi. 69.	79
1 John	iv. 15.	79
	v. 1.	79
John	xx. 30, 31.	79
Acts	viii. 37.	80
Acts	xiv. 17.	80
Rom.	x. 9.	80
Acts	i. 24.	97
	vii. 59.	98
1 Tim.	i. 12.	98
Rev.	xxii. 20.	98
	Rev.	

Rev.	v. 8, 9, 10,	98
	11, 12.	99
Acts	xxii. 16.	99
1 Cor.	i. 2.	100
Rev.	i. 4.	100
2 Cor.	xiii. last ver.	102
Rom.	ix. 1.	102
1 Cor.	xii. 3.	103
Matth.	iv. 10.	109
Luke	ix. 26.	116
2 Theff.	ii. 1 to 12.	132
1 Tim.	iv. 1 to 5.	132



An INDEX of TEXTS quoted without any particular Explication.

Matth. xix. <u>16, 17.</u>	<u>Pag. 8.</u>	Rev. i. <u>4.</u>	Page <u>13</u>
Mark xii. <u>28, 29, 30,</u>		xix. <u>4.</u>	<u>13</u>
<u>31, 32, 33, 34.</u>	<u>8</u>	1 Cor. xi. <u>3.</u>	<u>13</u>
Rom. iii. <u>29, 30.</u>	<u>8</u>	iii. <u>23.</u>	<u>33</u>
1 Cor. viii. <u>4, 5.</u>	<u>8</u>	Ephes. i. <u>3.</u>	<u>33</u>
1 Tim. ii. <u>5.</u>	<u>8</u>	Heb. i. <u>2, 4.</u>	<u>33</u>
James ii. <u>19.</u>	<u>8</u>	1 Pet. i. <u>20, 21.</u>	<u>33</u>
John vi. <u>45, 46.</u>	<u>12</u>	Rev. i. <u>1.</u>	<u>33</u>
viii. <u>54.</u>	<u>12</u>	iii. <u>12.</u>	<u>33</u>
xiii. <u>3.</u>	<u>12</u>	xv. <u>3.</u>	<u>34</u>
xiv. <u>1, 2</u>	<u>12</u>	Exod. iv. <u>16.</u>	<u>36</u>
xiv. <u>27, 28, 30.</u>	<u>12</u>	x. <u>17.</u>	<u>36</u>
xx. <u>17.</u>	<u>12</u>	Acts xxviii. <u>6.</u>	<u>36</u>
Acts x. <u>38,</u>	<u>12</u>	Theff. ii. <u>4.</u>	<u>36</u>
xvii. <u>30.</u>	<u>12</u>	Mark xiv. <u>61.</u>	<u>39</u>
Rom. i. <u>7.</u>	<u>12</u>	Rom. i. <u>25.</u>	<u>39</u>
v. <u>1.</u>	<u>12</u>	2 Cor. i. <u>3.</u>	<u>39</u>
x. <u>9.</u>	<u>12</u>	xi. <u>39.</u>	<u>39</u>
xvi. <u>27.</u>	<u>12</u>	Ephes. i. <u>3.</u>	<u>39</u>
1 Cor. i. <u>4.</u>	<u>13</u>	Rev. iv. <u>8.</u>	<u>41</u>
xv. <u>57.</u>	<u>13</u>	xi. <u>17.</u>	<u>41</u>
1 Tim. v. <u>21.</u>	<u>13</u>	xvi. <u>5.</u>	<u>41</u>
vi. <u>13.</u>	<u>13</u>	John xiv. <u>13.</u>	<u>41</u>
Titus iii. <u>6.</u>	<u>13, 15</u>	xvi. <u>13.</u>	<u>45</u>
Matth. xi. <u>25.</u>	<u>13</u>	1 John ii. <u>20.</u>	<u>46</u>
Mark v. <u>7.</u>	<u>13</u>	Philipp. iv. <u>13.</u>	<u>46</u>
Luke i. <u>32, 35, 76.</u>	<u>13</u>	1 Kings viii. <u>39.</u>	<u>46</u>
Coloss. i. <u>15.</u>	<u>13</u>	Jerem. xvii. <u>10.</u>	<u>46</u>
1 Tim. vi. <u>16.</u>	<u>13</u>	John xvi. <u>7, 13, 14.</u>	<u>58</u>
John i. <u>18.</u>	<u>13</u>	xv. <u>26.</u>	<u>59</u>
1 Theff. i. <u>9.</u>	<u>13</u>	Luke xi. <u>13.</u>	<u>59</u>
1 Tim. iii. <u>15.</u>	<u>13</u>	Acts v. <u>32.</u>	<u>59</u>
iv. <u>10.</u>	<u>13</u>	Rom. viii. <u>26, 27.</u>	<u>59</u>
		H	Acts

