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OBSERVATIONS
ON
Dr WATERLAND's
Second DEFENSE
OF HIS
QUERIES.

OBSERVAT. I.

*Concerning some remarkable Texts of
Scripture.*



THE True Scripture-Doctrine of the Trinity, is That which is the natural Result of All the Texts of Scripture relating to That matter, when compared together: And when they are each of them paraphrased according to That Doctrine, the Sense of them All shall appear uniform and consistent; and

Observ. and the Paraphrase upon *each* of them, shall appear naturally and obviously to express the true Meaning of every *single* Text. This, I think, is what Dr Clarke has clearly and distinctly done, in his *Scripture-Doctrine of the Trinity*. What Work Dr Waterland would have made, had he attempted in like manner to go through *All* the Texts of the New Testament according to *His* explication of the Doctrine; may appear to the Satisfaction of every reasonable Man, from a very few Instances taken out of his *Second Defense* of his *Queries*.

John V; 22, 23. *The Father judgeth no man; but hath committed all Judgment to the Son: That all men should honour the Son, even as they honour the Father.*

Second De-
fense. p.
381.

Here the *Honour* required to be paid to Christ, is, in our Lord's own Words, *expressly* founded upon the *Father's* having *Committed all Judgment* unto him. No, says Dr Waterland: "*Christ is NOT worshipped BECAUSE God Committed judgment to him; but God committed it to him for This end and purpose, that Men might be sensible of the Dignity and Divinity of his Person, and thereupon worship him.*" Meaning by "*the Divinity*" of his Person, *supreme* Divinity, accompanied necessarily and independently with the same *absolute Supremacy of Dominion and Authority*, as the *Father himself* has. So that (according to Dr Waterland) he had the *very same* Power of Judgment, *Before* Judgment was committed to him; as he had *After*. Or, which is the same thing; he had absolutely, necessarily, and independently,

pendently, in *Himself*, in his own Divine Capacity, the very same Right to have committed unto *HIMSELF* all Judgment in his Human Capacity, as the Father himself had to commit it to him in Either Capacity.

Observ.

I.



Neglecting therefore the Reason upon which the Scripture expressly founds the Honour we are to pay to Christ, the Dr builds it entirely upon another Foundation, on which the Scripture never builds it; viz. on This, that By Him God CREATED all things. That By Him God Created all things, the Scripture does indeed teach: But there is in No place of Scripture Any intimation, of his being Worshipped upon That Account. The Reason is, because (as All Christian Writers unanimously agree,) the Son's part in the Creation was merely * ministerial. Which (what-

p. 407.

ever

* Πατὴρ Βεληθέριος τὰ πάντα κατεσκεύασεν, τῷ ᾧ πατρὸς νουματι ὁ υἱὸς τὰ πάντα ἐδημιούργησεν ἵνα τὸ μὲν νουμα τηρῆ τῷ πατρὶ τὴν Ἀυθεντικὴν Ἐξουσίαν, ἢ ὁ υἱὸς δὲ πάλιν ἔχη ἑξουσίαν ἑἴς ἴδιαν δημιουργημάτων. i. e. When the Father willed that all things should be formed, the Son formed them by the Appointment of the Father: That so the Original Absolute Supreme Authority [That's the Signification of ἀυθεντικὴ ἐξουσία,] might be reserved to the Father; and at the same time, the Son might have Power over the things that he made: Cyrill. Hieros. Catech. II. "And it has been usual (says Dr Waterland, "2d. Def. p. 344,) with All the Christian Writers, to represent All Offices as descending from the Father to the Son. Athanasius Himself allows, that God the Son wrought in the Creation, upon the Father's issuing out his Fiat or Command for it: As also do several other Post-Nicene Writers."

Concerning That New and Wonderful Fiction of Dr Waterland, (which I know not whether it ever before entered

tred

Observ. ever Dr *Waterland* may imagine,) is by no Means
 I. so high a Title (in the *moral* or *religious* Sense,
 viz. considered as a Ground of Worship;) as is
 Regal and *Judicial* Power.

