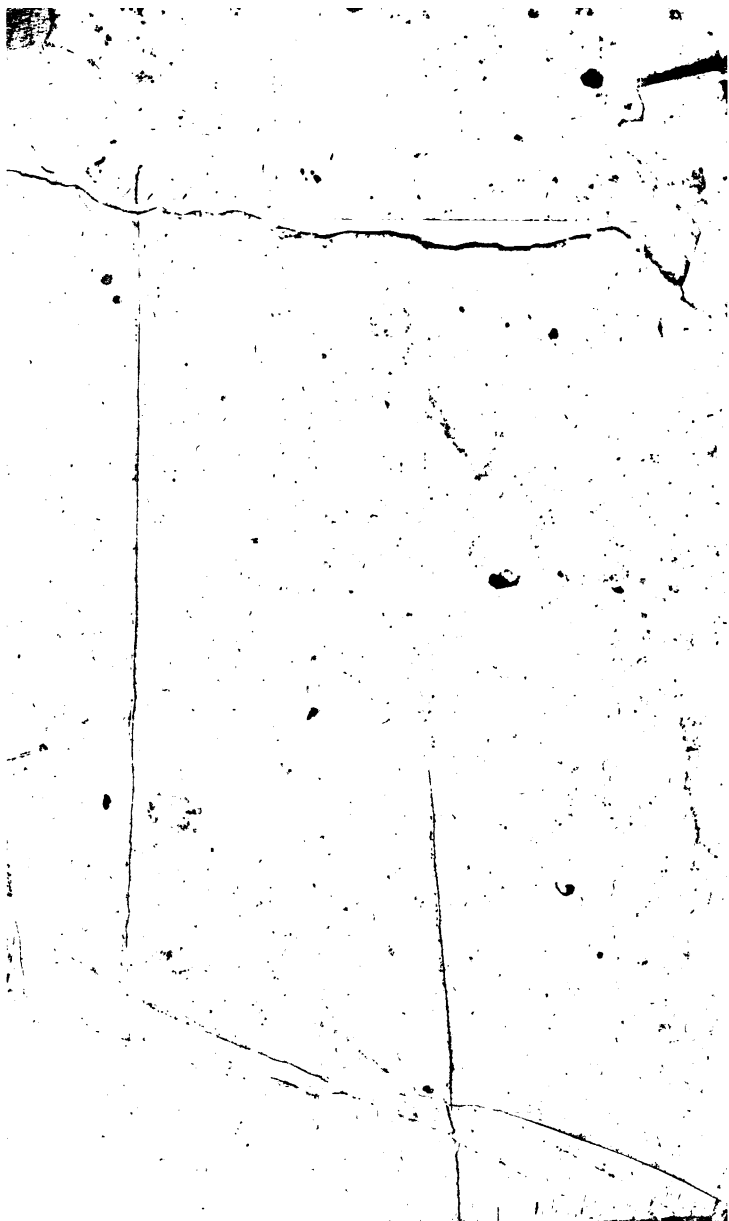


THE
DIVINE TRINITY
OF THE

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THE
DIVINE TRINITY

OF THE

Father, Son, and Holy Spirit:
Labo R. B. H. M. O. R. 1656

The blessed Doctrine of the three
Coessential Subsistents in the
eternall Godhead without any confu-
- sion or division of the distinct
Subsistences, or multiplication
of the most single and
entire Godhead,

Ex Domo Londonensium
Acknowledged, beleaved, adored by Christians, in
opposition to Pagans, Jewes, Mahumetans, blas-
phemous and Antichristian Hereticks, *who say*
they are Christians, but are not.

Declared and Published for the edification and satisfaction
of all such as worship the only true God, Father, Son,
and Holy Spirit, all three as one and the self same God
blessed for ever.

A. C. N. 1608 - 1650
By FRANCIS CHEYNELL, Minister of that Gospel
which is revealed from heaven by Father, Son, and holy
Spirit in the holy Scriptures of truth:

L O N D O N,

Printed by T. R. and E. M. for SAMUEL GELLIBRAND
at the BALL in Pauls Church yard. 1650.

Thin
8082
- English - Hanford.
2-8-1923

September 14, 1925 E.M.



Academiae OXONIENSIS.

Electorum Senatui Reverendo,
D. Dⁿⁱ. *Reynoldes τῷ τάνυ* Procan-
cellario exoptatissimo *καλυθγίταις*
vitam cum omni bonorum
copiâ sospitem.



Solem non vidit (Reverendissimi) Tettul.
qui luce solis solem non aspe- Apologi
xit. Quis Poetarum, quis So- cap. 46.
phistarum qui non omnino de
Prophetarum fonte potaverit

Nulla sine sapientiâ suscipienda est Reli-
gio, nec ulla sine Religione sapientia pro-
banda. *Variis sunt disciplinarum sapes, in-* Lactanti
geniorum gustus; tota autem Cristiano-
rum salus in credendo, colendo, nec non
obediendo consistit. Doctrina nostra Chri-
stum auctorem laudat, Christumque parat
defensorem. Noluit magnus olim Epipha- Epiphani
nus, ut Christiani ενδριον ὀροια gestarent,
sed solo Christianorum nomine contenti satis
A 2 gauderent.

417421

gauderent. *Valete flosculi, & quicquid est facundiorum deliciarum; nec medicamentis opus est, nec lenociniis ut benevolentiam masculam, virilem, Academicam aucupemur. Haud aliter de rebus Theologicis iudico, quam de rebus Philosophicis iudicabat*

Cicero l. 3.
de finibus.

Cicero. Istiusmodi res dicere ornatè puerile est, plane autem & perspicuè expedire posse, docti & intelligentis viri. Deum testem laudo me illis nec conscribere nec vigilare qui in Theologicis conjecturas venari mallet, quam Scripturas amplecti. *Nostrum enim est Theologiam antiquam & pene antiquatam antiquitati Primitiva restituere, & Doctrina capitibus vetustis gratam quandam novitatem, obscuris lucem, dubiis fidem, vel quasi postliminio superaddere. In quo quidem opere quantopere desudandum sit, viri ut diffusissima eruditionis, ita sapientie prope incomparabilis satis norunt. Nec Argumentum majus esse potest, nec Praeceptor minor: quis enim ego qui tot clarissimis viris de Academia nostra, imò de tota literarum Republica optimè meritis succederem, vel munus in hoc incomposito rerum statu infirmus obirem? Eben nec fietis lachrymis dolendum studiorum decus sevientè bello non mediocriter spretum jacuisse. Nec inficias ivero in tam occupato vita genere meditationes nostras satis acerbis nec dum ad gustum Academicum satis maturuisse; & certè tantarum dimensionum opus si non immensum,*

non

non adeo tumultuariâ operâ deproperari debet, ut officio simul decesse (aliud quàm hoc agens) & publico minus prodesse saltem prudentibus videar.

In cogitationem autem sensim deveni, quantum mihi honoris Electorum Senatus immerenti habitum iverit, quem dignati estis (R. verendi) ad functionem non tantum in Academiâ, sed & in Ecclesiâ Dei tam celebrem obeundam vocatione solenni honestare; quibus autem rationibus hanc difficilem scribendi provinciam imò necessitatem deprecatus sim, probè norunt quibus imbecillitas nostra satis nota est; At at de pudore nostro bene subrustico (unico tenuitatis meæ presidio) amici hac ex parte nimium diligentes cogentibus amoris nec non prudentie machinis tandem triumpharunt. Omnibus itaque testatum volo quanti pioꝝum doctorumque auctoritatem facio, cum adversus iudicium meum, & ultra posse meum cum bono Deo hac in re Reverendorum decretis, amicorum monitis paruerim saltem, si non satisfecerim. Sed nihil uti spero (Electores ornatissimi) splendidi nominis vestri bene magni detrahet benevolentia vestra, vel tenuitas nostra; non enim Sol eò minor est, quòd loca lustret humilia, & res exiguas. Ex laboribus enim nostris fructum non contemnendum (ni fallor) juniores percipient. In capitibus quibusdam qua magna exercebant ingenia, virisque gravissimis contumax facebant negotium, Textui certè lu-

cem adferimus perquam gratissimam. In
Translatoribus infidelibus uerè vixit, exem-
ptum dabo, queso à vobis ut audiat, infali-
cissimum.

De Autho-
ritate ver-
borum
I Jo. 5. 7.
Rob. Ste-
phanus
Senior, &
Junior.
MS. opti-
mæ fidei.
Hieron.
Prob. in
Epist. Ca-
thol.

*De auctoritate verborum quæ I Joh. 5.
7. extant, non eadem sunt Doctorum iudicia.
Hieronymus in Prologo in Epistolas Catholi-
cas ad Græcorum Codicum fidem provocat.
Uterque Robertus Stephanus Pater filius-
que manuscriptis quamplurimis optima etiam
fidei usi sunt, & tamen nullam lectionis va-
rietatem in hoc versu 7 indicant. Hierony-
mum graviter tonantem audiamus; fulmen
autem Interpretes solos tangit. Si (Episto-
læ) sicut ab iis digestæ sunt: ita quoque ab
Interpretibus fideliter in Latinum verte-
rentur eloquium, neque ambiguitatem le-
gentibus facerent; nec sermonum sese va-
rietatis impugnaret, illo præcipuè loco ubi
de unitate Trinitatis in prima Johannis Epi-
istolâ positum legimus: in quâ etiam ab in-
fidelibus translatoribus multum erratum
esse à fidei veritate, compenimus, trium
tantummodo vocabula, hoc est aqua, sangui-
nis & spiritus, in ipsâ suâ editione ponenti-
bus, & Patris, Verbi ac Spiritus testimo-
nium omittentibus, in quo maximè & fides
Catholica roboratur, & Patris, & Filii, &
Spiritus Sancti una divinitatis essentia com-
probatur.*

*Britannus Codex hunc versum habet, quæ-
quam sine Articulis, Πατήρ, Λόγος, καὶ Πνεῦμα.
Ple.*

Et etiam editiones Græcæ ut Basilienfis, Desolampadis, & altera Brixingeri & Lipsensis Vogelii hæc versum retinent. Complutensis vocem istam omittit, & pro corrupto legitur id est

Deinde Patrum Orthodoxorum testimonia adducimus: qui partim ita legerunt, partim etiam ita legendum asseruerunt. Athanasius lib. 1. ad Theophilum, & Cyprianus de unitate Ecclesie, & de simplicitate Prelatorum, Hieronymus, Athanasius, Fulgentius, &c. vide Gomari Analytici: Joham. Bellarminum de Trinitate. Stegmann. Phorin. D. Saf. Gladius de Consubstantialitate Christi &c. D. Aking. Loc. Com. part. 2. pag. 340, 341. & explicat. Catechet. part. 2. pag. 148. Inter tres Personas Coessentialis est quædam essentialis & proxima quædam. Citavit etiam hunc locum Athanasius in disputatione cum Ario habitâ in concilio Nieano, adversario alit quicquid e contra excipiente. Fulgentius lib. contra objectiones Arianorum. Insignis est magis Hieronymi provocatio (cujus ante memini) ad Græcæ exemplaria extra controuersam incorrupta, & doctis cognita. Hieronymus enim ante se Latinorum Codicum vitiositatem (quæ ex diversitate librorum omnium comprobatur) ad Græcam originem, unde & ipsi translata non denegant, voluisse reuocare. Hieronymus liquet nihil querit de Codicibus Græcis, sed tantum de in

Hieron.
Epist. ad
Marcel.
u. t.

Bedaꝝ tran-
slatio labo-
rat.
Cyprian.
de unitate
Ecclesiæ.

indiciū est, etsi Græci Codices nonnulli
essent corrupti ab Arianis (qui Constantiâ
tempore, pulsî Orthodoxis totum peno or-
bem teste Hieronymo occuparant) incorrup-
tos tamen reliquos quoloyuivâs fuisse tem-
pore Hieronymi. Translatores itaque Infî-
deles vocat Hieronymus, qui hunc versum
septimum omiserunt, & in fine subjicit, sed
ego in tali opere nec æmuloꝝ meoꝝum
invidentiã pertimesco, nec sanctæ Eccle-
siæ veritatem poscentibus denegabo. Eras-
mus vir (ne quid gravius dicam) suspecto
fidei, Augustinum citat, Latinam versionem
(qua tunc temporis obtinebat) vulgò vitiosè
translatam proponentem, & Bedam Græca
lingua ignorum, vel sat superque ignavum.
Augustino & Beda Cyprianum opponimus
lingua Græca peritum, cujus hæc sunt verba;
Dicit Dominus, ego & Pater unum sumus,
Johan, 10. 10. & iterum de Patre, Filio &
Spiritu Sancto scriptum est, & hi tres unum
sunt, 1 Joh. 5. 7.

Consulantur Eugenius Carthaginiensis in
explicatione fidei Catholica apud Victorem
lib. 2. de persecutione Vandatica, Idacius li-
bro adversus Varimadum, Higinus Epist. 1.
Paxillus de monomachia, Calovius de fide
Patrum ante concilium Nicænum, D. Hein-
sius in 1 Joh. 5. 7. D. Altingius explicat. Catech.
part. 2. Resp. ad 25. quest. pag. 148. Locus
1 Joh. 5. 7. extat (inquit ille) in melioribus
& antiquissimis exemplaribus, & in quibus
deside-

desideratur, ex iis perfidiâ Ariatorum erasus est. *D. Gomarus in Analyfi. Epist. 1. Joham cap. 5. 7.*

Hac sunt (Domini Fratresque in Domino colendi) de quibus vos hujusce certaminis Arbitros praeponere visum. Hæreticos detegere est refutare; Hæreticorum Patriarchas, qui veritatem adulterio stuprant hæretico, detegimus certè & proinde refutamus. Factionem Antichristianam Racoviensem, nec non Pontificiam satius Irreformabilem detegimus, damnamus.

1. Antichristus Racoviensis divinam Christi essentiam, Personam, satisfactionem negat, objectum Fidei Christianæ, Cultusque Evangelici tollit, & proinde Christianismum evertit; ex verbo Dei persuasi sumus Anti-Trinitarios (sic stante ipsorum fide) non posse salvari. Mysterium Dei Trinuniti est Fundamentum Fundamentorum, ita ut sublatâ Trinitate necesse sit omnia protinus Evangelica funditus corruere.

Est enim Socinismus ἀπιστία ἀπαράστα, 2 Pet. 2. 1. (hæud secus quam Judas iste Proditorum perfidissimus ὁ ὄντις ἀπαράστα, Joh. 17. 12. & Antichristus ille Romanus ὁ ὄντις ἀπαράστα, 2 Thef. 2. 3.) hæresis omnium pestilentissima Divinitatem Christi, Spiritusque Coessentialis, ipsamque Patris Paternitatem æternam abnegans, viamque per propriam vitæ obedientiam ad cælum affectans.

Aures ingenuas violare nullâ, nec modestiâ Christi Trinitate.

Tertul.
Præscrip.

I.

Antichrist.
Racoviens.
Vide Cat.
Racoviens.
Scripta Socini, Moscorovii, Crel-
lii Volklii,
Smalcii,
Gossavii.
Alcuinû de
Trinitate
in Præfati-
one ad Car-
olum mag-
num.
Schlussel-
bergium de
Hæresibus,
Stegman-
num, Juni-
um, Zanchium, Gomarum, Vo-
ctium de
Trinitate.

*Christianum onerare. Socinianas igitur bla-
 phemias sapienter dissimulasse generosius ju-
 dico, quam Magisterialiter, sed inutiliter
 nosuisse. Parum certe Christiani sunt Fran-
 cisoi-Davidici qui Christum adorandum ver-
 bis conceptis negant, nec pro fratribus habendi
 suae Societati Molatras, qui Catechis-
 tum Racoviensem tuentur, Novamq; Deum
 minime Trinitatem, imò novum Christum
 sicut deus sine fide vel amore divino con-
 hant, & Spiritum Sanctum impii adorandum
 negant. Libertatis Conventiones suos agendi,
 atque adeo hereses nec non blasphemias exis-
 tales spargendi desiderant. Antiqua autem
 Ecclesie Parisi repudium misit Anti-Trinita-
 riaris universis, ut videre est in Actis 2^a Con-
 cilio Niomeni, Athanasii, Epiphaniis, Hilariis, &
 aliorum Reverendissimorum Doctorum scrip-
 tis. Pacem profanam, haeticam, Syncre-
 sissimum tremendum damnatus omnis; Soci-
 nianos nec Politicè nec Ecclesiasticè toleran-
 dos esse fortiter elatus. De seductis Deum
 respiciant.*

aA. Con-
 cil. Nicen.
 Riocer.
 Theodor.
 Origenes
 Le. & ha-
 resti. 32.
 Epiphani-
 resti. 65.
 Aug. de ha-
 resti. 14.
 Vide Da-
 maseni
 Epistolam
 de Trila-
 gis. & l. 3.
 de Orthod.
 fide. c. 1.
 Mourfi
 Lexicon
 Graeco-
 Barbarum.
 Baronii
 Annal. an-
 num. 446
 S. l. 2. 13.

*Observandum est ex sanâ Antiquitate
 usque in hunc diem celebre illud in Oriente
 & Occidente Tractum, quo perpetuo sa-
 cratissima Trinitatis deoxygen & deoxygen
 in Ecclesiis suis sonare voluerunt. Suspecta
 autem fidei sunt, quo de Trinitatis mysterio
 ex quibusdam lacrimis, Sibyllarum carmini-
 bus, Hydapsis, M. Trismegisti, Platonis,
 & aliorum Scripitis Doctores nominis bene
 magni*

magni collegerunt. In Trismegisto qui Mose antiquior est (credite posteri) rã imobilitate occurrit; narratur in super nonnulla, que post Christum acciderunt.

Suspecta
fidei est
Trismegi-
sti aucto-
ritas.

*Multi denique fraude parum piã confiniscunt non nemo, ut Religionis Christiana Gentilibus fidem faceret; quorum apud curiosissimos disciplinarum, nec non Antiquitatum servatores nec vola, nec vestigium extat. Omnia autem adulteriosa & suppositicia tanquam vana rejicimus, damnamus. *Mysterium Trinitatis quantum ad rãdã: à Scripturã demonstrandum est; rã sãcã ipsã etiam Angelis est incommuniã. Mysterium illud Dogmaticè ac Elencticè tractant saniores Ecclesie Doctores, Athanasius, Cyrillus, Basilus, Hilarius, Naxianus, Augustinus, Fulgentius, Ambrosius & alii, quarum nec nomina reconsero hic pãri est. Hec de factiana Antichristiana Racoviensi.**

2. *Quod ad Romanam attinet. Spiritum Iesuiticum nimis immundam loca arida perambulanti, à Scripturã ad Traditiones, ab Apostolis ad Patres, à Christo ad Ecclesiam, à Catholica ad Romanam: ab Ecclesiã ad Episcopos, ab Episcopis ad Concilia, a Conciliis ad Papam, ab omnibus ad nihil dũcuntentem digito demonstramus. De iudice nec non norã fidei huiusce Tractatus cupire nono aliquam mentis pãculinas. Iudicium Discretionis non arguit officium. Iudicis Legislator. nec non Evangelicã Dictator Spiritus*

II.

Antichrist.
Romanus.

ritus

ritus Sanctus iudicat, ἀποκαταστάσις: Minister Publicus ὑπερταξίως, Christianus Privatus ἰδιωτικῶς. Cœli mysterium doceat me Deus ipse qui condidit, non homo qui seipsum ignovavit.

Iesuita omnes Fidei Controversias ad tria Capita revocant.

1. De Ecclesiâ Catholicâ.

2. De Sanctorum Communione.

3. De Peccatorum Remissione.

Evangelicorum nonnulli omnes Controversias qua Reformatio Ecclesiis cum Pontificijs intercedant, in quatuor partes tribuunt.

1. De Scriptura. 2. Ecclesiâ. 3. Sacramentis. 4. Iustitiâ.

Noverint autem Catholici se cum Ecclesiâ fideles Doctores recipere debere, non cum Doctoribus Ecclesiæ fidē deferere. Uti graviter Vincentius Lirinensis. Fundamentum Theologiæ unicam Sacram Scripturam statuimus. In omnibus Fidei controversiis Spiritus Sanctus iudicium suum Absolutum, Supremum, universale, nec non Authenticum in Scripturis consignatum ἀποκαταστάσις Ecclesiæ promulgavit, omnesq; errores Infallibiliter condemnavit. De Papâ itaque & Papisimo non tantum conclamatum est, sed & actum. Cùm in terris nullam poterit reperiri Iudicium, de cœlo quaerendus est Iudex; sed ut quid pulsamus ad cœlum, cum habemus hic in Evangelio?

Vid. Optat. adversus Par. nen. lib. 5.

Frustra etiam Pontificii Iustitiam suam ostendunt,

ostendunt imò ostentant injusti. Omnis enim humana justitia injustitia esse deprehenditur, si divinitus districtè judicetur, si Gregorio fidem adhibeant. Moral. l. 21. cap. 15.

Partes Theologiae sunt Agnitio Cultusque Patris aeterni, Filii Naturalis, & Spiritus Coessentialis, Dei veri, nec non Trinitici. Deum enim rectè agnoscimus ut sincerè colamus.

Tractatio Theologiae est vel Didactica, vel Practica, vel Problematica, vel Mixta.

Didactica quae ad fidem facit, est vel ἐξουτυνὸν, vel μεθοδική.

Practica ad Pietatis, Justitiae, nec non Charitatis officia conducit.

Theologia autem Problematica sive Elenctica problemata selectiora proponit. Ἡ ψευδοσύμμετρος οὐκ ἐπιτιμῶσα δαμνάτω. Oportet enim Episcopum esse ἐλεγχτικὸν, qui possit ἀρτιδίλογον ἐλεγεῖν. Tit. I 9.

Theologia autem Mixta est Catechetica, Scholastica, Moralis sive Practica.

Theologia haec Mixta

1. Locos Communes sive κοινὰ γενικά (ut Theodorus apud Quintilianum) colligit.

2. Controversias emergentes feliciter dirimit, ne quid aut vafre dissimulatum, aut callide delumbatum, aut perfide inversum sit aut esse videatur. In ipsis principiis falli absurdum est, & prudentis est omnia quae à Principiis deducuntur, perspecta habere

tura atque adeo divina cognitionis pars bene
magna pulsa, ben pulsa tandem exulet. Va-
lete omnes, qui musas colitis honestiores, &
istiusmodi feces sub acumen calami congerere
sapienter timetis, que egri animi fastidia ad-
augent potius, quam detergunt.

Deus Veritatis & Pacis dirigat vos Spi-
ritu suo Sancto, ut Academia, Patria, Ec-
clesia, diu multumque prodesse valeatis, prop-
ter illum qui est via, veritas, & vita.

Gratia Domini Iesu Christi, Caritas
Dei, & communicatio Spiritus Sancti sit
cum omnibus vobis. Amen.

Vestris D D.

Datum OXON.
Martii. vicessimo
Anno Dom. 1649.
50.

devotus

Fr. Cheynell.

To



To the Worshipfull
FRANCIS ROUS Esq;
The learned Provost of
Eaton College.

SIR,

I *T was the sad complaint of Hilary in his time, That there were as many Creeds as Wills, and every one presumed to alter the wholesome Forme of sound Words, or else wrest it to a corrupt sense. And you know the sense of a Creed is the Creed. In these dayes of Libertinisme, men account it a kinde of bondage to confine themselves to a wholesome Forme of sound words, though they are a Consecrated words, and therefore such as cannot be condemned.*

The Devil hath set good men at variance about sacul affaires, Private interests and publique rights, and in the mean time robs or cheates us of what is spirituall and glorious, the purity of truth, the power and beauty of holiness. We live in sad times, in which Atheisme pleads for protection and intolerable errors contend for a toleration. They who

Periculofum nobis est tor nunc Fides existeret, quot voluntates, dum aut ita Fides scribuntur ut volumus, aut ut volumus intelligunt. Hilarius a Verbis consecratis utendum Quintil,

(B)

blas-

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(B)

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blas-

The Epistle

The judgment of God upon scoffing Atheists.

blaspheme Christ and his Gospel in jeast, are Atheists in good earnest (*as Lucian and Rablais were*) but God will plead his own cause, if we will not. Lucian (*as Suidas relates*) was torne to pieces with dogs, and Rablais died drunk with Wine and Atheisme: *We have good cause to suppress and bewaile the very first risings of naturall Atheisme; We must not suffer any black suggestions or hovering thoughts which relish of Athe-*

In animâ dicuntur esse, quæ sunt in eâ per modum quietis; reliqua potius dicuntur esse ab animâ, quàm in animâ. Vide Bonavent. lib. 2. dist. 38.

isme to roost and nestle in our hearts; These extemporary thoughts, are sins which do proceed from us; but O let them not be familiar; and inmates which lodge, and dwell within us. I fear that Atheisme may soon become a Nationall sin in England, if there be an indulgence (worse then any at Rome) vouchsafed to irregular phantasies, and appetites under pious pretences. They who deny the God-head of Jesus Christ, and the Holy Ghost, hope to escape censure in England, if they can have the favour to be called devout Familists, although their blasphemy and wantonnesse doth declare them to be sensuall Socinians, and beastly Atheists. The Socinians and Familists have even already shamed the more modest Mahumetans. Mr. Pocock (the learned and ingenuous Professour of Hebrew and Arabick in this Universtiy, in his notes upon Gregory the Arabian Phanix) assures me that the Al Hayetians acknowledge the incarnation of the Eternall Word, and that we shall all be judged

D. Pocockii specim. n. Hist. Arab. pag. 21. Annot. pag. 218. & 219.

Dedictory.

judged by this Incarnate Word at the last day. The more moderate Turks would stop their ears at the hearing of such blasphemies against Christ, as hath poisoned this English air. Some Mahumetans hold that Christus est Deus de novo ortus, as the Socinians say, he is Deus factus, Subordinatus, &c. And the Mahumetan-Sectaries talk just like our Familists, Antinomians: &c. as will be evident to any one that will peruse M. Pococks choise and learned Annotations. Licitum pronuntiant vino & scortationi indulgere, & reliqua quæ lege vetita sunt perpetrare; omissenda esse censent, quæ lege mandata sunt, & orationē. I am ashamed to English that with my pen, which some Professours have translated in broad and foule English by their grosse neglect of duties, contempt of ordinances, and bold practice of abominable lewdnesse; I will not mention their dreams of a Phantasticall Hell, and Heaven. But sure I am our Familists, and their Alhii speak the same Dialect, when they discourse of their being Godded with God, and salute one whom they reverence with this Atheistall complement, Tu est Tu, id est, Tu es Deus. Sir, you are what you are, you are God; Henry Nicholas, the Father of the Family of Love, said of himself, I am God. A man would think that our Familists had met with some Mahumetans at Poland, or Constanti-nople, and some of the worst of them also. For Al Gazalius a precise and learned Mahu-

D. Pococks
Annot.

pag. 219.

pag. 261.

Sunt ex
Alhii qui
hominum
errores
statuerūt
vide D.
Pocockii
Annot. p.
264.

es

The Epistle

metan would teach them better language and behaviour also; He saith that cleaſynesse is a part of Faith, and the Key of Prayer, that we muſt have pure mindes, clean hearts and hands. *But enough of that.*

Sir, Being encouraged by the Committee, for regulating this Univerſity, to undertake a ſervice which I even tremble to repeat, and you being Chaireman of that Committee, I conceived my ſelf obliged to preſent you with this Treatiſe. When the Univerſity was pleaſed to elect me the L. Margarets Profeſſour of Divinity, the revenue due to that Profeſſour by a grant made under the great Seale of England 3¹⁰. Caroli, was ſetled by ſpeciall

Apr. 20.
1649. This
Act ſhall
not extend
to the rev-
nues of any
publik pro-
feſſor or
reader in
either of
the Uni-
verſities.
Ad laud-
dem & ho-
norem fan-
ctæ & in-
dividuae
Trinitatis,
ac Fidei &
Christia-
norum
augmen-
tum.

*And the Univerſity did purchase the
not extend lease of the Houſe and Meadowes in Wor-
ceſter, which belong to the ſaid Profeſſour,
and would (if they might have had the com-
mon priviledge of leaseholders) have bought
the inheritance of the premiſes outright for e-
ver; but the Univerſity is denied the benefit of
the lease and the common priviledge aforeſaid.
The Houſe and Meadowes are ſold to others,
and no revenue payed to the Profeſſour. I de-
ſire that the Univerſity may be righted, and
that my ſucceſſour may not ſuffer as I have
done. . . Sir, notwithstanding theſe diſcourage-
ments, I conceived it my duty either to read or
write for the propagation of the Chriſtian
Faith, and honour of the bleſſed Trinity ac-
cording to the firſt Grant. I conſulted the U-*

nivers

Dedicatory.

niversity and your self, and you both concurred that rebus sic stantibus, it was better to write then read, and that it did most conduce to the propagation of the Christian Faith; Finally, that it was most requisite that I should write in English, because since the beginning of the year 1645. there have been many blasphemous bookes to the great dishonour of the blessed Trinity printed in England. But I have found the task far more difficult, because there are many Socinian subtilties which will hardly bear English, and I could not but take some notice of them, either by a Formall answer, or else by a confirmation of that deep truth which they do with no lesse blasphemy, then subtilty reject, deny. I have been forced sometimes to expresse my minde in Latine in the margine, merely upon that accompt; but the plainest reader may if he please to read the 4. 5. 8. and 9. Chapters, understand as much of this mystery as is necessary to be known; and I am confident that the happy union between the Mystery of Faith, and the practical Mystery of godlinesse is as plainly represented in this little Treatise, as in any of the ancient or moderne Divines; for I have faithfully endeavoured to give you the strength and Quintessence of both in a familiar way with many experimentall observations of mine own, which I shall now reveiw and practise in my most retired condition. But before I retire, give me leave to speak a word for my

1648

The Epistle

Brethren who are eminent for all manner of learning, sound in the Faith, holy in their life, and peaceable in their conversation; if men of such qualifications know not how to rest in the present unsetlednesse of publike affaires, and yet are ready to performe all lawfull things required of them for the defence and preservation of the true Religion and publike Liberties; why may not such be still employed for the promoting of such a just Accommodation & Reformation as may effectually advance the grand publike interest, the power, purity and growth of Religion in this land? you cannot look upon these men as enemies, and dare not deale with them as the worst of Infidels (whom Christian * Princes have sometimes banished from their dominions) if you desire to have the same common friends and enemies with Jesus Christ. Now which is the more tolerable penalty, to be out-lawed or banished, is not hard to determine. If you look upon them as Presbyterians, it is no dishonour to them to be true to their Principles in the midst of changes; it is a signe that they were never friends to the Fortune of the Cause, but to the Cause it selfe; forgive them if they know not how to pursue a new interest without new light or direction from the word of God. Besides they are such Presbyterians as all godly and prudent Independents will close with in the highest and sweetest acts of Church-communion. For I am confident that no wise and godly men will Practically

* See
Weemele
vo. 3. Ex-
pos. of the
judiciall
Law, cap.
15.
Faithfull
Presbyte-
rians de-
scribed and
commen-
ded.

Dedictory.

cally separate from us in those very things in which they do Doctrinally agree with us, because that Text which they do so often cite, Philip 3. 15, 16. is Demonstratively clear in this very point, and doth manifestly condemn all causelesse Separation from lawfull Communion with the godly members of Reforming Churches. Godly Presbyterians and Independents do

1. Receive the same Officers, Pastours, Teachers, Ruling Elders, and of the same qualification required in the Rule set forth by the Parliament.

2. Admit Members of the same qualification held forth by the Assembly, namely visible Saints, who being of age, do professe Faith in, and obedience to the Lord Jesus Christ according to the Rules of Faith and Life delivered in the Word.

3. Desire that the above mentioned Officers should be incorporated in one Eldership, and joyn in all acts of Government of the Church.

4. Hold the same censures of Admonition and Excommunication, and do likewise receive such as have been censured into communion again, as soon as they give testimony of their repentance to them.

Godly Independents doe acknowledge that Parochial Churches (wherein Ministers and others endeavor to remove all things justly offensive, that so all ordinances may be ministered in purity) are true Churches of Christ.

2. They retaine Communion with these Parochiall Churches by baptizing their

Grounds of
an happy
union be-
tween god-
ly men of
both per-
swassons.
Si vultis vi-
vere de
Spiritu
Sancto, te-
nere chari-
tatem, veri-
tatem, desi-
derate uni-
tatem, ut
perveniat
ad æterni-
tatem.
Aug.
1.
2.
3.
4.
Godly In-
dependents
do acknow-
ledge Paro-
chiall Chur-
ches to be
true Chur-
ches of
Christ.
2.

The Epistle

Children, and receiving the Lords Supper there, as occasion serves. And if occasionall Communion with us be lawfull, constant Communion with us would not be sinfull.

3. *They receive the members of such parishes as aforesaid unto Communion with themselves in their own Congregations also occasionally.*

4. *They professe that they are ready to give an account to such Parochiall Congregations, as to Sister-Churches, whensoever they are offended at any irregular administrations in Independent Churches.*

5. *They esteem a sentence of Non-Communion passed by such Parochicall Congregations, as Churches against them, upon any scandall wherein they are unsatisfied, as a means to humble them, and as an ordinance of God to reduce them, Much more might be added: But it is clear from these premises, that prudent and godly Independents cannot conceive themselves obliged*

1. *To set up other Churches with differing rules of Constitution or Worship; For Presbyterians and Independents did both agree in the same Confession of Faith and Directory for Worship, and resolved to practice most of the same things, and those the most substantiall in respect of Government also, as doth appeare by those few transactions in the Assembly, and Committee for Accommodation, which have been Printed.*

Dedictory.

2. *Nor can they say, that they are enforced to gather new Churches out of true Reformed Churches; for a circumstantial difference cannot be a sufficient ground for leaving of all ordinary Communion with true reforming Churches. The prudent and godly Presbyterians have set no bounds to themselves in their Reformation but the Word of God; and therefore if the Independents will set forth a compleat Modell of their whole Church-way, and Church-order, fully, freely, and clearly, and prove it by plaine Texts out of the holy Scriptures, we shall thankfully receive whatsoever they shall convincingly impart. And I shall be bold to say, that there had been a judicious, affectionate and practicall Accommodation between us (notwithstanding some speculative differences in notionall Ideas) if there had been no interposition of Statesmen, or Sword-men, when the Committee of Accommodation had sadly considered and reviewed all materiall Arguments on this side, and on that; And if you set aside all reasons of State and secular considerations, I do not see why men who agree in the substance of the Service and Worship of God, in the Directory according to the Preface, in the Confession of Faith set forth by the Assembly, and in the Doctrine contained in the Confessions and Writings of the reformed Churches, should not mind the same thing, and walk by*

Statesmen and Sword-men have kept godly Presbyterians and Independents at too great a distance upon reasons of State.

the

The Epistle

the same Rule, that there might be a Practicall Communion between us in all points wherein there is a Doctrinal Agreement, and we might go hand in hand to heaven together, with meeknesse of wisdom, and sincerity of love. Let men of both persuasions beware of such a superstitious tenderness as doth usually arise from some unconscionable error, and unmortified lust, because it is no priviledge, but a judgement to be given up to error or lust; and from such ensnaring liberty, which is indeed perfect bondage, good Lord deliver us. No man is obliged to follow the Positive Prescript of an erroneous conscience in any point or case whatsoever: Differences of Judgment did not extinguish the relation of membership amongst the Romans and Corinthians. And it is certaine that the Substantials of Church-Government must not be changed in every age according to the graduall differences of light in severall persons and Congregations.

We humbly desire that there may be a strict and mutuall obligation condescended to in some expedient by all godly men of both persuasions for mutuall edification, and for the preservation of all the Churches in these Dominions in truth, godlinesse, and peace, that we may not passe unchristian censures upon our Christian Brethren.

Let all private quarrels then fall to the ground, and let us mind the common interest

of

An expedient desired for an happy union between Presbyterians and Independents Dum propter hanc alter alteri Anathema esse capit, nemo pene Christi est.
Hilarius.

Dedictory.

of the Lord Jesus, and seriously promote it
in our respective places in faith and love. And *Caveats for*
let all Statesmen beware *Statesmen*

1. That they do not fall into the same spir-
rituall or civill evils which they themselves *Remonstr.*
have condemned in the King and Prelates. *Decem. 15.*

2. Beware of ERASTIANISME *1641.*
which doth overthrow all Church-governments,
both Presbyterian and Independent. *2.*

3. Take heed of CIVILL SCEPTI-
CISME which doth overthrow the Fun-
damentals of publike Faith, and publike
rights, and plucks up all Civill Government,
by the roots. *3.*

4. Beware of Familisticall Polytheismes; *4.*
for the Familists affirme that there are as
many Christs, as many Gods manifested in
the flesh, as there are Saints on earth. But
to us there is but one God, and one Lord Je-
sus Christ; it is enough for blind Pagans to
talk of many Gods, and many Mediatours.

5. Beware of Atheisme, the great Men-
ster of this Age, compounded of Socinianisme,
Familisme, Libertinisme, and Antinomian-
isme. The Ephesians complaine of none
but robbers of Churches, and blasphemers,
Acts 19. 37. But we have cause to complaine
of them, and Apostates, Idolaters, Atheists,
and what next? *Jer. 2. 11,
12, 18.*

6. Beware of a Toleration of intolerable
errors. Reverend Mr COTTON is afraid
that the Antichristian Whore will steale in at
the *5.*

The Epistle

sands in England whose hearts bleed at their eyes for the abominations of the Land; men that do seriously endeavour to save themselves & others from this untoward generation, according to Peters direction, Act.

6. 2.40. 6. *The house of Jacob was the Church of God, and yet there were foule faults, Incest, and murder found amongst his Sons. The Lord perswade and encourage the Fathers of this Nation to be as zealous against the sins of the Nation, as Jacob was against the sins of Reuben, Simeon and Levi. I must go backwards here, as Shem and Japhet did. I have not time to mention other things, but let all such as have the power and bowels of Fathers, take heed that they do not persecute or offend one of those little ones who beleeve in Christ, much les undo one of those great ones, who have much of Christ, and his Spirit reigning in them. Beleeve it Sir, there are a company (I put my self out of the number) of Select men in Oxford; I know not whether there be, all things considered, the like in the World againe, men able and willing to promote the Common-Wealth of true Religion, publike Liberty, and ingenious learning for the Common-Weale and good of mankind in all Nations; for they are acquainted with all necessary Arts, Sciences, and Languages, and dare throw the Gauntlet to the proudest Champions in the Antichristian World. Some few of these may perhaps be*

Gen.9.23.
Mat.18.6.

com-

Dedicatory.

Euripides did ever represent them as very bad? answered, that he and Euripides did not at all contradict one another; for saith he, I do ever represent women just as they should be, and Euripides just as they are. In like manner some Writers represent these times just as they should be, and others represent them just as they are. But I must needs condemn those, who draw a crooked conclusion from the corrupt doctrine and manners of this untoward and crooked generation, and infer that there is no Church of God in England, because Antichristian and blasphemous Seducers are multiplied without number, and favoured in the Land, though all the Magistrates and godly of the Nation are by one confederate Body, obliged by solemn Oath to root out Idolatry, Blasphemy, Heresie, Schisme, Profanenesse, and whatsoever else is contrary to sound Doctrine, and the power of Godlinesse.

1. It is not denyed that there is a fry of Achans in the Land. 2. The sins condemned are inexcusable, and so are all the Foster-fathers of them. 3 We pray that they who have given their power to the Beast, may give it to the Lamb. 4. All faithfull Ministers do open heaven to the faithfull, and shut it against unbelievers, as our Master enjoynez us, Mark. 16.15. Luk. 24.47. and therefore we are true and faithful to the King of Saints, and Commonwealth of Israel. 5. There are thousands

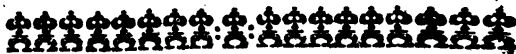
1.

2.

3.

4.

5.



To the Reader.

I must entreat you not to mistake the Printers oversights for my dictates. I was seldom here to overlook the Presse, and can only glance over the Book now with a running eye. I leave it to your candor and judgement to correct ordinary slips, but before you see your self to read, be pleased to correct these 3. places.

In page 35. line 22. *Not* is left out, and *for* in line 23. read both thus, [Not as the spirit of disobedience acts in children of wrath, for we, &c.]

In the Margin, page 28. *b* read thus, *Actus divini considerati secundum: id quod sunt.*

In the Margin, pag. 370. For *Pultum opera* read *sultum opera.*

The God of wisdom blesse our endeavours. The grace of Christ, the love of the Father, and Communion of the holy Spirit is the best portion; let us all beg it for our selves, our friends, and our posterity in these evill daies, and the Lord send us a gracious returne of all our Prayers at the Throne of grace, that we may all find grace and mercy in this time of need.

March 26,
1650.



CHAP. I.

The Godhead is Spiritual, Infinite, Incomprehensible.

WE read of the eternal God-head in the Book of the Creature, *Rom. i. 20.* and therefore I prize Philosophy because it is subservient to Divinity; nay that Philosophy which manifests the Eternal Power and God-head of our great Creator is indeed and Truth; nothing else but Natural Divinity: This Natural Divinity is called *The truth*, *Rom. i. 18.* and it is a *Divine Truth*, because it doth declare. *ἡ γὰρ φύσις τοῦ Θεοῦ*, all that can be known of God by the light of nature, *Rom. i. 19, 20.* I subscribe to that of *Clemens Alexandrinus*: We ought not to swear allegiance to any sect of Philosophers, whether Stoicks, Epicures, Platonists or Peripatetiques, but we must select and embrace whatsoever is true and faithfully delivered concerning God by any Sect; and *the Truth selected out of all Sects is not vaine Philosophy; but Natural Divinity.*

*a Proverb
bia etiam
don Chri-
stianis fa-*

miliaria *Divinity*. There is something of the I-
 apud *Ter-*mage of God & Law of Nature written in
tullianum, our hearts and consciences, as is evident by
 Deus videt common experience and plain testimonies
 Deus red- of the word of God, and therefore the
 det, si De- of Scripture doth not condemn all Philoso-
 us volue- phy, but vain Philosophy, *Colof. 2.*
 rit, quod
 Deus de-
 detit, Deo

commendo, Deus inter nos iudicabit, &c. id ipsum de mon-
 strant. Summum illud & æternum neque mutabile neque in-
 teritum. *Tacitus, τὸ μὴτε ἀρχὴν οὐτε τέλος ἔχειν. Thales*
ἦ πάνθ' ὁρῶντα, καὶ αὐτὸν ἔχ ὁράμενον. Philemon.

Nec vero Deus qui intelligitur a nobis alio modo intelligi
 potest quàm mens soluta quædam & libera segregata ab omni
 concrezione mortali, omnia sentiens & movens. *Cicero. Plato in*
Phædro & lib. 10. de legibus. Vide Clem. Alexand. lib. 1. Strom-
mat. Gen. 9. 6. Jam. 3. 9. Rom. 2. 14, 15.

Vide si dicta Poetarum apud *Stobæum* ab *H. Grotio* emen-
 data. *Aquin. Contra Gent. R. de Sabunde de Theologia Na-*
turali. A. S. Eugubinus de perenni Philosophiâ. G. Pacardum
de Theolog. Naturali. P. Moræum. Aug. de Civit. Dei. Theo-
doret. de curand. Græc. affectibus Clem. Alexand. Basilium,
&c.

These natural notions of the eternal
 Godhead should excite us to enquire far-
 ther after God as the Apostle shewes in
Acts 17. ver. 27. because though our na-
 tural notions concerning God are true, yet
 they are such imperfect and obscure noti-
 ons, or rather hints, that we are by reason
 of the corruption of our nature, very apt to
 abuse them, and therefore we must regulate
 them by the Word of God.

b Θεός ἵ.
ἀπὶ τοῦ οὐρανοῦ, The Godhead is Spiritual, and therefore
*ὁρατὸν ἀ-*invisible; the Professors of Wisdome be-
 came

τὸν ἰδὸν ἐκμαθεῖν ἕξ εἰκότων δύναται, uti Antiphantes So-
craticus. ὡς καὶ μίνας τις καὶ δυνατὸς φανερός. ὅτι
δὲ ἴδὸν μορφῶν ἀφανῆς. Xenophon.

came fools, when upon a clear sight of some
invisible things of God they changed the
glory of God into a visible Image made
like unto corruptible man, and unreason-
able creatures; such Images are both Arti-
ficial and Real lyes; for by making Images
of God, these learned Fools changed the
truth of God into a Lye, and then adored
and worshipped their own lyes, Rom. 1. 20,
23, 25:

The Godhead is Infinite, and the Im-
mensity of Gods perfection cannot be mea-
sured by any created understanding. God
is great, and his greatnesse is unsearchable,
Psal. 145. 3. The greatnesse of God is not
a greatnesse of Bulk and Quantity, but of
Perfection and Excellencie; he is great in
Power, and his understanding is Infinite,
Psal. 147. 5. and therefore his understanding
is unsearchable; Isa. 40. 28 when men and An-
gels search farthest into Gods perfection;
they do most of all discover their own im-
perfection, for God will make them know
that the secrets of his wisdom are double to
that which they behold, and that it is impos-
sible by our most accurate disquisition to
finde out the Almighty unto perfection, Job
ix. 6, 7. but we may find him out unto sal-
vation in the holy Scriptures.

c Tunc
dignè De-
um æsti-
mamus
cùm in-
stimabilē
dicimus.
Hæbreo-
rum Deum
ἀγνώσκω
vocat Lu-
cianus. Di-
on Cassius
ἀπὸ πῶτος
ἀειδὸν in-
effabilem
& incon-
spicuum.
Theologia
notitias
naturales
excolit, &
confirmat:
eus ele-

4 *The Godhead incomprehensible.*

git stulta
mundi ad
confusio-
nem Philo-
sophiz.

Tertul.
Præscript.
adversus
Hæreticos
Theologia
non sub-
jicitur Phi-
losophiz
sed præfi-
citur.

Catechis-
mus negat
Philoso-
phiam non
Philoso-
phia Cate-
chismum,

Luther. Vera Philosophia est naturalis Theologia; concurrunt gemina patefactio, naturalis & supernaturalis, gemina auctoritas, gemina lex. Hæc itaque loquenda causa de ineffabilibus diximus ut fieri aliquo modo possemus, quod effici nullo modo possumus. Vide *Aug* de Trinitate lib. 7. c. 4. Qui vult sapiens fieri in *Aristotele*, stultificetur ante in Christo. *Lutherus.* Tunc stultus *Plato* cum suis discipulis, &c. *Tertul.*

If we sum up all that the Philosophers and Schoolmen can attain to in their discourses of this first Principle, it will amount to no more then this; Men and Angels can never comprehend that perfection which dwells in God; for the perfection of God is Infinite, and therefore Incomprehensible.

Let Schollers examine this brief account,
*Deus est Ens, Ens entium, Essentia Essenti-
arum, Ens purum, Ens Simplex, Ens simpli-
citer Simplex, Ens Absolutum, Ens Neces-
sarium, Ens Absolutè necessarium: Ens Pri-
mum, æternum, independens, perfectum, infini-
tum, infinitè perfectum, & proinde immen-
sum.* Let us therefore study, believe and embrace the holy Scriptures, which may satisfy and save us.

ὁ ὁ θεὸς
ἐνεργεία.
διὰ τὴν ἀ-
ναδρῶν
ἢ ἢ κατὰ
ἐνεργεία.
ἐνεργεία.
αὐτίον. καὶ αὐτὸ ἐνεργεία.

I confesse I have been very much taken with some discourses in *Aristotle's* ^d *Meta-physicks* concerning the spiritual and eternal efficacy of the first Principle, first mover or prime understanding, whose very Essence, Substance, Nature and Being is a spiritual

The Godhead incomprehensible. 5

ritual and Eternal Self-efficacy, from whence it was easie to demonstrate the Self-sufficiency and All-sufficiency of this Eternal understanding, and from thence to inferre that this Eternal Spirit, whose very Being is Efficacy (or as we say a pure Act) should be effectually obeyed and sincerely worshipped with pure and spiritual worship.

I shall not examine those passages which are usually cited out of *Plato*, *Iamblichus*, *Trismegistus* and others upon this subject, because it is clear to me that those glorious mysteries which they did either discourse or treat of were discovered to them by an Hebrew light. *Plato* was not called the Atticising *Moses* in vaine, *Clemens Alexandrinus* and divers others have said enough of that, and saved me the labour of a learned Digression upon that subject; and it is conceived that Christians have inserted such passages into the works of Heathens.

igitur Mundum regi necesse est. Cicero. Vide quæ Operum initio extant apud Hesiodum. Si Deus est animus nobis ut carmina dicunt, &c. Vide Just. Mar. Protrep. Lactan. Euseb. de præparat. Evan. Aug. de Civit. Dei, de doct. Christiana Hieronym. Epistola ad magnum oratorem Marci. Ficinum. Alcin. de doctrina Platoni. Bessarion. Vales. de Philol. Sacra. 4. S. Eugubinum, Lemnium, Alstedium, Philonem Iudaicum, Lactantium, Isidorum, Aug. contra Academ. Cyr. Agrip. de Van. Scient. D. Alting. Problem. Voetium Select. Disp. p. 1. Fidelium Rat. Theol. Rivetum in Exod. p. 94. Gatak. lib. p. 262. Amel. Platon. Justin. Martyr. Apol. 2. Tertul. Apol. c. 44.

The Platonists say *Lumen est umbra Dei, Deus est lumen luminis*. The Apostle saith *God is light, and in him is no darknesse at all;*

6 *The Godhead incomprehensible.*

f Vid. *Seneca*. l. 7. *Natural. Qu. De Deo etiam vera dicere periculosum est.* *g Excedit supereminentia Deitatis humani loquii facultatem. Verius enim cogitatur Deus quam dicitur: Et verius est quam cogitatur.* *August.* de Trinit. lib. 7. *h* *ἡ γὰρ ἡμεῖς ἀνέλκυσον, κὲν ἐυφρονῶν ἀνεξεύρητον.* *Heraclius* *δὲ οὐκ ἐπιδοξάζει, &c.* *Philemon.*

That is, God is perfection it self without any imperfection at all, 1 *John* 1. 5. God is a pure Act, God is one Single Infinite Perfection. And therefore as *Seneca* said, we had need compose our whole man into an Argument of Modesty when we discourse of the nature of God, lest we speak any thing rashly, or affirme any thing that is untrue.

The works of God are great, and his thoughts (Decrees and Counsels) very deep, *Psal.* 92. 5. Who then is able to found the depth of his natural perfection, whose immense perfection is like a Sea (if there were any such) which hath neither banks nor bottome; who can found a bottomlesse depth, or define an infinite perfection? God is near us, nay in us, and yet farre off from us; there is an infinite distance between his excellency and our infirmity &: he is far off from our senses and from our understanding; and therefore instead of begging longer time as the Philosopher did, I will conclude as the wise man doth, *Eccl.* 7. 23, 24. *All this have I proved by Wisdom: I said I will be wise, but it was farre from me; That which is farre off and exceeding deep, who can finde it out? Heraclitus* put forth a pretty Riddle. If^h you do not hope for something above hope, you shall never finde out that which can never be found. It is safer as the Poet said, to believe and

and worship God then to pry into him. *Nam prater ipsum quarere acquirit nihil.* How much *Raymundus de Sabunde, A. Steuchus Eugubinus, Pacardus* and others would have found without the help of the Scripture, let such as are spiritually judicious judge.

CHAP. II.

GOD is the First, Eternal and Independent Being, the Fountaine of all Being and Well-Being, & therefore cannot but Be, Exist, and persist in Being.

IT is a Rule generally received in the Schooles, that all creatures have more of imperfection and nothingnes, then they have of Being or Perfection. But all Being, *the whole of being* is in God. God is *principium totius esse,* the fountain of all Being, and wel-being, the only self-being.

God is the First, Eternal and Independent Being, and therefore can have no Cause of his Being without himself, or above himself, becaute he was before, and is above all

propter quem sunt quae cunq; sunt; omnia quippe in tempore sustentat in ipsis, aut aeternum in se.

i Omnes creaturae plus habent non-Entis, quam Entis, Deus solus est. & utroq; qui a se, & per se est, a quo, in quo, per quem &

ἡσίων ἀ-
 ταιῶν ἰ-
 σότου ἢ
 τοῖς πᾶσι
 τὸ εἶναι
 ἀνεπι-
 στήν.

ὁ ὢν ἀ-
 τούτως,
 αὐτοῦ
 αὐτοῦτος.

Qui ve-
 re, neces-
 sario &
 absolute
 est essentia
 primo &
 perse est,
 imò a se-
 ipso, & per
 se ipsum
 existit,
 & proinde
 non po-
 test non
 existere.

ἡ αἰὼν ἰ-
 σότου ἢ
 τοῖς πᾶσι
 τὸ εἶναι
 ἀνεπι-
 στήν.
 Rev. 1. 4
 Vide Hie-
 ronym. E-
 pist. ad
 Marcel. de
 X. Dei no-
 minibus.

Causes, *Isa. 44. 6*, God is the First and the Last; he is everlasting, and therefore can have no Efficient or Final Cause; and it is utterly impossible that God should have any Matter or Form, or any thing answerable to either, because it is impossible that any thing should set bounds to his Boundlesse Being, and infinite perfection.

God is *αὐταῖν* faith the Philosopher, and *αὐτοῦτος* faith the Divine, but we must (as the Schools state the point) understand both *Sensu Negativo*, because God hath his Being not from any other, but from himself; and God is said to have his Being from himself, because his very nature and Essence are necessary¹, and therefore we cannot conceive the Divine Essence to be void of existence; it is utterly impossible that God should not exist, because the Divine Nature is a pure Act, an absolute, necessary, eternall, infinite, independent, single Being. We must not conceive that God was first in a *naked Power* of Being, and was afterwards reduced unto *actnall Being* by his own *effectnall Power*, as if his Existence were really distinct from his Essence, or did virtually flow from, and consequently depend upon his Essence, as its proper cause. For it is manifestly absurd to conceive this pure, infinite and eternall Being not to be in Act, since it is a pure Act. God doth declare the incomprehen-

sible

fible purity of his infinite and single Being in that amazing and yet edifying text, *I am that I am*, ^m Exod. 3. 14. as if he had said *there is nothing in your God which is not God*; my Attributes do not differ from my self, my Being is absolutely necessary, every way perfect, altogether pure, single and infinite. I do therefore conclude as *Hierome*, ⁿ *That the very nature of God is being it self*, and therefore he ever was and cannot cease to be; he cannot borrow his Being from any thing, who gives Being and well-being to all things. The absolute and independent necessity of the Divine-Being doth demonstrate its eternity, and therefore ^o *all the differences of time are united by the Talmudists, to connote the Eternity of God*, in that text, *Exod. 3. 14.* according to that excellent Commentary made by the Apostle, *Rev. 1. 8. God is the Almighty, which is, and which was, and which is to come.* Hence it is that some have thought fit to translate that text, *Exod. 3. 14.* according to the full scope of the Future amongst the Hebrews, *I am that I am, that I was, and that I will be.* For the Future ^p amongst the Hebrews, points at all differences of time past, present and to come; but others observing the strict and proper signification of the Future, translate it thus, *I will be that I will be.* The Angel of the waters doth unite all differences of time in

m'ya' e'cu
^ov. Sept.
ⁿ Vid. Heronym. ad Eph. c. 3.
^a Omnia tempora conjuncti de Deo dicta aeternitatem connotant.
^{Rev. 1. 8.}
^p Futurum triumtemporum differentias in se continet. ^q *iv, xai 'et, xai dei w.*
 Qui erat, quiescit, & semperest, uti Epiphanius contra Archonticos. Futurum perseverantiam essendi denotat & independenciam.

that

that gratefull acknowledgement, *Rev. 16. 5.* Thou art righteous *O Lord, which art, and wast, and shalt be,* because thou hast judged thus. And *Jesus Christ,* (who is one and the same God with his father,) *is the same yesterday, and to day, and for ever,* *14. D. Rev. Heb. 13. 8.* The Rabbines upon *Exod. 3. 14. 9* expresse themselves after this manner, *The blessed God said unto Moses, say unto them, I that have been, and I the same now, and I the same for time to come, &c.* or as others more agreeable to the Chaldee Paraphrase, *I, he that is, and was, and hereafter will be, hath sent me unto you.* But enough of that; it is now time to conclude that this first and independent Being cannot be measured in it self, because it is infinite, nor in its causes, for it hath no causes, but is from it self, of it self, by it self and for it self; for as the Apostle saith, *All things are of him, and through him, and to him; to him be glory for ever. Amen.*

9 Answ.

on *Exod. 3.*

14. D. Rev.

on the

same place

7 i 310;

ἀναγχο

ἑστὶ ἀνά.

719.

Rom. 11.

36.

CHAP. III.

God hath sufficiently and graciously revealed himself in his holy word for our edification and salvation.

THis incomprehensible God, who is of himself and for himself, cannot be made known to his creatures but by himselfe: Men and Angels cannot know him any further then he is pleased to reveale himself unto them.

The word of God is pure and perfect, it doth fully discover Gods mind and our duty. The Scriptures direct us in all points of faith, in all parts of worship, and in all passages of our life and conversation; there is the whole body of Religion, and the only right way to salvation sufficiently and graciously revealed unto us by God himself; for God is the Author, Object, End of true Religion, and is the only happinesse and salvation of his chosen People, and therefore God alone can direct us how to serve and enjoy his own blessed self, in an acceptable and comfortable way, for his glory and our own everlasting satisfaction.

Dogmata Theologica non sunt vera quia Ecclesia ita testatur, sed quia Deus ita testatur in Scripturis aeternae veritatis.

The Jesuites tell us that the Scriptures are but a *partiall Rule*, and that we must be

be beholding to some unwritten word or tradition for the prooffe of some points, which are necessary to be known and beleeved for our everlasting salvation. Some instance in the Doctrine of the Trinity, others in the Worship of the Holy Ghost. The Papists do generally acknowledge that it is necessary for the attainment of salvation to beleeve the number of the Persons of the Trinity; and their consubstantiality; because no man can be saved who doth not believe in the Father, Son and Holy Ghost, in all three as in the only true God, one and the self same God blessed for ever; but some of them deny that this mystery is sufficiently revealed in the written word, and therefore I shall make it my businesse to confute them, and all that adhere unto them in the following Treatise. The saving knowledge of God in Christ is revealed by the Spirit speaking in the Scriptures of truth; nay Father, Son and Holy Ghost do all joyne in revealing to us the saving mystery of faith and godlinesse, that by the grace of Christ, the love of God, and Communion of the Holy Ghost, we may have a glorious fellowship with all three as one God, the only true God, *whom to know is life eternall, John 17. 3. we are taught by the father to come to Christ for salvation, John 6. 45. we are taught by the son, John 1. 18. Heb. 1. 2. we are taught by the Spirit,*

Spirit, Heb. 3. 7. Rev. 2. 29. and 1 John 5. 6. the Spirit doth beare witness after an especiall manner to this saving truth: *it is the spirit that beareth witness, because the Spirit is truth*: yet all three (and therefore the whole Trinity, the Father, the Son and the Holy Spirit,) do joyn in bearing record, and their record is written, for it stands upon Record in the Gospel, and their Record is a saving Record, and there can be no other Record produced to prove that Christ is our Saviour, 1 John 5. 7, 11, 12, 13, 20. John 20. 31. if we study the Scriptures¹, beleeve, apply them, worship and act according to them, we shall be saved by our faith in the written Trinity; in Father, Son and Holy Ghost, without the help of any unwritten tradition whatsoever; for the holy Scriptures are able to furnish the Man of God unto Perfection, and make the simple wise unto salvation, 2 Tim. 3. 15, 16, 17. ² Cyrill in his Book of the Trinity and Person of Christ, put forth not long since by *Wegetine*, saith that *he would not speak or think any thing of God, but what is written in his Word*. Clemens Alexandrinus^x saith that *we ought to make good every point in question by the Word of God, because that is the surest, nay that's the only Demonstration*; he speaks of Theologicall Demonstration, *nothing can be embraced with a divine faith,* but

^t Vide Nazianzen. lib. 5. de Theologia. Epiphani. um Apostolicos redarguentem. Chryso. in 1 Cor. cap. 2. Basilium in Ethicis. u Cyrillus lib. de Trinit. & personâ Christi. a Weget. edit. x Vide Clem. Alex. Stromat. lib. 7. μᾶλλον δὲ ἢ μὲν ἀποδείξις σου πυχαιε.

but that which is delivered to us upon Divine Testimony; and we are to seek for the Testimony of God, nowhere but in the written Word of God, and therefore *Basil* disputes after this manner, *Whatsoever is not in the written Word of God is not of faith, and whatsoever is not of faith is sin*; and therefore it is a sin to obtrude any Doctrine upon the conscience as an Article of faith, which is not written in the Word of God.

7 Vide *Basil. Afer. Reg. 80. Πάν το ἐκ τῶς ἁγίας*

ἁγίας, ἐκ τῶς ἁγίας ἁγίας, ἐκ τῶς ἁγίας

Nihil est de fide nisi quod Deus per Apostolos & Prophetas revelavit, aut quod inde evidenter deducitur.

Bellarmin. l. 4. de verbo Dei c. 9.

Pusean is bold to say that if *Basil* his meaning was according to his words, he was a *Hugonot*, that is as we use to say, a *Puritan*.

When I read what the Papists write on this Argument, I stand amazed at their blasphemies, and am unwilling to stain my paper with the repetition of them; they who have read *Canus*, *Hosius*, *Costerus*, *Eckius*, *Gautierus*, *Charroneus*, *Stapleton*, and the rest of that rabble, will not wonder that the Socinians call the Doctrine of 3. Persons and one God into question, when the Papists who were baptized in the name of the Trinity & profess that they believe the equality of three distinct Substances in the same divine Essence, do yet notwithstanding in their writings grant as much as the Socinians need prove, namely that the Doctrine of the distinction and equality of Persons in the same Divine Essence cannot be proved but by unwritten Traditions, by the

the testimony of the Church of *Rome*, &c. and yet diverse Papists undertake to defend the doctrine of the Trinity against the Socinians, though they know that the Socinians do not at all value traditions or the testimony of the Church of *Rome*; and therefore though divers Papists write against the Socinians, yet they do promote Socinianisme by their vaine doctrine of unwritten traditions. *Stapleton* is not ashamed to deny that it can be proved out of Scripture that the *Holy Ghost is God*, or that he is to be worshipped.

But *Salmeron* ^z deserves commendation in this point; The Scriptures saith he, are therefore said to be written by divine inspiration, because they instruct us in divine mysteries, concerning the Unity of God, and Trinity of Persons.

z Vide *Salmer.* in 2 Epist. ad *Timoth.* Disput. 4.

Photinus ^a in his *Bibliotheca* shews, that *Ephraemi* did not dispute of the consubstantiall Trinity out of the Testimonies of Fathers, but out of the Holy Scriptures; *Inssim Martyr*, *Athanasius*, *Basil*, *Irenaeus*, *Cyrill*, *Cyprian*, *Tertullian*, *Epiphanius*, *Theodore*t, and many other of the Fathers did assert the doctrine of the Trinity, and some of them did confute the *Valentinians*, *Eunomians*, *Sabellians*, *Photinians*, *Arrians*, *Macedonians*, *Samosatenians*, &c. out of the Holy Scriptures. The *Nicene Synod* did urge Scripture for the maintenance of the Truth

a *Phot. Biblioth.* εν δειλω καρδον αλλ' εν εν παρακειω μαρτυριω

b. Vide
Cyrril. de
 Trinit. &
 perf. Chri-
 sti c. 10.
Theodoret.
 Epist. di-
 vin. dogm.
 c. de Spi-
 ritu San-
 cto. Da-
 masc. orth.
 fid. l. 3.
Naz. O-
rat. 23. in
 laudem
Heronis.
Athan. de
 Decret.
 Synod. Ni-
 cæn. Eun-
 dem E-
 pist. ad
 Serapion.
 & de sen-
 tent.

truth, which they declared in the Confessi-
 on of their Faith; and the Synod which
 met at *Constantinople* did the like, as is
 most evident to such as have perused those
 learned and ancient^b Records. *Athana-*
fius confounded the Arians by cleare Te-
 stimonies of Scripture, and in his Book of
 the Decrees of the Nicene Synod, he saith
 that *the true disciples of Christ, do clearly*
understand the doctrine of the Holy Trinity
preached by divine Scripture. I shall not
 trouble or amuse the Reader by quotati-
 ons out of *Cyrril, Ambrose, Hilary, Augu-*
stine, Nyssen, Nazianzen, or any of those
 Worthies but now mentioned, whose la-
 bours have been ever famous in the Church
 of God; yet I must not omit one pregnant
 prooffe out of *Augustine,* who appealed
 from the Nicene and Ariminian Synods,
 and challenged *Maximinus* to dispute with
 him about the great point of consubstanti-
 ality out of the Scriptures. *Bellarmino* him-
 self is forced to confesse that *Augustine*
 had good reason to do so, because that
 point is cleare by Scripture; but then we

Greg. Nyssen. Dyons. contra Eunom. *Tertul.* adversus Pra-
 xean. *Theodoret.* Dialog. 2. cap. 4. *Nazianzen.* orat. 37. de
 Spiritu Sancto. *Epiphani.* contra Sabel. *Basilium* contra Eu-
 nomium, Sabellium, Arium. *Cyprian.* lib. 2. adversus Judæ-
 os ad Quinirum, cap. 6. *August.* contra *Maximin.* *Bellarmino*
 de verbo dei l. 4. c. 11.

must likewise consider what *Augustine* saith upon this Argument, that^c the thing (or sense of any word) may be in Scripture though the word it self be not to be found there, though the words Trinity Trin-unity, Consubstantial, are not found in Scripture, yet that which is signified by those words may be clearly proved by the holy Scriptures. *These three are one; I and my Father are one; Behold a Trinity Trin-unity, Consubstantiality, and all quickly proved.*

Quod expresse non habetur in Scripturis, potest tamen inde evidenter deduci. Vocabulum in Scripturis non legimus; rem

cui hoc vocabulum recte adhibitum est, fideique sensum invenimus. Vide *Augustinum* Epist. 174. ubi contra *Paſcentium Arianum* disputat. Eundem insuper in *Jovannem* Tract. 97. *Ambrrosium* lib. de fide contra *Arianos* cap. 9. *Augustinum* contra *Maximinum Arianum*; *Theod. Hist. lib. 1. c. 8. Basili. contra Eudocim. c. 4. Tractat. Definit. Tom. 2. Athanas.*

That Rule is of great concernment and very pertinent to the point in hand, which *Augustine* delivers in his third Book and third Chapter against *Maximinus* the Arian. *Out of those things which we read in Scripture we may collect some things which we do not read, and so both understand and beleve the thing which is delivered in other words in Scripture, then those which we are now forced to see, that we may confirme the Orthodox Christians; and refute the gain-sayers. But I am weary of this task, and therefore call upon my Reader to joyne with me in searching the Scriptures*

that we may find out the truth; for we cannot demonstrate or comprehend mysteries of faith; and the Rule is, *Annus fulcro dissoluto humana concidit a vitas.*

CHAP. IV.

This single and Eternall Godhead doth subsist in Father, Son, and holy Ghost, without any multiplication of the Godhead:

d Greg. Nyssen. contra Eunom. lib. 1. πυχρολογία τῆς βλασφημίας, &c.

WHEN *d Gregory Nyssen* undertook to confute the artificiall blasphemy of *Eunomius*, he desired that the true God the Son of the true God, and the Holy Spirit would direct him into all truth. he likewise implored the Divine assistance of the Father, Son and Holy Ghost that I may open this Mystery of the single Godhead in three distinct Subsistences, with faith and prudence, perspicuity and reverence. I consider that the Godhead is Spiritual, and therefore I desire to avoid all carnal expressions in a Treatise of this nature.

There is a twofold knowledge of God, Absolute, and Relative; the Absolute knowledge

ledge of the Eternal Power and Godhead is in part discovered by the works of God, as hath been shewen in the first chapter; but the Relative knowledge of God (I speak of inward relations between the three Subsistences) is not; nay cannot be attained unto by the light of nature; no example can illustrate, no reason Angelical or humane comprehend the hidden excellency of this glorious Mystery, but it is discovered to us by a Divine Revelation in the written word, and therefore *our faith must receive, and our piety admire what our reason cannot comprehend.* It is fit therefore that this Grand Mystery of the Divine Trinitie should be soberly explained, that it may be stedfastly beleevd, and reverently applyed in all Evangelical administrations.

We read of the Godhead, the Nature and Subsistence of God in the holy ^e Scriptures. 1. The Godhead, *describes Rom. 1. 20. desoms Coloss. 2. 9. to desov Acts 17. 29* I am not at leasure to play the Critique upon the words, it is enough for my purpose simply to declare the truth in the most plaine and simple manner.

2. The Nature of God is held forth to us in the holy Scriptures, which forbid us to give Divine honour to any of those things which are not *Gods by Nature, Gal. 4. 8.* For the Apostle in this place reproves their Idolatry,

*e Job 12: 16.
Pro. 8. 14;
Isa. 28. 29;
Gal. 4. 8.
Phil. 2. 6,
Col. 2. 8*

dolatry, and tels them, that when they knew not God (that is the only true God who is God by Nature, because truly God) they did service to them which by Nature are no Gods; from whence it is easie to conclude that the only true God whom we ought to serve, is God by nature: and we read of the Divine Nature, 2 Pet. 1. 4. of which all that are regenerate are said to be partakers, because they bear his Image; for else it is evident that there is an infinite distance between God, & grace, which is not only finite, but imperfect also, and if it were perfected is but an accident; Nay, there is an infinite distance between the Nature of God, and nature of man in respect of Excellency, even then when the two natures are most intimately united as they are by an Hypostatical union in the person of the Lord Jesus.

The
Subsistence
of
the
God-
head.
ἡ
μακροῦ
ἰσχυροῦ-
τα.

The three
divine
Subsistences.

3. This only true God, who is God by nature, doth subsist. And if we will seek after him, we shall finde that he doth not subsist very far from any of us, Act. 17. 27. But the Godhead doth not subsist out of the Father, Sonne, and Holy Ghost. For all the fulnesse of the self-same Godhead is in every one of the three: and therefore the name of God is attributed to every one of the three, in holy Writ.

1. To the Father. Rom. 7. 25. Rom 8. 3.
2. To the Sonne. Act. 20. 28. Tit. 2. 13.

1 Tim.

1 Tim. 3. 16. 1 Tim. 6. 15, 16.

3. To the Holy Ghost. *Act. 5. 3, 4. Ps. 95. 3, 8, 9.* compared with *Heb. 3. 1 Cor. 3. 16, 17. Heb. 1. 1.* compared with *2 Pet. 1. 21. 1 Cor. 12. 5, 6.* And when the name of God is specially attributed to the Father (in regard of order, and that gracious dispensation which is by content of all three vouchsafed for our salvation) the Son and Spirit are not excluded, as we shall prove at large in this very Chapter.

1. The

1. The eternal Godhead doth subsist in the Father; for we read of his subsistence, *Heb. 1. 3.* Christ is the expresse image of his Fathers subsistence or person, as we do commonly translate the word: but I do not hear that any but grosse Atheists have been so bold as to deny the subsistence of God the Father; and therefore I need not superadde any thing to so plaine a Text.

Subsistence of the Father

2. The same Godhead doth subsist in the Lord Jesus, who is equall to the Father, because he doth subsist in the nature of God, *Phil. 2. 6.* The word *ὑπόστασις* is best rendered *subsisting*, in that place; because there is a comparilon there between two subsistences or persons, the Father and the Son; and therefore the Son counts it no robbery to be equal with the Father, because he subsists in the nature of God. He hath the same Divine nature, the same Godhead

2. The

Subsistence of

the Son.

in the nature of God.

He hath the

same Divine nature,

the same Godhead

with

the Father.

the same Godhead

with

Wide D
 Davenant.
 in Coloss.
 2. 9.

with the Father & all the fulnes of the Godhead dwells truly, really, bodily in the Son; for *Body is opposed to shadow*. Nay it may be rendred thus: *The Godhead dwells personally in the Son*: for $\sigma\upsilon\mu\mu\alpha$ doth many times signifie a person; and therefore some learned men take $\sigma\upsilon\mu\mu\alpha\tau\iota\omega\nu\varsigma$ to be as much as $\iota\upsilon\omega\sigma\alpha\tau\iota\omega\nu\varsigma$: *All the fulnesse of the Godhead dwells really in the subsistence or person of the Son*, Col. 2. 9. Christ is the *illustrious brightnesse of his Fathers glory, the lively character of his Fathers subsistence or person*, Heb. 1. 3. Christ is not the character of his own subsistence, but of his Fathers subsistence; and therefore the Sonne hath a peculiar subsistence distinct from the subsistence of his Father. Christ is the expresse image of his Fathers person, and therefore the person of the Son is distinct from the person of the Father; for *no person is the image or character of it self*. Concerning the word Subsistence or Person, I shall speak fully in the two next Chapters, and make it evident that the Divine subsistences or Persons do infinitely excell the subsistences or persons of Men and Angels. In the mean time I shall clearly prove, that the Godhead doth subsist in the Son, and Ho'y Spirit.

Jesus
 Christ is
 truly God.

The Godhead doth subsist in Jesus Christ, who was before the beginning, *Joh. 1. 1.* [Was] doth note what is past; & therefore
 Christ

had his being before the beginning of time: And that his eternall being is a divine being, is clear, because eternal, and because it is not only said, that he was *with God* before the beginning, but *he was God*; and therefore it doth clearly follow, that *Jesus Christ is the same eternall God with his Father*; for it is impossible that there should be more then one God, as I shall clearly demonstrate before I conclude this Chapter.

I wonder at the impudent blasphemy of some who pretend to be Saints, in these dayes of error and vanity; and yet are bold to affirm, that they themselves are as well, and as truly God, as Jesus Christ; because it is said that *they have their being in God, A&C. 17. 28. are partakers of the Divine nature, 2 Pet. 1. 4. and are one with Christ, Joh. 17. 21, 22, 23, 26.*

I shall intreat the men of this persuasion to consider that Jesus Christ *is over all God blessed for ever, Rom. 9. 5. God manifest in the flesh, 1 Tim. 3. 16. The blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, &c. to whom honour and power everlasting is ascribed, 1 Tim. 6. 16. He is the great God, Tit. 2. 13. The true God, 1 Joh. 5. 20.* Dares any mortall man lay claime to these titles and this honour? *To which of the Saints or Angels did God say at any time, Thou art my sonne, the heire of all things, the illustrious*

I.
The Divine titles of Jesus Christ, prove his Person to be divine, and one of the natures united in his person to be divine.

brightnesse of my glory, and lively character of my person. Thy throne, O God, is for ever and ever, and all the Angels of God shall worship thee, Heb. 1. These things are so cleare and plain, that I am even almost ashamed to write more upon this Argument; and yet I am encouraged and even provoked to proceed. Jesus Christ was the *Wondersfull Child; a Child, and yet a Father, the Father of Eternity; a Child, and yet a Councillour, the wisest of all Councillours, for he is Wisedome it self; a Child, and yet a God, a mighty God.* Isa. 9. 6. Certainly this one Text is sufficient to put them to the blush who presume to compare themselves with the Lord Jesus, the mighty God.

Christ is Jehovah and therefore he is God.

Ebié Jehová &

quod ex eo

contractum est Iáh ab Hajá vel hepá (Essé) derivatur, Essentiam infinitam notant. Nomen itaque Jehovah (cui reliqua duo sunt equalia) Deo proprium est. *Gomarus oper. par. 3. disp. 2. de Deo vero.*

Jehovah is a Title proper and peculiar unto God, Isa. 43. 11, 12. Jehovah is the only Saviour, the only God. & Psal. 83. 18. That men may know that thou whose name alone is Jehovah, art the most High over all the earth.

But the Lord Christ is Jehovah; and therefore the Lord Christ is God. Jehovah sits on a Throne in majesty and glory, Isa. 6. 1, 3, 5, 8. but the *Lord Christ is this Jehovah,*

Iehovah, as the Apostle assures us. *Joh. 12. 41, 42. The Lord Christ is that Iehovah to whom every knee must bow*; as appears by comparing *Isa. 45. 21, 22, 23, 24, 25.* with *Rom. 14. 9, 10, 11, 12.* and *Phil. 2. 6, 9, 10, 11.* The like is cleare by comparing *Psal. 102. 19, 22, 25, 26.* with *Heb. 1. 10, 11, 12.* Once more, compare *Num. 14. 26, 27.* with *1 Cor. 10, 9, 10. & Num. 21. 6.* And hence it is that Christ is so gloriously described, *Rev. 1. 5, 6, 7, 8. He is Alpha and Omega, the beginning and the ending, which is which was, and which is to come, the Almighty.* And therefore he is *Iehovah*. For the Apostle doth in that place, and so to the end of that Chapter, insist upon these and the like expressions which do comprise in them the sense and meaning of that divine and glorious Title of *Iehovah*. I might farther insist upon this argument, and shew that the Title of Lord so often given to Christ in the New Testament, doth answer to the Title of *Iehovah* in the Old Testament. And as some Reverend Divines conceive, the Apostles did purposely use the title of Lord, that they might not offend the Jewes with the frequent pronouncing of the word *Iehovah*. Thou shalt feare *Iehovah* thy God, *Deut. 6. 13. Deut. 10. 20.* is rendred by the Apostle, Thou shalt worship the Lord thy God, *Mat. 4. 10.* And so *Deut. 6. 5.* Thou shalt love *Iehovah* thy God, is rendred *Mat. 22.*

Matth. 22. 37. Thou shalt love the Lord thy God. I hope no Saint will presume to arrogate the Title of Jehovah to himself; for he whose Name alone is Jehovah is the mighty God, the most High over all the earth.

*Jesus
Christ is
Immanuel*

Jesus Christ is Immanuel, God with us, *Matth. 1. 23.* that God who took flesh and blood, *1 Tim. 3. 16.* and that God who redeemed the Church with his own blood, *Acts 20. 28.*

*h Epiphanius
contra A-
postolicos.
Vide Cyril-
lum in Job.
cap. 3. & 8.
Hieron. in
Zach. 2.
Ambr. l. 5.
de fide cap.
4. Aug. con-
tra Pascen-
tium; nemo
igitur jam
calumniat-
ur de ver-
bo, et si
enim ver-
bum ipsum
in Lege
scriptum
non reper-
itur, res ta-
men reper-
itur, ego et
Pater u-
num sumus
Epist. 174.*

The Ancients insist much upon that proof *John 16. 15.* All things that the Father hath are mine, compared with *John 10. 30. I and my Father are one,* and *John 10. 37. If I do not the Works of my Father, believe me not;* for from hence they do conclude, that Christ hath the same divine nature and Godhead with the Father; they both have the same divine and essential Titles & Attributes, and perform the same inward operations in reference to all Creatures whatsoever; and therefore^h they did farther inferre, that they had reason to use the word *Consubstantiall*; for though the word is not in Scripture, yet the sense and meaning of it is Orthodox and Canonick, because evidently deduced from these Texts and some other Scriptures which we have insisted on before. I shall adde one Scripture more, to make it yet more clear; compare *John 17. 10.* with *John 16. 15. All things that the Father hath are mine. John 16. 15. Father, all mine*

mine are thine, and thine are mine. *John 17.*
 10. that is, *Whatsoever doth belong to the*
Father as God, doth belong to Christ; for we
 speak not of *Personall*, but *Essentiall* pro-
 perties, Christ doth lay claim to all that is
 naturall, to all that belongs to the Father as
God, not to any thing which belongs to him
as the Father, as the first Person of the blef-
 sed Trinity. In the 17 of *John* Christ proves
 that the Apostles were his Apostles because
 they were his Fathers Apostles, and given
 by the Father to him *ver. 9.* but he gives a
 more generall reason for it *ver. 10.* *And all*
mine are thine, and thine are mine: it is a
 generall rule expressed in the Neuter gen-
 der, and therefore cannot be restrained to
 the Apostles, as the Socinians would limit
 the speech of Christ; but it must be taken
 in its full extent; but that I may give
 full weight and measure pressed down and
 running over, consider that the other text
John 16:15. hath a double note of universali-
 ty, and therefore is very Emphaticall for the
 proof of the point; *All things whatsoever*
thus the Father hath (as God) are mine;
But the Father hath an eternall Godhead,
infinite power and Majesty; and therefore
saieth Christ, they are mine. Epiphanius di-
 sputing against the heresie of Sabellius ex-
 pounds this Rule thus, *All that the Father*
hath is mine; the Father is God and I am God;
the Father is Life and I am Life; for what-

i wdrta
son epei
o wame e-
ma' de.
John 16.
15. to' e' ma'
wdrta o'
de. John
17. 10. Vi-
de D. Glas-
fium in Ex-
plic. orat.
Christi.
apoy.

t ri k d'
to te wa-
des; all' h'
des o wa-
mp, des
eius; (an e
wamp,
(an eius,
&c. Epiph.
Contra
ever Sabellium

ever the Father hath is mine. For the clearer demonstration of this truth, let us now descend to particulars. 1 The Attributes of God. 2 The works of God. 3 The worship of God, are all ascribed & given to Jesus Christ, that we may confesse and acknowledge him to be God, the true God, the mighty God, the self same onely God with the Father and the holy Spirit.

II
 Divine Attributes are ascribed to Christ.
 1 Eternity.

1 The Attributes of God are ascribed to the Lord Jesus. 1 The Eternity of God, *John* 1. 1. In the beginning was the Word; [*was*] notes some former duration, and therefore we conclude that he was before the beginning, before any Creation or Creature; for it is said that he *was God in the beginning*, and his divine nature whereby he works, is *Eternall*. *Heb.* 9. 14. He is *the First and Last*, *Revel.* 1. 17. hence it is that he is called the *First-born of every Creature*, because he who created all, and upholds all, hath power to command and dispose of all, as the First-born had power to command the family or kingdom, *Coloss.* 1. 15, 16, 17. Compare *Isa.* 44. 6. with *Revel.* 22. 13. and *Prov.* 8. 22, 23. and with my margin.

Micah 5. 2
 from the
 dayes of
 Eternity.
John 17.
 5.

2 Omnipotence.

2. Jesus Christ is *omnipotent*, *Phil.* 3. 21, he is called by a Metonymy the *Power of God*, *1 Cor.* 1. 24. He is *the Almighty*, *Revel.* 1. 8. He *made all things*, *John* 1. 3. *Coloss.* 1. 16, 17. *Psal.* 102. 26. compared with

with *Hebr. 1. 8. 10. John 1. 10. He upholds all things, Heb. 1. 3. Coloss 1. 17.*

3. Jesus Christ is *unchangeable, Hebr. 3. Immutability. 1. 12. cited out of Psal. 102. 26, 27.*

4. Christ is *Omniscient John 2. 25. He is the Searcher of hearts, Rev. 2. 23. He knows all things, John 21. 17. He is the Wisdome of the Father, 1 Cor. 1. 24. He doth of himselfe know the Father, Mat. 11. 27. and doth according to his own Will reveal the secrets of his Fathers bosome, and therefore is called The Word, all the treasures of wisdome are in him, Colos. 2. 3.*

5 The Immensity of God belongs to Christ; for *he is not contained in any Place, who was before there was any Place, and did create all Places by his own Power, John 1. 1, 3. whilst he was on earth in respect of his bodil. Presence, he was in the bosome of the Father, which must be understood of his Divine Nature and Person, John 1. 18. He did come down from Heaven, and yet remained in Heaven, John 3. 13.*

II. Christ doth performe the Works of God, such proper and peculiar, such divine and supernaturall works as none but God can perform; *he did raise the dead by his own power at his own pleasure. John 5. 21, 28, 29. John 11. 25. He is called the resurrection and the life, because he is the authour of both: whatsoever the Father doth, the Son*

Horsum profuit persona dignitas, ut ita infinita Son doth likewise. *Ioh. 5. 17, 19.* He wrought miracles, *he hath the same Nature and power with the Father, and therefore doth the same works*: He doth regenerate our Souls, pardon our sins, save our souls; he hath appeased the wrath, and satisfied the justice of God, by his divine Mediation; he gives Temporall, Spirituall, Eternall life. *2 Cor. 5. 17. Iohn 6. 38. 40.*

onus sufficeret, & sufficiens III. Divine Honour is due to Jesus Christ. For, 1. All the glorious Angels are commanded to worship him, *Heb. 1. 6.*

λυτρον estes. IV. 2. All true Christians are described by their calling on and believing in the name of Christ, *Act. 9. 14. Iohn 1. 12.* 3. All are obliged to give the same honour to Christ, which they are required to give to God the Father, *Ioh 5. 23.* 4. Examples every way warrantable, because agreeable to these precepts, are frequent in the Word, *Act. 7. 59. 60. 1 Cor. 1. 2. Rev. 22. 20.*

Divine Honour due to Christ. 5. Baptisme is administred in the name and to the honour of Christ, *Mat. 28. 17. 18, 19, 20.*

6. At the day of Judgement every knee must bow to him, and acknowledge him to be equal to his Father, *Isa. 45, 21, 22, 23, 24, 25.* compared with *Rom. 14. 10, 11, 12. Phil. 2. 6, 9, 10, 11.*

7. All that are justified do believe in him; and they who do believe in him shall not be ashamed, *Rom. 3. 25, 26. 1 Pet. 2. 6, 7.*

8. The

8. The Apostolicall benediction so often repeated in the Epistles.

From whence I argue, since *God will not give his glory to another*, because he is true, Isa. 48. 11. and cannot because he is just; it followes, that though Christ be a distinct person, yet he is not a distinct God from his Father, but one and the same God with him, God blessed for ever. Much more might be produced upon this argument; That which hath been said, is abundantly sufficient, if God set it home upon our spirits by his own Spirit: but if men will not be perswaded by these Scriptures, neither would they be perswaded though one should rise from the dead. In the next place I am to demonstrate the Divine Nature, Person, Titles, Attributes, Works, Worship of the Holy Ghost.

5. The same eternall Godhead doth subsist in the Holy Ghost, who is God blessed for ever. The Holy Ghost is a spirituall and infinite substance, subsisting with peculiar properties, and acting according to the counsel of his divine will. The Apostle having distinguished betweene the Spirit, and the gifts of the Spirit, shews that the Spirit is *selfe*, *That one Spirit*, *That one and self-same Spirit*, doth work and distribute all those excellent gifts according as he pleases, 1 Cor. 12. 4. Now, these particularising and indigitating terms

τὸ ἅγιον πνεῦμα
αὐτὸ ἓν
ἓν καὶ τὸ αὐτὸ πνεῦμα
1 Cor. 12. 4. 11.
αὐτὸ ἓν τὸ πνεῦμα
Rom. 8. 6.

terms, That one, that same Spirit. 2. The will of the Spirit. 3. The discriminating energy or efficacy of the Spirit, do all demonstrate the subsistence of the Spirit; & peculiarity of his Subsistence. When the Spirit of truth is come, *He* will guide *John* 16. 13. he saith not *It*, but *He*, and therefore doth not speak of an Attribute, but a Person, *He &c.* which is the more to be observed, because the word in the originall which signifies Spirit, is of the Neuter gender, and yet our Saviour speaking of the Spirit, saith *He*, to point out the peculiar subsistence or person of the Spirit, When *He* the Spirit of Truth, *Joh. 16. 13* &c. *Joh. 16. 13.* and therefore we ought to take speciall notice of that expression; and all those notes of particularity, *1 Cor. 12.* applyed to the Spirit, do shew that he is a particular, and undivided substance, *one Spirit, the same Spirit, the self same Spirit, one and the self same Spirit, 1 Cor. 12.* from the 4. v. to the 12. And that this spirituali particular undivided substance is a divine substance is evident, because it is said that the same Spirit who doth work all in all is the same Lord, and the same God. *1 Cor. 12. 5, 6.* and Lord in the new Testament doth answer to *Jehovah* in the old, as hath been proved above in this very Chapter: when *Peter* drew up a charge against *Ananias*; he puts this question to him, Why hath *Sathan* filled thy heart to lie to the *holy Ghost*? thou hast

ἐάντις τὸ
πνεῦμα.
Joh. 16. 13

1. The Divine Nature and Person of the holy Ghost.
2. Divine Titles.

hast not lyled unto men, but unto God,
Act. 5. 3, 4. The black and unpardonable
 sin is after a more speciall manner com-
 mitted against the Godhead subsisting in
 the Holy Ghost, and the peculiar office
 and dispensation of the Holy Ghost, then
 against the Father or the Son; and that sin
 is in some respects pronounced the most
 grievous sin, *Mat.* 12. 32. If the Holy
 Ghost were only the Power of God as
 Socinians love to dream. that sin would
 not be so highly aggravated; for it is not
 the highest and toulest aggravation of sin,
 to say it is committed against the Power
 of God. The Father, Son and Spirit have
 but one Power, as they have one and the
 same nature; and therefore the Father is
 said to work in the Son, and by the Spirit;
 and hence it is that Christ is called the
 Power of God, ^m *1 Cor.* 1. 24. and the
 Holy Ghost is called the Power of the
 most High, *Luk.* 1. 35. because the Power
 of the Father, (who is called the most
 High in opposition to the highest of crea-
 tures,) doth reside in, is exercised and made
 manifest by the Holy Ghost, and especial-
 ly manifested in that Omnipotent Work
 of the Conception of our Lord and Savi-
 our; the very shadow of the Holy Ghost
 makes a Virgin to conceive; this miracle
 speaks him God.

m Christi
 stus est
 Potentia
 Dei *μυστή-
 ριον*.
 Spiritus
 Sanctus
 est poten-
 tia Dei
*ὁμοουσι-
 ον* vide
 Goma-
 rum Dispi
 de Trinit.
 Tom. 3.
 Disp. 7. &
 8.