Acts ii. <u>4.</u>	Page <u>59</u>	1 Pet. iii. <u>18.</u>	Page <u>74</u>
x. <u>38.</u>	<u>59</u>	1 John iv. <u>2, 3, 13, 14.</u>	<u>74</u>
Heb. ii. <u>iv.</u>	<u>59</u>	v. <u>5, 6.</u>	<u>74</u>
Mark xiii. <u>11.</u>	<u>59</u>	Jude <u>20, 21.</u>	<u>76</u>
Luke i. <u>67.</u>	<u>59</u>	Rev. i. <u>9, 10.</u>	<u>26</u>
Acts iv. <u>31.</u>	<u>59</u>	Matth. v. <u>16.</u>	<u>84</u>
2 Pet. i. <u>21.</u>	<u>59</u>	vi. <u>6.</u>	<u>84</u>
Acts xi. <u>24.</u>	<u>59</u>	9.	<u>84</u>
Rom. v. <u>5.</u>	<u>59</u>	vii. <u>11.</u>	<u>84</u>
xv. <u>13.</u>	<u>59</u>	xviii. <u>19, 20.</u>	<u>84</u>
Ephes. v. <u>9.</u>	<u>59</u>	Luke xi. <u>23.</u>	<u>85</u>
vi. <u>18.</u>	<u>59</u>	John iv. <u>21.</u>	<u>85</u>
Matth. xii. <u>28.</u>	<u>70</u>	xii. <u>28.</u>	<u>85</u>
Luke i. <u>35.</u>	<u>72</u>	xiv. <u>13, 14.</u>	<u>85</u>
John xiv. <u>16, 17, 26.</u>	<u>72</u>	xv. <u>8.</u>	<u>85</u>
xv. <u>26.</u>	<u>72</u>	16.	<u>85</u>
Acts ii. <u>33.</u>	<u>72</u>	<u>xvi. 23, 24, 26, 27.</u>	<u>85</u>
v. <u>31, 32.</u>	<u>72</u>	Acts iv. <u>24, 30.</u>	<u>85</u>
vii. <u>55.</u>	<u>72</u>	Rom. i. <u>8.</u>	<u>85</u>
x. <u>38.</u>	<u>72</u>	9.	<u>85</u>
Rom. i. <u>1, 3, 4.</u>	<u>72</u>	vii. <u>25.</u>	<u>85</u>
v. <u>5, 6.</u>	<u>72</u>	xv. <u>6.</u>	<u>85</u>
viii. <u>9.</u>	<u>72</u>	7.	<u>85</u>
xv. <u>15, 16.</u>	<u>72</u>	30.	<u>86</u>
<u>18, 19.</u>	<u>72</u>	xvi. <u>27.</u>	<u>86</u>
<u>30.</u>	<u>73</u>	1 Cor. i. <u>4.</u>	<u>86</u>
1 Cor. vi. <u>11.</u>	<u>73</u>	20.	<u>86</u>
xii. <u>3, 4, 5, 6.</u>	<u>73</u>	i. <u>3.</u>	<u>86</u>
2 Cor. i. <u>21, 22.</u>	<u>73</u>	20.	<u>86</u>
iii. <u>3.</u>	<u>73</u>	ii. <u>14.</u>	<u>86</u>
xiii. <u>14.</u>	<u>73</u>	ix. <u>13.</u>	<u>86</u>
Galat. iv. <u>6.</u>	<u>73</u>	Ephes. i. <u>3.</u>	<u>86</u>
Ephes. i. <u>17.</u>	<u>73</u>	6, 7.	<u>86</u>
ii. <u>18, 21, 22.</u>	<u>73</u>	12.	<u>86</u>
iv. <u>4, 5, 6.</u>	<u>73</u>	16, 17.	<u>86</u>
2 Thess. ii. <u>13, 14.</u>	<u>73</u>	ii. <u>16, 18.</u>	<u>86</u>
2 Tim. i. <u>7, 8.</u>	<u>73</u>	iii. <u>14, 16.</u>	<u>86</u>
Titus iii. <u>4, 5, 6.</u>	<u>73</u>	21.	<u>86</u>
Heb. ii. <u>3.</u>	<u>74</u>	v. <u>19, 20.</u>	<u>87</u>
ix. <u>14.</u>	<u>74</u>	Philipp. i. <u>3.</u>	<u>87</u>
1 Pet. i. <u>2.</u>	<u>74</u>	4, 6.	<u>86</u>