Joh. XVII. 1, 2, 4, 5, 6, 8, 18, 22, 23, 24. *Je-
 sus lift up his Eyes to Heaven, and said: Father, the
 hour is come; glorify thy Son, that thy Son also may
 glorify Thee. As Thou hast Given him power over all
 flesh, that he should give eternal Life to as many as
 Thou hast Given him. — I have glorified thee on
 the Earth; I have finished the Work, which Thou Ga-
 vest me to do. And now, O Father, "Glorify thou
 " me with thine own Self, with the Glory which I
 " had with thee before the world was." I have ma-
 nifested thy Name, unto the men which thou Gavest
 me out of the World. — For I have given unto
 them the Words which thou Gavest me, — and
 they have believed that thou didst send me. — As
 Thou hast sent ME into the World, even so have I also
 sent Them into the World. — And the Glory which
 thou Gavest ME, I have given Them. — That the
 World may know that Thou hast sent me. — That
 they may behold my Glory which Thou hast Given me:*

For

tred into the Heart of *Any* Christian Writer,) viz. that
 This *Absolute Supreme Dominion and Authority* of the God
 and Father of All, arises wholly from mere *mutual volun-
 tary Concert and Agreement*; and has no other *necessary*
 Ground in Nature, than such a bare *Priority of Order*, as is
 no *natural and necessary* Foundation of *Any* real *Supremacy*
 of *Dominion and Authority* at all: Concerning This, I say,
 see below, *Observat. II. and III.*

Second Defense of his QUERIES.

9

For thou lovedst me before the Foundation of the World.

Observ.
I.



Reply p.
394.

Upon these words, it was thus argued to Dr Water-
land. If the Son had (as you say) the SAME Claim
and Title to Worship, the SAME Right to all Glory,
that the Father himself hath; it could be no more
proper for the Son to pray to the Father to glorify
the Son (to glorify him either with new or with
antient glory,) than for the Father to pray to the
Son to glorify the Father. Nor does it at all alter
the case, if you say he prayed only for his Humane
Nature. For still the Impropriety will be the
same as before: that the Son should pray to the
Father to give to his Humane Nature That Glo-
ry, which the Son himself had the very SAME
Right to have given to it, of his own Authority,
as the Father himself had." The Answer Dr
Waterland makes to This, is in the following Words.

You ask if the Son's glorifying the Father, means
the very SAME thing with the Father's glorify-
ing the Son? YES, the very SAME thing: How
can you doubt of it, when you read Joh. xvii, 1.

Second De-
fense, p.
392.

And again; Ay, but say you, could not the Son
himself have given it by his Own Authority? YES:
But as the Father did not Disdain to recieve Glory
from the Son, why should the Son Refuse to recieve
Glory from the Father? By This Reasoning then,
(there being no Natural Superiority of real Autho-
rity or Dominion;) the Father, had it not been other-
wise agreed upon by voluntary Concert, might as
possibly not have Disdained to have been incarnate,
and to have been Sent by the Son, and to have prayed

p. 410.

Observ. I. to him, and to have used *all* the same expressions of acknowledgement of having received all things by Gift from the Son, as we find *our Lord* did in This Prayer to his *Father*. If any man, who (to say no more) reads seriously *This very Chapter*, can believe This to be the Doctrine of Christ; I think it can be to no Purpose, to endeavour to convince him of any thing.

1 Cor. VIII; 5, 6.— *There be Gods many, and Lords Many. But to Us there is but One God, [viz.] the Father, of whom are all things, and we are by him; And One Lord, [viz.] Jesus Christ, by whom are all things, and We by Him.*

This Text is so directly, both *in Sense* and *in Terms*, contradictory to Dr Waterland's Notion; that 'tis very remarkable, in what Manner he has been forced to treat it.

Second Defense, p. 55.

1. He tells us: "*The giving the Name [One God] sometimes to One [to the Father] singly, is no Argument that the Same Name may not also justly belong to Both [to the Father and Son] together.*" No: Not the giving the Name *Sometimes*, but the giving it *at All times*, to the Father *singly*; and not only the giving it at All times *to the Father singly*, but moreover the giving it *Sometimes So* to the Father singly, as to put it in *express Contradistinction* to the Son mentioned in the very same Sentence; I an Argument, and *more than an Argument*, that the *Same Name* (and in the same Sense) *cannot justly belong to Both.*

1 Cor. viii,

6.