The Holy Ghost is Jehovah, the
 D great

Divine Ti-
 tles which

34. *The Godhead of the H. Ghost.*

prove the Nature & person of the Spirit to be Divine.

great God, and King above all Gods, as is evident by comparing, *Psal. 95. 3, 6, 7, 8, 9.* with *Heb. 3. 7, 9.* The Spirit of Jehovah is the God of Israel, *1 Sam. 23. 2, 3.* The People rebelled against Jehovah, and tempted him in the Wilderness, *Deut. 6. 16. Numb. 14. 26, 27. Deut. 9. 7, 24.* now that is meant of tempting and rebelling against the Holy Ghost, as well as against God the Father and Jesus Christ, as is cleare, if you compare *Isa. 63. 10. Heb. 3. 7, 9.* with the places aledged The Holy Ghost is that Jehovah who made the New Covenant with his chosen People, *Jerem. 31. 31.* compared with *Heb. 10. 15, 16.* The Holy Ghost is that Jehovah who spake by *Isaiah* the Prophet; compare *Isa. 6. 8, 9.* with *Acts 28. 25, 26.* we might argue in like manner, from *Levit. 19. 2. &c.* compared with *Heb. 4. 7, 8.* and severall other places, *Numb. 12. 6. Heb. 1. 1, 2 Pet. 1. 21. 1 Cor. 12. 5, 6.*

3. Divine Attributes. The Omnipotence of the Spirit.

The Omnipotence of the Spirit is clearly proved, because he *worketh all in all*, according to the counsell of his Will, and worketh miracles, which transcend not only the common course and order, but the whole power of nature, *1 Cor. 12. 8, 9 10, 11.* such are the raising of the dead, *Rom. 8. 11.* the regeneration and sanctification of our souls, *Tit. 3. 5. 1 Cor. 6. 11.*

6. 11. and therefore he is called the *Holy 4. Divine Ghost*, because the Father and the Son do *works of* according to Divine dispensation sanctify the Spiritus by the operation of the Holy Ghost. *rit.*

Moreover the Holy Ghost did teach the Prophets and Apostles, and lead them into all truth, he overshadowed the Virgin, &c. *Joh. 16. 13. Acts 2. 4. 1 Pet. 1. 11. and 2 Pet 1. 21.* The holy Ghost is the great God and Creatour of all things *Psal. 93. 3.*

5. *Heb. 3.*

The Holy Ghost is Omniscient; for he knows the deep things of God, and the secrets of men; he inspired the Prophets and Apostles, and moved them to reveale the mysteries of faith and godlines, *1 Cor. Rom. 9. 1. 2. 10. 11. and 1 Pet. 1. 11. 2 Pet. 1. 21. Rom. 1 Cor. 2. 9. 1. Rev. 2. 23.*

The Omni-
science of
the Spirit.
of iust.
καὶ τὰ
ἀπόκρυφα
1 Cor. 2.
10. 11.

The Holy Ghost is Omnipresent, he dwels in all Saints as in a Temple, he repairs, adorns, beautifies his Temple, and acts in every single Saint, as the spirit of disobedience acts in Children of wrath, for we cannot flie from the presenee of the spirit because he is Omnipresent, *Psal. 139. 7.*

Joh. 16. 13.
The Omni-
presence of
the Spirit.
Rom. 8. 9.
2 Tim. 1.
14.
1 Cor. 3. 16
Rom. 8. 26
27.

By what hath been already written, it is evident that the Holy Ghost hath the titles and attributes of God, he doth performe works proper to God; and that divine Honour is due unto him; I shall clearly prove because it is denied by the blasphemous wits of this discoursing age.

1 Cor. 12. 11
1 Thes 2. 13
Vide Basilium lib. de Spiritu Sancto.
Vide Nazianzen.

36 *The Godhead of the H. Ghost.*

Orat. 37 & testimoniorum examē de Decitate Spiritus Sancti invenies. Petrum Damianū lib. 3. Epi 1

The Holy Ghost who spake by *Isaiab* the Prophet, is worshipped by the Angels of God, as is most evident by comparing *Isa.* 6. 3. 9. with *Acts* 28. 25. 26. The whole Church of God is exhorted to worship the Holy Ghost as the Great God, as *Jehovah*, as our Maker; to bow down and kneel before him, that is, to give him divine worship both inward and outward, because he is our God, as appears by comparing, *Psa.* 95. 6. 7. with *Heb.* 3. 7 8 9. The Apostle gives divine Honour to the Holy Ghost when he appeals to him as to the searcher of hearts, *Rom.* 9. 1. and the Holy Ghost who speaks to the Churches, joynes with the son of God (who speaks to them also) in searching of the heart and reines, *Revel.* 2 17. 18. 23. and all the Churches are commanded to hearken to both as unto God blessed for ever. Our soules and bodies are said to be the Temples of God because they are the Temples of the Holy Ghost; and therefore we are commanded to worship and glorify the holy Ghost with our souls and bodies; for the spirit doth dwell in his Temple that he may be worshipped in his Temple. The Temple is a profane place, if there be no worship there; and it is, must be, pure, holy and spirituall worship, and sacrifice, such as the holy spirit delights in; else the Temple will be defiled, destroyed. Compare, *1 Cor.* 3. 15, 16, 17. *1 Cor.* 6, 19, 20. *2 Cor.* 6. 16,

6. 16. 18. and 2 *Cor.* 7. 1. The Church is blessed in the name of the Holy Ghost as in the name of God, and the communion of the holy spirit is spirituall and saving as well as the speciall grace of Christ, and love of the Father, as appears by that solemn Apostolicall benediction, 2 *Cor.* 13. 14. and the beloved Disciple proclames the spirit to be the founaine of grace and peace as well as the Father or Jesus Christ, and therefore doth beg grace and peace of the Spirit of grace (who doth purify and pacify our hearts) for all the Churches, *Revel.* 1. 4. The holy Ghost doth regulate all Churches and Church-affaires. *Acts* 13. 2. 4. *Acts* 15. 28. *Acts* 20. 28. Baptisme is administred in the name and for the Honour of the holy Ghost. *Matth.* 28. 19. The holy Ghost doth bestow upon us, and work in us those spirituall and glorious blessings which are sealed in or conveyed by Baptisme, and therefore we are more especially Baptized by the holy Ghost. *Matth* 3. 11. *Iohn* 3. 5. 6, for we are born of the spirit, regenerated, washed, renewed by the spirit, who purifies the soule as water doth the body, *Titus* 3. 5, 6.

The violation of the Honour and worship of the Holy Ghost is most severely punished, *Mark* 3. 29. *Hebr.* 6. 4. *Hebr.* 10. 28. 29. and therefore there is speciall care taken in the holy Scriptures both for the pre-

Vide *Aug.*
cont. *Ma-*
ximum.

38 *The Godhead of the H. Ghost.*

Acts 7 51. servation and vindication of the honour of
 Isai 63.10. the Holy Ghost; we must not grieve, vex,
 Ephe. 4 30 resist quench the Holy Ghost, that is, we
 Heb 3 7,8 must not displease him, we must not dis-
 Galath. 5. obey him, we must obey his dictates, his mo-
 18.25. tions, we must be quickened, taught, led,
 Rom 8.12 ruled, governed by him: we must attri-
 13.14. bute all the glorious Titles to the Holy
 1 Thess. 5. Ghost given him in Scripture, of which we
 19. have so largely discoursed; we must ac-
 knowledge him to be the Spirit of Truth,
 and therefore must beleve in him; the
 spirit of supplication, the spirit of grace
 and holinesse, and therefore love him and
 pray to him: we must either renounce
 our Baptisme in his Name; or else we must
 confesse that we are obliged to beleve in
 him, reverence, love, obey, glorifie him
 with all inward and outward worship:
 for *we are debtors to the Spirit*, to live to
 the Spirit, and glorifie the Spirit of rege-
 neration who works in us the instrument
 of Justification, that there may be an effe-
 ctuall application of Christ to our souls;
 though Christ make the purchase, the
 Spirit of adoption makes the assurance,
 he seals us up to the day of redemption, and
 therefore good reason have we to offer up
 our souls and bodies in a spirituall sacrifice
 to him; for these temples were made for sa-
 crifice; *Rom. 12. 1,2. 1 Pet. 2.5,* Now if
 God who will not give his glory to ano-
 ther,

1 Cor. 12.
 13. Matth.
 3. 11. John
 3 5.

ther because he is true and just, gives all this glory to the Holy Ghost, it concerns us to glorifie him.

If there were not all this and a great deal more to be said for the honour of the Holy Ghost, yet it were an invincible argument to me if I could only say that the *Holy Ghost is God, and therefore to be worshipped as God, with Divine worship*; The Holy Ghost is one with the Father and the Son, one God, and therefore *all three are to be worshipped with the same Divine worship*. It were enough for such men as have not so much as heard whether there be any Holy Ghost, or no, Acts 19 2. to talk us the filthy dreamers and blasphemous Hereticks of this rotten age usually doe, who belch out the language of Hell against the Spirit of Grace; and I cannot but wonder that subtle *Iesuites, Arminians and Socinians* who pretend to study and search the scriptures, should say that there is nothing to be found in Scripture concerning the worshipping of the Holy Ghost.

That the Spirit acts according to the Counsell of his Divine will, hath been sufficiently proved; only it must be considered that as Father, Son and Spirit have but one Nature, so they have but one Will.

Concerning the Peculiar and Personall properties of the Holy Ghost, I shall treat when I come to speak of the distinction of these Subsistencies. For

For conclusion of this chapter I am to prove that the Godhead doth subsist in Father, Son, and Spirit, all three *without any multiplication of the Godhead.*

The unity of the Godhead.
 Deus unus, trinus, solus, unicus, simplicissime unus, unicissime unicus.

The Father Son and Ho'y Spirit all three are but one: one-ly God.

1 John 5. 7
 John 10.

30 Unita-tem essen-

tia contra

Arianos,

Trinitatem perso-

narum

contra Sa-

bellianos

tuemur.

The Father and the Son are but one God, *John 10. 30. I and my Father are one. The Father^a, Son and Spirit, all three are but one God.* 1 John 5. 7. *There is but one God.* Ephes. 4. 6. Deut. 6. 4. Isa. 44. 6. 8. Isa. 45. 21. 22. *Nay there can be but one God; there can be but one most Perfect being, one infinite Perfection the most perfect being is the most single being, and therefore Father, Son, and Holy Ghost are all three but one onely God; they are Consubstantiall, Coequal, Coeternall, they have one Nature, Minde, Will, Power, Godhead: Some^b of the Ancients who meant well, said there were three Substances, but they meant three Subsistences or Persons, as Hilary expounds them; for, saith he, They did not intend to assert three different essences.*

Hence it is, that such as were more wary in their expressions, did use the word *Subsistence*, and said that there were three *subsistences*, but one substance or essence in this *divine Trinity*. This is the first of all the Commandements, to acknowledge one

Tres substantias esse dixerunt, Subsistentium personas per Substantias edocentes, non Substantiam Patris et Filij et Spiritus Sancti diversitate dissimilis essentiae separatas ex concil. *Antiochen.* Hilary de Synodo adversus *Arianos.*

only

The unity of the Godhead. 41

only God, *Mark* 12. 29. As there is but one Mediatour to intercede, so there is but one God to justifie, and intercede unto for justification. *1 Tim.* 2. 5 *Rom* 3 30. *Gal.* 3. 20. It is one and the same God who commands heaven and earth, *Dent.* 4. 35 39. *Isa.* 37. 16. The gods of the heathens were false gods, dunghill-gods, or devill-gods: Magistrates are but mortall gods; they must die, and rise to judgment, and hold up their hand at the tribunal of Jehovah, *Psal.* 86. 8, 9 10. *Psal.* 82 6, 7. *1 Cor.* 8. 6. I prove this point at large, because I perceive by Mr. *Fry* his sad account, we are much misconstrued in this weighty point, as if by acknowledging three distinct subsistences, we did create two new Gods, and affirmed Jesus Christ and the Holy Ghost to be two distinct Gods both from the Father and from one another. But we are no *c Trisheites*: We acknowledge a Trinity, as well as a Trinity in opposition to the error of the *Trisheites*; we believe the Unity of the Godhead; and I never read of the *Trinity of the Godhead* in English, untill I read it in the Title of Mr. *Fry* his Opinion, which he delivered to the *House*, and hath since printed and published to the world.

c We do not only acknowledge a Trinity, but a Trinity in opposition to the error of the *Trisheites*. *Vnum & Trinum demonstrant trinum Deum simplicissime unicum.* *1 Ch. 3. 7. Hires sunt unus ille Deus, trinus Deus. Infinicum, hoc est, summè & absolutè perfectum, non potest esse nisi unum. Si unus potest omnia, quid opus est pluribus diis? omnia autem potest Deus trinum. Deus est trinum, est unus absolute, trinus relate; unus quoad essentiam, trinus quoad subsistentiam.*

* See Mr. *Fry* his Answer to the Charge of Blasphemy and Error &c. p. 20, 22.

We

d Deus ita
est unus,
ut etiam
fit solus, &
ita solus ut
non possit
esse alius.
En natu-
ram infini-
tam sum-
mè unam,
& uniciffi-
mè unicā.

e Deus
non tam
unus nu-
mero di-
cendus est,
quàm uni-
cus.

f Pater &
filius sunt
unum po-
tius, quàm
unus. *1ob.*
20. 30.

g Sunt in-
quies u-
nus Deus,
imò potius
sunt idem
unicusque
Deus.

h Personæ
coessential-
iales & in-

se mixtò subsistentes inconfusè uniuntur, & indivisè discer-
nuntur. *g* ἑπιούσιος καὶ ἀούχυτος καὶ ἀδιαιρέτος καὶ ἄς.

b Natura divina est singularissima, & simplicissimè unica.

i Non

d We do believe that God is one, **most singly and singularly one**, and an **only one**: The unity of the Godhead is not a *general*, or a *specific* unity, but a **most singular** unity, which I need not call a *numerical* unity, as some do; I had rather call it the **most single singular and perfect unity**, as some profound Divines do, who have told me what I have read in others. that I had need be very curious in the delivery of this weighty point. All the three Persons have one and the same single and infinite Godhead, and therefore must needs *mutually* subsist in one another, because they are all three one and the same infinite God. *Three consubstantial, coessential, coeternal, coequal Persons, are distinguished, but not divided, are united, but not confounded*; united in their *one* nature, not confounded in their distinct subsistences; nay though their subsistence is in one another, yet their subsistences are distinct, but their nature **most singularly the same**; nay *the divine nature is as singular as any one of the single subsistences*, and yet whatever is proper to the Divine nature is *common* to all three of these Divine subsistences; and the Divine nature doth not subsist out of these three Divine subsistences.

Non minus individuum est essentia divina quam persona.
D. Ating. Problem.

¶ Natura divina est simplicissime singularis, & tamen communis Patri, Filio & Spiritui Sancto. Nec mitum, cum sit simplicissime & perfectissime infinita.

But the more we deliver concerning the unity of the Godhead, the more advantage do the *Socinians* hope to gain for the justifying of their blasphemous dreams: for if this unity of the Godhead be not only *notional* but *real*, and God is most singly and singularly one, and an *only one*, as hath been proved; why then say they, We will be bold to urge an invincible argument to prove that God the Father alone is God, and therefore neither Jesus Christ nor the Holy Ghost is truly and properly God by nature. *God the Father alone is the only true God; but neither the Son nor the Holy Ghost is God the Father. Ergo, neither the Son nor the Holy Ghost is the only true God.* For the proof of this Proposition, That the Father alone is the only true God, they cite some of those places which I have alleadged to prove the unity of the Godhead; but they lay most weight upon *Iohn 17. 3.* Behold, say they, a plain acknowledgment from the mouth of ¹ Jesus Christ: Christ

1 Cor. 8.

5, 6.

1 Tim. 2. 5

Eph. 4. 6.

Joh. 17. 13

1 Christus ipse dicit patrem suum esse illum unum solum verum Deum etiam respectu sui. Sæpsum namque ibidem nominat atque à Patre distinguit. *Socinus in tract. de Deo, Christo, & Spiritu Sancto, Catechis. Racoviens. cap. 1. p. 37. Socin. libro quod Evangelici &c.* doth

doth acknowledge his Father to be the only true God, and therefore doth exclude both himselfe and the Holy Ghost; for there is but one only God, and God the Father alone is that only true God.

These subtile Hereticks are guilty of a pitifull piece of Sophistry in the drawing up of this argument, which is more full of blasphemy then wit: for observe,

John 17.3. 1. Our Saviour doth not say, [That we
opened at may know ^m*Thee only* to be the true God]
large. but [That we may know *Thee the only true*
God:] For as *Athanasius* said well, *We*
^m En stru- *must know Iesus Christ to be the onely true*
cturam *God also*; because Christ, and so the Holy
Gramma- *Ghost also, is ⁿone and the same God with*
ticam [ut *the Father*; *all three Persons are the only*
cogno- *true God*; for though they ^o differ in *sub-*
scant Te *sistence*, they do not differ in *nature*, they
illum solū *have all of them one and the same singular*
verum *Godhead, the self-same divine nature*; the
Deum] *Father, Son, and Holy Ghost, are but one*
non autem *and the same infinite Spirit, one Jehovah,*
[ur cogno- *one God, who is the only true God, God*
scant solū *blest for ever.*
Te, illum
verum
Deum.]

ⁿ En structuram logicam, particula exclusiva Solum non coheret cum subiecto, sed cum prædicato, pater est ille Deus, qui solus verus Deus est.

^o Distinctionem personalem concedimus, essentialem negamus. Hi qui tres sunt personaliter, sunt unum essentialiter.

Now

Now it doth not follow that the Father, * Non enim sensus est, solus verus Pater est Deus, sed Pater est solus verus Deus præter quem non est alius Deus.

Son and Spirit do differ Essentially, because they differ personally : for *these three are one*, 1 John. 5. 7. *One God, who is the onely true God. The * Father is the onely true God*; behold, the prædicate in that proposition is not personall, but essentiall, and every Essentiall Predicate belongs to all and every one of the three persons, because they have one and the same Divine Essence, and therefore the Apostle saith *these three are one*. 2. Observe how the 17. of *Iohn* and 3. verse is expounded by *Iohn* himself, 1 *Iohn* 5. 20. *And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, in his Son Iesus Christ. This is the true God and Eternall life.* Now adde, *Iohn* 17. *This is life eternall to know thee the onely true God, &c.* and then put all together thus, *This is life Eternall that they might know thee the onely true God and Iesus Christ whom thou hast sent [The onely true God]* for as *Iohn* himself expounds *This Iesus Christ is the true God and Eternall life.* 1 *Iohn* 5. 20.

In essentia Divina est alius et alius, non aliud et aliud, alius enim est Pater, alius Filius, alius Spiritus Sanctus, hi tres autem sunt potius *Vnum*, quam *Vnus*. 1 *Iohann* 5. 7. Unus verò Deus, non alius Pater est; alius non Essentialiter, sed Personaliter. vide *Augustinum* de fide ad *Petrum* cap. 1. et de *heresibus*. Cap. 41, vide *D. Salomon*, *Glossium* in orat. *Christi*. *reges Iohann*. 17,

3. Observe

P Spiritus
 Sanctus
 est *diver-*
ſus non
relat quâ
 persona
 procedens,
 ſed abſo-
 lute quâ
 Deus eſt
 per Eſſen-
 tiam per-
 ſectiſſi-
 mam à ſe
 ipſâ exiſt-
 entem; eſt
 enim Spi-
 ritus Elo-
 him patri
 filioque
 coeſſenti-
 alis et co-
 æqualis.
 Gen. 1 2.
 q Particu-
 la excluſi-
 va [Solum]
 τοῦ αὐ-
 τοῦ θεοῦ
 καὶ ἀρ-
 τιστῆ
 οὐκ ἴσται
 non reli-
 quarum Trinitatis personarum ſed fictitiorum numinum uſur-
 patur, ita ut excludat ea tantum quæ extra naturam di-
 vinitatis ſunt, et à Patre res eſſentiâ diſcretae ſunt; eadem au-
 tem natura divina eſt in Patre, Filio et Spiritu Sancto.

3 Obſerve that *John* himſelf expounds
 this alſo of the P Holy Ghoſt; for, *Father,*
Son, and Holy Ghoſt are one onely God, 1 *Job.*
5. 7. Theſe three are one; and therefore it
 doth not at all follow that the Son and Spi-
 rit are not the true God, becauſe the Father
 is the onely God; for *they are all three one*
and the ſame God, who is the onely God, the
only true God.

4. Obſerve that I do not (as ſome lear-
 ned men do) onely affirm that the word
 [onely] is put there to exclude falſe gods,
 but I ſay it doth alſo deny *Jeſus Chriſt,* and
 the Holy Ghoſt to be *different Gods, other*
gods from God the Father, becauſe they are one
and the ſame God with the Father, as is evi-
 dent in thoſe two places 1 *John* 5. 7. 20. ci-
 ted before.

Thoſe learned men doe well to ex-
 clude falſe gods, the *Socinians* do ill to ex-
 clude the Son and Spirit who are the ſame
 God with the Father; [onely] doth exclude
 every falſe god; but the Son and Spirit, are
 (as the Father is) the onely true God, bleſ-
 ſed for ever.

The term [onely] doth not exclude any
 Divine perſon, but it doth exclude all and
 every

every one of the creatures; ^r because every Divine person hath the same Divine nature, but *no creature is capable of the Divine nature*, unlesse we do understand it as 2 Pet. 1.4. is to be understood, of the *image of God*, or having such an interest in the Divine Attributes, that God will exercise, and put forth his wisdom, power, and all, for their everlasting good, and be himself their allsufficient reward, portion, and objective happiness. And it is to be observed that the termes *Only* and *True*, are both applied to the same part of the Proposition, namely to the *Predicase* alone.

5. *This is life eternall, to know thee*: But the Text saith, *This is life eternall to know Jesus Christ also*; that is, *this is the way and means for the obtaining of eternal life, and this is the beginning of eternal life, to know, believe, love and obey Jesus Christ*. But eternall life is perfected by knowing of God in heaven, not by faith but by sight. Now ^r *eternall life doth not consist in the knowledge, belief, or love of any meer creature*; and therefore the Godhead of Jesus Christ is proved out of this very Text, which they use (who deny his Godhead) to justify their blasphemy in the denial of it.

Deum per visionem. Verba de *εγνωστικω* vitæ intelligenda, *aid. Cyril. lib. 2. in Johan. Hier. lib. 9. de Trin. lib. 5. contra Julian. Ambros. lib. 5. de fide.* ^r Vita æterna est solummodo in vtro & eterno Deo, in summo bono, uti *Ambrosio cont. Arianos.*

r Vt cognoscant Te, qui es ille Deus, qui solus verus est, quoniam illa est sola Deitas vera, quæ est in Patre, & sic non excluditur Filius, qui est in Patre unus idem que Deus cum Patre & Spiritu Sancto.

Joh. 1.1. 1 Jo. 5.7.

f Vita æterna hic inchoative habetur cognoscendo Deum per fidem, habetur autem in cædis perfecte cognoscendo

Deum per visionem.

6. Eternall life doth consist in knowing of Jesus Christ, whom God hath sent to be our Mediatour; and this eternall life will be perfected in heaven, when the mediation of Christ will have an end: and therefore it is the knowing of and believing in this Mediatour as God satisfying for us, which makes us happy; for he doth perfect the work of Mediatour as God by his eternall Spirit, that is his divine nature, Heb.9.14. and by the blood of God, Act.20. 28. By the sufferings of the Lord of glory, 1 Cor. 2. 8. for he obtained eternall redemption for us by vertue of his eternall spirit, Heb.9.12. 14.

7. To know Jesus, that is, to know him as a Saviour, as one that saves us from our sins, is to know him as a God, as one God with his Father, as the true God & the only God; according to that which we read Isa.

Isa.41.10,
11;25.
compared
with Heb.
1,2,3.
1 Joh. 1.7.
Act.4.12.
* O Jeho-
vah
Jer.23,6.
Ps.68. 18,
19, 20. compared with Ephel.4.8, Isa.8.14,16. compared with Rom9 30,33.

43.10,11.12,25. that ye may know and believe and understand that I am he; I even I am * Jehovah, and beside me there is no Saviour. And Isa 45. 21,22,23,24,25. There is no God else beside me. A just God & a Saviour, there is none beside me. Look unto me and be ye * O Jehovah saved all the ends of the earth, for I am God, vah justitia and there is none else. — to me every knee nostra. shall bow. — in Jehovah have. I righteousnesse. — In Jehovah shall the seed of Israel

be justified. Compare this with *Rom.* 14. 10, 11. and the Socinians may as safely conclude that there is no other God but Jesus Christ, as they may conclude that there is no God but God the Father, from the 17. of *John*. But they and we ought to conclude from these and the other Scriptures mentioned before, that *Jesus Christ is not a different God from his Father; but is one and the same God with him.* These exclusive and restrictive Terms [*One, and Alone, &c.*] doe not then exclude any of those three who are *one in nature and essence*; though they differ in their manner of subsistence: for I cannot conclude from that Text, *1 Cor.* 8. 6. *To us there is but one God, the Father, &c.* that the Father only is God; no more then I can conclude from the words following in the very same verse, [*and one Lord Jesus Christ*] that Christ only is Lord, and so exclude the Father from Lordship, as the Socinians would exclude the Son from the Godhead. *1 Tim.* 6. 14, 15, 16. is urged by some to prove, that *Jesus Christ only hath immortality*: but they dare not conclude from thence, that God the Father is not immortall. I read *Mat.* 23. 10. *One is your Master, even Christ*: but I must not conclude that the Father is not our Master; for the Father teaches,

Concil. Nicen. Nazianz. orat. 36. Ambros. lib. 9. de fide. Basil. lib. 4. cont. Eudomium. Cyprian lib. 2. advers. Judaeos ad Quirinum.

E

Secundum Philosophum solus idem est quod non cum alio; & inde tantummodo excludit illud quod alienitatem dicit; Filius autem non est alius a Patre in essentia, sed tantum in persona. Lyrarus in locum. Vide Aug. Tract. 105. in Johan. Athanas. dispa. contra Arium in Concil. Nicen. Basil. de fide. Quirinum.

Joh.

Ioh. 6. 45. and the Holy Ghost was Doctor, Master, Teacher even to the Apostles themselves, *Ioh. 14. 26. Ioh. 16. 13.*

If that Text *1 Tim. 6. 15, 16.* be meant, as some conceive it is, of God the Father; yet I find the same Titles given to Jesus Christ, *Rev. 19. 16.* and therefore I conclude, *That both are one and the same immortall God and King, 1 Tim. 1. 12, 16, 17. 1 Joh. 5. 20.*

I read, *1 Cor. 12. 4.* That the same God worketh all in all. & *v. 11.* *that one and the self-same Spirit worketh all:* but I dare not conclude from thence, that the Spirit only is God, and that the Father and the Sonne work nothing at all.

From these and many other such like expressions, we may safely conclude—*1. That these terms [one, and only] are not alwayes universally exclusive in the Scripture sense, if all circumstances be duly considered and the Scriptures rightly compared, 1 Cor. 9. 6. 1 only and Barnabas; The word [only] doth not exclude Barnabas, but include him; Barnabas was joynd with Paul; but Jesus Christ is more nearly joynd with the Father. Ioh. 8. 9. Jesus was left alone; but the woman was with him, all that were for her condemnation are excluded. 1 King. 12. 20. There are two exclusive termes; [There was none followed the house of David but the Tribe of Iudah only] and yet the Tribe of Benjamin adhered to David, as you*

Vide D.
Glossim
i. cap. 17.
Joban.

you may read in the next verse But surely the Father, Son, and Holy Ghost, are more closely united then the Tribe of *Judah* was with the Tribe of *Benjamin*. *Deut. 1. 36.* None should see the good Land save *Caleb*, but *Iosuah* is joynd with him *v. 38:* and therefore he was not excluded. You see here is some union or conjunction still between the persons that are included; but *there is the highest union, nay, unity between the Father, Sonne, and Spirit, because these three are one in nature, and that nature most simply single, and singularly one.*

2. When the term *Only*, or any the like term is applied to the Divine nature, or to any Divine * Title, Attribute, or Work, * vid. Aug. de Predest. sanct. cap. 8. Quicquid est essentia divinx & denominationis ab ea, nominus de Filio & Spiritu Sancto, quam de ipso Patre enuntiat a Omnia Trinitatis opera ad extra sunt inseparabilia. the Father, Son and Holy Ghost being one in nature, cannot be divided or separated by that exclusive terme, though there is a personal difference between them, and a special order and dispensation to be observed amongst them, as we shall hereafter prove. But the intent of the Holy Ghost is to exclude all that are not Gods by nature, as the Apostle speaks, *Gal. 4. 8.* from the Godhead, and from laying any claim to the natural Attributes of God, or pretending to do any work that is proper and peculiar to God. The true and living God is opposed to Idols, *1 Thes. 1. 9.* But Jesus Christ and the Holy Ghost are to be acknowledged and served as one true and living God with the Father. *The living*

living God, the God of truth, and King of eternity. is opposed to those counterfeit Gods, Jer 10. 11, 12. And therefore when the Apostle saith *There is no other God but one,* Cor. 8. 4. He tells you whom he doth exclude, such as are but *conceited gods, so called* and so reputed, *equivocal gods,* v. 5, 6. The Lord Jesus and the Holy Ghost are God by nature the same God with the Father, and therefore they are not excluded. In like manner, when it is said that *Jehovah alone did lead the people in the wilderness, and conduct them unto Canaan,* that exclusive particle is put to exclude *strange gods,* such as were then idolized, but were indeed *no Gods,* as is most evident, *Deut. 32. 12.* *So Jehovah alone did lead him, and there was no strange god with him:* but these strange gods who are here excluded, were no gods, as is cleare by comparing the 16. and 21. verses of the same Chapter.

I have already proved that the title of Jehovah is given both to Christ and the Holy Spirit, and therefore when it is said, *Jehovah alone did lead them in the wilderness,* the Son and Spirit are not excluded; for the Spirit did instruct and guide them in the wilderness, *Nebem. 9. 20.* and the Spirit did instruct their teachers also; but they rebelled against the Spirit *Isa. 63. 10.* And Jesus Christ the Angel of Gods presence was present with them to guide them

Exod.

Exod. 23. 21. The^b Name of God, and the Na- Ex. 23. 21. Nature of God is in him, for he is to pardon sin, or b Nomen punish as he pleases. Our Saviour is called Dei proprium in The onely Lord, and, The onely wise God. Iude proprio in medio Epistle, in the 4, and 25. verses; but the Fa- ejus h. e. ther is not thereby excluded from being est proprium God, for he is the onely wise God also: 1 Tim. um ejus 1. 17. and therefore by the same reason atque incim- the Father is the onely true God, and the Son mum. D. and Spirit are the very same onely true God Glassius de Trini- also. When our Saviour presses that Text tate p. 193. Mat. 4. 10. Thou shalt worship the Lord Christus nondum thy God, and him only shalt thou serve; carne ve- he doth not exclude himself, or the Holy stitus nomen Ghost; for both are to be worshipped with Angeli assump- divine worship, as hath been already pro- sit, p. opter fared at large in this very Chapter. c Many familiarem cum popu- other proofs might be produced from o- locomuni- ther Scriptures, and divers other arguments cationem; colleded from the 17. of John, to prove nomen au- that Jesus Christ is not excluded from be- tem Jeho- ing the same only God with his Father. va retinua- To know Christ who is God, and annointed of it. Jud. 6. God, Heb. 1. 8, 9. Psal. 45. To know Christ 11. 14, 16, Whom thou hast sent; Ergo he was a divine 20, 21. 25. Person before he was sent to take the humane c. 2. 7, 4, 5. cap. 13. 5. 13. Of. 12, 5. Gen. 32. 29, 30. Zach. 2. 3, 5, 10. 1 Cor. 10. 4. Galv. Instit. lib. 1. c. 13. c. Isa. 37. 16. Christus est deus in Propitia- torio super Cherubim manifestatus. Rom. 3. 25. Rex Regum Rev. 19. 16. qui scien. celum, & terram. John 1. 3. Heb. 1. 2, 3. Coloss. 1. 16. Ergo Christus etiam est Deus ille solus, idem uni- eulque cum Patre Deus. Isa. 25. 8, 9. Mal. 3. 1. Jer. 33. 15, 16. & Jer. 23. 6. Rom. 14. 10, 11, 12. John 20. 28.

nature, and he had eternal glory with his Father before the world was, John 17.5. Na. his calling of God Father, makes him equall with God; nay, he is not only equall to, but one with his Father, Joh. 5.18. Joh 10.30. Moreover, if the Father have not a divine and eternal Son, how is he a divine and eternal Father? Finally, if the Father, Son, and Holy Ghost are not all three the same true God, there is no God, for these three are one, and therefore all three are one God, or else there is no God at all: from whence it will follow, that if we will be Socinians, we must be Atheists. The Son and Spirit have the same nature with the Father; and therefore if his nature be divine, so is theirs.

CHAP. V.

The Manner of C. O D' S Being or Subsisting in the Father, Sonne and H. Ghost, is the best manner of Being that is or can be, and the single Godhead is thereby thrice illustrious throughout the world.

x. The Excellency of God the Father. **H**itherto we have contended for the truth of this Divine Being or Subsisting: Now we shall demonstrate the excellency thereof, *God is made known to us*
as

as the everlasting Father of our Lord Jesus Christ, and is to be adored &^a worshipped as the Father of our Lord Jesus, Rom. 15.6. Ephes. 1.3. 2 Cor. 1.3. If God had been the Father of men and Father of Angels only, and not the Father of our Lord Jesus, he would not have been so exceeding glorious as now he is: for Angels have but a finite excellency; but when he begets a Son equall to himself, without any change in himself; and the begetting of this glorious Person, is as eternal as the divine nature it self; This mysterie is exceeding glorious and admirable, and like the Godhead incomprehensible. Moreover, the Lord Jesus Christ his own Son, Rom. 8.32. and his only Son begotten by eternal generation, Job. 1. 14. being the^b illustrious brightnesse of the Fathers glory, and the expresse character of his subsistence, is so exceeding glorious, that the most glorious Angels above are commanded to adore and worship him; Heb. 1. 3, 4, 5, 6. For to which of the Angels said God at any time, Thou art my Son, this day have I begotten thee? And therefore when he brings his first-begotten, and his only begotten Son into the world, he saith, And let all the Angels of God worship him. Behold how the Godhead shines gloriously not only in one single Person, but in Father and Son both, by this manner of subsistence; that every tongue may confesse Jesus Christ to be

^a En cultuin Pro-
priè Evan-
gelicum,
concordè,
Deum ac
Patrem
Domini
nostri Je-
su Christi
concordi-
ter colim-
us, uno
ore uti
Christia-
nos decet
glorifica-
mus.

² The Ex-
cellency of
God the
Son.

^b En Pa-
tris Hypo-
stasin in
filio reful-
gentem:
En Filii
Hypostasin
cum a Pa-
tre distin-
guentem,

and Lord, to the glory of God the Father. And therefore the Father is not lessened or robbed of his glory, by the glory of his co-equal Son, *Phil 2.6. 11.* but there is a pious acknowledgment made of this glorious mysterie, which doth very much redound to the glory of God the Father. For by this meanes God the Father is acknowledged to be *the First personall Principle subsisting of himself, and by himself; for he received not his subsistence from any other, and he gives subsistence unto two glorious Persons equall with himself.* The Socinians seem to be very zealous for the glory of God the Father; and therefore they deny the Godhead of Christ and the Holy Spirit, to the glory of God the Father, as they pretend; but *the Scripture teaches us the contrary, namely to confesse the Godhead of Christ and the Holy Spirit to the glory of God the Father.* For it doth exceedingly redound to the glory of the Father, that he gives subsistence unto two glorious Persons who are equall to himself, and yet receives no subsistence from them, or any other, *For as the Father hath life in himself, so hath he given to the Son to have life in himself, Joh 5. 26.* There is a subsisting life given to the Son by an eternal generation; and the Father hath life in himself, and self-subsistence also. And yet on the other side, it is no dishonour to the Son to be

⁊ Vitam
dedit Pa-
ter. Filio
verū sub-
sistentem
non Alie-
nat. one,
scu Com-
municati-
one.

be begotten of the Father; and to receive subsisting life from the Father; for the Son hath life in himself also, and being God of himself quickens whom he will by his divine power even as the Father doth; for he hath the very same power and will which the Father hath, because they have both one and the same divine nature: and therefore the Jewes did conclude aright, when they said, that our Lord Jesus made himself equall with God by saying he was the Son of God, Joh. 5. 18. It is no dishonour to Jesus Christ to receive subsisting life in such a glorious way from the Father, as that he is equall with the Father, nay one with the Father, and therefore is to be worshipped with one and the same worship with the Father, with divine and spiritual worship, inward and outward worship the worship of our bodies and soules, of our whole man. For all men are bound to honour the Son, as they honour the Father, Joh. 5. 23. And let all Socinians take spectrall notice of what followes: He that honoureth not the Son, honoureth not the Father which hath sent him, Joh. 5. 23, let them not then pretend,

John 5. 21.
John 5. 18.
Joh. 10. 30.

John 1. 33.
34.

Qui accipit vitam independentem: dare vitam non arguit ullam causam, accipere vitam non arguit ullam dependentiam; & prinde in Deo non minoris perf. est. onis est esse Fi-

lium, quam esse Patrem. Pater enim necessitate naturali generat filium, filius eandem naturam habet cum Patre non ex gratiâ vel indulgentiâ Patris; non est enim precario Deus: natura divina in filio est incausata, independens, & per omnia eadem natura divina quæ est in Patre; ipsa etiam substantia quam accipit filius est sibi naturaliter debita.

That

that they dishonour the Son (by denying his Godhead) to the glory of God the Father; for the Father will maintain and vindicate the honour of his first-begotten, and only begotten Sonne. And let them diligently consider that Text in the 2. Epist. of Iohn. *Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he who abideth in the doctrine of Christ, he hath both the Father and the Son.* It is for the honour of our great Ruler Iesus Christ, that he was begotten *from the dayes of Eternity*, Mic. 5. 2.

III. *The Excellency of God the Holy Ghost.* Deus est Personaliter Spiritus Sanctus. Finally, it doth much redound to the glory of the Father and the Son, that both do concur to give *Subsisting life* to the *Coequal Spirit* by *Eternal Spiration*. The Father and Son do both breathe forth this glorious Spirit. The Spirit of Elohim, of both Persons, *Gen 1, 2. The Spirit that proceeds from the Father*, Ioh. 15. 26. *is sent by Christ from the Father*, and the Spirit is given by Christ. *e* Christ breathed upon the Apostles, when he gave the Holy Ghost to them, to shew that *the Spirit was breathed forth by himself as well as from the Father*, Ioh. 20. 22. And he is often called the Spirit of the Son. The Holy Ghost doth receive of that which is Christs, as well as the Fathers, *Ioh. 16. 14, 15.* and Christ is glorified by the Spirit, *Ioh. 16. 14.* as the Father is glorified by Christ. For Christ receives from

2 Epist.
Ioh. ver. 9.

III. *The
Excellency
of God the
Holy Ghost.
Deus est
Personaliter
Spiritus
Sanctus.*

e Temporalis operationis
Sigillum,
aeternae
Spirationis
signum,
Johan 20.
22.

from the Father, & the Spirit from Christ, what, they, both reveale to the Church of Christ. *Nor is it any dishonour to the Spirit to proceed from the Father and the Son in such a glorious way as to be equall with them, say one with them.* 1 Ioh. 5. 7. For all the

Churches of Christ are obliged by the first Sacrament of Christianity, to honour the Holy Ghost with their bodies and souls, which are his *holy temple.* as they honour the Father and the Son. The Spirit of Iehovah is the God of Israel, 2 Sam 23. 2, 3. ^fThe Holy Ghost, as he is one God with the Father and the Son, hath an infinite essence, which doth exist of it self, though as he is the third Person, he hath not iustitance from himself, but by Emanation, Proceſſion, Spiriation from the Father and the Son; and yet both concurre to build a Temple to the Holy Spirit that he may be worshipped as God. These three, Father, Son, and Holy Ghost, do take mutual delight, content, and satisfaction in one another; *The distinction between them is not Absolute, but Relative*

* Si ex lignis & lapidibus templum Spiritui facere jaberemur, quia cultus hic soli Deo debetur, clarum esset divinitatis ejus argumentum. nunc ergo quanto clarius istud est, quod non Templum illi facere

sed nos ipsi esse debemus? Augustin. ad Maximin. Epist. 66.

f Subtrahā substantiā Spiritus Sancti Deus desineret esse Personaliter Spiritus Sanctus, & proinde ista subtractione est impossibilis, imo ipsa etiam suppositio futilis, quia tanta est tam essentia divina quam personarum perfectio ut nec pauciores nec plures esse possint.

g Tres personae divinae non distinguuntur secundum esse Absolutum, sed per proprietates Relativas dignoscuntur, & proinde distinctio est tantum Respectiva, & Modalis.

only

only. they do *mutually subsist in one another*, and all of them *subsist in the same glorious Godhead*, which Godhead dwells equally in its fulnesse in all three, and is as truly the nature of the Holy Ghost, as it is the nature of the Father and the Son. And this Divine nature is infinite, not ^h included in, or excluded from any place.

b Deus immensus est non voluntatis libertate sed naturæ necessitate;

essentia divina est tota intra omnia, tota extra omnia, nusquam inclusa, nusquam exclusa, omnia continens, à nullo contenta.

Deus ingenium

nostrum

admirati-

one suspé-

sam tenet

& corda

nostra ef-

ficaci sen-

sis penitus

absent, ut

deficientes

sub ejus

magnitu-

dine ad o-

pera inti-

miora re-

spiciamus

ejusq; re-

sciamur

bonitate

Aug. in Ps.

144.

k Aug. de

Prædest. Sanct. c. 8. * Aetiones sunt suppositorum. ἡ τοῦ ἁγίου καὶ ἀναρρητοῦ, εἰς τὸ ἐν ἀναρρητοῦ, Ματ. 23. 17. de Bapt. 4.

The Divine ⁱ works, wherby the glory of the Godhead is so much manifested unto us, are performed by the Godhead subsisting in the Holy Ghost as well as in the Father and the Son: For all the works of God upon or about the Creature for their creation, sustentation or regulation are inseparably united; as ^k *Augustine* often argues, and the schoolmen from him: All things are of the Father* by the Son and through the Spirit, 1 Cor. 8. 6. *John* 5. 19. *John* 1. 3. *Gen.* 1. 2. 1 Cor. 12. 11, 13. *Ephes.* 2. 18. so that by the majesty of all three shining in the Word and the joynt concurrence of all three in every work that is properly Divine, the Godhead is made thrice illustrious throughout the world, and yet the Godhead remains singly and singularly one in all three Subsistences.

Finall y,

Finally the ^m Naturall and Infinite perfection of the Godhead requires this wonderful Communication of Subsistence by the Father as the *First Personall principle* to the Son, and by the Father and the Son to the Holy Ghost: For it is most certain that *God is not capable of any other being, or any other manner of being or subsisting than what he hath, for he hath the best being that is, nay the best that Can be, because the being of God and the manner of being or subsisting of the Godhead in these three, Father, Son, and Holy Ghost, is infinitely perfect, and there can be no better being, or manner of being or subsisting then that which is perfect, infinite, and infinitely perfect.* The Father did not *Arbitrarily* beget his Sonne, nor did the Father and the Sonne *Arbitrarily* concur in breathing forth the Holy Ghost, but the Naturall and infinite perfection of the Godhead did require this wonderful communication of it self, because *such is the Naturall perfection of the Divine Nature or Godhead, that it could not be fully communicated, unlesse subsistence were communicated by the Father to the Son, and by both to the Spirit for their mutuall, Eternal, Infinite satisfaction and delight;* and therefore the Father did not beget his Son, nor did the Father and Son breath forth the Spirit *Arbitrarily*, but *Naturally* and *Necessarij*, *αἰώνως*, in singulis autem singularia

cessarily,

*ἢ τὸ ὄν
ἐιδυκτόν,
τὸ δὲ ὄν
ἀρρητόν,
ἢ ἀετῶ-
λινον.*

n Quiquid
Deo natu-
rale est per-
fectissimū
est; æque
necessariū
est esse tres
personas
Dicitatis,
quā est,
essentiam
divinam
esse unicā,
& proinde
æque per-
fectum est
unum atq;
alterum,
quia utrū-
que natu-
rale & pro-
inde sub-
stantiale;
iple etiam
respectus
inter per-
sonas divi-
næ est sub-
stantialis,
naturalis,
mutuus, si-
multaneus,

o Divina *cessarily, though Voluntarily* for the Eter-
 essentia ad *nall* satisfaction of all three Subsistences,
 suam sum- *that the whole Godhead might be in every*
 mam per- *one of these three according to its infinite*
 fectionem *perfection, and all three subsist in the unity*
 sine perso- *of the Godhead, and dwell in one another, mutu-*
 nis esse ne- *ally possess, love & glorifie one another from*
 quit, nec *everlasting to everlasting*, because all three
 personarū *are Coessential, Coequal, Coeternal: every*
 una sine *one of the Persons, the third as well as*
 alterā ob *the first, being God by P Nature, Gal 4.8.*
 intimam *and not by the meere favour of any one or*
 relationē, *more of the Coessential persons. And*
 Bisterfeld *therefore both the generation of the Son*
 contra *and breathing forth of the Spirit must*
 Crellium *needs be 9 Eternal, because both are Na-*
 lib. 2. Sect. *turall: for whatsoever is Naturall unto God*
 1. cap. 4. *must needs be Eternal: but because the Fa-*
 p Qui natura *ther is the first 7 Personall Principle of sub-*
 est, verus *sisting life, all is from him by the Son. 1 Cor.*
 Deus est: *8.6. and all is referred back again to him as*
 qui verus *the first Personall Principle, even by the Son,*
 Deus est, *John 5.19. in regard of the Fathers Self*
 natura *subsistence, his order of subsisting, and his*
 Deus est. *communicating f subsistence to the Son and*
 q Quic- *Holy Ghost, though all things in the world*
 quid Deo *are wrought by the Spirit alio as hath been*
 naturale *shewen: And hence it is that the Name of*
 est aeter- *God is most 8 familiarly given to the fa-*
 num est. *ther*
 r Omnia a *ther*
 Patre tan- *ther*
 quam pri- *ther*
 mo princi- *ther*
 pio Perso- *ther*
 nali esse dicuntur, et proinde omnia ad ipsam ut primum
 principium Personale referuntur. / John 1. 1. John 17. 3.
 Rom. 15. 6. John 14. 1. 1 Pet. 1. 2 1. 2 Cor. 1. 3. Eph. 1. 3. Col. 2. 2.

ther both in the Old and the New Testament, though Father, Son and Holy Ghost are all equally God, nay are one and the same God, who is the only true God blessed for ever. We may then look upon the Son, admire and blesse the Father, look upon the Father and blesse the Son, look upon Father and Son and blesse the Spirit, look upon all three, admire and blesse, adore and love, know, beleeve and obey all three coequal persons, subsisting in the same most single Godhead, and have access to the Father through the Son, and by the Spirit with reverence and confidence, zeal and love.

t Trinitas non est conjunctio Dei unius (scilicet Dei Patris) cum duabus rebus creatis, Filio nimirum Spirituque unus Deus est, unus est Baptismus, una

fides in Patrem, Filium, Spiritum; Deum unum unicum unicifimum.

u Propius seipsum cognoscendum Deus exhibet, quando in unica essentia tres nobis personas considerandas proponit. Colonius.

CHAP. VI.

The Divine Subsistence being the most excellent Subsistence that is or can be, the word Subsistence or Person cannot be attributed after the same manner to God, Angels and Men.

IT is not my business at this time to make any Metaphysicall distinction between

between the Persons of Men and Angels; but I desire to distinguish between created and uncreated Persons, because uncreated Persons subsist in one single and infinite essence. It may seem strange to some Metaphysicall wits that one Person, and much more that three distinct Persons should subsist in one single and undivided essence; but these discouraging wits do not distinguish between created and uncreated Persons. 2 They ground their faith on scholasticall subtilties. 3. Do not study the Holy Scriptures with humility and faith, and beg a blessing on their studies by fervent Prayer For they might read in the Scriptures of a divine Person subsisting in the divine nature. Phil. 2.6 Being in the forme of God, &c. That is subsisting in the Nature of God, because it presently follows, that therefore he thought it no robbery to be equall with God; for Persons that are coessentiall must needs be coequall; Christ and his Father do both subsist in the same divine essence, for Christ is the expresse image of his Fathers subsistence, and he and his father are one, one in essence, John 10 30. Heb. 1. 3. We find this interpretation was received in the time of a Justinian the Emperour, and therefore it is not an interpretation lately coined.

ἐν μορφῇ
θεοῦ ἑώρα-
ξαν. Phil.
2. v. 6.

a Justinian.
an. Edict.
de Fide.

Διὰ τὸ τὸ
εἶπεν [ὅτι
ἐν θεῷ μορ-

φῇ ἑώρασαν] πλὴν τῷ λόγῳ ἑώρασαν εἰς εἶς ἐν οὐσίᾳ θεῷ.
Διὰ δὲ τὸ εἶπεν [μορφῇ ἑώρασε] οὐσία ἀνθρώπου ἢ ἐκ ἑω-
ράσεως, ἥτοι προσάγει ἐνωθῆναι τὸν (-) ἐν λόγῳ ἑομοιωται.

coined.

coined. Because it is said [who being in the forme of God,] *the Holy Ghost doth demonstrate the Hypostasis or Subsistence of the Word in the Essence of God.* And because it is said that he took upon him the forme of a servant, it signifies that *God the Word, [that is God the Son,] is united with the Nature, not the Subsistence or Person of man.* He did subsist in the nature of God, but he did assume the nature of man, and therefore Christ hath a divine subsistence, no humane Person; no humane Person subsists in the nature of man; nor doth the Person of an Angel subsist in the nature of an Angel; but the divine Person of Christ doth subsist in his Divine Nature, nay all the three Persons do subsist in the single and infinite nature of God. From whence I conclude that there is not onely a manifest, but an infinite difference between created and uncreated Subsistences or Persons; And I speak of Persons, rather then Personalities, because those abstract notions are not very well understood by the most discoursing men; for even they acknowledge that *Abstracts are not well, or not happily understood, unlessse you descend to the consideration of their subjects.* My purpose therefore upon most mature deliberation, is, 1. To distinguish between created and uncreated Persons. 2. To treat of uncreated Persons rather

*b Solis per
sonis divi
nis ob inq
nitati &
simplicem
Essentiam
convenit
in Essentia
subsistere
Nulla enim perso
na Angeli
ca vel hu
mana sub
sistit in Na
tura vel
essentia.
Personae
proprie est
quid con
cretum est
essentia in
telligente
& Personae
litate
d Abstra
cta felicitas
us intelli
guntur
mentione
Subiecto
rum.
Intellectus
potius
de Concre
tis omnia
praedicat
quam de
Abstractis*

R then

quia acti-
ones sunt
Suppositi-
torum.

Created
Persons.

e De Natu-
ra & Per-
sonis divi-
nis ex lu-

then Personalities, that is to treat of the three Persons not abstracted from, but subsisting in the divine nature. I will not speak simply of the Son, as a Son in that abstract relation, or of the Son as a Person, or as the second Person, by abstracting his Personality from the Divine Nature in which he subsists, but I desire to speak of Jesus Christ, as subsisting in the nature of God, according to that expression of the Apostle, *Phil. 2. 6. who subsisting in the nature of God.* For I am resolved to follow the Scripture, and I do not think it safe to abstract the incommunicable Subsistence of Christ, from the Divine nature in which he subsists, lest I fall into vain speculations, as many learned men have done. Now if you take in the Divine Nature of Christ, (and there is the same reason of all three Persons, because all have the same Divine Nature) there will be I say not only a manifest, but an infinite difference between the Person of Christ, and the Person of the most glorious Angel in Heaven. They who have long studied the most refined and curious part of Metaphysics; when they come to discourse of the distinction between a singular Nature and a Person, are forced to confess that they do confine their speech to created Natures and Persons, because there is even almost nothing evident to them by the light of reason, concerning the Divine nature

nature and uncreated Persons. And therefore on the other side, it well becomes me to confine my discourse to uncreated Persons, because there is so vast a difference between them, and the most excellent of all created Persons; only *something I must say of created Persons, that by comparing them with uncreated Persons, I may demonstrate wherein they agree, and wherein they differ.*

mine rati-
onis fere
nihil dici
potest; my-
sterium de
Deo Triun-
uno uni-
versam
transcendit
Philos
sophiam

Boethius relates, that when there was an Epistle of the Councell of Chalcedon read, in which there was this Orthodox Position, *That Jesus Christ is a single Person, and yet there are two distinct natures in his single Person;* Boethius desired the learned men then present, to assigne the difference between a singular Nature, and a Person, and no man; saith he, was able to tell me the difference, or to declare what a Person was. But though Boethius smiled at the ignorance of others yet he was not wise enough to conceal his own; for he defines a Person thus; *A Person is the undivided substance of a rationally nature.* I am not at leisure to reckon up the defects of this imperfect definition. Vasquez is bold to say that Aristotle knew not how to distinguish a Person from a singular nature. And there is no doubt but very wise men have erred grossly in this point for want of studying.

1. The state of the soule in its separation from

f. Vide
Chenici-
um de Tri-
nitate c. 4.
g Persona
est natura
rationalis
individua
Substantia
Boethius l.
de duabus
naturis &
una perso-
na Christi
h. Philos.
distinctio-
nem natu-
re & Per-
sonae vi-
intellige-
bant, qui
nihil de
mysterio
Incarnati-
onis au-
diebant.

the body. 2. The humane nature of Christ assumed without any humane person. 3. The difference between the Divine Nature, and Persons which subsist in it. I believe Aristotle did not study the first so exactly as he should have done; and I am sure he knew nothing of these two last most considerable points. I shall not stand to shew the vanity of *Laurentius Valla*, who seems to forget all his *Elegancies* when he comes to discourse of a Person, and draws his arguments from the flourishes of an Orator, or the severall passions, humours, relations, conditions, or offices of men that are personated upon a Stage; and therefore this *Whistler* deserves to be hissed off from his stage, for he doth only make sport for Atheists and Familists by such ridiculous discourse. And he is sufficiently absurd, when he stoops so low as to say, that a Person is a Quality, and that there is a triple Quality in God. And *Scaliger* shewed his *Critical* skill in Divinity to purpose, when he was so foglith as to say that a Person doth not signifie a substance, but a quality. *Bellarmino* is Orthodoxe in this point, and proves at large that the word Person doth usually signifie a Substance, in very approved Authors both sacred and profane. Well may we then say, that the Church of God hath not offended the curious eares of such as are the great Masters of language

Laurentina Valla:

lib. 6.

Elegant.

In Deo po-

ni perso-

nam, quod

vere Deo

sit triplex

qualitas,

tales qua-

litates ita-

tuo in Deo

& has dico

esse perso-

nas.

Vide his

Scaligerum

in oratio-

ne de ver-

bo Inepi-

laris inep-

te differen-

tem. in E-

pist. p. 374.

Bellarmino.

lib. 2. de

Christo.

cap. 5.

the

the Oratours, Civilians, Grammarians and An uncre-
 others, when they say that a *Divine Person* ated Per-
 doth at least connote the Substance or Nature son.
 of God; and the self-same substance being
 in all three persons, it doth not follow as
 Goslavius, or Mr. Fry would have it, that
 there are three Substances in the Godhead,
 because there are three Persons subsisting in
 the Godhead; for the substance or nature
 is the same in all three Persons, Father, Son,
 and Holy Ghost. And we speak of the
 substance of the Persons, when we describe
 them, not that we may shew wherein they m Nulla
 differ, but that we may shew wherein all personae sūt
 three Persons agree. And if we should purus pu-
 abstract the Personality of these uncreated us & dicitur
 Persons from their Divine Substance or sed p̄ se
 Nature, when we describe them, we should ut five ex-
 seem to rob them of their Divinity even in istendi mo-
 the very description of them. We must not du, & me-
 say that a *Divine Person* is a meer ra propri-
 relative etas, vel
 Propriety, or a pure manner of being, existing, relatio;
 or subsisting: for every person is God, and Trinitatē
 all three Persons but one Jehovah, one God. impruden-
 They do imprudently destroy the divine and ter tollunt
 coessential Trinity, who affirme the Holy qui Patrē
 Trinity to be nothing else but three Proprie- Filium
 ties or three manners of subsisting. For what & Spiritū
 is that consubstantial Trinity, of which Sanctum
 the Ancients speak, but the single and infi- tes exi-
 nite substance or essence of three Divine stendi mo-
 Subsistences or Persons? dos defini-
 If you leave out unt; sunt
enim Per-
sonæ Co-
essentialis

a Carolus Magnus apud Ge-
 nebrardū cap. 20. Li-
 turgiz; Pa-
 ter prima,
 est divini-
 tatis perso-
 na in qua
 exterā
 duæ natu-
 raliter ma-
 nentes ex-
 istunt.

b Quic-
 quid Patri
 proprium
 & peculi-
 are est, Pa-
 tri sano
 modo na-
 turale di-
 citur; est
 enim per-
 fectio Re-
 lativa Pa-
 tri quā sic
 naturali-
 ter debita,
 tanquam
 primo
 principio
 Personali.

c Calvinus
 Personas divinas proprietates vocavit, sed nudas propieta-
 tes esse negavit. d Carolus, quicquid tribus commune est
 cum proprietate habet peculiari. Proprietatibus distinguuntur
 persona, non consistuntur. e Vide Bistres, de uno Deo, &c.

that

lib. 2. §. 1. cap. 4. *Essentia divina est modo substantiali modificata; Subsistentia enim est modus substantialis, qui ab ipsa essentia divina separari nequit, imò persona divina est ipsa, et essentia divina cetero modo te habens. Est enim persona divina ipsissima Essentia Modificata. Persona autem non est essentia simpliciter, sed cum modo subsistendi considerata. Vide De Altig. Loc. Com. Part. 1. & Problem. Calv. Inst. l. 1. c. 13. Bezam. part. 1. quæst. & Homil. prima adversus Sacramentarios. Zanchium de tribus Elohim. Melancton. Loc. Com. Polanum in Syntag. Chamierum de Trinitate. lib. 1. cap 3.*

that divers profound and Orthodox writers maintain, that *A divine Person is nothing else but the very Divine Essence it self modified.* Give me leave to explain this abstruse notion a little, by giving an instance in the 1. Personal Principle, God the Father.

God the Father is the first Person of the Godhead distinguished from the Son and Spirit (who are one and the same God with him) by his peculiar manner of subsistence, singular relation, & incommunicable properties.

Here is, as they love to speak, the *Divine Essence modified with a peculiar manner of subsistence, a singular relation and incommunicable properties.* What this peculiar manner of Subsistence, singular Relation, and incommunicable Properties are,

I shal demonstrate when I come to treat of the distinction of these 3 Divine Subsistences in the very next Chapter. I hope I need say no more to prove, that *A Divine Person doth at least comote the Substance, Essence, Nature of God; and therefore it will not be*

*f. ἀγεννη-
οια ἰδία.
ου ἁποστα-
νηον, κα-
τ' οὗτος ἰδι-
ότης ἀεὶ
αὐτῆς ἑστέ.
ὁ δὲ διακρί-
τινῶν, ἀν-
διπρόσωπος
ἀποειρηκῶν,
καὶ ὕψιστος.
ἵδιον.*

*Persona
divina est
ipsa met
natura di-
vina pecu-
liari modo
se habens.*

safe to abstract the Personality of an uncreated Subsistence, from that single and infinite Nature which is one and the same in all three Subsistences. I do not find the most raised & Metaphysical wits very forward to define or describe a Personality; but they speak of a Person in concreto, of a Subsistent rather than a Subsistence; and of a Suppositum, rather than an abstract Suppositivity. The imperfect Definition of Boethius is commonly too commonly received in the Schooles; and he saith, a Person is an undivided substance. They who have studied the point more exactly, and correct his definition, do all agree that a Person is an undivided substance, an understanding substance, a complete, incommunicable, independent substance, which doth not depend upon any thing else by way of inhesion, adhesion, union, or any other way, for its sustentation. This is the general and common opinion. I know there are some private opinions, as I may call them, concerning the Formality of a Person; which I shall but point at, and easily confute with the light & gentle touch of a running

Persona directè denotat subsistentiam, consequenter connotat naturam. Vasquez. Persona est individuum subsistens vivum, intelligentis, incommunicabile, independentens, non sustentatum ab alio nec parâ alterius. v. p. c. 1. v. p. c. 1. v. p. c. 1. Persona est suppositum intelligens Personam in concreto

naturam includit, quia Persona naturam participat, & personalitas est substantiæ five naturæ modus Substantialis & separabilis, rarissime autem separatus. Persona est substantia completa intelligens, per se subsistens, incommunicabilis, & independentens.

b Persona conficitur ex essentia & proprietatibus distinctivis ita ut cuilibet persona in se sit perfecta substantia, vide Hilarii Sermonem in Festo S. Trinitatis.

pen. It is very absurd to say that a Person is made compleat in his subsistence by any *i* accidents or any formality arising from an heap of accidents, because a Person is the most perfect substance, and therefore cannot be made complete by any accidental subsistence; there is a manifest contradiction in that ridiculous expression. * Aristotle saith that singular substances do subsist *κλειστός ἢ ἀσπαστός ἢ μάλα* most properly, principally, perfectly; To subsist by its self, is the most perfect kind of subsistence; and that cannot be said to subsist by *it self*, which doth subsist by an heap of accidents. Others say that a person is completed by a meer Negation, but Subsistence is positive, though Subsistence may be described by some expressions that are negative. The second person of the Trinity doth supp'y and performe all that an humane person can performe to the humane nature of Christ. Now to say that the Divine person of Christ doth supply the room of a Negation, and do all that a Negation can do, is to say it doth very little or nothing at all. Finally, some say that a person is completed by the Existence of its nature. But it is cleare that a soule in the state of separation doth

integrantes quæ essentialis ipsaque etiam anima separata à ratione Personæ excludantur. Vide Joannem de Neapoli in Quodlibet. m Vide Suarez. Disp. 34. Sect. 2. n. 8. * Existencia communicabilis non potest esse Subsistentia Personalis.

exist,

Personæ
subsistit
per se; ac-
cidentia
autem sunt
in alio; ex
natura
Substanti-
ali & acci-
dentibus
non potest
fieri unum
per se. Vi-
de Ferrari-
ens. con-
tra. Gen. 4.
c. 39.

† Aristot.
Categor.
cap. 5.

l Comple-
mentum
Personæ
dicit nega-
tionem u-
nionis cõ-
municati-
onis & de-
pendentiæ
tum apertum
dinalis tũ
actualis,
ut omnes
parte; tam

Tria sunt in Supposito; Natura, Existencia, & Subsistentia, sive Personalitas. Pantusa. Natura humana existit in personâ divina sine propriâ personalitate, non sine propriâ existentiâ. Yafquez. Natura existens producitur non tantum in supposito proprio sed & in alieno, uti patet de natura humana in Christo; non est enim in Christo duplex Suppositum. Caietanus. Subsistentia est modus positivus & Substantialis incommunicabilis & Independens, naturæ intellectivæ, integræ, & completæ conveniens. Anima rationalis separata habet *Modum per se*, quem non habebat in corpore, sed est incompleta, & habet non tantum *obediencialem* sed & *Aptitudinalem* dependentiam, quia ex naturâ suâ est forma materiæ, & proinde non habet perfectissimum modum subsistendi per se.

exist, and yet that souls is not a Person, nay never was a Person at the first instant of its creation or union. And it will be most absurd to say, that the humane nature was assumed by Christ, and hypostatically united without or before the existence of that nature, because it was united before it had any humane subsistence, and consequently before it had any existence, if that subsistence be nothing else but existence, as these Discourers suppose. But it is high time to leave pursuing of these wanderers; For it is clear, that Subsistence is a Positive and Substantial Mode, because the most perfect manner of being; which we expresse as well as we can, when we say, *A Person doth subsist by it self, without union unto, or dependence upon any thing else for its sustentation*; nay, that it is uncapable of any such union, though it be for the present in a state of
sepa-

separation. And therefore the Schoolmen usually say, *Quod subsistit per se, nec est nec esse potest in alio, nullo modo; quia subsistere per se sumitur pro perfectissimo modo subsistendi per se.* It is evident by what hath been said, that even created persons are defined by their *substance or nature* which is in stead of a *Genus* when we define a Person in *Concreto*; and when we speak of the Formality of a Person; we say it is a *substantial mode*, and *the most perfect manner of subsisting*; and therefore a created person is not completed by any quality or accident whatsoever. Now if a created person be a *substance*, and the Formality of a created person be *substantial*, I have no ground to abstract a Divine Person from the Divine Substance or Essence, because a Divine person cannot be separated from the Divine nature, as the humane nature may be from an humane person; and though a *Precisive abstraction* doth not lay any ground either for a *Rational negation*, or a *real separation*; yet if the Divine Nature be not considered and taken notice of in the description of every Divine Person, men will be apt to conceive that the Divine Nature and Persons may be separated. The Scripture doth not present any such *abstract notion* of the Father, Son, or Holy Ghost unto us, but teaches us to consider them as *Divine Persons*; that is, *Persons*
that

a Non est *that have a Divine nature ; for else we*
 Trinitas *should make a² Trinity of Modes, no Trin-*
 modorum, *unity ; a^b Trinity without God or Godhead,*
 sed perso- *and give our adversaries cause to say what*
 narum co- *they have said, without cause, contrary to*
 essentialiu *their own principles as well as ours ; En*
 trinitas. *Trinitatem sine Deo ! for even they them-*
 b Quod *selves acknowledge the first Person of the*
 excipiunt *blessed Trinity to be God. It is our wisest*
 Trinitate *course therefore to describe every Person as a*
 igitur fore *Divine Person, as God, and acknowledge all*
 sine Deo, *three Persons to be one and the same God,*
 ex eadem *according to the Scriptures. For we must*
 insubitate *not only consider three Personalities, but*
 nascitur. *three^c Persons, and the same single God,*
 Vide Calv. *head in all three Persons, and all three*
 Instit. lib. *Persons in the Godhead. I must not treat*
 1. cap. 13. *of the first Person simply as a Father, but as*
 Sect. 25. *a Divine and Eternal Father, as God the*
 c Nam De- *Father, Rom. 15.6. Ephes. 5.20. Coloss. 2.2.*
 us is se *Joh. 17.3. For God is to be so considered*
 predicat *as he is to be worshipped by us, and we are*
 unicum esse *not to worship an abstract Personality with-*
 ut distin- *out reference to the Godhead. We must con-*
 de in tri- *sider what is Common, as well as what is*
 bus perso- *Incommunicable ; we must treat of that*
 nis consi- *which is Absolute, as well as of that which*
 derandum *is Relative ; and whilest we speak of a*
 proponat ; *Trinity of Persons, we must not forget*
 quas nisi *the Unity of the Essence, that so we may*
 tenemus, *not hold forth a Trinity of Modes without*
 nudum & *Calvin. Instit. lib. 1. cap. 13. §. 2.*
 inane dun- *taxat Dei*
 taxat Dei *nomen si-*
 nomen si- *ne vero*
 ne vero *Deo in ce-*
 Deo in ce- *rebro no-*
 rebro no- *stro voluit.*

d the Godhead, or tempt weak heads to dream of a *Trinity of Gods*. Judicious Mr. Calvin did not think fit to discourse much of *Created Persons*, and therefore described none but a *Divine Person*; and he would not adventure to abstract an uncreated Personality from the Divine nature in which every of the three uncreated Persons doth subsist. In our most accurate definition of any created nature, which we are best acquainted with, we judge it reasonable to take in that which the nature defined hath common with other natures, as well as that which is proper to it alone. And certainly it is very fit, in our description of every Divine Person, to take in the Nature which is common to all three Persons, and not only what is proper and peculiar to any one. I call a Person (saith Calvin) a Subsistence in the Essence of God. And then he descends to take notice of the Relation of a Divine Person to the rest of the co-essential Persons, and his distinction from them by some incommunicable property. It will be a very dangerous attempt then to treat of the Divine Persons in such abstract expressions as do only hold forth some curious notions about the relation of these persons

dVide Calvinum Melanct. Occo. lampadii, Bucanum, D. Attingium, D. Gomarum.

Wendelinum, Bistlerfeldium. Persona divina est essenti-

z divinæ substanti-

æ incom-

municabilis. Persona nam voco substantiam in

Dei essenti-

æ, quæ ad alios

relata, proprietate

incommunicabili

distinguitur. Calv.

Instit. v. 1. c. 1. §. 1.

ὁμοούσιος ἰσῶτα ὁμο-

ουσία ὁμο-

ουσία ὁμο-

ὁμοούσιος ἰσῶτα ὁμοούσιος. Vide Cyrillum Exposit. fidei Orthod. Anastasium Theopolit. Damascen. de Orth. fid. lib. 3. c. 4. 5. 6. Persona divina est substantia spiritualis ad alios sibi coessentialis, relata, & tamen ab illis incommunicabili proprietate distincta.

The God-head is not to be abstracted from the persons or the persons from it

The God-head describ'd, not abstracted.

De omni-bus & singulis & tollis his tribus personis tota Deitas perfecta & omnibus numeris una dicitur.

The strange God idol: &c. by some

to, and distinction from one another, without taking notice that all three Persons are coeternall and coequal; because coessentiall. If we will discourse soberly of the God-head, we must speak of it as one single infinite perfection common to Father, Son, and Holy Ghost, to all three, and none other. The single Godhead, the whole Godhead is in every single person, and it is common to all three in a singular and glorious way. For the divine nature is not communicated to these Three, as a Genus to its Species; for it is undivided and indivisible; nor as a Species to its Individua, for it is not multiplicable; nor as a Totum or whole to its parts, for the Godhead hath no parts, it is impartible, and as hath been said, indivisible; nay the Godhead is not communicated so to any one Person; as a created nature to a created person, which may be separated from a created subsistence; for the Divine Nature cannot possibly be separated from all, or any one of the Divine Subsistences or Persons. And therefore we must not discourse of the Godhead in such a Notional way, as if the Godhead did exist out of the three Persons without any relative subsistence; for that is clearly to dream of some strange Absolute God, who is neither Father, Son, nor Holy Ghost. When we describe the Godhead according to our best understanding, we dare not abstract it from the

Of a Person.

the three Persons; but say, that

The Godhead is one single, spiritual infinite Essence, in which the Father, Son, and Holy Ghost do subsist.

And when we describe a Divine Person, it is absurd to abstract the Personality from the Divine Nature; for *how can you describe a Divine person, if you do abstract his Personality from his Divinity. Every single Person is God, nay every single Person is the Godhead*, the Nature, the Essence of God, considered with that subsistence, relation, and propriety which is peculiar to that Person. Every single Person is God of himself, *Deus non est per aliud Deus.* Finally,

take all the three Persons together, and they are nothing else but one God; and they are one God, not Absolutely considered

in his abstract nature, but Relatively considered with those peculiar relations, and incommunicable properties whereby the three Persons are distinguished from one another. When the name of God is taken Essentially or Commonly in Scripture, we say it doth belong to all three

How the three Persons are one God.

How the Name God is used in Scripture.

Vox Deus de eo proprie dicitur qui naturâ De-

us est, & de eo quidem vel sociis dicitur Communiter sine certâ personâ determinatione, vel sociis dicitur de una aliquâ personâ per Synecdocham. Nomen Deus sive Absolutè dicitur de totâ simplici que Deitate, sive Relatè de unâ aliquâ personâ unam eandemque essentiam designat, quælibet enim persona est aut Deus, & in Deo non distinguuntur esse & essentia; tota Deus est ex se, & à se, & singulæ personæ sunt ipsissima essentia cum distinctis relationibus personarum consideratâ.

Persons,

Persons, because it is spoken without any determination or restriction to any one particular person, as *John 4. 24. God is a Spirit, Mat. 4. 10. Mat. 19. 17. There is none good but God.* These places must needs be interpreted of all three Persons; for it is certain, that *Christ did not by these speeches exclude himself or the Holy Spirit from being good, or being worshipped.* And when the Name of God is taken personally or singularly in Scripture, we say it is understood of one Person by a *Synechdoche*, because though the other Persons may be excluded from what is proper and peculiar to any one Person, because it is personal, and therefore incommunicable, yet they cannot be excluded from any thing that is essential, because the same Divine essence is common to all. Now the Title of God is essential; and what hath been said of that, is true of all Essential Titles and Attributes: but Personal relations, properties, and actions; are all peculiar, as we shall shew at large in the next Chapter.

All that I need inferre from hence for the present is, That when we describe the Divine nature, we should not abstract it from the three Persons; and when we describe a Divine Person, we should not abstract him from the Divine Nature. When the Scripture speaks of Created persons, it doth not abstract the personality from the singular sub-

Created
Personalities
not abstracted.

substance or nature. When the Apostle saith, *2 Cor. 1. 11.* that thanks shall be given by *many persons*, he doth not mean many personalities, but many humane singular substances; thanks should be given by a *multitude of men, particular men. Actiones sunt suppositorum, non suppositalitarum.* In like manner when we read that Christ is the Character of his Fathers person, *Heb. 1. 3.* the word is *Subsistence*; the meaning is not; that the Son is the character or expresse image of the *Fatherhood* of the first Person; for Christ doth not beget a Son, as the Father doth; but Christ is the Image of the *Subsistent*, (that is) of God the Father, and not of the *mere Subsistence* or Personality, as it is abstracted from the Divine Nature.

How Christ is the Character of his Fathers Person.

Jesus Christ hath two natures in one single person: now that person is a *Divine person*, the second person of the Godhead; and if I describe the person of Jesus Christ, I may abstract his person from his *humane nature*, and not mention that nature, which doth infinitely differ from his *Divine person*: but I must not abstract the person of Christ from his *divine nature*, because he hath no other then a *divine person*, which cannot be separated from, (and should not be described without consideration, and mention of) the *divine nature*. For this *Second Person* is not barely considered

The Person of Christ is single and Divine

Christus non solū officio Deus est, ut blasphemant Sociniani de Naturā

Deus est; *person, or as a second person, but as a divine*
 coessential *person, as the second person of the Godhead,*
 enim filius *as the naturall, coessential, coequal, coeternal*
 est. Confe- *Son of God, as his own Son, his first begotten*
 quens est, *Son, his only begotten Son, Rom. 8. 32. Job.*
 si in Deum *1. 14. And therefore he must be considered*
 creditis, & *as God, the true God, God blessed for ever,*
 in me cre- *Job. 1. 1. 14. 18. Rom 9. 5. 1 Job. 5. 20. and*
 dere debe- *therefore he must be described as God of*
 atis, quod *himself; for the Son is Jehovah, as hath*
 non esset *been proved, and we are obliged to believe*
 consequens *in the Son as well as in the Father, Job. 4. 1.*
 si Christus *Jesus Christ is one and the same God with the*
 non esset *Father. Now Papists and Socinians will*
 Deus. Jo- *both confesse, that the Father is αὐτόθεος*
 han. 14. 1. *God of himself; and therefore it will fol-*
low that the Son is God of himself. If the*
Godhead of the Son were begotten, and
the Godhead of the Father unbegotten;
there would be two distinct Godheads in the
Father and the Son, the one begotten, and
the other unbegotten. Take it thus then
in brief: The second Person † of the Godhead
is the only begotten Son of God subsisting in
the unbegotten nature of God; because he
is the naturall and coessential Son of God
the Father, and therefore hath one and the
same unbegotten nature with the Father;
the substance of the Son is begotten, but
the divine nature of the Son is unbegotten.
 non est Pa- *The Holy Ghost is an Infinite Spirit, co-*
 tri peculi- *essential with the Father and the Son, and*
 aris, sed *not*
 tribus per-
 sonis Cō-
 munitis.

* *The unbegotten Nature of the only begotten Son.*

† *The second Person of the Godhead.*

The Divine Person of the Holy Ghost.

not a mere Subsistence, proceeding from both; and yet he is distinguished from both by his personal relation and incommunicable property.

These grounds being laid for a foundation, it is easie to build on, and inferre — *Certaine Conclusions concerning Divine Persons;*

1. That the Father, Son, and Holy Ghost, are not mere Personalities, but Divine Persons. 2. A Divine Person is not a Quality, or any other Accident, but an *infinite Substance* subsisting after the most perfect, and glorious manner that is, or can be.

3. The Divine nature being infinite, doth contain all manner of perfection within it self, both Absolute and Relative; and therefore the relations which are between the Divine Persons, are *natural; perfect, divine.*

4. The Divine Nature cannot be separated from all, or any one of the Divine Persons. 5. These three Divine Persons are one and the same God, one Infinite Spirit; and therefore they are Coessential; Coequal, Coeternal. 6. These three Divine Persons are distinguished (as shall be shewen in the next Chapter) but cannot be divided or separated either from the Divine Nature, or from one another, because they do all three subsist in the Divine nature, and in one another; for they have one and the same single and infinite nature, and are one infinite Spirit, the same omnipresent God. 7. The ** word*

**The most of
Subsistence explained.*

* *ὑπόστασις* [* *Subsistence*] is a consecrated word, which as we find upon record in the holy Scripture, is fit to be made use of when we speak of that Divine manner of being which the Father, Son and Holy Ghost have in the Godhead, and in one another. The heathen Oratour could say, *Verbis consecratis utendum*; He meant words that were consecrated by the use and approbation of Classical Authors; but I mean, words consecrated by the Holy Ghost. The word *ὑπόστασις* which we render *Subsistence*, and by *Way of Analogie*, PERSON; hath many other significations; but when it is used on this occasion, upon this subject, we may after so many disputes about this Argument, easily understand the proper, and consecrated importance of the word. We may take warning by the mistakes of others, and avoid those rocks on which others have suffered shipwrack. Some who understand that *ὑπόστασις* did signify *essence*, were offended with such as said there were three *Hypostases* in God; because according to that signification of the word, to say that there are three *Hypostases* in God, is to say that there are three *Essences* in God.

ὑπόστασις inScripturis frequenter sumitur probasi, seu fundamento quo aliquid nititur, 2 Cor. 9.4.2 Cor. 11.17. Heb. 3.14. fundamentum in quo spes nostra & gloria nititur. Fides etiam *ὑπόστασις*; ἡ ἐλπίς αὐτῶν dicitur Heb. 11. 1. ut *Hypostasis* significat *essentiam*; hæreticorum est tres *Hypostases* asserere in divinis. Vide *Theodor. Hist. Eccles. lib. 2. c. 8.* Patrum consensum hæc de re videas apud *Damasenum, Nazianz. &c.*

and

and consequently, that there are three Gods. It is readily acknowledged that the word *ὑπόστασις* doth sometimes signify the nature or essence of a thing, not the general or specific nature in their latitude and abstract universality, but the nature ^d truly existing, and subsisting in the world. This acception of the word may, all things duly considered and soberly expounded, be admitted, with some grains of allowance for the infinite difference which is between created, and uncreated *Subsistents*. For if *Hypostasis* be described in *concreto*, for which we have with invincible reason contended all along this Chapter, then *ἡ* *Hypostasis* doth connote the Divine Nature, and signifies not an Abstract *Subsistence*, but a Complete *Subsistent*. When I say that Jesus Christ is the Character of his Fathers *Subsistence*, I do not (as I have formerly shewn) understand it thus, that Jesus Christ is the Character of his Fathers Abstract Personality, but he is the Character of God the Father; I take in the Divine Nature. But you must then consider that the glory of the Trinity must be preserved in this ac-

Aristot. *ἡ ὑπόστασις* est *Essentia* divina *charactere* hypostatico insignita, sive proprio *subsistendi* modo distincta. Magnum *discrimen* est inter *Personam* & *proprietas* *Personæ*: *proprietas* *Patris* *Absoluta*, est esse *Respectiva* esse *Patrem*; *Persona* *autem* *Patris* est *Deus* *filium* *gignens*, in *unitate* *essentia* *ingenitæ*.

ception; for there is not a new nature in every one of the Three, but the Divine nature which is connoted in these three. Hypostases is the very same; there is the glory of the *Mysteria* which dazzles the eye of carnal reason; And therefore whatever we say on this argument, must be taken *cum grano salis* and expounded *Scapularis*, because of the infinite difference between a finite and infinite nature, and between created and uncreated persons, as I shall (God willing) shew at large before I conclude this

Nota significat naturam Absolutam Communem: et distinctis significat Naturam subsistentem cum proprietatibus Relativis & distinctivis. g Personarum divinæ

sunt per se subsistentes; nihil autem per se subsistit sine substantia.

b Subsistentia divina est ipsa et essentia divina peculiari modo se habens; unius autem essentia sunt plures modi, sive respectus diversi juxta nostrum concipiendi modum Scripturis conformem. Singuli autem modi singulas essentias non possunt in rebus creatis, & proinde ejusdem essentia in rebus creatis plures modi & respectus diversi esse possunt.

that

that is or can be. The Divine Nature considered with all Absolute & Relative Perfection in Father, Son, and Holy Ghost, doth most truly, properly, and perfectly subsist; for there are three illustrations

apud Græcos Logos Personam significat, & τριων non raro essentiam, sed vocum eorum in Theol. jam fixa est & critica significatio, & prout Logicos istos nobis imitari non licet.

Subsistences in that one undivided infinite Nature; and therefore the Godhead thus considered, doth subsist

The Divine Persons do most perfectly subsist. k Aristor. Categor.

Singular substances have the most perfect subsistence. A Spirit is the most perfect Substance; God is the most single and singular Substance, and he is the only

Clamamus, si quis tres Hypostasas, aut tria substantia hoc est tres subsistentes res personarum non conficitur, Anathema sit. Hieronym. Epist. 57.

Infinite Spirit, the best of Spirits, and therefore he must needs have the most perfect Subsistence: Every single Person is

and therefore I will be bold to inferre, that these three Persons only do perfectly subsist by themselves; though in one another; for they have one Independent, Spiritual, Infinite Nature, which is of it self, and is complete in it self, because Infinite in Perfection, and therefore contains all Absolute and Relative perfection in it self: but when

we speak of the Relative perfection, we speak of three in one, because the Relative properties are distinctive: and when we

mean of the Absolute perfection, we speak of one in Three, one Essence in three Persons.

of one in Three, one Essence in three Persons.

Αθανασ. Symb. Naz. orat. 37. 30 φρον. 26. 17. Contil. Oecum. sexti. Damas. Anast. Syn.

sons, who do all three subsist with their Relative and Incommunicable properties, in that most perfect and single Essence. *This is that Divine Trinunity which contains all Absolute and Relative Perfection, And therefore hath the most perfect and excellent Subsistence, that is, or can be. Finally, though these three Persons do mutually subsist in one another, yet they are said to subsist by themselves,*

From the divine Persons subsist by themselves, and yet in one another.

1. Because these Persons do not subsist in one another, as Accidents do exist in a Subject; for Accidents exist in another, because of their imperfection; but these subsist in one another, because of their perfection, because they have the same single infinite nature, and are one infinite and omnipresent Spirit.

Hypostasises dicuntur, nulla ratio est in divinis personis suppositio vel subjectio, sed coessentialis aequalitas. Vide Aquin. p. 1. q. 39. art. 1.

2. They subsist mutually in one another; the Father subsists in the Son, *Joh. 14. 10, 11.* as well as the Son in the Father; and therefore this subsisting in one another doth not argue any imperfection, but doth demonstrate the infinite perfection of all Three *Subsistents*; but there is no mutuall inexistence of an accident in a subject, and a subject in that accident or any other.

3. These three *Subsistents* have one and the same *spiritual*, "independent, infinite nature, which is complete of it self, and in it self; and the whole Creation doth not afford one Example to illustrate, much lesse

Jeſſe to *parallel* theſe three illuſtrious Subſiſtences in one undivided Nature. And it is impoſſible-it ſhould: for, this one undivided Nature in which theſe three glorious Perſons do ſubſiſt, is an infinite nature, and there can be but one Infinite; and therefore *the Socinians ſeem to have loſt what they do ſo much idolize, their Reaſon, when they deſire us to illuſtrate this Myſterie by an Example.*

4. Theſe three Subſiſtents are Coequal, becauſe Coeſſential. The Fathers upon ſome of theſe conſiderations did agree to uſe the phraſe of *three Hypoſtaſes and one Eſſence*, though the word *Hypoſtaſis* was not ſo plain and familiar at firſt, eſpecially to Latine eares, and therefore *Hierome* complains that ſome were too rigorous in impoſing that word without expounding of it to ſuch whoſe judgment was Orthodox, though their ſkill but ſmall in the Greek.

To conclude my diſcourſe upon this word *Subſiſtence*, be pleaſed to conſider that we read of the *Nature* of God, we read of the *Subſiſtence* of the Father, and we read that theſe three, Father, Son and Holy Ghoſt are *one*; having theſe two words [*Nature & Subſiſtence*] in Scripture, we are prompted by the Spirit ſpeaking in the word to explain this Myſterie thus; *The Father, Son and Holy Ghoſt are three*

o Hieronymus Epist. 57. Novellum a me homine

Romano nomen exigitur—

interrogamus quid per tres Hypoſtaſes poſſe arbitrentur intelligi. Tres Perſonas ſubſiſtentes aiunt. Respondemus nos ita credere.

Non ſufficit ſenſus, expreſſum nomen eſt ſtagitant— & quia vocabulacione ediscimus heretici judicamur

in

in

in

in

in

in

Hieron. E-
pist. 17. *in Subsistence, but one in Nature. No My-*
stery can be explained with lesse Violence
 quis tres
 subsisten-
 tes perso-
 nas non
 confitetur
 Anathema
 sit.
 and more Sobriety; for we are precise in
 keeping to the very words of Scripture in
 explaining this grand Mystery to the plain-
 est of men; and therefore they were sen-
 tenced of old that did not beleve this
 plain truth.

concerning
the word
Person.

IX. We have no reason to be offended
 with the Use of the word Person, when we
 treat of this Argument; if we adde a fit
 Epithet, and say the Father is a *divine Per-*
son, or an *uncreated Person*, and say the
 same of the Son and Holy Ghost. The
 word *Person* signifies the most excellent

Persona
 quasi per
 se Sonans,
 sic non ne-
 mo. Perfo-
 ra quasi per
 se una; sic
 Criticorū
 facile prin-
 cipes. Per-
 sona quasi
 à verbo
 Personarū
 vel Personarū
 quā qua-
 si cinctum
 quid, vel
 quā qua-
 si habens aliquid circa corpus, quā qua-
 si animatā
 quamvis substantiam primam significat, tam animatam
 quam inanimatam, Persona verò, tantum substantiam singu-
 larem intelligentem qualis Deus, Angelus, homo,

port,

port; for it is proper to say that a Beast doth subsist, but it is absurd to say that a Beast is a Person, because a Person is an *understanding subsistence*. But neither of these words doth expresse the excellency of that subsistence which the Father, Son and Holy Ghost have in the Godhead. And therefore we do not only say that these three are Persons or Subsistences, but we say they are *uncreated Persons, Divine Subsistences, Persons subsisting in the Divine Nature, Persons of the Godhead*, that so we may take in all the excellency which these words *Subsistence* and *Person* do afford; and then by other Epithets superadd that *excellency* which is proper to Father, Son and Holy Ghost, and leave out all that *imperfection* which is in *created persons and subsistences*. The word *Subsistence* is in the Scripture; *Heb. 1. 3.* The word *Person* is in Scripture applied to men, *2 Cor. 1. 11.* who have a more excellent subsistence then beasts; *An understanding subsistence*; and therefore both Greek and Latine Fathers did at last agree to use the word *Person*, because it signifies an *understanding subsistent*. And if you adde *divine or uncreated Person*, then there is no danger of any mistake; unless men will be so vain as to say

Uncreated Persons. Magna proxius inopia humanum laborat colloquium. Dicitur est tamen tres personae, non ut illud diceretur, sed ne creetur omnino. Non enim rei ineffabilis eminentia hoc vocabulo explicari valet. Aug. lib. 5. de Trinitate cap. 9.
 [28]
 ἡ ἀνομιαν
 οὐκ οἰσῶν
 ἀτιμίας
 ἰσοσταθῆναι
 καὶ θεοῦ
 οὐκ ὄντος τὸ
 αὐτὸ ἐκείνου.