Philipp. ii. 11.	Page 87	Rev. xix. 4, 5, 6.	90
iii. 3.	87	10.	91
iv. 6, 7.	87	xxii. 3.	91
20.	87	9.	91
Coloss. i. 3.	87	Luke xxiv. 51, 52.	91
12.	87	John v. 22, 23.	91
iii. 16, 17.	87	Acts i. 24.	91
iv. 2, 3.	87	ii. 21.	91
1 Thess. i. 12.	87	ix. 14, 21.	91
iii. 9, 10, 11.	87	xv. 17.	91
2 Thess. i. 2, 3.	88	xxii. 16.	91
11, 12.	88	Rom. x. 11, 12.	92
ii. 13.	88	13, 14.	92
1 Tim. i. 17.	88	xv. 20.	92
ii. 1, 3, 5, 8.	88	1 Cor. i. 2.	92
v. 5.	88	2 Tim. ii. 19.	92
vi. 14, 15, 16.	88	22.	92
2 Tim. i. 2, 3.	88	James ii. 13.	92
Philemon 4, 5.	88	Acts iii. 6.	92
Heb. iv. 14, 16.	88	Heb. xiii. 15.	92
vii. 25.	89	Acts viii. 59.	92
x. 21, 22.	89	Rom. i. 7.	92
xiii. 15.	89	ix. 1.	92
1 Pet. i. 3.	89	xvi. 20.	92
17, 18, 19.	89	24.	92
21.	89	1 Cor. i. 3.	92
ii. 5.	89	x. 9.	92
iii. 18.	89	xvi. 23.	92
iv. 11.	89	2 Cor. i. 2.	92
v. 10, 11.	89	xii. 8.	93
1 John iii. 21.	89	xiii. 14.	93
22, 23.	89	Galat. i. 3.	93
v. 14.	89	vi. 18.	93
Rev. iv. 8.	90	Ephes. i. 2.	93
9, 10, 11.	90	vi. 23.	93
v. 14.	90	Philipp. i. 2, f.	93
vii. 11, 12.	90	ii. 10, 11.	93
xi. 16, 17.	90	19.	93
xiv. 6, 7.	90	24.	93
xv. 3, 4.	90	iv. 23.	93
xix. 1.	90	Coloss. i. 2.	93
		H 2.	Coloss.

Coloff. ii. <u>18, 19.</u>	92	Rev. i. <u>4, 5, 6.</u>	95
1 Theff. i. <u>1.</u>	93	Rev. v. <u>8, 9, 10.</u>	95
iii. <u>11.</u>	93	<u>12, 13.</u>	95
<u>12.</u>	93	vii. <u>10.</u>	95
v. <u>27.</u>	93	x xii. <u>20.</u>	95
<u>28.</u>	94	<u>21.</u>	95
2 Theff. i. <u>2.</u>	94	Acts v. <u>9.</u>	95
ii. <u>16, 17.</u>	94	vii. <u>5 r.</u>	95
iii. <u>5.</u>	94	Rom. xv. <u>30.</u>	95
<u>18.</u>	94	Ephes. iv. <u>30.</u>	95
1 Tim. i. <u>2.</u>	94	1 Theff. v. <u>19.</u>	95
<u>12.</u>	94	Heb. x. <u>29.</u>	96
ii. <u>7.</u>	94	Jude <u>20.</u>	96
2 Tim. i. <u>2.</u>	94	Luke vi. <u>36.</u>	110
iv. <u>17, 18.</u>	94	John xv. <u>12.</u>	110
Titus i. <u>4.</u>	94	1 Cor. vi. <u>6—11.</u>	129
Philemon <u>3.</u>	94	Galat. v. <u>19, 20, 21.</u>	129
<u>25.</u>	94	Rev. xi. <u>15.</u>	133
Heb. i. <u>6.</u>	94	Zechar. xiv. <u>9.</u>	133
1 Pet. ii. <u>3, 4.</u>	94	2 Pet. i. <u>5, 6, 7, 8,</u>	
2 Pet. iii. <u>18.</u>	95	<u>10, 11. 135</u>	
2 John <u>3.</u>	95	Rom. xv. <u>5, 6.</u>	135

F I N I S.