Ephes. iv, 6.

Joh. xvii,

3.

1 Tim. ii, 5.

2. In another Place, He Thus comments upon This Text. “*Yes; the Apostle tells us, that the “ Father, of whom are all things, is the One God.”* And again: “*You state (says he) the main Que- “ stion between us in These Terms; Scripture, you say, “ tells us there is but One God, even the Father. “ Yes: Scripture stiles the Father the One or Only “ God: That’s ALL you SHOULD pretend.”* Here the Dr directly corrupts the Apostle’s Assertion: Not allowing him to say, (what he expressly does say,) that *To US there is One God, the Father;* but only, on the reverse, to give *the Father the Style or Title of the One God.* Which is entirely a different Proposition. For ’tis one thing, to say that *The One God is The Father, of whom are all Things;* and another thing to say that *The Father, (though not the Father Only,)* is *The One God.* Now ’tis evident the Apostle in *This Text,* is not reciting the *Characters of the Father,* and telling us that *the Father may be stiled the One God;* but on the other side, he is declaring to us *Who the One God is, viz, that ’tis The Father, of whom are all things;* and This in express Contradistinction too, to the *One Lord, Jesus Christ, By whom are all things.*

Observ.

I,

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p. 194.


p. 426.

3. The Dr therefore is forced further to affirm, that “*the Son is Tacitly included, though the Fa- “ ther be eminently stiled The One God:*” Nay, (which is very hard indeed,) *Tacitly included,* though by Name *Expressly excluded,* and *contradistinguished* by a *peculiar character* of his *Own,* in the *very words* of the *Text* itself. Again: “*The Father “ (says he,) of whom are all things, is the One God*

p. 463.

p. 194.



Observ. "in opposition to False ones, to Nominal Gods and  
 I. "Lords, — not in opposition to God the Son:"  

 And yet, in the very words of the Text, *The One God* is opposed, *NOT ONLY* to *False Gods and Lords*, to *Nominal Gods and Lords*, but *ALSO* (in express Terms) to the *One True and Real Lord* By [or *Through*] *whom are all things*. Nor can there in This case possibly be any Room for That Observation, that "*Exclusive Terms are not always to be interpreted with Rigour.*" For though *General exclusive Terms*, not only *Sometimes*, but *Always* and *Necessarily*, leave room for *Such* tacit Exceptions, as every (even the *Meanest*) *man's common sense* is always supposed to know, that (of necessity) they *cannot but* be excepted even out of the most \* *Universal* expressions: (For which reason, 'tis *ridiculous* in *Dr Waterland* to ask; Because *no one knoweth the Father but the Son*, does it *therefore* follow that the *Father Himself* does not know the *Father*? *And*; Because *One had a Name written, that no man knew but He himself*; and to *Another* was *Given* — a *new Name written, which no one knoweth, saving He*  
that

p. 26,  
 52,  
 168,  
 386.

p. 26.

p. 52.  
 Rev. xix,  
 12. & ii,  
 37.

\* The Reason is; because *All* universal Expressions, even in their utmost *Universality*, are, in the nature of language, *necessarily* and *always* understood to extend *only* to *All* of *The Kind* spoken of, and in *The Sense* spoken of, whatsoever it be. Thus 'tis very proper to say, that *God* was *The Only Saviour* of *Israel*, and that they had *No other Saviour* but *God*; or that *Joshua* was *The Only Saviour* of *Israel*, and that they had *No other Saviour* but *Joshua*: And yet no man ever was so senseless, as to misunderstand the Extent of *Either* of these Propositions.

that receiveth it ; does it therefore follow, that HE who Gave this Name, was ignorant of it *Himself*?) Though, I say, This is, in the nature of Language, necessarily the Case in *All Universal* Expressions ; yet where-ever *Any Particular* Thing or Person is, by *Any Particular* Title or Character, contradistinguished from *Any Other* Thing or Person, mentioned at the same time under *Another particular* Title or Character ; 'tis infinitely absurd *There*, to suppose the Latter "*Tacitly included*" in the Former, from which it is *expressly excluded* by the contradistinguishing Character. Which is the Case, in the *Text* before us.