Agostinus. De consensu. in Dialog. cap. 43. *Nazianzen.* orat. 31. in laudem *Athanasii.*

that

2 Vocibus the word Person doth sometimes signifie a
 non sem- *visible shape, an outward form or appearance,*
 per cum *the countenance or gesture of a man, or else*
 respectu *some office, relation, or quality; and say that*
 suz origi- *we do make three shapes, countenances, &c.*
 nis, sed ex *in the Godhead; as Sabellius, Servetus, and*
 recepti *such bold Atheists as have sucked in their*
 consuetu- *poyson, are wont to say. We do therefore*
 dine men- *vindicate the Church of God from these*
 dum, *insolent and groundlesse aspersions, and*
Anti-Tri- *freely declare what we mean by Person,*
nitarians *namely an understanding Subsistent. Every*
equivoco- *of the Three Divine Persons hath an office,*
care in a- *and hath a relation; but no Divine person*
busing the *is an Office, or a mere Relation; but the*
various *Godhead doth contain all relative as well*
significati- *as absolute perfection within it self, as*
ons of the *hath been said. *God, as represented to us*
 word Per- *in Scripture, doth as it were take upon him*
 son, *the person of a displeas'd Father, and some-*
as *times of a well-pleas'd Father; but we do*
How a *not say there are three such Persons in the*
divine Per- *Godhead: for one Divine Person may su-*
son is said *stain the person of a well-pleas'd Father at*
to take up- *one time, and the person of a displeas'd*
on him two *Father at another. And if any man will be*
severall *Persons.*

u Persona *Relationē*
 significat *prout est*
 Relationē *Subsistens*
 prout est *in naturā*
 Subsistens *divinā.*

Aquin. p. 1. q. 39. art. 1. In creaturis relationes sunt
accidentales, & proinde accidentaliter insunt, relationes
autem in Deo sunt subsistentes, & ipsamet essentia divina,
Aquinas ibidem. Pater non genuit meram nudamque relati-
onem, sed correlatum, Filium subsistentem, nec non coessenti-
alem,

so ridiculous as to conclude from thence, that then *one person may be two persons*; I hope he will see his own vanity, and be sensible of the equivocation, by considering what hath been said already in this very Chapter.

When we say, God doth take upon him the *Person* of a well-pleas'd Father, we speak *ἀνθρωποειδῶς* after the manner of men; just as when we speak of the eyes and hands of God, but we must be understood *θεοειδῶς* after such a manner as becomes the infinite dignity and pure majesty of God.

a Locutiones Improprie Dei essentiam non

exprimunt, sed ejus notitiam tenuitati nostræ accommodant.

If men do not wilfully mistake, they may then know what we mean by *Person*, when we say *there are three uncreated Persons in the Godhead*. The word *Person* is in Scripture; and if it were not, yet as long as *the thing signified* by it is there, we have no reason to account that *word*, or any other such like, an *Exotick* word, because we find it very proper and pertinent to the point in hand, in the sense which we have so often declared, that there might be

Unwritten words bold forb the written trust.

b Voces tanquam consecratas omnijure iudicamus, si earum

conjugata, & Synonyma in Sacra paginâ reperiantur. Si enim talibus vocibus sensum mentemque Scripturæ uti non liceret, nec explicare Scripturam pro concione liceret, neque in aliâ linguâ vertere.

e Temere
 non sunt
 inventa
 nomina
 quæ per
 evidentem
 conse-
 quentiam
 mentem
 Domini in
 Scripturis
 loquentis
 fideliter
 exprimit;
 cavendum
 est ne vo-
 cabula re-
 pudiando,
 ipsam re-
 pudiemus
 veritatem,
 superbaque temeritatis simul & hæreticos arguamur.

no mistake, but a full agreement in such a
 high and weighty point. It is out of que-
 stion, that we may expound the Scripture by
 words and phrases which are not in those very
 letters and syllables to be found in Scripture,
 as long as we do not affect a needlesse curi-
 osity in inventing new and obscure phrales,
 & a rigid superstition in defending them; for
 that would not conduce to edification, but
 beget or foment an endless contention.
 Our expressions must be sober and plain,
 grave and usefull, such as may hold forth
 the godly and prudent simplicity of the
 Scripture. That is all that needs be said
 for the use of such words and phrases as are
 fit and necessary to be used in this and di-
 vers other obscure points,

Persons
 are not At-
 tributes as
 Sabellius
 docum't.

There are some that mistake the *Attri-
 butes* of God for *Persons*, and they make
 more then three persons; and therefore I
 shall not go about to reckon up the innu-
 merable absurdities which follow upon that
 one mistake. *Uno absurdo dato, mille se-
 quuntur.* I read, indeed, that Sabellius
 conceived the Father, Son, and Holy Ghost,
 to be different *Attributes* of God: But the
 Orthodoxe Christians desired him to re-
 member that there wete more then three
 Divine *Attributes*, and pressed him to ac-
 knowe

knowledge, that *A Trinity of persons do* *unwritten words hold*
subsist in the unity of the nature of God; and *forth the*
 then they would close with him and give *the*
 the right hand of fellowship unto him. *written*
truth.

The fraud and subtilty of *Arian, Sa*
belline, and the rest of the old Heretiques, *d Cùm*
 gave the reverend Doctors of the Church *Scriptura*
 cause to use the words *Trinity, Coessential,* *testetur*
Consubstantial, and the like, that they might *tres dici*
 more clearly and fully manifest this pro- *quorum*
 found and glorious mysterie: And they *quisque in*
 who did wrangle about these *Words,* did *solidum sic*
 indeed deny the *Mystery* and *thing* it self; *Deus, nec*
 and therefore did but manifest their *pride,* *tamen plu-*
fraud, obstinacy, for the maintenance of *res esse De-*
 their damnable *Heresie,* when they quar- *os, nimis*
 relled with those eminent Writers, for *morosum*
 making use of *unwritten words & phrases,* *est de voce*
 upon so just and necessary occasion, that *contende-*
 the *written truth* might be more clearly ex- *re, cùm res*
 plained and fully defended. *It is not in the*
judgement of any man, any fault at all, to *in aperto*
make truth plain; unless in the deluded *sic. Colon.*
judgement of such who are enemies to truth, *Anal. Pa-*
Now we have removed the rubbish, we be- *raphraft.*
gin to build. *calv. Inst.*
pag. 34.
In Scriptu-
ris occurrit
vox Trini-
tatis nu-
mero nu-
merante.

I *Johan 5. 7.* & numero numerato passim, ut in *Baptismo*
 Christi. *Matth. 3* & in *Baptismo nostro Matth. 28.*

Hilar. lib. de Synodis. Inane enim est calumpniam verbi
 pertimescere ubi res ipsa cujus verbum est non habeat diffi-
 cultatem. — expertus pridem sum & quidem sæpius quicumq; de
 verbis pertinacius litigant fovere occultum virus, ut magis ex-
 pediat ultrò provocare, quam in eorum gratiâ obscurius loqui.

A Divine Person described.

A Divine Person is a Spiritual and Infinite *Subsistent*, related indeed to those other *uncreated* Persons, which subsist in the same Divine Nature with it, but distinguished from those *Coeffential* persons by its peculiar manner of subsistence, order of subsisting, singular relation, and incommunicable property. In these few lines there is matter enough to fill many sheets, and I am to treat of the distinction of persons at large in the next Chapter.

The description of a Divine Person explained and confirmed.

A Divine Person is Spiritual, for God is a Spirit, the *Father of Spirits*, the *Spirit of Spirits*, an *infinite Spirit*, and therefore hath life, the best of lives, nay is *life it self in perfection*, and therefore we read of the understanding and will of God; an *understanding life* is the best life that we are acquainted with; and *the life of God is a subsisting life*, every one of the Divine persons is *subsistent*; and therefore, every one of them hath *subsisting life*. We may then safely conclude, that *every one of the Divine persons is a spiritual and infinite Subsistent*: I say Subsistent, to shew that I do not abstract the *Subsistence* of the person from the Divine Nature in which the person doth subsist; herein all the three Persons do agree.

Moreover, every Divine Person hath some Relative perfection, for they are mutually related to one another.

Finally

Finally, every Divine Person hath some peculiar and incommunicable propertie. But if we come to treat of any peculiar manner of subsisting, or the Order of subsisting, or that singular relation which is proper to every one of the three, or any certain incommunicable propertie, whereby any one person is distinguished from the rest, then we must leave treating of what is common to all three persons, and shew wherein these Coessential persons differ, or whereby it doth appear to us, that they are distinguished. We will therefore for Orders sake enquire,

1. What distinction there is between the Divine Nature, and the Divine Persons, Father, Son and holy Ghost.

2. What difference there is between created and uncreated persons.

3. How these three uncreated persons are distinguished from one another.

This question concerning the Distinction of the Divine Nature and these three most glorious persons which subsist in it, is the most difficult point in all Divinitie, and therefore I humbly beg the assistance of all these glorious persons, that I may conceive and write judiciously and reverently of this profound and glorious Myserie of Faith. I remember that excellent speech of judicious Calvin; *Non minori religione de Deo nobis loquendum quam co-*

Three distinguishing questions propounded which are in their order to be stated and resolved.

f Vox Nature a nascendo derivatur, sed pro quavis essentia usurpatur; vocibus enim non semper cum respectu suz originis, sed ex

receptacō-
suetudine
utendum.
Hyposta-
ses in di-
vinis non
dicunt ali-
quam sup-
positionē
vel subje-
ctionē sed
æqualita-
tem coef-
ficientem.

gitandum sentio; quicquid autem de Deo a nobis cogitamus stultum est, & quicquid loquimur insulsū. What ever we think or speak of our own heads concerning God, will be like our selves unsavourie, foolish and vain. No language is rich enough, no words are significant enough to declare this profound Myserie, which the understanding of men and Angels cannot comprehend, nor the tongue of men and Angels express; if all the Saints and Angels in heaven and earth should sit in Council and communicate their notions to one another about this Argument, they would acknowledge this Myserie to be not onely inexplicable and unspeakable, but unconceivable and incomprehensible.

The difference between the divine Nature, and Persons.

1. Concerning the Distinction which is between the Divine Nature, and a Divine Person, it is to be considered that I have most studiously declined the describing of a Divine Person *in abstracto* for the reasons mentioned above, and I might add many others; but it is enough to say that the most cleanly Abstraction doth but

The inadequate conceit of a divine Person

suggest an inadæquate Conceit of a Divine Person; and when you abstract the nature of God from the personalities, men are apt to dream of some strange God that is neither Father, Son nor holy Ghost, and so to create a new God, or to conceive that the Divine Nature may, as the humane nature

ture of Christ doth subsist *in alieno supposito.*

2. They who denie the Trinitie, must if they be not worke then *Turkes* or *Soci-nians* acknowledge, that *God the Father doth subsist*, and therefore they are engaged to shew the difference between the *Essence* and *Subsistence* of the *Father*; as well as we are, who believe the *Trinitie*: But there is no greater a distinction between the *Person* of the *Father*, and the *Nature* of the *holy Ghost*; then there is between the *Person* of the *Father*, and the *Nature* of the *Father*; for the *Nature* of the *Father* and the *holy Ghost* is one, and the same *Divine Nature*, which is as impossible to be *divided*, or *multiplied* in *two* or *three* *Persons*; as it is in *one* single and undivided person, because the *Divine Nature* is *single* and *infinite*, and the *Divine Persons* do *mutually* subsist *in one another*, and all three *Persons* subsist in this single and *undivided Nature*, which is *indivisible*, immultiplicable and most purely and singularly one and the same infinite perfection in all three *Persons*, and there can be but one most single absolute and infinite *Perfection*.

The Socinians engaged to state the point in question.

3. The *Divine Nature* is *subsistent*, *necessarily* and *perfectly* *subsistent*; the most perfect manner of *subsisting* *by* and *of it self* is due to the most perfect *Nature*.

Divina natura salvâ omnimodâ perfectione Dei non potest carere aliquâ personarum divinarum,

4. The Divine Nature is not indifferent to subsist *in* the Father, Son and holy Ghost, or *out* of them; for in regard of its infinite Perfection and actualitie it can neither subsist *without*, or *otherwise* then *in* the Father, Son and holy Ghost; because the Divine Nature cannot subsist without all, or any of that Relative perfection, which shines in these three glorious persons, who do all subsist in the same Divine Nature, and yet mutually subsist in one another with all Relative perfection. The reason is most clear, because the Divine Nature being infinite in perfection must needs contain and comprehend all Relative as well as all absolute Perfection.

5. God is not compounded (as Angels are) of Nature and Subsistence; for whatsoever doth belong to the Perfection of God, doth belong to the Nature of God, and therefore God doth not *subsist* by the superadding of any thing or manner of a thing, any *Modus* that is (as the Schooles speak) *Extraessential*, or really distinct, and separable from the Essence and Nature of God. And we have formerly shewen, that the Essence of God is *intrinsically necessary*, and infinitely perfect, and therefore the most perfect manner of subsisting *by*, and *of it self* is due to the most perfect Nature.

6. Although Men and Angels are not able

able to comprehend, much less express this incomprehensible Myſterie, yet we may ſet ſatisfactorie bounds to our thoughts and diſcourſes by the Analogy of faith; for the Scripture ſaith that *the Father and the Son are one*, and that *all three Perſons are one*, and therefore we do conclude that as the infinite Perfection and *Actuality* of the Divine Nature doth require three Subſtances, becauſe this infinite Perfection doth contain all Relative, as well as all abſolute Perfection, ſo doth the ſingle and moſt ſingular Nature of God, require that theſe *three* glorious Perſons ſubſiſt in the *Unitie* of the Godhead. Now we are ſure that the *One-neſſe*, or *ſingleneſſe* of Gods Nature doth well agree with the *infinity* of his Nature, becauſe there can be no multiplication of that which is infinite; *there cannot be two or three infinities*, and therefore we muſt needs conclude, that theſe three *Subſtances* are one infinite God *ſubſiſting* with all *abſolute* and *Relative* Perfection. This is the Sum and Substance of all that can be ſaid *a parte rei* as we uſe to ſpeak; but becauſe we are not able diſtinctly to

Deus eſt idem quod ſua eſſentia vel natura; de Deo loquentes utimur nominibus concretis ut ſignificemus ejuſ ſubſiſtentiã, & utimur nominibus abſtractis ut ſignificemus ejuſ ſimplicitatem. Quod ergo dicitur Deitas vel vita, vel aliquid hujuſmodi eſſe in Deo referendũ eſt ad diverſitatem quæ eſt in accentione intellectus

noſtri, & non ad aliquam diverſitatem rei. *Aquin.* Sum. p. 1. q. 3. art. 3. in corpore Art. & reſp. ad primum. Eſt de eſſentiã cujuſlibet perſonæ divinæ & cujuſlibet perſonalitatis divinæ eſſe *ipſum eſſe* per eſſentiam ſaltem a *parte rei*, quicquid ſit de modo concipiendi noſtro. Vide Suarez. Metaph. Diſp. 34.

apprehend the absolute and Relative Perfection of God, God doth make himself known to us in a way most suitable to our weak apprehensions in representing himself to be an eternal Father, and then we are ready to enquire after and willing to hear of an eternal Son; Now according to our weak manner of conceiving we must needs apprehend that there is a Divine Relation between the eternal Father and his coeternal Son, and conclude that these two are *distinguished* from, and in a well qualified Sense *opposed* to, one another *with a mere Relative Opposition*, for there can be no *contrarie Opposition* between the Persons; but this *Relative and friendly Opposition* assures us, that the Father is not the Son, and that the Father did not beget himself, but did beget his Son; But then we consider again, that this Son is an *eternal Son*, and therefore is God; and we are sure *God did not beget another God*, for the *Power of God* is not nay cannot be exercised about any thing repugnant to the *Nature of God*, and nothing is more repugnant to the Godhead then a Pluralitie of Gods; and therefore we must conclude, that the Father and Son are one, and the same God; Now we are come to the Myserie which faith must receive, and reason admire.

7. We may best resemble all that difference

ence which is between the Essence of God and the Divine Subsistences, by considering the *transcendent Affections* of *Ens simpliciter* and the *Attributes of God*, who doth infinitely transcend not only a Prædicamental Substance, but a Metaphysical Entity, as the most Metaphysical men who are found in the Faith do honestly confesse.

I. Concerning the *transcendent Affections* of *Ens*, which are *urum, verum, & bonum*; The *transcendent* we say, these three affections, and *Ens in latitudine*, do not make four things really distinct; and yet we say they are *real* and *positive* affections; for our Metaphysical science hath too much serious Majesty, to be pleased with the pretty fictions of Reason, when our understanding hath got leave to play, and recreate it self with its own artificial inventions. The thing is most cleare and evident to all at the very first proposal, because the things which God hath made, are not beholding to God only for their Entity, and to us for their goodness; for the things do not cease to be good, when our understanding ceaseth to work; but the things are truly and really good, whether we think them to be so, or no.

Moreover we say, that these Positive and real affections of *Ens* do not make any composition at all in *Ens* transcendently considered, because then the most simple

and un-compounded Being would lose its Being. For *Simplicity* would be repugnant to *Entity*, if that *Entity* it self did involve any *Composition*. And therefore it is agreed on all sides, that this proposition, *Ens simplex est Ens*, is a true proposition. Finally, from what hath been said it is reasonably and commonly inferred, That *Entity*, *Truth*, *Goodnesse*, and *Unity*, make but one Real thing, though they do all *four* differ *quoad modum significandi*; Because the thing *adequately* signified by all those *four* words is but one Real Thing, namely the very *Entity* of *Ens* transcendently considered. For when I say, *Ens est unum*, this *Prædicatè Unum* doth not superadde any new *Entity*, but doth imply and connote the very *Entity* of *Ens*. Nay more, if you ask these *Metaphysical* men, what this transcendent *Unity* is; they will not answer, that *Unity* is *indivision*, but *Unity* is the very undivided *Entity* it self; not that *Unity* alone doth signify simply and adequately the same that *Ens* doth in *tota latitudine*, as *Res* or *Aliquid* do; for *Unity* doth not signify *Truth* and *Goodnesse*, which are the two other transcendent affections of *Ens*, but *Ens* in its complete *compassse* and *adequate* signification doth import *Entity*, *Truth*, *Unity*, and *Goodnesse* also. *Truth* is a single affection of *Ens*, and therefore it doth signify or rather connote

connote Entity under an inadequate conceit or notion: for it doth represent *Ens* not in its full latitude, but as considered with respect to the understanding. If we may now make so bold as to compare the *Essence of Essences* with these Metaphysical notions, we may in some weak measure resemble that difference which is between the Essence of God and Divine Subsistences; at least in some few particulars: For if when we compare creatures with creatures, there appear to be some dissimilitude even in the most apt similitude, and *no similitudo runs* (as we say) *upon four feet*; it is not to be wondered at, if this comparison be rather a *resemblance*, then an *illustration*. When Divine revelation hath gone before, and we have built upon that as the groundwork and foundation by a serious faith, these Metaphysical notions may be subservient helps in a subordinate way.

1. The Father, Son, and Holy Ghost, do all Three *really, positively, truly* subsist in the Divine Essence; and yet these three Subsistences, and the Divine Essence, do not make *four*, no nor *two things really distinct*; even as Entity, Truth, Goodness, and Unity, do not make four things really distinct, as you heard but now, but are one real thing and no more.

2. *Ens* is not compounded of Entity, and its three Affections; nor is God compounded

Rationes
precedentes
minuunt,
rationes
subsequentes
augent
fidem. ¶

pounded of the Godhead and three Subsistences ; nor is any one Person compounded of the Divine Nature and Subsistence.

3. As Truth is not Goodness, nor Goodness Truth, nor either of them Unity, and yet all three are Entity ; so the Father is not the Son, nor is the Son the Father, nor is either of them the Holy Ghost, and yet all three are God, for *they are all three but one God subsisting with all absolute and relative perfection*, as hath been shewen.

4. Every one of the three Affections of *Ens*, doth connote Entity : Every one of the three Subsistences doth connote the Godhead, the Divine nature, as hath been proved at large.

5. Not any one of the three Affections of *Ens* doth, nor do all three together super-adde a new Entity ; not any one of the three Subsistences doth, nor do all three together super-adde a new Deity, a new Divine nature, or Godhead : For *Ens* is one ; *Ens est trinum, non triplex, trinum et unum Ens trinunum : Deus est trinus non triplex, trinus et unus, Deus trinunum.* ; This instance doth in some measure resemble the mystery of the Trinity.

Unum est quod prius de unoquoque ente cognoscitur : Verum quod proxime cognoscitur ; intellectus enim est prior potentia, quam intellectus ; & verum dicit ordinem ad intellectum ; bonum ad voluntatem. Denique si res sit ficta, non est bona ; & proinde bonitas quodammodo fundatur in veritate ; omnes autem

autem tres passiones sunt à parte rei. Entitas quoad significatum intrinsecum; entitas est bonitas & è converso.

6. No affection of *Ens* can be really separated from *Eus*: Nor can one of the Divine Persons be separated from the Divine Nature, or the Divine Nature from any one of the Divine Persons, or any one of the Persons from either of the other two.

7. All the Affections of *Ens* are distinguished, but none divided: all the three Subsistences are *distinguished*, but they cannot be *divided*.

8. Truth and Goodness which are two of the Affections of *Ens*, are distinguished by their severall and peculiar relations; Truth hath relation to the understanding, and Goodness to the will: The Father, Son, and Holy Ghost are *known* to be distinguished by their severall and peculiar relations; and if it be not unreasonable to say that there is in Entity three affections, and two relations *in ente simplicissimo*, without any Composition in, or Multiplication of the Entity, why should it seem unreasonable, or at least why should it seem incredible *that there are three Subsistences and severall relations in the Godhead, without any composition in, or multiplication of the Godhead?*

9. One affection, nay all the affections *in abstracto*, do but inadequately represent *Ens*, unless you take notice of the Entity

it self, as well as the three Affections. One single Subsistence, may all three Subsistences: *in abstracto*, do but inadequately represent God, unless you take notice of the Godhead in which they subsist; and therefore this *precisive abstraction of the Subsistences from the Divine nature, is but an inadequate conceit of God*, as hath been demonstrated above in this very Chapter: for we must not dream of a *Trinity of Modes*, but assert and believe the glorious and *Coesstantial Trinity*. The Father is truly God,

Una subsistentia divina non plane praeferat idem quod praefert altera; est enim inter personas divinas differentia relativa numerica. Nec est essentia di-

that God who is the only true God; but the *Father alone doth not adequately represent God to us as he is described in the Holy Scriptures*. It is true that the Divine Essence is by the Subsistence of the Father *adequately the Father*; but as God is represented by that Divine subsistence *only*, he is not *Deus Trinitus*, he is not Father, Son and Holy Ghost; *the Father alone is not all those three Witnesses who are one God*. And therefore the acute Socinians with their precise abstractions do but suggest an *inadequate*

vina bis aut pluries id quod est, per tres subsistentias. Nam per subsistentiam Patris essentia divina est Pater, non Filius: per subsistentiam vero Filii nec Pater est nec Spiritus Sanctus non itaque bis est Pater, vel bis Filius, vel bis Spiritus Sanctus; nec possibile est ut eodem respectu essentia divina sit Pater, quo est Filius. Tanta autem est essentiae divinae perfectio, ut una subsistentia ipsi non possit esse adaequata. Per subsistentiam itaque Patris divina essentia adaequata est Pater, non vero adaequate Deus. *vid. Bisterfeld. lib. 2. sect. 1. cap. 5.*

conceit of God: that only true God whom we worship, doth not subsist *only* in the Person of the Father. *We worship God subsisting with all Absolute and Relative Perfection in Father, Son, and Holy Ghost*; for these three are that one God who is the only true God blessed for ever. *This is the adequate representation of God in the Scriptures of truth.* And we are resolved to regulate all our Metaphysical notions by the holy Scriptures, that we may make the highest of Sciences to acknowledge the supremacie of that Divine science which is nowhere to be learnt but in the Word of God; for the purest ^c reason must be elevated by the Word and Spirit of God, for the discovery of this mysterie.

10. These affections of *Ens* represent the manner of that Being which *Ens* hath as it is transcendently considered; and the three Divine Subsistences do represent that manner of Being which God hath as he is most ^d transcendently considered, namely as subsisting after the most glorious manner with all Absolute and Relative Perfection. It is the manner of a transcendent

^e In quibus ratio est integra, religionis nostræ mysteria cum ratione consentiunt: in quibus corrupta, cum ratione pugnant mysteria, ut rationem

corrigan potius quàm superent. In omnibus enim mysteria supra rationem sunt omnino re, ratione, & modo.

^d Deus est essentia univocè sive Ens entium, transcendens transcendentium, & proinde essentias non solum Physicas, sed & Metaphysicas omnes infinitè omnibus modis superat; & proinde discrimina multa incidere ne mireris propter similitum istorum inæqualitatem maximam.

En-

Entity to be one, and true, and good, and it is the manner of Gods being to be one God in three Subsistences; These three are one single God; there is no Composition or Multiplication imaginable in this single and infinite being.

e Veritatem convenienter Naturæ ex sacris Scripturis asserimus; exiguum autem lumen tam est simile maximo, ut prout naturæ unum sunt, ita conjunctione in unum transeant, & in majore ac perfectiore minus forbeat, vide Iunium Trinit. defens. i f Curandum est quod men-

I was bold to adventure upon this enquiry because so many reverend learned Orthodox and pious Doctours of the Church have declared that the Divine Essence differs from the Divine Subsistences as the manner of the thing doth from the thing it self; and the Persons differ from one another, *tanquam modi a modis*. I conceived that there was something more in the expression then was commonly known. Moreover I considered that if there might be so great simplicity or singleness in a Created and finite Entity, notwithstanding there are three affections and two relations which do affect that Entity, it seemed to me somewhat easie to beleieve that there are three Subsistences in one infinite Godhead without any composition in, or multiplication of the single Godhead. Finally I perceive that some youthfull trowing wits are drawn away from the simplicity of the Gospel by some froathy speculations presented to them as most sublime curiosities and Metaphysicall notions; and

tem errantium occupat, tumor rationis humanæ inani Philosophiæ Metaphysicæ specie abreptæ; unū aut alterum Scripturæ

re locum in transcurso vellicat, ne sine Christo aut Scripturâ (quod vel imperitis foret odiosum) videantur esse: et proinde quia ratione humanâ intumescunt, ex ijs ipsis principijs quæ natura docet, et approbat, falsas esse ipsorum hypotheses, et Argumentationes demonstravi. Ab ijs quæ nobis notiora sunt explicatio petenda est, et proinde explicatio Metaphysica non contemnenda est; quæ enim docet Natura minimè cum verbo Dei pugnantia, docet Deus.

therefore I humbly submit what hath been said to the judgement of the learned, and conclude this discourse with the same prayer wherewith *Augustine* shuts up his books of the Trinity, *Domine, Deus unus, Deus Trinitas, quacunque dixi in hoc libro de tuo agnoscant et tui; si quid de meo, et tu ignosce & tui. O Lord, who art one God, O God, who art a whole Trinity of Persons in the Godhead, what ever I have said (in this discourse) of thine, let all that are thine acknowledge, what ever I have said of mine own, Lord let it be pardoned by thee and thine.*

II. Concerning the Attributes of God, we may observe that they are all perfect, glorious, infinite, because they do signifie and declare the infinite Perfection, Happiness, Majesty and glory of God; and to speak higher yet, these glorious Attributes though they be very many, are nothing else but the single undivided indivisible Essence of God, we may be instructed, but are even confounded with the glory of this mystery.

II
The Attributes of God are the Essence of God.

Quanto diutius cogito, tanto mihi res videtur obscurior.

Cicero de Simonide lib. 1. de Natura Deorum.

There

There are three reasons why we do not readily apprehend this truth.

b *Quam admirabilis est Deus, cum omnibus linguis sit indicibilis, omnibus cordibus incogitabilis!* *Aug. de cognit. ne veræ vi-*

1. The defect of ^h words to expresse it, especially in English, but indeed the most rich and copious languages are onely happy in the confession of their penury when we come to treat of this argument, because the mystery of the Godhead doth transcend all our eloquence, and teaches us to admire and adore with silence what we cannot expresse without a manifest demonstration of our ignorance.

tz. cap. 3. Lombard. 1. sent. distinct. 8. Homo imbecillitatis Soboles, ignorantia alumnus, In tantâ mysteriorum caligine Dei ignarus vocibus tenebris utitur ad lucem significandam; in verbo veritatis tenebræ appellamur, est caro in nobis tenebrarum interiorum subjectum, exteriorum illex: est peccatum in nobis depascens carnem ut hedera parietem, mentem obscurans, et voluntatem à vera luce abripiens tanquam unico Carnifex.

2. The imperfect manner of signifying is easie to be observed in our most significant words, and therefore we must confesse that the Excellency of God doth transcend the significancy of the most significant words in the most rich and copious tongues.

3 *Paucæ* 3 The imperfection of our own ⁱunder-
lectionis, standing, and of our manner of apprehend-
nullius in- ing and judging of things whiles we are
tellectio- ing and judging of things whiles we are
nis mancipia, intellectu satisc mutiâ perfectionem metiuntur
infinitam. infinitam.

in the ^k body. If any man desire to know ^k Vifo
 a reason why he cannot readily apprehend ^k quæ cæle-
 these divine Mysteries, let him consider the ^k stis Reip.
 perfection of the mystery, and the imper- ^k cives bear;
 fection of his own reason, & he hath a suffi- ^k non fit per
 cient reason, a reason from whence he may ^k principia
 draw a most invincible argument against ^k nobis con-
 idolizing of his own reason, so far as to make ^k naturalia :
 his reason judge of the mysteries of faith. ^k ibi intel-
 lectio sine
 ratiocina-
 tione,
 scientia sine disciplina, quies sine motu : istius cœli Sol ipse
 Deus est sine occasu & sine ortu.

Let us then prudently consider that we ^l Intelle-
 are not able to apprehend the ^l infinite and ^l tus fini-
 impartible Essence of God but *as it were* by ^l tus quod
 parts, by many incomplete and inadequate ^l est simplex
 conceits and apprehensions. The most ^l & infinitū
 profound and serious ^m schoolmen have ^l unico sim-
 fairely expressed this truth : there are not ^l pliciq; æ-
 (say they) many *Attributall Perfections*, ^l tu non
 nay there is but one Perfection in God; for ^l capit.
 all the Essentiall Attributes of God are no- ^m Acci-
 thing else but that single and undivided ^l piendo
 Essence which is singularly and altogether ^l Perfectionem
 the same Essence in all three subsistences. ^l pro
 Nay, to speak properly the Divine Essence ^l re ipa
 is one single infinite perfection, and we ^l quæ per-
 cannot say *that Perfection is in the Essence* ^l fecta est,
^l non sunt
^l in divinis
^l plures
^l perfectio-
 nes Attributales; omnia enim in divinis quæ sunt Commu-
 nia tribus non plurificantur, sed sunt unum simpliciter & una
 simplex Essentia. Biel 1. Sent. dist. 2. quest. 2.

n Proprie of God; but rather that the highest ^a per-
 & de vir- fectio, even infinite Perfection is the Essence
 tute sermo- of God; it is every way his Essence, and no
 nis loque- way at all distinguished from it. Finally,
 do non est if by *Attributal Perfections* you mean the
 conceden- Concreits or Signs of Perfection, they say
 dum quod these Signs do indeed signify the Divine
 in Deo vel Essence, but the Signs themselves are so far
 divina Ef- from being the Essence of God, that they
 fencia fit do not all of them signify the same Divine
 perfectio, Essence after the same way and manner of
 sed perfe- signifying; for it is clear, that some of the
 ctio sum- *Attributal Terms* are affirmative, some are
 ma est o- ^o negative, some are absolute, some conno-
 mnibus tative, and relative. For observe that,
 modis di- when the Perfection of God is declared
 vina effen- *per viam negationis*, by *negative Expres-*
 tia ipsa ab sions, as when we say God is *immaterial*,
 ea penitus *per viam negationis*, by *negative Expres-*
 indistin- sions, as when we say God is *immaterial*,
 ctia. *dist. 1.* *incorporeal, invisible, immortal, inamutable,*
 Sont. *dist.* *immense*, and the like, we intend to remove
 2. *quest. 2.* all imperfection from the Essence of God,
 o Multi and leave his pure Essence single and alone,
 termini because it is one single and infinite Perfe-
 Attributa- ction; we deny that there is any thing in
 les Affir- God which might make him like to the
 mativi, Creature in imperfection: For what ever
 Negativi, there is which betokens *matter, change,*
 Absoluti, *privation, or imperfection*, we deny that to
 Connota- be in God, because God is one entire, infi-
 tivi, & Re- nite Perfection, and therefore we say as
 lativi ip- simple
 sam can- demque
 Essentiam
 Divinam
 simplissimam sed diversimode significant. p Vide Basil. lib. 1.
 contr. ENOMIUM.

Isidore Clarius doth, that in these negatives there doth lay hid, not onely a positive but an infinite Perfection, and what is infinite, must needs be single; you see still the Perfection is a single Perfection. And when the Perfection of God is declared *per viam eminentie*, as the Schooles speak, by attributing all Perfection which we find in the Creatures unto God, after we have removed all imperfection, we say the perfection signified is most perfectly and properly in God; but the manner of signifying of that Perfection by Attributes taken from the Creatures, doth somewhat rellish of that imperfection, which is in the Creature; and therefore we say such Attributes in respect of the imperfect manner of signifying do not clearly hold forth that single and infinite Perfection which is in God; Hence it is that reverend Divines have laid down so many rules as Cautions to direct us in this weightie point.

Isidor. Clarius Orat. 5. tom. 1. pag. 21.

7 *Attributa illa quoad rem significatam magis proprie Deo quam creaturis attribuntur; accipiendos autem perfectiones attributales proprie vel conceptibus, perfecti non significant, sed imperfecto modo.*

do significant, & proinde modus significandi creaturis proprie convenit, perfectio significata Deo convenit, sed secundum modum eminentiorem. Vide Tb. pag. 1. quest. 13. art. 2. 3. 6. Zanch. de Naturâ Dei, cap. 8. quest. 3.

1. A finite and compounded understanding cannot apprehend the glorious perfection of a single and infinite Essence, but by distinct proprieties or Attributes.

2. The Essential Attributes are all of them common to all the three Persons of the Godhead, and to *them* * *onely*.

* Omnes
proprietates
Dei non
possunt
creaturis

communi-
cari, quia
sic multi-
plicaretur
essentia:

nec ali-
quæ, quia
sic divide-
retur.

s Attributa
Divina
non di-
stinguun-

tur actualiter in re ipsa, neque à Dei Essentiâ neque inter se, quia perfectio Divina est simpliciter infinita. vide Irenæum l. 2. contr. hæres. cap. 8. Just. Mart. q. 144. August. de Civ. Dei l. 12. cap. 2. Hen. quodlibet. l. 5. q. 1. Durand. Ocham. in 1. d. 2. q. 2.

*The Eminent
Distinction of
Divine At-
tributes.*

3. These Essential Attributes are not distinguished from the Divine Essence, but are the very Divine Essence or Godhead it self.

4. All these Essential Attributes are infinite and eternal, because they are the infinite and eternal Essence of God.

5. These Essential Attributes do not differ from one another, because the Essence of God is single, uncompounded, undivided, indivisible, and one of these Attributes doth Essentially prædicate of the other. The power, wisdom, goodnesse of God, are single, eternal, immutable, infinite.

6. These Essential Attributes do differ from one another, onely according to our weak apprehension; for our finite and compounded understanding not being able to comprehend what is single and infinite, doth frame different conceits of the properties of God, according to the different objects and effects of these Attributes. Now because our understanding doth ground all its conceits upon the several
Objects

Objects and Effects of these Attributes, we say, the Difference is not purely Rational, or a *meer fiction of reason*, but we call it a *virtual or eminent Distinction*, framed by reason upon the grounds aforesaid, for the help of our weak understandings. For we must consider, that this *Virtual Distinction* is not a *Real Distinction*; because it doth not import, that the Attributes of God are *actually many, or really different*; but it signifies, that the infinite Essence of God doth *eminently* contain all real Perfections which are many indeed in the Creatures; but all Perfection in God is but one single and infinite Perfection, which, single and infinite Perfection in regard of its *eminency*, and our *weakness* cannot be expressed by one *single Act*, or by one *Formal and adequate Concept* of ours, because we do apprehend things according to those several Objects about which they are exercised, and those several Effects which are by their *Virtue* and Influence really produced. Now *no Effect in the world is adequate to the infinite Vir-*

Plures enim sunt conceptus objectivi virtualiter distincti, qui respondent pluribus conceptibus formalibus realiter distinctis. Conceptus autem objectivi non sunt varii realiter, actu, in se, sed eminenter & virtualiter in effectibus distinctis. Perfectiones omnes creaturarum quatenus sunt in Deo nihil aliud sunt, quam ipsamet creatrix Essentia Dei. Vide August. lib. 4. Gen. ad lit. cap. 24. lib. 4. de Trinitate. Anselm. Monolog. cap. 34. 35. u Deus sola & sua eminenti virtute omnes creatas perfectiones creaturis communicat, & quicquid est perfectionis in creaturis eminenter continet.

x Nullus effectus est infinitus, & proinde nullus effectus est Divinæ Virtuti adæquatus.

the and eminent Perfection of the Divine Nature; and therefore we cannot apprehend the eminent and infinite Virtue of the Divine Nature, but by considering of those many Objects and manifold Effects in the world, which do all represent the eminent and infinite Virtue of the Divine Nature; and hence it is that we call it a *virtual* and *eminent* Distinction, whereas indeed it is

rather an *Eminence* than a *Distinction*, because the Divine Nature doth *eminently* contain all Perfection in its infinite Perfection, and the Divine Virtue doth manifest it self upon different Objects and various Effects; and therefore our weak understanding frames different conceits of it according to those different Objects and Effects, and consequently gives so many different Attributes to God. And God hath so far condescended to our weakness in Scripture, as to declare his single Perfection by several names and Attributes, answerable to those different Objects and Effects, in which the eminent and infinite Virtue of God doth gloriously shine throughout the world. I have insisted long upon this *virtual* and *eminent* Distinction, that I might by so many several expressions beat this grand Myserie into the heads of the meanest Christians.

7. When one Attribute of God is abstractly considered from the rest of the

Attri-

y Eminent
& virtualis
distinctio
in re, non
est distinctio
sed
eminentia;
est tamen
respectu
nostri concipiendi
virtutem
eminentem
secundum
distintos
respectus
ad diversa
obiecta &
effectus
distintos.

Attributes, that Abstraction must be purely *Precisive*, not *Exclusive*; I must not consider Gods Justice alone, so as to exclude his *mercie*, or any other of the Divine Attributes, from being comprehended within the single and undivided Perfection of the Divine Essence. When the Justice of God is considered abstractly, and the Abstraction is purely *precisive*, all the Attributes of God are at least implicitly included within the abstract Consideration of Divine Justice; for Divine Justice is Essential Justice, Infinite Justice; God is just by his Essence, not by any Virtue, or good quality; and he that is just by his Essence, is perfectly just, infinitely just; you see that infinite Perfection is implied, and infinite Perfection is essentially all Perfection, and therefore all the other Attributes of God are implied, when I do consider one single Attribute within an Abstraction purely *precisive*; for there is the same reason of all other Attributes of God; because God is essentially good, wise, mercifull, &c. as well as just.

All the Attributes are included in every Attribute.
a Quodlibet attributum divinum est infinitum simpliciter in genere entis, & proinde essentialis divinam & reliquis omnium Essentialia
Attributes in sua Essentiali ratione includit.
Vide Cajetan. de ente & essentiali, cap. 6. quæst. 12. Communicable Attributes.

8. The Attributes which are called *Communicable Attributes*, are as truly the single and undivided Essence of God, as those Attributes, which we call *incommunicable*; for if we speak properly and strictly, no attribute of God can be communicated to a Creature, any more than

the Divine Essence it self, *Isa. 42. 8. Matth. 19. 17. 1. Tim. 1. 17.* For all the Attributes of God are his Name, his Perfection, his Glorie, his Essence, his Godhead; and if any of the Attributes were communicated, the Essence of God must be multiplied, divided, or distracted from it self; The communicable Attributes are infinite, and there cannot be more infinites then one, and therefore they must all signify one single and infinite Perfection. For if any of the Attributal Perfections were finite, then the Perfection of God would be made up of many ^b finite Perfections; and God would not be ^c infinitely perfect *in himself, of himself, and by himself, but by some finite Perfections super-added to his Essence, which is utterly repugnant to the single and infinite Perfection of God.* Yes true it is, that some Attributes of God are said to be communicable by ^d *Analogical Accommodation*, not in respect of the properties themselves, which are all infinite, but in respect of the *Effects* of those properties; *there is something in the Creature by the bountie of our Creator, and Grace of our Redeemer, which*

^b Perfectionis simplex & infinita non est ex multis & finitis perfectionibus conflata.
^c Perfectiones quæ sunt in creaturis distinctæ sunt in Deo simpliciter &

unitè; perfectio enim divina est infinita, & proinde simplex & unicissima. ^d Quicquid est perfectionis in creaturis Deo attribuitur, salvâ Analogiâ quæ inter Deum & creaturam perfectissimam semper intercedit.

Perfectio creata ut sic non est Formaliter in Deo secus in perfectionibus creaturæ; nam seclusâ omni imperfectione

non

non remanet Formalis perfectio creaturæ ut sic. Vide *Suar. Metaph. Disp. 30.*

doth after a weak manner resemble the Perfection of God, and therefore we are said to be partakers of the Divine Nature, 2, Pet. 1. 4. when we bear the image of God in righteousness and holiness of truth. For we are still to remember that God is to be known *per viam eminentia*, when we make an *Eminent* Distinction between one Divine Attribute and another, or ascribe any of the Perfections which are found in the Creatures by way of *Attributal* Perfection unto God. For *God is not great in quantity, or good by a quality, but by his own infinite Essence.* We must remove all imperfection from God, that we may know him *per viam negationis*; and therefore we say mercie and goodness are not accidents in God, his understanding and his will are not faculties, his anger and hatred are not passions, his many Attributes are but one single Perfection; the Perfections which are in the Creature are imperfect, but the Perfection of God is infinite. Finally we must consider God as the cause of all Perfection in the Creature, that we may know him *per Viam Causality*.

Nomen Analogum nullâ naturâ communem rebus Analogis significat. In his quæ non magna sunt idem est majus esse, quod melius esse. *Aug. Trinit. lib. 6. cap. 8.* f Nulla perfectio creata est in Deo Formaliter secundum adæquatam rationem quam

habet in creaturâ, sed eminenter tantum, quia imperfectio includitur in intrinseca ratione & conceptu creaturæ; Sapientia creata

creata est accidens, Sapientia creata est finita, & imperfecta. Perfectio itaque est in Deo Formaliter secundum proprium conceptum Dei.

These grounds being laid, let us consider what great difference there doth to our weak understanding appear to be between the Divine Attributes, whether they be compared with the Divine Nature, or with one another, and yet that indeed and truth there is no real difference between the Attributes and the Divine Nature, or between the Divine Attributes themselves, and we shall more easily conceive what great difference there is between the Father, Son and holy Ghost without any Essential difference between them.

g Distinctio non est Pura sed eminentis, quia formatur & fundatur in verbo Dei quod distinctè deus loquitur ad captum nostrum. D. Atting. Problem.

The holy Scriptures speaking to our weak capacity, describe God and his Attributes after such a *distinct manner* to us, that we cannot but conceive, that there is some ground even in the word of God for this *virtual and eminent Distinction* between the Attributes, as will be most evident to any that observe the usual phrase and language of the Scriptures in these and the like places, *Exod. 34. 6. 7. 1. Tim. 1. 17. Psal. 103. 8. 9. 10. 1. Tim. 6. 15. 16.* But it is as clear that God doth herein graciously condescend to our weakness, because we know that the Divine Nature is

single,

single, and infinite, and therefore doth contain in it all Actual Perfection *eminently*, and all^a possible Perfection both *singly* and *actually*, because all true and pure Perfection is most *Formally* included in the Nature and Essence of God; and therefore this *eminent* Distinction grounded on the *Phrase* of Scripture, and upon visible Objects and Effects, gives us no ground at all to conceive, that the Divine Nature is not one single infinite perfection, because the Scripture speaks distinctly of God, and of his several Attributes, only to teach us to apprehend the *impartible* perfection of God by *degrees* rather than *parts*; because we cannot apprehend it altogether. Our conceptions of God are inadequate, and collected by way of Analogy from the perfection of the creatures; but we must consider that what the creatures do performe by many and distinct quantities and acts, God doth performe by his own Essence which is one most single, and most pure act. And therefore we conclude that this distinction is not really grounded upon God himself, upon his Nature, or Essence, but upon the Effects of God. The objective conceptions or things conceived, are not really or actually different in themselves, but *virtually* and *eminently* in the several Effects, Egresses, Terminations of Gods *eminent vertue*, and *nia, αὐταυτοῦ*. Vide Jul. Scalig. Exercitat. 365. p. 2. de Deo.

b Deus est ex seipso Ens essentialiter summe perfectum & proude essentia diuina includit omnem possibilem perfectionem; nam perfectiones illæ quæ sunt in Deo tantum eminenter prouent in ipso, sunt Formalissime de conceptu Essentiali Dei. Vide Suarez. Met. Disp. 30. Sect. 6. Idcirco ne queramus qui sit, cū sit omnia, & super omnia, & præter omnia, de Deo.

single

a Hanc di-
 stinctionē
 vocant ra-
 tionis rati-
 ocinatæ
 virtualē
 aut Emi-
 nentem.
 Nonnulli
 autem di-
 stinctionē
 appellant
 ex Natura
 Rei Forma-
 lem, non
 A. S. u, sed
 virtute,
 aut Emi-
 nenter. Vi-
 de sis Rha-
 dam Con-
 trovers. in-
 ter Tho-
 mam & Sco-
 tum part.
 1. Contro.

single power, which is every way bound-
 lesse and infinite, and therefore never
 works according to its full and *adequate*
 vertue. The ^a Scotists do indeed seeme to
 say more, because they say that this disti-
 ction of the Attributes is *Formall* and *ex*
natura Rei; but then they come off againe
 in their explication of these termes, and
 say that their meaning is that they are di-
 stinguished *Formally*, not *Actually*, but
Virtually and *Eminently*, and therefore
 we meane the same thing. For the divine
 Essence is not only a *single* ^bUnity, but the
first Unity, which is uncapable of any dif-
 ference or number whatsoever; only we
 cannot by a ^c single act comprehend Gods
 single perfection, because our understand-
 ing is finite, and his perfection is infinite.

But it will be said that the Attributes of
 God have to our apprehension not only
different, but *contrary* effects: the Justice
 of God doth *punish*, and the mercy of God
 doth *spare*.

4.

^b Quicquid in Deo est essentialē unum est: à primâ autem
 unitate omnis differentia, omnisque numerus abesse debet.

^c Pluribus conceptibus Formalibus in adæquatis reâliter de-
 finitis unam eandemque essentialē simplicissimam divinisim vel
 potius gradatim concipimus. Conceptus autem ejusmodi Ana-
 logicè desumimus à rebus creatis, quæ per multas distinctas
 que qualitates præsent ea, quæ essentialē divina per se.

The answer is easie: the Effects are to our apprehension contrary, nay they are contrary in themselves, but the Attributes are not contrary; for the Attributes do both belong to the same God, nay they are the same God; and these Attributes do not overthrow, but preserve one another. Now we readily grant that the Effects are really different, nay contrary; but we deny that the Attributes of Justice and Mercy are really different, or contrary in themselves.

Finally, we grant, that according to our manner of apprehension, it is very improper to say that the Attribute of Gods mercy is the Attribute of his Punitive Justice, because the termes are here taken in *formali*, as we use to speak, and therefore that manner of predication is improper; yet if you take the termes in *sensu identico*, the thing is true, because Mercy and Justice are the same thing, the same Essence. We may say that *the same God, the same Essence, which is mercy it selfe,*

The Justice of God is not contrary to the mercy of God.

istæ propositiones falsæ sunt in sensu formali quæ significant aliquid Deo convenire secundum eam rationem secundum quam verè

non convenit; ex. gr. misericordia divina punit, justitia divina miseretur: attributum Justitiæ punitivæ est attributum misericordiæ: intelligere est velle: voluntas intelligit: intellectus vult, voluntas est intellectus. Veræ autem sunt istæ propositiones in *sensu identico* acceptæ, quia essentia divina est simplicissima, & proinde res illa quæ est voluntas intelligit; res illa quæ est misericordia punit. Vide D. Voetium. Select. Dilput. p. 1. de unicâ & simplicissima Dei essentia.

doth punish; but it is very improper and absurd to say that God doth forgive by his punitive Justice, because God who speaks distinctly of his own Attributes in his word, that he might help our weak understanding, will not give us leave to speak so confusedly of his glorious Attributes, as to puzzle the understanding of our weak brethren.

What I have said concerning the Justice and Mercy of God, might *Consideratio considerandis*, be applyed to his other Attributes; and I might discourse in like manner concerning the understanding and Will of God, concerning the Acts and Decrees of God, and enquire whether they are distinct from the Essence of God? that so we may the better understand the distinction which is between the Divine Subsistences and the Divine Essence, by comparing the Divine Attributes, Acts, Decrees, Subsistences and Essence altogether; but I shall be brief in that.

The Decrees of God.

e Deus in seipso semper agit intellectum & voluntate ut purus Actus.

IX. The Decrees of God, which we, according to our weak apprehension, are apt to conceive as many, are but one single and pure Act in God; nay, to speak strictly, they are nothing else but God himself decreeing; for the Divine Essence is one pure and single Act. *In Deo non distinguuntur Esse*

¶ De actionibus Dei quas Decreta vocamus rotundè dicimus

mus, Decreta Dei secundum perfectionem quam dicunt in Deo esse necessaria, æterna & essentialia. Decreta autem quoad speciem, terminationem & extensionem ad externa esse libera, nec deo essentialia esse, nec ipsum Deum. Voluntas enim divina liberè terminatur ad creaturas sine ullâ sui mutatione, vel reali additione; accedit autem externa quædam denominatio, & respectus rationis ex parte Dei in ipso decreto jam liberè terminato fundatus, ex parte creaturæ in ipsa futuritionis sui existentia illius.

Posse & Operari. The Decrees and Acts of God, his knowing, willing, &c. are not many in their own *Absolute nature*, for they are the Nature of God considered as a pure and Vital Act; and hence it is that we say *the Decrees of God* (in their Absolute Nature, or as they are considered with reference to Gods own uncreated truth and goodnesse) *are all Essential and Necessary*, they did not begin to be, they cannot cease to be; *God did not begin to know or love himselfe, he cannot cease to know his owne Almighty power, or to love his owne uncreated goodnesse.*

The Decrees of God upon this account, and in this consideration, are not capable of *multiplicity, or division, opposition or succession, dependance or order.* For here is nothing but one pure, vitall, eternal, unchangable Act, which is God himselfe, knowing and loving of himselfe for himselfe. Take it all thus in brief, in a few short conclusions.

g Voluntas & volitio divina una est & simplex: nec multiplicatè aut divisionem & distractionem, nec

dum oppositionem, nec prius & posterius aut successivam, nec

nec dependentiam causalitatis & effectus aut cujuscunque al-
terius ordinis admittens; hæc autem omnia *rebus volitis* com-
petere possunt; res autem volitæ à voluntate & volitione divina
realitè & infinitè distinguuntur; de rebus enim externis li-
bere volitis loquimur. Vide Maccovium Miscell. qu. Disp. 17.
20, 23, 24, 25, 26. *Voetium*. ubi supra.

The Acts
of God.

I.

Vitall
acts consi-
dered with
our refe-
rence to a
ny object.
b Actus
divini con-
siderati se-
cundum id
sunt, quod
nihil differunt
ab essentia
divina, &
proinde
nulla est
in illis vel

mutatio, vel libertas, sed summa necessitas. Sicut enim Deus
non potest non esse, sic neque potest non velle, non intelligen-
re. Imo actus divini considerati *secundum respectum* quem di-
cunt ad objectum Primum ac principale, ad ipsissimam nimi-
rum Dei essentiam, sunt etiam necessarii; quia Deus non potest
non essentiam suam scire, & tanquam summum bonum amare.

II.

Vital Acts
considered
with refe-
rence to
Gods Es-
sence.

Vita di-
vina est in-

2. If this Pure and vitall Act be consi-
dered with reference to Gods owne Es-
sence, they cannot be distinguished, be-
cause Gods Essence is a Pure Act. *The*
self-same divine Essence is both the Act, and
Object

Object in these immanent Actions, which do not passe out of God towards, and therefore have no relation at all to, or denomination from, any^k external, Object. God doth know and will all things within himself naturally, and necessarily; it's his nature to love himself; here is no distinction imaginable.

tellectu,
voluntate,
& potentia
actuosa.
Deus novit
seipsum
ut primum
& infinitum
objectum,
amat seipsum

sum necessitate, necessitate naturæ, sed absque coactione, quia non potest nolle gloriam suam, aut seipsum negare.

k Actus immanentes nullum dicunt respectum ad, quia non transcunt in objectum externum:

III:

3. *Personal Acts* (such as the begetting of the Son, and breathing forth of the Spirit) are not arbitrary, but necessary and natural Acts, and therefore eternal; now acts that are absolutely necessary^l sine potentia^l ad oppositum, as we use to say, being natural and eternal, are nothing else but God acting in, and by some one or more of the three Divine Subsistences. *Nothing that is eternal can be out of God, and there is nothing in God that is not God, and therefore I need say no more of those Personal Acts in this place, because I am to treat of them at large in the very next Chapter.*

Personal Acts:

Actus Personales sunt æterni, & proinde horum est absoluta necessitas absque potentia ad oppositum.

4. The Intrinsic Acts of God which do connote some habitude and respect to some thing that is out of the Godhead, are the will of God, or the Essence of God considered after the manner of an Act of

IV.
Intrinsic Acts considered with reference to extrinsic Objects

m Actus
intrinseci
in Deo
connotan-
tes respe-
ctum ad
extra sunt
ipsa Essen-
tia Dei
concepta
per modum
actus, sed
relativi, &
quidem ad
extra.

Omnia e-
nim novit
Deus quæ
sunt extra
se, substan-
tias, & ac-
cidentia.

Gen. 1. 3 1.
Un. verba-
lia, & sin-
gularia,
Psal. 33. 13
14. Job c. 1
& cap. 2.

Magna & parva. Matth. 6. 25. bona & mala. Psal. 33. 15. Ge-
nes. 6. 5. interna & externa. Matth. 6. 4. præterita. Isa. 38. 3.
futura. Isa. 41. 23. præsentia: possibilia denique 1. Sam. 23.
11. & impossibilia. Tit. 1. 2. Omnia etiam liberè vult extra se,
quæcunque nimirum statuit vel permittere vel producere; non
enim quicquid potest facit.

V.
Extrinsicæ
Relationis.

5. The Relation which is between the
will of God, and the Creature, whe-
ther

his will, *Essentiâ ex se actiuosa* (as the
Schooles speak) *concepta per modum actus
volendi*. If this ACT be considered in it
self, it is nothing else but the will or Es-
sence of God, because it is an intrinsicall
and vitall Act. But now if this Act be
considered as *Relative*, and as related to
some thing that is out of God; we say this
ACT is not necessary, but free in respect of
all those things which God decrees to pro-
duce or permit in the World; for God
doth Arbitrarjly decree to permit or pro-
duce this, and not that, according to the
Counsel of his own will, it being as truly
and fully in his power to permit or pro-
duce that, as this: both were alike possible,
but this is made *future*, and will in the full-
nesse of time be present in ACT by virtue of
the free decree of God; for all Creatures
are produced and do exist by the will of
God. It is most evident that *the will of
God is the same whether it act upon himself
or something that is out of the Godhead*

ther in futuration, or existence, is extrinsecal.

6. The Denominations grounded upon the termination, or relation of the will of God towards the Creatures, is extrinsecal also.

VI.
Extrinsecal Denominations:

7. These Actions of God which are said to be rather from God, than in God, as to create, govern, redeem or the like, are called extrinsecal; and therefore, the Denomination of God from them must needs be extrinsecal.

VII.
Extrinsecal Actions:
Actus extrinseci sunt a Deo effective,

non sunt in Deo Subjective

8. We have no ground to conceive that the Essence of God is compounded with extrinsecal Terminations, Relations, or Denominations.

VIII.
The single Essence.

9. Though the Objects which God doth will are very different, and their production is successive, yet the will of God is the self same, and is one single and pure Act; the Power of willing and the Act of willing are not distinct in God; nay God doth will his own happiness necessarily, and the happiness of men and Angels freely by the same will; necessity and liberty do not make distinct Powers or wills in God.

IX.
Necessitie and Libertie.
To naturale & libetum nō constituit diversas potentias in Deo.

10. There is no Potentia Executiva in God, and therefore all those conceits of Forstius concerning any Change or Composition

X.
No Potentia Executiva in God.

position in God by several Acts or decrees are but meer dreames, and vain conceits, though they be now published to the World, not with less *blasphemie* then *impudence* in this licentious age.

It is evident by what hath been said that *the eminent Virtue of God* (notwithstanding its several Objects, Egresses, Terminations, Relations, Denominations and Effects) *is one single and infinite Perfection.* This will be the constant result and Conclusion of all sober debates, and Christian discussions. For if the Perfection of God be not single, then it must be compounded: but it cannot be compounded either of things that are finite, or of things that are infinite; the Perfection of God cannot be compounded of finite things, because it is infinite; for *many nay all finite things cannot make up one infinite*; and God cannot be compounded of many infinite things, because *there can be but one thing thats infinite, and that is God.* And therefore since Gods Perfection is his Essence, and his Essence is single, uncompounded, undivided, indivisible, it must needs follow that *whatsoever is in God, is God, and God is* (as hath been often shewen) *one single infinite Perfection.* This is our first Principle, and last Conclusion *into which* all our debates, and *by which* all our doubts about this
 Argument

Argument may and ought to be resolved.

X. The Distinction between the Divine Nature and Persons may be considered,

The Distinction between the Divine Nature and Persons.

1. In respect of predication; the Divine Essence is predicated of every Person, because every one of the three Subsistences is God, nay is the Divine Nature considered with this or that Personal Propriety and Relation respectively. But one Person is not predicated of another, the Father is not the Son, nor is the Son the Father, or the holy Ghost.

2. In respect of Communication, the Divine Nature is not only communicable but communicated to all three Persons; but it is of the Formal Reason of a Person to be incommunicable.

3. In respect of Relation. The Divine Nature doth indeed *eminently* containe all absolute and relative Perfection; but the *Formal^p Relations* whereby the Persons are not only distinguished from, but opposed to one another, cannot be Essential under that consideration, because they are *peculiar* to the several Persons, and not *common* to all three Persons, as the Essence and Nature is. Peculiar and distinctive Relations are not essential, because the Persons who are relatively distinguished, are not essentially distinguished,

Distinction in Deo nascitur ex relationibus propriis five personalibus quales sunt paternitas, filiation, spi

ratio, pro-
cessio; *guished. The Divine Nature of the Fa-*
quædam *ther is not his Father-hood: for if it were,*
enim rela- *then every one of the three Persons would*
tiones sunt *be God the Father, All three Persons would*
omnibus *be one Person, which is a manifest Contra-*
personis *dition.*

communes

quales sunt Identitas fundata super *Unitatem Essentie*, simi-
litudō fundatā super *Unitatem Attributorum*, & æqualitas fun-
data super unitatem magnitudinis. 9 *Essencia & paternitas*
virtute & eminenter Formalem distinctionem continent, quia
ita se habent ac si Formaliter distinguerentur.

4. In respect of Generation and Pro-
cession; the Divine Essence doth not beget,
nor is it begotten, it doth not proceed;
and yet the Father doth beget, the Son is
begotten; and the holy Ghost doth pro-
ceed; the Person of Christ is begotten;
but his Divine Nature unbegotten.

5. In respect of number; the Persons are
three, the Divine Nature most simply sin-
gle, and singularly one.

6. In respect of Order; there is an Or-
der to be observed amongst the Divine
Persons; the Father is the first Personal
Principle, the Son the second, and the ho-
ly Ghost who is breathed forth by the Fa-
ther, and the Son, is the third; the Scri-
pture saith there are three, and doth com-
monly reckon them in that Order; and
we have no ground to reckon the holy
Ghost before the Son because he proceeds
from

from the Son; but the Divine Nature being a *single Unitie*, and the first Unitie, is as incapable of Order as it is of Number.

XI. Notwithstanding all these and some other distinct Considerations, I shall be bold to make this Peremptorie Determination; *The three Divine Substances are not really distinguished from the Divine Nature, or Essence.* The Scripture saith, Christ and his Father are ^r one, *Joh. 10. 30.* and that all three are one, *1. John 5. 7.* *Essentially one, and therefore really one.* I have said enough above to prove all three Persons to be essentially one. *The three Persons are one God subsisting with all possible Perfection, Relative as well Absolute in one pure Act ex parte Rei.* The three Divine Persons do not differ from the Divine Nature, as an humane Person doth from the humane Nature singularly considered: for a singular humane Nature may be separated from an humane Person as is evident in the Incarnation of our Lord and Saviour. But the Divine Nature cannot subsist *in alieno supposito*; the Nature of God cannot subsist in any other or any fewer then these three Persons, who are one and the same

r Ego & Patrum sumus nempe Essentia, Potentia & Gloria. Ergo Christus deductum ad hoc fundamentum, nimirum ut ipse sit unus cum Patre Deus — necesse habemus ut videamus in Christo Deitatem, in facie ejus per-

sonam Patris, cum sit Character Personæ ipsius; in facie ejus gloriam Dei, cum sit splendor gloriæ ipsius: in manu ipsius manum & potentiam Patris; denique in illo totam Dei Patris maiestatem. *Rollor. in Joh. 10. 30.*

God; And therefore the Divine Nature doth not differ really from the Persons, *tanquam res à re*, as we say, nor *tanquam res a modo separabili*; they do not differ really either way; nor do the Persons differ really, that is *realiter separabiliter* from one another, as shall be proved, when we come to speak of the Distinction of the Divine Persons in the next Chapter.

XII, *The Distinction between the Divine Nature and three Divine Subsistences is not a groundlesse Conceit or a meer fiction of reason*, because it is grounded on the

f Credimus tres esse Hypostasies nobis in Scriptura significatas per nomina quæ relationem significant. Non est enim Pater nisi Filius, nec Filius nisi Pater, nec Spiritus nisi Spiritus.

Word of God. For our apprehension of God must be agreeable to that Divine Revelation, which God hath vouchsafed us of himself in Scripture. Now it is most clear and evident, by what hath been said in this whole Discourse, that *the holy Scriptures teach us to conceive distinctly of some things in God, which are not really distinguished in him.* And therefore M^r. Fry may do well to consider, and retract that rash Censure which he passes upon this Doctrine of God, when he saith that *the Doctrine of three distinct Persons or Subsistences in the Godhead is a chaffie, grosse, Carnal and absurd Opinion*, in the Title and 22. page of his blasphemous book; For this distinction is not onely

Itaque relationes quidem ipsas habemus in divinis literis. Chamier. de Canone lib. 2. cap. 10.

grounded

grounded on a Phrase of Scripture, but is eternal.

Hæc distinctio habet fundamentum

non tantum in effectis aut phraseologia Scripturæ, quia fuit ab æterno. Nam ab æterno Essentia fuit non tantum Communicabilis sed Communicata, persona autem incommunicabilis; persona filii genita, essentia ingenita.

XIII. The Distinction between the Divine Nature and Persons is an *Eminent distinction*; I have told you above, what we mean by that expression. The Persons are the Essence of God, and not any thing separated or divided from it; every one of the three Persons is a Person of the Godhead, nay every one of the three Persons is the Godhead considered with some particular property and relation; and the Godhead being absolutely single, we must conclude that the Divine Nature and a Divine Person is *the same Essential Reall thing*, though they are *Eminently distinguished* by sundry considerations, as hath been shewen.

But it is objected that every one of the three Persons is a Substance, and if there be three substances subsisting in the Godhead under sundry Formal considerations, then there will be three Divine Substances, three Substantial Relations and Properties, and therefore the Godhead will be *compounded* by these three Substances, substantial properties and relations, or else there will be *three*

The grand objection.

potentiality, that is capable of farther per-
fection; and the other an Act to make
that power 7 perfect and complete,

Essentia
in creatis
est divisi-
bilis & per-
fectibilis;

persona enim creata statuat et perficit essentiam perfectibilem;
personalitates autem increatae non sunt actus naturae divinae
ut sit & praesens considerata eam perfectientes vel informantes.

3. There must be by vertue of this union
and perfection some dependance, multi-
plicity and change. Now it is clear that
the nature of God in which the persons
subsist is not capable of these imperfections;
for,

1. There are no compounding parts in
God.

2. The persons are not made one per-
son by their *essential subsistence*, but
remaine three distinct Persons.

3. The Persons are not *separably dis-*
tinguished from the divine nature, or from one
another.

4. The Persons do not perfect the di-
vine nature, for it is infinitely perfect of
it selfe, and the three Persons are by ver-
tue of the same divine Essence *Essentially*
the same God, and really one, as hath been
said. The divine nature is not like a created
nature, which is (*imperfecte actualitate* as
we say) so imperfectly actualized, as that it

Essentia
in creatis
est imperfe-
cta actuali-
tatis &
proinde
perfectibili-
lis. Essen-
tia autem
divina non

habet se ad modum potentiae perfectibilis, nec persona divina ad
modum actus naturam divinam infinitam simplicissimam per-

scientis. Ratio *quidditativa*, & ratio *Relativa* in Deo tanquam diversæ rationes Formales à nobis concipiuntur, sed ambe illæ rationes Formales sunt in Deo secundum *ultimam unitatem & actualisatem propriam*. Nihil enim perficit essentiam divinam in *actu quidditativo* præter ipsissimam essentiam; nihil perficit personam in *esse Personali* præter propriam Subsistentiam, nihil perficit personam in *esse Relativo* præter propriam relationem: Pater per ipsam paternitatem perficitur in *esse Relativo*.

is capable of farther perfection; for the divine nature hath no *weak, imperfect, defective, Passive Potentiality* in it, and therefore cannot be *contracted, determined, actuated* by any personal properties or relations. If God be *Essentially* considered, he hath a singular existence of himselfe by his owne Essence, and hath most perfect unity and *quidditative* or *Essential Actuality*, because his Essence is the most perfect Essence that is, or can be. If God be *Personally* considered, he hath the most perfect *personality* that is, or can be, and every person hath a perfect, proper and peculiar subsistence, which is not capable of any farther perfection in *Esse Personali*. *Every person is complete in Esse quidditativo per essentiam, in esse Personali per propriam subsistentiam*. I need say no more on that Argument, because I have upon severall occasions said so much already.

III. The Essence of God is not multiplied by sundry considerations of the same Essence,

IV.

IV. The three Formall considerations are not^b *Essentiall*, but *Personall* considerations; and we grant that there are three Formall Persons in, and of the Godhead; but it will not follow from thence that there are three Gods, for these three Persons are one God.

b In Deo est essentia & tres relationes, sed non sunt tres essentia^e relativ^e. Proprieta-

tes personales præcisè & formaliter sumptæ non uniantur inter se, & in se; nam unio in & cum essentia est in aliquo tertio.

V. A divine Person may be presented to our most serious thoughts under a three-fold consideration, as learned^c *Junius* observes.

c Vide Junium contra Bellarminum, Controv.

2. lib. 1. Præfat. Ut res planior sit, id præmittendum est personæ considerandæ triplicem rationem esse; *Communem* in essentia quæ Deus est; *Singularem Absolutam* in Persona quæ subsistit in unitate Essentia^e; & *Relativam* in distinctione & ordine personæ unius ad alteram.

1. The first consideration of a Person is *Common* or *Essentiall*, because the same divine Essence is common to all three Persons; when a Person then is considered as God, we call this an *Essentiall* or *Common* consideration, because the persons are^d no way distinguished under this first consideration, but are one thing, the choicest and chiefest of things, and are one

d Ratione Communis Deitatis & communium essentialium.

umque attributorum, nulla distinctio cogitari debet, sed tantum ratione Personæ & proprietatum personalium.

with

with the most single and singular kind of unity: Father, Son and Spirit are one Jehovah, one God, and the same God.

2. The second consideration is Personal, and yet Absolute, whereby the person is considered as subsisting in the Unity of the divine Essence. This consideration is more

e Effentia
notat natu-
ram divi-
nam cum
proprieta-
tibus com-
munibus:
Persona
notat natu-
ram divi-
nam cum
proprieta-
tibus distin-
ctivis, si-
ve istæ
proprieta-
tes sint Ab-
solutæ, si-
ve sint Re-
lativæ; ha-
bere sub-
sistentiam
à seest quid
Absolutū:
et Synovia
est quid
Positivum
Nomen

singular, because every person hath its proper and peculiar subsistence; for the Father doth subsist of himselfe, but the Son hath subsistence from his Father; Now the self-subsistence of the Father is proper, peculiar, personal, that is, proper and peculiar to his person, and yet this self-subsistence is Absolute; for his self-subsistence is not his Fatherhood, and therefore it cannot be esteemed Relative. But though this consideration is more singular, because every person hath his peculiar subsistence, yet herein all three persons agree, that they do all three subsist in the unity of the same Godhead, though every person hath his proper subsistence, & his peculiar way of subsisting; here are indeed three subsistences under this consideration, and yet but one divine Substance, Essence, Nature, Godhead, because all three do subsist in the Unity of the same God-

autem Personæ, nomen Relativum communiter dicitur originationis aut originis respectum includens, quo Persona divina à se, vel ab alia subsistentiam habere significatur. Habere autem subsistentiam à se, quantum mihi videtur non dicit respectum ad aliud, vel alium

f Tres sunt in eadem
natu-

natura divini indivisa Coexistentia Coessentialiter subsistentes; tres enim personae inconfuse uniantur & indivise discernuntur.

head; for we must still keep our eye fixed upon that Text, *These three are one.*

3. The third Consideration is Relative in the order of one person to, and distinction of one Person from another. & This distinction of persons is to be handled at large in the next chapter; our point in question here in this chapter doth not concerne the distinction of one person from another, but the distinction of all three persons from the divine Nature.

g Est aliquid in persona Absolutum quod est Proprium, est aliquid in Deo relationalium quod est Commune. Identitas, similitudo, &

qualitas, mutua praesentia personarum inter se propter inconfusam in se mutua comprehensionem, sunt relationes ad intra omnibus personis communes; relationes autem distinctivae sunt propriae.

Now, they who speak most largely of the distinction between the persons, and say, it is in some sense, a *Reall distinction*, do yet confesse that *the reall distinction which they treat of is not Essentiall*, and therefore still here is an *Essentiall union* of the three persons under all these three Considerations. We do still make much of that Text, and hold it fast for our direction and support, 1 John 5.7.

b Omnis distinctio essentialis est realis, sed omnis distinctio realis non est essentialis. D. Voetius.

i Personae divinae non

different realiter essentialiter, nec realiter separabiliter, sed proprietatibus realibus personalibus; tales autem sunt istae reales proprietates quae essentiae divinae non superaddunt novam entitatem. Vide D. Alting. Problem. X.

VI. This Argument will be best answered by shewing the vast difference between created and uncreated persons, and I have with a great deal of patience waded through all these perplex disputes, that I might make way for the clearing of this grand Mystery, and glad I am that I am now got within sight of it, though *I have had as hard a passage as Hanibal had over or through the Alpes, and yet I have made my way without fire, or vinegar.*

II.
The difference between created and uncreated Persons.

7. *Observations concerning created Persons.*

II. Concerning the difference between created and uncreated persons, we may observe that

1. All created persons have a finite and dependent Nature.

2. They have a Compounded Nature.

3. They have a different Nature.

4. They have a different understanding; will, power.

5. They have a different place and presence.

6. They have different Accidents, and are distinguished by an heap of Accidents.

7. Humane Persons with whom we are best acquainted, may differ in time also; one humane person may subsist a long time after another is dissolved.

Having laid down these Positions, let us now make the comparison, and observe the difference between created and uncreated persons.

All

1. All created persons have a finite and dependent Nature, but the nature of all uncreated persons is Independent and Infinite; *this one difference is an infinite difference*, and surely if there were no other difference, that would suffice to discover and overthrow all the Arguments of Socinians and Familists. I do often admire that the acute Socinians who pretend to be wholly ruled by reason, should have no more reason in them then to argue after this absurd manner. Three humane persons are thus and thus distinguished, *Br- go* if there be three divine persons, they must be thus and thus distinguished also, even just as humane persons are. Is not this a grosse fallacy^k, because of the imparity and infinite^l inequality? *if the divine persons must be called into question, let them be tryed by their Peeres.* They say they cannot comprehend this Mystry; I say the reason is because it is a Mystry; and if they cannot comprehend it, they may the better beleve it to be incomprehensible. The single Nature of these three persons is infinite, and *if men wonder that they cannot comprehend what is infinite, it is because they do not consider that they themselves are finite.*

The infinite Nature of uncreated Persons.

The difference between created and uncreated Persons is Infinite.

Vide Nazian. orat. de Spiritu Sancto. Damasc. orthod. fid. lib. 3. c. 5. Athanas. Dialog. de Trinitate & in Mat. 11. Naxian. orat. de pace Orat. 37. & 51. Absurdum est personas coessentialis & infinitas ad creatarum quæ finitæ

& diversæ essentia sunt modulum redigeret

2. The nature of these three glorious

L sub

m Natura subsistences is Independent; the nature of
 creata est all created subsistences is dependent^m, and
 dependēs; therefore it is no wonder if a dependent
 persona nature do subsist in its proper person, and
 creata est depend upon its proper person for susten-
 Independent tation; but *the divine Nature doth not de-*
 dens, quia *pend upon the three subsistences for its susten-*
 non est in *tation or subsistence; but all three persons*
 alio per de *do subsist in this Independent and infinite*
 pendentiam ab illo *Nature. Philip. 2. 6. subsisting in the Nature*
 tanquam *of God; so the Scripture expresses it, and*
 sustentantc. *we must apprehend and believe these ho-*

ly Mysteries according to the holy Scrip-
tures, because no man hath seene God, and
God is the only all-sufficient Witnesse concern-
ing his owne essence and subsistence, concern-
ing himselfe; and therefore we must not
think or speak otherwise of God then ac-
ording to the Scriptures of truth, in
which God hath sufficiently and graciously
revealed himself, John 1. 18. Matth. 16. 17.
Matth. 11. 26, 27. The Scriptures direct
us how to distinguish uncreated persons
from created persons. Our finite and de-
pendent Nature doth subsist in a created per-
son, but uncreated persons do subsist in an
Infinite and Independent Nature; there is
a manifest difference. Our nature indeed
doth subsist in the divine and uncreated
person of the Son of God, but that is not
according to the common course of na-
ture, there is a peculiar reason and another
 Mystery

Mystery in that wonderful subsistence; And yet even in that wonderful Mystery our dependent Nature doth subsist in a person, which notes its dependance; and our Nature is more satisfied and quieted by subsistence in a divine, then in an humane person, because it hath a more glorious sustentation, and is more powerfully upheld by that divine and uncreated person. *The divine person of Christ doth subsist in his divine Nature, and the humane Nature of Christ doth subsist in his divine and one person.*

Cum humanitas Christi consequuta fuerit personalitatem propriam infinite perfectiorem, non est cur propriam personalitatem amplius appetere. Si

enim adhuc inclinaretur ad propriam personalitatem, vi quadam detineretur in verbo, & ita status illius esset violentus, & quasi contra naturam. *Cajetanus.*

III. All created persons have a compounded and divisible nature; but uncreated persons have a single undivided and indivisible nature. *The third difference.* The Socinians, Arminians and Vorstians of this age do not love to hear any discourse of the single Nature of God, in Father, Son and Holy Ghost; this Doctrine, they say, is Philosophical, Scholastical, Metaphysical, and therefore there is nothing which concerns Faith, Piety; or manners in it.

But it is most clear and evident that all the glorious Attributes of God are united by an Eternal bond which cannot be dissolved, and we have invincibly proved,

that they do all signifie but one single and infinite perfection. If you take away the singleness of Gods being, you take away his Incommunicable, unchangable, incomprehensible, independent and infinite perfection. This point is excellently discussed and opened by ⁿ Damascene. *Composition* (saith he) doth beget strife, strife may well cause a separation, and separation dissolution, which all who know any thing of God, will acknowledge to be repugnant to the perfection of the Godhead. The learned ^o Doctours of old did consider that God is a most pure and perfect Act, the first and Independent Being, that he is what he is by his owne Essence, and not by participation. But ^p Vorstius was bold to publish his dreames contrary to the Analogy of Faith and unanimous judgment of the reverend Doctours of the Ancient Church. The Socinians in their ^q Catechisme, the ^r Arminians in their Confession and Apology are exceedingly too blame in this point. The Socinians do expunge the single and infinite perfection

η οὐδὲν θεοῦ
 γὰρ ἀεὶ ἔχει
 μόνου, καὶ
 οὐδὲ δια-
 στωσῶς.
 Διὰ τούτου
 δὲ λυσιτε-
 λυσιτε δὲ
 ἀλλόθεν
 δεῖ ποτε
 λῶς. Da-
 mascen.
 Orth fid.
 lib. 1. c. 4.
 o Vide Ire-
 neum lib.
 2. cap. 16.
 Athanas.
 in decret.
 Synod. Ni-
 cen. Nazi-
 an. lib. de

Fide, Cyrill. lib. 10. contra Julian. Euseb. Præparat. Evangel. lib. 8. c. 2. Athenagoram, Talianum, Augustin. de Trinit. & passim.

^p Vorstius Deum contemnendum pingit Corporeum, visibilem, mutabilem, accidentibus subjectum, in quo sunt plures res, &c. Vide Eglisem. Cris. & Hypocritis. Bogerman contra Grotium, Synod. Nat. Dodrac.

^q Racov. Catechif. de cognitione Dei cap. 1.

^r Remonstrant. Confess. Apolog. p. 41. 42.

of Gods^f spiritual nature out of their Ca-
 techisme, that they may more securely de-
 ny the *Coeffentiall Trinity* of Father, Son
 and Holy Ghost; and therefore I do insist
 upon this difference between created and
 uncreated persons, because *if the Doctrine*
concerning the single and infinite perfection
of Gods spirituell nature be overthrowne;
All the Fundamentals of the Christian Re-
ligion Will be overturned. "God is Jehovah,
 he is what he is by his owne Essence, he
 can neither cease to be, or to be what he is;
 for he cannot be any *other thing*, or any
otherwise, then now he is, and ever was,
Exod. 3. 14, 15. Revel. 1. 8. James 1. 17.
Psal. 10. 2. 27. God is called Light, and
Love, & Life in Scripture, to note the single-
nesse of his being, because whatsoever is in
 him; is himself, and he himself is one single
 infinite perfection, *he is light it self, and in*
him is no darknesse at all, 1 John 1. 5. God
 hath not such an *imperfect* singlenesse of be-
 Deus est Spiritus. Joh 4. 24. Jehovah
 Exod. 33. 19. Eheje. Exod. 3. 14, 15 & apoc. 1. 4 Summe perfectus Genes. 17. 1. Summe- que unus. Deur. 6. 4. & proinde omnem de Deo compositionem imò & quâ compositione de Deo negamus. vide Rhadâ Episcop. Pâct. Controvers. inter Thomam & Scotum. part. 1. Controv. 4. append. 2. pag. 82. 83, 84.

t Egilsem. contra *Vorsium.*

v Maccov. Mis. quæst. Disp. 17. 20, 23, 24, 25. 26. Vaquez. disp. 16. Deus est liber ab omni compositione et am improprie dictâ, qualis est ex essentia & esse, ex natura & supposito seu ex essentia & subsistentia, ex genere & differentia: & proinde liber ab omni distinctione in essentia sua. Nam distinctionis & multitudinis transcendentalis personarum atque adeo modorum & relationum longe alia est ratio. D. *Poes.*

* *Materia* ing, as we say, is in the * first matter or last
Prima forma, difference and the like; nor such a single-
differe- nte as is in Angels, or the souls of men,
rentia ult- for theirs is but a *Comparative* singleness,
timæ, &c. there is some kind of composition even in
simpliciter the most glorious Angels. God is not com-
simpliciter pounded of a Nature, y Attributes, and Re-
dicuntur; lations, as hath been shewen, nor is any of
Angeli the Divine Persons compounded; nor can
sunt Com- the Godhead be said to be compounded of
parative three Persons; for though the Persons be
simplices; distinguished, they do not compound, nor
essentia au- can they be compounded. *Distinction con-*
tem divina notes perfection, because it is opposite to con-
est Absolu- fusion: but *Composition* denotes multiplicity
re & Summe and imperfection; we must then consider
simplex. that
Ens sum-
mmum est
summe u-
num, &
proinde

essentia unitate unum, simplicissimè unicum. Vide D. Voeti-
um de Natura Dei simpl.

y Non debemus proprietates Dei ab essentia ejus vel cogita-
 tione separare, quia in essentia forma & virtute omnes con-
 tinentur, & Deus sine proprietatibus ejus cogitari non potest.
D. Wallaus de Deo. pag. 127.

1. The Essence of God is most ² per-
 fect, and therefore nothing can be added
 to it to make it more perfect, because it is
 infinitely perfect.
 2. Whatsoever is compounded may be
 dissol-

dissolved into the parts whereof it is compounded; The Godhead cannot be dissolved, because it cannot be changed.

3. Whatsoever is compounded, must needs be dependent both in being and in working. But God is ^a Independent.

Ergo.

a Deus non dependet à subjecto à causis vel

internis, vel externis, à principio quocunque priori aut superiori.

4. The parts compounding are ^b before the whole that is compounded; but *God is the Former of all things*, and therefore nothing can be before God. *The divine Essence cannot be later then it selfe, or later then any thing else, because it is the first and eternall being.*

b Essentia divina non est in se composita, nec aliquid ipsi componibile, nec ipsa alicui componibili.

Essentia æterna nec se ipsa nec ullam realiam posterior esse potest.

Now if neither of the Nature or Attributes ^c of these uncreated persons, nor the persons themselves be compounded, nor God compounded of the Nature and Persons; here is another very great difference between created and uncreated persons, who have life, and are life it self, because they are one single perfection.

c Proprietates Dei non minus infinite sunt quam ejus essentia; multa itaque infinita in Deo essent si attributa

non essent ipsissima Dei essentia simplicissima; habet vitam Joh. 1.26. est vita; Joh. 1.1.25.

.IV. *Three created persons have three different Natures, but these^d three uncreated Persons have the selfe same most single and singular nature.* Three created persons may have the same *specificall nature*, but they have not the same *singular nature*; created persons in respect of their *specificall nature* which is *universall*, are *ἁμοίωτοι* of like nature, but in respect of their *singular nature* they are *εἰσέτιμοι*. But now these uncreated persons are *ἁμοίωτοι* in respect of their *singular Essence*: Look how many^f created persons there be of the same species, so many *singular substances* there are of that species. For, *a^b finite nature cannot be communicated to severall proper persons of the same species without a multiplication* *gust. lib. 6. of singular natures or substances*, because every finite nature is imperfect and divisible. The humane nature is communicated to *Paul, Peter and John*: Now these three *essentia in tribus quàm in duabus, nec in duabus quàm in unâ, quia tota est in singulis. August. ubi supra.*

f Tot sunt substantiæ singulares quot personæ creatæ.

g Essentia creata est finita, circumscripta, imperfecta, divisibilis, perfectibilis: per differentiam enim individualem sive personalem contrahitur, perficitur. Essentia partibilis per partes & separatim inest singulis individuis Angelicis & humanis. Essentia autem divina est perfecta infinita simplex, & pròinde eadem etiam numero & individuo (quod aiant) tribus personis communis citra omnem multiplicationem, divisionem aut separationem; eadem quippe natura singularis est tota in singulis personis divinis.

persons

persons are three men, for they have three distinct singular natures, though they have one *universall nature*; and no wonder, for their nature is imperfect and divisible; their *universall nature* is *unum multiplicabile*. But the nature which is common to these three divine Persons is not *universall* but *singular*; it is *unum immultiplicabile*, because the divine nature is infinite, and *that which is infinite cannot be multiplied*; the unity of the divine nature is real^h and most perfectly singular.

The same singular nature, the whole nature being of boundlesse perfection is really and eternally communicated to all three persons without any *division* of the nature, *separation* of the persons or *composition* of nature and persons: *the persons are distinguished, but not separated*; and if we speak properly and strictly, *the divine Nature, as it is common to all three persons, is neither distinguished nor multiplied*; for the nature is not distinguished from^k it self, nor are the persons distinguished from one another by the Nature, or naturall properties, but

b Unitas specifica non est rei sed rationis, extra mentem enim nostram non est unitas naturæ humanæ in personis diversis sed pluralitas. Unitas autem essentiæ divinæ est realis, & singularissima, quia ita Deus est unus ut etiam sit solus, & ita solus ut non possit esse alius.

i Persona multiplicatur & proinde distinguitur; essentia autem divina nec distinguitur, nec multiplicatur.

k Unitas ad essentiam propriè pertinet, distinctio autem personarum non ad essentiam propriè & per se, sed ad *rationem* in essentiâ respicit. *Janius* contra error. Sambasat.

by personall
proper-

*Essential
Attributes
are common
but Person-
al Attri-
butes are
Incommu-
nicable.*

*In omni-
bus myste-
ria supra
rationem
sunt Re,
Ratione,
& Modo.*
V.

*The fifth
difference
between
created &
uncreated
Persons.*

*in Vita Dei
est actuo-
sa intelle-
ctus, volun-
tate, & po-
tentia.*

*Quod es-
sentiali pro-
prium est
hypostasi-
bus com-
mune est.*

*Quicquid
dicitur de
predicatio
essentially,
dicitur de
Subiecto.*

properties, which are not naturally common to all three, as the Attributes are (which we call Naturall, because they are Essentiall,) for these personall properties are naturally peculiar and incommunicable, and yet they do not superadd any new Nature; because the divine Nature doth containe all Relative as well as Absolute perfection in it; and the Godhead considered with all these incommunicable properties is but one single Godhead, as hath been shewen: this is a transcendent¹ Mystery indeed.

V. Created Persons have a different Understanding, a different Will, a different Power, because they have a different Nature. But uncreated persons who have one and the same undivided and infinite Nature, must needs have one and the same Understanding, Will and Power. For, we cannot comprehend God as one pure vital act, but as his life is actuous^m or active in his Understanding and Will, in his Essentiall. and Almighty Power. Now, what isⁿ Essentiall, that must needs be common to all three persons.

Whatsoever the Father is as he is substance, as he is life, as he is eternity, as he is perfection, as he is God, the same is the Son of God, and the Holy Ghost, as Augustin doth frequently discourse. When the^o Attribute or predicate is Essentiall,

sential, whatsoever is affirmed of the Attribute or predicate, that must needs be true of the Subject, as the Philosopher and all that have any reason in them, do unanimously conclude. The Essentiall power of God is the very Essence of God; God doth Act by, and of himself, and not by any faculty or power superadded to his Essence; Christ is called the ν power of God, and the Holy ρ Ghost is called the power of the most high. 1 Cor. 1. v. 8. 24. Luke 1 35. to shew that they have the same Essential power that the Father hath. Christ saith, that none can take his sheep out of his hand, because none can take them out of his Fathers hand; for saith he, I and my Father are one, John 5. 28, 29, 30. We have one nature, one hand, that is one Power. For the hand of God can be nothing else but the power of God. And therefore since all the three divine Persons are one God, because they have one and the same divine Nature, these three are ν one with the most perfect and singular manner of unity. Finally, since the Power of God is the Essence of God, it must needs follow that all three persons have the same power, because they have the same divine essence, and they have the self-same essence by nature, not by meere indulgence or grace.

I. pag. 441. 445. 449.

ν Omnes tres personæ

But

ρ Filius
αὐτοῦ θεοῦ.
μὴ dicitur
 ab Epiphano
 contra
 Marcellia
 nos hære.
 fi. 72 pag.
 358.
ὁ δὲ αὐ-
τοῦ θεοῦ μ-
ὄς ἢ τῷ θε-
ῷ ἰσῶς ἐ-
 inquit Ba-
 filius de
 Filio con-
 tra Euno-
 mium lib. 2
 pag. 339.
 q Vide D.
 Gomari
 Diatriben
 de Christo
Αὐτοθεῶς
 & D. Vocetii
 notas
 in select.
 Disp. D.
 Voetii par.
 sunt Coef-

sentiales, & proinde essentialiter unum sunt; tres enim persone non sunt tres essentia, sed ipsissima & unicissima essentia, quia simplicissima. Personæ autem Coessentialia sunt coequalia; licet enim filius & Spiritus Sanctus vitam, potentiam, omnia habeant à Patre, omnia habent per naturam, nihil per gratiam.

The grand objection
f. Potencia divina distinguitur in Personalem & Essentialē Personalis est quæ Pater generat filium, &c. Essentialis est quæ communis est tribus personis. Potentia Patris videtur esse Activa, quia Pater est gignens; generatio autem filii videtur esse Passiva, quia filius est genitus
Psal. 2. 7.
Joan. 1. 14
There is no Passive Generation in the Son of God

But then some who have a great mind to cavill, tell us that we do but equivocate when we say these three Persons have the same *Essential Power*, because we do conceal the other member of the distinction, *which is Relative or Personall Power*. Now it is impossible, say they, that these three should have the same Personall or Relative power, because the Father doth beget a Son *as he is God the Father*, as he is the first personall principle, and not simply and absolutely *as he is God*; But *the Son hath not power to beget himselfe, or to beget another Son*, because there can be but three divine Persons, and there is but one of the three called a Son in Scripture. Moreover, the Son is begotten, and therefore his power is rather a Passive then an Active power. But the power of the Father whereby he did beget his Son is an Active power. Nor did the Holy Ghost breath forth himselfe by his owne power, for he did not proceed from himselfe, but from the Father and the Son; and therefore though there be but *one Essential power*, it should seeme that there are three *Personall or Relative powers* truly distinct in the God-head.

This

This Argument is the most plausible Argument which is urged by them, and therefore it must be most warily answered.

1. We do not equivocate in this or any other point, but do readily acknowledge that God the Father doth beget a Son as *he is God the Father*, and not simply and absolutely as *he is God*; because *this eternal generation points at a personall property considered after the manner of a vitall Act*. But then as this personal property and relation doth not differ *really* from the divine Essence, so this personal power of begetting doth not differ *really* from the Essentiall power, because God doth beget a Son in the unity of his owne divine Essence; *his Son is^t equall to him, and therefore not^u essentially^x different from him*, John 5.18.26. John 10. 30. *Nulla fuit mutatio essentialis in filio, cujus essentia est immutabilis.*

sibi genuit. Originis enim quæstio ista est, quis de quo sit; x qualitatis autem qualis aut quantus sit. Aug. Cont. Max. l. 3. c. 18.

x Pater non genuit filium ex se per seminalem rationem, nec extra se per Physicam productionem, sed in se, hoc est in unitate essentia: genuit. Philip. 2. 6.

2. We deny that there is an active Power in the Father, and a passive Power in the Son in respect of generation, because a *Passive power notes materiality and imperfection*; but this eternall generation cannot

The divine Essence of Christ is not changed, or begotten. The answer.

Nullus horum alium aut præcedit æternitate aut excedit magnitudine aut superat potestate Aug. lib. 6. de trinitate cap. ultimo.

¶ Ideo non est Pater major filio, quia æqualem

a Potentia passiva est propria materia: ex qua præbe

ducitur ge- be materiall, for God is a Spirit infinitely
 nkum. In more spiritual then the most glorious An-
 deo autem gel. *Pater genuit filium & filius genitus*
 nulla est est — *spiritualiter, immutabiliter.*
 generatio
 Materialis.

In passiva generatione genitum à non esse ad esse productum;
 Filius autem semper a se existit; genitus non est gignente po-
 sterior, quia ab æterno genitus.

b Genera- 3. The two words of begetting and
 tio confi- being ^b begotten which are used in Scrip-
 detata re- being ^b begotten which are used in Scrip-
 spectu fi- ture do not point at two different powers, at
 lii geni Active and a Passive, but at two different
 est filiat. persons; the Father who did beget, and
 five pro- the Son who was never unbegotten, *Mt-*
 prietas fi- cab 5. 2. for he was of old, from the days
 lii; gene- of eternity.
 ratio autè
 respectu

*Pater est Communicatio vitæ subsistentis; per hanc autem
 communicationem filius est unum cum Patre ab æterno. Mich.
 5. 2. non sunt itaque duæ generationes sed duæ personæ gignens, & genita. Vide D. Alting. Problem, XI. par. 1.*

c Quod 4. It was not in the power of the Fa-
 est in po- ther to forbear the begetting of his Son,
 tentia gign- because the Son is *Ens* ^c *summe necessari-*
 entis, id um, as well as the Father, the Son is *ætrō-*
 non sem- deus, God of himselfe, and not God by
 per existit, participation, not a different God from
 sed potest the Father, but the same God with the Fa-
 esse vel ther, and therefore an Independent, Eter-
 non esse. nall God, who did not begin to be God,
 Filius au-
 tem sem-
 per existit. *imò non potest non esse, quia est ætrō deus Ens summe necessarium non minus quàm ipse Pater.*

who

who cannot cease to be God, but hath life in himselfe as well as the Father, *John* 5. 26. and hath the self-same divine life, divine nature, divine power which the Father hath; and therefore the Schools conclude well that *the Father and the Son have the same power, but with a different relation;* but these different relations do not super-add a new Essence, a new divine Nature; and they who have the same Essence, must needs have the same power, because *the Power of God is not distinguished from the Essence of God, and the Father doth communicate the same Essence and Power which the Son receives.*

d Eadem essentia quæ in Patre est paternitas, in filio est filiatio; eadem potentia generat Patrem, filiusque generatur.

Habet itaque filius eandem potentiam quam Pater, sed cum alia relatione; Pater ut communicans, filius ut accipiens, *Johan.* 5. 26. *Et generare est dare potentiam, et generari est accipere potentiam.* vide. *Aquin.* Sum. part. 1. qu. 42. art. 6.

5. There is the same reason of the Son and Holy Ghost; for these three are equal, nay one, Essentially one, one God with the most perfect kind of unity, as hath been shewen: and some that are Metaphysical acknowledge that *nothing is simply one, but that which is most singly one, and nothing is most singly one but God, who*

Non potest autem qui accepit ei qui dedit esse inæqualis, quia & hoc accepit ut esset aqua- lis. *Aug.* lib. 3. con-

tra Maximimum. cap. 14. *f* Id solum simpliciter unum est, quod simplicissimum est; Solus itaque Deus, simpliciter unus est in quo nihil omnino est quod Deus non est. Vide *Honse-* eam in *Metaphys.* *Aristot.* lib. 4. cap. 2. qu. 5. Sect. 7.

hath

g Aristot. hath nothing in himself but that which is
 Metaphys. himself. § Aristotle discoursing of six
 lib. 4. kinds of unity saith that things may be said
 εἰς ἕνα εἶναι to be one
 χρῆσι. 1. τὸ
 συνεχές.

2 συνεχόμενον. 3. ἕξι-
 τος. 4. εἰ-
 δος. 5. ἀδ-
 γου. 6. ἰ-
 σίας.

1. in respect of Continuity, because they
 are one Continued body.

2. In respect of their Subject, as two
 accidents in the same subject.

3. Because they are under the same Ge-
 nus.

4. Because they are of the same Species.

5. Because they have the same definiti-
 on; but then he concludes that all these are
 but imperfect kinds of unity, if compared
 with the last unity, which is

6. When a thing is one in respect of its
 single and indivisible Essence.

6 Kinds of
 Unity.
 All the
 three per-
 sons have
 the same
 Power.
 h Omnia
 habet fili-
 us à P atre,
 sed Pater & filius unum sunt: filius itaque nihil accipit ab a-
 lio, qui est a Filio aliud; filius enim est idem cum Patre uni-
 cusque Deus.

Now the Father and Son are one, John
 i Pater & 10 30. The Father, Son and i holy Ghost
 Filius spi- are one, i John 5. 7. and they are one as
 rando com ter the most perfect manner, they are one
 municant in respect of the most single and indivisible
 viram sub- Essence, because the divine Essence is most
 sistentem Spiritui

Sancto per quam Spiritus Sanctus est unum cum Patre & Fi-
 lio. i Joan. 5. 7. Spiritus itaque spiratus vitam accipit subsi-
 stentem, nec non potentiam Coessentialem; eandem itaque po-
 tentiam habet Spiritus, sed cum diversa proprietate sive rati-
 one personali.

single

single and perfectly one. And therefore since ^h Essence and Power are not distinguished in God, it follows undenyably that *these three who have one Essence, have one and the same power, but with different properties and relations.*

h Pater dicunt esse sentiam generare. hoc est essentia relative accepta, essen-

tia cum modo & proprietate personali considerata hoc est Deus Pater generat Filium.

This truth will be more evident when we have discoursed of the distinction of these three divine persons, of which we are to treat in the next Chapter.

VI. Created Persons have a different place and presence, but Uncreated Persons are omnipresent, they cannot be separated or divided from one another in respect of place or presence, but do subsist in one another. The Father did ¹ beget the Son in the unity of the divine nature, and the Son doth subsist in the nature of God, *Phil. 2.6.* and *all three persons subsisting in the same single & omnipresent nature, they must needs subsist in one another.* The divine nature of the Father is in the Son, and therefore the Father is in the Son; the divine nature of the Son is in the Father, and therefore the Son is in the Father, and the like may

The sixth difference;

h Essentia non generat essentiam quia est unica simplicissima: persona non generat personam extra essentiam, quia essentia infinita extra

se fundi non potest. *m* Tota natura divina est in tribus personis, tota in singulis singularissime unica, servatis cum essentialibus essentia, cum relativis personarum in unitate essentiae proprietatibus.

n d' av' be said of the Holy Ghost, for the divine
 nature of the Holy Ghost is in the Father
 and the Son. These three glorious persons
 are distinguished from one another, and
 yet they do subsist in one another. They
 do subsist in one another without any con-
 traction, commixtion, or confusion, as
 Damascen taught the Schoolmen to
 speak; when Philip desired Christ to show
 him the Father, our Saviour answers, *He
 that hath seene me hath seene the Father,*
 John 14. 9. because *he is the Image of his
 Fathers Person, and the illustrious brightness
 of his Fathers glory; nay, because the na-
 ture of his Father is in him, and the person of
 his Father is in him;* and therefore he calls
 upon Philip to beleve that his Father is in
 him. John 14. 10. *Belevest thou not that I am
 in the Father and the Father in me?* as if he
 had said, I wonder you should not beleve
 this truth; it is a special Article of your
 faith if you be a Christian: and it is a ve-
 ry plaine Article, for you have some sensi-
 ble Arguments to confirme your faith in
 this point, both from my words, and from
 my works; you may hear the Father speak-
 ing in me, and see my Father working
 in me. *The words that I speak unto you,
 I speak not of my selfe, but the Father that
 dwelleth in me he doth the works.* Joh. 14. 10.
 And then he presses the point home up-
 on him by a Peremptory Injunction in the
 11. versic. *Beleue me that I am in the Fa-*

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*The divine
 Persons sub-
 sisting in
 one another*
 Vide Da-
 mascen: lib.
 1. Orth.
 lib. cap 19.
 Vide Biel.
 in sent. dist
 19. q. 1.
 Thom p. 1.
 q. 42. art. 5.
 John 14.
 10, 11.

ther, and the Father in me: or else believe me for the very works sake. Philip might hear what was truly divine in the saving words of Christ, and see what was divine in the miraculous works of Christ, and by the words and works (and Spirit of Christ making both effectual) he might be brought to believe this necessary point, that *the Nature of God the Father, and the Person of God the Father is in Christ.* Give me leave to insist upon this point, for there is more in it then we can well observe at first view, and therefore our Saviour did presse this point home very frequently; and requite that men would expressly believe it, *John 10. 38. believe the works* — but to what end? *Why, that yee may know and believe that the Father is in me, and I in him.* This is the end of Christs working so many miracles amongst them, to bring them to believe that he and the Father did mutually subsist in one another. *Credite operibus, believe my works saith he, they speak me to be God, and the Son of God, and therefore I am not guilty of blasphemy, because I say I am the Son of God, and equall to God, for I am God, I and my Father are one God; and if you believe that I and my Father are one God, you must believe that I am in the Father; and the Father in me.* This is the summe and substance of our Saviours discourse from the 25. verse of the tenth

The Nature and Person of God the Father is in Christ.

John 10. opened.

John 10. 38.

John 10. from the 25. v. to the 39.

chapter of *John* to the 39. verse of that chapter; and our Saviour did enter into this discourse at the request of the Jewes, who came round about him, and desired him not to hold them in suspence any longer, but to tell them plainly whether he were the *Christ* or no. *John* 10. 24. all them who beleeve *Jesus Christ* to be the *Christ*, the true *Messiah*, the onely Saviour, and an all sufficient Saviour, must beleeve, confesse and acknowledge this truth, That the *Father is in Christ, and Christ in the Father*. From what hath been spoken it is clear and evident, that this is a point of life and death, as we say, a fundamentall point, a point necessary to salvation, and therefore our Saviour did so often insist upon it. In the 8th. of

John 8. 16. *John*, our Saviour tells them more then once, 18, 29. that he was not alone, and therefore his testimony of himselfe was not a single testimony, but his Father who was with him and in him did bear witness with him, and of him, *John* 8. 16. for I am not alone, but I and the Father that sent me; I am one that bears witness of my selfe, and the Father that sent me beareth witness of me, v. 18. And he that sent me is with me, the Father hath not left me alone, v. 29. This point is difficult to beleeve, that *Christ* who is man is very God, the same God with the Father, a different Person from the Father, yet subsisting in the Father, {who is the onely

The sixth difference betweene created & uncreated persons.

ly true God; but as *Rallock* saith well, though this point be most *difficult*, yet it is most *necessary*, and therefore we must beg the spirit of God that we may get above nature, and see the Father in Christ, and Christ in the Father, for *the naturall man doth not relish, receive or perceive the things of God*; 1 Cor. 2. 14, Our Saviour told his Disciples, that when the Spirit was poured out more plentifully upon them, then they should know him to be in his Father. *The Father will give you another Comforter even the Spirit of truth, and at that day yee shall know that I am in my Father*, John 14. 16, 17, 20. and in the sixteenth of *Iohn* the Spirit had convinced the Disciples of this weighty truth; for they say, *By this we beleeve that thou camest forth from God; Iesus answered them, Do you now beleeve? Behold the howre cometh, yea is now come, that ye shall be scattered every man to his owne, and shall leave me alone, and yet I am not alone, because the Father is with me*, John 16. 30, 31, 32. In these and divers other places our Saviour doth declare this truth unto us, that *he is in his Father*; and if it were not a weighty truth of very great consequence and high concernment, he would not insist so much upon it; it is the mutual in-subsistence, and Coessential ^b Omnipresence of the Father and the Son.

do ubiq; si in seipso; ubique quia nusquam est absens: in seipso autem quia non continetur ab eis, quibus est praesens, an quod sine eis esse non possit. *August.* Epist. 57. ad Dardanum. And

attraurem difficultissimum sic hoc credere, & naturam longe exuperat: ita necessarium est a deo ad salutem, ut sine fide illa non sit salus. Hinc sequitur quod cum a naturam sit, & tamen necessarium oportere nos ex natura exire & supra naturam effertur, ad hoc ut videamus Deum in Christo habitantem. *Rallock.* C. 6. in *Ioban.* 14. v. 10, 11 *b* Deus est ubique totus in seipso; uo mo-

¶ Qui ubi- And the Spirit being^c Coessential with the
 que est in Father and the Son, must needs be in them
 seipso est; both, from whom he proceeds *in the unity*
 qui in se- of *the^d Divine Nature*; for it is cleare that
 ipso est, in an infinite Nature cannot be poured forth
 omnibus beyond it selfe, because it is boundlesse, and
 sibi Coes- therefore when we read 1 Cor. 2. 11. *What*
 sentiali- man knoweth the things of a man. save the
 bus neces- spirit of man, which is in him? Even so the
 sario est, things of God knowes no man, but the Spirit
 volens ta- of God, (we may safely^e adde) which is in
 men gau- of God, because he did proceed in the unity
 densque, God, of the divine^f indivisible and boundlesse

& Naturæ Nature with the Father and the Son; and a
 est in tri- Nature of infinite and boundlesse perfection.
 bus perso- The Holy Ghost hath the same
 nis non ē. nature. The Holy Ghost hath the same
 tantū, sicut & Nature of infinite and boundlesse perfection.
 dicitur: per cannot be communicated to any thing that is
 sonarum not infinite, to any thing that is not it selfe,
 non ut because there can be no other infinite thing
 τὸ αὐτὸν ὡς but it selfe, there can be but one infinite,
 quali vas and every one of the three glorious per-
 esset in va- sons is one and the same infinite God; up-
 se, sed π- on these grounds we may answer many que-
 εἰρηνοῦς, stions.
 ne in qua-
 fitas inve-
 heretur,

¶ Spiritus Dei dicitur esse in Deo, 1 Cor. 2. 11. qui tamen est
 Deus ipse, 1 Cor. 6. 20. nempe ad intimam inexistenciam tri-
 um personarum in seipsis exprimendam. D. Wallens de Simpli-
 citate Dei pag. 128.

¶ In processionibus divinis nulla est particio ἀπόφρα, vel
 ἀποβολή, quibus tribus modis res create producuntur, quia
 eadem natura singularis simplex, indivisibilis & infinita sine
 divisione vel multiplicatione communicatur.

If you ask *where God was before the World was made?* I answer, that he was *then, just where he is now, in himselfe* &

g Totus in seipso ubique est Deus noster omnipræ-

sentissimus, totus in mundo, totus extra mundum totus super mundum, totus & unus in omnibus & singulis, nusquam inclusus, nusquam exclusus, ubique immensus, non per essentiam multiplicationem, extensionem aut divisionem, sed per infinitatem simplicissimam.

Dis ubi tunc esset, cum prater eum nihil esset; Tunc ubi nunc, in se, quoniam sibi sufficit ipse.

If you ask where the Father was; I answer, in the Son; if you ask where the Son was; I answer, in the Father; If you ask where the Spirit was; I answer, he was both in the Father and in the Son, and they both in him, *God^h was in all three persons, and all three persons in the Godhead, and in one another, and so they do, and will remaine to all eternity, because they are Coessentiall, because they are one omnipresent and eternall God. The Godhead is not shut up in the narrow circle of the universe, the whole Godhead is in the world, and the whole Godhead is out the world, for the world cannot containe the true God, who did create, and doth uphold the world, and the single Godhead cannot be divided; and therefore we must not conceive that part of the Godhead is*

b Ante omnia Deus erat solus ipse & bi & locus; & mundis & omnia; uti Tertul- lianus con- tra Præ-

Essentia in the world, and part of it out of the
 Dei non world, but the whole Godhead is every
 miscetur where, it is not included in any place, or
 cum splen excluded from any place; *the heaven, and*
 didis, nec a *heaven of heavens cannot containe him,*
 sordidus *1 King. 8. 27. his perfection is higher then*
 contami- *heaven, and deeper then hell, Job 11. 8.*
 natur, sed
 in utero
 virginis

fuit hypostaticè unita cum carne nostrâ sine ullâ commixti-
 one, confusione, contaminatione, vel diminutione. *ὅσα ἕρε-
 ρήσια, ὅσα ἠτελέχθη ἀπλῶς ἀπὸ τοῦ.* Si homo tantum-
 modo Christus, quomodo adest ubique invocatus, cum hæc
 hominis natura non sit, sed Dei ut adeste omni loco possit? *Ter-
 τῆλιαν. de Trinitate, ὁφισάμανον ἁμοῦστον ἑνόςιον. Anastasius
 Antiochenus. Angeli sunt substantiæ spirituales separatione &
 per se subsistentes, & proinde sunt alicubi definitivè.*

From what hath beene said, it is most
 cleare, that since the Essence of God is om-
 nipresent, and the selfe same indivisible
 Essence is in Father, Son and Holy Ghost,
 all three must needs mutually subsist in one
 another; though the persons be distinguish-
 ed, they cannot be separated, divided or
 contracted; and therefore this sixth differ-
 ence between created and uncreated per-

¶ Tres per-
 soe sunt
 ἐν ὁμοῦ-
 τῆσι quia
 ἁμοῦστοι, &
 non tan-
 τῶν ὁμο-
 ῖοι.

Tres homines quibus una competit definitio, sunt
 tantum ὁμοῦστοι, quia natura eorum est finita, & divisa; non
 enim tota essentia patris creati sed pars tantum filio commu-
 nicatur, & hypostases eorum sunt separatæ. Non sunt itaque
 ejusdem naturæ indivisæ, ejusdem naturæ singularis, & pro-
 inde licet communi ratione homines dicantur, tamen re ipsa
 non sunt unus homo. Personæ autem divinæ ὁμοῦστοι sunt
 sons,

propter unius communis, & tamen singularis naturæ identitatem, quam simul & pariter, & totam habent Pater Filius & Spiritus Sanctus.

sons, is so remarkable, that I need not go about to prove that humane persons are separated as well as distinguished; *tot sunt humanitates quot homines*; and it is most certaine that *Anglicall persons have a limited presence, because they have a finite essence*. But it is otherwise in divine persons, for the Father works in the Son, and by the Spirit the Father subsists in the Son and in the Spirit, and cannot be separated from these Coessentiall and Omnipresent persons, who do subsist with him (as they are both from him) in the unity of the God-head.

I need say no more concerning Angels then what is commonly said, *Angeli sunt Alicubi Definitive; sunt enim in suo Ubi non per operationem vel circumscriptionem, sed per Designationem Definitivam*, Angels are naturally *somewhere*; though they are not in any place by extension of parts yet their finite nature is contained within certain bounds and limits. Hence¹ it is that some learned men affirme that it is impro-

Immen-
sa Dei præ-
sentia non
est accidens
vel modus
essentiæ e-
jus sed ipsamet essentia. Deus non est alicubi sed ubique; quod est Alicubi est in ubi Definitivo. Vide Aug. qu. lib. 83. qu. 20. & lit. 8. Genes. ad lit. cap. 26. Chrysost. Homil. 5. ad Coloss. Daw. ascen. Nazian. orat. 34. Basil. Hom. 16. Hieronym. in Isa. 66.

to the Essence of God, is a necessary relation which did never begin to be, and cannot cease to be.

The relation of God to the creature cannot be real, because it is such a relation as might not have been; but there is no real thing in God which might not have been.

2. There can be no real relation between two extremes, one of which two extremes is unchangeable, and the other might not have been.

3. God was not in any passive Potenti-
 lity or Power, before he did create the
 world to receive any real act, because he
 is really a pure act; and it is evident that
 a new real relation is a kind of act when
 of the pure, single, perfect and unchange-
 able essence is incapable.

4. Our weak understanding comparing
 God with the creatures, is apt to frame
 many denominations, which according to
 the manner of signifying, seem to import
 as if God were in *potentia ad multas*; yet
 if we do consider the thing signified, as we
 ought in a way agreeable to the pure,
 single and infinite Perfection of God, we

*p Vide Me-
 taphy-
 Fonsec.
 lib. 5. cap.
 15. Sect. 7.
 q Vide Sco-
 tum, Esti-
 um &c. in
 1. sent.
 dist. 30.
 omnis de-
 nominatio
 que ut re-
 spectiva
 concipitur
 in Deo ad*

creaturam est tantum secundum rationem, & modum concipiendi nostrum, quia divina natura est Absoluta in se, & ab omni ordine creaturarum independens, sive creature existunt sine non. Vide Suarez. Disp. 47. Sect. 15. Num. 25.

shall

shall find that these are but extrinsecall denominations. This point is much beaten upon by the most acute Schoolmen, and Writers of Metaphysicks, and therefore I need not insist upon it; only observe that when I say created persons are distinguished by a heap of Accidents, I do not mean that a person is made compleat in his subsistence by any Accident, or an heap of Accidents, for I have refuted that conceit, in this present chapter pag. 73. I hasten to the eighth Difference.

The eighth Difference betwene created & uncreated Persons is in respect of their different duration.

VIII. Humane Persons with whom we are best acquainted, may exist in a very different *time* as well as in different places; some lived before, some since the flood: some before the Incarnation, others since the Death and Resurrection of our Lord and Saviour; but herein all agree, that time is the measure of them all; their duration is very imperfect, their duration is not always contemporary, never Coessentiall. But all three uncreated Persons are Coeternal, because they are Coessential, because they have the same divine eternal Essence: *Angels* are said to have an eternall duration, but they *are not eternall in the same sense that the Father, Son and Holy Ghost are Eternall.*

Æternitas propria dicta est increata; duratio i-

1. Because they were created, *Coloss. 1. Æternorum non est vera æternitas. Æternum dicitur quod est extra terminum, & ex se in eapax termini, quia in sua intrinseca ratione infinitatem in durando includit.*

16. and therefore did *begin* to be, they have not (as the Schools say) an *interminable* or *interminated* duration à parte ante. *Angels are not coeternall with God.*

2. If they had been created from eternity, yet they could not have been esteemed *Coeternall* with their Creatour, who did create them out of nothing, and did not beget or breath them forth in the unity of his own divine Essence.

3. There can be no lesse then an infinite difference between the *finite, dependens, & changeable, defective* duration of an Angel, and the *infinite, independent, immutable* duration of these three uncreated, and all creating persons, who are one independent, unchangeable, eternall infinite God; the eternity of the three glorious persons is *interminable, indefeasible, immutable.* *Aliud est esse æternum, aliud sempiternum, quia omne æternum est immutabile. Richard. Victor. lib. 2.*

de Trinitate. c. 4. Ratio æternitatis consequitur immutabilitatem sicut ratio temporis motum. Th. p. 1. qu. 10. art. 2. c.

4. If Angels had been created from eternity, yet they would not have been *essentially* or *intrinsically* eternall, because their essence doth not include any repugnancy to an actuall beginning. *Deus est æternus, imo & sua æternitas; Deus enim*

est infinita perfectio, & proinde simul, & ex se, atque impunitabiliter habet totam perfectionem suam, ratione cujus ex se sit sufficiens ad coexistendum omni durationi, quantumcunque illa sit; & proinde sicut Deus est sua essentia & perfectio, ita est sua æternitas. Vide Suarez, Metaph. Disp. 50. Sect. 4. Th. p. 2. qu. 10. a. 2.

5. If

5. If Angels had been created from eternity, yet God might have annihilated them afterwards, and then they had actually ceased to be.

6. Although they were not actually annihilated, yet the very possibility of being annihilated is enough to prove their duration *terminable, changeable, defensible*; and therefore though they had been created from all eternity, they would not have been coeternal with their maker, nor would three Angels have been coessentially coeternal with one another.

* Est in Angelis potentia Obedientialis ad corruptionem, quae naturalis dici potest, quia in natura Angelorum quae a creatore dependet non desistere potest a virtute creatoris fundatur. Omnis enim potentia Naturalis est quae in rebus naturalibus fundatur. Vide sic Suarez, Disp. 43. Sect. 4. n. 2.

* 62 Angeli ab aeterno creati non sequitur eos esse Deo coaeternos per durationem intrinsecam, sed potius ab aeterno esse, & aeternitati consistere per denominationem extrinsecam a Dei aeternitate sumptam; durarent enim ex aeternitate, non tamen duratione quae sit aeternitas, quia aeternitas est duratio per se, & ab intrinseco necessaria, independens, immutabilis, quae nullam variationem aut successorem admittit neque in esse, neque in propriis & internis actibus aut motibus; vel per internam capacitatem, vel extrinsecam potentiam. Angeli non sunt Deo coaeterni, multo minus aeterni, sed sunt potius aeterni quam aeterni.

7. If Angels had been created from eternity, they would have been eternal, not by any *intrinsic* or *natural* duration sent a Deo, on, as hath been proved; and therefore they would have been eternal only by an *extrinsic* denomination, taken from the Eternity of God.

8. Upon

8. Upon consideration of the Premises, many Reverend Doctours of the Church conclude, that Angels are eternall only *à parte post*; and they are eternal *à parte post*, not by their own nature, but by the free favour and appointment of God; and therefore there is an infinite difference between the duration of these three uncreated persons, and the duration of the most glorious Angels in Heaven. Angels are mutable, and God is a free Agent both in respect of Creation, and in respect of preservation; and therefore God and Angels are not Coeternall as the Peripateticks dream. God did voluntarily engage himself to create and preserve Angels by his own Decree, and therefore that subordinate eterniry which they have *à parte post*, is vouchsafed unto them by the free and undeserved favour of God. For (as Damascene saith well) whatsoever had a beginning would soon have an ending, if he who gave a beginning to it by his infinite power should think fit to suspend his upholding and preserving influence, or put forth his Almighty and irresistible power against it in a destructive way.

ab illo, et omnia dependent ab eo, à quo dependent, et sunt volunciarium principium, mutari potest; ergo ipsa quoque mentes immateriales et si ponantur, à Peripateticis creditur. Deo tamen et à Primo pendunt à Primi metu deponi possunt ab eâ essentia, in quâ sunt ab illo constitutæ. Vide Scotig. exars. 307. a Damasc. Orth. fid. lib. 2. cap. 7. et 12. Iust. Mart. qu. 13, 14. Hieron.

Unum est primum, alia dependent igitur. Ergo sua natura omnia præter unum corruptibilia. Tamen enim sunt soluta a subiecto & a termino non tamen hanc sententiam absolute à causa. Sum igitur per aliud, &c.

*Hieron. contra Pelagium lib. 2. Cyrill. 8. Thef. c. 2. Angelus
autem non potest destrui per Physicam corruptionem, quia non
componitur ex partibus Physicis, Viri itaque gravissimi ideo
dicunt Angelos naturam incorruptibiles esse, quia Angelus non
habet aliquid intra naturam sui corruptivum.*

I will not take this faire occasion to
speak of the acts or motions of Angels to
make this difference seeme greater; for
that which hath been said is sufficient to
make it evident that Angels do not coex-
ist with God the Father with the same du-
ration wherewith God the Son and God
the Holy Ghost do coexist with him; be-
cause *these three Coessentiall persons are Co-*

*eternall; they are all three one God, who is
his owne Essence, his owne Eternity; The
Scripture calls the God of Israel the Eter-
nity of Israel, 1 Sam. 15. 29. and Aristotle
calls him life, it selfe, the best life, an
Eternall life; that hath neither beginning nor
ending, nor succession; and therefore it is
evident that he did not beleeve God to be
subject to change or variation. God is
(saith he) a self-sufficient and eternall life,
Metaph. God is truly self sufficient, because he is al-
sufficient, he is infinite in perfection, and
therefore infinite in duration; his infinite
perfection and duration is nothing else but
proinde Deum ipsam vitam esse intulit; æternitatem ævum
continuum, æternumque vocat. sine successione, sine termina-
dicitur τὸ αὐτὸ ἵπαι. Legimus etiam ἀνταρ-
ἀρῆς τῶν αἰώνων apud Aristot. 1. de Cælo text. 100. αἰ-*

ὅτι αὐτὸς ἰνquit Phavorinus, ὁ μὴ δέσσει ἀρχαίους, ἀλλὰ
 ἀρχῶν. ævum semper existens, quod nunquam cepit, neque
 definit. Plutarchus insuper αἰὼνα Deo tribuit. Θεὸς ἔστι ἕως
 ἕως αἰῶνος, ἀλλὰ ἕως ἕως αἰῶνος ἕως αἰῶνος, ἕως αἰῶνος
 καὶ ἀβύσσου, καὶ ἕως αἰῶνος ἕως αἰῶνος, ἕως αἰῶνος, ἕως
 αἰῶνος, ἀλλὰ ἕως αἰῶνος ἕως αἰῶνος. Deus
 est, secundum ævum immutabile, qui unus in uno nunc æterni-
 tatem implevit. Psal. 146. 5 first Verses. Dan. 9. 24. Heb.
 9. 12. 15. Heb. 5. 9. & John 3. 9. 1 Pet. 1. 20. 23. 24. 25.

but his infinite Essence; and this infinite Es-
 sence is the self-same in all three Coessential,
 Coeternal and Coequal persons, as
 hath been proved. And therefore we have
 good cause to rejoyce and triumph in this
 glorious difference between created and
 uncreated persons.

Give me leave to sweeten this dispute
 wick some devotion. We have an everlast-
 ing Father, an everlasting Saviour, and an
 everlasting Comforter: and we have good
 cause to lay a charge upon our immortall
 souls to blesse & praise all three Coeternal
 persons, for their eternal-love, our eter-
 nall redemptiõn and salvation. *Praise the
 Lord O my soule, while I live will I praise
 the Lord; whilst I have any being will I sing
 praises to my God, and put confidence in him,
 for with the Lord there is plentious and eter-
 nall redemption. But O put not your trust in
 Princes, nor in those sons of men in whom
 there is no salvation, for their breath goeth
 forth, they returns to their first earth, and in
 that day all their thoughts and counsels perish.*

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea and all that therein is, which keepeth truth for ever; read and consider the six first verses of the 146. Psalm; there is a great Emphasis in the sixth verse, which keepeth truth for ever. O let us declare it to the following generation, that This God is our God for ever and ever, and he will be our guide even unto death, *Psal. 48. 13, 14.* Happy it is for us that we are redeemed by the precious blood of Christ, who offered up himself by his eternall spirit, his divine and eternall Nature, *Heb. 9. 14.* that he might bring in everlasting righteousness; *Dan. 9. 24.* obtaine eternall redemption, and purchase an eternall inheritance for us, *Heb. 9. 12. 15.* Happy, thrice happy it is for us that we are born of incorruptible seed, which will abide in us for ever: for we are born of the eternall spirit, who will perfect his work in us, and be our everlasting Comforter. Finally, all three uncreated Persons will be our all-sufficient and satisfactory portion and reward for evermore.

The ninth
difference
between
created &
uncreated
Persons.

IX. Three Created persons have different actions and operations, because they have different singular natures, different Powers, &c. as hath been shewen in this very chapter. All actions of Father, Son and Holy

Holy Ghost upon the creatures are *undivided*, nay *indivisible*; how Personall Actions *ad infra* differ, I am to declare at large in the next chapter, where I am to shew how these three glorious persons who cannot be divided; are truly distinguished from one another; onely before I conclude this chapter, it will be requisite to note, that though the Son cannot be said to beget himself, yet he is not *Passive* in that eternall generation, as hath been proved above; the *divine nature which is communicated to the Son by generation, is the nature of the Son as well as of the Father*: the Father doth necessarily beget the Son in the *power* of that Nature, and in the *unity* of that self-same single and indivisible Nature; and that divine Nature which is communicated to the Son, is not *begotten* by the Father, but is of *it self*; and therefore we say that Christ is God of *himself*, though he be not a Son of *himself*, but of the Father by eternall generation, because the Father is the first principle of subsisting life.

Christus
est *deus*
non
auctores.
est enim
filius a Pa-
tre, Deus
a seipso.

I might proceed to treat of other differences: that common Rule, *Actiones sunt suppositorum*, is true of divine actions and uncreated Persons; but it is manifest that there are many actions of the soule of man, both when it is in a state of union with, and when it is in a state of separation from the body, which cannot be properly and truly cal-

See Mr.
Esbicks
learned
Treatise
in confu-
tation of
Mr. Bidle,
pag. 41.

led actions of a person, but I shall not descend so low, as to take notice of such differences.

The nine differences which have been insisted on are all considerable. And from them all we may safely conclude that the word *Subsistence* or *Person* cannot be attributed after the same manner to God, Angels and men. A divine Person is a Spirituall and Infinite Subsistence, which must not be considered as abstracted from, but as Subsisting in the Divine Nature, and as related to those other Coessential persons, from which he is sufficiently distinguished by some Personall and Incommunicable property; And therefore Subsistence is attributed to God after the most excellent and glorious manner. A *Person* signifies the most excellent kind of Subsistent, an understanding subsistent, as hath been shewen; but then an uncreated person, a divine person doth infinitely exceed and transcend the person of the most glorious Angel in Heaven; and therefore we must remove all those imperfections from our thoughts, which are in created persons when we meditate or discourse of these divine and uncreated persons, that we may think and speak according to the *Analogy of faith*.

CHAP. VII.

*The three Uncreated, Divine,
and Coessential Subsistents are
sufficiently distinguished, though
they cannot be divided.*

WE are now come to treat of that profound Mystery, at which men and Angels stand amazed. How can three be one? (saith the Disputer of this world) or one be three? Can one be distinguished again and again from himself? O bold fools, (saith Athanasius) Why do you not lay aside your curiosity, and enquire no farther after a Trinity, than to believe that there is a Trinity? The Scripture saith there is but one God; and the Scripture saith that the Father, Son and Holy Ghost are this one God; and yet the Scripture saith, that the Father, Son and Holy Ghost are three, three and yet one: three Persons, and yet one God. We have shewn above that the Godhead cannot be multiplied; now we see to shew that the Persons are distinguished, and what kind of distinction there is between these three divine and uncreated Persons.

1. These divine and uncreated Persons

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Trinitatis are sufficiently distinguished to our apprehension who ought to judge, believe, dogma est; speak, worship, according to the Word of In Deo sic est ut dicitur; God. cit; in Scripturâ sic dicitur ut est; in Ecclesiâ sic creditur ut Scriptura dicit. *Junius contra errores Samositi.*

2. These uncreated Persons were truly distinguished from one another before there was any Scripture, any world; for the Coexistencie and distinction of these glorious Persons is eternall, and therefore this distinction cannot be grounded upon the mere phrase of Scripture; it is the true intent of God in severall plain expressions of Scripture, to declare unto us the distinction of these divine and uncreated Persons. I shall prove this point fully and clearly by certain steps and degrees.

I. 1. These uncreated Persons have distinct and proper names in the Word of God. The Father, the Son, [or the Word] and the Holy-Ghost [or Spirit.] Now that we may not be *Tritheites* or *Sabellians*, let us consider that these three names do not signify three different *Natures*, and yet they do signify three different *Persons*, for *Negamus Deum esse unicam personam tribus nominibus appellatam contra Praxean Sabellium, &c. Negamus tres personas divinas esse tres Deos contra Tritheitas ad unum omnes. Vide Tertull. contra Praxean. Calvinum contra Serapetum. & Aug. Hæres. c. 41.*

It is evident that one Person cannot be prædicated of another, the Father is not the Son, nor is the Son the Father; the Holy Ghost is not either of them, nor is either of them the Holy Ghost; and therefore they are three distinct Persons of the Godhead.

2. These Uncreated Persons are Cœquall, and therefore they are distinct; It is most absurd to say that the same Person is equal to himself. But the Son is said to be equal to the Father. *Philip. 2.* therefore the Son is not the Father. We do usually say that *the Father, Son and Holy Ghost are equal in power*, to note a distinction of Persons; but then when we speak strictly, *we do not say the power of the Persons is equal, but we say the power of the Persons is the same*, to note the unity of their Essence. We say the Persons are equal in power, goodnesse, wisdom, &c. to note that one person doth not exceed another in degrees of wisdom, power, &c. because it is impossible that there should be any degrees in that which is infinite; and the power, wisdom, &c. of all the three Persons is the same infinite perfection, because all three have the same infinite Essence. And therefore when we look upon Power in a common notion, as referred to the divine Essence which is common to all three Persons, we say it is the same power. But when

II.

The divine Persons are equal, and therefore distinct.
See the Treatise of Reverend Mr. Estwick in his Refutation of Mr. Bidles Argument pag. 89. 92. 93.

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we look upon power in a *singular* notion as it is communicated after a *singular* manner to this, or that person, we say this person is equal to that in power, the Father equal to the Son, the Spirit equal to both, to note the distinction of the Persons, and not the distinction of the Power, because the self-same Almighty Power is communicated to the severall persons in a severall way; Power is in the Father of and from himself [that is] not from any other Person; the same power is communicated to the Son, but it is communicated to him by eternal generation, and to the Spirit by eternal procession; the same power then is communicated to different coequal persons in a different way, as we shall more fully declare before we conclude this seventh chapter.

III,
Divine Persons distinguished by their Number.
Deitas est perfectio infinita simplicis sine unica, unitas ad pertinent, distinctio vero personarum non ad essentiam proprie & per se, sed ad rationem in essentia pertinet. Junius contra errores Samosæ.

3. The Uncreated Persons are sufficiently distinguished by their number. The nature of God is the first Entity, the first Unity, and therefore it is incapable of number, because it is most singularly single, and actually infinite. It is not proper (if we speak strictly) to say that God is one in Number; we should rather say, that God *is one; and an only one. Deus non est unus Numero, sed unicus.* But the Persons of the

Godhead

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Godhead are three in number: the Scripture speaks expressly of three. *These three,* 1 John 5.7
1 John 5.7.

If any man in *Arbanasus* his time asked how many persons subsist in the Godhead, they were wont to lead him to *Jordan*; Go say they to *Jordan*. and there you may hear and see the blessed Trinity; or if you will bekeve the holy Scriptures, read the third chapter of *Matthew*, the 16 and 17. verses, for these

1. The Father speaks in a voice from Heaven, and owns his only begotten Son, saying, *This is my beloved Son, &c.*
2. The Son went down into the water and was baptized.
3. The Holy Ghost did visibly descend upon Jesus Christ.

In the fourteenth of *John* we have a plain Demonstration of this truth. I [saith *John* 14. the Son] will pray the Father, and he shall give you another Comforter, *John* 14. 16, 17. May we not safely conclude from hence that the Spirit is a distinct Person, Another Person from the Father and the Son? for the Text is cleare, the Son will pray, and the Father will give Another Comforter; we know the Holy Ghost is not Another God, he is the same God with the Father and the Son, and therefore we must confesse that it is meant of Another Person; he shall give you Another Comforter.

Comforter, even the Spirit of truth, verse 16, 17. And again, in the 26. verse of the same Chapter. *But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth.* What can there be more expresse or cleare? The Scripture teaches us to reckon right, and we see the divine Persons are reckoned three in Number: *One Person is not another,* there are diverse Persons, there are three Persons, the *number numbred,* the Persons numbred are named by their distinct and proper names, the *number numbring* is expressly set down in sacred Records. We are not more exact in any accounts then we are in reckoning of witnesses, whose testimony is produced in a businessse of great consequence, and high concernment.

Now in the great question about the Messiah, witnesses are produced to assure us, that *Iesus Christ the Son of the Virgin, and the only begotten Son of God, is the true Messiah, the only all-sufficient Saviour of his people from their sins.* And there are three Witnesses named and produced for the proof of this weighty point.

Now, *one Person that hath three names, or two Persons, and an Attribute of one or both Persons cannot passe for three Witnesses in any fair and reasonable account; we are sure God reckons right, and he reckons Father, Son and Holy Ghost for three Witnesses.*

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Witnesses, and he doth not reckon these three and the Godhead for foure (as they do who dream of a *Quaternity*) because these three are one and the same God: blessed for ever. Let us then be exact in *observing*, since the Holy Ghost is so exact in *making* of the account. In the eighth of *John* the Pharisees object that our Saviour did bear record of himself, and did conclude from thence that therefore his record was not true, *John* 8. 13. Our Saviour *John* 8. 13. answers in the next verse; *Though I beare* Verse 14. *record of my self, yet my record is true; for I am not alone, but I and the Father that* Verse 16. *sent me. And it is written in your Law, that* Verse 17. *the testimony of two men is true. I am one that beare witness of my self, and the Father that sent me beareth witness of me.* Verse 18. It is most clear and evident by this discourse that our blessed Lord did make a fair legall just account; for he cites the Law concerning the validity of a testimony given in by two witnesses; and then he reckons his Father for one witness, and himself for another. I am one saith he, and my Father is *Another*; I and my Father make two sufficient Witnesses in a just and legall account. There is *Another* (saith he) that beareth witness of me, and I *John* 5. 32 know that the witness which he witnesseth of me is true, *John* 5. 32. There is *Another* saith he; he doth not meane another God,

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God; for when he speaks of his power and
John 10.30 Godhead, he saith, *I and my Father are one,*
John 10. 30. Christ and his Father are one
God, but Christ and his Father are two
distinct Persons, for they are reckoned as
two distinct witnesses, and one Person must
not be reckoned for two witnesses. There
John 5. is *Another* that bears witness, John 5. 32.
32. 37. and the Father *himself*, v. 37. bears wit-
ness of me. Well then, Christ is one
witness, the Father is another, and the Ho-
ly Ghost is a third witness, 1 John 5. 7. we
see the Holy Ghost speaks as plainly in this
point as we do when we teach a child to tell
one, two, and three. For there are three that
bear record in Heaven, the Father, the
Word and the Holy Ghost: and these three
are one. If we peruse the Scriptures di-
ligently as we ought, we shall finde that
these Witnesses are three Persons, who are
one and the same blessed God. They are
one in nature, though three in subsistence,
to shew that these three Persons are not to
be reckoned as three men are, who have
three distinct singular natures really divi-
ded and separated; for these three glorious
Persons subsist in one another, and have
one and the same single undivided and in-
divisible nature; and they are three Wit-
nesses, three Persons truly distinct, John 1.

IV.

Divine Per-
sons distin-

14, 18. cap. 5, 32, cap. 14, 16.

IV. The divine Persons are distinguish-
ed

ed by their inward and personall actions. *guisbed by Inward & Personall Actions.*
 The Father did from all Eternity communicate the living Essence of God to the Son, in a most wonderfull and glorious way; Now it is cleare that the Father did not beget himselfe; and therefore the Son is another Person truly distinct from the Father, and yet equall to the Father, because he is begotten in the Unity of the same Godhead, and *hath life in himselfe*, John 9. 26. *the living Essence of God who is life it selfe* being communicated to him by an eternall generation. The *unbegotten* Father is clearly distinguished from the *only begotten* Son. But I dare not say as some do. that the Father is *Active*, and the Son *Passive* in this eternall generation, because this generation is eternall. For *nothing which is eternall, can be truly said to be in a Passive Power to any thing, much lesse can it be said to be in a Passive Power to be.*
 The Son hath life in himselfe, is life it selfe, hath life essentially, and as he is the same Essence with the Father, is of himselfe, and hath all that is essentiall from that very Essence; but that Essence is communicated to the Son by the Father, and therefore the Son is said to receive all from the Father. But then we must consider that the Son receives nothing from the Father as from an *Active*, *quia Pater generando Essentiam communicat.*
externall

a Vita Del est essentia vivens, vita subsistens, quæ vita ut in Patre à nullo est, sic in Filio à Patre est
b Nihil simpliciter æternum dici potest fuisse in potentia, & proinde generatio æterna non est distinguenda in activam & passivã.
c Communicatio est Essentiz objectivè, quia est id quod communicatur: Patria autem

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externall cause but as from an intrinsecall Principle rather the cause, for the Son doth not depend upon the Father as an Effect upon its Cause; And I call the Father an intrinsecall Principle of the Sons Subsistence, because the Father doth beget the Son of, and in himself in the unity of the same Godhead; their Divine Nature is one and the same, and their Persons are Coequall and Coeternall, because they are Coessentiall. This is the very Mystery of Mysteries which corrupt and wanton Reason derides, but prudent Faith admires and adores.

Filius est ex ipso Patre, & in ipso Patre genitū intelligimus esse in Filio. Consubstantialis, Coessentialis, & proinde Patri coequalis. Si Filius sit par Deo, par Patri ergo est ei coequalis; si unum cum Patre, ergo etiam Coessentialis, 1 Joban. 5. 7.

The Grand Objection. *The Socinians tell us, that they cannot believe, that the Father did beget a Son of his owne substance; because God is eternall and unchangeable; the single essence of God is indivisible, and being most singularly one is incommunicable; part of the Divine Essence could not be communicated (say they) to the Son, because the essence is impartible; indivisible; and the self same whole Essence cannot be communicated, because it is most singularly one, and therefore incommunicable. *Essentia quae est una Numero est incommunicabilis.**

The plaine Answer. *To this grand Objection I shall return a plain Answer out of pure Scripture, and deliver it in certain Propositions or Conclusions.*

clusions, that the Answer may be more direct, cleare and satisfactory.

Conclusions concerning the eternal generation.

1. The Father did beget his Son; the Father himself bears witness to this truth, and his witness is full, and clear, and true. Jehovah hath said unto me, *Thou art my Son, this day have I begotten thee*, Psal. 2. 7. Nay, the Father declares this truth to men and Angels as a *Practical* truth that they may direct and regulate their worship according to this Mystery. The Apostle proves that *Christ is more excellent than Angels*, because he hath a more excellent Name than they; For, *unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son*, Hebr. 1. 4. 5. Here's a double proof of the point, he hath a more excellent name, because he is the Son of God in a *peculiar sense*, and hath the divine nature communicated to him, as shall be fully proved ere we conclude this point; for *the name of Son is not an empty Title, he hath the divine nature of his Father in him*. Now that he is the Son of God, is testified again, and again, saith the Apostle, *verse 5*. And he begins the sixth verse thus, *And again, &c.* You see how he doth inculcate this

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this point, how he beates upon it againe and againe; and the reason is, because *this truth is Fundamentall both of Faith and Worship*, as is most evident in the sixth verse of that chapter. *And again when he brings in the first-begotten into the world, he saith, And let all the Angels of God worship him,* Hebr. 1.6.

You see this *Mystery of the unbegotten Father, and the only begotten Son* is held forth to men and Angels in order to worship that their worship may be directed to *Jesus Christ as the Son of the living God*, and to *God the Father, as the Father of our Lord Jesus Christ*. God declared this truth after a glorious manner from heaven, that it might be more diligently considered. *And lo a voice from heaven, saying, this is my beloved Son*, Matth. 3. 17. when he was baptezed; and the like we read of when he was transfigured in the presence of the Disciples in the holy Mount. And the Apostle doth take notice of these solemne declarations from heaven, and layes them down as Fundamentals of the Christian Religion, *2 Pet. 1. from the 16. verse to the twentieth*. All the glorious Miracles wrought by our Saviour, *John 5. 36.* and his resurrection from the Dead bear witness to this fundamental truth, that *Christ is the first begotten, and the only begotten Son of the living God*; be pleased to compare, *Alti.*

Matth.
3. 17.
Matth.
19. 5.

13. 32, 33. with *Romans* 1. 4. and it will be evident that he was not *made*, but onely *declared* to be the Son of God at the time of his Resurrection.

2. The Father did beget his Son from all eternity *before his works .of old*; I (saith the Son who is the wisdom of the Father) *was set up from e everlasting, when as the highest part of the dust of the earth was not made, when he prepared the heavens I was there, &c.* *Prov. 8. from 21 verse to the 31. his goings forth were of old from the dayes of eternity, Micah 5.2. Iohn 1, 1. 2, 3. he was with God, he was God, before the beginning he had glory with his Father before the world was, Iohn 17. 5. Relata^e simul sunt.*

II.

e Revel. 1. 18. Coloss. 1. 14. primogenitus omnium creaturæ phrasæ Hebraea dicitur, qui ante omnes creaturas genitus.

f Relata

simul sunt: Deus Pater & Deus filius sunt relata coeterna; Pater aeternus generat filium coeternum,

3. The Father did beget his Son in the unity of the Godhead; the Scripture speaks expressly that Christ is the *Proper* or *Naturall* Son of God; he spared not his *own* Son, or his *Proper* Sonne; *Rom. 8. 32. God is the Father of Christ, his own Father, Iohn 5. 18. the Jewes did well understand the importance and force of that expression, for say they, in that he said God is his own Father, he hath made himself equall with God; and therefore that Phrase doth import that he is the Naturall and Coessentiall Son of God, else he could*

III.

8. wardeo. 7. stor. Joh. 5. 18. 40. stor Rom. 8. 32. Proprium opponitur alieno quod est extra essentiam. Act. 3. 12. Vide D. A. ting Expli. Catec. par. 2. qu. 33. pag. 177.

could not be Coequal with his Father, *Iohn* 5. 18. *Philip.* 2. 6. All those Texts which prove that Christ is God, and that there is but one God, do prove that Christ is the Naturall and Coessentiall Son of God. God hath but one Coessentiall Son, to whom he hath given to have life in himself, *Iohn* 5. 26. because the Divine Nature, which is life it self is communicated to the Son by this eternall and ineffable generation. It is proper to living creatures to communicate their nature by generation in their low and imperfect way; but the great God who is not subject to imperfection, doth after the most glorious and perfect manner beget a Son in the unity of his own living Essence, who is therefore called the Son of the living God, that is the Naturall and Coessentiall Son of God, who hath the same Divine Life, Nature, Essence with the Father; and therefore Peter is so highly commended for confessing that Christ is the Son of the living God; *Blessed art thou, saith our Saviour, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; upon this fundamentall truth, Christ hath built the Christian Church as on a Rock, Mark.* 16. 16. 17, 18. He who hath life in himself is the Naturall and Coessentiall Son of the living God: he hath the same Will, Power, Nature, Essence, Life with his Father, *Iohn* 5. 18.

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18, 26. *John* 16. 15. *John* 10. 30. I *John* 6. Totam
 5. 7. The same single and infinite Essence habet est
 is in Father, Son and Holy Ghost; the whole *sanctam*
 undivided and indivisible Essence of God *Patris qui*
 dwells in the Son in its fulnesse and infinite *dicit omnia*
 perfection. *Coloss.* 2. 9. *quæcumq;*
pater ha-
bet mea

Sunt. Johan. 16. 15. nisi velint hæretici etiam patrem duntaxat
patrem essentia divinae habere. Et Deus Pater habet vitam in se-
ipso, sic dedit filio habere vitam in seipso. Johan. 5. 26.

4. The Father did beget his Son with-
 out change or motion after a most glori-
 ous and wonderfull manner; there can be
 no change, motion, or succession in this e-
 ternall and most perfect generation. The
 Essence of God is spirituall, *John* 4. 24. and
 therefore the Son is not begotten of the
 Fathers seed, or any materiall substance,
 because God is a single and pure Act, who
 doth beget a Son *within himself* Essentially
 one *with himself*, and therefore his Sonne
 doth not subsist *out of himself*, *John* 14. 10.
John 10. 30. for an infinite nature cannot
 be poured forth beyond it self. There can
 be no essentiall change in the Son by this
 generation, because the generation is eter-
 nall, and the nature which is communicated
 by generation is unchangable; the Father
 did *unchangably* beget his Son, and his Son
 is *unchangably* begotten, *there is no shadow*
of changing or turning either in the Father
of lights, or the Son of righteousness, be-

IV.
 i Genera-
 tio divina
 est omnis
 materiae
 motus
 mutationis
 nec non
 successio-
 nis exper-

& Homo
 generat
 modo phy-
 sico, Spiri-
 tus crea-
 tus modo
 Metaphy-
 sico, Spiri-
 tus increa-
 tus modo
 plusquam
 Hyperphy-
 sico; Ho-
 mo gignit
 filium à se
 efficienter,
 extra Ma-
 terialiter,

extra se Terminative. Substantia producit accidens à se effi-
 cienter, in se subjective. Deus non gignit filium efficienter,
 quia filius non dependet a patre tanquam effectus a causa; de-
 pendentia enim in esse de creaturis tantum proprie dicitur,
 quarum essentia est finita. Deus non gignit in se subjective,
 nec extra se Terminative, nec ex se Materialiter; gignit autem
 in se & ex se Immurabiliter, & ut ita dicam Inessentialiter,
 quia genitus non est extra gignentem, sed in eo, & cum eo
 subsistit in una unicaque essentia indivisa. Particula [Ex] Jo-
 han. 1. 14. non significat Materiam ex qua, sed principium à
 quo.

Generatio filii non est libera, sed necessaria: filius enim De-
 us est, & proinde ens summe necessarium.

V. V. Jesus Christ is truly and properly
 the *only-begotten* Son of God, and there-
 fore the only *Naturall* Son of God. Jesus
 Nomen fi-
 lii Dei est
 quidem Christ is called the *Son of David* according

to his humane nature : but the *Lord of David*, and the Son of the living God according to his divine nature, as appears by our Saviours discourse with the Pharisees, *Matth. 22.* from the 41. verse to the 46. And the Jewes sought to kill Christ because he called God his *proper Father*, as appears by the originall text; for our English translation doth omit that most observable Emphasis; the words are *πατέρα ἰδὼν ἔλεγε ὁ Θεός*, *John 5, 18.* and Christ is called Gods *proper Son*; *id'is 4^o*, *Rom. 8.* 32. and the Apostle gives the reason why he is called the *proper Son of God* in a more excellent way then the most glorious Angel is the Son of God, because Christ is *begotten* by the Father, but the Angels were only created by him; observe the words of the Apostle, *For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee*; so that the *proper* reason why he is called the *proper Son of God*, is, because he is begotten of God; there is the most excellent reason why Christ is said to obtain a more excellent name then Angels: Christ was begotten in the unity of the Godhead, and therefore he alone is properly the Son of God with a *supereminent excellency*. The Angels are not such excellent sons as Christ is.

tionis nec non Adoptionis; solus itaque Christus Filius est; filius Primogenitus quoniam ante ipsum nullus; filius etiam

nomen homonymum Christo Angelis nec non hominibus etiam commune: ratio autem nominis est plane universalis, quia Christus prae Angelis nominis excellentius fortius est. Angeli sunt filii Dei ad imaginem Dei creati ob gratiae collationem generationis similes sunt itaque Filii Dei improprie per Metaphoram. Sancti filii Dei dicuntur etiam sed Metaphorice respectu regenerationis

etiam unigenitus, quia neque post ipsam alius à Patre genitus. Tota tamen filiorum Dei familia in cælis & in terrâ ex ipso Christo tanquam primogenito nominatur, ut videre est Ephef. 3. v. 14. Christo nomen Dei, Angelis nomen ministrorum tribuitur, Christus sedet ad dextram Dei ut Deus. Christus itaque est solus filius Dei Naturalis. Vide Misc. Smiglerii lib. de Christo vero & Naturali Dei Filio adversus impia dogmata Valentini Smalcii. Et Gomari Analys. Epist. ad Hebræos p. 199. nec non Disput. 7. de Patris & Filii personis. pag. 24. & 6. operum par. tertia.

1. Because Christ is begotten of God, v. 5.
2. Worshipped by Angels with divine honour, worshipped as God, v. 6.
3. He hath the Throne, Scepter, Kingdom of God, v. 8.
4. He hath the sovereign and proper Title of God, v. 8.
5. The Attributes of God, eternity, v. 8, 10, 11, 12.
6. He sits at the right hand of God, v. 13.

All these excellencies are due to Christ as the proper Son of God, *Hebr.* 1. whereas the Angels the most excellent sons by creation are but ministering spirits.

John 1. 14 From these proper and excellent re-
vindicatèd sons we infer that Christ is the only proper
Particula or naturall Son of God, because he is the
als John.

1. 14. non est Affirmativa, sed Declarativa, Assertiva, Demon-
strativa, rei veritatem exprimens. Vide *Jo. Maccovii* Loc. Com.
Disput. 14. De Filio Dei p. 193. Particula quasi non est affimi-
lativa, sed expressiva veri, &c.

only

only begotten Son of God. We, saith *Iohn*, beheld his glory *As* of the only begotten Son of God. The word [*As*] is not *assimilativa*, but *declarativa*, and *demonstrativa* in that place, for it, doth declare to us that the glory of Christ is agreeable to his divine nature, he being the only naturall Son of God, because he is the only begotten Son of God; just as if when we see a King sitting in his Royall robes on his Throne, with a Crowne on his head and a Scepter in his hand, we should say now we see him as a King, that is, now he is like himselfe. *his state is agreeable to his Majesty*; even so was the glory of Christ which the Apostles beheld agreeable to the majesty of the only begotten Son of God, *Iohn* 1. 14. and therefore the word [*As*] was not inserted *anquam terminus diminuens* to diminish the glory of the only begotten Son of God; for the word [*As*] is left out in the 18. verse of this very chapter, *The only begotten Son* which is [in the bosome of the Father, *Iohn* 1 v. 18. The Scripture doth abound with severall expressions to the same purpose. But we are specially to observe that *the only begotten Son of God* is propounded to us as the object of saving Faith, and therefore this point ought to be diligently studied and considered by us, *For so God loved the world, that he gave his only begotten Son, that whosoever beleeves in him should*

Vidimus gloriam ejus ut unigeniti à Patre, id est qualis unigenitū Dei decet ad demonstrandam suam Deitatem. Nam particula *ut* non similitudinis, sed causæ nota est, rei ipsius veritatem exprimens. Vide D, Alting, Explicat. Cateche. par. 2. qu. 33. p. 176.

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not perish but have everlasting life, John 3:16. The Socinians observing how much it concerns us to stand stedfast, and not yeeld one whit of ground in this point, have tryed their wit to deceive and seduce us, and therefore they object.

Object.

Isaac is called the only Son of *Abraham*, Gen. 22.2. 12.

Sol.

To this we answer without any great study, That *Isaac* was the only Son which *Abraham* had by *Sarah*: he was the onely begotten Son of the Promise; though *Ismael* was the son of *Abraham* by *Hagar*, the bond-woman, in an unworthy and dishonourable way; and therefore this example will not serve the turn, we reject it, for its impertinency and dissimilitude: Christ is the only begotten Son of God, he is *absolutely* and *Simply* considered his only begotten Son, and not only in some respect as *Isaac* was the only son of *Abraham*. *Christ* (as *Gregory Nazianzen* said) is truly the *verè filiū*, Son of God, he alone is the Son, and the only quod & *sc-* Son of the Father, and his son in an only or *Ius* (sic *fili-* singular way, and he is the son only, he is *us*), & *so-* not the Father also, or the holy Ghost. *Iesus* *filius*) & Christ is the proper Naturall true son of *God*, begotten by the Father without a *modo fili-* mother in the unity of the Godhead, from *us*, & *tolē* all eternity, equall to the Father, one and *Filius, non* the same God with the Father, as the Scri- *filius simul* *& Pater.* pture sets it forth; and therefore we conclude that he is *simply* and *absolutely* the

ἀληθῶς ὁ
ἕως, ὁ μόνος
υἱός, ὁ μόνος
υἱός, ὁ μόνος
υἱός. *Greg.*
Naz. Orat.
23. in lau-
de Heronis
verè filiū
quod & *sc-*
Ius (sic *fili-*
us), & *so-*
Ius (*Patris*
filius) &
singulari
modo fili-
us, & *tolē*
Filius, non
filius simul
& *Pater.*

only begotten Son of God, a more excellent son then all the other sons of God, not only more excellent in degree, for *gradus non mutat speciem*; but a super-excellent son, who doth differ from all his other sons, *plusquam genere aut specie*; because he is one God with the Father. Jesus Christ is *truly* the Son of God, because he is the *true* God, 1 *Iohn* 5. 20. begotten of the Father, *Heb*, 1. 5. begotten without a mother, *Hebr.* 7. 3. begotten from the dayes of eternity, *Micah*. 5. 2. a son equal to his Father, who begot him, *Iohn* 5. 18. *Phil.* 2. 6. *The* Son of God, *Matth.* 16. 16. the first begotten, and the only begotten Son of God, the naturall and proper Son of God; for he is as the Father is, God by nature, *Gal.* 4. 8. and therefore *naturally, necessarily*, eternally begotten of the Father in the unity of the Godhead; and therefore there is more then a *gradual*, nay more then a *specificall* or *genericall* difference between this and all other sonnes of God; we see by all these various expressions, and by those divine and glorious Attributes which are ascribed to Christ in Scripture, that God hath wonderfully declared his love to us in sending his only begotten to redeeme us according to that of the Apostle, 1 *Iohn* 4. 9. *In this was manifest the love of God towards us, because that God sent his only begotten Son into the*
World

world that we might live through him. When our Saviour called God his Father, the Jewes did very well understand that he meant it in a *proper* and peculiar sense, and therefore told him that he did make himself *equall with God*, Iohn 5. 17. 18. and that being but a man *he made himself God*, Iohn 10. 33. And though the Jewes accused him of blasphemy, and endeavoured to stone him as they pretended for his blasphemy, yet our Saviour doth not excuse his speech, or say he meant it in a *Metaphoricall sense*, but doth defend it by many arguments both in the fifth and in the tenth chapters of Saint Iohn, though he did thereby endanger his life; he saith he is *equall* to the Father, *say one* with the Father, Iohn 5. 18. Iohn 10. 30. and when the High Priest asked him whether he was *the Son of the blessed*, Mark 14. 61. our Saviour answers; *I am*: there's a punctuall and positive affirmation of it, v. 62, 63. and you may easily know in what sense the High Priest meant it, by his renting of his clothes, and condemning our Saviour to death for blasphemy, v. 64. And yet our Saviour did not endeavour to allay their heat and rage with any retraction; he would not say that he spake *Metaphorically*, for he spake *properly*, he meant that he was the *proper* and naturall Son of God, who had the same nature and power with the
the

the Father, and therefore was able to do, and actually did the same works with his Father. And the Jewes did understand him so, and therefore urged the Law against him, and condemned him to death for blasphemy, *Iohn 19. 7. The Jews answered him, We have a Law, and by our Law he ought to die, because he made himself the Son of God. Mark the reason, because he made himself the Son of God;* If our Saviour had not meant that he was the proper and naturall Son of God, a Son equall to the Father, & one God with the Father, the Jewes would not have accused him of blasphemy.

Moreover the Jewes do generally hold that those words of the second Psalme, *This day have I begotten thee,* are meant of the Messiah, as *Rabbi Salomon* doth acknowledge in his commentary upon the place. Whatsoever saith he is sung in this Psalme, our Masters have interpreted of *King Messiah;* but (saith he) and he whippers it as a secret) in regard of the sound of the words, and for the refutation of *Hereticks* (for so the Jew calls us Christians) we think fit to expound it of *David* himself. Here's a Jew would faine conceal a confessed truth from Christians, and there are some others it seems that would conceal this malicious concealment, for these

Magistri nostri quicquid hoc Psalmocanitur de rege Messia interpretati sunt: sed secundum verborum sonum, & ob refutationem hereticorum convenit, ut eum interpretemur de ipso Davide,

Heb. bib. mag. cum com. Rab. edit. a Bombergio Venetiis. Rabbi Salomon. com. in Psalmum secundum.

words are expunged out of the great Hebrew Bibles set forth at *Basil*, but they are to be found in the Hebrew Bibles set forth with the Commentaries of the Rabbins at *Venice* by *Bombergius*, or else I had not insisted upon the words; I hope the detecting of this fraud may be very usefull, but I must hasten to some other arguments.

The *Socinians* tell us that there are *five* Causes of Christs sonship assigned in Scripture, which are all *temporall* causes, and therefore they see no reason why we should assert, or they beleve this eternall generation of the Son of God, since Christ may be called the Son of God upon another, and farre different account. We desire to know whether every one of these five causes be *totall* or *perpetuall* causes; if they be every one a totall cause, then there will be as many sonships as there are causes, no lesse then *five sonships*; for that rule is certaine, where there is a totall and sufficient cause in act, there the effect must needs follow. If they be *partiall* causes, then the causes which succeed in order, do not produce their *complete* effect, unill the last cause be in act; this we premise, that the vanity of this invention may be more evident in the whole contexture of their discourse. I shall now give them leave to speak their mind freely, and fully.

1. The first
false cause.

1. The first Cause of this *Divine* sonship

ship is (as they conceive) the Conception of Christ by the Holy Ghost, whereby (say they) Christ is said to be begotten of God in an excellent and peculiar way; and they urge that testimony of the Angel, which stands upon Record, *Luke 1. 35,* to make good their conceit; *And the Angel answered, and said unto her : The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be borne of thee shall be called the Son of God.* These words of the Angel have reference to the prophetic of *Isaiah* mentioned in the 31. verse of this first of *Luke*. The words of *Isaiah* are, *Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel.* *Isaiah 7. 14.* they shall call his name *Jesús*, *Matth. 1. 21.* he shall be called the *Son of the highest*, the *Son of God*, *Luke 1.* You see the words are different, and therefore we must have speciall respect to the thing signified. Observe then

1. That the Prophet did foretell two particulars.

First, that a Virgin should bear a Son.

Secondly, that the Son born of her should be called the Son of God. The Virgin doubts of the first particular, and enquires how that could be without the knowledge of a man? The Angel informs her, that she should conceive after a peculiar

liar and admirable manner by the overshadowing of the Holy Ghost; and from thence infers the second particular, that she should bring forth a Son, who was to be called the Son of God; and he gives the very same reason which was given by Saint *Matthew*, because it was so foretold by the Prophet *Isaiab*, *Matth.* 1. 20, 21, 22, for the particle [Therefore] *Luke* 1. 35. is not to be referred to the conception of Christ as the Cause of this divine sonship, but to the Prophecy of *Isaiab* recorded *Luke* 1. 31. for all this was done that it might be fulfilled which was spoken by the Prophet *Matth.* 1. 22.

2. They shall call his name *Immanuel*, God with us, and therefore he, the same person shall be called the Son of God; this is an higher reason then that which the *Socinians* allege.

3. The *Socinians* put a Fallacy upon us by assigning that to be the Cause which is not the true Cause, [he shall be called] that is declared and acknowledged to be the Son of God. This Declaration or manifestation of the Son of God in the flesh was temporal, 1 *Tim.* 3. 16. but his generation was eternal, *Micah* 5. 2. The Son of God was sent, manifested, incarnate, in the fulnesse of time, *Gal.* 4. 4. but he was the Son of God before his Incarnation, and therefore his Incarnation is not the cause of his divine son.

Fallacia
non causæ,
quum non
causa pro
causa po-
nitur.

sonship, the effect cannot be before the cause, but the *divine* sonship of Christ was before the world was. The Holy Ghost is never called the Father of Christ, and he could not be the *principle* of the subsistence of the *Word*, and therefore not the Cause of this *divine* sonship. The Apostle states the point, and puts it past all dispute, *Rom.* 1.3.4. *Christ was made of the seed of David according to the flesh, but determined and declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead; from whence it follows directly that Christ is not properly the Son of God according to the flesh, but is in that consideration rather to be called the Son of David as we observed above, because Christ came of David as concerning the flesh; but the eternall Son of God, is God blessed for ever, Rom. 9. 5.* When the Jewes said that our Saviour blasphemed, because *he made himself God.* *John 10, 33.* Christ asks them whether they did accuse him of blasphemy, because he said he was *the son of God?* *v. 36.* whereby he declared that he was the Son of God according to his person which is truly divine; believe (saith he) that *the Father is in me and I am him,* *v. 38.* The force of his answer is evident: *I am in the Father, and the Father in me, and therefore I am a divine person; I am the Son of God, and therefore*
the

the divine nature is communicated to my person, I am begotten in the unity of the God-head, I am in the Father, and therefore if it be no blasphemy for me to say that I am the Son of God, it is no blasphemy at all to say that I am God, because the divine nature is communicated to the natural and proper Son of God; there's the proper reason why Christ is called the Son of God, because the divine nature was communicated to him by an eternal generation.

II. The second false cause.
John 10. 35, 36.
explained and vindicated.

II. The second cause assigned by the Socinians why Christ is called the Son of God, is the *sanctification* of Christ, for which they cite *John* 10. 35, 36. Behold say they the second cause of this divine sonship plainly set forth unto us, Christ hath obtained an *excellent* portion of the Spirit, he is sanctified and sent with a *divine* power into the world to save mankind.

To which we answer, that here is the same fallacy obtruded again, because
1. Christ was the Son of God before he was sent into the world. 2. God did not give the spirit by measure to him, *John* 3. 34. 3. Christ proves in that tenth chapter of *John*, that he is *one* with his Father in power, and therefore *in nature*, as appears

1. Because he doth the same works that his Father doth, *v. 37.*

2. Because he is in his Father, and his Father in him, *v. 38.*

3. Be-

3. Because he is the *Naturall* Son of God, and therefore might truly call himself God, *v. 33. 36.*

4. Because they themselves called Magistrates *Gods*, upon a cheaper account; only in regard of their Commission and Office; much more might he call himself God, because he was sanctified without measure, had an higher office and Commission, being sent to do the work of God, to satisfy the justice of God, and save the elect of God, *which he could not have done if he had not had the Nature of God, and been thereby fully enabled to perfect this work of God.* The Argument is grounded upon the infinite distance, and imparity between *the office of a Mediatour*, and the office of a Magistrate; between the only begotten Son of God, who is one with his Father, who begot him, and the Sons of men who are but the Deputies of God.

III. The third Cause which they assigne *The third of this divine sonship, is the speciall love of false cause.* the Father to this excellent Son, *Matth. 3. 17*

3. 17. . .
To this we answer, that God did not make Christ his Son because he loved him, but he loves him because he is his Son, a Son equall to himself, one with himself, the expresse Image of his person, the illustrious brightnesse of his glory. That very place which they cite makes much against them

them; God doth from heaven own Christ for his proper and naturall Son in that very place, *Matth. 3. 17.* God said not so to the best of Angels, *Hebr. 1. 4. 5.* To which of the Angels said he at any time,

Caelicus clamavit

Pater Hic

est filius ille

meus, ut ce-

statum faceret hunc esse proprium suum naturalem filium, & numero aliorum filiorum *ei ipso* exemptum.

IV. The fourth false Cause.

IV. The fourth Cause which they assign is the Resurrection of Jesus Christ, because when Christ was raised from the dead, he was as it were *begotten again from the dead,* *Acts 13. 32, 33.*

Genui Ps.

2. proprie

significat

generatio-

nem eter-

nam. Ge-

nui Act. 13.

significat

Metonymi-

cè, hoc est

genitum

patrefeci ho-

die, cum te

excitavi a

maris,

Rom. 1. 4.

explicitè dicuntur verba ista *Psal. 2. de generatione,* implicitè & consequenter autem resurrectioni accommodantur; consequenter inquam non ratione consequentis sed consequentiar. Vide *D. Gomari Anulyf. Ejipt. ad Hebnaos pag. 299.*

situall eyes did discern it, *John 1. 14.* we have seen, and beheld the glory of the only begotten Son of God. Moreover it is observable that the Apostle endeavours to make the mystery of Christs divine sonship manifest in the thirteenth of the *Acts*, not simply by his Resurrection, but by the manner of his Resurrection, and the state whereunto he was raised.

1. For the manner, he was raised by his own Almighty and most glorious power in an irresistible way; he did offer violence to all the forces of death and powers of the grave, because it was not possible that he should be holden of them, *Acts 2. 24.* when he came to declare himself to be the Son of God with power, *Rom. 1. 4.*

2. For the state whereunto he was raised, he did not rise to return to the grave again, as *Lazarus* did, but he raised himself to an immortall life. And as concerning that he raised him up from the dead, now no more to return to corruption, *Acts 13. 34. Rom. 6. 9.*

Now, God by raising Christ after such a manner, to such a state, did declare him to be his only begotten Son, of whom *David* speaks in the second Psalm; and therefore it was evident by the Resurrection of Christ, that God had fulfilled his promise by sending his only begotten Son to be a Saviour unto *Israel*, that we might have

forgivenesse of sins and *all sure mercies* by him who died for our sins, and *rose again for our justification*; this is the scope of the Apostles discourse in the thirteenth of the *Acts* from the 23 verse to the 39. The second Psalm is cited here by *Accommodation* to make good a remote and *Implicit* consequence; as those words, *I am the God of Abraham, Isaac, &c.* are cited to prove a resurrection by an *Implicit* consequence, *Matth.* 22. 31, 32. Thou art my Son, *mine owne proper Son*, whom I own for my only begotten Son by raising thee to a never dying life.

*The fifth
false cause.*

The fifth Cause which they assigne, is the Exaltation of our Lord and Saviour to glory, and the conferring of a Name and Power upon him above all creatures; for the Apostle, as they conceive, speaks of this sonship, *Hebr.* 5. 5. *So also Christ glorified not himself to be made an High Priest, but he that said unto him, Thou art my Son, to day have I begotten thee.*

I cannot but admire that the acute Soci-nians should cite every place where the second Psalm is named, to prove that there are so many severall causes of the *divine* sonship of Christ; but I do more admire that they should cite this Text of all the rest; for if their fifth argument have any force in it, it doth overthrow and disprove their four first arguments. If Christ was
not

not begotten before his exaltation to glory, then he was not the Son of God before his exaltation; for surely these men of reason; will easily grant *that the effect cannot be before its proper and complete cause was in its causall actuality, or actuall causality.*

The words of God in the second Psalm are so often repeated, to teach us to keep our eye constantly fixed upon the divine sonship of Christ when ever we discourse of his conception, birth, resurrection, transfiguration, exaltation to glory, and conclude that *the self-same person who was begotten of God from the dayes of eternity took our flesh, dyed for our sins, and rose for our justification; for this is that great and fundamentall truth which runs quite thorow the Gospel, That the Son of Mary who did and suffered all for us, is the proper; the naturall Son of God, the only and All-sufficient Saviour of his people from their sins. We must not part with this truth, for this is all our salvation.*

It was very proper for the Apostle to speak of his *divine* sonship when ever he spake of him as a Mediatour, as a Priest, &c. because *he could not have undertaken or gone thorow with any such office unlesse he had been the Naturall and Proper Son of God equall to God; and therefore we do readily grant, that the divine offices of Christ do declare and make manifest the divine-sonship,*

and nature of *Jesus Christ*, and this truth is most evident from the connexion of the seven and eight verses of the second Psalm.

I have with the more patience and content waded thorow this large and deep sea that I might come to the haven, where we desire to be; That we might come to take harbour and sanctuary in the merit and satisfaction of *Jesus Christ*, who is the naturall and proper Son of God.

In the next place I am to prove the eternall procession of the Holy Ghost, whereby I shall make the distinction of the Persons more cleare and evident, and therefore I hasten to the discussing of that mysterious, but usefull point.

Concerning
the Procession
of the
Holy Ghost.
Spiritus
dicitur non
respectu
spiritualis
essentia,
sed Incom-
municabi-
lis subsi-
stentia,
quia à Pa-
tre & Filio
una quasi
spiranti-
bus proce-
dit.

The Holy Spirit is not called a spirit because of his spirituall nature only, for the same spirituall nature is common to all the three blessed Persons; but he is called a Spirit upon a speciall and peculiar reason because he is *breathed* forth by the Father and the Son. The Holy Ghost is called *the Spirit which is of God*, 1 Cor. 2. 11. τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ. The Spirit who *proceedeth* from the Father is sent *by the Son* from the Father, John 15. 26. The Greek Church acknowledges that *the Spirit doth proceed from the Father by the Son*. All things that the Father hath are mine, saith our Saviour, John 16. 15. But the Spirit did receive all from the Father, and Christ and

and his Father are essentially one, *John 10. 30. the Spirit is said to receive of the Son, and to glorify the Son, John 16. 14. Whatsoever things the Father doth, the Son doth; and as the Son can do nothing without the Father, so the Father can do nothing without the Son; not that there is a defect of power in either, but an unity of power and nature in both.* The divine nature of both the Father and the Son was communicated to the Spirit by this eternal spiration, and therefore he is sent by both, and he receives of both, and he glorifies both, and he is the Spirit of both the Father and the Son. He is called the Spirit of the Father, *Matth. 10. 20* because he proceedeth from the Father *John 15. 26.* and he is called the Spirit of the Son of God, *Gal. 4. 6.* the Spirit of Christ, *Rom. 8. 9.* the Spirit of Jesus Christ *Phil. 1. 19.* the Spirit of Christ, *1 Pet. 1. 11.* because he receives of Christ, is sent from Christ, is breathed forth by Christ; the Father and the Son breath forth the subsistence of the Spirit with one and the same spiration. When Christ breathed upon his Disciples, he said, *Receive ye the Holy Ghost,* to shew that he had power to dispose of the Spirit, who did from all eternity breath

Omnia quæ de una persona dicuntur, de aliis etiam dicitur, exceptis relationibus oppositis, quia nihil in Deo multiplicatur nisi relationis opposita; spirationem quæ Patet spirat, non opponitur spirationi quæ spirat Filius. Pater enim una eademque cum Filio spiratione spirat. Omnia quæcunque habet Pater, eadem etiam Filius habet, John 16. 15. Jehr 17. 10. Exceptis tantum iis, in quibus ei opponitur. Non opponitur autem Patri quoad spirationem; Habet enim spiritus vitam subsistentem à Pa-

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Patre nec non filio *univissima spiratione.* Vide D. *Aling. Lo. Com. pag. 42.* D. *Maccovii Disput. 37. de Processione Spiritus.* D. *Brochmanni de S. sancto, qu. 8.* *Stegmar. Pborin. Disp. 6. Wenzdeliz. Christ. Th. lib. 1. cap. 2.* *Gomar. Disp. de Trinitate, Tom. 3. Disp. 7, 8.* *Junium Trin. Defens. contra Samosat. Polanum, Zanchium. Synop. Pur. Theol.*

forth the Spirit. The Holy Ghost was breathed forth *necessarily* by both; I say, *necessarily*, because eternally there was a double and *eternall necessity* of it both in respect of the persons *breathing*, and the person *breathed*. *The spirit was not breathed forth as a creature, but as a divine person,* a person of the Godhead; he was breathed forth by Procession, and subsists in the unity of the Godhead; he proceeds *from both*, and yet *in both*; for one divine person cannot subsist out of another, but all three subsist in the same undivided and infinite

In what sense the H. Ghost is the vertue and power of the Father.

nature. But the *Socinians* tell us that the Holy Ghost is nothing else but the power and vertue of God the Father.

To which we answer. That the Spirit is the natural vertue of the Father no more then he is the naturall vertue of the Son, or of himself; for the vertue of God is the essence of God; the Holy Ghost is his own essence, and all three persons have one and the same essence; The Holy Ghost who proceedeth from the Father, is called the Power of the Father, *Luke 1. 35.* because

the

The Procession of the H.Ghost. 217

*the spirit works as he proceeds in order; the Father works in the Son and by the Spirit. But the Spirit who proceeds from the Father is distinguished from the Father; the Spirit did not breath forth himself, or proceed from himself. The H.Ghost doth not speak of himself, John 16. 13. but the Father speaks of himself, because he is of himself, he is begotten of none, proceeds from none of the divine persons, is sent by none of them. The holy Ghost doth receive of Christ, is sent by Christ; therefore the Holy Ghost is not the Father, but clearly distinguished from him, John 16. 14, 15. John 15. 26. John 14. 16, 17; Matth. 3. 16, 17. Matth. 28. 19. 2 Cor. 13. 14; and in diverse other places. The Father and the Spirit are personally distinguished, but they are essentially one, 1 John 5. 7. they are one in Power, Nature, Will; and yet are three Persons, three Witnesses who deliver one and the same divine testimony; *The testimony of the Holy Ghost is as divine as the testimony of God the Father. The Witnessse of God is greater,* τὸ πνεῦμα
μαρτῶν Θεῶν
1 Cor. 2. 11
verse 9. must refer to the Witnessse of the Father, Word and Spirit, verse 7. though the testimony of the Father be specially insisted on in the following words; for all the three Witnesses in heaven give one and the same testimony, and that testimony is divine. The H.Ghost is the Spirit of God, and τὸ πνεῦμα
τὸ ἐν ἡμῶν
Θεῶν 1 Cor.
2. 12.
1 Cor. 12.
5. 6. A & S
5. 3. 4.
1 Cor. 3.
16, 17.
the*

Rom. 8. 11. *the Spirit which is of God, the Spirit of E-*
 14. 1 Cor. *lohim, Gen. 1. 2. the Spirit of Jehovah,*
 12. 3. Isa. *Isa. 11. 2. the Spirit which is Jehovah and*
 61. 1. Isa. *the God of Israel, as hath been proved at*
 63. 14. *large in the fourth chapter from the 31-*

page to the fortieth. The distinction be-
tween the Father and the Spirit will be
more evident when we come to treat of
the personall properties; The Socinians

are so confounded in this point, that they
are forced to acknowledge that the Holy
Ghost is no Accidental vertue, no finite sub-
stance, no creature, but the uncreated and
substantiall vertue or power of God, because
whatsoever is in God; is the substance of
God; as Eusebius confesses. And Sma-
lcinus acknowledges that it may be granted
that the Holy Ghost is God, because what-
soever is naturally in God may be called God.
But I shall prove that the Holy Ghost is
not only God, but a person of the God-
head distinct from the Father and the Son.
Jesus Christ is called the Power of God,
 1 Cor. 1. 24. *and the Holy Ghost the Pow-*
er of God, Luke 1. 35, Luke 24. 49. The
Son is a distinct Person from the Father,
and the Holy Ghost is as the Ancients used
to call him, the Personall vertue or Power
of the Father proceeding from the Father, by
 1 Cor. 12. *whom he doth declare and put forth his*
power; and therefore the Spirit is said to
work and distribute all gifts and graces as
he will; Father, Son and Holy Ghost have
 one

Vide *En-*
edin. in Ex-
plicat. loc.
v. & N.T.
 p. 8. 288.
 289. *Cate-*
chil. Ra-
cov. cap. 6.
Ostorod.
Instit. c. 4.
Smalcium
in 11. 16.
Graweri-
 p. 6. *Smal-*
cium con-
tra Wick,
 resp. ad
 cap. 15.

one and the ſame Will and Power; ſtill we muſt bottome upon that truth, *Theſe three are one*, 1 John 5. 7. That this Proceſſion of the Holy Ghoſt is myſterious, and for the manner of it unſearchable we do readily grant; and therefore I ſhall not preſume to define after what manner the Holy Ghoſt is breathed forth from the Father and the Son; but we are ſure that it cannot be any corporeall proceſſion. The Ancients did conſtantly diſtinguiſh between Proceſſion and Generation; but the eternall generation of Chriſt being ſpiritual, the proceſſion of the Spirit muſt needs be ſpiritual; for the Spirit is not only *Essentially* a Spirit as the Father, and God the Son are, but he is *Perſonally* a Spirit. The more perfect and ſpiritual this proceſſion is, the more evident it is that the Spirit was breathed forth in the unity of the Godhead. They who ſay the Son doth proceed from the Father, uſe that terme [*Proceed*]; in a generall and very large ſignification: but then they ſay that the Son did proceed by *Generation*, the Spirit by *Spiration* thereby endeavouring to diſtinguiſh the *manner* of proceeding.

2. They ſay the Son did proceed from the Father alone, and therefore is ſaid to be ſent by the Father only; but the Holy Ghoſt did proceed from the Father and the Son both, and therefore is ſaid to be ſent

Non omne quod procedit Nascitur, quævis omne procedat quod nascitur. Vide *Auguſt.*

contra Maximin. lib. 3. cap. 14.

1. The manner of the divine Proceſſions.

2. The Principle.

ſent by the Son as well as the Father, *Luca* 24. 49. *John* 15. 26. *John* 14. 26. *John* 16. 14. but Chriſt is ſent by the Father *only*, becauſe he is of the Father *only*, and was not begotten of the Spirit; and the Father is not ſent by any becauſe he is of *himſelf*; hereby they endeavour to diſtinguiſh the *Principle* of theſe Divine proceſſions.

3. The
Ord. r.

3. The Son did proceed as the ſecond perſon, the holy Ghoſt as the third perſon of the Godhead, and hereby they endeavour to diſtinguiſh the *order* of theſe divine proceſſions. We know this divine proceſſion is

1. *Spiritual*.

2. *Eternal*, becauſe divine.