Observ.  
I.  
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4. To hinder the Reader from seeing so very *clear* and *distinct*, as well as *obvious* a Truth ; the Dr endeavours to cover him with a *Thick Dust*, of Words that have No Signification. "*You suppose I shall say, that our Lord is That One God mentioned* ^{p. 436,}
"*1 Cor. VIII, 6. Which you think highly absurd.* ^{+37.}
"*But (says he) what if I should plead, that That One God is a silly Expression, where there are not Two One-Gods? and therefore should rather say, that our Lord is not That Person there stiled One God by way of Eminence, but Another Person, who is yet One God with him. — To Me it appears, that the Many Gods and Many Lords mean the Same thing under different Names ; And that St Paul, in opposition to having Many, asserts that All things were Of the One God, and By the One Lord ; intimating their perfect Unity of Power, Perfection and Operation, so as to be Both but One God and One Lord ; the One Lord*
"*being*

Observ. I, *“ being One with the One God, and the One God being One with the One Lord.”* Had the Author been unknown, it could not have been believed that such a *Twist* of unintelligible Words, (in way of Comment upon a Text so plain, that without *Learning* and *vain Philosophy* no man could possibly have *misunderstood* it;) should have dropped from the Pen of a *Serious* Writer.

1 Cor. XV; 24, 27, 28. *Then cometh the End, when he shall have delivered up the Kingdom to GOD, even the FATHER. — For HE hath put all things under his Feet. But when he saith, all things are put under him, it is manifest that HE is excepted, who Did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be Subject unto Him that put all things under him, that God may be all in all.*

From these Texts it was argued; *that All Authority and Dominion was Originally and Absolutely in the Father alone, and from Him delivered to the Son: That the Son's Dominion was Then complete, when all things were actually subdued unto him, and the Father had put all things under his Feet: And that the Son's delivering up at the end the Kingdom unto the Father, and being subject unto Him that put all things under him, is an Acknowledgment and Proof, that All Authority and Dominion was and is Originally and Absolutely in the Father alone.*

In Answer to This, Dr *Waterland* makes the following Comments upon the Texts,

¶ *Neither*

“ Neither does God’s being the Head of Christ, nor his Putting all things under him, conclude any thing against what I assert, that Both together are One God SUPREME.” That is: The Father’s putting all things under the Son, was the Effect of mere voluntary Concert and Agreement, not of any natural Superiority of real Authority and Dominion in the Father: And the Son might as Possibly, on the reverse, have put all things under the Father, and the Father himself have been Subject unto Him that put all things under him, that the Son might be all in all.

Observ.
I.
Second De-
fense, p. 38.

Again: “ The Father is Lord of all, ABSOLUTELY: And SO is the Son, for any thing that Appears, THOUGH the Father put all things under him;” and though the Son be Subject unto Him that put all things under him.

p. 221.

Again: “ But you say, This Power and Dominion (of the Son) became Plenary over all things both in Heaven and Earth, when he had been Incarnate. Plenary, did you say? and over All things? I think not: Nor is even the Father’s Dominion yet so Plenary as this comes to: See 1 Cor. XV, 28.”

p. 81.

Christ “ will be their Lord again [in right of Redemption,] in a still more Plenary Sense, after the day of Judgment; as will ALSO God the Father. What Difficulty is there in these plain, common things? But I suppose (says he) the Force of your Argument lies in the words, accipiens potestatem, and, tradita sunt, [viz. that the Son Received his Power from the Father, and that all things were Delivered to him by the Father.] And yet you’ll think

p 82.

Observ. *I.* “ think it no Argument against the Father’s Supremacy, that HE is to Receive a Kingdom, which is to be Delivered to him by the Son, 1 Cor. xv, 24.”
 As if the Father’s Receiving the Kingdom, which the Son at the End delivers up to him, in order to be himself Subject unto Him that put all things under him; was as much an Argument of the Son’s Supremacy over the Father; as the Son’s Receiving all Power in Heaven and in Earth, Given him by the Father, is an argument of the Father’s Supremacy over the Son. Was ever any thing so Ludicrous, upon so important a Subject?

p. 222. Yet the same thing He repeats again: “ You go on (says he) in speaking of Christ’s Receiving Dominion; which relates only to the Oeconomy or Dispensation: According to which, God the Father will Receive a Kingdom at the last day, and enlarge his Dominion over his Subjects.” And again: “ The Prophecy of Daniel, ch. vii, 13, 14, [One like the Son of man — came to’ the Ancient of days, and they brought him near before him; And there was GIVEN him Dominion and Glory and a Kingdom,] “ speaks of a Kingdom in a Particular Sense; AS 1 Cor. XV, speaks of a Kingdom to be RECEIVED by the FATHER. This is all Oeconomical.”

p 381.