3. *Immutable*; this proceſſion is not a change of the Spirit from *not being to being*; or from an *imperfect being to a more perfect being*. We know that proceſſion

Pater & filius ſpirando ſpiritu naturam divinam communicant ſpiritui, ita ut tribus Deitatis perſonis communis ſit: non eſt hæc Alienatio ſed Communicatio.

cannot be a motion from one place to another, for the Spirit is omnipreſent, fills all places, and therefore cannot change its place. 4. *Necessary*. The Father and Son did from all eternity breath forth the Spirit in the unity of the Godhead; not by any *alienation* of the Godhead from themſelves, but by an unſpeakable *communication* of the ſame divine Nature to a third perſon of the Godhead; And this communication is *natural*, and therefore *necessary* it is, but not *Involuntary*; the Father and

and

and Son did not breath forth the Spirit by any *Coaction* or *Compulsion*: and yet we cannot say that the Father and the Son did *Arbitrarily* or *freely* breath forth the Spirit, as all three persons did create the world; for they did create the world with such liberty and freedome as that they might not have created it; but they did *Naturally* and *necessarily* breath forth the Spirit, and could not but breath him forth: this inward and personall Act is *Natural*; such is the perfection of the Godhead that it must needs be communicated to all three persons; and such is the *coessentiall unity* of the Father, Son and Holy Ghost, as that all three do necessarily and naturally subsist in the self-same entire and infinite Godhead. True it is, that the will of God is the Nature of God, but nature is a more comprehensive Word, and therefore according to our manner of apprehension and in strictnesse of speech, it is more proper to say that the Father and the Son did breath forth the Spirit by the perfection of their Nature, then to say they breathed him forth of their own will, or by some *Arbitrary Decree*; for then it will follow that there might have been but two persons of,

Spiritus
Sanctus
procedit
nonvolun-
tate ut
Scholasti-
ci, & post
eos Cate-
chismus
Romanus
ambigue
docuerunt,
sed neces-
sitate na-
ture que-
admodum
& filius na-
tura genit-
us est. Pa-
ternon spi-
ritus sine fi-
lio, non ob
defectum
potentia
sed ob uni-
tatem es-
sentia. Spi-
ritus pro-
cedit ab u-
troq; sub-
sistit in u-
troq; quia
est coessen-
tialis utri-
que, 1 Jo-

ban. 5. 7. & proinde hæc æterna Spiratio non est contingens, sed necessaria; nec libera est nec Involuntaria. Neque enim necessitas hæc vim infert, nec voluntas novum concilium delignat ex deliberatione superveniens. Vide Athanas. Basilium, Cyrillum,

villum, Nazianzenum, Theodosium, Damascenum. Vide Gennarium, D. Alvingium, Maccovium, Zanchium, Tillemont, Cratium, Stegmanum, Polan. Syntag. lib. 3. de Trinitate cap. 6.

and in the Godhead, that the holy Spirit doth exist and subsist *Contingently*, and by consequent that the Spirit is no person of the Godhead. The acute Samolatenian whom learned Junius confutes, desired to know *whether the Holy Ghost was produced*

Junius Ca. by an action of the Will ;
thol. Doct. Junius answers; If you oppose the will of
de Trinit. God to the nature of God, we cannot say that
defen. con- the Spirit doth proceed from the Father
tra Samo- and the Son by their will but by their na-
lat. pag. 36 ture, because the Father, Son and Spirit
Spiritus are Coessential; for as the Father did be-
Sanctus get his Naturall Son by his Nature, so do
procedit the Father and the Son breath forth the co-
Naturali- essential Spirit by their nature; not is it safe
ter, hoc est the Father and the Son breath forth the co-
atione Na- essential Spirit by their nature; not is it safe
turæ, non to say, saith Junius, that the nature of the
autem vo- Father doth breath forth the Spirit by an
Periculosè action of his will, but rather according to
dicitur spi- that manner (the infinite distance being
ritum pro- observed between what is humane and di-
cedere na- vine) after which the will doth proceed in
turæ quidè man ; and this saith he is but a weak re-
sed per ac- tionem vo-
luntatis : Non procedit a ctione voluntatis propriè, sed secun-
dum actionem voluntatis procedere dicitur, id est secundum
eam actionem, vel potius secundum eum modum quo natura-
liter procedunt voluntas & charitas. De hac re igitur posse-
mus tacere, & rem Scholasticis defendendam petmittere, aut
ad libros eorum reijcere.

semblance

semblance of the Schools, which we are not bound to defend. For the Nature of God is pure, single, infinite, and therefore we must not follow those resemblances too farre which are grounded upon the distinction of the understanding and the will in creatures, because even that point is very disputable, and the most single and perfect nature of God doth infinitely transcend the perfection of Angels. I believe you are, as I am, willing to get out of the dark. But enough of that, for we read that the Saints are begotten by the will of God, *James* 1. 18. But we must not conceive that Christ is begotten, or the Spirit breathed forth after the same manner as we are regenerated: the Spirit is breathed forth in a *Consubstantiall* and *Consubstantiall* way in the unity of the single and entire Godhead; but we are regenerated by the graces of God.

The spirit doth proceed equally from the Father and the Son; for the unity of the divine nature, and equality of divine persons cannot be maintained if that principle be denied. Peter Lombard and his adherents did mince the point with a very dangerous distinction; that the Spirit doth proceed principally from the Father, and lesse principally from the Son. But it is clear & evident that the Holy Ghost being a Consubstantial person hath the self-same di-
vine

vine nature and eſſence entirely commu-
 nicated unto him which is in the Father
 and the Son, without any *Alienation* of it
 from them, or *Multiplication* of it in him;
 and therefore the Spirit doth not proceed
 from the Father and Son as they ſtand in
Relative oppoſition, but as they are eſſenti-
 ally and *naturally one*; and therefore the
 Spirit did proceed from both equally, *æque
 primò ac per ſe*, as we uſe to ſay. The Spi-
 rit doth receive from Chriſt, *John 16. 17,*
 15. but the Spirit being God could not
 receive any thing but: *ſubſiſtence* from the
 Father or the Son. : The Spirit doth glo-
 riſie the Son, *John 16. 14.* no otherwiſe
 then the Son *as God* doth glorifie the Fa-
 ther : becauſe the Son did receive his ſub-
 ſiſtence from the Father as the Spirit re-
 ceives his ſubſiſtence from the Father and
 the Son.

We muſt carefully diſtinguiſh 1. Be-
 tween the generation of the Son, and pro-
 ceſſion of the holy Spirit, though as we
 have ſhewen above, the Son doth proceed,
 if you take that word in a *general* notion.
 The moſt exact Criticks wil not take upon
 them to diſtinguiſh between τὸ γενέσθαι &
 τὸ ἐκπορεύεσθαι. Yet becauſe we want words
 to expreſſe our ſelves, the reverend Do-
 ctors of the Church thought fit to appro-
 priate Proceſſion to the Holy Ghoſt for
 diſtinction ſake; and the Scripture ſaith
 that

that Christ is the only begotten Son of God; God the Father is never called the Father of the H. Ghost, nor is the H. Ghost called the Son of God. Moreover, the Schoolmen have given advantage to the enemies of the Trinity by discoursing of Divine Processions at large in a generall notion; and for these reasons, I did endeavour to distinguish the Profession of the Son from the Spirit in this Chapter, in respect of the Manner, Principle, and order of Procession.

2. We must carefully distinguish between the Eternall Procession of the Spirit, and the Temporal Mission of the Spirit; but the Natural and Eternal Procession of the Spirit may be evinced by the Temporal Mission of the Spirit. The Greek Church doth acknowledge, 1. that the Holy Ghost is God; and 2. that he is one and the same God with the Father and the Son; and from hence we infer,

1. That the Son did not send the Spirit by way of Command as if he were greater then the Spirit.

2. That the Son did not send the Spirit by way of Counsel and Advice, as if he were wiser then the Spirit; and therefore the only reason why he did Temporally send him, is, because the Spirit did Naturally and Eternally proceed from him; and receive his glorious subsistence or him. I might discourse more largely upon this

Q subject;

Vide *Albanasium* 1.
 Dialog. de
 Trinitate
Damascen.
 de fide
 Orthod.
 Modum
 Curiosita-
 ti imponat
 Lector,
 nec mole-
 stas & per-
 plexas di-
 sputatio-
 nes cupi-
 dius quam
 par sit sibi
 accersat.
*Calv. In-
 str. lib. 1.
 cap. 13.*

subject; but I consider what *Athanasius*, *Damascen*, and divers other reverend Divines who did long study these mysterious points, have after many perplexed debates acknowledged. The Son (say they) was begotten, and the Spirit proceeded; this we are sure of, because it is written; if you enquire after the manner how the one was begotten, and how the other did proceed, we answer that the Son was begotten, and the Spirit did proceed *eternally, unchangeably, unspcakably.*

Those places of Scripture which are spoken of God in the Old Testament are said to be spoken of the Son, and the Spirit in the New Testament, and therefore do by consent of both Testaments, declare that the Father, Son and Holy Ghost are one and the same God; for instance, The sixth of *Isaiab* is spoken of Jehovah, the God of Israel, whom the Mahumetans, Sabelians and Arrians do acknowledge to be the true God, but this is spoken of Christ saith Saint *John*, chap. 12.41. These things said *Isaiab* when he saw his glory and spake of him. But the Holy Ghost hath his share in this prophesie, *Acts* 28. 25. therefore they who believe both Testaments, must conclude that the Father, Son and the Holy Ghost are one and the same God.

Finally, the Personall actions and properties of these three declare them to be distinct

distinct persons; therefore it is easie to conclude that *Father, Son and H. Ghost are three distinct persons, and yet one and the same God.*

That the Spirit is a person of the Godhead, hath been proved in the fourth chapter of this Book; That he is a distinct person from the Father and the Son, is most clear by that which hath been said both in that chapter and in this, and all those places might be heaped up which prove the personal appearance of the Spirit, when he did assume the shape of a Dove, and appeared as in Tongues of fire, his teaching, leading, acting, ruling, comforting, distributing of gifts and the like, together with the several phrases of him in Scripture, and frequent joyning him with the Father and Son as their equall in power and authority in bestowing all spiritual and eternall blessings do evince the same. The notes of distinction *Another, even the Spirit; These three, &c.* The change of the gender in relative Articles, which must necessarily be referred to the Spirit, is very considerable. But I have said more then enough upon this point; and therefore proceed to make the distinction of these three uncreated persons yet more evident.

V. These uncreated persons are sufficiently distinguished by their Order. The Scripture doth most commonly place the Father first in order, the Son second, the

Scriptura
Neuro
Antecedenti relati-
vum
masculini
generis sit
tim sub-
jicit, Jo.
han. 13. 28
καθ' ος
non καθ'
το: item
Johan. 16;
13. 14.
Eph. 1. 13;
14.
V.
The un-
created
Persons
distingui-
shed by
their or-
der:

Holy Ghost third; when all three are named; and by the inward and personall actions (which have been mentioned) it doth appear, that, this is the *Naturall Order* of these uncreated Persons; for the Son cannot be placed in Order before the Father, because he is naturally begotten of the Father; the Holy Ghost cannot be placed in order before the Son, because he

Vide *Basilii Magni Epistolam quæ inscribitur ἀρτι-γενητον πιστων*. Edit. *Basil. Gr.* P. 330.

doth *naturally* proceed from the Son; this is the proper and natural order. *Basil* the great in his ἀρτι-γενεων πιστων complains that some in his time did place the Son in order before the Father, and the Holy Ghost before the Son, that they might gain some advantage by that device. *Basil* tells them that he had received order from the Lord to Baptize in the name of the Father Son and Holy Ghost, and therefore was resolved to preserve that order ἀπεργενητων inviolable, notwithstanding any devices or attempts for to prevent it. When the Witnesses in Heaven are reckoned up in a businessse of the highest consequence, they are reckoned in this very order, 1 *John* 5. 7. The Father, the Word, and the Spirit. But it is confessed that sometimes it is most agreeable to the scope and purpose of the Holy Ghost to place the Son before the Father, as appears 2 *Cor.* 13. 13. *Gal.* 1. 1. and hence it is likewise, that the Holy Spirit is sometimes placed before the Son

Son, as *Revel.* 1 4, 5, and sometimes before the Father and the Son, 1 *Cor.* 12. 4, 5, 6. But the natural order doth not overthrow either the equality or coeternity of the Persons, nor doth that order of Enumeration which is *pro instituto*, overthrow the natural order, and both do sufficiently prove the distinction of the three uncreated Persons.

VI. The Divine Persons are sufficiently distinguished by their Personal Properties; The property of the Father is to subsist of himself, that is, to receive subsistence or subsisting life from none but himself. I shall not enter into that sad dispute whether this Personal Property be Absolute or Relative? whether *αὐθωόσατος* doth not import something as * *Positive* and absolute as *Αὐτόθεος*? It is pleaded that *the selfe subsistence of the Father is not his Fatherhood*: and that that rule is beyond dispute, *Habere subsistentiam à se non dicit respectum ad Aliud, vel Alium*; And therefore I humbly offer it to the consideration of the learned, *whether that selfe subsistence whereby the first person is distinguished from the Son and the Spirit be Absolute, or Relative*? I will not take upon me to determine any thing in so deep a point, or suffer my reason to wax wild and wanton in discoursing of so great a mystery: and therefore though there be something hinted

which

Pater αὐ-
τοθεός ἐ-
στίν αὐτοθωό-
σατος ἁ-
ποστόλοις
Orthodo-
xis dicitur
Negative,
quia à nul-
lo est sed à
seipso, &
per seip-
sum ab om-
ni æterni-
tate subsi-
stia
* Omnis
proprietas
increata
per nega-
tionem ex-
plicata
fundatur
in aliqua
perfectio-
ne positivâ

which may amount to a *videtur quod sic* in the behalf of the lesse common opinion in the 142 page of this book: and it is clear that all three Persons are nothing else but the Godhead considered with all absolute and Relative perfection, yet I conceive it safest to wave that point, and conclude with that learned divine, *Nos fidelem ignorantia professionem temeraria assertioni preferendam judicamus.* Whether then this self-subsistence be Absolute or Relative, it is enough for our present purpose to prove that the first Person of the Godhead is distinguished by his self-subsistence from the blessed Son and holy Spirit. The self-subsistence of the Father is Incommunicable, *It is proper and peculiar to the first Person to have subsistence from none but himselfe, and to be the first Personal Principle which gives subsistence to the other two coessentiall and coequall persons.* The Son receives subsistence from the Father, the Spirit receives subsistence from the Father and the Son, as hath been proved above; and therefore this self-subsistence doth make a very remarkable, and undeniable difference between the Father and the two other uncreated Persons.

Some learned men have from hence inferred, that because the Father alone hath *subsistence from himselfe*, therefore the Father alone is *God of himselfe*.

But

But the consequence is absurd, for they do not distinguish between the *Essence* of God & the peculiar *subsistences*, in the Godhead. The *Essence* of God is *αυτουσια*, *αυτουσιον*; and is one and the same in all, and every one of the uncreated Persons: it is (if I may so speak) a *self-essence* and essence it selfe a *self-Deity*, because every one of the Persons is truly, properly, essentially *God, God himselfe*; and therefore *if the Essence of the Father be a self-Deity, so is the Essence of the Son and Spirit. The Divine Essence of the Son is not begotten, caused, produced any more then the Essence of the Father; the subsistence of the Son is begotten, but not caused; the Divine Essence is communicated to the Son, but it is not begotten by the Father; for the Father doth communicate that selfe same Divine and entire Essence, which is in himselfe, by begetting the personal subsistence of the Son in the Unity of the Godhead from the dayes of eternity. Christ is not God by grace, but by nature; and the Will of the Father did not precede and produce the Godhead in Christ, but accompany and approve the naturall communication of the Godhead to Christ, even as his Will doth approve his own natural and eternal goodnesse; and therefore Christ is both his natural Son, as hath been proved, and the Son of his love, Coloss. I. 13.*

Vide Genebrardum lib. I. de Trinitate

Genebrardus was too blame to fall soule upon

upon *Calvin* and *Beza*, and other reformed Writers whom he condemns as guilty of a new Heresie called *Antotheanisme*, because they said that *Christ was God of himself, but he was not the Son of himself.* *Calvin* and *Beza* did not deny that the Godhead was from all eternity communicated to the Son by the Father; onely they say,

1. That the Godhead which is communicated is in it self, of it self truly, properly, essentially Divine; because the selfe-same Godhead is in the Father and Son whole and entire in both.

2. Because the Godhead which is communicated, is not begotten; the unbegotten Godhead is communicated to the only begotten Son by an eternall generation.

3. Because the Godhead which is communicated, is not caused, produced, created by the Father, as *Valentinus Gentilis* dreamt. And therefore *Genebrardus*, *Canisius*, *Gifford*, *Stapleton*, *Faber Fewardentius*, and the rest are extremely mistaken, when they say that *Calvin* and *Beza* deny that the Father did beget his Son in the unity of his own divine essence; For the meaning of *Calvin* was plainly this, The Son hath the selfe-same divine nature with the Father, they are Coessential: one and the same God, who is the only true God, God of himselfe, not God by participation, or creation, but God by nature and essence; for

Calvin

Solus Pater est auctor debet id est à nullo superiore Numine Essentia- tus sed à seipso Deus. Val. Gent. Prothes. 8. 12. 40. & ultima.

Calvin speaks in opposition to Valentinus Gentilis, who denies the Son and Spirit to be coessential with the Father, but saith the Father did essentiuate the Son with another manner of essence then his owne divine essence, namely with a created and produced essence, Gentilis saith, the Father onely is truly God, because he only hath an uncreated Godhead, and the Son hath not the self-same Godhead with the Father.

I had not said so much on this Argument but that I find Papists, Arminians, Socinians, and some bitter Lutherans do all joyn their forces to abuse *Calvin, Beza, Viret, Farrell, Simler, Volanus, Gualter, Bullinger, Lavater*, the Orthodox Helvetians, and many other reformed Writers upon this Argument. Some say these reverend Divines are guilty of Heresie, Blasphemy, Atheisme, because they say *Christ is God of himselfe*, though they clearly mean that *he is one God with his Father, and that the Godhead which is communicated to the Son by generation is an unbegotten Godhead, a self-Deity*. If any one desire to read more upon this Argument, he may consult *Valentinus Gentilis*, and all that write against him, especially *Calvin*, and the rest of the Reformed Writers named but now: he may read the Ancients, with whom *Arminius* was not well acquainted; for if he had read them, he would not have said that
the

the word *κωροδεδς* is not to be found in the writings of the Fathers.

They who are taken with Platonical raptures may read *Dionysius*, *Plato's* corri-vall; *Maximus Pachymerius* and the rest, will give them some light therein. *Athanasius*, *Basil*, *Epiphanius*, *Nazianzen*, *Damascen*, speak the same thing either *κτ' τδ πυρδ* or *κτ' τδ διδυκδ*; to whom I might adde *Justin Martyr*, *Anastasius* and *Cyriil*; as for *Origen*, I know his writings have been extremely corrupted by the iniquity of his Antagonists, and yet there are many things that are excellent in him, which I am in charity obliged to conceive to be his genuine and proper judgement, and to impute many of his errors to the fraud, ignorance, or malice of such as made too bold with his Works, or else to a kind of liberty of speaking, which good wits are not free from, when they have no adversary in sight who is like to call them to an account for their irregular phrases. *Bel-larmine* is as modest, as we could expect such a sophister to be; only he did not take notice of the controversie between *Calvin* and *Gemilis*; but we will pardon that error; for we know the Cardinal was not at leisure, and therefore did many times passe sentence upon the Protestants for expedition sake before he had heard their cause. *Gregory de Valentin* is very ingenuous in this

Bellar. l. 2.
de Christ.
c. 13.

this point, and makes a fair Apology for the *Autotheans*. If any desire to take a shorter cut, I shall refer them to three most eminent Divines who have studied this point exactly, and are very criticall both in state of the question, and their phrases, *Chamier*, *Gomarus* and *Voetius*; and now, I crave leave, to proceed without begging pardon for this necessary digression, because I hope it may be very useful to learned men.

Greg. Valent. part.
1. disp. 2.
quæst. 1.
punct. 1.
pag. 718.

It is now easie upon the due consideration of the premisses to state the point right.

It is proper to the Father to have,

1. The Godhead without any communication of it to him from any other uncreated Person.

2. To have subsistence from and of himselfe as he is the first Person, and the first personall Principle of giving subsisting life unto the other two Coessentiall Persons. For the first uncreated Person cannot receive subsistence from any person, because he is the first person *in order*, though all three be equall in respect of *dignity and duration*; there can be no person *in order* before the first Person to communicate his Godhead, or give personall subsistence to him either by *generation or spiration*, and this must needs be a Characteristicall and distinctive property which declares the subsistence of the Father to be incommunicable.

For

236 *Self-subistence proper to the Father.*

Eadem ef-
fentia est
in Patre
ἀγνήτως,
in Filio
γεννητός,
in Spiritu
Sancto ἐκ-
πορεύτως.

For though all three uncreated persons do subsist in the Godhead, yet *self-subistence* is proper to the Father; the Father alone is the first personall principle of subsisting life; the Father is distinguished from the Son, because the Father is unbegotten, and because he did beget the Son; the Father is distinguished from the Spirit, because he did breath forth the Spirit. But I have said enough of that when I treated above of the inward and personall actions. I need not take notice of their nice exception who say *the Father is not his owne Father*, and therefore cannot be said to be begotten of himself, or to have subsistence from himself; yet because some take advantage thereby to censure the reverend Doctours of the Church, I shall stop the Criticks mouths with one Criticisme out of *Hesychius* and *Suidas*, *To be begotten of ones self* (saith *Hesychius*) *is to be begotten of none.* God is said to be begotten of himself because he is unbegotten; & *Suidas* concurs, and doth either transcribe or subscribe, No man ever dreamt that the Father did beget either his Godhead, or his own personall subsistence: for the Godhead were no Godhead if it were begotten; & we know the Father is not his own Father though *Synesius* and some such Poeticall wits who meant well have adventured upon such dangerous expressions. It doth imply a contradiction that any thing should

αὐτογενής
—ἐκ ἐκ τι-
νο; γενώ-
μενος—θε-
ός ἀγνή-
τως αὐτο-
γενήτος.
Hesychius
Suidas.

—αὐτο-
πάτωρ πα-
πάτωρ α-
πάτωρ ἢ
σταυτε.

Self-subsistence proper to the Father. 237

Should be the cause of it self, or its own effect, for the cause is before the effect, and nothing can be before and after it self; and there is a friendly opposition between correlates; the Father cannot be his own Son. But notwithstanding all that hath been alleged by these Criticall disputants, still it holds good that *the Godhead was not communicated to God the Father by any person created or uncreated, and the first person did not receive his personall subsistence from any other person by generation, spiration, or any other way.* But I must not dwell upon this Argument.

VII. The uncreated persons are sufficiently distinguished by their personall and inward relations; but we must not conceive that there are as many Persons in the Godhead, as there are Relations; for the Father is related to the Son and to the Spirit; and the Son is related to the Father and to the Spirit; and the Spirit is related to the Father and the Son. But there is a friendly opposition evidenced by some Relations which do help together with the Actions, Order and Properties above mentioned to demonstrate some kind of distinction between the Persons; *The Son as he is a Son, is Relatively opposed to the Father who begat him; and so the Spirit as proceeding by spiration is Relatively opposed to the Father and the Son who did both*

Vocis sonus
ἀγνοεῖα
negativus
terminus
est sed re-
ip̄sa affir-
mar, D.
Gerard de
Tribus E-
lohim. cap.
8. Sect. 50.
pag. 175.

VII.

*The Per-
sons distin-
guished by
their in-
ward Re-
lations.*
Spiratio
non est
fundamen-
tum rela-
tionis per-
sonalis hoc
est proprie-
& peculiar-
aris; rela-
tio autem
distinguit
vel quā
propriavel
quā oppo-
sita; pater-
nitas & spi-

joyne

ratio, Item joyned in breathing forth the holy Spirit; filiatio & Relations distinguished as proper, and opposite. spiratio sit.

non opponuntur;

non sunt proprietates peculiaries & incommunicabiles, & proinde non distinguunt; relationes dicunt, sed non Personales proprias & oppositas. *Vide Tho. part. 1. quest. 30. art. 2. An distinctio inter essentiam & relationem sit Realis, Formalis, vel rationis. Vide Bigl. 1. sent. dist. 2. qu. 11. & dist. 26. qu. 1. art. 3. Vide Basilium etiam contra Eunomium. lib. 2. p. 134.*

I might discourse concerning the Order of these persons in working, as well as of their order in subsisting; something might be spoken of the peculiar manner of their Working ad extra: and much might be said of the Incarnation of the Son to declare him to be distinct from the Father and the Spirit; and something of the effusion of the Spirit; but I have said enough to evidence

What kind of distinction there is between these three divine and uncreated Persons. that these uncreated Persons are distinguished; *What kind of distinction there is between them,* I am now to show, and that I may be brief and plain in the opening of this weighty point, I shall lay down the truth clearly in some few Propositions.

I. Trinitas est unus solus imensus naturaliter Deus,
1. The Father, Son and Holy Ghost are not Essentially distinguished: for *Christ and his Father are one*; John 10. 30. and all three are Essentially one, 1 John 5. 7. The Synod of Calcedon determined, *that Christ was Coessential with his Father according to his Divinity, and Coessential with*

us according to his Humanity; but the natural Union between us and Christ doth only prove a specifical unity; but Christ and his Father have one and the self-same Divine and undivided Essence. He must acknowledge more gods, who holds that the Son and Spirit have another or different kind of Godhead from the Father. The Arians did divide the Nature of the Trinity, and the Sabellians did confound their Persons; but Christians acknowledge and maintain that there are three Persons, and but one single divine nature in the blessed Trinity; only the second person did assume the nature of man that he might heal our nature, and save our persons.

2. These three Divine Persons are not distinguished *realiter separabiliter*: That is, they are not so distinguished, as that they can be divided or separated one from another, as created Persons and Things may. These three *Coeffentiall* persons are *omnipresent*, they do all three subsist in the self-same omnipresent nature; nay, they do all three subsist in one another, without any contraction, commixtion, or confusion, as hath been proved at large in the 161, 162. and the following pages of this Book. These *Coeffentiall* subsistents cannot be separated, or divided any more then their indivisible and infinite Essence can be divided or multiplied.

prater quem non est alius Deus. Vide Fulgentium de fide Orthod.

Essentiam divinam exinanire ut distincti onem personarum demonstre mus est impium, essentiam auté in ipsa distincti one complecti absurdum.

Junius contra Sa mosaten.

II.

In illa Trinitatis natura sic totum unum est ut nihil ibi possit separari vel dividi: sic totum æquale est ut nihil ibi majus aut minus

3. These

valet in
veniri.
Fulgensii
lib. de hie
Orthodox.
ad Donatū.

3 These three uncreated Persons are truly distinguished; this proposition is fully proved already in this very chapter : I know it will be expected by some , that I should say that these three Persons are distinguished *Really*; but I shall humbly desire them to consider, that some have by that expression taken occasion to exercise their wanton wits in cavelling against this deep and glorious mystery to the great prejudice of this weighty truth. If they be really distinguished, say some, then they differ essentially, or *tanquam res & res*, then they may be separated, say others, then there are three Gods, say a third. It is too well known what sport Atheists have made upon this advantage; and truly *it is much as one whether men do professe themselves Atheists or Tricheites*; for he who doth believe that there are three Gods, may when he pleases, believe that there is no God at all.

Vorsius presses those that call the distinction between the Persons *Reall* after this manner; If the three persons be really distinguished, then they are *tres Res*, *three real things*; for the multiplication of persons is *reall*; and therefore the Son being really distinct from the Father, and the Spirit from both, they must needs have *three essences really distinct*. And if they are *tres Res*, then either *three substances*, or three *Accidents*,

Accidents; but the Reformed Divines cannot faith *Vorstius* grant, that they are three accidents, because they deny that there is any accident in God; and if they be three substances, then there are faith he three Gods. *Valentinus Gentilis* and some Ministers of *Transylvania* reason much after the same manner. I know not whether Master *Fry* did ever read any of their writings, but sure I am he hath conversed with some of that persuasion, or else, his carnall reason is of near kin to theirs.

*Consequē-
tiam ne-
gamus.
Tum enim
in creatis
subsisten-
tia & sup-
positalitas
quia non
sunt. nihil
sed aliquid
habent
essentiam,
& conse-
quenter es-
set essentia
& hujus rursus
essentia, & sic in infinitum. Vide Eglisemnum
in Crisi, pag. 20, 21. vide etiam Bisersfeldium, Smigleium, Steg-
mannum, Kesslerum in examine Metaphys. P. botiniane. D. Voetii
um de unica & simpli. Dei natura, p. 236. Wendelinum, &c.*

For upon this very ground Mr. *Fry* doth adventure to explode three distinct persons or Subsistencies out of his Creed, but he will never be able to explode them out of the God-head: he may sooner explode himself out of the number of Christians; for if he take away the Divine Person of Christ, he takes away the foundation of christianity. But having shewed him his danger, I desire to satisfie his reason, awaken his Faith, & settle his Conscience in this weighty point: * if he will deny his carnall reason, and not require

*See M. Fry
his blasphemous and error blown up & down the king-
dome with his owne Bellows,
p. 22, 23.
* Si hic ratio quaeritur, non est mirabile: si exemplum poscitur, non est singulare, Aug. EP. 3. & li. 135 de Civ. Dei. cap. 13. lib. 15. de Trin. cap. 7. & Job. Damas. Orib. lib. 1. cap. 9,*

any example, to illustrate a mystery above reason, and beyond example: Master Fry will tell us news indeed, if he can make it good, *Thas any Ministers or Members of the Church of God in England do make Iesus Christ a distinct God from God the Father.*

M. Fry
his Bell.
22.

Personæ
divinæ Re-
aliter di-
stinguuntur
quia Scri-
ptura ali-
qua dicit
Patrem, a-
lium fili-
um, alium
Spiritum
Sanctum.
Johan. 1.
32, Johan.
14 16, &
quia Rela-
tive oppo-
nuntur: at-
qui oppo-
sita, quæ
talia, non
possunt ef-
se idem; nõ

ramen distinguuntur essentialiter: omnia quidem distinctio essentialis est realis, sed non è contra: Personæ ita sunt realiter idem cum essentia divinâ ut ramen Relative inter se opponantur; ad hæc non sint prædicata Essentialia; distinguuntur itaque ab essentia divinâ ex natura rei eminenter. Vide D. Keer, deunicâ & simplicif. Dei essentia, p. 234, 235, 236.

2. He may do well to publish those reasons, which move him and the others he speaks of, to be of that opinion.

3. He doth acknowledge that these three, the Father, the Sonne and the Holy Ghost are equally God, pag. 21. Let him consider his own confession [*these three*] what are these three & are they three Gods? No, that he doth abominate: are they three Accidents, no, that is absurd; are they three substances? if so, then created or uncreated; not created, for that he saith none will affirm: are they three uncreated substances? No saith he, for then they would consequently be three Gods, p. 23.

I hope by this time he sees how easie it is to retort his owne Argument; and if this retortion may helpe him to answer it, I shall be glad that I have retorted it.

His

His onely answer ought to be, *I doe beleeve that these three are three Subsistents in the same single and infinite Godhead,* Phil. 2. 6. Joh. 10. 30. 1 Joh. 5. 7. Heb 1. 3.

Vorstius, Valentinus Gentilis, the Transylvanians require some more curious answer; but I shall be as plaine, and as brieft as the weight and depth of this Mystery will permit me to be; I remember that *Aristotle* saith, *He doth make a truth sufficiently plaine, who brings such proofes as the point in question will beare.* Aristotle Ethic. lib. 1.

Now it is most evident that supernaturall Mysteries cannot be expounded according to the rules of Art. Pater Filius & Spiritus Sanctus sunt tres Res, & non sunt tres Res diverse respectu Res respectu relationum oppositarum non sunt tres Res secundum essentiam. *Wendelin.*

Some returne this answer, That if by *Tres Res, three reall things*, you meane *three persons*; there are three *Real persons* in the Godhead; they are not made three by a *fiction of reason*, they are declared three by the plaine words of Scripture; but they were three before any Scripture was written, even from the dayes of eternity. But if by *Tres Res, three reall things*, you meane *three Divine Essences*, we do deny that three persons are three Divine Essences, or three Gods; for these three persons are but one God blessed for ever. *Christiano.*

Theolog. lib. 1. cap. 2. pag. 105. *Proprietates Personales essentiam divinam nec componunt, nec multiplicant, personas autem feliciter distinguunt.* *μὴν ὑπερῆς τῶν τῶν δὲ ὑπᾶρ.* *ἔως τῶν, Justin Martyr.*

Non distinguuntur τῷ ὡς ἑαυτῶν hoc est essentiali, sed τῷ ὡς ἑαυτῶν hoc est Formaliter, sive ὡς ἑαυτῶν. Personalliter. vide Damascen. lib. I. de fide Orthod.

If you aske others, they will say that these three are one *Being*, but they are three proper and peculiar *manners* of being *subsisting* in the same God-head. They have one *essentiall* subsistence say others, but they have three *Incommunicable* manners of subsisting. Some expresse it thus, these three are *Really* distinct, but not *Essentially*; *Modally*, but not *separably*; *Truly*, but *Relatively*; *Formally*, and yet but *Personally*. Others that meane the same thing, say they are distinguished *Secundum esse Personale, non secundum esse Quidditativum*.

Modi in divinis non sunt separabiles, sunt autem reales, & modi reales distinguunt realiter quamvis modaliter. Nonnulli distinguunt inter esse Patris, & esse Patris. Inter esse Quidditativum & esse Personale. Personalitas divina est realis; distinguuntur itaque Realiter quia distinguuntur Personalliter. Relationes in divinis non component sed distinguunt: relationes autem reales realiter distinguunt. Proprietates reales proprie simul & realiter distinguunt.

They then that say the persons are *Really* distinct, should explain themselves *variously* according to some of these or the like safe expressions: namely *that by really* they do not meane essentially.

2. They do not mean separably.

3. That by *really* they doe meane that the Relations and personall properties, whereby the three persons are known to be distinguished, are *reall relations* and

reall

reall properties, and not fictions of reason.

The Relations are *opposite*, the properties *incommunicable*, and much might be said of the personall actions to the selfe-same purpose; but I must hasten.

Some do adventure to call this distinction *naturall*, but that is a very dangerous expression, it must not passe without some favourable *graines of allowance*, nor can it then passe unlesse it be seasoned with some *graines of Salt*, and be mollified with some *faire and Orthodox Interpretation*. By *naturall* distinction, they meane *Relative*, because say they the relations which are between these uncreated persons are not onely *real*, but *naturall* also. The Relation between God the Father and his owne *naturall* Son is a *naturall* relation, grounded upon a *naturall* and personall action; namely, the eternall generation of the Son. The Greek Fathers speake much of the *Familiar and proper Emphasis of this naturall Relation between the Father and the Son*.

Richardus Bonavent. & Job. de Rip; personas distinguunt per proprietates Absolutas primò, & per Relationes Originis ex Consequenti. Discrimen ἑννοματικῶν τανθὺμ finxerunt Noëtiani. Epiphani. Hæres. 57. Distinctio personarū naturalis

esse videtur, licet non sit essentialis inter Patrem & Filium naturalem intercedit enim relatio naturalis. Personæ per nihil quomodocunque distinctum à personis primariò distinguuntur. Frustra sunt autem qui ideo personas eodem modo distinctas esse somniant quo primò diversa distinguuntur; illa enim essentialiter distinguuntur. Vide Biel. 1 Sent. dist. 24. & 26. διὰ τῶν ἑνοματικῶν συνεισιῶσιν τῆς οἰκωότητος ἑμῶσιν, ἢ φυσικῶν πρὸς ἀλλήλα χάσιν. Vide Greg. Nyssen. contra Eu.

Non distinguuntur. If you aske others, they will say that these three are one *Being*, but they are three proper and peculiar *manners* of being *subsisting* in the same God-head. They have one *essential* subsistence say others, but they have three *Incommunicable* manners of subsisting. Some expresse it thus, these three are *Really* distinct, but not *Essentially*; *Modally*, but not *separably*; *Truly*, but *Relatively*; *Formally*, and yet but *Personally*. Others that meane the same thing, say they are distinguished *Secundum esse Personale, non secundum esse Quidditativum*.

Modi divinis non sunt separabiles, sunt autem reales, & modi reales distinguunt realiter quamvis modaliter. Nonnulli distinguunt inter esse Patris, & esse Patris. Inter esse *Quidditativum* & esse Personale. Personalitas divina est realis; distinguuntur itaque *Realiter* quia distinguuntur *Personaliter*. Relationes in divinis non ponunt sed distinguunt: relationes autem reales distinguunt. *Proprietates reales proprie simul & realiter distinguuntur.*

then that say the persons are *Really* distinct, should explain themselves according to some of these expressions: namely

do not

The

John 5. 18. and from hence he concludes that there are three Persons, and not three Natures in the blessed Trinity.

From what hath been said, it is evident that these three uncreated Persons are truly distinguished, but they cannot be divided; and it is not so safe to expresse the distinction of uncreated Persons by *Termes of Art*; They who say the distinction is *Naturall, Reall, Absolutè, or Relative*, do deny that the distinction is *Essentiall*, or that the Persons are *separable*. They who speak most tenderly; say it is *Modall, Formall, Personall*. They who say it is *Naturall* in respect of *Personall Relations and Naturall Actions*; confesse that it is *Supernaturall* and *Mysterious*, because the *Unity of the Godhead is unquestionable*; the *Trinity of Persons subsisting in that Godhead admirable*; both put together *undeniable and inexplicable*, and yet most necessarily and highly *credible*.

Vide D. Poetium de unica & simp. Dei natura pag. 235.

En Mysterium quod nec capit Ratio, nec demonstrat exemplum. Sola enim revelatio- ne divina nititur, & proinde si-

de divina suscipiendum est & pietate suscipiendum. Vide D. Anthon de Cognitione Dei Relativa. Incomprehensibilis rei imaginem in rebus creatis frustra querimus. Aug. lib. 15. de civ. Dei cap. 13. ἀδύνατον ἀποδείξαι, ἐν τῇ κτίσει, εἰκόνα ἀνεκκαταστήσει ἐν αὐτῇ τοῦ τελευτῶντος ἀγίας τελείως κα- εἰδῆσθαι. Damasc. Orth. fid. lib. 1. c. 9

They who say the Persons are *Formally distinct*, do mean that they are truly distinct, they do not conceive that the distinc-

tion of the uncreated Persons is grounded upon a meer fiction of reason, or upon the weaknesse of our apprehension, as if we did conceive one Person to be three Persons, because he is called by three names, as *Praxeas*, *Sabellius*, and some others dreamt. Nor do they believe that this distinction of these three uncreated Persons is only grounded upon the phrase of Scripture: but they do acknowledge that there is a true and proper, not an improper and figurative distinction between these uncreated Persons; nay, they all confesse that this true and proper distinction is an Eternal distinction; it was from, and it will last to all eternity, and therefore is not grounded only upon some offices and externall dispensations which have respect unto the creature.

CHAP. VIII.

The Grand Mystery of three Divine and Coessential Subsistents in the single Godhead is not Problematicall, but Fundamentall.

ALL points of Doctrine revealed in Scripture are profitable, and precious truths;

truths; and every man is obliged to receive, beleave and embrace every truth made known to him in, and by the holy Scriptures; Because all truths contained in Scripture are of equall credit *in respect of the Authority of the Revealer*; but all truths are not of equall necessity, weight and importance *in respect of the Nature and Matter of the points revealed*. There is a vast difference between the nature, matter, weight and importance of these two Propositions;

1. *Paul* left his Cloak, Books and Parchments at *Troas*, *2 Tim.* 4. 13.

2. *Jesus Christ* is God and man, the only Mediatour between God and man, the only and All-sufficient Saviour of his people from their sins.

The first of these Propositions cannot be refused, because it is grounded upon clear Scripture, and *he who rejects a point of the least concernment*, which he *knowes* to be revealed in Scripture, doth not indeed and truth beleave and embrace *any truth at all*, no not truths which are of the *highest concernment*, upon the *right ground and true reason*, namely, *because God hath revealed them to us in the holy Scriptures of truth*.

A Fundamentall point is of such high concernment, that whosoever is ignorant of it is condemned for his meere *Negative* *Infidelity*, *Fundamentall points described.*

Infidelity; and whosoever doth refuse to believe it, is condemned for his *Positive* Infidelity, because he rejects a truth delivered upon the Authority of God, and a truth so highly credible, that it is necessary to be known, and believed for his own salvation. Our Faith, Piety, Hope, Charity, Salvation, are all grounded upon these necessary and Fundamentall truths.

These truths or points of Doctrine are Fundamentall, without the plain and expresse knowledge whereof we can neither savingly believe in Christ, nor rightly worship God in Christ to the obtaining of eternall life.

The Grand Mystery of three Divine and Coessential Subsistents in the single Godhead, is a Fundamentall point.

I desire to make this point very plain.

1. For the satisfaction of the weak.
2. Information of the ignorant.
3. Conviction of the obstinate.
4. Edification of the meek and humble.

It is most cleare and evident that it doth highly concerne Christians to acknowledge

1. A Deity against the Atheists.
2. The Unity of this Deity against the Pagans.
3. A Trinity in this Unity against Turks, Jewes, Heretiques, both Ancient and Modern.

We must 1. Know, 2. Believe, 3. Acknow-

knowledge. 4. Worship. 5. Obey. 6. Trust to, and depend upon three Persons, and one God.

Our blessed Lord in that excellent prayer of his which is most largely recorded, *John 17.* saith, That *this is life eternal* to know the Father the only true God, and Jesus Christ, whom he hath sent; *ver. 3.* This Text hath been opened and vindicated at large in this Book already from the 44. page to the 54. and therefore I shall make quick work now, and desire you but to compare this Text with *1 John 5. 20.* We are in him that is true, even in his Son Jesus Christ. *This is the true God, and eternal life;* both texts tell us that it is eternal life for to believe that the Father and the Son are the only true God, and therefore this is a fundamentall point; And the Scripture speaks expressly that *these three, the Father, the Word, and the Holy Ghost are one, one God;* for the witness or testimony delivered by these three is the witness of God, *1 Joh. 5. 7. 9.* *The 1 Joh. 5. 7. opened and vindicated at large.*

But it is objected by some that the words, *These three are one.* *1 Joh. 5. 7.* are not to be found in some ancient Copies, and therefore it will not be safe to build a point of such weight and consequence upon such a weake foundation. *The grand exception.*

To which we answer, It is true that these words are not to be found in the

Syriacke

Si Syrum
ceterosq;
sequimur,
vel hiatus
admitti-
tur, vel
εκλογια
quæ im-
primis e-
legans
turbatur.
Mihi qui
talem pri-
mo usur-
parunt in
Sacris li-
centiam
θεουδ'χοι
videntur.
Heinsius
in locum.

Syriack Edition, but they who speak most modestly, do acknowledge that *the Syriack Edition is not Authentick*. Learned *Heinsius* is much offended with that Edition, as appears by his Annotations upon, 1 *Job. 5. 7.* And if we consult the Scriptures, and compare this Text with the following Verses, and with some other places of Scripture, which are more plaine, and then adde the testimony and Interpretations of the ancient and Reverend Doctors of the Church, concerning the words in question, we shall be able to passe a right judgement upon the point in hand.

1. The equality of the Number of witnesses suites very right, *three* witnesses on earth, and *three* in heaven.

2. The opposition between the quality of the witnesses, witnesses *on earth*, and witnesses *in heaven*; and yet their sweet *harmony* and agreement in one testimony; *all six* beare witnessse to one and the same truth.

3. The *diversity* of the very nature of those three who beare witnessse on earth, and the *unity* of their divine nature who bear witnessse in heaven, is very considerable, and it is excellently expressed in the variation of the Phrase, *These three are one*, ver. 7. and these three agree *in one*; namely, in one testimony, ver. 8. *Though their Nature be different, yet their Testimony is the same.*

But

not Problematical, but Fundamental. 253

But it is objected that the *Complutensian* Bible saith of the heavenly witnesses that these three agree in one, ver. 7. I humbly offer this satisfaction to pious and learned men; That we have good reason to believe, that there is an imprudent addition in the *Complutensian* Bible, rather than an omission of so many ancient and approved Bibles; and therefore it is fit that that addition should be expunged out of that one Copy, by the concurrent testimony of so many Copies. Moreover it is cleer by the joynt testimony of other Copies, that the words *ἐν τῷ* are omitted in the 7 ver. and the words *αἱ τὸ ἐν αἰς* belong to the eight verse, and therefore there is an inexcusable omission, and an imprudent transposition in that * corrupt edition. But then it is farther objected, that these words *These three are one* are wanting in some other Greek copies; for answer I proceed in my observations.

4. If we look upon the Scripture account in other places, we shall find it exactly agreeable to the account in this place, 1st Joh. 5.7.

In the eighth of *John* our Saviour pleads that two witnesses in Law were sufficient for the proof of any point, Joh. 8.17. and in the tenth verse saith he, *I am one, and my Father that sent me is another*: they are two witnesses, and yet but one God; *I and my Fa-*

Bib. edit
Complu-
tis τὸ ἐν
αἰς v. 7.

* Merces
satis fallac-
ces vendit
officina
Cbr. Plan-
tini Anti-
verpie in
editione
1584 ex-
cusa & cum
Bib. Ar.

Mont. un-
gat.
Joh. 8. 17,
18.

Joh. 10. 3.

ther

254. *The Mystery of three Persons.*

Joh. 10. 30. *they are one, Joh. 10. 30. One in power, and therefore one in nature. He speaks not of the spirit, because Christ was not yet glorified, nor was the Spirit yet manifested by that eminent and glorious mission and effusion which was to follow after the Ascension of our blessed Lord. But he did foretell that the third witness was to be sent from the Father by the Son, Joh. 15. 26. But 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.* I might adde to these testimonies all other places of Scripture, whether in all the three witnesses are named together, and then produce all the places which have been formerly cited in this booke to prove the coessential Trin-unity of those heavenly witnesses.

5. The copulative [And] in the beginning of the verse, *1 Joh. 5. 8.* doth very fitly connect the whole seventh verse with the eighth, as they are printed in our ordinary translation.

6. *Hierome* doth assure us that the words in question were expunged by the Arians, because these few words do hold forth an undeniable prooffe of the divine and Coessentiall Trin-unity of these heavenly witnesses. And divers other learned and judicious men conceive that these words were blotted out in the time of *Constanti-*

us and *Valens* the Emperours who were sworn enemies of the blessed Trinity, and professed Patrons of *Arrianisme*.

7. The Hereticks did blot out those words, *Ioh. 4. 24. God is a Spirit*, as *Ambrose* assures us: and therefore this practise of expunging such words in the Scripture as did refute their errors was too common amongst the Hereticks of old, as we might prove by witnesses enough, if that were our business.

non tulerunt ideoque eraserunt. Vide *Heinsium* in *I. Joh. 5. 7.*

Vide *Ambr.*
brof. lib. 3.
de Spiritu
Sancto.

cap. 11.
Jurati
veritatis
hostes lu-
cem hanc

8. These words, *I. Joh. 5. 7.* are to be found in copies of great antiquity and best credit.

9. This Text is cited by the Ancient Fathers, by *Athanasius* in his dispute with *Arrian* at the counsell of *Nica*, and *Arrian* never denied it far to be Scripture, which certainly he would have done, if there had been any doubt made of it in the Primitive times.

Athanas.
Tom. 1.
pag. 91, 92
93. Cypri-
an lib. de

Unitate
Ecclesie
Paxillus
de Mono-
machia.

It is cited by *Cyprian* also in his book *de Unitate Ecclesie*. *Paxillus* in his booke *de Monomachia* proves by an induction of the learned Doctors of the Church both before and since *Athanasius*, that the Do-

Calovius
lib. de Fide
Patrum
ante Con-
cilium Ni-
cenum.

See Mr. Esticks learned discourse of the Godhead of the holy Ghost. Dr. Ailing his Vindication of this Text in his confutation of the Sacovian Catechism.

Strine of the Coessential Trin-Unity of these heavenly witnesses was generally received by all that were esteemed Orthodox and pious in the Church of Christ. *Calovius* also in his *Fides Patrum ante Concilium Nicenum*, gives in a Catalogue for the satisfaction of all that desire resolution in this weighty point.

10. These three heavenly witnesses are one in *Power, nature and Will*; all three bear witness to the same truth, and their testimony is *divine*, 1 Joh. 5. 9. And the truth which they bear witness to is a fundamentall truth, a saving truth, that we may believe on the Sonne of God and have eternal life. 1 Joh. 5. 11, 12, 13. And if the authority of any one of these three heavenly witnesses be called into question, all may be questioned upon the same grounds, because their testimony is of equall authority; their testimony is *personall and divine*; and if the testimony and authority of these witnesses were not *divine*, our faith which is built upon their testimony and authority, would not be a *divine Faith*. *Quale est testimonium, talis est fides*. All three heavenly witnesses joyn with one consent and *Will* in propounding this fundamentall truth, and therefore if we do not believe and embrace it, we give the lye to all the three witnesses in heaven, 1 Joh. 5. 10. And if we do believe that Jesus is the naturall Son of God, in
and

and by whom all beleevers have eternall life, then we must acknowledge that Jesus Christ is one God with his Father, the true God and eternall life, 1 Joh. 5. 20. Christ is God *Attributive*, Joh. 1. 1. *Subjective*, Act 20. 28. 1 Tim. 3. 16. This one proposition, *That Jesus Christ is the naturall and proper Son of God*, is that Fundamental Confession of Faith upon which the Christian Church is built, Mat. 16. 16, 17, 18. *Thou art Christ the Son of the living God*: This is the Rock upon which Christ hath so firmly built his Church, that the gates of Hell shall never prevail against it, or this fundamentall truth: *We are all built upon Christ; through his Spirit for an habitation of God*, Eph. 2. 20, 21, 22. Father, Son, & Holy Ghost; all three joyn in laying this foundation, and all three are one and the self-same great God, who is the only true God blessed for ever, as hath been fully proved already in this book, and therefore I may be the briefer in the discussion of this weighty point.

The Form of Baptism doth contain in it a short Creed, or Rule of Faith, Mat. 28. 19. And when the ancient Fathers speak such high things of the Creed, they understand it of this short Creed which is part of Canonick Scripture, and not of that form which is commonly called the Apostles Creed. In like manner when they expound Eph. 4. 5. *One Lord, one Faith, one Baptism*, they say,

there is one Faith and one Baptism, because the sum of our Faith is contained in the forme of Baptism.

When *Epiphanius* hath reckoned up all the Heresies in his *Anaceph.* he opposes this one Scripture, *Mat. 28. 19.* to them all, to shew that he looked upon the Doctrine of the Trinity as a Breviary or at least prime fundamentall of the Christian Faith,

Irenæus
lib. 1. cap.

2.
Tertullian
de Præ-
script. c.
14 & 20.

Athanas.
Epist. ad
ubique
Orthodox
& Orat. c.
G. Sab. &
contra *Ar-
rian.*

Basilius
vel Au-
thor libri
de Spiritu
Sancto lib.
1. cap. 2.

Greg. Nyssin. de Refur. Orat. 20.

Euseb. Pamphilus Epist. ad *Palestin.*

lib. 6. cap. 25, & Sermon in Symbolum.

Damascen. de fide Orthod. lib. 1. cap. 8.

Didymus Alexander.

* See *Dr. Usher* his Sermon of the Vainy of the Faith.

and *Eusebius Pamphilus* doth the like. I might produce many pertinent places out of *Irenæus, Tertullian, Athanasius, Basil, Nazianzene, Augustin* & others to make good this useful observation, That the prime Fundamentall of the Christian Faith is contained in the Form of Baptism, and founded on *Mat. 28. 19.* It were easie to shew upon what occasion other * Articles were added to the publique confessions of Faith in the most renowned Churches in severall ages. And it is as easie to prove that the Doctrine of the Coessential Trinity was for the matter and substance, if not in expresse terms, in

Epiphanius Anacephal.

contra *Donatist.*

Hanc fidei normam — *Christus ascensus reliquit. Ait enim cunctes baptizate &c.*

Concil. Ancyran.

terminis terminantibus as we say, constantly maintained

I. In publique Confessions of Faith composed, explained, confirmed by the first Generall Councils, published by the decrees, and edicts of pious Emperours; and ratified by their civil sanctions from time to time. I need not instance in the *Nicene Creed*, or that Creed which was composed by *Athanasius* who studied this point, defended & suffered for it above forty yeers: The Confession published by the Synod of *Constantinople* doth not differ in substance from the other Creeds concerning this grand mystery of the blessed Trinity. I am not willing to expatiate upon this Argument, because I should then be engaged to cite very many testimonies of the Ancients, which would swell up my book beyond its due proportion. But if any man desire to read more upon this Argument for his own satisfaction, and hath not so much time as to peruse the ancient Records, he may read *Vide Patrum de* *Master Parkers* book *de Desc. ad inferos*, Desc. ad *inferos* more especially his fourth book; The learned Sermon of Reverend Doctor *Usher*, *Dr. Usher* concerning the unity of Faith, who gives a *his learned* brief and satisfactory account of the ancient Confessions of Faith with a special reference to Baptism. Doctor *Voetius*, *Sermon of the unity of Faith. D. Voet. de Symbolo Apostolico. D. Gomarum de Symbolo, de Trinitate. Glossium & inchoium de Trinitate.*

maris, and the rest who have written *de Symbolo Apostolico*, or of the mystery of the Trinity. The juggling of the *Arians* is so plainly set forth in the most faithfull writers of Ecclesiasticall story, that I need not relate how they made use of their interest at Court, and all their carnal policy in every considerable place to pack Councils, forge or corrupt Creeds, seduce all sorts of men, who were led more by interest then Scripture, and then to evade, or comply with subtle distinctions, mentall reservations, equivocations, and such unworthy shifts for to save themselves from censure in a time of Reformation.

Lucian. in
Philopat.

2. The Catechismes of the Ancients hold forth this doctrine; the *Catechumeni* were trained up in the knowledge of it. *Lucian* who lived in *Trajan's* time, brings in a Christian Catechising the heathens in the Doctrine of the Trinity.

3. The forme of Baptism strictly observed in the Churches notwithstanding *the great ignorance and contention in the East, and the grand Apostacy in the West*; doth sufficiently prove that this Doctrine of the Trinity had taken deep root in the minds of men, and that they were by the providence and speciall grace of God very diligent and faithfull in communicating of it to their posterity from time to time.

4. The *Doxology*, or as some call it, the Hymn

Hymn of glory doth evince the same, and therefore the *Arians* endeavoured to make an alteration in the *Doxology* and instead of saying, *Glory be to the Father, and to the Son, and to the Holy-Ghost*, they said, *Glory be to the Father, By the Son, and In the Spirit*; from whence we may observe by the way, that if we suffer the *Fundamental Doctrine* of our Faith to be corrupted, we shall not be able to preserve the *Fundamentals* of our worship pure, and uncorrupt.

5. The Form of *Apostolical Benediction* which stands upon record, *2 Cor. 13. 14.* doth clearly hold forth the *Doctrine* of the *Trinity* to be a *Fundamental* both of *Faith*, and *worship*; And all who desire the *grace* of our *Lord Jesus Christ*, the *love* of *God*, the *communion* of the *Holy-Ghost*, for their *everlasting comfort* & *salvation*, must believe and adore all *three* as one *God* blessed for ever.

6. All who believe in *God* are commanded to believe in *Christ* as *God*, as one and the same *God* with the *Father*. *To believe in God, believe also in me*, *Joh. 14. 1.* They are commanded to honour the *Son*, as they honour the *Father*, *Joh. 5. 23.* And therefore the *Doctrine* of the *divine person* of *Christ* as *Consubstantial* with his *Father* is a *Fundamental* both of *faith* and *worship*.

7. The *Doctrine* of the *incarnation* of the

Divinitas Christi est
 ipsum Fundamentale
 hujus dogmatis; est
 enim Articulus fidei neces-
 sarius necessitate fi-
 nis respectu communio-
 nis internæ & invisibilis
 cum Christo, hoc est cum
 Dei gratiâ & gloriâ :
 nec non respectu communio-
 nis Ecclesiasticæ in-
 visibili cæta.

Word, the *naturall* and *proper* Son of God ;
 the Doctrines of Christs satisfaction, of our
 Redemption, and justification by Christ as
 an *all-sufficient* Saviour, are Fundamentall
 Doctrines *necessary* to be known, beleevd
 and embraced for our eternall Salvation ;
 for we know the blood of a meere man
 cannot give satisfaction to the justice of
 God for those grosse affronts, injuries and
 abuses which have been offered by man to
 the infinite Majesty of God. The Church
 of God is purchased with the blood of
 God, *Act. 20.28.* And if *Christ hath not re-
 deemed the Church with the blood of God,*
*then the Church is not redeemed; your Faith
 and our preaching are both vain,* because you
 and we are yet in our sins ; for then God
 hath not received satisfaction for our sins,
 nor a sufficient ransome for our souls. *If the
 Son of God did not take flesh, then was not God
 manifested in the flesh, then the whole myste-
 ry of godlinesse which should be without con-
 troversie great and precious in the eyes of
 Christians, will be cheap, and vile, and of no
 account ; for the whole mystery of godli-
 nesse, 1 Tim. 3. 16. depends upon the mani-
 festation of God in the flesh ;* Now the di-
 vine person of the Son took flesh ; the per-
 son of the Father was not incarnate.

8. It is not enough to beleev that the
 Son of *Mary* is risen from the dead ; we
 must beleev that the Son of God is risen,

Rom.

Rom. 1. 3, 4. It is Iesus our Lord that rose for our justification, Rom. 4. 24, 25. Rom. 10. 9.

9. It is not sufficient to believe that there is a man sitting at the right hand of God; we must believe that *Iehovah* sits there, *Psal. 110. 1. Mat. 22 43, 44, 45. And the like must be said of our Advocate, he must be such a one as can plead the worthinesse of his person, the merit of his obedience and sufferings, one who is able to save us to the uttermost, Heb. 7, 25. 1 Ioh. 2. 1, 2 One who can plead with some Authority & Majesty; Father, I will that they also whom thou hast given me, be with me where I am, Ioh. 17. 24. He speaks with Authority, I will: he speaks like a Coessentiall and Coequall person; and it is for the glory of the Father, to believe that the Father is in the Son, and the Son in the Father, that the Son is Lord, equal to the Father. Ioh. 14. 10, 11. Phil. 2. 6, 11. Many arguments more might be collected from divers places of Scripture cited above in the fourth chapter of this book, and I shall enlarge upon this argument in the ninth Chapter.*

10. The Holy Ghost is the same God with the Father and Son, the same object of divine Faith and Evangelical worship, the same Author of the Scriptures, and all-saving Grace, *Mat. 28. 19. 1 Cor. 12. 6, 11. 2 Co. 13. 14. Through the Son and by the spirit, we*

have access to the Father, Eph. 2. 18. *All Church administrations are to be performed in the power of the Holy Ghost, and are made acceptable by the merit of the Lord Iesus Christ.* If we will heare the Spirit speaking in the Scriptures to the Churches, if we feel the Spirit Sanctifying of our hearts, if we do not desire to undermine the foundation of the Christian Church, and so overthrow the Church of Christ, if we do not renounce our Christian Faith, and our Baptisme the Sacrament thereof, if we do not reject the fundamentall blessing (the best portion of ourselves and little ones) the grace of Christ, the love of God and communion of the Spirit, why then, I beseech you, as the Apostle saith, for the Lord Iesus Christs sake and for the love of the Spirit, Rom. 15. 30. and for the glory of God the Father, Phil. 2. 11. that you will beleeve, adore, embrace, love and obey the Father, Son, and Holy Ghost, as three Divine and Coessentiall Subsistents in the single God-head, as one God blessed for ever, the adequate object, and Author of your Faith, hope, love and happinesse.

I do not desire to obtrude any thing upon the acutest disputant as Fundamentall that is curious or unnecessary. Nay there are many things necessary for the maintenance of this truth, and refutation of contrary errors, when we are to deal with subtle Hereticks, which I do not set before
the

the common people as food fit to nourish them: and for that reason I do desire them, that they will look upon such of my sixth chapter, and of some other chapters in this booke, as fit for the direction of young Schölers in this weighty point; for I find young wits apt to be seduced by Logical subtilities, or rather fallacies, Metaphysicall notions, Poetical raptures, nice distinctions and vaine curiosities, from the simplicity of the Gospel of Christ; and therefore I have taken some pains in divers chapters, but specially in the margin for the direction of hopefull youths, who have been too often entangled and ensnared by Socinian fallacies, and at last tempted into loud and hideous blasphemies. We do therefore lay down these plain truths as necessary to be known and beleev'd for the maintaining of saying communion with God.

Dogma de Trinitate notat non tam negativam & Elencticam Theologiam quam Positivam; & Theſes Principales non tam modum, & methodum Grammaticæ, Rhetoricæ, & Logicæ dogma illud explicandi quam ipsam rem

explicatam, non tam formam ac modum per Philosophicas & Logicas notationes, distinctiones, & Axiomatica dogma hoc contra Pseudo-rationalios quoscumque utrandi, eorum subtilitates persequendo, & ad absurdum redigendo. D. Postius de Trinitate, pag. 467.

1. That God is. For he who cometh unto God must believe that God is. *Heb. 11.6.*

II.6.

2. That there is but one God. *Dent. 6.4.*

3. That the Father, Son, and Holy Ghost are this one God; because they are all three

three Coeffentiall *subfiftents* in this moft fingle Godhead, 1 Cor. 8. 5. 6. Phi. 2. 6. 1 Io 5. 7 Iob. 10. 30. Mat. 3. 16, 17. Mat. 28. 19. Act. 5. 4. 1 Cor. 12. 6. 11. 2 Cor. 13. 14. Iob. 15. 26. Rev. 1. 4. 5.

Vide Cal. Reverend Calvin was not fo morofe and
Inft. lib. 1. aultere in this point as to contend about
cap. 13. unnecessary words, or curious phrafes, fo
Sect. 5. & there were fuch words ufed as did *fitly* and
Colonii fully exprefse the whole miftery of Faith in
Anal. this weighty point, and fufficiently refute
Praph. the damnable errors of *Arrius* and *Sa-*
Inftit. pa. *bellius*. If men will but acknowledge
36.

1. That the Father, Son and Spirit are one God and the felfe fime God.

2. That the Son, is not the Father, nor the Spirit the Son; but that thefe three are diftinguifhed by fpeciall Relations, Incommunicable and unchangeable properties, fo that *there is a Trinity of Coeffentiall Subfiftents in the felfe-fime Divine Effence*, we are all agreed.

Arrius would acknowledge that Chrift is God, but not *Consubstantiall*, or *Coef-*
Vide Apo. *logiam* Vo- *fentiall* with his Father, for he did deny
idovij & Chrift to be the fime God with his Father.
Oftorodi And in like manner the *Socinians* will fay,
ad decret. that they acknowledge and maintaine the
in illuftr. true Divinity of the Son and Holy Ghofit;
D. D. Ord. Belg. an.

1598. Non negamus Dei gratiã veram filij Dei divinitatem, fed falſam Imaginariam, & quam nuſquam Sacræ Literæ, agnoscunt. *Smalcus* etiam Zelum ſuum in propugnanda verã divinitate *Ieſu Chriſti* prædicat in libro de divinitate Chriſti cap. 25. but

but they do deny that the Son and Spirit are one and the same God with the Father; and affirme, that the Reformed Churches who beleve that all three persons have the selfe same God-head, do ascribe a false and imaginary God-head to the Son and Spirit, which the Holy Scriptures do nowhere acknowledge or declare. And this is the true reason why the Orthodox Doctors of the Church have been so unanimous, especially of late yeares in maintaining this Proposition, — — —

Pater, Filius & Spiritus Sanctus sunt unus Deus The Father, Son & Holy Spirit are one and the self-same God. On the other

side Sabellius acknowledged, that the Father Son, and Holy Ghost are one God; but if you say that the Father, Son and Holy Ghost are three different subsistents, then he cryed out as M. Fry doth, that you acknowledge three Gods; the best way to avoid these (saith judicious Calvin) is to say

That there is a Trinity of Persons in one and the same essence of God. For we must needs acknowledge the unity of the Divine nature, because we read that the Father, Son and Spirit are one; and we must acknow-

Dicit Sabellius patrem, Filium & spiritum nihil in Deo distinctum sonare.

Dicit res esse, vociferabitur te nominare tres Deos. Dic in una Dei Essen-

tia Personarum Trinitatem: dixeris uno verbo quod Scripturae loquuntur, & inanem loquacitatem contuleris. *Calvin. l. 1 c. 13 sect. 6.* Vide D. Voetium de necessitate, & utilitate dogmatis de SS. Trinitate page 467, 468. D. Crocium Synt. nec non Gonarum.

ledge the Trinity of these Coessential Subsistents or persons, because we read that *they are three*. Now the Trinity and unity make a *Coesential Trinunity*; & if the unity of the God-head, and Trinity of the Subsistents, or persons be acknowledged, we shall not wrangle about curious phrases, or unnecessary words. The most judicious and moderate men amongst the Orthodox Doctors of the Church agree in this. The learned and Reverend Doctor *Davenant* in his judicious exhortation to Brotherly Communion betwene the Protestant Churches, teaches us how to distinguish between points that are fundamentall, and Problems or Propositions that are not Fundamentall, and when he comes to reckon up Fundamentals, he instances in the Trinity, and expresses himself after this manner;

*Learned
D. Davenant
in his
Letter to
M. Dury.*

That God is one in Essence, three in Persons distinguished betwixt themselves; That the Son is begotten of the Father; That the Holy Spirit is the Spirit of the Father and the Son; That these three persons are coeternall and coequal.

“ All these (saith he) are deservedly determined and ranked amongst the Fundamentall Articles. Now if any should contend that all those things which are disputed of the School-men, of the manner of proceeding and begetting, are also
“ funda-

“ *fundamentall, and necessary to be deter-*
“ *mined on one side, verily he by this his*
“ *rash judgement, would gains no favour*
“ *with Christ.*

But it is objected by some, who do acknowledge Christ to be God, that they have no reason to close with us, when we say, *That Jesus Christ is Coessential with God his eternall Father*, because we do impose a new word upon them, and so make a new Fundamentall of our own Invention; to which I answer:

1. That if we make an old truth plaine by a new word, they ought to forgive us that injury.

2. We explaine our new Terme.

3. We save them the trouble of an artificiall and tedious deduction; for as soon as they do but understand the word, they must necessarily imbrace the sense, and acknowledge that though the word seem new to them, yet the Doctrine is old; for if the persons be of a different Divine Essence, then there would be more Gods then one.

4. We doe hereby secure them against the subtilty of pernicious Hereticks who endeavour to seduce them into damnable Heresies; For if the Father, Son and Spirit have not the same Divine Essence, then either there will be more Gods then one, or else the Son and Spirit are no Gods

at

at all, but such petty inferiour Gods as the *Socinians* make them.

5. No man that hath a sound braine, and a single eye, can conceive *that there are divers Gods in the same Essence*; and therefore the expression is necessary and safe. *The Father, Son and Spirit are three Coessential subsistents in the same single God-head*, they are all three one and the selfe-same God, who is *God by nature*, the only true God blessed for ever; in this Faith we will live, and in this we will dye, as it becomes Orthodox Christians, who were baptized in the Name of the Father, Son, and Holy Ghost.

CHAP. IX.

*This Grand Mystery of Faith
hath an Effectuall influence in-
to the Practicall Mystery of God-
linesse and Power of Religion.*

IT is the great designe, and faithfull endeavour of sincere Christians *to attaine unto all riches of the full assurance of understanding to the acknowledgement of the Mystery of God, and of the Father, and of Christ,* Colof. 2.2. They who have but a Forme of Godlines *μόρφωσιν ἀνευ μεταμορφώσεως*, a kind
of

of painted powerlesse shadow of piety may look upon the Doctrine of the Trinity as a School-point, a meer speculative Doctrine which men receive by Tradition from their fore-fathers; but *they who live in the spirit, and walke in the spirit, Gal. 5. 25. have a life that is hid with Christ in God, Colof. 3. 3.* hid from formall men, as colours are hid from blind men; and *these spirituall Christians do account the love of the Father, the grace of Christ, and the communion of the Spirit to be their Heaven upon earth; They receive Jesus Christ, so as to live by him, walke in him, and live to him, Colof. 2. 6. Phil. 1. 21, 1 Joh. 5. 12, 2 Cor. 5. 15.*

What is a Godly life? but a life of faith, and love, of joy and thankfulness, of self-denyall, and devotion; of patience and obedience, hope and perseverance, victory, and triumph. *This is the life of God,* or that godly life, to which the *Ephesians* were all strangers till they had learned the truth as it is in *Jesus, Ephes. 4. 20, 21.* And how come we to be quickned to this Godly life? but by being *begotten of the Father, Jam. 1. 17, 18. borne of the Spirit, Joh. 3. 6. and hearing the voice of the Son of God, Joh. 5. 25, 26.* When we have learnt of the Father, and are drawne by the Spirit, we come unto the Son, who is the way, the truth, and the life, *Joh. 6. 44, 45. Joh. 14. 6.* And how

how is this Spirituall life maintained, but by the Supply of the Spirit of Jesus Christ? *Philip. 1, 19.*

Let us take the whole frame of a godly life to pieces, and view every part and Spring, and wheel and pin, and then put it together againe, and then we shall be able to judge what effectuall influence these three Coessentiall persons (considered as one and the same God, or as three distinct persons subsisting in the single God-head) have into the Practicall Mystery of Godlinesse, and Power of Religion.

The Doctrine of Godlinesse containes

1. Our Faith in God.
2. Worship of God.
3. Obedience to God.

1. Our Faith in God. I have spoken of this grand Mystery of Faith, and shewn that it is necessary to be known and beleaved in the eight Chapter at large; But I shall now treat of it in a more practicall way. *Adam* in his Innocency was bound for to beleave in the Father, Son and Holy Ghost, who are one Almighty God, Creator, Upholder and Governour of Heaven and Earth, Self-sufficient and All-sufficient, blessed in, and of himselfe, the only cause, and adequate object of the blessednesse of his creatures. *Adam* was created by all three; after the Image of all three; for God said, Let us make man in

our Image, after our likeneffe, *Gen. 1:26.* and therefore we cannot conceive, but that all three were revealed to *Adam*, that he might know and beleve in all three; surely *Adam* was better Catechized then Jews, Turkes and Pagans are in this great point, and therefore did know, beleeye and Worship all three. There is no question but he entred into Covenant with all three; and therefore beleaved in all three; I cannot beleve that two of the Divine Persons had no worship or service from *Adam* their creature before his fall; And doubtlesse *Adam* knew whom he beleaved, and whom he worshipped as his Almighty Creator, and All-sufficient God; *Adam* under the first Covenant was bound to beleve in the second Person as God; but not as God-man, the Mediatour betwixt God ^{ὁ θεὸς} and sinfull man. *Adam* did owe the right ^{διὰ τὸν} of subjection to all three; from whom he ^{ἀνθρώπου} received the Honour of Dominion. The ^{ὁ ἀρχὴ} world was made for man; man for the ho- ^{θεοῦ. Μετὰ} nour and glory of Father, Son and Holy ^{cur. Τριῶν} Ghost; *Adams* originall righteousnesse ^{μεγίστη.} did incline and enable him to beleve in all three; and surely *Adam* understood that severe rebuke which was given him presently after his fall, *Gen. 3.22.* And the Lord God said, Behold, the man is become as one of [us]. But because I will forbear disputes; I will not proceed further upon this Argument.

1.
 God the
 Father is
 the object
 of a Christi-
 ans faith.

The Faith of Christians delights to exer-
 cise it self upon God the Father, Son and
 holy Spirit. God the Father is pleased to be
 our Tutor, to condescend so far as to teach
 us; and *oparet discipulum credere*; Schollers
 must believe their teachers. *Is is written*
in the Prophets, and they shall be all taught
of God; Every man therefore that hath
heard, and hath learnt of the Father cometh
unto me. Joh. 6. 45. We must believe the Re-
 cord that God the Father gives of his Son, 1
Joh. 5. 10. When we look upon God as the
 father of our Lord and Saviour *Jesus Christ,*
 & look upon him as our God and Father in
 Christ, these near and deare relations do en-
 courage us to believe him, and believe in
 him, to believe his truth, to believe his love,
 his fatherly & tender bowels do persuade
 and even constrain us to fix our believe and
 place our confidence in God the Father.

The hires of Promise have good encour-
 agement to believe their Father, who
 gives them all they have and hope for,
 when he declares the immutability of his
 Counsell in a faithfull promise, and con-
 firms it by an unchangeable Oath, *Jeh. 6.*
17, 18. Surely the Father will not deceive
his own children of their Inheritance which
he hath made over to them by promise and
Oath; this is the ground of all our hope
 and comfort; we may safely cast anchor
 here, *Jeh. 6. 18, 19.* In the Old Testament,
 the

the Covenant runs in the names of *Abraham, Isaac and Jacob*; but in the New Testament it runs in the name of *Christ*; there we read the *God of Abraham, Isaac and Jacob*; but here we read, *God our Father, the God and Father of our Lord Iesus Christ*, that is our *God and Father in Christ*, and for *Christ*; our *Father* because *Christ's Father*. *Grace be to you, and peace from God our Father, and blessed be the God and Father of our Lord Iesus Christ who hath blessed us with all Spirituall blessings in heavenly things in Christ, Ephes. 1. 2, 3.* We cannot but look up with Faith and confidence to the *Father of our Lord Iesus Christ* and our *Father* as the fountaine of all blessing, the fountain of grace and peace and glory. This deare Fatherly relation of *God to Christ*, and in *Christ to us*, is sometimes darkly intimated and but hinted, and sometimes clearly & fully expressed to encourage our Faith: The Disciples were very sad because they heard our Saviour speak of going to his *Father*: go saith *Christ*, to my brethren and say unto them, *Ioh. 20. 17.* What should *Mary* say for their consolation? was it enough to tell them my *Lord* is alive, and calls you his brethren? no, that were too darke an intimation, and therefore our Saviour gives her her message in words at length; *Go to my brethren, and say unto them I ascend unto my Father, and your*

Father and to my God, and your God, Joh. 20. 17. here's an Evangelical ground of faith, hope and comfort in the time of the saddest distresse. The great Argument used to encourage poor trembling beleivers to come to Christ when they have interrupted their fellowship with God the Father, Christ and the Holy Comforter by any grievous wounding sinne is this; If any man sin, we have an Advocate with the Father, Iesus Christ the Righteous. God is a Father both to us and our Advocate; therefore renew the sense of your justification by faith at a Throne of Grace; you see our faith is encouraged in the saddest tryals by this Argument. The Father of our Lord Iesus Christ is the Father of mercyes, and the God of all comfort, 2 Cor. 1. 3. the fountaine of grace and peace, Rom. 1. 7. Gal. 1. 3. Iesus Christ makes it his businesse to perswade poor tempted soules to beleeve that his Father loves them, and bears good wil to them. The Father himself loves you, Ioh. 16. 27. and Christ gave himselfe for to deliver us from sin and the World, Death and Hell, according to the will of God and our Father, Gal. 1. 4. And God so loved the world, that he gave his only begotten Son, that whosoever beleeveth, &c.

II.
Ioh. 3. 16.

II. God the Son is the object of our Faith, Ioh. 14. 1. *Ye beleeve in God, beleeve also in me; even the very Jews did beleeve.*

in God; they who are Christians indeed beleeve in Christ also. For this end the whole *Gospel* was written that men might be persuaded to beleeve that *Iesus is the Christ the Son of God*, Joh. 20. 31, and that the belief of this grand point is necessary and effectual unto salvation. is presently declared in the very same verse, & that beleeving ye might have life through his Name. IO. 20. 31. And this is the record that God hath given to us eternal life, & this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life. These things have I written to you that beleeve on the name of the Son of God, that ye may know that ye have eternal life, and that ye may beleeve on the name of the Son of God, 1 Ioh. 5. 11, 12, 13. And if God give us an understanding to know this, the knowing of, beleeving and living in Iesus Christ the Son of God, the true God, will be effectual unto life eternal. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Iesus Christ. This is the true God, and eternal life. 1 Ioh. 5. 20. It is for want of spirituall understanding if we do not discern that all our hopes of salvation are built upon the Sonship & Godhead of Iesus; we must beleeve in Christ as he is the naturall & proper Son of God as he is the true God, the self-same God with the Father.

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1 Joh. 5. 5. 1. We must beleeve in Christ as he is the
 A & B. 37. Naturall and Proper Son of God, because
 Mat. 16. 16. this is exactly answerable to that deare and
 1 Joh. 2. 22. fatherly relation of God the Father, of
 23. 24. ver. which we have discoursed so largely in this
 chapter. For as we are encouraged to be-
 leeve in God as the Father of Christ, so are
 we encouraged to beleeve in Christ as the
 naturall Son of God: and therefore I have
 purposely insisted on such Scriptures as do
 evidently demonstrate this truth, That we
 are to beleeve *on the name of the Son of God*
and to have life through his name, 1 Joh. 5. 11,
 12, 13, 20. Joh. 20. 31. We are to beleeve
 in Christ as a *Mediatour*, that our faith and
 hope may be settled in God; *Who by him do*
beleeve in God, that raised him up from the
dead, that your Faith and hope might be in
God, 1 Pet. 1. 21. Now the great encourage-
 ment to beleeve in Christ as an all-sufficient
 Mediator is this, *Iesus Christ is the naturall*
Son of God; and therefore if Christ will but
 present us to his Father, *we are confident*
that the Son of God, his natural Son, his pro-
per Son, his only begotten Son will prevaile
with his Father for us; his relation to God,
 and his interest in God doth assure us that
 the intercession of our High-Priest will be
 irresistible, undeniable. *Christ glorified*
not himself to be made an High-Priest, but he
said unto him Thou art my Son, to day
have I begotten thee. As he saith also in ano-
ther

ther place; Thou art a Priest for ever, after the order of Melchisedech, Heb. 5. 6. We must for the understanding of this Scripture compare three places together, Psa. 110. 1. 4. Psa. 2. 7. 8. Heb. 7. 25. 28. The Lord said unto my Lord, sit thou at my right hand — Thou art a Priest — Psa. 110. 1. 4. The Lord said, Thou art my Son ask of me, Psa. 2. 7. 8. *Aske what thou wilt, I can deny thee nothing, thou art my Son, it is thy birth-right to be a Priest, and it is proper for a Priest to aske, and intercede. Other High-Priests were men of infirmity, but the Son who is consecrated and perfected for evermore, is able by his powerful intercession, to save those to the uttermost who come unto God by him, Heb. 7. 25. 28. Nay all the offices of Christ are grounded on his Sonship; his kingly power, Psa. 2. I have set my King, &c. Thou art my Son, ver. 6. 7. His Prophe- tical power is grounded on his Sonship also, Mat. 17. 5. And beho'd a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased: *Mat. 17. 5.* *heare ye him* I have promised that ye shall be all taught of God, and therefore I send my own naturall Son to teach and instruct you; he is the great Prophet and Tutor of the Church; *heare ye him, and believe in him;* for he is the same Messiah who is to teach you all things, and I have sent him on purpose for to instruct you. *And this is the work of God**

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Joh. 6.29. *that ye beleeve on him whom he hath sent,*
 Joh. 7.29. *But enough of this, because I*
 Joh. 5.23. *have spoken something of it already in the*
 Joh. 6.68. *seventh chapter of this book, and cleerly*
 Joh. 17.8. *proved that Christ could not have gone thro-*
 Joh. 16.27. *ugh with any of his divine Offices, if he had*
 Mat. 16.16. *not been the Natural and Proper Son* of*
 *Aq. 8.37. *God, equal to God: read Nathaniels Creed,*
 Joh. 1.49. *and Pauls life of Faith, Gal. 2.*
 Gal. 2.20. *Joh. 1.49. and Pauls life of Faith, Gal. 2.*
 1Joh. 5.5. *ver. 20.*

2. We must beleeve in Christ *as God, the*
 self-same God with the Father. *When we*
 Rom. 1.21. *know Christ to be God, we must glorify him as*
 God by beleeving in him. Now I have by
 many undenyable Arguments proved Christ
 to be God, and therefore I may safely con-
 clude that we ought to beleeve in him as
 God; for cursed is he who beleeves in an
 arme of flesh. When Peter preached to
 Cornelius, he told them that Jesus Christ
 was Lord of all, Act 10.36. *Judge of all, ver.*
 42. *And that all the Prophets gave witness to*
 him, that through his name, *whosoever be-*
 Aq. 10.36. *leeveth in him, shall receive remission of sins,*
 42.43. *ver.43. I need say no more but this: He*
 2Joh. 7.9. *that abideth in the Doctrine of Christ, he hath*
 Phil. 2.11. *both the Father and the Son. The second E-*
 Joh. 1.13. *pistle of John, the ninth verse, Every tongue*
 Joh. 17.10. *must confesse that Jesus Christ is Lord to the*
 Joh. 16.27. *glory of God the Father, Phil 2.11. The Fa-*
 Joh. 5.23. *ther is glorified in the Son. Joh. 14.13. And*
 1Joh. 2.24. *the Son is to be glorified in all them whom*
 the

the Father hath given him, *John* 17. 10. and *Christ is to be glorified by their believing in him*, *Joh.* 17. 23. And the Father himselfe loves them, *because they beleeve in the Son*, *Joh.* 16. 27. And he who honoureth not the Son, honoureth not the Father; *Joh.* 5. 23. The great mystery of uniting the soule to *Christ by Faith* (*Eph.* 5. 32.) and making of it one Spirit with the Lord *Jesus*. *1 Cor.* 6. 17. is a main Fundamentall of the mystery of Godlinesse, as shall be proved cleerly before I conclude this chapter.

III. God the Holy Ghost is the object of a Christians divine Faith. The Holy Ghost speaking in the Holy Scriptures doth teach us to beleeve not only in the Father, and in the Son, but in himself also. *It is the Spirit that beareth witnesse, because the Spirit is truth*, *1 Joh.* 5. 6. There are three that bear witnesse in Heaven, but here is speciall testimony given of the Spirit, *that we might be moved to beleeve the spirit; who is to testify the whole truth concerning the Father, the Son and himself.* It is the Spirit (saith he.) whose speciall office it is to bear witnesse, and therefore there is this speciall testimony given of him *that the Spirit is truth;* and then it follows, that the Spirit is one with the Father, and the Son, *one in nature, one and the same God with them both. These three are one*, *1 Joh.* 5. 7. and the witnesse of God must without controversie

III.
God the
Ghost is
the Object
of a Chri-
stian's di-
vine Faith.

1 Joh. 5. 6.
1 Pet. 1. 11.
12.
Act. 5. 32.

troverſie be received, unleſſe we will make
 God a Lye, as the Apoſtle reaſons the
 point from the 9th verſe to the 12th. *The
 Spirit is Truth, the Spirit is God; therefore
 the Spirit is the object of Divine faith; he
 that tells a lye to the Holy Ghoſt, tells a lye
 to God, Acts 5.3,4. He that then gives the
 lye to the Holy Ghoſt, gives the lye to God;*
 1 Cor. 2.7, *The teſtimony of the Spirit is a Divine teſ-
 timony, 1 Cor. 2.14. the demonstration
 of the Spirit, a divine demonstration, the
 power of the Holy Ghoſt, a divine power.*
 Paul ſaith his Preaching was not with entic-
 ing words of mans wiſdom, but in demonſtra-
 tion of the Spirit and of power; that our faith
 might not ſtand in the wiſdoms of men, but
 in the power of God. The wiſdom, power,
 teſtimony of the Spirit, are all of them
 divine; the wiſdom of the Spirit is in-
 fallible, the power of the Spirit is invincible;
 and therefore our moſt divine faith is
 built, and doeth ſtand ſafe grounded and e-
 ſtabliſhed upon the wiſdom of the Spirit,
 becauſe the wiſdom of the Spirit is the wiſ-
 dome of God, 1 Cor. 2.4,5. We ſee in the
 Prophets, that all the children of God ſhall be
 taught of God, *Eſay 54.13. of all theſe per-
 ſons; for the Father teacheth, Mat. 16.17.
 Joh. 5.45. and the Son who came out of the
 boſome of his Father, and yet remained in
 the boſome of his Father teacheth,
 Joh. 1.18, Heb. 1.2. But the Father and the Son,*
 Mat. 11.27. *ſpeci-*

All three
 divine per-
 ſons teach;
 1 The Fa-
 ther.
 Mat. 16.
 17.
 Joh. 5.45.
 Mat. 11.27.
 2 The Son.
 Joh. 1.18,
 Mat. 11.27.

especially since the Ascension of Christ, and
 the effusion of the Spirit, do teach the children
 of God all his Elect by the holy Spirit. And
 therefore the Apostle shewing how God
 doth teach his Elect after a more peculiar
 manner, so that even babes in Christ, those
 whom he calleth *little children*, are preserv-
 ed even in seducing times, and led into
 all necessary truths, notwithstanding all the
 diligence and subtilty of those many An-
 ticrists, who are industrious to deceive;
 he saith, *they have an unction from the Holy
 one, and know all things; all things necessary
 to be knowne and beleev'd for the obtain-
 ing the remission of sins, &c. ver. 12.*
 But more especially he shewes that the Spi-
 rit doth teach them to continue in the Son and
 in the Father, ver. 24, and therefore in the
 Doctrine concerning the Father and the Son,
 as it is more expressly set downe in the 9th
 verse of the second Epistle of John. And
 then he shewes that the Spirit should abide
 constantly in them, to give them cleer and
 certaine direction in all necessary points,
 1 John 2. 27. *But the anointing which ye
 have received of him abideth in you, and ye
 need not that any man teach you: but as the
 same anointing teacheth you of all things,
 and is truth and is no lye, and even as it hath
 taught you, ye shall abide in him, or it. Ye
 shall abide in Christ and abide in the truth,
 which hath been taught you by the Holy
 Spirit;*

Ioh. 15. 15.

Luk. 4. 18.

Act. 1. 3.

3 The Spi-

rit teacheth

after a more

peculiar

manner.

1 Ioh. 2.

20.

1 Cor. 2.

10, 11, 12.

1 Cor. 2.

3.

1 Cor. 12.

13.

2 Cor. 3. 8.

Gal. 3. 2.

Pro. 1. 23.

Isa. 59. 21.

Isa. 30. 21.

Psa. 119.

102.

1 Ioh. 2. 27

2 Ioh. v. 9.

Spirit; and the teaching of the Spirit is cleare and certaine; for saith he, *the Spirit is truth and is no lye. Here is the peculiar teaching of God; the Spirit teacheth us to beleevē in himselfe, aswell as in the Father and the Son. And the Spirit was sent by the Father in the name of the Son for this very purpose.* Moreover it is evident that the Spirit doth not only teach Babes in Christ, but he taught even the Apōstles of Christ.

Joh.14.26 *But the Comforter which is the Holy Ghost,*
 Act.2.3.4. *whom the Father will send in my name, he*
 Joh.16.13. *shall teach you all things,* Joh.14.26. Nay

the Holy Spirit did endite all the Holy Scriptures, and inspire the Prophets, Apōstles and all the holy men of God in the writing of them. The Scriptures were not written by the *will of men*, but by the mo-

tion of the Holy Ghost. 2 Pet.1.21. *Where*
 2 Pet.1.21 *the motion of the Holy Ghost is opposed to the*
will of men, to shew that the motion and will
of the Holy Ghost is the motion and will of
 God. Many other places and arguments might be superadded; but for the better instruction of ordinary Readers, I shall draw out my Arguments into ranke and file.

.I
 1 Cor.2.1. *1. The Spirit is God. The testimony of*
 4. *the Spirit is the testimony of God,* 1 Cor. 2.
 1 Joh.5.6. *1.4. The wisdome of the Spirit, the wise-*
 10. *dome of God; and the power of the Spirit*
the power of God, 1 Cor. 2,4, 5.13. The
 teach-

teaching of the Spirit is the teaching of God; The will of the Spirit is the will of God, 2 Pet. 1. 21. 1 Cor. 12. 6. 11.

2. The Spirit is the Author of the Scriptures, 2 Tim. 3. 16. 1 Pet. 1. 11, 12. Revel. 1. 29.

II.

3. The Spirit is the Interpreter of the Scriptures, and his interpretation is clear, certain and infallible. The Spirit discovers the hidden wisdom of God; the wisdom of God in a mystery, the deep things of God, which could not have entered into the heart of man, if the Spirit had not revealed them; and therefore the deep things of God, 1 Cor. 2. 10. are called the things of the Spirit of God, ver. 14. and things which are spiritually discerned, and therefore they are such things as the Spirituall man by the help of the Spirit is able to perceive, discern, receive, and to say with truth and comfort, Now I have the mind of Christ, now I know the things that are freely given me of God, because the Spirit hath revealed them to me. Consider the discourse of the Apostle quite throughout the Second chapter of the first Epistle to the Corinthians, and this point will be very clear.

III.

1 Cor. 2. 7
10. 14, 15.

4. The Spirit is the Author of Faith, he gives us supernaturall light, and spirituall eyes, 1 Cor. 2. 8, 9, 10. Ephes. 1. 17, 18. He that beleeueth on the Son of God hath the witness in himselfe. The Spirit is called the witness, 10.

1 Ioh. 3. 24.
1 Cor. 2. 12,
Ioh. 6. 69.
Ira. 30. 21
1 Cor. 2.
15.

IV.

1 Cor. 2. 8.
9. 10.
Eph. 1. 17.
18.
1 Ioh. 5. 6.

Witness, 1 *Ioh.* 5. 6, 10. And the Apostle assures us that none can say, *with faith and full persuasion of heart*, that *Jesus is the Lord*, till he hath been taught to say so by the Holy Ghost, 1 *Cor.* 12. 3.

They who are sensuall and have not the Spirit, Jude ver. 19. *do slight the testimony of the Spirit; because the world cannot receive the Spirit, or the things of the Spirit*: It is a naturall mans pride and folly to account those things *below* him which are *above* him; for he doth account spiriennal wisdome foolishnesse, whereas indeed it is too excellent for him to understand because he is a meer naturall sensual man but these spirituall things are spiritually discerned; he doth not receive them, he cannot know them, 1 *Cor.* 2. 14. *This is the true reason*

The true reason why men do not believe in the Spirit and adore the Spirit.

1 *Ioh.* 3. 24
1 *Cor.* 1. 12.

Rom. 8. 9.

Judicium
distinctionis non arguitur Officium
Judicis.

Why men do not believe in the Spirit, and adore the Spirit, because he is the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him. *Ioh.* 14. ver. 17. *But saith Christ to his Disciples, ye know him for he dwelleth with you and shall be in you*, *Ioh.* 14. in the selfe-same ver. and *Act.* 5. 32.

5. The Spirit is the *Supream Judge* of truth; even of *controverted truths* in matters of Religion; we need not speake of a *Private judgement* of Discretion, such as *Spirituall men* may passe by the help of the *Spirit* and word of truth; nor of that *Publick*

lick and ministeriall judgement which may be passed in greater or lesser Synods where Pastors and Elders are assembled by the Ordinance of Christ, and therefore may pray in faith for the direction and assistance of the Holy Ghost in all their *Ministeriall* determinations.

But I speak of the *supremacy and Sovereignty of judgement*, which belongs to the Holy Ghost. True it is, that Christ is King and head of the Church, and therefore he is our master, Doctor, Lawgiver. *Mat. 23. 20. Jam. 4. 12.* But the Father hath sent the Spirit in the name of Christ to teach us the meaning of the Word of Christ, and to lead us into all truth and holiness by the holy Scriptures of truth. The Spirit did indite the whole Scripture; and it is agreeable to the light of nature, that he who made the Law should expound it. This Holy Spirit is a publick Spirit, he goveraes the whole body of Christ, the whole Church, and speaks in the whole body of the Scriptures & every part thereof, and if we do compare one place of Scripture with another; we shall by comparing of Spirituall things with Spirituall, come to understand the saving wisdom which the Holy Ghost teacheth; which things we speak (saith the Apostle) not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing spirituall things with Spirituall, &

Legislator
judicatur
auctoritate
reus.
Minister
Publicus
vindicat
Christia-
nus priva-
tus idem
est. Vi-
de Reve-
rend. Dr.
Davenant
de judice
ac Norma
fidei. cap.
3. p. 3. lear-
ned Dr.
Reynolds
Confer.
with Hart
c. 2. 4. 5. 6.
Vide Aug.
lib. de do-
ctrina
christiana
& Enchir.
ad Lau-
rentium.
Doctrina
nostra est
publica,
quia est
Doctrina
Spiritus
sancti in
Scripturis
publice
Cor. loquentis.

Vide Opta- Cor. 2. 13. The Holy Ghost speaking to
 ti contra us in plaine places, doth discover to us all
 Parmen- that is necessary to be knowne and belee-
 lib. 5. in ved for our eternall salvation, and doth
 Prin. & thereby give us so much light as that we
 Tertul de may sufficiently understand hard places, if
 Anima we pray as *we should*, compare and search
 Quis re- the Scriptures as we ought in the Spirit of
 velabit Faith, and modesty, *1. Tim. 1. 5. Ioh. 5. 39.*
 quod De- *Mat. 7. 7. 1 Ioh. 5. 14. Rom. 12. 2. 3.* and pra-
 us texit? ctise what we know before, *Ioh. 7. 17. Phil.*
 Praestat *3. 15, 16.* for we shall at least learne so much
 per Deum wisdom as not to expound hard places of
 nescire Scripture in any *sense* that is contrary to
 quia non the mind of the Spirit clearly delivered in
 revelave- plaine places of Scripture. If we expound
 rit, quoniam hard places according to the *Analogy of*
 per homi- Faith clearly delivered in other places;
 nem scire though we should mistake in the applicati-
 quia ipse on, yet the Spirit doth so far interpose as
 praesump- to keep us from falling into heresie. And
 serit. Ceteri if we meet with no plaine places to ex-
 mysterium pound an hard place by, there is then no
 doceat me danger of heresie; because all things ne-
 Deus ipse cessary to salvation are set downe clearly
 qui condi- in the plaine places of Scripture. This con-
 dit, non ference of Scriptures is an excellent means
 homo qui to bring us acquainted with all *Book-cases,*
 seipsum ig-
 noravit.
Ambros. Ep. 1. 5. Ep. 31.
Ez 1 30.
19, 20, 27.
 ver. Vide
Damas. de orth. fid. lib. 1. c. 1. In fraudem legis facit qui salvis
 verbis legis sententiam ejus circumvenit. Contra Dig. Leg.
 Senatusque consultis. Ama Ecclesiasticas legere literas; & non
 multa invenias quae requirant ex me — ipse magis inspirante
 quam hominum aliquo commone perdisces, *Aug. Ep. 120.*

the determinations which the Spirit hath made in Scripture, and left there upon Record in those sacred Rolls (which are the treasury of the Church) for the direction of the Saints. And whether we make use of this ordinance in our private reading, or in the publique ministry, the spirit doth deliver his judgement *authoritatively* and *infallibly* in the holy Scriptures, and we may come to be acquainted with the mind and judgment of the Spirit by both Ordinances. *Thine eyes shall see * thy teachers, And thine eares shall heare a word behind thee saying, This is the way* [this and not that, behold a cleere direction] *walk ye in it, continue, and go forward in it, do not forsake it; when we are wavering and even turning out of our way on one hand or the other, When ye turn to the right hand, and when ye turn to the left, then, even then doth the Spirit resolve us, and put us out of doubt; when we are disputing, and even yielding up the truth in a controversie, we have a cleer, certain, and infallible direction from the holy Spirit, Isa 30, 20, 21.*

Damasc. de orth. fid. lib. 1.

cap. 1, 2.

Aug. de Doct.

Christ.

lib. 1. cap.

35, 36, 37,

& 40. lib.

3: cap. 2.

Aug. de

Trinitate

lib. 1. cap.

2. & 4. &

lib. 5. cap.

26. Aquin.

part. 1. qu.

36. art. 2.

Aug. in E-

pist. 1. Joh.

Tract. 3.

Item de

Catechif.

rudibus.

cap 3, 4, 6,

7, &c.

Isa. 30. 20,

21.

* Nos

Ecclesie

Ministerium in honore habemus, intenas persuasiones sine externo verbo tanquam Satanæ ludibria cavemus; ex Scripturis sapimus, cum Scripturis sentimus, propter Scripturas credimus: *Whitaker de Authoritate Script. lib. 1. cap. 10. prope finem. & Controv. 1. de Script. interpret. qu. 9. cap. 4, 5.*

The Holy Ghost doth exhort the Jewes
 to compare the *dimmer* light of the Pro-
 phets with the clearer light of the Apostles
 that so the Sun of righteousness may shine
 in its strength with its healing beams into
 their hearts; and then tells them that *no*
Prophecy of the Scripture is of private inter-
pretation, because Prophets spake [as the
Apostles also did] not as the will of man did
move, or the fancy of man direct; but ac-
ording to the mind and will of the Holy
Ghost. And therefore since all the Scrip-
 tures were endited, all are to be expounded
 by the Holy Ghost speaking in the Scrip-
 tures thus compared; for the Holy Ghost
 did move all the Holy men, Apostles as well
 as Prophets to write, and teach them what
 they should write. And though we have no
 extraordinary revelations now by a voice
 from the excellent glory for our direction,
 yet we have that which is better, the writ-
 ings of the Prophets and Apostles to com-
 pare together; the Prophecies be *darke* yet
 they are *sure, more sure* then those voices,
 which may be more easily counterfeited; &
 though the Prophecies be dark, yet the Spi-
 ritualem sed Certiorem *Aug. de verbis Apostoli Serm. 27. cap. 4.*

Verbum
 De est
 lux, lucer-
 na, lumen
 ad Deum
 dirigens
 in Agen-
 dia, creden-
 dia, Spe-
 randis, a-
 mandis.
 P sal. 19.
 P sal. 119.
 2 Pet. 1. 16
 19.
 Vide
 Chamier.
 de Verita-
 te Cano-
 nis, Interi-
 or Magi-
 ster docet,
 Christus
 docet, in-
 spiratio
 ipsius do-
 cet. *Aug.*
 Tract. 3.
 in Epist.
 Johan.
 Non dicit

Prævidens Dominus Iesus Christus impios quosdam futuros
 qui miraculis ejus Calumniarentur magicis artibus ea tribuen-
 do, prophetas ante præmisit, *Aug. Tract. 35. in Johan. Vide D.*
Davenant. de judice & Norma fidei, & D. Gomarum.

rit who did endite them, will if you compare them with the writings of the Apostles, give light to both; and deliver his judgement as clearly in all necessary points as if it were written with a Sun-beame; this I take to be the scope of the Holy Ghost in that excellent discourse, 2 Pet. 1. from the sixteenth verse to the end of the chapter. And I have consulted the most judicious and experienced writers upon that place, though I cite but few in the margin, because I have not time to peruse them againe.

Chamier de Interpret. lib. Canon.

Dr. Reynolds in his learned conference with Hart chap. 2. Divis. 2. page 46.

Mr. Hh.

derham in his 145 Lecture upon the 51 Psa. pag. 697.
Dr. Alting. Loc.com.

True it is that we are not to beleieve every spirit, and therefore are permitted to try the spirits whether they be of God or no, 1 Joh. 4. 1. But in this tryall the Holy Spirit speaking in the Scriptures is the suprem Judge, and the Holy Spirit doth condemn all erroneous and fantasticall spirits, who forsake old truths, and pretend to follow New Light. The holy Spirit doth constantly teach the same truth in the holy Scrip-
Erroneous and fantasticall spirits are condemned by the Holy Spirit.

Vide D. whitak. controv. 1. de Script. Interpret. qu. 5. cap. 4. & de Autoritate Scripturæ lib. 1. cap. 10. in calce capituli.

tures; for he doth not *change his mind, or contradict himself.* We (saith the Apostle) *having the same spirit of Faith according as it is written, I beleved and therefore have I spoken, we also beleve and therefore speake,*

1 Cor. 4. 13.

Ingenue

fatemur

non esse

nunc no-

vas revela-

tionis ex-

pectandas,

sive à sum-

mo pontifi-

ce sive a

Concilio

sive ab Ec-

clesiâ totâ.

Canus lib.

2. cap. 7.

Mark 10.

37. 41.

Act. 1. 6.

Δεῖ γὰρ τὸν

σὺν μὴ

μῶνον τὰ

ἐν τῶν

ἀρχῶν ἐ-

λεῖναι, ἀλλὰ

τὰ ὄντα

τῆς ἀρχῆς ἀληθεύειν.

2 Cor. 4. 13. The same spirit doth lead all the faithfull into all truth necessary to salvation, not *Absolutely, and at once, but by degrees.* For we see the Apostles them-

selves were for a time guilty of grosse errors *Mark 10. 37. 41. Act. 1. 6.* But the *faithfull cannot obstinately hold and continue in such odious and damnable errors as do di-*

rectly overthrow the foundation of Faith; And for the time in which they do erre, they hearken to *their own spirits* so farre as they are carnall, and do not as they ought,

search, and pray, and wait for the direction of the Holy Spirit. It is not the *Spirit of Faith* which speaks in them, when they dissent from such as receive the *publique*

Testimony of the Holy Ghost speaking in the holy Scriptures. And therefore the Spirit teacheth us to try the spirits and do-

ctrines of men by the Scriptures, *if they*

Non erit ijs matutina lux. Isa. 8. 20.

Judices ejus lupi vel pertini, facerdoes ejus polluerunt sanctum; injuste egerunt contra legem. Soph. 3. 3. Omnis potestas judicis ministeriis Legibus adstricta est; unicus autem summus Judex est, Isa. 32. 22. Jacobi 4. 12. qui quidem ὁμοθετητός; solus judicat.

speak

Speak not according to this Word, it is not because they have new light from the spirit, but because they have no light, no morning light, heavenly light conveyed unto them in that point wherein they dissent, or they have not as yet received it; the spirit hath not as yet sealed that portion of truth to their consciences, or writ it in their hearts. For the spirit doth not whisper one thing in private to my conscience, and declare the contrary in his publique Testimony delivered in the Word. Behold (saith the wisdom of God) I will pour out my spirit unto you, I will make known my words unto you Pro. 1. 23. For this is the Covenant of God, that his Word and spirit should go together; and the spirit should deliver his publique Testimony Authoritatively as it becomes his supremacy and sovereignty in the holy Scriptures. This is my Covenant with them saith the Lord, my spirit that is upon thee, and my Word, &c. Isa. 59. 21. And by attendance on the ministry of the Gospel in the Church of Christ we receive the Spirit, Gal. 3. 2. By hearing the doctrine of Faith preached in the Gospel they received the Spirit, and

Revelatio
mihī in
conscien-
tiā meā
facta est
Privata ex
parte Sub-
jecti, Pub-
lica verò
ex parte
Objecti.
Pro. 1. 23.
Ecclesia
Instrument
commove-
sed non
sola mo-
vet; mo-
vent ipsa
Scriptura
mover Spi-
ritus, &
Principa-
liter mo-
vent. whi-
takerus.
Isa. 59. 21.

Non potest Deus nisi per Deum intelligi; sicut nec honorem a nobis Deus nisi per Deum accipit. — non cogitando aut disputando veritatem homo assequi potest, sed audiendo ab eo qui solus docere potest, Hilarius de Trinitate lib. 5. Vide D. whi-
siter de Sacra Scriptura controv. 1. qu. 3. c. 8.

therefore the ministry of the Gospel is called *the ministration of the Spirit*; 2 Cor. 3. 8. And for these reasons we try the doctrines and Spirits of men by the word of God, because the Spirit who is the Author of Scripture doth every where agree with himself, and *there is a friendly relation be-*

Judicium *truth of the party witnessing, & the*
practica *truth of the thing witnessed.* We do readily acknowledge that the world doth look upon this publique testimony of the Spirit in the word as a *private testimony*, and are apt to scoff at them who receive it, as at men led by their own *private spirit*; but the true reason is because this testimony of the Spirit is not manifest to them who have not the Spirit. But it is so manifest to them that have had this *publique testimony* *manifested up to their consciences*, that they will hold fast this testimony though it cost them their lives. *I saw under the Altar the soules of them that were slain for the word of Gods, and for the testimony which they held.* Rev. 6. 9. The testimony which

vonantius *Inex Judicium Discretionis, & Judicium Proprietatis.* No quod enthysiasmos itaque fanaticos, vel afflatus Anabaptisticos fideles remittimus. vide D. Daven. de iudice & Normâ Fidei. Mr. Hilderham *his Lectures upon the 51. Psal.* Mr. Ball *in his larger Catechism.* Dr. Reynolds *conference with Hart.* Dr. Whitaker *above cited.* Et Rev. D. Reynolds *Academix Oxon. Procancellarii in Concione de Animalis homine* hoc anno 1649. habitâ.

they held is no other then that *publick* testimony which the Spirit delivers in the Word, and had *privately* sealed up to their Spirits. They were slain for the Word of God, and for the testimony which they held according to that Word. They were Martyred because they gave testimony of that truth, which they had learnt in the Word of God.

I am willing to dwell longer upon this subject, because it is *Fundamentum Fundamentorum*, and therefore we will for our better satisfaction descend from handling the point in *Generall* unto some very weighty points in *particular*, and shew how the Spirit doth persuade the hearts and consciences of men to receive his testimony in particular controversies, which have been raised and disputed by men of *great wit and Spirit*.

In the great controversies between us and the Papists they do as divers Hereticks have done before them, urge *visions, miracles, traditions, successions, prudentiall notions, and some times Councils, Fathers, and for a fairer pretence, the holy Scriptures*. But when they are beaten off from their pretending to Councils and Fathers by our

Aug. de unitate Ecclesie, cap. 16. in Joh. Trahan. Tra. 13. Iren. adv. heret. lib. 3. cap. 2. 12. Euseb. Hi. Eccles. lib. 5. cap. 14. Socrat. lib. 4. cap. 23. Theod. Histo. lib. 1. Cap. 16. Aug. contra Max. Arian. lib. 1. De Bapt. contra Donauistas, lib. 3. cap. 2. Epist. 165. ad Ceterosum.

learned *Whitaker, Jewel, Abbot, Usher, Rainolds*, not to name *Chamier* and other *Worthyes*, what lamentable shifts do they make when they are pressed to stand to the *publicke testimony* and judgement of the Holy Ghost delivered in the holy Scriptures? We do therefore in compassion to their poor soules intreat them to hearken to the Spirit of Christ, and not to the Spirit of Antichrist; because *the right sense of the Scripture expounded by the Scripture is the sword of Gods Spirit* where with all heresies whatsoever are overcome by all those good souldiers, who add the shield of Faith to the Sword of the Spirit. But when men neglect the Scriptures, and idolize humane inventions, they spend their strength in vaine, and are like the blind men of *Sodome* who wearied themselves to find the doore. The great point of the Popes Infallible Supremacy can never be proved by the Originall, Universall and Perpetuall Tradition of the Church of Christ in all Ages; no, nor by the unanimous consent of all learned men now living in communion with the present Church of *Romé*.

1 Cor. 2.
13.
Ephes. 6.
16. 17.

The Popes Infallible Supremacy tried by the Holy Ghost.

The Sorbon Doctors cannot beleieve that the Popes of Rome are not subject to the sins and passions of other men; and if the succession of Popes which they brag of were to be tried by Fame, Celebrity, Antiquity,
Con:

Consent; it is most evident to all that are acquainted with *pure antiquity*, and *impartial History*, that the Supremacy of the Popes and Papacy would be sufficiently condemned; but if the Popes infallible Supremacy come to be tryed by the Holy Ghost, speaking in the holy Scriptures, the Popes and Papacy will be infallibly condemned by the Supreme Judge.

The learned * Papists do not agree concerning the *Infallible Propounder of Fundamentall points*; for

1. Some say that the Popes propofall *ex Cathedra* is sufficient; but *Gal. 1.8.*

2. Others say a Councell without the Pope.

3. Others, the Pope and Councell both together; it seems the Pope is not sent as *Peter*, to strengthen his brethren, but his brethren must be sent for to strengthen him.

4. Some say both together is not sufficient, either in point of *manners*, or matter of *Faith*, unless the *acceptation of the Church Universall* be superadded.

5. We are not able to reckon up the number of those who deny the infallibility of the *present Church and Pope of Rome*.

6. They cannot give us in a perfect Inventory of all * *Written verities, unwritten Traditions, and Church-definitions*, which

Episcopo electo in Pontificali Romano parte primâ.

Read the *Protestation of learned Protestants, repeated by Bp. Jewel, and Doct.*

Rainoldes *in his conference with Hart,* 8 cap. first *Division,* pag. 393.

* *Vide Francis Pic. Mirandul. Theor. in expof. Theor. 4ti. Thom. Waldens.*

Tom. 3. de Sacramentalibus, Doct. 3. pag. 5.

Vide Formam juramenti præstandi ab

Reservations, provisions, mandata A postolica totis viribus observabo, & faciam ab alijs observari.

the whole succession of Popes have upon the credit of their infallibility determined to be necessary for all Christians to know and believe.

I need say nothing of the *Papal Reservations, Provisions, Mandates, and other post-nas Decretes*, and *Decrees* which Bishops & Metropolitans, are by their *Ordinances* made to the Pope at their confirmation, obliged to observe. Nor will I trouble any Reader with the distinction of *Supremacy of knowledge in resolving Church questions*: (because *that* they say belongs to the *Fathers*, who excelled the Popes in expounding of *Scriptures*); and *Supremacy of Power to decide Church-causes*. For this latter *Supremacy*, is that which Popes and Cardinals and all must *live by* in the *Court* of *Rome*; and the former *Supremacy* is *purposely* claimed for the support of this. But it was a long time before the Popes presumed to challenge the power of deciding all the *greater causes* of the Church throughout the world; For the *Bishops of Rome* were at the first but *Bishops within their own City*, their *Metropolitans* within their own *Province*, afterwards *Arch-Bishops or Patriarchs* over *Metropolitans* within their *Princely* *Diocesse*; and last of all their pride and policy being crowned with success did swell them up to be *Popes and Lords over all the Christian, or rather Antichristian world*.

The

Gratian.
Decret.
Distinct.

20.

Vide

Wolfgang

Laz. com.

ment. Rei.

pub. Rom.

l. 2. cap. 2.

Concil.

Constan.

1. cap. 2.

Theodos.

& Valent.

Epist. ad

discor. in

Concil.

Chalced.

Act. 1.

Theod. Hi.

Ecc. l. 5.

cap. 28.

Gregor.

Regist. l. 4.

Epist. 34.

The Ecclesiastical and Temporal Supremacy or Sovereignty of Popes is condemned by Reason and History; by Fathers and Councils as others have proved at large; let us not therefore be put off with that ridiculous piece of Sophistry; which is so common, *The Pope is infallible and supreme Head of the Church, and Lord of the World, because the Scriptures mean so; and the Scriptures mean so; because the Pope saith so; who doth not see that the Scriptures are only put in for a miser's sake? and therefore the Argument had been as strong if they had proved the Popes Infallible Authority and Princely Supremacy, by an *ipse dixit* at first. The Pope saith he is Infallible, ergo he is so, and as he saith so, so he saith so, what the Pope who hath endeavoured to de throne Christ, and depose the Holy Ghost, saith in his own behalf from Rome; for if he once bring this great question to be resolved in his own Consistory, he will soon bring all causes to be decided there also, where he himself is Plaintiff, and Judge; only in private and mystery he hath entertained a company of Cardinals (who are to divide the spoils with him) for his Grand Inquest.*

The Popes Supremacy is unwritten, and therefore he is a fit Judge to decide all controversies, amongst the Traditionaries, whose faith is not written in either Testament.

D. Usher, Jewel, Rainolds, Wheeler, Abbot, Davenant, Bilson, Chamber, Gomarus.

Vide Enc. Silv. de gestis Basil. Concil. lib. 1. Jaco. Almain. de auctoritate Eccl. cap. 8. Summi Pontifices suas simbras nimis extendentes, alios Papas adducunt in testes.

As he a chief or his fellow who be a biese. Vide L.

nallius D. de testibus. L. omnibus. C. co. 4. 9. 2. & 3. c. li testes.

But

But since the Pope doth strive with the Holy Ghost for the *Chair*, and Christ for the *Throne*; let us heare what Christ and the Holy Ghost do both speake in the Holy Scriptures of Truth, and we shall quickly decide this grand controversie, and many more. Christ is the only Pastour of his Church, he is to continue so and have no successor.

Christ is the only Head of his whole Church,
Ephes. 1.

32 Col. 2.

19. Ioh. 10.

16. Per pa-

storem u-

nicum in-

telligimus

Christum

non Papā

Oecumē-

cum, Ioh.

10. 9 14. 16

26, 27, 28.

Sic per

Davidem

intelligi-

mus Chri-

stum, Ezē.

37. 22, 23.

24. Ezek.

34. 23. 1

Pet. 2. 25.

Heb. 13. 20

We find in holy Scripture, that Christ is the only Head and Saviour of his *whole Church*, Ephes. 1. 22. Colos. 2. 19. *he doth and will continue with his Church alway, even unto the end of the world, to give life, sense and motion to it, and to rule and governe the whole, and every member of it, by the effectuall counsell and working of his Holy Spirit.*

The Apostles were but *Ministeriall Heads*, or Principall Members who had a preheminance over the inferiour members for perfecting of the Saints by the worke of the Ministry, 1 Cor. 12. 21. 28. *First Apostles*: this eminent ministry or *Headship* did belong to all the Apostles, and not to Peter only; the power of remitting and retaining sins was given to the other Apostles aswel as Peter, 1o. 20. 21, 22, 23. We deny not Peter to be the first Apostle *in time*, as Andrew was the first Disciple; and therefore Peter is first reckoned, Mat. 10. 2. Nay we will not deny him to be most eminent

in grace, and for both reasons grant him to be first in Order: but we deny that he was chiefe in dignity or Supreme in power; Because we know the Apostles had all equal power; For Christ sent them all as his Father sent him: they had all of them power to open heaven to beleevers, and shut it against unbelievers. The power of the Keyes was given upon the confession which Peter made in the name of al the rest, *Mat. 16. 16. 18.* as he was wont to do, *Ioh. 6. 69.* The confession was common to all, the promise common to all, the performance common to all, *Ioh. 20. 21, 22, 23.* I need say no more but this.

Cuncti claves regni Cælorum accipiant ex æquo. Hieronymus advers. Iovin. lib. 2. Ut Plato Princeps Philosophorum, ita Petrus Apostolorum Hieronymus advers. Pelag. lib. 1.

1. The Papists do entitle Peter to that Supreme Sovereignty which belongs to Christ: But Peter and the rest of the Apostles were joynt foundations built on Christ the only proper head and foundation, *Ephes. 2. 20.*

I. Vide Gloss. extravagant. Ioh. 21. Potestas summa Pap.

lix. 4. Sac. Cerem. eccles. Rom. lib. 1. sect. 7. Leo's Sermons, Epistles, Rhemish annot. in *Mat. 16. 18.*

2. They entitle the Pope to that power which did belong to Peter, but Peter had no successour in his extraordinary and Apostolick power, the Pope is no Apostle; and when Peter speaks of his ordinary power, he tells the Elders that he is their

II. Vide Annot. Romæ excus. in Cyprian. De æqualitate Apostolatus qui cum

Apostolis morientibus cessavit nec ad Episcopos transiit.

Fellam

Fellow-Presbyter. I who am also an Elder exhort the Elders; *1 Tim. 5. 1.* But that Peter was an ordinary Bishop of one City; First of *Antioch* for seven years, and then of *Rome* for twenty-five, cannot be proved by Scripture; no nor by any credible Historian. I know they rely upon *Eusebius* his testimony. But it is enough for me to reply, that *Eusebius* his History doth dissent from his Chronicle, and his Chronicle doth dissent from Scripture.

with Hart Chap. 6. Division 2. pag. 209, 210, 211, 212.

III.

Act. 14. 23 3. Christ hath many Ministers to preach his Gospell, but he hath no *Catholick Vicar* besides his Spirit, who can challenge the Supreme Sovereignty of deciding controversies by an infallible Sentence: It is the Spirit that makes the word to be effectual; *1 Cor. 3. 7.* As Christ workes by his Spirit he hath no Vicar; for he himselfe is with his Disciples always to the end of the world; *Mat. 20.* Christ himselfe doth Baptize with the Holy Ghost: he himselfe did open the heart of *Lydia*.

Act. 13. 2. Gal. 2. 9. Paul was chief and laboured more abundantly then any in this service.

IV.

5. Peter did never claime or exercise any such power over the Princes and Kingdomes of the world as the Pope doth, *Lu. 22.25, 26. Mat. 20. 25, 26.*

V.

6. If Peter had desired and usurped any Supremacy over the rest of the Apostles, he had thereby degraded himselfe, and been *last of all, Mark 9. 34; 35.*

VI.

7. If the vices of Popes may make them Supreme: or their errors infallible, we are able to prove that by fraud, violence and such like black arts, they have usurped a power over the consciences of men to lead them into Heresie, Antichristianisme, Atheisme; For by endeavouring to prove their Infallibility by the Scripture, and then venting grosse errors as infallible truths upon the authority of the Pope and Church, they have tempted some to beleve neither Church nor Pope nor Scripture; The Pope hath told them that they had as good beleve nothing as not beleve all; and therefore it is to be feared, that too many beleve nothing at all. Let us then to the Law and the Testimony, and let Christ and his Spirit be heard speake in them, and we will proceed to tryal with the Papists upon what points they please. We will try all their new Tutelar Gods, whether Angels or dead men, or their *breaden God* in the Masse by the 1 Command. Their picturing of God and worshipping of him by pictures by the Second Commandment.

VII.

Vna veru-
la potest
esse perfe-
rior ac
major ipso
Papâ per-
fectione
Gratiæ &
amplitu-
dine Vir-
tutum.
Turre-
crem In
Summa
de Eccles.
lib. 2. c. 8 1.

The Law.

The First
Table.

Their

*The Se-
cond Ta-
ble.
The Gos-
pel.*

Their Superstitious benedictions, Magicall Incantations, exorcismes, and all *those helps so salvation*, which salt, wax, spittle, bells can afford, by the third Commandement; and so I might proceed to the Holy-dayes, Masses, &c. or try their Popes usurpations, the cruelty of their Inquisition, their allowance of Fornication, forbidding to marry, their equivocations, rebellious concupiscence by the Second Table. We will by the Gospell of Christ try the Doctrine of Justification by workes, their publick prayers in an unknowne tongue, their denying of the Testament of Christs blood to the people; we will examine whether there be more sacrifices of Christ then one? whether they that dye in Christ rest from their labours? I might proceed to examine their Doctrine, concerning the Offices and benefits of Christ; concerning the nature and use of faith, and the Doctrine of the Sacraments, and the rest of the points in controversie between us and the Papists. And truly when I do read such questions as these I cannot but thinke of those Texts, *1 Tim. 4.1. 2, 3. Now the Spirit speaks expressly, &c. the Spirit doth so expressly* condemne these seducing and erring Spirits, that whosoever will be perswaded by the evident demonstrations of the Spirit, and be overruled by his positive definitions in Scripture, will confesse that *the Papists were very wise*

in offering to be tryed by unwritten Traditions, or the Pope and his adherents, in all points in question. It is clear that the Popes have taught for Doctrines the Commandments of men. He that reads the Epistles to the Romanes and Galatians, 1 Cor. 14. Chap. the second Chapter to the Colossians, the second Chapter of the second Epistle to the Thessalonians; and the plainer places of the Book of the Revelation, will acknowledge the Spirit doth speak expressly.

The Pope must therefore be beholding to his School-men to defend his Doctrine, and to his Canonists to keep up his Discipline, and pretend no more to Scriptures or pure Antiquity for his Justification.

The grand Pillars both of Popery and the Papacy.

If the Anti-Scripturists would but hearken to the Spirit speaking in the Scripture, they would say the Spirit hath magnified both Law and Gospel, and made them honorable, precious and glorious in our eyes.

Anti-Scripturists

I will not insist upon those many convincing arguments whereby the Scriptures are undeniably proved to be the word of God, but humbly desire all men to consider whether the true reason (why those Arguments do not effectually perswade obstinate men) be not clearly this, because men do undervalue the testimony of the Holy Ghost, and resist, vex, grieve, or quench the Holy Spirit, whose office it is to seal up

The true reason why men do not beleve the Scriptures to be the word of God

this and all other saving truths to our consciences and hearts.

The Law. True it is that the law of God is written in our hearts by nature; but our nature is corrupted, and we are blinded with pride, passion, prejudice, with self-conceitnes and self-love, and therefore it is requisite that the *wrath of God should be revealed from heaven* against pleasing gainfull sins; nay, unnaturall sins. *Rom. 1. 18.* to the end of the Chapter. Moreover, it is to be sadly considered that the Gospell is not written in our hearts by nature, nor can it be found out by any artificiall Demonstration, but it is discovered to us by Divine Revelation, *Rom. 1. 16, 17.*

The Gospell.

I know many learned men have used the testimony of humane Authors in a Secondary and subservient way to confirme our Faith in this point: but it is cleer that we must rest our Faith upon the *Authority of God* in this and all other points, or else our Faith will not be a *Divine Faith*.

The prime and Infallible Truth bears witnessse to it selfe. God swears by himselfe, because he is *the greatest*, and doth bear witnessse to himselfe in his word; Nay, to his Word, in his Word, because he is the truest, for he is indeed the prime truth, the *onely Infallible Truth*. And hence it is that the Scriptures are called the testimonies of God, and the testimony of the Spirit is so often produced, *1 Pet. 1. 11. Act. 5. 32, 1 Ioh. 5. 6.*

It is no shame to adhere to the Testimony of God in the weightiest point, *Psal.* 119. 31, 46. Hence it is that the Penmen do so often shew their Commission and cry *thus saith the Lord*. And hence it is that God doth so often own the Scriptures for his word. This is my word saith God, *this came from my inspiration saith the Spirit*, 2Tim. 3. 16. 2Pet. 1. 21. This is my writing saith *Jehovah*, I will own it, and stand to it. *I have written to him the great things of my Law saith God*, *Hos.* 8. 12. The Scriptures are the *Oracles of God*, *Rom.* 3. 2. They contain the *counsel of God*, *Act.* 20. 27. God hath given us sufficient assurance that the Law was written by his own finger, and all other books by his special command and inspiration. *All Scripture is given by inspiration of God*, 2Tim. 3. 16. Prophecy came not in old time; the word is *etern*, it came not at any time by the will of man. but *Holy men of God spake as they were moved by the Holy Ghost*, 2Pet. 1. 21. Our Saviour gives a full testimony to *Moses, David, the rest of the Penmen of the Psalms, and all the Prophets*, *Luk.* 24. 44. God hath sealed the testimony of the Penmen by miracles on men and divels, *we need not expect new miracles to confirm this Old Testament & ancient Gospel*; both are confirmed by the old miracles which stand upon Record in both; *But if any man preach a New Gospel, we may*

well call upon him for new miracles. Nay the very preservation of the Scriptures in despite of Tyrants, Heretiques and Devils is a convincing miracle. In a word, the Testimony of the Penmen is sealed

1. By the Oath of God,
2. By the blood of Christ,
3. By the testimony of the Spirit,
4. By the Efficacy of the Spirit.

The Testimony and Efficacy of the Spirit is that sweet Subject which I am now more especially engaged to insist upon; the Testimony of the Spirit to the heart and conscience of every true beleever in particular is a convincing Testimony.

But it will be said, that this is such an Argument as none can take notice of, and therefore altogether insufficient to persuade other men to beleeve, to whom no such Testimony hath been vouchsafed.

1. I answer. *This is an Argument indeed whereby I cannot convince others: but this is an Argument which makes all other Arguments effectual to convince me.*

2. The Efficacy of the Spirit in the word upon the hearts of enemies is very considerable. Their minds are enlightened, their judgements convinced, their consciences awakened, terrified, their hearts smitten, because the very thoughts of their hearts are strangely & unexpectedly discovered, their souls embowelled, and their marrow as it were

Heb. 4. 12,
13.

2 Cor. 3. 6.

2 Cor. 2. 16.

were melted in their bones by this almighty Spirit speaking, testifying, working in & with the word: the very letter kills them, the very savour confounds them, though bold Atheists scoff at the word, and do in their Jovial fits blaspheme the Spirit; yet sometimes their hearts quake, their joynts tremble; even *As Belshazzar did at the very sight of the hand-writing*; when they do but glance their eye upon some startling Text: Their consciences do often joyne with the word and Spirit against themselves against their wils; for though they be *self-willed*, yet they are after some *sober-searching* Admonition *self-confounded* and *self-condemned* men; *1st. 3. 10, 11.* And though the malice of some men bee too strong for their wit, reason, and conscience; yet it is not too strong for the Spirit in the Word; all the powers of Hell in them are over-powered by this good Spirit; all the strong-holds of Satan battered, and they themselves so confounded, that they seeme to be even damned already, they thinke themselves in Hell above-ground; when they are stung and bitten, they fall into the passion of the heart, and are taken with such *pleasur convolution* for that they do even foam at mouth, and gnash with their teeth, they are cut to the soule, and tormented in their conscience, they cry and howle and fight against the Spirit, but all in

Ag. 7. 54.
Rev. 11. 10
Ag. 5. 39.

vain ; for even they are out-witted and over-powered, who are not converted by this stinging Efficacy of the Almighty Spirit.

What shall we say to these things ? If Idols have been overthrown, Oracles silenced, Devils convinced by the Majesty of the Spirit in the holy Scriptures, and so over-awed by the Spirit that they have been forced to confesse, nay beleve these truths at which they tremble ; then surely *those bold Atheists are worse then devils who do not tremble at the Word because they do not beleve the Spirit.*

3. Look upon a soule in its Agony and Pangs, in its Throws and conflicts at its first conversion, or in its *After-throws upon some sad relapse*, and observe how the wit is captivated, reason conquered, conscience confounded, heart broken, and will turned, nay all the powers of corrupt nature over-powered and overturned by the word and spirit of God ; And then you must needs cry out, O the divine Efficacy of Scripture, which turns a Lyon into a Lamb, a Goat into a sheep ; a man, a Beast, a Divel into a Saint, and perswades Philosophers and Courtiers, Emperours and souldiers, Publicans and Harlots, Mariners and Politicians to embrace a Religion, and run a course clean contrary to the carnall and Divilish wisdom of their proud reason, contrary to the stubborn resolutions of their perverse
wils ;

wils; in a word, contrary to their very nature, education, custome, contrary to dictates of policy and *reasons of state*, contrary to their passions, lusts, interests, friends Cōpanions. O victorious spirit! What aileth what aileth thee, O thou man of war, and pride, thou Secretary of nature, & Advocate of the Devil to hang the head and weep, to resigne thy estate, lay down thy Commission, and thy Armes, burn thy Conjuring-books, and sacrifice thy dearest life in the maintenance of that truth which thou hast formerly contemned? I must cry as he did *ἐγὼ νῦν, ἢ ποτε*. This is the power of the Word: Behold the Efficacy of the Spirit in the word conquering and triumphing over the subtilty and obstinacy, the pride and malignity of carnal men. The promises of God are better then all the proffers of Sathan: the diavel shewes us the glory of the world: the Scripture shewes us the vanity of the world, and the conscience is convinced by the word and Spirit, that the reversion of Heaven is infinitely better then the possessions of earth: all the kingdomes of the world and glory of them are not worth one dayes Communion with Jesus Christ, nay one dayes comfort from the Gospel and Spirit of Jesus Christ. Good reason have we then to beleeve the Spirit, Angels admire, and Divels tremble at the Majesty of the word, Saints beleeve, obey,

adore the Majesty of the Spirit speaking in the word of truth and life, of grace and glory.

*The Famili-
lists.*

The *Familists* might learn by this sad discourse to beleeve the Spirit of God speaking in the word of God, and not beleeve their own natural, carnal, phantastical spirits which contradict the word and spirit of God. The *Familists* did learn of the *Papists* to call Orthodox Protestants *Scripture men*, to scoffe at them as *Scripture-wise*, and to say as *Stapleton* and divers others do, that the most diligent conference of Scriptures is the ready way to the most damnable errors. That the fountains of Greek and Hebrew are neither pure, nor necessary; and the like. And yet *Howlet* in his Epistle to *Queen Elizabeth* did lay the sin of the *Family of Love* to the charge of the Protestants. But *Dr. Raynolds* our learned Champion in his conference with *Hart*, doth vindicate the Protestants, and make it evident that such as were godly and learned in the Scripture, did detest *Harry Nicolae* that imp of Sathan and master of the *Family of Love*, & therefore they could not lay the *Families* sinto our charge as if we did foster that venomous vipers brood (I keep to the Doctors own expressions that you may see how the zeal of that meek *Moses* was enflamed in this contest) which did march into the field with *Papists* to strengthen their hands against Protestants.

H. Nicolae
his book
entitled the
G^hst of
the k^{ing}-
dome.
Dr. Rai-
nolds con-
ference
with Hart
cap. 1. di.
vil. 2. pag.
60, 61.

Howlets
Epistle to
Queen Eli-
zabeth.

The

The *Anabaptists* likewise might learn from *The Ana-*
 hence to make the Spirit speaking in the *baptists.*
 word the Judge of their pretended *Revela-*
zions, if they were not too conceited of
 their own inventions, and apt to fall in
 love with the dreams of their own fever-
 ish brain, with their weak arguments, but
 strong delusions.

The *Arminians* the constant enemies of *The Armi-*
 the Grace of God should consider that the *nians En-*
Pelagians the advocates of Free-wil and *mies of*
 corrupt nature, were confounded with *Grace.*
 those plain Scriptures which were urged by *Vide Epist.*
 the Councils of *Carthage, Milevis, Orange,*
 and Holy *Augustine* in his fragrant works, *ad Innoc.*
inter Epist.
August.
Epist. 90.

& 92. Concil. *African.* secundum, *August.* Tom. 7. Contra
Pelagian.

The *Socinians* the enemies of the onely *The Soci-*
 true God, Father, Son, and Holy Ghost; *nians me-*
 should consider that the *Arrians* were over- *mies of God*
 thrown by the Scriptures in the *Nicen* coun- *Vide The-*
 cill, and by the godly Pastours of the Church, *odoret.*
 who instead of broken Scriptures (which *Hist. lib. 1.*
 the *Arrians* urged with as much fraud as the *cap. 7.*
 devil did, *Mat. 4.*) produced plain Scrip- *Athanas.*
 tures and the whole *Series* of both Testa- *contra A-*
 ments, and so did invincibly refute their *rian. Basil*
 blasphemous errors. *contra Eu-*
nom. Na-
xianzen.
Hilar. &

Aug. de Trinitate & contra Arian. Cyril Alexand. Tom. 5.
 part. 1. & 2. *Theaurus &c.*

The Libertines

2 Cor. 3. 17
1 Cor. 12. 3
1 Joh. 2. 22,
23.

The Enemies of the Trinity are Antichristian.

Dr. Sibbs his judgement concerning liberty of Prophecy.

Dr. Sibbs his Epistle before Mr. Baines his Commentary upon the Ephesians

The Libertines who claym a liberty of publishing damnable Heresies and blasphemies under pretence of Prophefying, might learn, that where the Spirit of the Lord is, there is liberty, true liberty, but no where else; for he who pretends to speak by the Holy Ghost, and yet denies Jesus to be the Lord, doth at once blaspheme Christ and the Holy Spirit, and is an Anti-spiritual Liar, an Antichristian Blasphemer, and hath neither Father, Son nor Spirit dwelling in him. For he who speaks by the Spirit doth acknowledge Jesus to be the Lord, 1 Cor. 12. 3. And he who denies the Son hath not the Father. Who is a Liar but he who denies that Jesus is the Christ? He is Antichrist who denies the Father and the Son; whatsoever denies the Son, the same hath not the Father, 1 Joh. 2. 22, 23.

In like manner every Spirit which confesseth not that Jesus Christ is come in the flesh, is not of God but of Antichrist, 1 Joh. 4. 2, 3.

This is that Vorstian liberty which hath undone so many Nations already, and is now Idolized in England under the name of Liberty of Conscience, by such as have neither Conscience nor liberty. Reverend Dr. Sibbs

did exceedingly cry out against this kind of Liberty in his time. He would not have way given to Vorstian lawlesse licencious liberty of prophesie: that every one so soone as he is big of some new conceit, should bring forth his abortive Monster; for then the pillars

Pillars of Christian Faith will soon be shaken, and the Church of God which is an house of Order, will become a Babel, an house of Confusion. The dolefull issues of which pretended Liberty; we see in Polonia, Transylvania, and in Countries neerer hand.

I might proceed, but this is sufficient for a taste; and if I should but name all the errors of this age and not confute them, I should abuse my Reader; and therefore I desire to stop in time, and beseech all that are spiritually minded to hearken to the Spirit speaking in the word. *Beloved, beleeve not every spirit, but beleeve the Holy Spirit, who is the Author of the Scriptures, the Author of Faith, the Judge of Controversies, the interpreter of the Scriptures, the Doctor and comforter of the Elect, and he will lead you into all necessary truth for your present edification, and everlasting Salvation.*

The Holy Spirit will assure you that the Scriptures of truth were all written by his own Authority, and you may safely set to your scale, when you have received the infallible testimony of the Holy Ghost. *We are witnesses of these things (saith the Apostle) and so is the Holy-Ghost also, Act. 5. 32. We shall never receive the Word, as the Word of God, with joy, reverence, submission and assurance of Faith, specially in times of affliction and temptation, unlesse we receive the witness of the Spirit, and ground our Faith upon*

An Exhortation to beleeve the Holy Spirit.

The Spirit doth testify that the Scriptures are the word of God.

The Testimony of the Spirit supports our Faith in time of Temptation

VII. *on the wisdom and evident demonstration of the Spirit.* When we look upon the word of God, and consider, *Arguments for the Holy Scriptures.*

See Mr. Hilderham upon the 51 Psalm and 1 by the 10th verse, his 145. Lecture. Mr. Ball his larger Catechism.

Master Hieron of the Dignity of the Scriptures.

Reverend Mr. White in his book newly Printed called the way to the Tree of Life, the second and third chapters.

1, The wonderfull consent of all those Holy and self-denying men that penned it.

2. The marvellous fulfilling of all the strange Prophecies in the fullness of time appointed by God.

3. The Admirable Providence of God in preserving the Scriptures notwithstanding all the rage and malice of Hereticks and persecutors.

4. The supernaturall Miracles wrought for to confirm it.

5. The Harmonious testimony that the Church, Martyrs, Saints, have in all ages given to it.

6. The Antiquity, Majesty, Efficacy of it.

7. The divine and heavenly matter contained in it.

Pf. 119. 129

1. Mysteries above reason, 1 Cor. 13. 9.

2. Commands contrary to our corrupt nature, sent to all Nations, and even to the greatest and proudest of men.

3. Threats

3. Threats beyond the strength of man to inflict, or the capacity of man to comprehend, *an hard heart, a seared Conscience, and yet a trembling Spirit, a reprobate mind and sense, a spirit of madnesse, giddinesse, horror or flumbar, an everlasting worm, eternal fire, torments with the devil and his Angels.*

4. Promises and rewards beyond the power of man to bestow, or wisdom of Angels to comprehend, *1 Pet. I. 12. Ephes. 3. 10.*

5. The fall, corruption, Redemption, Salvation of man wonderfully declared in the Holy Scriptures: the inward frame and disposition of mans heart, his secret thoughts and most intimate projects, his reserved wishes, desires, ends, and purposes undenyably discovered for his conviction, even to admiration and amazement, *1 Cor. 14. 29.* then the reason of man is even confounded, the obstinacy of mans heart subdued, all the pride of humane glory staid, and the Scriptures appear to be the word of God.

But now all these Arguments and many more which I could name, will not be effectuell for our regeneration and conversion, untill the Spirit be pleased to set all home upon the heart by his own irresistible efficacy, and seale this truth to the Conscience by his own *infallible testimony.* But

when

The Testimony of the Spirit makes all other Arguments effectual for our conversion unto true Faith.

ded on the Testimony, wisdom, Authority, Revelation, or demonstration of the Spirit. We read of a Revelation of flesh and blood, Mat. 16. 17. And the demonstration and Revelation of the Spirit. 1 Cor. 2. 4. 10. 14. 15. Ephes. 1. 17. A man who hath nothing but sense and Reason in him may have an Historicall or a Temporary Faith; but he who doth upon the divine Testimony of the Spirit believe that Jesus is the Christ, he is born of God, of the Spirit of God, and hath the witness in himself, 1 Joh. 5. 1. 6. 10. For the regenerate and they only have a spiritmall understanding in them to know him that is true

Vide Chry-
sostom. Ho-
mil. 57. in
Johan. 9.
et in
quibus
dicitur
et
Biel. 3.
Sent. dist.
23. qu. 2.
art. 1. Ma-
jus lumen
in Scientia,
majus ra-
tionem
rationem, dis-
cretionem,
voluntatem
determinatam,
fidem infundit
videlicet
etiam Aug. secundum
quod 2. art. 3. et pag. 2. qu. 1. Almain. in
2. sent. Dist. 24. qu. unica. August. lib. 3. contra
Fetill. cap. 6. & Retract. lib. 1. cap. 14. Chryso-
stom. Homil. 46. ad Pop. Antioch.

when he is revealed unto them by the Spirit of truth, 1 Joh. 5. 20. 1 Cor. 2. 14, 15. Doct. 29. 4. For the Demonstration of the Spirit is not understood by us, until we are renewed in the spirit of our mind, so that we can look upon the Divine truths testified by the Spirit with a spirituall eye, and discern them after a spirituall manner, 1 Cor. 2. 14. And therefore the Testimony of the Spirit is not received but by our renewed Spirits, Rom. 8. 16. Before we are Regenerate, we receive divine truths only because we judge them reasonable, or because we find them in

the Scriptures, and we beleeve the Scriptures upon an Humane Testimony, and therefore only with an Humane, not a Divine Faith. But the Spirituall man beleeves all upon the testimony of the Spirit, and doth constantly beg the direction of the good Spirit. *O thy Spirit is good faith David, reach me, lead me, quicken me by thy Spirit, Pl. 143. 10.* Finally, this good spirit discovers to a man before he beleeves,

1. His want of Christ,

2. The worth of Christ.

His want of Christ by reason of

1. His hainous sins which are inexcusable, damnable.

2. His Spirituall wants which are innumerable.

3. His present misery, and slavery, which are unspeakable, unsupportable.

The worth of Christ, because he is an All-sufficient Saviour, and an only Saviour; the Spirit discovers the treasures of Free grace, the mysteries of Divine Faith, which even Angels admire, the unsearchable riches of Christ, the fulnesse of God, able to satiate the soule with heavenly, glorious, everlasting happinesse, and even infinite content. Then the soule is

convinced by the Spirit of God, not onely of the truth, but goodnesse of the Covenant made by God with man in Christ, and that there are better things laid up for be-

Tam certo
scimus no-
vum in-
strumen-
tum esse
divinum
ac Judzi
sciebant
vetus in-
strumen-
tum esse
Divinum;
Joh. 9. 39.
Joh. 5. 47.
Joh. 5. 39.
Out want
of Christ.
The worth
of Christ.

The truth
and good-
nesse of the
Covenant
of Grace.

sewers in Christ, then any are or can be bestowed by Sathan upon his greatest Agents, and dearest favourites, the darlings of the flesh and world, and upon this account the soule is perswaded by this demonstration of the spirit, *to close with Christ, and deny itself, to have no ability, wisdom, righteousness, will of its own, but to seek wisdom, Righteousness, Sanctification, and Redemption in Christ.* 1 Cor. 1. 30. In a word to deny its own will, and take the will of Christ for its rule and compasse, to do or suffer any thing for Christ, to lose or sell all for him.

The good spirit perswades us

1. To prize Christ highly, even above all the kingdomes of the world, and glory of them.

2. To beleve in Christ stedfastly.

3. To love Christ dearly, better then our selves, or dearest friends, better then worldly treasures, sensuall joy, or any carnall contentments whatsoever.

4. To follow Christ fully that we may enjoy him eternally, as our Crown, our happinesse, our heaven. And to this end and purpose to set up the word of God in our Consciences as our only rule for to direct us

1. In all points of Faith,

2. In all parts of worship,

3. In all passages of our life and conversation: that we may cast out the world, &c

Psal. 119.
103, 111,
112, 127,
138, 140.

Phil. 3. 8.

We must prize and love Christ above all things, and cleave to him for evermore.

Psal. 73.
36, 28.

the Devil, my flesh and self and all to make roome for Christ.

Now when the Spirit hath by its own Faith in all evidence, testimony, authority, wisdom and efficacy wrought Faith in the soule, to three persons. carry it into the armes of *Jesus Christ*, Christ doth bid it welcom, embraces, kisses it, and *ομοουσιον υιου*. takes this young beleever by the hand, and Rom. 9. 2. Eph. 2. 18. puts him into his *Fathers bosome*. And when Joh. 14. 6. we are thus brought to beleeve in Father, Heb 7. 25. Son, and Holy Ghost, then we are fitted and 1 Pet. 1. 21. prepared to worship and obey all three glorious persons as one God blessed for ever. And therefore, I may now proceed to speak of the worship of all three, and then of our obedience to all three.

2. This grand Mystery of Faith hath an effectuall influence into our Gospel-worship. He takes the name of Father, Son, and Holy Ghost in vain, and doth not make that Holy use which he should of the *Trinity*. *Trinity* Properties, works and Ordinances of all three, who doth not with Knowledge, Faith, Reverence, sincerity and spirituall joy worship all three; for this is true Gospel-worship. And therefore, I would intreat my Reader diligently to consider what I have delivered in the fourth, and fifth chapters of this Treatise concerning the divine Nature, Titles, Properties, works of all three in order to worship for the glory of the thrice illustrious, and yet single God-head; and then if he will

II:

The worship of the divine Trinity

The fourth and fifth chapters of this Treatise must be compared with this ninth chapter.

study the scope of the first Table of the Holy Law of God, and the substance of Gospel-worship, he will acknowledge that every one who beleeveth in all three persons will find his Faith obliging and inclining him to worship al three glorious persons as one God blessed for ever.

I.

God the Father is to be worshipped with Divine worship.
 1. God the Father is to be worshipped under the Gospel as the Father of our Lord Jesus Christ, and our Father in him. I have touched this point already, and because it is not much controverted by our grand enemies, I shall not insist long upon it.

See learned Mr. Randall his great discourse of God; we must not worship God according to our own devices,

Dr. Downham on the Lords Prayer. All the knowledge of God which we gain by the Scriptures of truth, is revealed to us on purpose for our direction in the worship of God; we must not worship God according to our own devices, but according to that discovery which God hath made of himselfe to us in his Holy word, not onely in respect of his *divine nature* (as when our

Mr. Burroughes of Gospel-worship. Saviour saith *God is a Spirit, and from thence concludes, that God is to be worshipped in Spirit and truth*.) but in respect of the *Divine Persons* also.

and Gospel-conversation. We are to worship God, as a Creator, as the first of Causes, last of Ends, best of Beings, to whom we owe our Being, and our well-being; but we must worship God the Father as God, and look upon him as the Father of our Lord Jesus Christ, and as our Father reconciled to us in Christ; this is

that

thankfull acknowledgements unto an Holy admiration, then it is brought into a Gospel frame, and by such *high* and *sweet* thoughts of Gods fatherly love and bounty fitted for *filial* and *Gospel-worship*.

In what sense the whole Trinity is our Father.

But it will be said that the whole Trinity is our Father, and therefore all three persons are to be worshipped under that fatherly consideration, and in that deare Relation.

To which I answer,

I.

1. That when the word Father is attributed unto God *essentially*, though all creatures are excluded, yet all the three Divine persons are included, because they are co-equal, they have one nature, will and worship; they are one and the same God, and they are one Father also in opposition to Images, *Jer. 2. 27. To Saints, Is. 63. 16. Doubtlesse thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou O Lord art our Father, our Redeemer, thy name is from everlasting.* And in opposition to all creatures, *Mat. 23. 9.* and in the Lords Prayer, Father, Son, and Holy Ghost are all called upon as our Father.

*Jer. 2. 27.
Isa. 63. 16.
Deut. 32. 6
Jer. 31. 9.*

II.

2. The word Father is sometimes taken personally, and attributed to a single person of the God-head. More frequently, and more peculiarly to *God the Father, who is the first Principle of subsisting life* (even in respect of his own naturall and Co-essential Son, as hath been proved at large in this

this Treatise) and is to be reckoned first in order; and finally in regard of our Adoption and the mysterious and divine Oeconomy and dispensation vouchsafed for the salvation of man; and yet these peculiar notions do not exclude the other persons from being God, as hath been proved above in the fourth chapter, nor do they exclude them from being our Father in the common notion of Father in opposition to creatures and idols; nay all three persons have a Fatherly care of us, and love to us, and therefore Christ is called our Father, *Mat. 9. 6. & Heb. 2. 13, 14.* And it is the proper office of the Holy Ghost to Regenerate us, as it is of the Father to Adopt us; but when the Father doth Adopt us in Christ who is a Father to us, though a Son to God the Father, and the holy Spirit is the Spirit of Regeneration and Adoption, and therefore all three Co-essential persons are our Father.

Christ is our Father
1sa. 9. 6.
Heb. 2. 13,
14.
The Holy Ghost our Father.

3. We may direct our Prayers to any one person, as *Sciron* directed his to the Lord Jesus, *Act. 7. 59.* Lord Jesus receive my Spirit.

III.

4. We may direct our Prayers expressly unto two of the divine persons. Now God himself and our Father, and our Lord Jesus Christ direct our way unto you, *1 Thel. 3. 11.*

IV.

5. We may direct our Prayers unto all three, as we do in the administration of Baptisme: and in that Fundamental Benediction *2 Cor. 13, 14.*

V.

VI.

6. When we direct our prayers to one of the divine persons, we exclude none, because the Persons are in one another; the Father is in the Son, and they are all three co-essentiall, coequal; They are one God; and therefore are to be worshipped with that selfe same religious and divine Worship which is due to their single and undivided Godhead.

VII.

God the
Father
considered
as our Fa-
ther in a
peculiar
way.

7. When we direct our prayer to the Father of our Lord Jesus Christ, the terme Father is taken in a peculiar notion, not in the common notion, and the Apostle directs his prayer after this peculiar manner, Eph. 3. 14. For this cause I bow my knees unto the Father of our Lord Jesus Christ; of whom the whole Family in Heaven and Earth is named. God the Father looks upon us poore wormes as part of his Family, nay, as his deare children whilest we are here on earth, as well as he looks upon his other children, the glorious Saints, who are made perfect in heaven. Oh what a quickning consideration is this, to bring us upon our knees at a Throne of grace before Christs Father, and our Father, that we may have a childs Portion, and be prepared for that place which Christ is now preparing for us! We are part of the Family numbred amongst those of the best ranke; we are children, and have the same Father that Christ and the Saints in heaven have. Iohn 20. 17. Ephes. 3. 14. and therefore shall come to be

Evangelicall
encouragement
to Gospell-
worship.

Ioh. 20. 17.
Eph. 3. 14.

Cohere

Cohcires with Christ and them. Here is heavenly encouragement unto Gospell-worship, and Gospell-conversation. It is no wonder then if that Gospell-worship be frequently performed to God under this endearing consideration, and in this sweet and comfortable relation. The Apostle wishes us grace and peace from God our Father, and the Lord Jesus Christ, Rom. 1. 7. and in like manner 1 Cor. 1. 3. 2 cor. 1. 2. Observe that solemn forme of thanksgiving, Blessed be God, even the Father of our Lord Jesus Christ the Father of mercies, and the God of all comfort, 2 Cor. 1. 3. Oh how wisely and chaerefully do we run to the God of all mercies and comfort in a time of temptation and affliction! 2 Cor. 1. 4. For the Father discovers his bowels of mercy on purpose to invite us to him. The Father himselfe loves you, Iohn 16. 27. All spirituall glorious eternall blessings, our Election, Redemption, Salvation, are ascribed to this Father of all grace, mercy, comfort, glory. Christ redeemes us according to the Will of God, and our Father, Gal. 1. 4. Iohn 10. 17, 18. Blessed be the God and Father of our Lord Jesus, who hath blessed us with all spirituall blessings in heavenly things in Christ according as he hath chosen us. Ephes. 1. 3, 4, 11. Much more might be said to this purpose; but this may suffice: It is now time to proceed to my next Point, which is, that

1 Tim. 1. 2.
2 Tim. 1. 2.
Tit. 1. 4.
Phile. 1. 3.
Rom. 1. 7.
1 Cor. 1. 3.
2 Cor. 1. 2.
Gal. 1. 3.
Phil. 1. 2.
Col. 1. 2.
2 Cor. 1. 3-4.
Col. 1. 3.
Eph. 1. 2, 3.
1 Thes. 1. 2.
2 Thes. 1. 2.
Ioh. 16. 27.
1 Pet. 1. 3.

2, Divine

*Divine worship is due to Je-
sus Christ
as God.*

2, Divine Worship is due to the second Person of this Coessential Trinity, to Jesus Christ our Lord and God. *There is but one immediate formal proper Adequate and Fundamentall reason of Divine Worship or Adorability (as the Schooles speak) and that is the Sovereign Supreme singular Majesty, independent and infinite excellency of the ever-
small Godhead. There is a peculiar and singular esteem, Faith, Love, and Worship due to Father, Son, and Holy Ghost, who are one God, the only true God. These three are the only Object of Religion, and therefore the only Object of religious Adoration. There is but one kind of Divine Worship, & that Worship and all degrees of it is due to this one God, Father, Son, and Holy Ghost; this truth is made good against the Papists as well as against the Socinians, and divers others, whom I need not name, the Ubiquitists and Arminians, by a cleare stating of the point in Controversie, and invincible demonstrations to confirme the Truth.*

*The rise of
this Contro-
versie.*

First, For the cleare stating of this Point we must look a little into the *rise* of this Controversie, and consider how far it hath been *discussed* by Learned men, and *stated* by such as are Orthodoxe, and prudent men, since the Socinians, Ubiquitists, and Arminians have endeavoured to make the question more perplexed, and the truth more obscure.

The

The Papists are deeply engaged to prove that religious honour may be given to a Creature, at least in some degree: their distinctions are so well known that I need not to insist upon them. Cardinal Perron exceeds them all for sophisticall distinctions, which he who is at leisure may read in his fifth Book, and twentieth Chapter of his Answer to King James. But Smulgicus being engaged against the Socinians, states the Point right; he distinguishes between Christs *Naturall Power*, as he is the *Naturall and Coessential Son of God*, and his *Delegated Power* which he hath as *Mediatour*, and concludes that *Christ is to be worshipped as he is the Naturall Son of God with Divine Worship, because his Naturall Power is his Divine Nature.* But (saith he) *Christ is not to be worshipped in the second consideration with Divine Worship.* Doctor Reynolds in his Book *de Idolatria Romana* hath abundantly refuted all that the Papists bring to excuse their Idolatry, and proves clearly, that *It is Idolatry to give Religious honour to any Creature*; I shall not therefore trouble my Reader with any set-dispute upon that Argument.

The Socinians tell us that *The Father is the only Absolute Supreme Independent God, but Christ is a Dependent and subordinate God*: And therefore may be worshipped

1.
The Pa-
pists.
Cultus la-
trix, dulia
& hyper-
dulia pre-
catio est
directa
vel indi-
recta. Ab-
soluta aut
relativa &
Suprema
vel subal-
terna;
transitoria
vel finalis;
obligatoria
aut extra
obligationem. Card.
Perron. in
responsio
ad Regent
M. Brisen.
l. 5. c. 20.
Smugl. de
Monstris
Arrianorum. c. 9.
Vide sis
Cajetanum,
Suarez.
Valent. in
Thomam.
part. 3. q.
25. art. 1.
& 2.
2. The So-
cians,

Vide Crel- as he is Mediatour with a *Relative* and *sub-*
 lium de *ordinate* Worship, which they are not afraid
 uno Deo to call *Divine* Worship. But they confess
 Patre lect. that they worship the Father only as the *su-*
 1. sc&. 36, *preme Cause, the First Efficient, and the*
 37. *last End: But they worship Christ as the se-*
 Socin. c. *cond or middle Cause of our Salvation, and*
 przf. Wie- *the intermediate end of Religion. The ground*
 Volket. in. *and formall Reason of this subordinate*
 Rit. l. 4. c. *Worship is (as they conceive) Christs me-*
 11. *diatory Office; the new subordinate God-*
 Socin. de *head, and Lordship over us bestowed upon*
 Adorat. *him for his obedience unto death, which*
 Christi they say, is the Mediate, as his Exaltation
 cum chri- is the Immediate Cause of this Subordinate
 stiano. glory.
 Franken. *Davidis, Ostorod. Instit. cap. 10.*
 & Fran. *Davidis, Ostorod. Instit. cap. 10.*
 --Dav. &
 Antichef.
 Francisci

III. The Arminians in their Apology, and
 other writings, endeavour to excuse and
 gratifie the Socinians; for they deny that
 our grand *Argument* taken from the Di-
 vine Honour and Worship of Christ, doth
 sufficiently prove his Nature to be Divine,
 and Christ to be one God with his Father.
 This Argument, say they, is not invincible,
 and irrefragable, nay, they call it a *leaden*
Argument, because this Divine Honour is
 given to him by his Fathers *gratification* in
 time.

IV. Some Lutherans are very much to blame
Ubiquitists; in this Point; for they say, That the Di-
 vine

vine Majesty, Worship, Glory, Omnipotence, Omnipresence of the Son of God are communicated to Christ *as man*: but enough of that.

Divers Learned, * Orthodoxe, Judicious Doctours of the Church have given the Enemy too much advantage by their unwarly expressions in this Point: and the vigilant Enemy hath taken that advantage and made a very unhappy use of it, to the great prejudice of Christianity. *Uno absurdo dato mille sequuntur; Error parvus in Principio fit magnus in Fine.* I do therefore entreat the most accurate and nice Reader at his best leisure to read *Junius, Chamier, Polanus, Polyander, Parvus, Camero, Maccovius, Cluto, Beza, Heidan, Diest, Zanchius, Voetius, Altingius*, and other late Writers upon this Point, who have observed every turn, ward, shift of the Enemy, and have given a very faire account of all.

Junius defens. Trinit. contra Samosat. p. 3. pag. 190. Exam. Grat. Prosp. part. 2. sect. 1. Chamier. tom. 2. l. 1. c. 4. Polan. Syntag. l. 2. c. 31. Polyand. prima concer. contra Socin. c. 31. Parvus Iren. c. 28. Method. controuv. ubiq. c. 31. Camer. tom. 3. Praelect. pag. 173. Maccov. misc. q. 5. Disp. 35, 36, 37. Clut. l. d. Disp. 3. 4. 40. Beza. Col. momp. part. 1. pag. 196, 197. Zanch. de 3. Elohim cap. 12. l. 1. Epist. 9. Ver. de Adorat. christi.

For the present State of the Question be pleased seriously to consider these plaine and weighty conclusions following.

1. Di-

V.
*Securius locuti sunt viri gravissimi ante exortum Arrium, Nestorium Pelagium, &c. sic & nonnulli qui inter reverendissimos merito recensentur ante enatas controversias Socinianas Remonstraticas, &c.

334 *Christ is to be worshipped as God,*

1. *1. Divine excellency, infinite Majesty, and Perfection, is the Formall and Adequate ground and reason of Divine Worship. For by Divine Worship we do acknowledge and declare the Infinite Majesty, Truth, Wisdom, Goodnesse and Glory of our blessed God. We do not esteeme any thing worthy of Divine Honour and Worship which hath but a finite and created glory; because Divine Honour is proper and peculiar to the only true God, who will not give his glory to any other who is not God. God alone is the Adequate Object of divine Faith, Hope, Love, and Worship; because these graces are all exercised, and this worship performed in acknowledgement of his infinite perfection, and independent excellency; and therefore no such worship can be due to any thing below God: But the most glorious and excellent Creatures are all below God, and therefore that point is cleare:*

Roman. 1.
21. ad 25.
Lactant.
Instic. 1. 2.
c. 19. Si
honor i.
dem tri-
buitur ali-
is, ipse om-
nino non
colitur,
cujus re-
ligio est il-
lum esse
unum ac
solum De-
um crede-
re.
Cyprian. ad
Fortunat.
de exhort.
mart. c. 2.
Tertul. de
Idol. c. 11.

• **Idolatria**

Dei honorificentiam usurpat, & vendicat creaturæ. Ambros. in Epist. ad Ephes. c. 3. Greg. Nyss. Orat. in laudem Bas. mag. Gr. Naz. Orat. in Christi Nativit. Aquin. in Epist. ad Ephes. cap. 3. lect. 3.

II.

*The same
Divine
worship is
due to all
three di-
vine Per-
sons.*

2. *The Father, Son, and Holy Ghost are one and the same God, as hath been proved in the fourth Chapter of this Treatise; and therefore one and the same worship is due to all three, because they are Coessential, Coequal*

Coequall, Coeternall; they have one and the same divine nature, excellency, perfection, and essentiall glory; and therefore the same acknowledgement is due to all three both from men and Angels. There is not *one kind* of divine honour due to the Father, and another to the Son, nor *one degree* of honour due to the Father, and another to the Son; for there can be no degrees imaginable in one and the same excellency, which is single because infinite; and what is infinite doth excell and transcend all degrees and bounds. And if there be no degrees in the ground and Adequate reason of Divine Worship, there can be no ground or reason of a difference of degrees in the Worship it selfe. The Father and Son are one, *John 10. 30.* one in Power, Excellency, Nature; one God, and therefore are to be honoured with the same Worship. *John 5. 23.* All men should honour the Son, even as they honour the Father; every tongue must confesse that *Jesus Christ who is man, is God also, and therefore equall to his Father.* And it can be no robbery, no derogation to the Fathers honour for us to give equall honour to him, and his coequall Son, who subsists in the same of God, in the nature of God, *Phil. 2. 6, 11.* You see the Divine Nature, the infinite Excellency of *Jesus Christ,* is an undeniable ground of this coequall honour, and therefore the Worship

There are no degrees in the Ground of Divine Worship. *Joh. 10. 30*
John 5. 23
Phil. 2. 6,
11.

due

336 *Christ is to be worshipped as God*

due to Christ as God, the same God with his Father, is the very same Worship both for kind and degree which is due to the Father.

3. This Divine Honour was due to Jesus

* Adorabilitas est
Attributum Dei
absolutū,
sive essen-
tialis pro-
prietas. A-
doratio
autem

Christ, before there was any creature to give him his due. Christ was * Adorable, Worshipable, that is worthy of Divine Worship before there was any man or Angel to adore, to performe actual Worship, that Divine Worship which was due to him for his infinite excellency from all eternity.

supponit aliquam creature actionem. Deus sine Adorabilitate non est Deus, fuit autem Deus ab æterno sine actuali adoratione. Vide Zanchium lib. 1. de incarnatione. Voetium qu. An Christus quæ mediator sit adorandus.

4. When Jesus Christ was declared to the world, God did command even the most glorious Angels to worship him, as his naturall and coessentiall Son, who was begotten from the days of eternity in the unity of the Godhead. For when he brought in his first-begotten, and only-begotten Son into the world, he said, *And let all the Angels of God worship him;* Heb. 1. 6.

5. If man had never fallen, never stood in any need of Christs blood, yet all men would have worshipped the naturall and coessentiall Son of God, as one and the same God with his Father, and therefore with

with the same Divine Worship, as soon as his Godhead had been sufficiently revealed to them from heaven, or else that very neglect would have been their fall and ruine.

6. The office of Christ, his discharge of his office, by his active and passive obedience, and glorious benefits which we receive thereby, are excellent motives to excite us to give that Divine Worship to Jesus Christ, which is due unto him for his owne infinite excellency; but his infinite excellency, is the *Formall, Proper* and *Adequate Ground, Reason and Cause* of all the Divine Worship which we performe to Iesus Christ, and that for these reasons.

I. Because if man had never fallen, and Christ had never died for mans Redemption, this Divine Worship had been due unto him, for his infinite and eternall excellency, as hath been proved.

2. Because the Father and the Spirit are not Mediatours as Christ is, and that office which is not common to all three Persons cannot be the Prime, Immediate, Proper, Formall cause, Ground or Reason of that Divine Honour and worship which is due to all three as one God blessed for ever; nay no Office whatsoever can be the proper cause of Divine Honour.

Sanct. Vide Molin. in novitate Papif. Riv. Dec. ad pri. Praecept.

VI.

The difference between the Motives to and Formall Reason of Divine worship.

I.

II.

Unicum tantum est Religiosis Adorationis objectum, unus nempe verus Deus, Pater Filius & Spiritus

III.

3. Because this Divine Honour was due to Jesus Christ from all eternity, before his Incarnation, Passion, &c. and therefore this Divine Honour is not bestowed upon him as a reward of his *Active or Passive obedience*; for no worship or thing can be before its Formall Cause.

Omnis Ratio Formalis in Objecto naturâ prior est omnium actionum in objectum illud tendente: passio Christi autem posterior est Adorabilitate, imò & ipsa adoratione filii Dei.

4. Because Jesus Christ is a Mediatour according to both Natures, and therefore according to his humane nature as well as his Divine Nature; but *all the honour due to Christ according to his Divine Nature was due from all eternity, and there is no Divine Honour due to him for and by reason of his humane nature, or any perfection which doth truly and properly belong to Christ as man.* He who was borne of *Mary*, is to be adored with Divine worship, but not for that reason, *because he was borne of Mary*, but because he is God, the Coessential and Eternall Son of God; We must distinguish between the *Materiall and Formall Object* of worship.

Naturam humanam assumpsit persona divina, & divinæ suæ naturæ

1. The Materiall Object of worship is Christ, who is both God and man, the Son of *David*, the Son of *Mary*, the Son of God, the Mediatour and Saviour of his people from their sins.

univ; manet itaque unica Christi personæ duabus consistens naturis

naturis. Totam Christi personam itaque adoramus, non totam Personam; natura enim assumpta est creatura: totam Personam duas Christi naturas significat.

2. The Formall Object discovers to us the Prime Formall Adequate ground and reason of his Divine worship; the Coessential and Eternal Son of God, who is one and the same God with the Father and the holy Spirit, he is worshipped for his infinite and Divine excellency. Christ is worshipped as God with this Divine worship; his Mediatory Office; servile suffering, cannot be the Prime and Immediate Foundation, the ultimate and terminating object of divine worship due to the Father Son and holy Ghost; and therefore we must conclude that the Formal & Proper reason of the Divine worship due & given to Jesus Christ our Mediatour, is the divine nature & infinite excellency of our Mediatour, which alone is of it self & for it self capable of Divine worship. I should make a tedious digression if I should declare what great

contra Arrianos Orat. 5. Dialog. 3. Humanitas Christi non adoratur *quod dicitur nec dicitur*. Adoratio Mediatoris non resolvitur ultimo in munus Mediatorium, sed in Deitatem. Vide Professor. Leid. ubi supra. cap. 18. D. Voetium de Adorati. Christi. p. 536. Pareum Irenic. cap. 28. Cyrill. ad Theodos. de recta fide lib. 1.

Vide Cl. DD. Prof. Leiden. in Censura Confess. Remonstr. cap. 16. In adoratione objectum Formale & causa propria seu Terminus (ut Scholæ loquuntur) est divina tantum natura quæ hujus cultus per se tantum est capax. Vide Cyrilli Theol. de Incarnat. U-nig. c. 26. l. 2. in Joh. c. 92. Athan.

with great dexterity and circumspection. They would not be mistaken as if they did divide the two natures of Christ, or remove any glorious adjuncts from the Eternal Word, the second Person of the Godhead; and yet desire you to put a difference between that which Christ assumed by the most free Decree of God, and grace of Hypostaticall union, And that which belongs to him as he is one God with the Father and the Holy Ghost.

Finally, they intreat you to put a difference between the *Gratioms Motives* to worship Christ, and the *Prime, Formall, Adequate Proper ground and reason* of that worship, as I have done, and professe that they worship their whole Mediatour with one entire worship which is not mixed but purely Divine, and therefore is not founded upon any Temporary Office, Service, Benefit; nor any externall denomination or relation, but upon his infinite Excellency, his Eternal Godhead.

And if these considerations will not give men satisfaction, I hope to satisfy them farther yet before I conclude this Chapter. For the point is to me very clear and plain. If Jesus Christ were worshipped as mediator, so that his mediatory office or actual mediation should be laid as the first foundation, or assigned as the formall reason of our worship, then this fourth argument, which I am still improving and enforcing

*The fourth
Argument
improved
enforced.*

forcing for the prooffe of the point will plainly discover that the Mediation of Christ having respect to the humane nature, will make the humane nature at least in part the ground, reason and cause of this divine worship, which I leave to all sober Divines to consider, before they admit. And it is farther to be considered that Jesus Christ as Mediatour doth condescend to an office and imployment which doth subject him to God as an Head: The Head of Christ is God, 1. Cor. 11. 3. And hence it is, that he is called the Servant of God, in respect of that service which he was to performe as Mediator, Isa. 42. 1. 2. 3. 4. Nothing is more cleare then that there are some offices to be performed by Christ as a Mediatour, which cannot be performed by Christ as God, because they do import some subjection, as prayer unto God doth, though it is true that Christ being the naturall Son of God doth intercede after an Authoritative manner. We may for the farther clearing of this point resolve that grand question, what the meaning of that request is, when we say *Lord Jesus pray for me*; the great doubt is whether this request be presented to Christ as God, or as man.

Vide Chamier. Panstrat. Tom. 2 lib. 1. c. 4

Junius Defens. 2. de S. Trinitate Sect. 7. pag. 88; 89

Christus est æqualis Patri secundum Deitatem

personamque divinam, Christus ut de-

desse nos secundum voluntariam gratiam dispensationem Patri

subjectus est — & pag. 100. propter certas causas se ultrò demiserit salvo naturali jure ut *Dispensative inferius regnum* proeuret per gratiam.

Prayer directed unto Christ as God. The Answer is, that if we look upon this Petition as a Duty performed by us, *This duty of Prayer is directed unto Jesus Christ as God; for all Divine worship is due to God alone; as hath been proved. But if we look not upon the Duty of Prayer, but the matter of this Prayer: it is clear that the business which we recommend to Christ is to be performed by him as man; for it is proper to him as man to pray to the Father; yet because we desire him to intercede in an Authoritative way to the Father, we do likewise request him to intercede as it becomes the Naturall and Coessential Son of God. And therefore if we look upon the whole business of Intercession, we conclude that he doth intercede *Dei nomine* as it becomes God-man; because he is our Mediatour according to both Natures, Divine and Humane. But then we must remember to reserve what is proper and peculiar to each Nature, for though we grant that there is a Communication of all properties belonging to both Natures unto the Person of Christ, yet we must not attribute any thing to the humane nature which is proper and peculiar to the divine; and it hath been undeniably proved that Divine worship is proper and peculiar to the Divine Nature.*

Vide D. Voetium de Adoratione Christi pa. 536. Distingue ipsam Petitionem Formali- ter ut est actus noster, à re petiti. Petitio dirigatur ad personam Mediatoris & ea terminatur in quâ Deitas habet se ut Ratio Formalis illius tendentis seu motus cordis nostri in Christum. Res Petita est actio Christi Mediatoris qua mediatoris, agenda sc. secundum naturam humanam quæ est Immediatum precationis subjectum.

5. The Office of our Mediatour hath V.
 a special respect to Gods chosen people by
 Gods most free Decree; but the *relation*
and externall denomination arising from
 thence cannot be the Prime, Fundamentall
 and Immediate Ground, Formal reason, or
 Adequate cause of Divine worship; for if
 Christ had not been God, he could not
 have been capable of that Office, because
nothing could satisfie the justice of God but
the blood of God; and what ever arises
 from the free Decree of God, was not
necessary in it selfe; but sure I am, *Di-*
vine worship must be founded upon what is
Absolutely necessary and Infinitely perfect;
 and therefore not upon externall Relati-
 ons or Denominations, but upon the God-
 head it selfe.

6. The Actuall Mediation of Christ
 cannot be the Prime and Fundamentall VI.
 ground of Divine worship; for Christ was
 not only worshipable, but worshipped
 with Divine Honour before he did *actually*
 mediate as God-man.

7. The Office of our Mediatour is to
 bring us to *himselfe, his Father and holy Spi-* VII.
rit as to one God blessed for ever, in whom
 all our blessednesse doth consist; and there-
 fore our Faith doth not rest *Simply* and
Finally in Christ as he is our Mediatour
 God and man, but *as he is one God with the*
Father and the holy Spirit. For by the Mi-
 nistry

nistry and Mediation of Christ as God-man, we are brought to beleve in God, that our faith and hope might be in God, 1 Pet. 1. 21.

Christus est Deus Naturā, Mediator autē instituto Oeconomico, & dispensatione voluntaria. Nemo igitur Deum Patrem adit sine mediator: ac ne Christum quidem, eum

Christ is God by Nature, he is Mediatour by Institution, by a voluntary and gracious dispensation unto which he did condescend for our salvation. And upon this account learned Iunius told the subtle Samosateneian, That Iesus Christ as Mediatour brings us to himselfe as God. And Doctor Voetius saith that Christ as Mediatour is an Inferior cause, in whose Name, and by whose Mediation we make towards God our chiefest good, in whom we beleve, and whom we do worship and adore as the first cause and last end, Joha 14.6. And Christ is said to save them to the uttermost by his Intercession who come unto God by him, Heb. 7.25.

idem sit Mediator & Deus, Junius de S. Trinitate Defens. 2. pag. 114. D. Voet. De Adoratione Christi pag. 529. Christus non est objectum Formale fidei qua Mediator, non est primum Efficiens, & ultimus finis, — sed est causa inferior, tum Procataractica, seu meritoria, tum Instrumentalis & hac ratione collator honorum, in cuius nomine, per quem & propter quem tendimus in summum bonum, Deum scil. inque eum credimus, in eum speramus, eum colimus & adoramus. Joh. 14.6. Patrecus in Method. Controv. ubique cap 31.

We worship Christ and pray unto him, saith judicious Pareus, as *one God with the Father and the Spirit the only true God; and this worship is Absolute and Divine; for it is the Absolute worship of the Godhead.*
But

But then we call upon God in the name of Christ, because he is our Mediatour, and we desire for to be heard for the satisfaction and intercession of that Person who is God-man.

But the Socinians conclude that if Christ be not to be worshipped with Divine Honour as Mediatour, then there is only a Subordinate Honour and worship due unto him.

To which we answer, that Christ may be considered four manner of ways.

I. According to his Godhead and Divine Person; and it hath beene proved at large in this treatise, that there is Divine Honour due unto the Godhead and Divine Person of Jesus Christ; and this is his Essentiall infinite glory.

2. Christ may be considered as Mediator according to both natures, as God-man (by a gracious condescension and personall union) and so we say there is a Mediatory glory due unto him, which is more illustrious

in regard of its manifestation since the alteration of his condition from a state of Humiliation to a state of exaltation; this glory doth out-shine all the glory of Saints &

verè competunt. Filius hominis, qui est persona duabus constans naturis est omnipræsens, æternus, adorabilis, adorandus, nempe secundum naturam divinam cujus hæc sunt idiomata. Adoramus Deitatem Incarnatam, ipsa autem Deitas est proprium & Absolutum divinæ Adorationis Objectum.

Angels

Angels in Heaven, but it is different from that *Naturall and Essentiall* glory which is commou to Father, Son, and Holy Ghost, as one God. For, *that essentiall glory cannot be Communicated to the Humane nature, no not since its Assumption, and Christs exaltation.*

Christus regnat secundum naturam divinam Principali-ter, secundum Humanam Instrumentaliter, secundum personam deniq; Absolutissime in natura utraq; quod suum opus est consummantem. *Junius de Trinitate.*

Humanitati Christi nec per *μὴ διὰ τὴν*, nec per *οὐ διὰ τὴν* communicata sunt Idiomata divina, quia Idiomata divi-

This Mediatory Honour is very glorious, because Christ sits as a King at the right hand of the Majesty on high, and every one must confesse that our Royall Mediatour is not onely man but God also; yet we must acknowledge that since the exaltation of our King, the glory of his divine nature, his essential glory, is only *more manifested* where as it was *eclipsed* before in the state of Humiliation; and the humane nature assumed is only *more perfected* and not *transubstantiated* into the divine. *The Humane nature is still a creature, though it hath gained as much glory as it is capable of by the Grace of personal union, and glory of exaltation; and being a creature cannot be capable of divine and infinite perfection, which is the Formall object of divine Adoration; even as the divine nature of our Mediatour notwithstanding the personal union, is not capable of any humane imperfection; For there is a preservation and distinction of the two natures, notwithstanding their intimate and inseparable union in one person. The natures are united, ἀ διαρίτως, ἀ χωρίτως, ἀ οὐ χωρίτως καὶ ἀρίτως* as the Greek Church of old.

The

na sunt ipsissima Deitas ; humanitas autem Christi non sic Deitas Christi nec per gratiam unionis, nec per gloriam exaltationis. Humana enim natuta charismata accepit gloriosa, non Idiomata divina. Vide *wendelin.* Christian. Theolog. lib. 1. cap. 16. Smiglec. de monstris Novorum Arian. lib. 1. cap. 9. Polan. Syntag. lib. 2. cap. 31. Agit Christus secundum Humanitatem ut instrumentum assumptum in unitatem Personæ. *Junius* de Trinitate.

The actions performed by our Royall Mediatour, flow from a *double* principle in this single person, because this person doth consist of two natures, and each nature performes its proper worke; the divine nature doth what is divine, and the humane nature what is humane; and therefore though the person be but one, and the effect one, yet there are two different actions of two different natures united in one person for producing of one and the same glorious effect, and we are to give to each nature what is properly due unto it. Finally the Kingdom which is administred by our Royall Mediatour God-man, in a glorious way is but a *dispensatory* kingdom, not his natural kingdome, an inferiour and temporary kingdome, not his Sovereigne essentiall eternall kingdome; and therefore even in the vety Administration of it our Mediatour God-man, is in respect of *order*, and that *gracious dispensation* unto which he

Omnia inquit *Paulus* Ecclesiam compellens, v. stri

sunt, nimirum ut corporis, vos autem Christi ut capitis, Christus verò Dei ut Patris qui misit ipsum, &c. — Una est Essentia, Majestas & gloria Dei Patris & Christi secundum

con

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Christi Deitatem, personamque divinam; Pater tamen Christi caput est secundum dispensationem gratiæ & naturæ humanæ in Christo veritatem. Vide Junium de Sancta Trinitate Defens. 2. Segmento septimo. Nam si *Dispensativum* hoc Regnum nunquam traditurus esset, nunquam Regni *Naturalis* usum *Plenè* esset recepturus. *Junius* ubi supra segmento. 12. p. 100.

condescended for our Salvation, employed in a kind of *Subordinate way*; and when he hath accomplished that work for which he undertook this Royall office, he will resigne this Dispensatory kingdome, and become subject (*as man, and as head of that body which he hath purchased*) to his Father, himself, and the Holy Spirit, as one God blessed for ever that God may be all in all, 1 Cor. 15. 28. For as we are Christs, so Christ is Gods, 1 Cor. 3. 23. in that safe sense and subordinate way which we have but even now declared, *that the Divinity of Christ* (which humbled, and as it were emptied it selfe in the Administration of this subordinate, temporary and dispensatory kingdome, yet with the preservation of its naturall and eternall Right) *may be more gloriously manifested by the full possession, use, and enjoyment of that naturall, divine, eternall kingdome*, which doth belong to Father, Son and Holy Ghost. For all three Co-essential and co-equal persons reign with the same power, Majesty, and glory in the unity of the divine Essence and common acts, in all, and over all, *infinitely and*

Judicium
respectu
vario com-
mune est

Sanctæ Trinitatis & Christi singulare. *Commune* respectu communis principij agentis, Patris, Filij & Spiritus Sancti; singulari autem respectu Christi;

1. Respectu Principalis termini secundum naturam divinam illius.

2. Respectu naturæ humanæ ut Instrumenti adunati in unitatem Personæ (ut ita dicam) singularissimum. *Jun. de Trinitate*, pag. 98, 99. Agit enim utraque forma cum alterius Communionem quod proprium est, verbo scilicet operante quod verbi est, & carne exequente quod carnis est. *Leo. Epist. 10. ad Flavianum*. Utraque natura suam conservat; divina quod divinum, & humana quod humanum est. *wendelinus*.

and immutably from everlasting, to everlasting; although the naturall reign of Jesus Christ will not be so fully and gloriously manifested untill he hath resigned his dispensatory kingdome, and brought all his Elect, notwithstanding all their wants, sins, infirmities, temptations, tryals, enemies, safe to Heaven. This dispensatory kingdom is administred principally by the God-head, Instrumentally by the man-hood, Absolutely and perfectly by the person of Christ acting in a divine way as God, and humane way as man, that the properties of each nature may be reserved as peculiar to each, even whilest he doth mediate, reigne and judge, according to both; and therefore divine honour is still reserved as proper and peculiar to the divine nature of our Mediator, who is God-man in one person. This definite and dispensatory kingdome is changeable, terminable; it did begin with the first foundation, and will end with the perfection
of

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of the Church of God. Christ was a Mediatour from all eternity in the ^a *Decree of God.*
^a Eph. 1. 5. 6. He was actually given to be a Mediatour as
^b Gen. 3. 15. soon as ^b *necessity* required, he was manifest-
^c Rev. 13. 8. ed in the flesh in the ^c *fulnesse* of time, and
^d Gal. 4. 4, 5. will ^d *cease* to be a King in this Mediatory
^e 1 Cor. 15. 28. and Dispensatory Kingdom when he hath
^f 1 Cor. 15. 25. finished his work, and saved his Church.
 Πίστις Ἐκ-
 οῦσα ἐστὶν Α-
 ποτελεσμα
 Personale
 Mediatoris
 Mat. 28.
 18, 19.
 collat. cum
 Marc. 16.
 15, 16. &
 est potestas
 subordina-
 ta. Act. 2.
 36. 1 Cor. 15. 25, 27. Act. 5. 31. Πίστις Ὀντοῦ
 Sive Omnipoi-
 tentia est proprietas essentialis Dei. Vide Dr Atling. Licet Pa-
 ter major est donantis auctoritate, tamen filius minor non est
 cui unum cum Patre esse donatur. Hilarius lib 9. de Trinitate,
 Pater Filio tantum donat esse, quantus ipse est. Idem.

III. 3, Christ may be considered as *Head* of
 that Body unto which he hath united him-
 self, and which he hath purchased with his
 dearest blood; and so we know *Christ the*
Head, and his body the Church make up one
Christ mysticall. The glory of Christ as an
 Head is exceeding great, and is excellent-
 ly described, *Ephes. 1. 20, 21, 22, 23. Christ*
is set at Gods own right hand in heavenly places
 ces

ces far above all principality, power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come. And hath put all things under his feet, & gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all. Now Christ mysticall the Head and body, whole Christ mysticall is to be subjected to God, when the Mediatory and Dispensatory Kingdom is resigned; and therefore if you take Christ as the Apostle doth, 1 Cor. 12. 12. for the Head and body, for Christ mysticall, we say that Head and Members are to be subject to Father, Son, and Holy Ghost, as one God blessed for ever.

in se, utrum secundam naturam Personæ, an vero secundum hanc aut illam naturam. Jun. de Trinitate pag. 101. Vide D. Aking. Loc. com. part. 2. de communicatione Proprietatum. Caput & Corpus unus sunt Christus. Aug. Christus ille mysticus ex personâ Christi velut capitis omnia *ἀνακαταλαμβάνεται* & corpore Ecclesiz per *ἐνωσεως* *ἰσὺν* Christi in ipsum adunato constans subijcietur Patri. Junius.

4. Christ may be considered according to his humane nature; and we are bold to say that there is an eminent and transcendent glory vouchsafed to the Humane Nature of Christ by the grace of Personall union, and the glory of its Exaltation. The glory of Christs divine Nature was more manifested, but the humane Nature of Christ was fully perfected by his Exaltation; and

Quoties Christi nomina inter argumentandum producitur duplex fallacia cavenda est. 1. Vna utrum de Personâ Christi agatur in se an vero in mysterio.

2. Altera si de Personâ Christi agatur

IV. Christ considered as man. The habitual and Dispensative glory of the humane nature of Christ.

Vide D. *and therefore the humane Nature was ex-*
Altius, loc. 2 *alted in a peculiar sense. No nature not the*
com-part. 2 *nature, of the most glorious Angell, was*
de com- *ever so highly preferred in these two re-*
municati- *spects.*
one pro-

prietatum,
nec non Wendelinum. Nec honorem a nobis Deus nisi per De-
um accipit, &c. Hilarius de Trinitate. l. 5

Christus 1. In respect of Personall union with
humanita- the Godhead, *Acts 2, 36.*
tem non a

2. In respect of Royall mediation be-
naturâ ha- tween God and Man; none but Christ the
buit ab æ- Son of *Mary* was ever so highly honoured
terno quia as to be taken into the Society, and fellow-
Filius Dei ship of the Mediatory Office with the Son
est, sed ex of God. For there is but one Mediatour
voluntate between God and Men, the Man Christ
assumpsit Jesus. *1 Tim. 2. 5.* who is God as well as
ad dispen- man. *Nec honorem a nobis Deus nisi per De-*
sationem *um accipit.*
salutis no-

stræ; atque
hæc hu-
manitas non in se proprie gloriam divinam habet, sed in
personâ ex unionis gratiâ: in se vero divine proximam ex-
habituali gratiâ, Angelorumque gloriam longissimè superan-
tem. Gloria itaque humanitatis est habitualis & dispensativa
per personalls unionis gratiam. Vide Junium de S. Trinitate
Defens. 2. pag. 69, 98, 99, 100, 101, 102.

But it is most evident that *the humane Nature remains a creature still even after its Assumption, and Exaltation, and therefore we hold fast our first conclusion; That the*

the divine and infinite excellency of the Coessential Son of God is the prime and fundamentall ground, the formall reason and cause of that divine Worship which is due to our Mediatour Jesus Christ; Jesus Christ our only Saviour by Doctrine, merit and efficacy, by confirmation and Communion. True it is, that the Majesty of God considered in it self is terrible, it is a light not to be approached unto, and therefore *the Word was made man*, that we might have encouragement to come unto God, not only by the mediation of *a man full of grace and truth*, but by the mediation of him who is God blessed for ever: because *a mere man, though free from corruption, and filled with Grace could not by reason of such natural infirmities as are not sinfull, performe the Office of a Foundation, Head, and Spouse in upholding, quickning and preserving of his Church*, Act. 20. 28. Ephes. 1. 23. & 1 Thef. 1. 10. Heb. 9. 14. 15.

Christus
est servator
consensus
Socino.
1. Annun-
tiatione
quia est
Propheta
2. Confir-
matione
vitzincula
patz ex-
emplo, mi-
raculis,
passione,
nec non
resurrecti-
one.
3. Com-
municati-
one, quia
credenti-

bus pro data sibi potestate vitam æternam communicat. Nos autem, ulterius agnoscimus Christum servatorem nostrum esse, 1. Merito, quia pro peccatis nostris Deo satisfacit, nobisque remissionem peccatorum, justitiam & vitam æternam acquisivit. 2. Efficaciâ dando fidem, respicientiam, remissionem, ef- fundendo spiritum, donando vitam æternam. Merito ut Sa- cerdos, efficaciâ ut Rex. Heb. 10. 12. Act. 2. 36. Act. 5. 31.

That Jesus Christ and the holy Spirit are one and the same eternall God with the Father, hath been proved at large in this

Treatise, and therefore divine Honour and Worship is due to Christ & the Holy Spirit as well as to the Father himself, because all three are Co-essential, Co-equall, and Co-eternall.

Vide Hist. . . . When the seven Electours of the Em-
 de Maxim. pire met at *Frankford* about the election
 2. in Rom. of *Maximilian* the second, some of them
 Regem. being strict Protestants went out of the
 Elect. hist. place of Worship when the Mass began,
 Simonii because they would not be present at that
 Schardi. Idolatrous service, but came in again when
 Tom. 3. they sang *Come holy Ghost eternall God*. We
 being then convinced by clear Scriptures
 that Christ and the holy Spirit are one and
 the same God with the Father, we must
 glorifie all three Persons *as one God* blessed
 for ever.

The object
 of divine
 worship.
 Gal. 4. 8.
 1 Thef. 1.
 9, 10.
 Acts 5. 59.
 2 Cor. 13.
 14.
 Mat. 28. 19.

1. *We must not do any divine service to them who are not Gods by nature. Gal. 4. 8.* But the three divine Persons have the self-same divine nature, and therefore the very same divine Worship and Service both for kind and degree is due to all three Co-essential Persons. We must not conceive *otherwise* of God then he hath revealed himselfe in his Word: For then we shall not worship the true God, but a meere phantasticall Idoll of our own braine. *Ye worship ye know not what* saith Christ of the Samaritans: *Joh. 4. 22.* the Samaritans served their own Gods, who were not Gods by

by nature, but false Gods. *2 Kings 17.*
29.33.

2. Nor must we give Father, Son and Holy Spirit the only true God, any other kind of Worship then what is prescribed in his Word. *Israel is said to be without the true God when they were without the Law, without a Priest to teach them how to Worship God according to his Law. 2 Chron. 15.3. Now for a long season Israel hath been without the true God, and without a teaching Priest, and without Law.* The divine kind of worship prescribed both in Law and Gospel is spirituall Worship, *Mark 12, 33. Heb. 12.28. Psal. 51. 6, 16. Dent. 6. 5. 1 Cor. 5.8. 1 Chron, 28.9. Phil. 3.3. Joh. 4. 23,24.* *The divine kind of worship.*
2 Chro. 15. 3.
Divine worship is Spirituall worship.

3. The Worship of God is either Natural or instituted Worship. The instituted Worship hath been changed, for it was different before the Law, under the Law, and under the Gospel. But the naturall worship and service of God is perpetuall and eternall, it is to be continued in heaven, both by Saints and Angels for evermore. *Instituted worship hath been changed.*

Naturall Worship is due to Jesus Christ and the holy Spirit, because they have one and the self-same divine nature with God the Father. Angels are called upon to give this Naturall Worship to Jesus Christ. And let all the Angels of God worship him. *Heb. 1 6.* *Naturall worship is unchanged.*
ble.

*Instituted
Worship is
subservient
unto natu-
ral worship.*

*The benefit
of divine
institutions*

4. Instituted Worship is subservient, as I may so speak to this naturall worship; for when we worship God with those meane helps and actions which he himself hath appointed and ordained, we must worship him in spirit and truth. *All Ordinances of Christ are meanes of grace to beget knowledge, faith, hope, love, self-denial, gratitude, humililty, sincerity, reverence, zeale, and all other graces in the soule, and to encrease them in us, that we may exercise all these graces upon every opportunity, and give God that Natural, Spiritual, Divine Honour, which is due unto his singular Majesty, infinite excellency, independent perfection, and eternall Godhead, in knowing, esteeming, admiring, beleeving, loving, obeying God that our soules may be delighted and satisfied with God as the chiefest good, as the Crown of all our joyes, an All-sufficient portion of our soules for evermore.* This is the full scope of the first Table of the Law, and this is the summe of the Gospel. If the first Table of the Law did discover to us

*The scope
of the Law
and sum of
the Gospel.*

1. The object of worship,
2. The means of worship,
3. The time of worship; and did not also prescribe, require, enjoin
4. The manner of worship, we should be at a losse; the Law would not be a perfect rule. Our worship would not be agreeable to the nature and will of God; God would

would be defrauded of his naturall spirituall divine worship; and therefore when our Saviour doth deliver the full scope of all the foure first Commandements by reducing them to one Commandment, he saith, *Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy mind, this is the first and great Commandment*, Mat. 22. 37, 38. Deut. 6. 4, 5. This Spirituall worship is taught us in every Commandement of the first Table, if we look upon the inside and spirituall compasse of those Commandements discovered to us by *Moses*, the Psalmes, Prophets, and the New-Testament.

I. In the first Commandement we are not barely required for to take God for the object of our worship; but to give him the spirituall worship also; b. cause we are required in mind, heart, will, affection and the effects of all these to take the true God, Father, Son, and Holy-Ghost, God in Christ by the assistance of the Spirit to be our God, to know, esteem, admire, trust, love, reverence, adore, and serve him with hope, humility, self-denial, patience, joy and thankfulness, zeale and constancy. This is the inside and spirituall compass of the first Commandement.

The Scope of the foure first Commandements.
 Mar. 22. 37
 Deut. 6. 4, 5
 I. 2. 43. 10.
 Deut. 4. 39
 Jer. 24. 7.
 Mic. 7. 18.
 Pf. 89. 6, 7.
 2 Chron. 20. 30.
 Deut. 6. 5.
 Mat. 10. 37
 Rom. 15.
 30. Psal. 2. 11. Revel. 5. 1 Theff. 5. 17. Psal. 43. 4

II. In the second Commandement we are required to worship God purely according to

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The scope of the second Commandment. *his Will in every Ordinance without any carnall Imaginations, or affections. The Papiſts will grant that we are by the use of Ordinances (and as they dreame Images also) to carry our hearts to God and Christ in obedience to the second Commandment. The more learned Papiſts will confes that it is a sin against the first Commandment to terminate our worship in any Image, because no Image is Jehovah. But they worship Images Relative (though not Terminative) as visible helps to devotion to carry their hearts to God in worship; and it is cleare that the Jews and Heathens of old intended no more, and therefore there is as much to be said for Heathenish and Jewish as there is for Romish Idolatry. This then is the great sin of the Antichristian Worshipers at Rome (who endeavour to defend this Relative worship of Images) that they conceive, that the heart of man will be better carried to God and Christ by humane inventions (such as Images, Crucifixes, Reliques, &c.) then by divine Institutions; and this sin is called an hatred of God in the second Commandment. And in the very letter of this Commandment we are directed how to expresse our love to God, namely, by seeking of him, and closing*

Deu. 4. 15, 16, 17, 18. 23, 24. Isa. 40. 17, 18, 25. Act. 17. 29. Quidam figuram potentis qui Spiritus est. Hier. in Isa. c. 40. Damasc. de Imag. l. 1. & 2. Vide Dr. Rainold de Idololatriâ l. 2. Mr Shepherheard in his Treatise of the morality of the Sabbath. Mr. Balls larger Catechisme. Bishop Jewels Apology. Aug. contra Manich. lib. 20. c. 5. Chrys. in Epist. 1. ad Cor. Hom. 20. What is meant by Love and Hatred of God in the second Commandment.

with

with him in his own Ordinances, and institutions with an *ingenuous contempt of humane inventions in divine worship*, and service; and though legall Ordinances are not only changeable, but actually changed and abolished; yet there is something morall and unchangeable in this second Commandement, which is attendance upon, and observance of the Institutions and appointments of God. It is an immutable *The immutable Law* that we should give God that worship *of the second Commandement.* which is due unto him, expresse our faith in him, and love to him by a spirituall use of such means and Ordinances as he himself should from time to time appoint. *The due acknowledgement of Gods immensity, and infinite Majesty in our attendance on the Instituted means of worship is clearly opposed to the Image-worship in the 40th. Chapt of Isaiah,* and first Chapter to the *Romans*; and therefore the inside and compass of this second Commandement is spirituall, though the words of it are so comprehensive as to take in *ceremoniall* as well as *Evangelicall* worship. For Reverend Divines have made it cleare, that though the second Commandement be morall in regard of its *substance* and *generall nature* which contains the immutable Law above mentioned, yet in regard of its *particular application* to those significant Ceremonies, Sacrifices and Sacraments which God did appoint, we

Mt Shep- heard of the moral- ty of the Sabbath. *say, all Ceremoniall Institutions are referred unto, and comprehended under the second moral Commandment of God. See Mt. Shep- heard in his excellent Treatise of the morality of the Sabbath. pag.24.40, 41.*

III.

The third commandment.

3, The third Commandment prescribes a reverend use of all the Titles, Properties, Works, and Ordinances of God with *Spiritual* understanding and affection, with faith, reverence, love, joy, sincerity and thankfulness in thought, word, and life.

IV.

The fourth commandment.

4. In the fourth Commandment we are not only required to rest, but to sanctifie a rest to Jehovah. If then we find the Titles, Properties, Works of Jehovah given to Christ and his holy Spirit in the Old and New Testament, we must conclude that *Christ and his holy Spirit are to be worshipped in the same Ordinances with the same spiritual and divine worship, which is due to God the Father.*

The Scope of the Law and Gospel.

The scope of Law and Gospel is to bring us unto God by the Mediation of Christ and assistance of the Spirit, that we may rest upon Christ for justification, walk and grow up in Christ in the progress of our sanctification for our everlasting satisfaction. Our business therefore is to avoid those two dangerous Rocks upon which so many split and suffer shipwreck in this tempestuous age, namely the Rock of neglecting duties in the course of our sancti-

Two dangerous Rocks.

sanctification, and the Rock of resting in . . .
 Duties which overthrowes our justification. We must labour by all means appointed by God to gaine a spirituall, Practicall, experimentall knowledge of the love of Jesus Christ, a knowledge which surpasses all intellectuall knowledge, an affectionate knowledge which is felt in the heart, but cannot be comprehended in the braine. This is the right Evangelicall knowledge, which prepares a man for spirituall and Evangelicall worship, for heavenly Communion with Father, Son, and holy Ghost in all Gospell dispensations, and Gospell Conversation, that he may come to be enriched with the unsearchable riches of Christ, and filled with all the fulness of God. *For this Cause* (saith the Apostle, and well he might) *I bow my knees unto the Father of our Lord Jesus Christ*; mark the strain, it is purely Evangelicall: *that he would grant you according to the riches of his glory to be strengthened with might by his [Spirit] That [Christ] may dwell in your hearts*: Here are all the three co-essential Persons; but how may this be obtained? *And to know the love of Christ which passeth knowledge*: to know it in my heart, to beleve it with my heart, to feele it in my heart, because the love of God is shed abroad in my heart by the holy Spirit. But what shall I gaine by this? Why the Apostle goes on;

That

Beware of neglecting duty, or resting in duty.

Experimntall knowledge,

Eph. 3. 19.

Phil. 3. 8.

10.

Phil. 1. 9.

10, 11.

Col. 1. 9.

10.

Gal. 2. 20.

That ye may be filled with all the fulness of God. Ephes. 3. 14, 16, 17, 19. The great design of the Apostle was to be found in Christ, having the righteousness which is of God through the faith of Christ (without pleading his own righteousness, which is of the Law) for his justification; And to have a Spirituall and Practicall knowledge of Christ grounded upon a deep and affectionate experience of the vertue of Christs Death, and Resurrection in his own soule, Phil. 3. 9, 10. that he might be thereby encouraged and provoked to press forward in the course of Sanctification, toward the mark for the prize of the high calling of God in Christ Jesus, v. 14. that his faith might act in all holy services.

Justifying Faith is the Principle of licall Worship, and Gospell-conversation. *Evangelical worship which was, and which is to come, and from Rev. 1. 4, 5, the seven * spirits which are before his throne, 6, Rev. 5. 3, 9 and from Jesus Christ, who loved us and washed us from our sins in his own blood: And * Bona Theologia non fert ut gratia & pax Evangelica ab Angelis postuletur Alcafar. Col. 2. 18. Rev 19. 10. Rev. 22. 9,* Justifying faith is the Principle of Evangelical Worship, and Gospell-conversation. Grace be to you, and peace from him which is, and which is to come, and from the seven * spirits which are before his throne, and from Jesus Christ, who loved us and washed us from our sins in his own blood: And * Bona Theologia non fert ut gratia & pax Evangelica ab Angelis postuletur Alcafar. hath made us Kings and Priests unto God, and his Father; to him be glory and dominion for ever and ever. Amen. Rev. 1. 4, 5, 6.

The hearts of true beleevers are golden vessels full of odours and incense, faith and love, sincerity and zeale, selfe-denyall and thankfulness, humility and godly reverence: and the believe of their redemption by the blood of Christ moves them to acknowledge

knowledge the divine power of their Redeemer, and to give him divine worship.

The Angles, Elders, People all joyne, even ten thousand times ten thousand, and thousands of thousands in this acknowledgement; Worthy is the Lamb that was slaine 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, glory, honour, and power be

unto him that sits upon the Throne, and unto the Lamb for ever and ever.

And the foure beasts said Amen, And the foure and twenty Elders fell down and worshipped him that liveth for ever and ever, Rev. 5. 8, 9, 10, 11, 12,

13, 14. We must be brought to the knowledge and faith of the Son of God before

ever we can be wise unto Salvation. 2 Tim. 3. 15. Isa. 53. 11. Job. 3. 14, 15. Gal. 2. 20.

When once we come to beleve the love of Christ, then we love, adore, obey Father, Son,

and holy Spirit after an Evangelical manner.

All the Fundamentall Articles of our faith have reference unto Christ as the Foundation,

because they are all such as concern his Father, his Spirit, his Incarnation, Mediation, or his Church, and the benefits which the Church receives from him.

And in like manner all our worship is directed unto Father, Son, and Spirit as one God by the

Medi-

The divine power of our Redeemer is acknowledged by Saints and Angels

The mystery of godliness

The Catholike Faith, and worship.

See Dr. Usher his learned sermon of the unity of faith.

Mediation of Christ, and assistance of the
 Spirit. Eph. 2. 18. 2 Cor. 13. 14. 1 Pet. 2. 5.
 *The Christians beaven upon earth. *1 Joh. 1. 3, 4. Ephes. 4. 15. It is our * happiness, our heauen upon earth to beleeeve, adore, and live to Father, Son, and holy Spirit by main- taining an holy Communion With all three as one God, and our God, in the use of all Ordina- nces and Duties required of us. This is the mystery of Godliness, the Art of living unto God; this is the Lesson which all Members of the Church uniuersall must learne; the foure beasts (who joyne with Angels and Presbyters in adoring the Lamb) are (as learned Mr. Mede, and di- vers others conceive) the Catholike Church of Christ in the foure quarters of the world, professing and embracing the Doctrine of the foure Evangelists; these Beasts are full of eyes, full of the knowledge of the myste- ries of Christ, and their spirituall experimen- tal knowledge moves them to worship Iesus Christ. Mr. Mede makes this Interpretation the Key to open very many Types in the book of the Revelation, and doubts not but every one who doth seriously perpend the old *Castrametation* in the wilderness, and compare it with the Apocalypticall*

— In ec- clesiis quas Animalia represen- tant, sunt homines oculatissi- mi, & sci- entia my- steriorum Dei plenissimi. — quociens ecclesie sacras Synaxes faciunt, toties 24. Presbyteri pro muneris ratione Animalibus praeuntes, dicunt dignus es Domine, &c. Presbyteros Levi- tis & Sacerdotibus, quatuor Animalia quatuor Castris Israelici- cis respondere, &c. Clavis Apocal. ad cap. 4. pag. 8, 9, 10.

Types, will subscribe to this Interpretation.

I know divers learned men do conceive that the four Beasts are four Angels, and some presume to name * the Angels; but I cannot embrace their opinion, because I find that the *Chorus* is made up of Angels, Beasts and Elders; and these three sorts are clearly distinguished, *Rev. 5. 11. And I beheld and I heard the voice of many Angels round about the Throne, and the Beasts, and the Elders.* That the Angels do joyn with the Beasts in worship is granted; That the Angels do protect these Beasts with eyes in all quarters of the world, East, West, North and South, is likewise granted. But that the Beasts are Angels, that is it which is, and must be denyed, and therefore I do conceive that Mr. Mede is in the right, and the good man was sorry that he had not time to cleere that point at large; and therefore I am the more willing to proceed upon this Argument, and perform that service to the Church, which he would have done with more dexterity. Let us then consider,

The four Beasts represent the Church universal. Formæ quatuor animalium diversæ collectionem novæ Ecclesiæ ex quatuor orbis diver-

sisque nationibus, populis, linguis significant. Pareus in Comment. c. 4. Apocalyp.

1. That upon Christs mediation his Father gave him the heathen for his inheritance, and the uttermost parts of the earth

I. The Promise made to Christ.

earth for his possession; *Aske of me and I will give thee the Heathen, &c. Psal. 2. 8.*

II.

The Promise made to the Church universal.

2. Let us consider that promise made to the Church the mystical body of Christ, *Isa. 43. Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; — I am Jehovah thy God, the Holy One of Israel thy Saviour; — Since thou wast precious in my sight thou hast been honourable, and I have loved thee, — fear not, for I am with thee; I will bring thy seed from the East, and gather thee from the West. I will say to the North give up, and to the South keep not back, bring my sons from furre, and my daughters from the ends of the earth, even every one that is called by my name.*

This is the substance of the seven first verses of *Isa. 43.* Behold the Church universal gathered from all parts of the world, into one mysticall Body, that all may be united unto Christ the Head by faith, and to one another by love, that so they may all joyne in beleeving, adoring and obeying the Lord Jesus, his Father, and the Holy Spirit.

III.

The fulfilling of these Promises.

3. Consider how these precious promises are fulfilled by Gospel-dispensations and Christian exercises. *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free, and have been all made to drink into one Spirit, 1 Cor.*

¶ 2. 13. Christ did grace the solemnity of his triumphant ascension, with that choice gift of the ministry, for the edifying and perfecting of Saints, till we [All] even all the members of the Church universall, come in the unity of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ, Eph. 4. 8, 11, 13. Christ mysticall is deficient untill the Saints are gathered from all quarters into the unity of Faith, and knowledge of the Son of God, because this is a fundamentall point; for Christ built his Church upon that Fundamental Confession, *thou art Christ the Son of the living God*, Mat. 16. 16, 18. and other foundation can none lay, 1 Cor. 3. 11. And the superstruction must be agreeable to the foundation, that we may attain unto the measure of the stature of the fulnesse of Christ, every part making some considerable supply for the increas of the body, by growing up in all things into Christ the Head, Eph. 4. 13, 15, 16. Christ is the only Head and Mediatour, and therefore *Jewes and Gentiles both have accesse through Christ by one Spirit to the Father*, Eph. 2. 18. Here's an acknowledgement of the blessed Trinity made by the Catholike Church in Gospel-worship. And the Apostle directs his Epistle to the Church of God at Corinth, with all that in every place

The foundation of the Catholike church.

The Coessentiall Trinity acknowledged by the Catholike Church in Gospel-worship.

call

call upon the Name of Christ our Lord both theirs and ours, 1 Cor. 1. 2, and concludes his second Epistle with *The Grace, &c.* 2 Cor. 13. 14.

Thronus iste in medio Presbyterorum & Animalium positus est Templum aut Tabernaculum. Quid aliud innuere volunt Quatuor cornua altaris aurei in conspectu Dei? Apoc. 9. 13. Templum Tabernaculi Testimonii a-pertum in Caelo. A-pocal. 15. 5. M. Mede Com. ad cap. 4. pag. 6, 7.

4. Compare what hath been spoken with the Song of Angels, Presbyters and Saints full of eyes in the book of the Revelation. These foure beasts were in the *midst* of the Throne and *round about* the Throne, *Revel.* 4. 6. The Forme of the Throne is quadrangular, and *one beast placed in the middle of every one of the foure sides.* Mr. Mede shewes how these foure Beasts observe what is done by God in the foure quarters of the World; and how they speake in order upon the opening of the foure first seales, *Rev.* 6. and the 7 first verses; and a voyce proceeds from the *midst* of the foure Beasts, *Revel.* 6. 6. Finally, the *Virgin-church*, *Revel.* 14. sings the same song that the Foure Beasts did, which is called a *New Song*, sung in the praise of the Lambe and his Father; And in some copies which are of credit, we read that the Virgins had the * *Lambes Name*, as well as his Fathers, written in their foreheads, *Revel.* 14. 1. and they are *the first fruits to God and to the Lambe*, *Revel.* 14. 4.

* Habentes nomen Agni. Primasius, Aretas, Andreas, Syrus Interpretres, &c. Vide M. Mede Com. ad cap. 14 pag. 215.

5. This New Song which is sung to the Lambe and his Father, containes in it the *Mystery of Gospel-Worship*, because in it *Redemption, power, riches, wisdom, strength, honour, glory and blessing are ascribed unto him who sits upon the Throne, and to the Lambe*, Revel. 5. 12, 13, 14. *Worthy is the Lamb that was slain to receive power, &c.* Rev. 5. 12. *they fall downe before the Lamb*, Rev. 5. 8. and in the 9. ver. sing a new Song, *Thou art worthy, &c. for thou wast slain, and hast redeemed us to God by thy blood.*

14. verses. Revelat. 7. 9, 10, 11, 12, 15. verses. Revelat. 11. 15, 16, 17. Revel. 14. 1, 3, 4.

V.
Novi Canticum
la universum
culpas Evangelicium
sterium
continet.
Clav. Apocal. Mr.
Mede. pag
220. Rev.
4. 8. 11.
Revel. 5. 8.
9. 12, 13.
Revelat.

6. This pattern of Gospel-worship comes from Heaven; the Angels sing this song, and the Saints, the followers of the Lambe, they glorifie the Lambe and his Father on earth as the Angels doe in Heaven; according to that request in the *Lambes Prayer*, the *Lords Prayer*, *Our Father which art in Heaven, let thy will be done on earth as it is in Heaven.* We receive this Directory for Gospel-worship from Christ and his Angels.

VI.
Idea cultus Evangelicis abunde quae a caelibus peti nequit.

7. All the *Virgin-church*, all that follow the Lambe whither soever he goes, into all or any quarter of the World; they, and they onely learn this Song.

VII.

8. These *Redeemed Virgins* refuse to re-

VIII.

Ἀπομίμω
 ναί τῶ
 Δεδκορν,
 ἡμ ἡδον
 τῆ ἰδω.
 ναί αὐτῶ.
 Satanz
 Angelos,
 pompam,
 ἴψultum, ο-
 pera, omnemque apparatus ejus Idololatricum respua.

ceive the Beasts mark, they renounce the Dragon and his Angels, all his pomps, vanities, worship, and all the *furniture* of his worship, all the errours and Idols of the false Prophets, though they lose their trading, the comforts of their life, yea and life it selfe : *This is the Lambs mark.*

I X. 9. These Redeemed Virgins make a *publike* profession of their faith in, and love to the Lamb and his Father ; they have the marke of both in their *forehead*, and they *cry aloud*, their voice is like the voice of

Rev. 1. 4, 5 *Thunder.* Rev. 14, 1, 2. Rev 5. 12. They are not ashamed or afraid to acknowledge Father, Son, and the holy Spirit the only and adequate object of divine Faith, and Wor-

*The profes-
 sion, fideli-
 ty, victory
 of the Vir-
 gin Church*

ship, and the sole cause of Justification, Sanctification, Redemption, Peace and Glory; for all this is held forth to us clearly in this Book of the Revelation; and *there is a special blessing promised to such as read and heare the words of this Prophecie, and keep those things which are written therein.* Rev. 1. 3. And amongst other blessings they have the blessing of victory, and triumph vouch-

Rev. 14 4. *safed them, they get victory over the Beast,*
 Rev. 12. 11. *over his Image, his Marke, and the num-*
 Rev. 15. 2, *ber of his Name.* Rev. 15. 2. They despise the
 2. Romane errours and Idols, and are armed
 Rev. 14. 12 with
 Rev. 17. 14

with faith and patience against this cruelty and Tyranny of Antichrist: They cannot be enticed by any rewards, seduced by any subtilties, terrified by any threats to embrace any doctrine, or forme of worship derogatory to the honour of the Father, the Lamb, or the holy Spirit; for the Spirit doth in this Book teach the Churches to come in to Christ, and defie the Beast, and the Churches hearken to the Spirit as the Fountain of truth, grace, peace, and glory; The myste-
ry of Gos-
pel-wor-
ship.
This is the mystery of Gospel-worship, we must Rev. 1. 4, 5
Rev. 2. 18;
29.
Rev. 7. 9,
10.
Rev. 3. 133
beleve, love, adore, obey the Father, the Lamb, and the Spirit of Grace and Peace,
the Doctour and Comfoser of all Christian Churches throughout all the fowre quarters 14
of the world, East, West, North, South, The subjec-
tion of the
*that so the promise *Isaiab 43.* may be* Church un-
*actly fulfilled. *Rev. 7. 9, 10.* A great mul-* tiversall to
titude, an innumerable multitude of all the Lamb;
*Nations cry, *Salvation to our God which sit-** and Holy
teth upon the Throne, and unto the Lamb. Spirit;
The Kingdoms of the World must become the
*Kingdoms of the Lord, and of his Christ. *Rev.**
11. 15.

And when the Divell and his Angels who deceive the World, accuse the Brethren, and blaspheme Christ, are cast forth, then there is a loud voice in Heaven: *Now is come Salvation, and strength, and the Kingdom of our God, and the Power of his Christ; for the Accuser of our Brethren is*

*The Scope
of the Law
and sub-
stance of
the Gospel
in the Book
of the Re-
velation.
The Testi-
mony of Je-
sus, and the
Spirit.
Rev. 19. 10
Rev. 11. 19.*

*cast down, &c. Rev. 12. 9, 10. In a word, when
the Redeemed Virgins and noble Conque-
rours come to sing their triumphant Song,
that Song doth contain the Scope of the
Law, and the substance of the Gospel; for
they are to sing the Song of Moses, and the
Song of the Lamb. Rev. 15. 3. And they who
sing are such as do keep the Commandments
of God, and the testimony of Jesus, Rev. 12. 17.
And the testimony of Jesus is the Testimony
of the Spirit, delivered in the Word to the
Churches of Christ, Rev. 2. 7, 11. all three
persons do deliver the same testimony,
1 Joh. 5. 7. but the Son and the Spirit do most
eminently joine in delivering their testimony,
Rev. 2. 11, 18, 29. Rev. 3. 1, 6, 7, 13, 14, 21, 22.
Rev. 19. 10.*

*The Spirit doth encourage them to be-
lieve his Testimony, and follow the Lamb:
and the Martyrs are slaine for the Word of
God, and for the testimony which they held,
Rev. 6. 9. and they overcome by the blood
of the Lamb, and by the word of their testi-
mony, Rev. 12. 11. The testimony of the Spi-
rit, and the testimony of Jesus, Rev. 12. 17.*

*The Mar-
tyrs are
Conquerors
by the Te-
stimony of
the Spirit
and the
blood of
the Lamb.*

*And when the Spirit hath encouraged them
to love Christ better then their lives,
Rev. 12. 11. and they have overcome by
the testimony of the Spirit and the blood of
the Lamb, then the Spirit doth pronounce
them blessed. Blessed are the dead which
die in the Lord — you such the Spirit. Rev.*

14.13. The Church is begotten, instructed, ^{The Virgin} persuaded, governed, upheld, comforted ^{Church is} by the holy Spirit, as Babylon is the habi- ^{begotten,} tation of Devils, and the hold of every ^{wooded, per-} soule spirit, Rev. 18. 2. It is the Spirit which ^{weeds, up-} woos the Church, and persuades her to be ^{held, com-} the wife of the Lambe, and to make ^{forted by} her selfe ready for the marriage. ^{the Spirit.}

And the Spirit and the Bride say come,

Rev. 22.17. And that we may look upon this ^{The Pro-} Whole Prophesie as coming from the Spirit ^{phesie, bles-} as well as the Lamb, the Angel assures us ^{sing and} that the Testimony of Jesus is the Spirit of ^{Communion} of the Spi- ^{rit.} Prophecie. Rev. 19.10. The love of the Fa-

ther, and the grace of the Lord Jesus is: ^{2 Cor. 13} communicated to us by the holy Spirit; ^{14.}

and therefore although ^{Rev. 14.5.} the grace of the Lord ^{compared} Jesus is alone expressed in the close of this ^{with Rev.} Booke of the Revelation, yet the love of ^{22.21.}

the Father, and Communion of the holy Spi- ^{rit} must needs be understood according to the Prayer in the beginning of the Booke.

Rev. 1. 4, 5. Grace, &c.

3. The Spirit is worshipped in this Booke ^{III.} of the Revelation, ^{Grace be to you and peace} ^{The Holy}

from the seven Spirits, Rev. 1. 4. It is not ^{Spirit is to} agreeable to the Christian faith to pray ^{be worship-} unto Angels, and beg grace and peace of them; ^{ped with} ^{divine wor-} They do not hold the Head, who worship ^{ship.}

Angels. Cal. 2. 18, 19. Angels are our fel- ^{Rev. 1. 4.} low servants, and do forbid us to give that ^{opened at} worship to them which is due to God only; ^{large,}

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Angel. wor- and they refuse to be worshipped because
ship prohib- it is contrary to the Testimony of Jesus,
ited by *Rev. 19. 10. And I fell at his feet to worship*
Christ. *him, and he said unto me, see thou do it not;*
Tercia in- *I am thy fellow servant, and of thy brethren*
terpretatio *that have the testimony of Jesus; worship*
veterum *God. This is the testimony of Jesus, Thou*
& recitio- *shalt worship the Lord thy God, and him only*
ru; Docto- *shalt thou serve, Mat. 4. 10. The Book of*
rum solz *the Revelation doth containe divers cleare*
Scripturaz, *testimonies against worshipping of Angels,*
& fidei *I am of them (saith the Angel) that keep*
Christia- *the sayings of this Book; worship God. Rev. 22.*
nz analo- *9; And therefore that place Rev. 1. 4. must*
ga est. D. *needs be understood of the holy Spirit. For*
Parcus *God will not give his glory to another, and*
Com. in *good Angels will not take it from him, but*
Apoc. c. 1. *protect against this Will-worship, as Idolatry.*
Isa. 42. 8. *The Holy Ghost is called seven Spirits by*
why the ho- *an usual Metalepsis of the effect for the*
ly Ghost is *cause: he doth pour forth various gifts:*
called se- *seven is a note of Perfection, and the holy*
ven spirits. *Spirit, one and the same Spirit is given to*
Gratiam *all the seven Churches, every Church hath*
precatur *so much of the holy Ghost as is necessary;*
septem ec- *and it runs as if every one of the seven*
clesiis, qui- *Churches had seven Spirits, because every*
bus singu- *one hath enough of the Spirit for their*
lis unum *Sanctification and Salvation. The Apostle*
eundemq; *therefore begging grace and peace from*
spiritum *sanctum*
sanctum
quasi septem in solidum tribuit.

this

this Co-essential Trinity, the Father, the seven Spirits, and Iesus Christ, doth sufficiently instruct us in this mystery of Evangelicall Worship. Some object, that then the Spirit will be set before the Son; but the answer is easie, that there is a *Metathesis* in the words; and it is observable that the Son is sometimes named before the Father. *2 Cor. 13. 14.* and sometimes the Spirit is named before the Son, as *Rev. 1. 4.* & *1 Pet. 1. 2.* and sometimes the naturall order is observed, the Father is named first, the Son second, and the Holy Ghost third; *The naturall order is not overthrown when the Father is named after the Son, or the Spirit before the Son: Nor is the equality of Persons overthrown when the naturall order is observed; And therefore that objection is not considerable.*

Naturall worship is due to the Holy Ghost because he hath the same divine nature with the Father and the Son. That divine Faith is due to the Spirit hath been proved at large. That divine love is due to him is cleare, *Rom. 15. 30.* I beseech you for the Lord Iesus Christs sake, and for the love of the Spirit. The Spirit is the Author * and object of all those graces which are called divine *ex parte objecti*; faith, hope and love, *Rom. 15. 13, 16, 30.*

Rom. 15. 13, 16. John 3. 5. Rom. 5 5

The worship
of the Co-
essentiall
Trinity.
Votum
Gratiz &
paciis uni
vocè con-
cipit
Suo tu o
o v xal suo
o v i m d
wruud-
twv xal suo
Ino v Xes v
D. Parci
Com. in
Apoc. c. 1.
Deus Trin.
unus gra-
tiz Pacifq;
causa ad-
quata inte-
gra.

Naturall
worship is
due to the
Holy Ghost
the Creator
of the New
Creature.

* 1 Cor. 6.
11.
Tit 3. 5, 6.
1 Pet. 1. 2.
Rev. 1. 4.

376 *The Holy Ghost is to be worshipped*

*Instituted
worship is
due to the
holy Spirit.*

*I.
In the Sac-
raments.*

*II.
In hearing
of the word
of God.*

*Rev. 2. 11,
18. 29.
Rev. 3. 1, 6,
13.*

*III.
In Prayer*

** By the
Communion
of the Spirit
we have
Communion
with the
Father and
the Son in
the Gossell-
worship.*

In a word, Instituted Worship is due to the Holy Ghost by vertue of both Sacraments, *Mat. 28. 19. By one Spirit we are all baptizd into one body: and have been all made to drink into one Spirit. 1 Cor. 12. 13. 2 Cor. 13. 14. Mat. 3. 11. Ioh. 5. 5.*

In hearing of the Word we must hearken to the Spirit with the self-same attention, devotion as we do to the Father and the Son, *Heb. 3. 7, 8. compared with Ps. 95. The holy Ghost forbids us to harden our hearts against himself speaking in the Word, Acts 7. 51. We grieve the Spirit when we resist the Spirit, and will not put our seale to the Word by a Spirituall assent, and fiduciall content, and hinder the Spirit from sealing up our Election and Redemption to us. For though Christ makes the Purchase, yet the Spirit makes the assurance, 1 Iohn. 3. 24. Iohn 14. 16, 17. Iohn 15. 26.*

In Prayer we are to call upon the Holy Ghost, *2 Cor. 13. 14. Rev. 1. 4. because the Holy Ghost is God, 1 Cor. 12. 6, 11, & Acts 5. 3, 4. I cannot but wonder at them, who say, that holy and spirituall worship is not due to the holy Spirit, when the truth is, we can give no worship at all to the Father or the Son untill we are enabled by the holy Spirit. Rom. 5. 5. 1 Cor. 12. 3. 2 Cor. 4. 13. 2 Cor. 13. 14. And when * by the Communion of the Spirit we have Communion with the Father and Son in Gossell-worship; we are the*

Tem-

Temples not only of the Holy Ghost, but of the Co-essential Trinitie of Father, Son, and Holy Ghost, all three do dwell in us, walk in us, and abide in us. For when we receive the Spirit of truth, he abides with us, dwells in us, persuades and enables us to love God the Father, and the Lord Jesus, and then all three Co-essential Persons make their abode with us, as is clearly held forth to us. Job. 14. 16, 17, 23. 2 Cor. 6. 16, 18. 1 Cor. 3. 16. Ephes. 3. 16, 17. But if a man have not the Spirit of Christ he hath no saving interest as yet in Iesus Christ. Rom. 8. 9. because he is not as yet the Son of God by Regeneration or Adoption, he is not a member of Iesus Christ, he is not the Temple of the Holy Ghost: He doth not worship this Co-essential Trinitie as he ought to do in Spirit and in truth. He who hath the Spirit in him, doth worship the Spirit in Spirit and truth, because the Spirit is the Power of the Highest, (even as Christ is the Son of the Highest) a Personall Power, Luk. 1. 32, 35. compared. The Spirit is the spirit of Elohim, Gen. 1. 2. The Spirit of Jehovah, Isa. 11. 2. The God of Israel, 2 Sam. 23. 2, 3. The spirit of God, and the spirit which is God, 1 Cor. 2. 11, 12. Acts 5. 3, 4. This point hath been sufficiently proved in the fourth Chapter, and therefore I need say no more, considering that the Socinians have no Arguments which are considerable,

All three co-essential Persons dwell in the Temple of the holy Spirit.

He who is not the Temple of the Spirit is no Son of God, or member of Christ.

when

when compared with these plaine places of the Holy Scriptures, and those many places and proofes which have been formerly produced in this Treatise.

If any desire to have their Arguments (such as they be) answered at large, he may read Mr. *Estwicks* learned Treatise concerning the Godhead of the Holy Ghost, lately published. I proceed to the third part of Godliness, which is Obedience.

The third part of Evangelicall godlinesse.

III. Obedience is due to all three Persons.

I. Obedience is due to God the Father.

3. Obedience is due to the Father, Son, and Holy Ghost, all three Co-essentiall Persons, because they are Co-essentiall, because they are one God blessed for ever.

I. Obedience is due to God the Father. *This truth is generally acknowledged by all that are not Atheists; the Jews and Socinians subscribe to it. If we do acknowledge God the Father to be the Father of our Lord Jesus Christ, and our Father in him, the inference will be immediate, cleare and strong, that we ought to honour and obey our heavenly Father. For how shall God put us among his Children, unless every one of us say unto him, my Father, my Father, I do obey thee, and will not depart from thee? But I said, how shall I put thee among the Children, and give thee a pleasant Land, a goodly Heritage of the hosts of Nations? And I said, Thou shalt call me my Father, and shalt not*

not turne away from me. Jer. 3.19. And when God speaks to them as to Children, they presently submit: *Return ye back-sliding children, And I will heale your back-slidings*; they presently reply, *Behold, we come unto thee, for thou art the Lord our God,* Jer. 3. 22. *A Son honoureth his Father — if then I be a Father where is mine honour?* Mal. 1.6. Mal. 2.16. Mat. 12.50. Mat. 23.9.

When God is considered under this endearing relation of a Father, we yeeld a filiall obedience unto God, we performe a fœderall obedience, a sincere and Evangelicall obedience. *I (saith Jehovah) will be your God, I will be your Father; Having these Promises (saith the Apostle) let us cleanse our selves from all filthinesse of the flesh, and spirit, perfecting holinesse in the feare of God,* 2 Cor. 6.16, 18. 2 Cor. 7. 1. 1 Pet. 1. 14, 17, 18. As we are to worship God in this Fatherly relation, Mat. 6. 9. Gal. 4. . so are we to obey him also; *Whosoever shall do the will of my Father, &c.* Mat. 12. 50.

That all three Co-essentiall Persons are our Father, hath been proved already in this very Chapter, pag. 326. 327. and that God the Father is our Father in a peculiar consideration, pag. 328. and therefore I need not insist longer upon this Point, since the Scriptures are cleare, so cleare that even very Cavillers confesse this truth. Christ himself as man obeyed the Father, John 4. 34. 2 God.

Filiall and
Fœderall
Obedience.

2 Cor. 7. 1.

Tit. 2. 14.

1 Joh. 4. 16.

19.

Psa. 130. 4.

Psa 103. 13

Jer. 32. 40.

Mal. 2. 10.

16.

Mat. 12. 50.

Mat. 23. 9.

Hof. 3. 5.

Ezek. 16.

63.

1 Joh. 4. 10.

II.

God the
Son is to be
obeyed.

Mat. 17. 5.

Gal. 1. 10.

Heb. 5. 9.

Tit. 2. 14.

1 Ioh. 3. 16

The subje-
ction of
Presbyters
to Jesus
Christ.

The life of
a Christian

All manner
of obedi-
ence, in-
ward and
outward
due to
Christ.

Mat. 28. 19
20.

2. God the Son is to be obeyed. *This is my beloved Son in whom I am well pleased, heare ye him. Mat. 17. 5.* Heare him, beleeve him, obey him; the Godhead of Christ is the Formall reason of our Obedience; but all his benefits are sweet encouragements to us to performe our duty. Be obedient as children, saith the Apostle, and if ye call on the Father, &c. passe the time of your sojourning here in feare; For as much as ye know ye were not redeemed—but with the precious blood of Christ. *1 Pet. 1. 14, 17, 18, 19.* Why do the Presbyters throw down their Crowns at the feet of Christ, and fall down before the Lamb, but to testify their subjection, and profess how ready they are to serve and obey Jesus Christ? *Rev. 4. 10, 11. Rev. 5. 8.* Christ is the Author of Salvation to them that obey him, *Heb. 5. 9.* The life of a Christian is a living unto Christ, a life of faith, love, and obedience, *Gal. 2. 20. 2 Cor. 5. 14, 15. Phil. 1. 20, 21.* *We are made new Creatures in Christ, that we may performe new obedience to Christ, 2 Cor. 5. 17.* *He who serveth Christ is acceptable to God, and approved of men. Rom. 14. 18.* *We are under the Law to Christ. 1 Cor. 9. 21.* All manner of obedience, inward and outward is due unto the Lord Jesus Christ. *Cursed is he that doth not prize and love Christ above all the Kingdoms of the World and glory of them, above all the comforts.*

comforts of life, and life it self, 1 Cor. 16. 22. Col. 3. 23,
 Luk. 14. 26, 33. Mat. 13. 44, 46. Phil. 3. 7, 8, 24.
 10. Col. 3. 23, 24. Eph. 6. 6, 7. Eph. 5. 26, 27. Tit. 2. 14.
 and Tit. 2. 14. compared together. 1 Cor. 16. 22.
 Rev. 12. 11.

3. God the holy Ghost is to be obeyed; We are devoted to his service in Baptisme; our bodies and soules are temples consecrated to his honour and service; the Spirit doth conquer our carnall reason, mortifie our corruptions, and subdue our hearts unto the obedience of himself, as well as to the obedience of the Father and the Lord Jesus.

We are debtors to the Spirit: We are his Creatures; The spirit of Elohim did forme and fashion the rude Mass, out of which all things were made, Gen. 1. 2. The renovation of all things by continued propagation is ascribed to the Spirit; Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth. Psal. 104. 30. Our soules are breathed into us by this Spirit of life. Gen. 2. 7. Job 33. 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life. The soule is enabled and adorned with all abilities by the Spirit, that it may be qualified for all manner of service. In respect of Counsell and Government, Numb. 11. 25. In respect of resolution and action. Indg. 14. 6. But that which is most endearing, is, that the Spirit is the Spirit of Conviction, Regeneration, Conversion, Sanctification, Edification, and Consolation. 1 Pet. 1. 2.

III.
 Spirituall
 obedience
 due to the
 holy Spirit.
 Mat. 28.

19.
 A. 3. 5. 3. 4.
 32.
 1 Cor. 3. 16.
 17.

2 Cor. 13.
 14.
 Rev. 1. 4.
 We are
 debtors to
 the spirit.
 The spirit
 is our Crea-
 tor.

The spirit
 fits us for
 all services.

The spirit
 of Regene-
 ration
 and Adop-
 tion.
 2.

The Spirit
fitted the
man Christ
to be our
Mediatour.

2. 2 *Thef.* 2. 13. *Gal.* 5. 22. 1 *Cor.* 12. 8, 9. *The Spirit is the God of all comfort, it is his speciall office to comfort mourners. The Spirit fitted the man Christ to be our Mediatour; as is most evident, because*

1. The Spirit formed the nature of man of the substance of the Virgin after an extraordinary manner, *Luk.* 1. 35. compared with *Gal.* 4. 4 for the service of the Lord Christ.

2. He sanctified the humane Nature which Christ assumed after such a perfect manner, that it was free from all sin in the very moment of conception, *Luke* 1. 35.

3. He united this pure humane nature with the divine in the same Person, the Person of the Son of God, *Luk.* 1. 35. compared with *Heb.* 10. 5. a body hast thou fitted unto me by the holy Ghost. Our Saviour was annointed with the Spirit *above measure*, that he might be a fit head and Mediatour for us, that we and his whole Church might receive of his fulnesse, graces answerable to his graces, *Ioh.* 1. 16. *Ioh.* 3. 34. *Ioh.* 1. 14. *Isa.* 61. 1. *Psal.* 45. 7. compared together. *Act.* 10. 38. *Luk.* 2. 40, 52. *Mat.* 3. 16, 17. *Ioh.* 7. 39.

Christus est
Messias
Messiarum
Christus
Christo-
rum. *Joh.*
20. 31.
Dona. ista
absolutè &
in se finita
tuere, sicut
& ipsa
Christi na-
tura finita est; nostri tamen respectu, sunt absque mensurâ. Vide
D. Altius. exp. Catech. part. 2. & pag. 170, 171.

If we consider how the Spirit hath manifested his divine power in *garnishing* heaven and earth, *Iob* 26. 13. in anointing Christ and Christians. *1 Iob.* 7. 27. in ordering and regulating *Church-affaires*, and enabling Ministers for all *Church-service*, that the Elect might be gathered, converted, perfected, saved by the efficacy of the Spirit in all Ministeriall Dispensations, we shall see reason enough to acknowledge the divine power of the Spirit, by all spiri- tuall and heavenly obedience. *1 Cor.* 12. 4, 5, 6, 8, 9, 11, 13. *Isa.* 6, 1. 9. *Act.* 28. 25. com- pared.

If we harden our hearts against the Pre- willfull dis- cepts and Exhortations of the spirit speak- ^{obedience} ing in the Word, *if we vexe, grieve, resist* ^{to the spirit} *and quench the Spirit, we are in a ready way to step to-* ^{is a soule} *that black and unpardonable sin of doing de-* ^{wards the} *spight to the Spirit of grace; and therefore unpardona-* ^{ble sin.} *unlesse we meane to proceed to totall and* ^{finall} *disobedience, it highly concerns us to obey the holy Spirit, and answer the many* ^{Sincere or-} *calls and motions of the Spirit by sincere obe-* ^{dience} *dience, that our effectuall Vocation may evi-* ^{to the effec-} *dence our Election, and the Spirit may seale* ^{tual call of} *us up unto the day of Redemption; for the* ^{the spirit is} *same spirit is the Spirit of Sanctification* ^{a good evi-} *and Adoption, the spirit of Revelation,* ^{dence of our} *Mortification, Vivification, Consolation.* ^{Election.} *The Spirit quickens, moves, enables, en- clines, periwades us to beleieve in Christ,*
 and

and to love one another, to keep all the Commandements of God; Now this Spirit of faith, love, and obedience is the Spirit of Sanctification; and if you find the Spirit of Sanctification in you, be of good comfort; though the Spirit of Adoption seeme to withdraw, yet he is certainly present, nay, is not idle or silent, he speaks by his reall works, and sweet fruits; for the Spirit of Sanctification is the Spirit of Adoption, it is one and the self-same Spirit. This is his Commandement, That we should beleeve on the Name of his Son Jesus Christ, and love one another as he gave us Commandement. And he that keepeth his Commandements dwelleth in him, and he in him, and hereby we know that he abideth in us, by the Spirit which he hath given us, 1 Ioh. 3. 23, 24. And hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit. 1 Ioh. 4. 13. And therefore if there be a Spirit of faith, love, and obedience in you, rejoyce in it, lift up your heart to God in thankfulness for it; God be thanked that ye (who were the servants of sin) have obeyed from the heart that forme of Doctrine which was delivered unto you by the holy spirit. Rom. 6. 17. Be much in supplication and thanksgiving, and the Spirit of Supplication will be a Spirit of Adoption, an oile of gladnesse; Heb. 1. 9. The spirit will teach you to cry Abba, Father, with

Comfort for such as find the spirit of Sanctification in them, though they do not feele or heare the spirit of Adoption.

we should rejoyce in, and be thankfull for our obedience to the spirit.

with comfort, *Gal. 4. Rom. 8.* The spirit will fill your soules with all joy, and peace in beleaving, and in obeying; the joy of the spirit shall be your strength, *the comforts of the Almighty*, even all the comforts of the Kingdom of God (which consists in righteousness, and peace, and joy in the holy Ghost) shall be *all-sufficient* to revive and support your dejected spirit. All your fears and discomforts shall be dispelled, your wants supplied, your wounds, soares, infirmities healed, and you at last filled with all the fulnesse of God. *Mal. 4. 2. Eph. 3. 19.*

Rom. 14.
17.

Beleeve in the spirit, obey the spirit, and ye shall be sealed with the spirit, *Eph. 1. 13.* I beseech you by the tender mercies of God, by the meekness and gentleness of Christ, by the joy, and for the love of the Spirit, that you consider what hath been said, that ye receive *this wholesome word as it is in truth the word of God, the word of the Father, Son, and holy Ghost, but testified after a more especiall and immediate manner by the Holy Ghost that it may worke effectually in all you who beleeve it, 1 Thes. 2. 13.* Even unto spirituall and sincere obedience to Father, Son, and Holy Ghost; and that it may be so, we must have a care to obey after the *right manner*; for *Amaria* was too blame, though he did that which was right in it self, because he did it not with a perfect heart. *2 Chron. 25. 2.* Let us imitate

*The right
manner of
Obedience
to God.*

our Saviour, who did all *as he was commanded* *Joh. 14. 31.* Let us have

1. High thoughts of the Majesty and greatnesse of God.

2. Sweet thoughts of the rich grace and infinite goodnesse of God.

3. An intire and an universall respect to all the commands, and *every work* of God, *Joh. 6. 28, 29. Every work which God hath given us to do, Ioh. 17. 4. and ordained for us to walk in, Eph. 2. 10* For every command of God must have a divine authority over our consciences and hearts. *Psal. 119. 6.* and then Christ will account us his friends, *John 15, 14.*

4. A more especial respect to the weightiest and greatest duties of Religion, such as God hath more especially enjoyed: for instance,

1, The duties of inward worship and obedience, *Mat, 22. 37, 38.* the most reserved and intimate duties of Religion.

2. Duties of judgment, mercy, and fidelity towards all men, *Mat. 23. 23.* Love to our enemies, *Mat. 5. 44. 45.*

3. Duties of our particular callings and speciall relations, publique duties, and family duties, especially such as are most private, *Mat. 6. 6. Zach, 12. 12.*

4. The great *work of Faith* which is the summe of both Testaments, because all judicious and zealous love, all sincere and uniforme

Psal. 101.
2, 8.

Zach. 12.

12, 13, 14.

1 V.

Act. 26. 18

Heb. 9. 14.

2 *Pct. 1, 3,*

4.

uniforme obedience springs from faith, Eph. 3.19.
John 6. 29. This is the worke of God; and Joh. 6. 29.
 unbeliefe is *the work of the Devill;* faith Eph. 6. 16.
 purifies our heart by applying the bloud of Act. 15. 9.
 Christ to our soules. *Heb. 9. 14.* 1 Joh. 4. 10.
19.

The weighty matters of Law and Gospel Magnes ab
 may be referred to those foure Heads above moris a-
 mentioned; observe that excellent Scrip- mor.
 ture: *God hath chosen the poore of this world*
 [rich in faith] *and heires of that kingdome*
which he hath promised to them that. [love
 him] *Iam. 2. 5.* Faith and love will make 1 Tim. 1. 5.
 us constant in the performance of all the James 2. 3.
 other weighty matters required of us both 1 Joh. 5. 3.
 in Law and Gospel, and we have proved at 4.
 large *that faith and love is due to all three*
Persons. We must performe all our du-
 ties

1. As to a Father, a divine Father, as hath
 been proved. I.

2. In the name of Christ. II.

3. In the strength of the spirit. III.

4. At the command, and for the glory of
 all three co-essentiall Persons: for all
 things are of the Father, by the Son, and
 through the spirit. IV.
1 Cor. 8. 6.
1 Cor. 12.
6, 11.

5. With a willing mind, a perfect heart,
 a good conscience, and faith unfeigned. V.
1 Chro. 28.
9.

6. With all self-denyall, diligence, con-
 stancy. VI.
1 Tim. 1. 5.

7. With an humble desire that we and
 our obedience may be accepted in and for
VII.

Christ according to the tenour of the Covenant of grace.

The whole mystery of the Co-essential Trinitie reduced to Practise. Let us now put all together again, and observe what a sweet harmony, exact Symmetry, and glorious uniformity there is in this whole mystery of Faith, this mystery of the Co-essential Trinitie as reduced to practice by its effectuall influence into the mystery and power of godliness.

Beloved Christians, I look upon myself as the least of Saints, and greatest of Sinners; unworthy to be accounted a Member, but far more unworthy to be a Minister of Jesus Christ, because *I know more evil by my self then I know by any member of Christ; but I thank God our Father, Christ Jesus our lord, and the co-essentiall Spirit the same God, who worketh all in all, 1 Cor. 12.6.* that I have obtained mercy, and ability of

The Evangelicall Ministry.

all three for to be faithfull, and to be counted faithfull by them all; for they have all three in some measure enabled me; for that they counted me faithfull, putting me into the Ministry; for I am a Minister of that Gospell, which is revealed from heaven by Father, Son and Holy Spirit, and I am a Minister accordidg to the gift of the grace of God given unto me by the effectuall working of his power; unto me I say, who am lesse then the least of all Saints is this grace given, that I should preach the love of the Father

Father, the grace and unsearchable riches of Christ, the sweet Communion, peace and joy of the holy Ghost, which is unspeakable and full of glory.

Be pleased then to take a view of the whole mystery of faith and godlinesse, and observe how this Co-essentiall Trinunity of Father, Son, and holy Ghost, who are one God blessed for ever, is the adequate Object, Author, End of all Religion.

1. Look upon the Grand Mystery of our Election unto Grace, Peace, and Glory, and observe what practicall inferences may be drawn from thence to raise our hearts to admire, beleeve, love, worship, obey Father, Son, and holy Ghost. *Elect according to the fore-knowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, &c. 1 Pet. 1. 2, 3, 4. God hath from the beginning chosen you to salvation through sanctification of the spirit, and believe of the Truth, wherunto he called you by our Gospel to the obtaining of the glory of the Lord Jesus Christ — Now our Lord Jesus Christ him-*

I.
The grand
mystery of
our Electi-
on by Fa-
ther, Son,
and Holy
Ghost re-
duced to
Practise.
Sicut ergo
cetera
prædican-
da sunt, ut
quicquid
prædicat
obedi-
entia
audiat
ita præde-
stinatio-

nem suo tempore & loco prædicandam esse, ut qui obedienter hæc audit, non in homine ac per hoc nec in seipso sed in Domino gloriatur. *Aug de Bono persv. l. 2. c. 24. Frustra ignorantium auribus ingeris nos Liberum Arbitrium condemnare, imò verò damnatur ille, qui damnat. Hi: ron. ad Ctesiphontem.*

self and God even our Father, &c. 2 Thes. 2.13, 14, 16. Here is the freewill of the Elect; but Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spirituall blessings in heavenly places in Christ according as he hath chosen us in him before the foundation of the world that we should be holy and unblameable before him in love. &c

Eph. 1.3, 4, 5. 13. ver. Col. 3. 12. Joh. 15. 16. 2 Tim. 1.9. Ephes. 1.3, 4, 5. Our thankfulness should be shewen for this free-Grace to all three Persons in our thanksgiving, believing, obeying, as is cleare from these places, and so our prayers should be answerable to our faith, love, and thankfulness; and therefore it is observable that in the very same Chapter the Apostle makes his addresse after this modell, *That the God of our Lord Jesus Christ the Father of glory may give unto you the Spirit of Wisdome, and Revelation in the acknowledgement of Christ, Ephes. 1.17. and so 2 Thes. 2.16. Rev. 1.4, 5. 2 Cor. 13. 14. many other places may be urged which containe the mystery of faith, worship, and obedience; and if Christ and his Spirit be not atwaies named in them, yet the benefits of Christ, the gifts, graces, fruits, comforts of the spirit (which are named) do direct us to both. Moreover, when the name of God is used * indefinitely, all three*

* Quoties Deinomen Indefinite ponitur, non minus Fillium & Spiritum, quam Patrem designat—recineatur unitas essentia, & habeatur ratio ordinis. Calvin instit. lib. 1. cap. 13. sect. 20. Joh. 14. 10. Joh. 15. 26. Joh. 19. 30. 1 Joh. 5. 7.

Persons must be understood to be comprehended in that essentiall Title, because they are one and the same God. Finally one Person doth subsist in another, and the same honour is due to all three, because all three have the same divine Nature, which is single because infinite, and therefore *there is enough discovered to prevent all scruples in the upright-hearted, and Cavils in the contrary-minded.* Read the third and fourth Chapters of the Epistle to the Colossians, and there you will see a very pregnant proofe of this point. *Put on therefore as the Elect of God holy and beloved bowels of mercies, kindnesse, humbleness of mind—above all these things put on charity; let the peace of God rule in your hearts—do all in the name of the Lord Jesus, giving thanks to God and the Father by him; What ever you do, do it heartily as to the Lord.* And then the summe of all their requests is, *That they may stand perfect and compleat in all the will of God.* This takes in the full scope of Law and Gospell; whatever belongs to faith, worship, or obedience; whatever is *just*, and *equall*, or *well-pleasing* unto God. *Col. 3. 20. Col. 4. 1.* And the Epistle to the Ephesians runs parallel with this to the

Colof. 3.
Pia sanctorum vigilantia non est ex ipsorum arbitrio sed ex dono gratiæ in ipsis per gratiæ media exuscitato.

Colof. 4.
πεποιθήμενοι ἐν κυρίῳ θεῷ ἡμῶν τῷ ἰησοῦ χριστῷ. Colof. 4. 12.

Confite-

mur neminem immeritò perdi, neminem meritò liberari. Prosp. *The Epistle to the Ephesians.* Fides est medium ad salutem, & tamen ipſus electiōnis Effectus.

Impius *Colossians.* Ye are elected and therefore
 sensus qui *ye must be holy before all three Coessentiall*
 purat bea *Persons by whom ye were elected; ye must*
 tiorem ef- beleeve the Word of truth as the truth is
 se homi- in *Iesus*, that ye may be sealed with the
 nem, cui *Spirit*, and filled with all the fulnesse of
 Deus nihil *God*; ye must bow your knees to the *Fa-*
 dedit, *ther* of our Lord *Iesus Christ*; you must
 quam cui study the unity of *Faith*, and of the know-
 univerla ledge of the *Son of God*; ye must keep
 In Christo the unity of the *Spirit*, ye must grow up in-
 per Spiri- to *Christ* in all things, ye must not grieve
 tum San- the holy *Spirit* whereby ye are sealed unto
 dum se- the day of *Redemption*, but *maintaine a*
 cundum e- fruitfull fellowship with *God in Christ by the*
 lectionem communion of the holy *Ghost*; for the fruit
 gratuitam of the *Spirit* is in all goodnes and righteous-
 contulerit. *ness and truth*; ye must be filled with the
 Row. 11 5-7 *Spirit*, giving thanks alwaies for all things
 Mat. 20. 16. *unto God and the Father* in the name of our
 Mat. 24. Lord *Iesus Christ*; ye must do whatsoever
 22, 24. *is right or equall*, *Ephes. 6. 1.* τὸ τοῦ θεοῦ
 electi su- *dicitor* this is right, just, and equall. Put
 mus non *on* the whole armor of *God*, take the
 meriti prae sword of the *Spirit*, the shield of *Faith*,
 rogativa, pray alwaies with all prayer and supplicati-
 non fati on in the *Spirit*. Peace be to the Brethren,
 necessita- and love with faith from *God the Father*
 te, non re- and the Lord *Iesus Christ*. Grace be with all
 meritate them that love our Lord *Iesus Christ* in sin-
 fortunæ, sed alitu- *ced clausam miratur* *Apostolus.* *Aug. Prosper,*
 dine divi- *Fulgentius.*
 tiarum sa-
 pientia &
 scientia
 Dei quam
 non aperit

ceriy,

terity. I need make no inferences, the words are so plaine, that they prove the point in *terminis terminantibus*, as we use to say.

Consider the discourse of the Apostle in the Epistle to the Romans, where the Apostle hath even lost his reader in the depth of this Mystery of the eternal counsel of Father Son and holy spirit; he puts this question to all the busie disputants, *who hath known the mind of the Lord, or who hath been his Counsellor?* and concludes that *of him, and through him, and to him are all things, to whom be glory for ever. Amen.* We have mercy from him, faith and repentance from him by an effectual vocation according to his purpose of election. Rom. 8, 28; 29. Rom. 9. 11. 15. 16. 18, 23, 24, 29, 30. Rom. 10. 20. Rom. 11. 2, 5. 6, 7, 29, 30, 32. 36. We have mercy, grace and glory from all three, and therefore all honour and glory be to all three for ever Amen. And the Apostle doth beseech the God of patience, and consolation, the God of hope, and the God of peace, to fill them with all joy and peace in beleeving that they may abound in hope through the power of the Holy Ghost, who is the God of hope, comfort and peace; for the Kingdom of God doth consist in righteousness and peace, and joy in the * Holy Ghost. Rom. 14. 17. and if we serve Christ (who is God blessed for ever. Rom.

The Epistle to the Romans.

Amori Patris æterni, gratiaque Spiritus singulari nobis in Christo destinatae totum Sæculis adscriptum videmus in Epistola ad Romanos: Conculumeliam reddit iusticia, honorem donat indebitum gratia. Aug. Epist. 105. Epist. 59. de bono Persev. Ench. ad Law. Prof. * Ephef. 5. 9.

9. 5.) in these things, we shall be acceptable to God, and approved of men. Rom.

The fruits 14. 18.

of the Spirit are marks of our election
The first Epistle to the Thessalonians.

Quæ sit libertatis discretionis in concilio Dei causa supra facultatem humanæ cognitionis inquiratur & sine fidei diminutione nescitur, modo concitemur neminem immeritò perdi, nemine meritò liberari.

The second Epistle of Timothy.
2 Tim. 1. 9.

The fruits of the spirit in us are marks, because fruits of our election by God. The Apostle writing to the Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ, begs grace and peace for them from God our Father, and the Lord Jesus Christ; remembers their work of faith, labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, and then concludes their election of God because the Gospel came to them in power, and in the *Holy Ghost*; for they received the Word in much affliction, with joy of the Holy Ghost. The Apostle exhorts them in every thing to give thanks, because it is the will of God in Christ Jesus, and bids them beware of quenching the Spirit; and beseeches *the Spirit, who is, undeniably, the God of Peace*, and by special office our Sanctifier and Comforter, to sanctify us wholly. The very God of peace sanctify you wholly, &c.

And the Apostle discourses in like manner in the second Epistle to *Timothy*; God saith he hath given us the *spirit of power*, of love, and of a sound mind, saved us and called us with an holy calling, according to his own purpose and grace, which was given us in *Christ Jesus* before the world began

gan; And tells us that every one who doth pretend to be elected, or presumes to call upon Christ and claim an interest in him, must depart from iniquity, *be sanctified* that he may be meet for the masters use, and prepared unto every good work.

Si omnia liberarentur, lateret quid peccato per justitiam deberetur; si nemo, quid gratia largiretur.
August.
Ep. 105.

I instance in some dark expressions, on purpose to shew that even in them there is by interpretation an acknowledgment, *That we are elected by Father, Son and Holy Ghost to Grace, Peace and Glory, and therefore ought to admire, beleave, worship, love, obey, all three Persons as one and the same God, blessed for ever; we must be holy before them in faith and love.*

2. If we consider our Creation, we are created by Father, Son and Holy Ghost, as hath been proved; and therefore we were created for the worship and service of all three. The spirit of Elohim sate upon the waters, hatched the world and all the beauty and glory of it.

II. *Our Creation.*
Gen. 1. 2.
1 Cor. 8. 6.
Job 33. 4.
Job 26. 13.
Ps. 104. 30
John 1. 3.

3. If we consider the vigorous providence of God, all things are preserved, upheld, maintained, ordered, governed, by father Son and Holy Ghost; the Holy Ghost governs the Church, and over-rules the world also.

III. *Providence.*
Zec. 4. 6. 7.
1 Sam. 10. 6
2 Cor. 3. 6.
Luk. 1. 35.

4. If we consider our fall, and therein our abominable sin, and the intolerable curse due unto it.

IV. *The Fall.*

1. Our sin which we committed in *Adam*

dam, the first sin, it was a sin of cursed atheisme, divellish pride, unbelief, rebellion, apostacy, a sinning sin, because it did disable, pollute, infect, poyson both our souls and bodies with originall and damnable corruption; all sins against Father, Son and Holy-Ghost proceed from this root of bitterness.

2. The curse due to this sin is intolerable, unavoidable, it is the curse of an Omniscient and Omnipotent God; a temporal, spiritual, eternall Curse, the Curse of the Father, Son and Holy Ghost. *Men and Angels cannot help us, we cannot be pardoned, Redeemed, Sanctified, Adopted, Comforted, Saved, but by the Father, Son and Holy Ghost*; still this doctrine of the Co-essentiall Trinitunity, must be preached and applyed for our spirituall and eternal good, as will appeare by our following discourse.

V.

1 Cor. 1. 9.
1 Joh. 1. 3
2 Cor. 13.
14.
Rom. 15,
16.
1 Theff.
cap. 1. 5.
VI.
Gal. 5. 5.
Ticus 3.
5, 6, 7.
1 Cor. 6. 11

5. If we consider our effectuall vocation. The father calls us in Christ, by his Spirit speaking in Law and Gospel, and working powerfully upon our consciences and hearts: all three Persons do joyntly performe this saving work; Shew which Person can be spared.

6. Our Iustification is by the free-grace of the Father manifested in the Covenant of grace, by the righteousnesse of Christ imputed by the Father, and applyed by the
the

the Spirit, our faith is grounded on the Testimony of the Spirit, and wrought by the efficacy of the Spirit.

7. Our Redemption is by the Father who gave us his Son: by Christ, who gave us himself; by the Spirit, who doth draw us unto Christ, and puts us into the armes and bosome of our Redeemer. We are redeemed from the guilt and punishment of sin more eminently by Christ, but we are redeemed from the power and dominion of sin, from our vaine conversation, from this present evill world, and tyranny of Sathan, not only by the death, resurrection and intercession of Christ, but by the efficacy and power of the holy Ghost; And it is to be observed *that though Christ makes the Purchase, yet the Spirit makes and gives the Assurance.*

VII.
Ephes. 5.
25, 26, 27.
verses.
Gal. 1. 3, 4
Act. 26. 18
1 Pet. 1. 18
19, 23, 23.
verses.
Rom. 5. 6.
8, 10.

Eph. 1. 13.
Rom. 8. 16

8. Our Adoption is by all three. The Father doth adopt us in Christ by the Spirit of Adoption.

VIII.
Rom. 8. 15.
Gal. 4. 6.

9. The Covenant of Grace is made and confirmed by all three.

IX.

10. The Church is gathered, instructed, preserved, saved by all three; the Church enjoys and maintaines spirituall and heavenly communion with all three in all Ordinances and duties, 2 Cor. 13. 14,

X.

1. In hearing the word, Father, Son and holy Spirit, do all teach us as hath been proved at large, John 6. 45. 1 Cor. 2. 13.

I. Hearing
the Word.

Heb.

Heb. 1. 1, 2. *Heb.* 3. 7.

II.
Baptisme.

2. We are baptized in the name of all three, devoted, dedicated, consecrated to the service of all three, *1 Cor.* 12. 12, 13. *Mat.* 28. *Tit.* 3. 5, 6. *1 Pet.* 3. 21. *Matth.* 3. 11. *Iohn* 3. 5. *Rom.* 6. 3, 4, 5, 6. we are adopted into the family of God, that we may be married to the Son of God, and made co-heirs with Christ in glory.

III.
The Lords Supper.

1 Cor. 10.
16.
1 Cor. 11.
24, 25.
2 Cor. 13.
14.

3. In the Lords Supper *the Father* invites, and entertains us, gives us his Son for our Head, Husband, Saviour, Feast and all; Christ gives us his Body and Blood to nourish us, and *the Spirit* enables us to receive this *spirituall* nourishment after a *spirituall* manner, that we may thrive and grow thereby; *the Spirit* mortifies our lusts, strengthens our faith, renews our repentance, inflames our zeale, pacifies our conscience, purifies our heart, assures us of the favour and love of God, seals our pardon to us, and seals us up to the day of redemption. *The love of the Father, The Grace of the Son, The Communion and Peace of the Spirit,* is so plentifully vouchsafed to experimental Christians in this Sacrament, that I may well subscribe *Probatum est.*

IV.
Prayer.

4. In Prayer and thanksgiving we do manifestly hold Communion with all three; First, We pray to the Father in the name of Christ by the power of the Spirit of supplication. *Ephes.* 2. 18. *1 Cor.* 1. 3.
1 Thes.

1 Thes. 3. 11. Rom. 8. Gal. 4. 2 Thes. 2. 16.
Rev. 1. 4.

Secondly, Our thankfull praises. Eph. 3. 21. Ephes. 5. 18, 19, 20. are presented to all three.

5. We keep a Sabbath to Father, Son, ^{V. The} and holy Spirit; all our *Fiduciall breathings* ^{Lords day,} after God, all our *Penitentiall meltings* before God, our *Obedientiall closing* with God, our pangs of love, raptures of zeale, extasies of joy, do arise and spring from the believe and consideration of the rich graces, tender mercies, and sweetest love of our deare Father, our beloved Saviour, and our sanctifying Comforter. Gal. 2. 20. Col. 1. 12. Ephes. 1. 3, 5, 6, 11, 13, 17. Eph. 2. 4, 5, 6, 8. 1 Pet. 1. 8.

Every Lords day, much more every Sa- ^{The Busi-} crament-day should be a *sealing day*, a sanc- ^{nesse of the} tifying day, an edifying, saving Sabbath; ^{Lords day.} God doth upon such daies take us wholly ^{Eheu nec} off from our own business, that we might ^{fictis la-} make it our only business to serve and en- ^{chrymis} joy God by maintaining an holy Commu- ^{dolenda est} nion with God in Christ by the effectuall ^{ista profa-} working of the holy Ghost for a whole ^{natio quæ} day together, that we may in the close of ^{sub præ-} the day attaine the end of our Sabbath- ^{textu Li-} service which is a rest of complacency, sweet ^{bertatis} content, and full satisfaction in the armes ^{Christianæ} and bosome of a Father, a Saviour, and a ^{in diei Do-} Comforter; this, this is to enjoy a Christi- ^{minici ce-} an Sabbath. ^{lebratione} ^{tanquam} ^{torrens ir-} ^{rupit.}

The

Sabbathū The heathens knew something of a Sabbath. *inrer om- bath.*
nes morta-
les celebre. Vide Theophil. Antioch. lib. ad Attolycum. Joseph. lib. 2. adversus Appion. Phil. Iud. lib. 2. de vita Moyfis.

The Jewish Holy days. The Jewish Holy days were Appendices to the fourth Commandement, and therefore might be well taken off again, the morall Commandement remaining entire. For it is granted, that they are taken off from the second Commandement, and yet that remains entirely morall; and I believe it will be cleare to any man that studies the point that the Jewish holy daies did belong most properly, and directly to the second Commandement; Indirectly and but Reductively to the fourth, because they were at most but Appendices to the fourth Commandement: But even Jewish Holy daies, and the most solemne services upon them did in their Primary and Principall Institution, as *Wallaus* himself doth acknowledge; point at Christ and his benefits; and the point is cleare by the Epistle to the Hebrewes, and more especially by the ninth and tenth Chapters of that Epistle, *Heb.* 9. 10, 11, 14. *Heb.* 10. 1, 4, 9, 10. *Luk.* 4. 18, 19.

* Vide *1 Cor.* 5. 7. * The Sabbath was instituted before the Law was given on Mount *Sinai*, but
 Aug. Ep. 68. ad *Casulanum*. Chrysoft. Homil. 10. in cap. 2. Gen. Phil. Iud. lib. 3 de vita Moyfis. Theod. Trad. quæst. in Gen.

The fall of man defaced the whole work of the first Creation, and therefore it is no wonder if Christ the Lord of the Sabbath require us to keep a Sabbath in remembrance of the *new Creation by the work of Redemption*, which was *actually* finished by the Resurrection of our blessed Lord upon the first day of the week. For Christ entered into his *Estate of Rest* in the day of his Resurrection, though he did not enter into his *place of rest* in the third Heavens till the day of his Ascension, and the place is but *accidental* in respect of the *State of rest*, and *rest is self*. The Will of our Lord was the *instituting* cause, the Rest of our Lord the *moving* cause. When God rested from the work of Creation he was *refreshed*, *Exod.* 31. 17. and when Christ rested from the work of Redemption he was *refreshed*, and his Father took delight in the work of the new Creation, which he could not take in the old Creation, which was so defaced; that he did repent of it, *Gen.* 6. but God *will never repent that he sent his Son to redeem, or his Spirit to sanctifie his Elect, but* *Father, Son, and Spirit will be refreshed and satisfied with all the sweet fruits of this new Creation and Renovation by the death, resurrection, and Spirit of the Lord Jesus.* *Mat.* 17. 5. *Joh.* 19. 30. *Isa.* 53. 10, 11. *Rom.* 4. 25. *Rom.* 8. 33, 34. *Rom.* 11. 29. *Heb.* 7. 21, 22.

See *Mallet*
White of
the morality
of the 4th.
Commandment. *Dr.*
Twisse, Mr.
Caydry,
and *Mr.*
Palmer,
Mr Shep-
heard, Dr.

Ames Medulla Theol. Dr. Lakes Theses.

D d

The

The grounds
of sanctify-
ing the
Lords day.

The approved practice of the Primitive Christians declares the Doctrine of the Apostles, and the Doctrine of the Apostles shews what was the Command of Christ the Lord of the Sabbath concerning the sanctification of the first day of the week, which is therefore called the Lords day, and the Christian Sabbath.

The Jewish
Sabbath.
Isa. 58. 13.
The Chri-
stian Sab-
bath.

The Jewish Sabbath was the Holy day or Sabbath of Jehovah as Creatour, and all three Co-essential persons did create us. The Christian Sabbath is called the *Lords-day*, since the Lord Christ hath been *declared* to be the Son of God by his resurrection, Rom. 1. 4. and the Lord of all, Rom. 14. 9. Mat. 28. 17, 18.

The Evan-
gelicall Mi-
nistry.

The Ministry and Sacraments under the new Testament are appointed by Christ, and therefore used by vertue of the second Commandement though the outward worship be changed, & in like manner the Sabbath appointed by Christ must be observed by vertue of the fourth Commandement though the day be changed, because *this is*

The scope
of the se-
cond and
fourth Com-
mande-
ments.

the generall scope both of the second and fourth Commandements that we ought to observe all the Institutions of God from time to time. We are then obliged both by Law & Gospel to observe the Lords day, & we may with confidence expect a blessing upon our observation of it; for he who sanctified the day did blesse it also, that is, annexe a blessing

Rabbi Ag-
pon dicit
hanc bene-
dictionem

to the sanctification of it; Read *Peter Martyr* upon the second of *Genesis*, and the fourth Commandment, when God rested from the works of Creation he appointed a Sabbath, although he did not rest from works of Providence; and in like manner Christ hath appointed a Sabbath upon his resting from the work of Redemption *by Power*, although he doth not rest from the work of Redemption *by Power* till all his Enemies be vanquished and his Elect saved.

transire super sanctificantes Sabbatum ante legendi in Sina datam. Cognitionis & celebrationis Dei Creatoris, & considerationis serie operum Creationis ac Redem-

ptionis ad Ceremoniam referri nequeunt. *D. Welles* de Sabbatho. pag. 583.

These grounds being laid it is most evident; that we are to keep a spiritvall rest to *Farther, Son, and holy Ghost* upon the Lords day. We are not only to draw neare to the Ordinances, but to God, and Christ in them by the power of the holy Spirit, because all spiritvall Communion with God in Christ is maintained by the power of the holy Ghost: *2 Cor. 13, 14* And our Communion with God upon the Lords day ought to be more immediate and eminent, more spiritvall and heavenly than at other times. Christians do enjoy God, not only in his Creatures providences and works of their callings according to the variety of their occasions; but also in acts of Immediate worship and service even upon the week daies; but we

How the Lords day is to be sanctified unto Father Son and holy Ghost.

How Christians do enjoy God upon the week-days.

are to do God some more eminent service on the Lords day, we should not content our selves with *week dayes-prayers*, and praises, our holiness and communion should be extraordinary upon this solemn day, and therefore

I.
Eminent
holiness
and com-
munion,
Read Mr.
Shepherds
excellent
Treatise
upon this
Subject in
his fourth
part of the
sanctifica-
tion of the
Sabbath.

1. Eminent for the degree of it; there should be a *Sequestration* of our minds and hearts from the world, and a *consecration* of them to the blessed Trinity in the highest degree, and after the most immediate manner in all exercises of Religion with admiration, confidence, love, reverence, delight, and thankfulness, that we may come as neare to God (who comes down on purpose to meet us in his Ordinances with a full blessing) as it is possible for Creatures that are cloathed with flesh. We must abstaine not only from servile works, but servile thoughts, cares, affections; The Sacrifice was doubled on the Sabbath to shew that our holiness should be *redoubled* on that day, *Num. 28.9.* The Sabbath was called *holiness*, *Exod. 31.15.* and the Holy of Jehovah, *Isa. 58.13.* to shew that we should be exceeding Holy upon this Holy day. We should be transported beyond flesh and the world, and have our conversation in heaven that day; for the day requires some *transcendent* holiness.

II.
Restorative
Communion

2. Our Holiness and Communion should be *Restorative*; for we contract much soile, abate

abate the vigour of our graces by converse with the world upon the week days, and now there should be *Restauratio deperditi*: We should sadly review our experiences, and failings all the week, and make up all our defects upon this acceptable day, this season of Grace, when God sits in state, and scatters treasures of grace amongst hungry, and thirsty Saints that are poor in Spirit, and wait for spiritual Alms at a Throne of Grace.

3. Constant Communion; we should maintaine a continued and un-interrupted Communion with God in private, as well as publike *all the whole day together*; It is lawful for us on the week days to go about our worldly occasions after we have been at prayer, but we find that when we have been well warmed by Family duties, we are apt to catch cold againe presently, when Company or worldly businessses break in upon us, but we must keep our hearts in a Sabbath days frame all the Lords day, yea, and at night also; when our bodies are wearied in service, we must not be weary of Service, but our hearts must be panting and working after more of God, and Christ, and the holy Spirit.

III.

*Constant
Communion*

4. *Soule-satiating Communion, we must take delight in our converse with God, enjoyment of Christ, and walking in the Spirit all the day. We must enter into the rest of our beloved, and take a sweet complacency in the*

IV.

*Soule-sati-
ating Com-
munion.*

fruition of God, in the glimpse of his glory, in the taste of his love, in the kisses of his mouth, in all the testimonies of his favor, in all the love-tokens sent us from heaven. The joy of the Lord must be our strength, and in this strength we must go forth and mortifie our corruptions, resist temptations, and go about our worldly business all the next week with heavenly minds.

*Extraordi-
nary duties* I cannot stand to speak directly and fully to the particular duties of the Sabbath, or extraordinary duties of Evangelical fasting, and Christian Feasting, for all which there should be a serious preparation, in all which there must be a prudent sequestration of our minds and hearts from the world, that there may be an intire consecration of them unto God, and a sincere sanctification of all these times to *Father, Son, and holy Ghost*, as it becomes the *Sons of God, the Members of Christ, and Temples of the holy Ghost*. We should get oyle into our vessels, dress and trim our Lamps, that we may meet the Bridegroom of our soules in his appointed walkes, in his own Ordinances and exercises. I should say something likewise of our *Penitential meetings* before God; Thus in brieft then, when our conscience hath been wounded by the Spirit of *bondage*, and is renewed by the Spirit of *Regeneration*, it will in due time be pacified by the spirit of *Adoption*, but even

even then the soule will melt into teares, nay, then it melts most kindly, and laments most affectionately; *O I have sinned against the tender mercies of the bowels of God; I have kicked my Father upon the Bowels; I have made a sport and pastime of those sins, which let out the heart blood of my dear Saviour; I have grieved, vexed, and even quenched the holy Spirit my sweetest Comforter; I have sinned against all three, and so trebled all my sins; I feare I have (saith the Soule in its agony) even done despite to the Spirit of grace, and trampled on the blood of the Son of God; but I have learnt to submit, and beleeve, to rejoyce, and tremble, to weep, and waite; for I waite upon a Father, upon him whom my soule loves; the spirit of faith and love hath taught me to come with a broken heart, and a bleeding conscience to a Father, to a Saviour, to a Comforter; I desire to keep the wound open by renewed Confessions, and sprinkle the cleansing blood of Christ upon it by a lively faith. Oh it is soueraign blood, and must be fiduciaally sprinkled by a speciall application; and it is the spirit which makes this speciall application, and administers reviving Cordials to broken hearts, and fainting soules in their swowning fits.*

* When the most *Ingenuous and refined sort* of unregenerate men come to see, that notwithstanding all their Civility and Formality

* The sad condition of the most ingenuous sort of unregenerate men.

ly they are in the gall of bitterness by reason of their impotence and unbelief, their opposition to the power of godliness, their undervaluing of the mercies of God, the love of Christ, graces and comforts of the holy Spirit, and feeble these sins set home upon their hearts and consciences with stinging aggravations, they are even fired out of their naturall estate, and by the prevailing grace of the Spirit made sensible of sin, and hungry after grace and mercy. *The dreadful impressions of Gods infinite Majesty, and damning wrath make all the sensuall impressions of sin to be remembered with proportionable and self-condemning horror.* But when the most glorious treasures of Gods sweetest mercies, and richest grace, folded up in his fatherly bowels, are opened to these ingenuous men, and the Spirit hath touched their hearts to lament after Christ; then this ingenuous soule will cry out, *Oh what restless agonies, what stinging wormes, what unquenchable floods of flaming brimstone, how many Hells are there treasured up in one Hell for such a wretch as I am, who have undervalued the riches of Gods mercy, the love and merits of Christ, the graces and comforts of the Spirit; heaven and earth may be astonished, men and Angels amazed at my prodigious madness in undervaluing Christ and Heaven:* In the midst of this agony and conflict, prudent astonishment,

nishment, and spirituall horror, the holy Spirit, urges invincible Arguments which are sweetly compulsive to perswade and constraîne the soule to long for Christ. For when the Spirit hath made the threats both of Law and Gospel effectual to humble us, *he fills the soule with despaire of mercy if it continue in its former estate, in the gall of impietence, and brand of unbeliase, but with all it doth assure the soule that there is plentiful redemption, and eternall salvation trea-*

ured up in Christ for penitent beleivers. Then the spirit opens the mystry of free Grace contained in a Covenant sealed with the Oath of God; and blood of Christ; he reveals the eternity, excellency, sweetness, freeness, fulnes, infiniteness of Gods mercy and grace, Christs love and merits as so many motives and encouragements unto faith and repentance. The Spirit sets a Pardon and a Crown before us, acquaints us with the all-sufficient righteousness and unsearchable riches of Christ, and his own free and effectual grace, unspeakable comforts, and glorious joyes, and then convinces us that we want this grace to sanctifie us, this Pardon and righteousness to justifie us, this Crown, and these joyes to enrich and satiate us. *And upon this discovery the soule is encouraged to give credit to the holy Ghost to beleve the love of the Father to depend upon Christs satisfaction, and ap-*

*Motives to
Faith and
true Repen-
tance.*

ply his righteousness, to prize the love of the Father, the merit of Christ, the grace and comforts of the Spirit above a World; in a word, to sell all for Christ, and give up all to Christ, resolving to be ruled by himself and his spirit for evermore. Now the soule hath a new life put into it, it hungers and thirsts for a more intimate Communion with Father, Son, and holy Ghost, and this hungry soule sucks whilest the breast is open till it hath filled it self with substantiall nourishment & reviving Cordials. This devout soule becomes (as *Chrysostome* styled *Saint Paul*) an insatiable worshipper of Father, Son, and holy Ghost, it desires to grow in grace, to presse on towards perfection, to have Father, Son, and holy Ghost to come sup with it, dwell in it, rule in it, that it may be enriched with the unsearchable riches of Christ, and filled with all the fulness of God.

The great
difference
between an
ingenuous
man and a
gracious
man.

This converted soule doth after these Penitentiall meltings, Fiduciall breathings after Christ, and obedientiall closing with Father, Son, and holy Ghost, differ as much from it self (when it was most ingenuous before its conversion) as an Angell doth from a Devell. For the most ingenuous and refined sort of unregenerate men have nothing in them, which is more excellent then common grace, and common grace leaves them in the state of Nature under the power of sin,

sin, and in the very suburbs of Hell wholly at the command of Sathan; and *if any man think otherwise, let him take heed that very thought doth not naile him fast to that unregenerate and cursed estate for evermore.*

Beleeve it Brethren, that Historiall faith, and Naturall wisdome do but excite some pang of self-love, which makes us very solicitous how we may stop the mouth of our convinced conscience with some kind of ingenuious Civilities, and outward formalities without any penitent acknowledgment of our sinfull and curséd estate, any prudent esteeme of Christ, whose blood, merie, righteousness, and grace ought to be prized above a world. *We never seeke Christ in earnest till he hath first sought us, found us out, and brought us home by his preventing, quickening, saving grace.* And when Christ dwels conquering and reigning in the soule, the soule is not content with civilities and formalities with common grace, or some low degree of speciall grace, but it aims at *grace in perfection*; the heart is kindly broken by Faith and Love, the soule is humble, thankful, zealous, mercifull, diligent, constant in serving Christ, and Christians upon all occasions. Civill and Formall men may by legall terrours be brought to some kind of Devotion, they may by an Historiall faith be brought to some kind of admiration of the Gospel,

How far an unregenerate man may be changed.

to many good wishes and velleities, nay, to a Reformation in many particulars, but because they undervalue the love of the Father, the grace of Christ, the Communion of the Holy Ghost, and consequently the power of godlinesse, notwithstanding all their terrours, wishes, admiration, reformation, and hankerings after Christ and Heaven; they perish in their unbelief, because they never had any hungry and thirsty desires, restlesse desires after Christ, (such as would not be satisfied without him,) wrought in their soules by the light of the Gospel, power of the Spirit, serious and seasonable offers of Christ. They never come to a deliberate choyce and thankfull acceptance of Christ to be their Saviour, Husband, Priest, Prophet and King; but did indeed choose rather to be Satans bondslaves, then Christs spouse, they would not make a prudent exchange of Satans fetters for Christs yoke, and therefore are but dancing to hell with their fetters, in the fairest path that they can possibly find to the chambers of death; they could never be perswaded to be content with Christ alone as their all-sufficient portion, and therefore refused to sell all for him, and give up all to him, but did upon mature deliberation, and in coole blood reject Christ, resist his Spirit, refuse a pardon of sinne, and Deed of Heaven,

ven, purchased and sealed with the Heart-blood of God; and this very consideration will sting the conscience and torment the soule of these everlasting Bedlams, when they lie in chains of darknes, cursing themselves to all eternity, and blaspheming God for torturing of them in the angry flames of hellish brimstone.

But that this mystery may be yet more freely discovered; take any man that is not guilty of the black and unpardonable sin of trampling on the blood of Christ, and doing despight to the Spirit of grace, and let him be one of the most desperate villains that ever served the devil, and I dare encourage this wretch, whom hell and Satan do even gape and groane for, to go to Christ for preventing grace, that the Holy Spirit may set home the curses of the Law, and the more severe threatnings of the Gospel, upon his obdurate heart in a saving way, and beseech him to knock early at Heaven-gate, the sooner the better, because God gives Christ and his Spirit, a Pardon and a Crown, as Fathers give lands to their children, *only because they will give them*, he gives all *Freely* and *Royally*. Christ hath gifts for the rebellious also, God shews mercy and gives grace to them that do deserve neither grace nor mercy. And if the spirit do open the eyes and heart of this man, that the sense of his own devilish

The Conversion of
notorious
sinners.

villish brutishnesse may move him to enquire after God and Christ, *Prov.* 30. 1, 2, 3. and gives him present support from falling under the weight of his own sin, and Gods curse into despair after illumination, conviction, terrors, before he come to hunger after Christ, submit to him, and close with him, as an al-sufficient Saviour; and an only Saviour; This trembling soul may in the midst of cares, and hopes, and terrors, be encouraged and enabled by a Spirit of Regeneration, with all humility; joy and thankfulnessse to accept of Christ; and rest upon him for righteousnessse and life, by a faith of Dependance, Adherence, Recumbence, and to submit and melt with Evangelical repentance at a Throne of grace; and when his heart is thus broken by faith and love, which do cast out unbelief, self-love and slavish fear which tends to despair, this even now very black soule; but now purified by the Spirit of Regeneration, and revived by the Spirit of Adoption, sprinkling the blood of Christ upon his consciencie, and shedding the love of God abroad in his heart, will be encouraged to call God Father, and Christ Saviour; the Father will meet, embrace, adorn him, wipe off his tears and filth, and kisse that prodigal mouth, which came from feeding with swine and kissing of harlots; Christ will bid this soule welcome, it shall be

be thrice welcome to this Co-essential Trinity. For God who brought his pardoning mercy, preventing and effectually grace to us when we looked not after him, will surely bid us welcome when we come unto him with a prudent care, a lively faith, a Son-like reverence, a penitent indignation against our sin and lusts, melting affections, and yearning bowels towards him, and flaming zeale in his service, and for his cause. He who ran and called after us when we looked not after him will not reject us when we come unto him out of tender respect, and hearty love to him and his service; *He that hath the Spirit, shall have Son, and Father also.*

The greatest sinners are welcome to Christ when they turne and submit to him.

Let all churlish Nabals, proud Pharises, politick Gallios, scoffing Ishmaels, impatient Formalists, and unbelieving Atheists consider what hath been said, and look upon themselves as guilty of eternal death, let them heare with wonder and amazement, let them beleve and tremble, and let all the enemies of the grace of God, Pelagians, Papists, &c. know that all preparatives are wrought by the Word & Spirit, and that it is one great preparative to abhor the thought of all meritoriousness in all or any of those preparatives which make way for the infusion of faith; for faith is the free gift of God, and though there be many necessary preparatives to drive us to
Christ,

No meritorious Preparatives

416. *No meritorious Preparatives*

Christ, yet there are no meritorious Qualifications in us to bribe God, allure Christ, or deserve grace. The Spirit works when, where, and as he pleases, and he who doth not prize the love of the Father, the grace of Christ, and Communion of the Holy Ghost above a world is not as yet acquainted with the mystery of Faith, or the Power of Godliness, he hath neither Father, Son, nor Spirit in him.

CHAP.

CHAP. X.

Christians who have a lively sense and sweet experience of this grand mystery of Faith, and practicall mystery of Godliness, are afraid to hold Communion with such as pretend to be Spirituall Christians, and yet deny the divine Nature and distinct Subsistences of Christ and his ho-ly Spirit.

It is observed by a great States man, That he who follows Truth too neere at heels, may have his Teeth beat out; but I had rather lose my teeth than not reach, and profess the truth. He who presses this point in this Licentious Age, wherein Scepicks in the highest points, are called Seekers, and Hereticks good Christians, had need beg the promise of the Father, that he may be endued, with yertue from on high, that is, a magnanimous and more then an Heroicall spirit to preach the truth. We must

Luk. 24. 49
Magnitudo
de animi
ad pradi-
candum est.
D. Alting.

vanum est quod necessaria ex alto promittitur.

Ec not

not feare the face of man in the cause of God; if the Devill might set up his Church in England, wherein Heretic is instead of a Preacher, profaneness and ungodliness instead of Ruling Elders; yet I must be bold to say, that these Seekers whom the Reformers called Libertines, are as the Fathers called them; but Nullidians, and Atheists, professed Atheists; for They are Atheists, who will not believe and adore the only true God, Father, Son, and holy Ghost; and such are the Seekers whom I am to deale with; who deny the Lord Christ to be God; and I shall easily disco-

An etiam ver that this is Atheisme, whether reigning
Abnegatio Atheisme or no, let the Societie Seekers
Christi and Deified Atheists judge. Whosoever
quæ sit transgresseth and abideth not in the Doctrine
corde in of Christ [hath not God;] he who abideth
Epicureif- in the Doctrine of Christ, he hath both the
mum pro- lapsu sit
peccatum in Spiritum Sanctum? Vide Sermonem in Ideis
concionum ad cap. 6. ad Hebr. 202. Clamant Deifici in Spiritum
homunciones se nullum habere Deum, sed utique se sibi
esse mortuos, ac Deo unctos ut ipsi nec Deus effecti sint; vide
Joh. Ruy. Brodus in cap. 1. Apologia. Nobilissimum Marnianum
in Tract. contra Entylustas, & Galvianum de Libertinis
in Gallia. Mercurium contra Deistas. De Atheismo labōis
& palliato, vide D. Vedelium de Deo Synagoga. Casp. Barth.
Adversar. lib. 10. cap. 6. Cornel. à Lapide Comment. ad Act.
17. 18. Statum nec non Eglissemium contra Vortium.
Atheus est qui fidem & cultum Dei directam indirecte à se
aurab assis remover. D. Vectius de Atheismo.

Father and the Son. The second Epistle of John the ninth verse, *Who is a liar but he that denyeth that Jesus is the Christ? He is Antichrist that denyeth the Father and the Son. Whosoever denyeth the Son, the same hath not the Father,* 1 John. 2. 22, 23, 24. He who hath not the true God, Father, Son, and holy Ghost for his God, is an Atheist; for if he do acknowledge a false God, a false God being no God, it must still be granted that no man can be excused from Atheisme by his acknowledgment or worship of any thing that is not God; I speak of such speculative Atheisme as doth commonly run into practical Atheisme, and may consequently end in direct and down-right Atheisme, or at least such affected Atheisme, as will permit that Radical and Semidull Atheisme which was borne with them to sit quietly in their hearts as on a Throne; so that they have no actual belief of the true God which doth amount to an historical believe; much lesse any that can affectually love-power or dethrone their natural Atheisme. And yet I beleve these Atheistical Libertines can never fully blot out all the natural notions of a God.

Vide John Junium in Refutatione Practicæ Socini cap. 2. & D. Rivet in Psal 19

D. Voet. de *Snola*; the Devils beleve and tremble; but
 Atheismo. enough of that; the Socinians are Atheists.
 Ignorans Interpretatiōe at the least.
 quis sit De-

us ignorantia pravæ dispositionis. & contrā sensam trinitis
 congenitum verum Deum negans, Atheus dicitur, nec immerito,
 dicendus est. Nulli autem sunt Athei quæ certo petiti sunt non
 esse Deum. Vide Merseusium in Gen. 1. 2 pag. 235. usque ad pa.
 279. & Voetium in Ther. sit. Sec. 2. cap. 4. & de Atheismo
 parte secundā; & parte quarta pag. 189. Wilgandum de Ari-
 anis in Polonia. Facilis est aut Atheismo Sabellianismo in direccione
 Atheismum prolapsus. Vide Bedæ notas in Ezech. 2. 14. & De
 Vedelium de Deo Synagoga. Atheismus interpretatiōe con-
 tradicens & directē blasphemans ferendus non est in civili
 hominum societate, quia bonū in civile non consistit sine metū
 cultuque numinis. Vide Calvini in Psal. 115. de Atheo blas-
 phemante.

It is not enough for Christian Commu-
 nicants to arrive to the first principle of
natural Theology, and confess that there is
 a God, but they must acknowledge the first
 principle of Christianity, which is indeed
Supernatural Divinity, and acknowledge
 that Father, Son, and holy Ghost are the on-
 ly true God; for else we go no farther then
Pharash that grand Seeker did, when he ask-
 ed, *who is Jehovah that I should obey his*
voice? Exo. 5. 2. or then the Samaritans and
 Athenians did, who worshipped they knew
 not what. Joh. 4. 22. Act. 17. 23. The Turks,
 the Pagans, the Jews do acknowledge that
 there is a God; unless then we do intend
 to hold Church-Communion with Pagans,

Vide Arist.
 de celo

lib. 1. cap. 3. Aug. in Psal. 44. Senec. Epist. 117. Damasc. de Ortho-
 fid. lib. 1. c. 1. Cicero. de naturā Deorum.

Jews,

Jews, Mahumetans, we must require somewhat more of those, whom we admit unto Christian Communion than a bare acknowledgment that there is a God, or that the Father is God. For he who doth deny the Godhead of the Son, doth deny the Father also, and consequently hath no God at all for his God, as hath been proved already from the ninth verse of the second Epistle of *John*, and 1 *John* 2.22,23,24. He that honoureth not the Son as highly as he honoureth the Father, he doth not honour the Father, who sent his co-equal Son to give us life. *Ioh.* 5.21,23. We must acknowledge the Son to be equal to the Father, for this redounds to the glory of God the Father. *Phil.* 2.6.11. We can have no Christian and spiritual Communion with God the Father but in his natural Son; and by their Co-essential Spirit, as is manifest by comparing these Texts together, 1 *Ioh.* 1.9. 1 *Cor.* 1.9. 2 *Cor.* 13. 14. *Rev.* 1.4,5. *Mat.* 28.19,20. *Ephes.* 2.18,22. 1 *Cor.* 12.3,6,8,11,13. and by the full scope of all my practical Discourse in the ninth Chapter of this Treatise. This is life eternal, &c. *Iohn* 17.3. 1 *John* 5. 6, 7, 11, 12, 13, 20. When Saint Paul doth enlarge the bounds of Christian Communion as far as he can, he writes thus; Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place

The Father and his coequal Son are to be honoured with equal honour. Christian communion with the Father in his natural Son by their co-essential Spirit.

The largest bounds of Christian Communion.

we can
have no
Christian
communion
with such
as deny the
Godhead of
Christ.
Vide Epi-
stolas
Martini
Sédelii
Silesii apud Soci-
num de A-
dotatione
Christi ad-
versus
Christian
Franc-
ken. &
Franci-
cum Da-
vidis.
Catechis.
Racov.
The Soci-
nians are
blasphemous and idolatrous Hereticks.

call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. 1. 2. We cannot maintaine any Christian Communion with such as deny the Godhead of Christ; for they must (as Francis David, and David George, &c. did) deny that Christ is to be worshipped with divine faith and love, because (as they blasphemously said) he hath not the same divine nature with God the Father; or else they must say as Socinus, who wrote against Francis David, said, that Christ is to be worshipped with divine worship; and then they will if you put their principles together (as you may see them together in that Racovian Alcoran the Racovian Catechisme) be found to be even the very best of them, but a pack of Blasphemous Idolaters, with whom we ought not to hold Communion. For whilst they do blasphemously affirm, that Christ is a meere man in glory, and the son of God only in a metaphoricall, not any proper sense, We must draw these conclusions. The best of the Socinians maintaine,

I.
The Family
of Love.
H. Nico-
laus Fami-
liz Carita-
tis: Pater

1. That Jesus Christ our Lord is but a meere man in glory, a very Creature and no more; and therefore they are blasphemers; and so are all they who say, that they are as much God as Jesus Christ; for these are high swelling blasphemies, such

as the *Deified Atheists of the Family of Love* (with whom I feare Mr Fry hath had too much acquaintance) do usually vent to the great dishonour of Christ and Christianity.

dixit, Ego sum Deus odor. Cornhere in Speci-

mine injustitiz Deifici Hen. Nicolai Præfat. Mc Fry his *Bellevs. pag. 16.*

2. That a mere man, a very Creature is to be worshipped with divine Honour; and therefore they are Idolators. Master Fry must prove, that he himselfe is to be worshipped with divine Honour also, or else he cannot make good his proud assertions in his blasphemous Pamphlet; or else he must say as *David George* did, that Christ is not to be worshipped with divine Honour.

II. Mr Fry his proud blasphemy.

Now then the question is, *What respect is to be shewn, or Communion ought to be held with blasphemous and Idolatrous Hereticks, who are Seducers also, and do zealously endeavour to payson soules, as it doth well become Apostatizing Renegades?*

The grand question concerning Christian communion with blasphemous Idolaters,

Seducing Hereticks, and base Apostates.

They who are acquainted with Ecclesiasticall Writers, know what respect was shewne, or Communion held with *Arians* and others, who did deny the God-head of Christ, though they did maintaine that Christ was to be worshipped with divine

Vide Geomarium, Voetium, Zanchium, Polanium de Trinitate. Iod.

Coc. The-
saur. Ca-
thol. lib. 1.
Goldast. in
Imperial.
constit.
Tom. 3.
Elmen-
horst. com-
ad Genna-
dium.

Honour; I shall not tell long stories of *Cerintus, Ebion, Phorimus, Arius*; and their adherents; but it is clear and evident that the *Arians* were condemned because they were a pack of blasphemous and Idolatrous Hereticks, Seducers, Apostates, upon the grounds which all presently relate and such as are above mentioned; *They did deny the divine nature of Christ, and yet acknowledged that Divine worship was due unto him.* But I had rather produce proofs then tell stories, and therefore I shall give you the true grounds and reasons why they are rejected from Christian Communion, and why even civill respect is denied to such, who upon mature deliberation, after more admissions then one, deny the Godhead of Christ, and the holy Ghost.

The Rea-
sons why
Socinians
are reject-
ed from
Christian
communion

I.
The com-
mon unity
of the
Christian
Faith.

I shall begin with Christian Communion, because that makes most for my purpose.

1. These vaine men are rejected from Christian Communion for these reasons.

1. Because they do not agree with Christians in the common unity of the Christian Faith; for all who are come into the unity of the Faith, are come into the knowledge of the Son of God. *Ephes. 4. 13. And into the knowledge of the holy Ghost, because these are the Baptismall Principles of the Doctrine of Christ. Acts 19. 2, 3. Heb. 6. 1, 2, 4. Mat. 28. 19. Job. 14. 17. 1 Cor. 2. 1, 4, 12, 13. 1 Cor. 12. 13. Eph. 4. 4, 5, 6.*

2. They

2. They do not agree with Christians concerning the Adequate Object of Divine and Evangelicall Worship. The Father, Son, and holy Ghost are the Adequate object of Divine and Evangelicall worship, of Divine Faith, Hope, & Love 1. *Iohn* 5. 6; 7. 2 *Cor.* 13. 34. *Rev.* 1. 4. 5. *Mat.* 28. 19. *Ioh.* 14. 1. *Ioh.* 5. 23. *Rom.* 15. 30. 1 *Cor.* 31. 6, 17. 1 *Cor.* 6. 19, 20. 1 *Cor.* 12. 6, 8, 11. They may well go joyn with Pagans, Jews, Mahumetans in worship, who say that Christ is a meere man. *Mahomet* did collect his *Alcoran* with great dexterity out of such common Principles as was he might take in Jews and Christians. And *Socinus* he followed *Mahomet's* instructions; he saith, *Arians* and *Calvinists* may be both saved; so they do but live morally. *Barleus* saith, that Jews may be very pious towards God in their Religion, though they do deny and reject *Jesus Christ*; as *Videllius* shews in his Book *de Deo Synagoga*. And this, as *Barleus* is pleased to call it, is accounted the most accurate Divinity of the high flying *Mercurius*: *Beza* in his Epistle to *Petrus Sutorius* hath given our great wits a faire warning. I have read of one *Nuserus* a Mini-

11.

The Ade-
quate ob-
ject of Di-
vine and
Evangelic-
al worshipThey who
deny the
Trinity are
apt to close
with Jews
and Turks.
Vide Epi-
stolas Sei-
delii apud
Socinum
de Adora-
tione Chri-
sti. Videl-
de Deo
Synago-
ga. lib. 1.
cap. 2. So-
cinismus
ex. Maha-
metismo
oritur, & in-
cundem
resolvitur.
Stegman.

Photin. Socinismus est recta ad Judaismi, Turcismi, nec non Atheismi via. Exempla dabuar *Neuserus* & *Pafradius* viri non indocti, quorum ille minister in Palatinatu, hic præceptor Classicus Scholæ *Marpurgensis*. Vide *D. Voetii Antidota Generalia adversus Socin.* pag. 437. 438. *Abrah. Calovium* ster

ster in the *Palatinate*, who did first fall away to the *Socinians*, and deny the *Trinity*, and afterwards turned to the *Turks*, and did solemnly profess himself to be a *Mohometan* at *Constantinople*. And the like is written by Authors of good credit, concerning that *Schole-master*, who fell away to *Judaisme*, and wrote Letters from *Thessalonica*, that the reason why he went off from the *Christian* profession was because he could not digest the mystery of the *Trinity*. *Who that are Christians, worship the only true God, Father, Son, and holy Ghost; and therefore we must be true to our Religion, and beware of such impostors; who would seduce us to worship a mere man instead of the great God, and our Saviour Jesus Christ.*

My heart rises with just indignation against *Mr Fryes* blasphemous Pamphlet, when I read there; *That according to his understanding of the word subsistence he may be said to be God too, as well as Jesus Christ, pag. 16.* I know he will wrangle about the word *subsistence*; but that word is found in Scripture; and applyed unto the Father, *Heb. 1, 3;* and we read of the being, or *subsisting of the Son in the* (Forme, that is, the) *Nature of God;* he thought it not robbery to be equall with God. Sure *Master Fry* ought to think it robbery to make himself equall with *Christ* in *subsistence,* when

in 1100
 Ch. 1. 1. 1. 1.
 20. Phil.
 2. 2.

when Christ is equal to his Father, and hath no humane, but a divine substance only, which doth uphold the humane nature which Christ hath assumed; and all Christianity is built upon the divine substance of Christ. God-man as hath been shewn, and shall be yet more clearly manifested.

Error Persons fault his error est,

In like manner, they that receive not the holy Ghost, cannot be received by us whose happiness it is to believe, adore, obey the spirit, as hath been shewn at large.

3. They do not agree with Christians concerning the substance of the Gospel, and Covenant of Grace. Whatsoever we receive in point of Religion ought to be received upon the credit of all three Persons, but more especially upon the Divine Testimony of the Spirit of Christ the holy and eternall Spirit sent down from heaven. 1 Pet. 1. 11, 12. 1 Corinth. 2. 1, 4, 5, 12, 13. They then who do reject the Spirit, and deny his testimony to be divine, because his nature (as they blasphemously maintain) is not divine, do indeed reject both Testaments, and therefore reject the whole Gospel and Covenant of Grace. Moreover this Covenant is made by all three Persons, for the

III.
The substance of the Gospel, and the Covenant of Grace.

The Contents of the Covenant of Grace.

Gal. 3. 5.
& Cor. 13.

Jesus Eph. 2. 18.

Socinif-
mus est
haeretic
pestilen-
tissima, di-
vinitatem
Christi
spiritusq;
abnegans,
viamque
per prop-
riam vite
obedienc-
iam ad ce-
lestem affe-
ctum.
Socinif-
mus non
throws the
Covenant
of Grace.
Socinif-
mus divi-
nam Chri-
sti essenti-
am, perso-
nam, satisfacionem negans, objectum fidei cultusque tollit,
Christianismum evernit.

Jesus Christ doth enter into Covenant to be our Father in the Lord. Christ; *The Covenant is established upon the satisfaction and Righteousness of God-man*; and therefore they who deny the Godhead of Christ, must rest upon their own righteousness and obedience, for justification, and salvation, as the *Spaniards* do, and then Christ will profit them nothing, because they overthrow the New Covenant and are fallen from Grace. *Gal. 5. 4. 5.* The Covenant is sealed with the blood of Christ, who is not only the Son of *Mary*, but the natural Son of God. *This is the substance of the Gospel, the same Person is God and man. The Son of Mary is the true Messiah, the Lord Christ, the only Son of God, equal to his Father, the Head and Saviour of the Church, the true God, the blessed God, the great God, the mighty God. We are redeemed with the blood of Christ, the blood of God, the blood of Christ who is God. The Covenant is to quicken and cure us.*

we are
quickened
and cured
by Christ,
and his
spirit ac-
cording to
the tenour of the Covenant of Grace.

1. *To quicken us*, for we were dead before the Medicine came, and Christ and his Spirit raise us from death, and give us a spirituall life.

2. *To cure us*, for when our Physitian

hath

hath restored us to life, he can more easily restore us to health.

In the Covenant God promises to give us himself, his Son, and his Spirit. The bond of the Federal and mystical union on Gods part is the Spirit, and on our part Faith, which is wrought in us by the same Co-essential Spirit. And Christ is the only Mediatour of this Covenant.

The Spirit is given by Covenant as a bond of union.

1. We have but one Mediatour and surety of this Covenant. 1 Tim. 2.5. 1 Cor. 8.6.

Christ God-man is the only Mediatour of the Covenant.

2. This one Mediatour is God and man in one Person: the Son of man. Mat. 16.13. the Son of God; ver. 17. Rom. 1.3, 4. Rom. 9.5. Heb. 7.3. Joh. 8.58. Acts 20.28. 1 Joh. 1.1. Ephes. 4.10. Job. 3.13. Job. 6.8. Job. 1.14. Phil. 2.6. He for whom are all things, and by whom are all things, even he himself and not another person; he also himself took part of the same flesh and blood whereof we are partakers, Heb. 2.10, 14.

Christ is God and man in one substance or person.

I hope by this time it is evident that the Covenant is made in Christ the natural and essential Son of God, who is God and man in one Person, and therefore we cannot close with them who will not close with this saving Truth; for this is an Article of everlasting life. Mat. 16.16, 17, 18. Joh. 17.3. 1 Joh. 5.20. Ephes. 4.13. Humbly intreat Mr. Fry to consider what hath been said, that he may repent and retract his unhappy opinion, namely, That the word sub-

The big importance of this truth.

sistence

Mr Fry in
his Bellows
printed at
London 1681.
pag. 25, 16;
17.

IV.
The nature of
christian
communion
1 Cor. 13.
14.
Eph. 2. 18.

V.
The Sacra-
ments of
communion

I.
Christian
Baptisme.

istence holds forth no more of Christ his being
in the Godhead then may be affirmed of every
Creature; This whatsoever the head did part-
take of, what did the members also. And that
according to his understanding of the word
subsistence; Mr Fry himself might be said to be
God too as well as Jesus Christ, pag. 25, 16. This is
the necessary breach of Mr Fry his blasphemous
Bellows printed at London in Feb
bruary 1681. If his confusion be as
publick as he thought fit to make his blasphemous
error, (which he accounts but a
molehill, pag. 17.) he may thank himself.

I might add many other reasons, but I
must be briefe.
4. I might argue from the very nature
of Christian Communion, which is a Christ-
ian and spiritual Communion with the
Father, in the Son, by the Spirit; but I
have said enough of that already in this ve-
ry Chapter; and handled it practically and
at large in the ninth Chapter of this Trea-
tise.

5. I might argue from the Sacraments
of Communion, and seals of that Cove-
nant of grace, which testify who do deny
the Trinity overthrow, as hath been pro-
ved.

1. In Baptisme we Christians are devo-
ted and consecrated to the belief, worship
and service of God the Father, God the Son,
and God the holy Ghost, who are all three
one

one and the same God, the only true God blessed for ever; and therefore they who do not believe and worship God the Son, and God the holy Ghost as the same God with the Father, do indeed renounce the Faith and Baptisme of Christians; they take away the adequate Object of Christian Faith, and Evangelical Worship. God promises to be a Father, Saviour, and a Comforter to us; he seals his promise to us by Baptisme, and fulfills his Promise by giving us his Son for our Saviour, and his Spirit for our Sanctifier and Comforter; for he shews himself to be a Father to us in Christ by sending the spirit of Regeneration and Adoption into our hearts; We are regenerated by the spirit of God, adopted into the Family of God, married to the Son of God, that we may be heires and coheires with Christ the King of Heaven, and Lord of Glory; and all this is to oblige and encourage us in the believe, worship, and service of Father, Son, and holy Ghost.

Mat. 28. 19

Eph. 2. 18.

2 Cor. 13.

14.

Ag. 2. 38,

29.

2 Cor. 6. 18

2 Cor. 7. 2,

Rom. 8. 15

Gal. 4. 5, 6

25. In the Sacrament of the Lords Supper we Christians sanctifie the Name of Christ the natural Son of God, and the name of the Coessential Spirit; the everlasting counsels of Gods Fatherly love, the riches of his free grace, all the treasures of the Covenant and Spirit of grace, all the sufferings of our crucified Redeemer the Lord of glory, are in this great Ordinance evi-

II.

The Lords
Supper.

dently

dearly set before the eye of our faith, that by the grace of Christ; assistance and fellowship of the holy Ghost, we may have a more intimate Communion with God; for *this sweet Communion with the Father of our Lord Jesus Christ is by the Communion of the blood of Gods* (Acts 20. 28. compared with 1 Cor. 10. 16.) and of the Spirit of God. 2 Cor. 13. 14. This is the grand Ordinance for the highest, sweetest, strongest Communion with the Father in the Son, and by the Spirit, that can be attained to whilst we are cloathed with flesh. The Gospel is appointed both for the begetting and encrease of grace; this Ordinance is annexed to the Gospel, that the Gospel and this Ordinance both together may (by the power of Christ and his holy Spirit) be effectual according to the Counsel of Gods will for bringing of lost Sinners into a saving communion, nay, a growing, thriving communion with Father, Son, and holy Ghost, that we may come to be enriched at last with the unsearchable riches of Christ, and filled with all the fulness of God.

The ordina-
ing, saving
communion

I.
The myste-
ry of the
Trinity is
made even
feasible to
us in the
holy Sacra-
ments.

1. When we see the Bread and Wine consecrated and set apart for this holy use, we should consider the unspeakable love of God the Father, setting his co-essential Son Jesus Christ apart in his secret and eternall Council for to be the Surety and Saviour of

of his chosen people: This is the great mystery, which the very Angels desire to look into, and which will be the subject of all the praises and *Hallelujahs* both of Saints and Angels to all eternity in the highest heavens.

2. When we see the bread broken and wine-poured out, we must remember the love of Christ, whose body was broken and blood shed for our sins.

II.

3. When the Bread and Wine is distributed and divided, we should meditate upon the Application of Christ crucified to every one of our own souls in particular; *Now this special Application is made by the assistance with communion of the holy Ghost.*

III.

The special application

And therefore this mystery of the Co-essential Trinity must be acknowledged by all who are admitted to this Sacrament, because this is the greatest confirmation of the great Bond of the highest Communion which we can have with Father, Son, and holy Ghost, and with the most precious Christians, who are sound in faith and holy in life.

The highest communion

We can never understand *the Presence, Sacramental Institution, and mind of Christ* in this Ordinance, unless we believe the cursed condition of men in their naturall estate, the divine nature and person of Christ, the greatness of the price that was paid for the

tal knowledge.

satisfaction of Gods justice, and appeasing of Gods wrath, who did not spare his own Co-essential Son, but manifested his hatred against sin, and love to his Elect in not sparing his Son, but breaking his body and shedding of his bloud, that we might be redeemed by the bloud of God; this is the mystery which is made sensible in the Sacrament, and is really evident to the eye of faith, Gal. 3 1. And *whosoever looks upon these great mysteries of the Gospel as fancies, and doob not beleeve them to be really things truly exhibited, really presented to beleevers in a Sacramental, mystical, spiritual way in this Ordinance, hath not yet learnt the truth as it is in Jesus; and is not prepared for such high Communion. We Christians do not come with hungry and thirsty soules longing after farther Communion with Christ for mortifying of our lusts, and encrease of all our graces by his spirit, untill we beleeve this grand mystery of Faith; and we are then experimentally acquainted with the mystery of Godliness when we have been made drink into one Spirit with Christ and his Members, when we look upon him whom we have pierced by our sins, and acknowledge him to be the natural and Co-essential Son of God; there can be none of those fiduciall breathings after Christ, Renitential meltings before him, or obediential closings with him, as is evident*

Sacramental mysteries are spiritual and yet real.
Joh. 6. 55,
63.

Sweet communion for hungry Soules.

evident by our ninth Chapter untill we do in some measure beleve this mystery of Faith, and understand the substance of the Covenant of grace; which is sealed in this Sacrament by God, and must be actually renewed by every good Communicant; our Meditations, Faith, Love, Repentance, Joy, Thankfulness, will not be rightly placed or exercised, if this grand mystery of Faith and Godliness be rejected by us.

6. I might argue from all the Offices of Christ; they who do not beleve the divine nature of Christ, do utterly disable Jesus Christ from being a Mediatour, a Priest, a Prophet, a King, *for the saving of his people to the uttermost.*

VI.
The Offices
of Christ.

They who deny the divine Essence and Person of Christ, do deny his satisfaction to be all-sufficient in our behalf. They depose Christ from that spirituall and heavenly kingdom which he hath by *Nature*; and render him uncapable of that Mediatory Kingdom, which is delegated to Christ, God man by the *Decree* of the Co-essentiall Trinitie. But I have said enough of that in the former part of this Book.

I pass on to enquire what civill respect is due to such as do deny the divine Nature of Christ and his holy Spirit; That one Text to my apprehension, 2 *Job. 9. 19. 11.* containes a very full and satisfactory answer; *Whosoever transgresseth and abideth*

II.
Concerning
civill re-
spect.

STANDARD TIME 1.1.1954

The first part of the report deals with the
general situation of the country at the
beginning of the year. It shows that the
economy was still recovering from the
effects of the war and that the
government was taking steps to
improve the situation.

The second part of the report deals with the
financial situation of the country. It
shows that the government had a
deficit of £100 million in 1953, but
that this was expected to be reduced
to £50 million in 1954. It also
mentions that the government had
increased the value added tax from
6% to 8% in 1953.

The third part of the report deals with the
social situation of the country. It
shows that the unemployment rate was
still high, at 10% in 1953, but
that the government had introduced
measures to create more jobs. It
also mentions that the government had
increased the minimum wage from
5s to 6s in 1953.

The fourth part of the report deals with the
international situation. It shows that
the country had a trade deficit of
£100 million in 1953, but that this
was expected to be reduced to £50
million in 1954. It also mentions
that the government had introduced
measures to improve the balance of
payments.

The fifth part of the report deals with the
conclusion. It shows that the
government had made progress in
improving the economy, but that
there was still a long way to go.

and forbearance, all Christian instructions, and brotherly admonitions, they do (as men that are judicially blinded for sinning against conscience)

1. Persist in their error.
2. Reject and revile the truth of God in these high and necessary Points.
3. Fall from the grace of God, frustrate the grace and Covenant of God, evacuate the death of Christ, depose Christ and his Spirit from their Throne and Godhead.
4. Seduce and poison others.
5. Deny and overthrow the foundation of divine Faith, Hope, Love, and Justification by Faith, and the Adequate object also of all Christian Faith, Evangelical Worship, and sincere Obedience;

These bold Atheists (for they deny the only true God, Father, Son, and holy Ghost.) may without any scruple be rejected from Christian Communion. For there is certainly some lust or other which hinders them from seeing the truth, or professing that they desire it, and therefore it may be taken for granted that these men are obstinate, self-condemned men, men that combine with their Wills and Lusts against their own conscience, and cleave shaming Scriptures. And therefore these men cannot

condemned of himself, that is, of his own conscience. Read Re verend Mr Cotton his answer to Mr Williams, p. 25, 27. and 10 on 10 p. 35.

Tit. 3. 10,
11.

He who
persists in
a dangerous
error after
two admo-
nitions
wisely and
faithfully
dispensed,
is condem-
ned.

complain that they are punished for their conscience, when they are indeed punished for sinning against their conscience; because they are condemned by their own conscience.

Q^d.

But it will be said that there are scarce any such men to be found as I have described.

Sol.

No man ought to be punished till he sins against conscience.

To which I answer, Be pleased but to consider what hath been delivered in this very Chapter already, and compare it with the foregoing Chapters, and with the many blasphemous Pamphlets which do pass up and down without controule in this licentious Age (in which men adventure upon the very language of Hell under pretence of exercising their Christian Liberty, and speaking according to their New Light) and this Point will be too clear: For we do already grant that no man ought to be troubled for following the dictates of his conscience rightly informed, but for following of pernicious errors which are contrary to his own conscience; unless he be judicially blinded by God for his enormous sinning against light of conscience in former times.

2. Nothing is more common then for men to speak out of the abundance of that naturall Atheisme which lyes in their hearts contrary to the dictates of their naturall conscience.

3. Though conscience may be quiet whilst

whilst men are exercising their wits to maintaine some error which is contrary to those mysteries of faith, which transcend naturall reason, and are repugnant to the corruption of reason, especially, if they (are engaged in multitudes of business, connived at by such as sit at sterne, and) do thrive and prosper in the world; Yet conscience will find a time to speak when it may be heard, & then it will scourge these Mercenial vapourers with Scorpions, and set all their errors and blasphemies in order before them with stinging aggravations, and prove them to be *Inward Hereticks*.

Conscience will speak when it may be heard.

Quid disputat contra internum sensum &

naturale conscientie dictamen, est *Hereticus Interior*.

4. We must distinguish between *speculative Atheists*, such as *Libertines* and *Emphyasts*, usually are; and *Practical Atheists*, such as sensual men are known to be; for I am bold to call these *Hereticks* *Atheists* who deny the Son and holy Ghost to be God after frequent instructions, and wholesome admonitions, in coole blood and studied discourses; for I do not speak of such as talk vainly and blasphemously also in the heat of disputation, or in a sudden Paroxysme of Temptation. But he who doth upon mature deliberation, after the ap-

a. Atheists.
Vide Be-
zam. An-
not. ad
Eph. 2. 12.
1 The. 4. 5.
Tit. 1. 16.
Pl. 10. 11,
13.
Psal. 14.
Psal. 36.
Job 21. 14,
15.
1 Cor. 15.
32, 34.

sed Hereticus. Tit. 3. 11. *Et sic Mai* is quite thrown off from the foundation, and turned upside down. See Mr Cotton against Mr Williams, cap. 13. pag. 80.

A subver-

plication of so many gracious remedies (with such meekness of wisdom as hath been said) deny the Godhead of Christ after it hath been made plaine to him, that if he hold this error he doth overthrow the Foundation of the Christian Faith, and deny the Adequate Object of Evangelicall worship, because he doth not believe in a Creature, and so trust in an Arme of flesh; and that he doth worship a meere Creature, and therefore is an Idolater; that a meere Creature cannot satisfy the infinite justice of God for the sin of man, and consequently that we are not redeemed, and cannot be justified by Christ, if he be (as they blasphemously say he is) a meere man in glory; Finally, that if all his faith be carnall confidence, and all his worship Idolatry, it is impossible for him to be saved if he continue in that vaine faith and worship all his life.

The punishment of
subverted
and self-
condemned
Heretikes.

Of such a man as this, who hath made a profession of Christianity, and lived in an externall conformity, it is no breach of charity to say, he is a subverted and self-condemned Heretick, an Apostate Idolater, Blasphemer, &c. and therefore we may safely reject him from Christian Communion, and deny all civill respect unto him: for it is to be feared he is of their strein who said,

—Mat. 21.—38. This is the heire, &c.

The Princes and states of Germany in
their

Tit. 3. 9,
10, 11.
2 Joh. v. 9,
10, 11.

their 100-grivances, *Erasmus* and some others would have Church-censures passed upon Hereticks, Apostates, &c. but they desired that profane persons and scandalous livers might be spared; a Doctrine fit to be preached amongst ^a *Cyclopes*, men that have no sense or care of piety, a Doctrine fit to wher in *Atheisme*; or *Popery*. For they say the ^b *Pope* may be deposed for Heresie, but not for a profane or scandalous life. ^c *Grosius* on the other side, and some of his followers would have scandalous persons excommunicated, but those (whom the reformed Churches have consisted of Heresie) spared. But I feare that there are too many in *England* who would have all the poyson of *Erasmus* and *Grosius* put together in a Directory for Church Government, that men might ^b *live as they please*. What a strange Syncretisme, what a promiscuous Communion, what a Church shall I say, what an hell would there be in such an Atheisticall Communion as these *Morish* *Grandeers* affect.

If we had but another *Cassander*, and another *Montanus* to compose a new Confession of Faith; another *Erasmus*, and another *Grosius* to joyne their malignity together to make a new Directory for Church Government, the devil would then have good hopes to reigne visibly in *England*.

^a *Atheismus dicitur Synecdochice Cyclopfismus, quod Cyclopfum instar nullam pietatis, & honestatis curam habent.* D. Voetius de Atheismo. pag. 117. ^b *live as they please* de gestis Concil. Basil. l. 1. ^c *Grot. Annot. in Luc. 6. 22. The Atheistical Syncretisme.*

land in heretical, profane, and scandalous combinations.

I beleve some may wonder to read what I write of *Acontius*; but those words did not fall as a blot upon the man from my running Pen, and therefore I am ready for more reasons then one to give a faire and an ingenuous account of this deliberate and premeditated Censure.

Acontius
detected.

Acontius came forth of *Italy* (as *Alciatus Blandrate*, *Gibralt*, and both the *Socinus*, *Lalins*, and *Fauftra* did), and lived in the time of *Socinus* the Elder and Younger, also; the Elder *Socinus* died 1562. and printed nothing; about three yeares after his death, *Acontius* published his Book of *Stratagems*, in which he gives the right hand of brotherly fellowship to the *Socinians*. When the followers of *Socinus* did begin to seduce, up starts *Acontius* and pleads for seducers. When the *Arminians* do enlarge the bounds of communion so far as to take the *Socinians* into Christian Communion, they constantly urge the authority of *Acontius* in their Apology, and in their answer to the Reverend Professours of *Leyden*, *Acontius* thought fit to lay aside the ancient Confessions of Faith, and compose a new Creed, which *Socinians* may subscribe; He came into *England* under a faire pretence of being banished for Christ's sake; but certainly his greatest danger was

In the year
1569.

Vide Re-
monstran-
Apoll. Pr.
& Respon-
ad Profes-
Leydenf.
pag. 65.

of

of being called into question for his intimate confederacy with such as were no great friends to Jesus Christ. Judicious Parcus looked upon him as a sneaking Solicitor for the Socinians, and at last a friend to them as Bonfinius himself. The Learned Professours of Leyden, Peltius, Vidolius, Voetius, and a whole Synode of discerning Reformers, have set a brand upon him. His Book of Seratagem printed in the year 1565, was printed againe in the year 1610. And as I remember, in the year 1616, I find that he himself was living in the year 1613. In the year 1631, his Book was printed here at Oxford, but generally condemned by such as were learned and Orthodox at that time in this University; they thought it more fit for the fire, than the Press.

About the beginning of March 1647, there was some part of his Seratagem (translated into English) published in Print at London; I confess I was amazed at it, but could not learne who was the Translator of it. We were at that time required to look after all books that were pernicious or dangerous, and I did complaine to the reverend Assembly sitting at Westminster, that there was such a Book lately published, dedicated to both Houses of Parliament, to the Generall, and Lieutenant Generall of all the Forces raised for the defence of the Commonwealth, and re-
com-

Acontius translated into English and printed in England 1647.

commended to the Parliament, Army, and City as a Book fit to direct them how to distinguish truth from error in that Juncture of time.

Moreover, the Translatour in his Epistle to the Parliament acknowledged, that the Book never endeavoured to speak English before; but if his essay did find acceptance, it was his intencion to go in hand with the remaining Books; which all who have read,

The third Book of Acontius which is now in English, is very dangerous. Acontius perused by a Committee of the Reverend Assembly at Westminster, March 1647.

know, contains the quintessence of those poisonous drugs which are in his third Book (now Englished) not so generally observed by ordinary Readers. Whereupon the Reverend Assembly chose a committee to peruse the Book, and report their judgement of it to the Assembly with all convenient speed. Upon perusall of the Book we found that the Author was recommended by Peter Ramus, but we did not much wonder at that.

By P. Ramus did commend Acontius.

2 Pet. 2. 3.
 ωλασθίς
 Αβυσσ.
 Colof. 2. 4
 εν ωιδου
 γολοθ/α.

1. Because the Book is written with much Art, and the malignity of it very closely couched.

2. There are many plausible pretences, faire insinuations, and divers religious expressions in it. The man was master of his Passions as well as Art, or else he had not been such an excellent Agent and Sollicitour in so bad a cause, and so compleat

Cour-

Courtier as indeed he was.

3. *Acontius* spent a great part of his time in the study of the Mathematicks, he was excellent in the Art of Fortification, and therefore *Peter Ramus* might set the higher price upon him.

4. He hath many excellent passages which are of great use against the Papists.

But that which we admired at, was, that a member of our own Assembly should recommend the Book. It was therefore desired that *Mr Dury* might be added to that Committee. When *Mr Dury* came amongst us, and saw that he had given too faire a Testimony to that subtile piece, he dealt as ingenuously with us as we had dealt with him, and assured us that he would be ready to make his *Retraction* as publike, as his Recommendation had been made without his consent, because he clearly saw that they practised upon his passionate love of peace to the great prejudice of truth, and that he was meerly drawn in to promote a Syncretisme beyond the Orthodoxe lines of Communication. For in all Syncretisms and Interimisimes between Protestants and Papists, or between the *Reformed*, and the *Lutherans*, the Socinians were ever banished out of the lines of Christian Communication. And therefore *Dr Voetius* doth in the very same breath commend *Mr*

Aliud est
scribere u-
ni, aliud
omnibus.

Dury

Dury for leaving out the Socinians in his Proposals for peace, and condemn Acontius for taking of them into his Syncretisme; his words are these,

Si percurrantur Historia, & sexcenti libelli (ut vocantur) Pacifici (quorum Catalogi editi cum consultatione Cassandri, & nuper cum libello Johannis Durai de pace Ecclesiasticâ inter Evangelicos procurandâ) non invenies communi pace qua petitur, aut pretenditur, Anti-Trinitanos comprehendendi. Fidem etiam faciunt illa, qua anno 1635 Socinianis in Poloniâ ad Collationem de Religione & oblita consilia Pacis se offerentibus, Unus & solus Tractatus Acontii imprudencioribus nonnullis imposuit, &c. Dr Voet. de necessitate & util. Trin. pag 494, 495.

D. Voet. Tract. de necessitate, & utilitate Dogmatis de Sacrosancta Trinitate. p. 494, 495.

That acute and learned Divine doth in very many places set forth Acontius in his right colours, and saith the Arminians made great use of him; and that he was but one remove from a ^a Socinian, or guilty of a Socinian Syncretisme at least, because he doth exclude the Sabellians only, and doth not obscurely include the Photinians within the compasse of his ^b Catholike Creed, in which there is a ^c Snake lurkes, which doth not hisse, but sting; for this moderate man

^a Voet. de Atheismo parte 3. pag 160. Quamlonge autem abfuerit Acontius ab occulto Socinianismo,

aut saltem Syncretismo cum eo, disci potest, quod Sabellianorum hæresin præcisè excludat, Photinianorum verò minime; imo eos Symbolo suo (lib. 7. p. 341.) non obscure includit.

^b Sabelliani ab Acontio extra novum ipsius Catholicum Sym-

diat

•bolum & communionem seu Syncretismum collocantur, quia statuunt filium esse eandem personam cum Patre. D. Voet. de Trinitate. pag. 496. c Quod ad Acontium dicimus eum merito in hoc negotio suspectum esse — videantur modo l. 3. p. 114, 123. & lib. 7. p. 341. edit. Basil. 1610. & judicetur quis anguis in herba latuerit, quod hic vir in fundamentalibus assertionibus nunquam *τὸ ὁμοῦσι* trium Personarum statuerit, nec adversarios Samosatenum, Photinum, Arrium, Eudonimum, Pneumatomachos, aut eorum errores rejecerit, contentus solos illos rejectos qui negarent filium non esse alium a Patre. D. Voet. de Trinitate. pag. 501.

did never say, *that it was necessary for our Salvation to know and beleve that the Father, Son, and holy Ghost are one and the same God who is the only true God blessed for ever.* And yet it is his maine business and designe in his third Book, which is now in English, and in his seventh, which I hope will never be Englished, to shew *what are the only points necessary to be beleaved for the attainment of Salvation.* But Acontius is not very modest when he comes to pass sentence upon the Ancients who were rigidly Orthodoxe, and faithfully severe in requiring men to beleve those grand Articles of Faith which are necessary to Salvation. For when he discourses of the faith of the man sick of the Palsie, he saith, *Credebat enim (ut par est; hominem enim qui Iesus diceretur, &c.* For he believed (*in all probability saith the Translator*) that that same man whose name was Jesus came from God, and was in favour with God; and therefore he hoped

Read Acontius in
Latine p.
315, 316.
in English
pag. 79.

ped that by this means he might recover his health: But that he knew all those things which the Church hath for a long time accounted as Articles of Faith necessary to be believed in Salvation, how likely a matter is it, I leave it to every man to judge. There are likewise many other Texts to the very same purpose.

Concerning the faith of *Abraham* he speaks somewhat like an *Arminian*, and an *Anabaptist*, but concludes like a *Socinian*; that *Abraham* did believe

1. That he should be the Father of many Nations.
2. That the Nations should be happy by his seed.
3. Somewhat concerning the Land of *Canaan*.

But (saith he) of those points of Religion which it is judged every body is bound to know upon paine of damnation; we read not a word. Ten; and the mystery of Salvation it self by his seed is very closely and obscurely promised:

I know *Arminius* doth acknowledge Christ to be the Son of God, and so be God, and so do the *Socinians* in some sense, as we have shewn: But then *Acontius* qualifies all with a pretty diversion.

Acontius
in English
pag 70.

Many things (saith he) may be reckoned up, which that we might be saved, ought both to be; and to be performed: As that our sins were

were to be abolished, and that by a man void
 of all sin, and of infinite vertue and power,
 and be therefore to be the Son of God, yea, God
 and the like. And then he presently mixes
 some things of lesse consequence, and con-
 cludes thus.

Per ho-
 minem
 peccati
 omnis ex-
 pertem
 virtute
 immensa,
 proptere-

aque Dei filium itemque Deum, & similia. Acont. Stratt.
 pag. 103.

Doubtless that it may evidently appear
 to us that these things are likewise necessa-
 ry to be known, either we must have a
 plaine Text of Scripture that shall pro-
 nounce, *Whatsoever is necessary to be done,*
that also (to attain salvation) must necessa-
rily be beleevd. — But there is no Testi-
 mony of Scripture that I know which pro-
 nounces, *that what ever ought to be donē*
ought to be beleevd.

Acontius
 in English
 p. 70, 71.

By this one taste you may plainly see, that
 though it should be granted necessary unto
 salvation, *that Christ should be God, abolish*
sin, &c. yet Acontius will not grant that
this is necessary to be beleevd for the attain-
ment of salvation; and therefore he left it
 out of his Catholick Creed, and Syncre-
 tisme, and yet condemns the Sabellians,
who did not deny the Godhead of Christ, but
said that he was one God (and somewhat
which they should not have said, or bele-
ved, that he was one Person) with God the
Father. You may hereby understand the

modesty of the man and cry out as he did, *En modestiam satis perfrictam, usque ad as impudentie perfrictam.* But if his seventh Book (which the Translator durst not adventure to English till he saw how this would take) had been translated, I need not have said any more for the discovery of this subtill Sir. Judicious ^a *Pareus*, and the Synod of *Lublin* were able to detect him for all his courtship and hypocrisie; and D. ^b *Voetius* doth assure us, that if the Reformed Churches had taken *Acontius* his third and seventh Books into their consideration, *they would have rejected Acontius from Communion with them*, unless he would have declared himself more plainly, and made it evident, that coming out of *Italy* under pretence of Reformation he had not brought the same errors with him which *Alciate, Blandrate, Gribald, or Socinus* the Uncle, and the Nephew brought from thence.

Sociniani in Polonia expresse ut saum nuper nominarunt, unà cum quodam Bonfinio, & Acócio clandestinis affe-

clis, quorum autoritate postularunt à fratribus Orthodoxis fraternitatem, isti verò fortiter recusarunt. Acta ad me misit Synodus Lublinitis.
^b Siquidem innovisset Ecclesiis Reformatis quod testè in-
 mit lib. 3. p. 114. 123, & lib. 7. pag. 341. edente Jo. Grassero.
 1616. B. s. utique in communione suâ illum non retinissent,
 nisi aperiùs declarasset, se ex Italia prætextu Reformationis
 non attulisse quod populares ejus Alciatus, Blandrata, Gribal-
 dus, Socinus uterque, &c. D. Voetius de Trinitate. p. 495.

They who are acquainted with Ecclesi-
 astical

astical Writers can readily declare what difficulties they wrestled with, and what persecutions they did undergo rather than they would consent to any Syncretisme with the *Arians* when it was obtruded, or yeeld to any agreement, when it was offered to them upon plausible and tempting conditions. They who have read the Acts of the *Nicene*, *Syrmiesian*, and both the *Ariminensian* Councils, *Athanasius*, *Hilary*, *Epiphanius*, *Nicasas*, *Socrates*, *Socromanus*, *Theodorot*, *Augustin*, know this to be as cleare as: if it were written with a Sun-beame. Was there not an Anathema denounced against *Liberius* by great *Hilary* for yielding to such a Syncretisme with the *Arians*, as *Acontius* did propound for an Accommodation between Christians and *Socinianians*? pardon the harshness of that expression; I am not in passion, or in haste, but follow the example of the Orthodoxe Doctors of the Church, who did use the name of Christians in opposition to the *Arians*, to shew that they did not acknowledge the *Arians* for to be Christians, because they denied the true Christ, who is God-man, the only Mediator and Saviour of his people from their sins.

Orth. fid. lib. 4. hæres. 32. Socrat. Hist. l. 1. c. 6. & 2. c. 29. 52. Sozom. lib. 4. c. 5. Epist. Synod. Sardis. apud Theodoret. Aug. de Hæres. c. 14. term. 129. Baronii Annales ad annum 357. & 358. Photium in Epist. Philost. Alcuinum de Trinitate. Gomarum, Chamierum, Voetium, Zanchilum de Trinitate.

Vide Act. concilii Niceni, Concil. Syrmien- sis, anno 357. utriusque Ariminensis, anno 358. Athanasium de Synodis Oratione 2. contra Arianos, & ad Setapionem Disput. prima & secunda contra Arianos. Epiphani. hæres. 65. & 73. Anathema tibi Liberius inquit Hilarius. Vide Hilari de Synodis Nicet. Theaur.

Vide Melancthon and Bucer were men of great prudence, modesty, and moderation, as well as piety and learning, but they never offered to conclude a peace with any of these new Arians; they would not admit any into Christian Communion with them, unless they would subscribe the Confessions of faith received in the four first general Councils. They who deny the God-head of our Saviour, and the holy Ghost, are Antichristian, Antispiritual men; their Idolatry in worshipping Christ, whom they look upon as a meere Creature, their impiety in denying worship to the holy Ghost, their horrid blasphemies to the dishonour of Christ and Christianity, their poisoning of soules, disturbing of Christian Societies, should be laid to heart by all Christian Magistrates, all Ministers and Members of Jesus Christ, and therefore this *Acontian Syncretisme* is abominable.

Comment
ad Gennad. Ambros. Praef. ad lib. de Sacro Sancto, Goldast. in Constit. Imperial. T. 3. Theod. Hist. lib. 5. cap. 16. Ecthes. Heraclii de Trinitate & fide Catholica Edicta Constantini. Decreta Ord. Gen. 1598. de combustionibus librorum Socini & ejectione Ostorodi & Voidovii ex Provinciis univ. Socinismum cum Turcismo & Judaismo comparant Trelecius Senior. Gomarus, Vedelius, Voetius, Anti-Trinitarios *Juripus* *Isidius* appellat Epiphanius.

Upon these and divers other considerations I was desired to make a report to the Reverend Assembly concerning the danger of

of translating and Printing of Acontius in English: the heads of the report were briefly these.



The Report made to the Reverend Assembly. March 8. 1647.

By Mr Cheywell.

We humbly conceive,

THis Acontius his Enumeration of Variatur Points necessary on the *quæstion*, and believed for the attainment of Satisfaction is very defective

1. Because in the Creed which Acontius framed there is no mention made either of the Godhead of Jesus Christ, or of the Godhead of the holy Ghost. And

credendum, dispositionum, personarum, & temporum. Reyn. Pant. de Fide cap. 12. Qui Trinitatem negat, negat Baptismum, negat Christianismum. Item enim Ecclesia Christiana quæ Deum in tribus personis colit, Mysterium Trinitatis in vero Scripturarum sensu pro necessario habet; Arianos, Photinianos, Xeisquæxēs, ἀρεϊστατομάχους, & proinde Socinianos damnat. Vide censuram c. Theol. Profess. in Confes. Remon. in lib. c. 3. de sacro-sancta Trinitate. Frustra sunt qui Noto Patris Filii & spiritus sancti unius veri Dei idolum colunt.

to be known and believed, and did not hold forth or mention the points aforesaid as necessary to salvation.

And we esteems him to be the more worthy of censure, because he lived in an age when the Photinian Horesie was revived, and yet spared the Photinians, though he condemned the Sabellians.

Finally, Acontius doth sautelously decline the Orthodox expressions of the Ancient Church, in the foure first generall Synods; and doth deliver his Creed in such general expressions, that as we conceive the Socinians may subscribe it, and yet retain the worst of their blasphemous errors.

mediv. finis. Bannes in secundam secundæ quest. 2. art. 8. Greg. Val. Tom. 3. com. The. quest. 2. p. 10. Scot. Suarez. Occham Lorca, &c. Vide Aug. contra Pelag. & Celest. lib. 2. c. 24. Ecclesia una dicitur propter unitatem fidei. Hieronym. in Psal. 23. Baptismus est Sacramentum fidei Aug. epist. 23. Vide Basil. de spiritu sancto lib. 1. cap. 2. Tertul. de præscrip. cap. 14. 20. Iren. l. 1. cap. 2. Parker. de desc. ad Inferos. Fides nostra secundum Christi doctrinam est in Patre & Filio, & spiritu sancto. Mat. 28. 19. Eph. 4. 5. concil. Ancyran. de spiritu sancto. 2. Sym. Antioch. apud Socrat. l. 1. cap. 8. Concil. Constantin. Epist. apud Theod. l. 5. Hist. cap. 9. See D. P. Shers learned answer to the Jesuits challenge, p. 311, 312. And his excellent Sermon of the unity of Faith, where he gives a satisfactory account of the faith of the Eastern and Western Churches. My Rous his Catholique charity. cap. 10. 11. D. Voetius de Symb. Apost. D. Potter his Answer to charity mistaken. sect. 7. Iod. Coc. Theaur. Cathol. l. 1. art. 4. Acta

Concilii Niceni. Athanasii de Synodis, Hist. de Synodis, Epiph. hzref. 73. Socrat. Hist. lib. 1. cap. 6. Baronii Annales ad an. 325. 358. Alcuinum de Trinitate. Nicet. Thesaur. Orthod. fid. 1. 4. hzref. 38. Videlicium de Deo Synagogæ. Gobarium de Trinitate. Atheni est iuxta religionem Christianam, qui Christum ut Deum non colit. Vide. in, orationem. D. Jac. Arminii de componendo diffidio Religionum inter Christianos. Acti Synodali explodendum statimus; nam si ab æterno Deus est Pater, Filius quoque Patri coæternus necessario Ratiatur. D. S. Glassius de Dicitate Filii. Vide Tilerum de Deo Patre & Filio. D. Sohnius de Trinitate. Zanchium, Bezan, Calvinum, Junium, Troscatum Scorsorem, D. Alongium, Maccovium, Synop. Purioris Theol. Polanum, Chamierum, Libertinismus introducit Socinismus, Socinismus destruit Christianismus. Socinus, Acontius, Barleus, nec non. Semi-Judæantes Arminianismum fovet pariter Christianam. Vide Stregmannum, Voetium, Videlicium de prudentia veteris ecclesie. L. 2. cap. 5, 6. de Deo Synagogæ, de Arcanis Arminianismi, de finibus Arminianismi lib. 1. cap. 1, 2. Comnenus reclamantibus Orthodoxis dixit Turcas colere verum Deum, ut videtur est apud Nicetam Chomatoni in Mantele. Comneni lib. 7. Qui querere Deum se profectur extra Christum quem agnoscuntur ut Turca & Judæi, neque verum Deum, neque verum cultum habent. Nam sine Christo, nec verus Deus cognoscitur, nec colitur. D. Rivet. Comment. in Hol. 3. p. 116.

The promises being humbly presented, we leave it to the judgement of this Parliament Assembly,

Whether Acontius his Strategeme was a Book fit to be translated into English, and recommended to the Parliament, Army, and City to direct them how to distinguish truth from error in this juncture of time?

Upon

Upon these few heads of the Report I discoursed somewhat affectionately, and freely, according to the weight and moment of the Point in Question. And thereupon the Reverend Assembly did unanimously desire the Professor to persuade me to print something about that Argument, as soon as the heat of our employment at Oxford was over for the satisfaction of the Kingdom. I am very willing to obey the Commands of that Assembly famous for learning and piety, even to the admiration of those great Scholars whose hearts were once disposed to another Interest. If the debates of that Reverend Assembly upon severall Articles of Faith were printed and published to the world, all ingenious societies of men would blush at the remembrance of those bitter censures which have been passed upon men of whom this Age is unworthy. But I must hasten, for my Book begins to swell beyond its just proportion, and I am called away to another service which cannot be performed at any other time.

Aconius hath invented very pretty diversions instead of Excuses to abate our zeal against the most dangerous errors; he saith, that Hereticks do not intend to make Christ a liar; the controversy between them and us is not concerning the truth, but concerning the meaning of the words of Christ.

Aconius
his third
book of
strata-
gemis.

To which I answer, that he who believes the words of Christ in the sense of Antichrist, and rejects the sense of Christ, and his Spirit, is not a Christian, but is indeed and in truth an Antichristian. * The sense of Scripture is the Scripture, and therefore if men be permitted in these great and weighty Articles to impose a new sense upon the Church of Christ, they do clearly impose a new Creed, a new Gospel upon us, and deserve that Anathema. Gal. 1. 8, 9. though they should pretend to Apostolical authority, or Angelical purity. *Although we or an Angel from heaven preach any other Gospel unto you, then that which we have preached unto you, let him be accursed. As we said before, so say I now againe, if any man preach any other Gospel unto you then that you have received, let him be accursed,* Grotius in the dates of his modesty refused to sollicite in the behalfe of the Socinians; and professed that he did not know a man in the grand Assembly in Holland, that would not pronounce the Socinians accursed. The distinguishing me nose in omnibus Holandiam Corruptam, quin nullis opinionibus, & omnibus, & singulis dicitur sic Anathema. Christus est, quoniam credis vel non? si non, Arianus es, Christianus non es. Vide etiam Nices. The saut. Orthod. Fid. lib. 4. heresi 32. Athanas. ad Serap. Orat. 2. Disput. 1. & 2. contra Arianos. Pbotium in Epitome. Philost. Canones Concl. Nicen. Epiph. heresi. 65. & 73. Sacrat. Hist. Lx. c. 6. Baronii Annales ad annum 357. & 358. Anathema tibi Liberi inquit H. Arianus. Vide Photii Nomenclan. Tit. 1. c. 1. Alcuin. de Trinitate.

* See D. Reynolds his learned conference with Hart.

Grotius in Pietate Ord. p. 13. &c. Hic ego optimam fide profiteor, neminem

question

question, which was then put, was the old question, *Do you believe that Christ is God by nature?* If you do not, you are an *Arian*, and if you be an *Arian*, you are no *Christian*.

Acontius reckons up some things as necessary to believe which are expressed in Scripture, & some other things which are necessarily inferred from what is expressed; but he doth not reckon up the Godhead of Christ, or the holy Ghost in his Catalogue of things that are plainly expressed; or necessarily inferred, as is most evident by his whole discourse in his third Book which is now in English.

Finally, the *Socinians* take away the right foundation of faith, hope, worship, justification, as hath been proved, & lay a wrong foundation; they bring in a *new Christ*, a meer man, and a *new Gospel*, a *new Judge* to the highest mysteries and mysteries of Religion; *their own reason* which they might infallibly know to be not only fallible, but corrupt. They deny the true causes and means of salvation; & the right application of them; Their impiety in not worshipping of the Spirit; Their Idolatry in worshipping one whom they esteeme to be a meer man, and refusing to be washed and purged with the blood of the Covenant, will justify all that reject them and their Confederates from Christian Communion.

I am not at leisure to handle the Magistrates

*whether
seducing
Hereticks,
and blas-
phemous A-
postates
may be pu-
nished.*

I.

*No man is
to be puni-
shed till he
is unconsci-
onable.*

Act. 9.4, 5

gistrates duty in this point; nor are many of them at leisure to consider all that is fit to be considered in that weighty point; but for the present satisfaction of such as know not how to study in these busie times, I shall point at some unquestionable truths for the ending of that unhappy and fatal Controversie in the Church of Christ.

I. There is no warrant given in the Word to any Minister of the State, or Officer of the Church to molest, oppress, or persecute any man for Righteousnesse sake; he who doth persecute a man for following his conscience when rightly informed by the Word and Spirit of the Lord Jesus, doth certainly persecute the Lord Jesus Christ.

Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest; it is a fit Text to be preached on this twenty second of February 1642. But I am now learning another Lesson, which is to suffer persecution patiently for righteousnesse sake, and pray for such Benefactors, who do besides their intencion, and against their will, make Christians happy by endeavouring to make them miserable in their outward man by an unexpected persecution. Yet I could not but take notice of the seasonableness of this truth, and put down the day, the moneth, and the yeare, as the Prophet did. *Ezek. 8. 1. And it came to passe in the sixth yeare, in the sixth moneth, in the fifth day of the*

the moneth, as I fate in mine house, and the Elders of Judah (the Princes of the people) fate before me, &c. The great State-men were at leasure now in the time of the Captivity to hear the Prophet; if they would have heard, beleved, obeyed before; they had never gone into Captivity; for the misusing of the Prophets, and despising of their message was the sin against the most Sovereign remedy; and when there was no other remedy, then God sent them away Captive, &c. 2 Chron. 36. 16, 17. Let all such consider this, who are passing on in the high-way to Captivity.

The High-way to Captivity.

2. No man ought to be punished for following his mis-informed conscience, untill he hath been better informed and spiritually admonished (as we have formerly shewn) twice or thrice, and is so unconscionable as to despise good information, reject prudent and faithful admonitions contrary to the doctrine of godliness and all good conscience: for of such a man the Apostle saith not only that he is perverted, but he is subverted, Tit. 3. 10.

II.

Non tantum desparatus, sed & eg-

spansus, hereticus post unam alteraque admonitionem repellendus itaque est everfus hereticus, ut qui suo prope judicio sit condemnatus.

3. The Ministers of God; the Civill Magistrates, and the Ministers of Christ, and all Church-Officers whatsoever must joyne

III.

joyne together and uphold one another in the discharge of their severall duties; that they may be in a capacity to revenge all disobedience, and execute the judgement that is written, *Rom. 13. 4. 2 Cor. 10. 6. 1 Cor. 4. 21. Dent. 13, 10, 11.*

III. 4. Heretical Seducers, Blasphemous Apostates, and Idolatours (of whom we have discoursed at large) are *Wolves that subvert whole houses. Tit. 1. 11. Churches, Gal. 5. 10, 12. Act. 15. 24. States and Kingdomes;* and therefore they must be driven from the sheepfold, lest the very vitals of Christianity be corrupted, Religion destroyed, many soules poysoned, God extremely dishonoured, the Church and State endangered, as is fully declared unto us in the holy Scriptures of truth.

V. 5. God doth work by these Legal terrors and executions of vengeance sometimes upon the party punished; the false Prophet converted by the spirit of God working in this great Ordinance, doth in the day of his visitation confesse the justice and charity of those Officers, who did stigmatize him with wounds in his hands. *Zach 13. 6.* as *M. Cotton* doth observe in the ninth Chapter of his Answer to *Mr Williams, pag. 20, 21.* Moreover, it is most cleare that God doth make use of the Magistrate as his Minister and Instrument for the overawing of the people by inflicting

*What kind
of persons
are to be
punished.*

exemplary punishment on such as do *speake lies in the name of the Lord, blaspheme the name, truth, person of Christ, and seduce (or thrust) men away from the only true God, Father, Son, and holy Ghost. Deut. 13. 6, 8, 9*
10, 11.

The Morall equity of this Command is very evident for the punishing of such as do entice men from the true Religion, because there is a reason given which is of general and perpetual equity. Thou shalt stone him, *Because he hath sought to thrust thee away from Iehovah thy God.* It is now certainly as great a fault to seduce men from Father, Son, and holy Ghost; nay, a greater fault now, because it is a sin committed against clearer light. And it is of general and publique concernment to have such great examples made in a nation to make the generality of men affected with an awfull regard of the truth, goodness, Majesty, and Justice of God. For this is Gods ordinance to strike the people with such a reverence as shall at least restrain them from this sin. *And all Israel shall heare: and feare, and shall do no more any such wickedness. Deut. 13. 11.* The Lord is acquainted with the frame of our hearts and spirits, and he doth propound such remedies as are proper & suitable to our distempers; and he who doth ordaine such remedies will make them effectual by his own Spirit, who

The morall equity of the command for punishing Seducers: Deut. 13. compared with Zac. 13. and Rom. 13. 1. The general equity of this Ordinance. 2. The general concernment of it. 3. The special efficacy of it according to Gods Decree.

who doth often sanctifie legal terrors, and outward afflictions, and makes them *subservient to spiritual purposes*, and therefore these outward weapons are *spiritually used*, and are of a *spiritual efficacy* according to the Counsell of Gods will.

The Magistrate must act as a Minister of God according to the Ordinance of God.
 When the Magistrate *as a Minister of God* draws the Sword in the cause of God for the honour of God, according to the Ordinance of God expressed in the thirteenth of *Deuteronomy* compared with the thirteenth of *Zachary*, and the thirteenth to the *Romanes*, the Sword that is thus drawn is not the Sword of *Gideon* only, the Sword of man, but the Sword of God.

And it is certainly most proper to re-
 strain them by the Sword, who will not
 be restrained by any other Ordinance of
 God; men that have seared consciences
 have strong passions; and exemplary pu-
 nishments will work effectually upon the
 passion of feare in a self condemned man,
 when no spiritual Physick will work upon
 him, because all wholesome admonitions
 are rejected by him.

Carnal men are ready to pursue a new interest without any new Light, or direction from the Word of God, and there is no way to ballance these men who are swayed by worldly hopes, but by affrighting them with legall terrors from all those sins, unto which they are tempted by selfe interest in this

*Conscience-
 nable men
 must be re-
 strained by
 the Sword.*

this tempting age, Men that will not be ruled by Law or Gospel, or conscience rightly informed by both, but do indeed seare their consciences, and harden their hearts both against Law and Gospel, must be restrained by the Sword, because they are unconscionable; Shame and feare will worke upon men that have any manner of ingenuity remaining in them.

VI. We must distinguish between the Object and the End of the Magistrates Power.

*6.
The Object
and end of
the Magi-
strates pow-
er.*

1. The immediate Object of the Magistrates Power is externall, the body and outward goods of his Subjects.

2. The immediate end of the Magistrates Power, is to preserve and promote the peace and welfare of a Nation in its Civill Society; but the ultimate end is for the support and furtherance of Godlinesse and honesty. No Christian Magistrate ought to aime lower in any Nation, unto which the means of Grace hath been offered by the special providence and favour of God; Put all together and you have the Adequate end of the Civill power of Christian Magistrates over all in their Dominions, who have given up their names to Jesus Christ. The Apostles themselves, and the Churches planted by them, begged this favour of God for Kings in their time (when you know who they were that Governed the

See Rev-
rend Master
Whites
way to the
Tree of life
concerning
Humane
Authority.
Mr. Cotton
in his blou-
dy Tenent
washed
white. cap.
70.

7.
Magistrates
must study
Fundamen-
tall Truths.

World) that God would so far over-rule their Rulers, that the Christians might lead a quiet and peaceable life in all godliness and honesty. 1 Tim. 2. 2. But it is readily acknowledged that there are some Magistrates who are ignorant of truth and godliness, and therefore are not able to perform the whole duty of Magistrates :

But our next conclusion is;

VII. All Magistrates ought to study the truth and worship of Jesus Christ, that they may be instructed in the Principles of Christianity, and made wise enough to discern between fundamental Truths, and damnable errors, that they may not by following their own blind and erroneous conceptions countenance Heretic and Apostacy, and Persecute truth and fidelity.

Be wise therefore O ye Kings; be instructed ye Judges of the earth: serve the Lord with fear, and rejoice with trembling; kiss the Son, lest he be angry, and ye perish from the way, &c. Psal. 2. 10, 11, 12. compared with Deut. 17. 17, 18, 19, 20. and 1 Tim. 2. 2.

And surely it is then no great task for any Magistrate who hath given up his name to Christ, to learn the Principles of the Christian Religion, whereby he hopes for to be saved, that he may be able to judge and punish such blasphemous and seducing Hereticks as endeavour to subvert the Christian faith.

VIII. God doth freely reveale and communicate himself to all true-hearted Magistrates who seek unto him in his own way for direction and instruction in those weighty points which they are bound to know both as servants, (and as Civil Magistrates) of God for their own, and their Subjects everlasting good. *Hoskiah* did prevent the Priests and Levites; and so ought we read, the whole Church also, in discovering the right way of Reformation in matters of Religion after that general Apostacy in the days of *Ahas*; read *1 Chr.* 29. from verse 4. to verse 12. And it is generally conceived, that *David* was the first that did discover this great disorder in carrying the Arke of God in a Cart read the fifteen first verses of *1 Chron.* 15, and take special notice of the 2, 2, 13, 15 verses. *None ought to carry the Arke of God but the Levites, for them hath the Lord chosen to carry the Arke of God: and to minister to him for ever; &c.*

IX. Christian Magistrates have no other Rule of Civil Righteousness prescribed unto them by God, then that which God gave by *Moses*; and such as have expounded *Moses* in the Scriptures of truth. This one Proposition fully explained and confirmed would put an end to this unhappy controversie between all judicious and ingenuous men. We cannot in equity extend

8.
Gadly of
estimates a
in trusted
by God in
all necessary
things.

9.
The rule of
all Christian
Magistrates

the Sheepfold; the Sheep run to the Shep-
herd; the Magistrate is a Civil Shepheard,
(as is confessed by all) and the Civil Shep-
heard hath some dog at his command to
hunt away these Wolves at least out of the
Sheepfold; lest they worry and destroy
the Sheep.

toleration of seducing Apostates,
blasphemous Hereticks, and Idolatours,
by the Civil Governour, hath exceedingly
strengthened the hands of Antichrist, and
been very prejudicial to the Church of
Christ. As much as has been said in relation
to the mischiefes which happened in the days
of Constantine, Valens, Diocles, and others,
who by the Progres of seducing Apostates
and blaspheming Hereticks, *Julian the*
Apostate
Designe
of the
Scholar of
Julianus
desertor
Christi
&
perditionis permisit
et cum Ba-
glicas hereticis reddidit
quando Tempa Demoniis. Eo modo
putant Christianum nomen posse perire de terris si unitati Ec-
clesiæ, de qua supra querat, invidet; et scilicet agas dissen-
siōibus, ete panti mon. Epist. 66. TERNION of Hereticks
in p. ship made the world Anticri-
stian: See Reverend Mr. Cotton in his answer to Mr. Williams
his Bloody Tenent. Chap. 61. pag 131. 132.

IO

Julian the
Apostate.

Designe

Julianus
desertor

Christi &

perditionis permisit

et cum Ba-

glicas hereticis reddidit

quando Tempa Demoniis. Eo modo

putant Christianum nomen posse perire de terris si unitati Ec-

clesiæ, de qua supra querat, invidet; et scilicet agas dissen-

111

Hh 3

XI. The

II. XI. *The Toleration of Blasphemous Heretikes, Seducing Apostates and grosse Idolatours hath too often introduced a persecuti- on of Saints.* Apostates are of all others the most keen and bloody Persecutors, witness *Julian*. And when subtle Seducers are tolerated, they will quickly be countenanced, employed, preferred; and then woe be to all Orthodox Saints. I meane met found in the Faith, holy in life, and peaceable in their conversation. *The toleration of Seducers made the world turne Arian, as Ecclesiasticall writers shew; and the Toleration of Seducers made the world Antichristian, as M. Coston proves.* And how the Christian world hath been, not onely broken, but even broken by the *Arian*, and *Eusebian* persecutions, by the insurrection of the *Macedonians* in Greece, and by the *Antichristian* warres and persecutions for many hundred years, is evidently proved by sad and experimental demonstrations. *When King James did tolerate Papists, he did persecute Puritans, as they then called men that were seriously and innocently pious.* When Seducers get head, they strengthen their party by force, aswell as fraud, and oppose such as dissent from their damnable errors, as the *Circumcellians* did with Clubs and Swords, or as *Zedekiah* did *Miscanth* with his fists. *Munser, Bebold &c.* who were so tender and careful to preserve the

The toleration of seducing Apostates, hath too often introduced a bitter persecution of Orthodox Saints. Vide Act. nal. Apolog. Socra. Hist. lib. 1. cap. 25. lib. 2. cap. 22. Vict. de per. lib. 3. Euseb. Const. lib. 3. cap. 4. Sulpic. Sever. Sozom. Evagr. Pau. Diacon. Baron. Annal. Hist. romani estat. de non. trad. BUSH.

at. 1642.
1643.
1644.
1645.
1646.
1647.
1648.
1649.
1650.

the Tares, would not suffer the wheat to grow till harvest.

XII. We must distinguish (as judicious *Davenant* did) between tolerable and intolerable errors, simple, and complicate errors, as others speak: There are corrigible and incorrigible Heretikes, some Hereticks are but *perverted* and they are teachable, others are *subverted*, men that are smitten with a Spirit of Obstinacy, impenitent and self-condemned men, condemned *Formally* by their own conscience, or *Vir- tually* by their proud and stubborn contempt of Christian admonition, and their voluntary rejection of plaine truths, that they may enjoy their beloved errors and their hereticall lusts; men whose lives are as full of *Atheisme* as their assertions of blasphemy; Seducing Heretikes, who endeavour to thrust away others from the be- liefe or worship of the only true God, Fa- ther, Son, and Holy Ghost. *The Calvi- nists* do not say that any one ought to be put to death for simple Heresie; as the reverend and learned Professours of *Leyden* shew in their censure of the *Arminian* confession, And on the other side the *Lutherans* grant that *sedition, blasphemy, seducing Here-*

23.
Heretikes
are not pun-
ished for
Simple Er-
rours.
Ester not an-
moris, est
& Amor
erroris.
Errora
sunt, vel
præterve-
sitas, vel
monita sicut
demonstrat
Est error
pervertens
est & error
animam
Subvertens,
fidem even-
tens. Pa-
træ Eccle-
siaz nec non
Regis Chris-
tianissimæ
turbans.
Hereticidi-
um autè ob
simplicem
quendam ba-
resis, nemo
inquit simpliciter asseruit, D. Profess. Leyd. Censur. c. 24. p. 318.
Calvin. Epist. p. 197. Calvin. Refut. err: Michaelis. Servetii in-
ter opuscula pag. 694. Scimus tres esse errorum gradus &c.
Polaris in Domb. 2. Smilinger. Opera &c. Ms. Warthesford against
pretended liberty. pag. 184.
tikes

inquit simpliciter asseruit, D. Profess. Leyd. Censur. c. 24. p. 318.
Calvin. Epist. p. 197. Calvin. Refut. err: Michaelis. Servetii in-
ter opuscula pag. 694. Scimus tres esse errorum gradus &c.
Polaris in Domb. 2. Smilinger. Opera &c. Ms. Warthesford against
pretended liberty. pag. 184.

Vide Brochman. de Magist. Pol. cap. 2. qu. 3. dnb. 2. Meiner. Philosoph. toba. sect. 2. cap. 4. Hæreticum scditiosum & blasphemum capitali supplicio dignum. nemo ex nobis facile impugnet. Tota quaestio est de Hæretico Simpliciter. de 181

Ergo si pri-
test, vel u-
num nomi-
nes qui aut
ornes Hæ-
reticos cen-
sueris inter-
ficiendos,
aut ita sibi
placuerit
ut utros
omnes dis-
versim
sententias
pro Hære-
ticis hæ-
buerit. Vi-
de Bezam
contra Pel-
lium, &
Monfor-
tium, &
Tract. de
Hæreticis
puniendis.
b Calv. in
opusc. de
Serveto.
c Mr. Cor-
son's answer
to Master
Williams
his Answer
to them. p.
226. 181.

Heretikes, Idolators, and Apostates, are men who
grow incorrigible, to be punished with death,
as well as Sorcerers, Traytours, or Adulter-
ers. Let them name one of us (saith a Beza)
if they can, who saith that all Heretikes ought
to be put to death, or that calls every one
Heretike who dissent from him in
some profitable, but not Fundamentall
points. Servetus (saith M. Calvin) might
have saved his life, if hee had been a modest
Heretike. Master Colton approves the De-
cree of the Senate of Geneva for punishing
of Servetus with death. No judicious Pro-
testant will affirme that errours are to be con-
futed with fire, and saggat, but with mee-
nesse of wisdom expressed in faithfull instru-
ctions and admonitions: our reasons are
spirituall, and if the Magistrate draw the
sword in Gods name, it is not to punish
simple error; but to smite some intol-
erable error, that is, twisted and compli-
cated with blasphemy, Apostacy, Obscu-
ry, or some such sins, as are ominous in
Seducing Heretikes, and destructive to the
Soules, Religion and Peace of Christians.
Some erroneous persons have the itch, and
some the plague; some of them are melan-
cholike, and some of them are mad, and

mad men must be bound, or at least not permitted to walk abroad without their keepers. The itch and the plague are both infectious, but they are not both alike dangerous; and nothing is more clear in point of Civil government, then that Magistrates should not suffer any to go about with plague-sores running on them. Seducing Apostates, Blasphe-mous Heretikes, and grosse Idolators do not only subvert Order and Peace, but *Plague & Plery*, they infect, nay poyson souls.

XIII. The glory of God, the good of Soules, the happinesse of Christian locities are irreistible Motives to quicken the Magistrate to act (against such dangerous persons as we have described according to the law of judgement, and their different demerits) *in Faith and Love.*

In Faith; for the Christian Magistrate doth not act like himself, if he doth not performe acts of Civill-justice in Faith. And it is cleare that if there be no morall equity in any of the judiciall Lawes in the Old Testament, and there are none at all extant in the Newe the Christian Magistrate cannot performe any act of Civill-justice in Faith. But it is indeed too evident to be denyed, that

All divine lawes which concern the pun-ishment of Morall transgressions, are of perpetuall obligation, and therefore still remaine in force according to their substance

Irresistible Motives to quicken Magistrates to doe their duty.

What Lawes are of perpetuall obligation. Vide Fisker. Exodum.

stance and generall equity, abstracted from speciall circumstances, Typicall Accessories, and the old formes of *Mosaicall Politie*. For

1. These divine Lawes are not expired in their own nature.

2. They are not repealed by God.

3. The authority of the Law-giver is the same under both Administrations, old and new; the consciences, of Christians as well as Jewes, are subject to his soveraigne and perpetuall jurisdiction.

4. The matter of the Lawes is Morall, and very agreeable to the Dictates of nature, as doth appere by the severall Lawes and Decrees of Heathens. *Dan.* 2. 29. *Exod.* 7. 23. 25, 26, 27. *Exod.* 10. 3.

5. 8. compared with *Numb.* 15. 38, 31. *Levit.* 24. 15, 16. *Deut.* 13. 8, 9. *Zach.* 13. 3. *Seducing, poisoning, slaying of Saints is by the Law of Nature and Nations the most heinous of injuries.*

See Master Palmer and Mr. Cawdrey of the Sabbath. Chap. 2.

5. The reason of these divine Lawes is immutable, and that reason is sometimes expressed and declared. But it is unnecessary that there should be any express affirmation of every Morall Law in the New Testament, which is plainly delivered in the Old.

6. These divine Lawes are Independent on the will of Man, and therefore undispensible by mans authority.

10. The Magistracie is set in Christian

Love

Love and charity against these dangerous men. It is mercy to drive away the wolfe, and cruelty to spare him: there must be so much Fatherly love shewen to the souls of Christians; to the little flock, as to preserve them from Wolves and Foxes. Hee who loves Christ, the Christian religion, the souls and peace of Christians, will not beare the sword in vaine; his head, heart, hand, bowels will keepe time in working according to the writtten Rule.

XIV. The Happinesse of Civill societies aswell as Church Assemblies doth much depend upon the punishing of Antichristian Heretikes, seducing Apostates, &c. according to the nature and measure of their offences. In all Civill States whose Acts are recorded in sacred or profane Stories, the Magistrates were to have a care not only of Justice & Honesty, but of that Religion also which they esteemed divine for the good & happinesse of their Civill state, though it is no wonder if the Heathens did misapply this zealous instinct of nature, to the maintenance of Superstition and Idolatry, of a false Religion and false Gods. *Socrates*, *Theodorus* and *Protagoras*, famous Philosophers, were all three condemned, as *Athenians* by the Law against Irreligion. But let us look into Christian States.

When the means of Instruction and Reformation have been vouchsafed to a people that

that are in Covenant with God, and they corrupt the truth and worship of God, the Lord doeth not onely punish degenerate Churches, but even Civill States, Princes and People for this Spiritual Pollution. The Turke was let loose from the River Euphrates to punish the worshippers of Images, Rev. 9. 14. 20. The flourishing of Religion, is the flourishing of the Civill state; and the decay of Religion, the decay and fall of the Civill state according to the ordinary dispensations of God. When Christ had rode through the Roman state on the white horse of his Gospel of grace, and was rejected, then followed the Red horse of Warre, the Black horse of Famine, and the pale horse of Pestilence and other deadly plagues, Rev. 6. from the 2. to the 8. vers. Can any Christian state hope upon Scripture grounds, that it shall enjoy honour, health, riches, peace, safety, tranquillity, if Faith and Piety be overthrown by the indulgence of that state, if Seducers be permitted to poyson soules; so teach damnable Doctrines, and persuade men to deny the Lord that bought them; to deny his divine nature and substance, his Offices, and the efficacy of them; nay, his very Redemption by way of purchase, by way of proper and sufficient Satisfaction as the *Sacraments* doe? The patience and bounty of God acting as it were by Prerogative is
 glori-

gloriously manifested in our dayes, but surely no Christian State can be secured by a councell, or an army which permits men to live without Christ, without God in the world, without any spirituall communion with God in his Coeternall, Son by his Coessential Spirit. Woe be to us if we neglect so great Salvation as is yet offered to us in this day of Grace.

XV. The Church as a Church hath no sword, it doth therefore belong to the Magistrate to smite with the sword, but the Church may exhort the Magistrate to doo his duty. *Kings 18. 40.*

XVI. We must distinguish between Christian *Excommunicats*, who are to be warr'd brethren, that they may live quietly in all godlinesse and honesty: and Antichristian indulgence extended to blasphemous Heretikes and seducing Apostates, that they may live quietly in all ungodlinesse and dishonesty, to the infection and seduction of others. The Kings shall bee rewarded for harrung, and God praised for judging the seducing whore. But Judicious Mr. Cotton is afraid that the Antichristian Whore will steale in at the Back door of a Toleration.

XVII. Gospel dispensations are as spirituall for the conversion of Sorcerers, Adulterers, Murderers, as for recovery of blasphemous Heretiks and seducing Apostates, and therefore they may plead for the Toleration

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tion of these obstinate persons in hope of their conversion; doe indeed proclaime a generall pardon for all malefactours, save such only as sin against the Holy Ghost.

XVIII. They who permit men to deny Supernaturall Principles, do permit them to overthrow the Gospel, which is not written in our hearts by nature as the Law is. And yet it should be considered that they who deny the Gospel, do consequently sin against the light of nature; because they make God a liar by rejecting the testimony of God concerning his Son. 1. Joh. 5. 10. They who did seduce men from the believe and worship of God as revealed in the Old Testament, were to die the death; and yet the Old Testament is as divine and sup: that is a Revelation as the New Testament it self. And it is cleare that God did reveale himselfe in Christ, even in the Old Testament. For there is much Gospell in the Law, and the Prophets; because all the Law and the Prophets bare witness of Christ, and Moses (saith our Saviour) wrote of me. If then there be an indulgence granted to such as deny supernaturall truths, men may overthrow both the Old and New Testament, and be Antiscrpturists without controule: nay it will if this absurdity be granted, clearly follow, that the Magistrate may punish such severely who deny the truths which are wrote in Aristotle, but must not touch them

An indulgence to such as deny supernaturall principles, permits men to be Antiscrpturists.

who

who deny all the supernaturall mysteries of Faith written in the Book of God; Blush ye Heavens, and be ashamed O Earth at the Atheisticall libertinisme of this licentious age. Seducers who did thrust men out of the way which the Lord commanded them by his written word to walk in, were put to death, *Deut. 13. 5. 10.* though they were directed by a supernaturall Revelation, to walk in that way. Reverend Mr. Burroughs doeth often acknowledge in his *Ironiques*, that such as professe Christianity, are justly punished for sinning against the common light of Christianity; *Am. 14.* it is not conscience, but the Devil in the conscience which moves Christians maintaining errors against the light of Christianity, errors that are destructive to the Christian Religion; and if any man hath a minde to be an Advocate for the Devil, I dare not be an Advocate for him; only I desire him to beware how he hearkens to the Divell in *Sannals* mantle, and beseech him to cry mightily to him who alone can cast out Devils, so cast the Devil out of his conscience, & place himself there as on a Throne, that he may rule the conscience, and command the whole man by his Word & Spirit.

XIX. He that by seducing seeks to thrust men away from the beleife and worship of the only true God, Father, Son, and Holy Ghost, doth deserve to be punished for his very attempt and endeavour to subvert soules

Mr. Burroughs
Heart-divisions.
pag. 35.

19.
The very attempt of killing a Soule deserves Death.

See Master Cottons Tenens washed white. pag. 175.

soules, though he doth not prevaile with one soule to depart from God. Because he hath sought to thrust thee away from Jehovah thy God. *Dent.* 13. 10. The very murderous attempt of killing a soule by abusing an Ordinance of God, corrupting of Religion, telling lyes in the name of the Lord, fathering our own damnable lyes upon the holy Spirit, is a Capitall crime.

20. XX. Christians are in a worse condition then the Jewes were, if men may seduce our wives and children into such opinions and practices as will certainly undoe their souls to all eternity, and wee must onely intreat them not to seduce our friends to Hell, and the Christian Magistrate hath no power to punish these Soule-murthering seducers. This argument is affectionately pressed by sweet Mr. *Burroughs* in his book of Heart divisions, pag. 23. 24.

I have much more to deliver upon this weighty point; but I remember what *Hugo* said, *That it is best at some time to say nothing, at every time to say enough, but at no time to say all.*

FINIS.