Do These Words need any Reflection upon them?

Eph. IV. 3, 5, 6. One Spirit; — One Lord; — One God and Father of All, who is Above all, and Through all, and In you all.

This

This Doctrine of the Trinity delivered in these words by the Apostle, is so expressly *contradictory* to Dr *Waterland's* Scheme, and so impossible to be perverted even into any *Appearance* of Consistency with it; that the Dr finds himself here obliged even fairly to tell us, that St *Paul* ought not to have writ Thus, as he did;

Observ
·I
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{ One Spirit, —  
One Lord; —  
One God and Father of All, who is Above all, and through all, and In you all:

But that he ought to have transposed his Words, and altered his Sense, Thus:

One Spirit; — } Which Three are the One  
One Lord; — } God, who is Above all, and  
One Father of all; } Through all, and In you all.

The Difference, is This. In St *Paul's* Trinity the One God and Father of All, who is Above all, and Through all, and In you all; is expressly One Person of the Three. In Dr *Waterland's* Trinity, he is both One Person of the Three, and also at the same time All the Three. Do I here misrepresent or aggravate? Let him then tell us, what mean the following words, commenting upon this Text. “ He [the One God and Father of All, who is Above all, and Through all, and In you all,] is There distinguished from the One Spirit, and the One Lord. And what if the One Lord and One Spirit be There first distinctly named? I see no Absurdity in AFTERWARDS mentioning and SUMMING up the THREE Persons in the ONE GOD ” [the One God and Father of All, are the Apostles words,] “ under a threefold considera-

p. 59, 60.

Observ. *tion of above all and through all and in all.*  
 I. Offences *will* come, and Infidelity *will* be kept up by them, in a negligent and debauched world: But *why* men should *take Delight* in *inventing* such Offences, and hanging *Millstones needlessly* about the neck of Religion, I cannot conceive.


There is in This Text Another Particular, very disagreeable to Dr Waterland. Which is, the Apostles ascribing to God the Title of *Father of All*, or *Father of the Universe*. To find fault with St Paul for choosing such a *Pagan* expression, was not decent: But whenever *Any Other* Christian Writer uses it, 'tis  
 p. 157. "*in compliance with the Pagan style;*" 'tis "*because he*  
 "*is talking to a Pagan, to whom therefore he adapts his*  
 "*style, calling the Father by such a Name as Pagans*  
 "*gave to their Supreme Father of Gods and Men.*"

p. 61. For the same reason, when *Athanasius* says:  
 "There is preached One God, Who is — *A*  
 "*bove all, as Father, as Head and Fountain; Through*  
 "*all, by the Word; and In all, by the Spirit:*"  
 p. 61. the Dr contends, that 'tis "*perverting the Author's*  
 "*true Meaning,*" to suppose him "*speaking of*  
 "*the Father all the way, when the One God is his*  
 "*Subject — considered in the several persons of*  
 "*Father, Son, and Holy Ghost.*" And yet, not only  
 the *necessary construction* of This very passage, but  
 moreover *Athanasius himself* declares, on the contrary,  
 in the fullest and *most express words*, that he *Is* speak-  
 ing "*of the Father All the way.*" For "*there is* (says

he,

\* Εὖς θεὸς ὁ πατήρ· ἐφ' ἑαυτῷ ὢν, κατὰ τὸ Ἐπὶ πάντων εἶναι· ἔν τῷ υἱῷ δὲ φανόμενος, κατὰ τὸ Διὰ πάντων διήκειν· ἔν τῷ πνεύματι δὲ, κατὰ τὸ Ἐν ἅπασιν εἶναι τῆς λόγου ἐν αὐτῷ ἐνεργεῖν  
 Contr. Arianos Orat. 3.

he) “ One God, even *THE FATHER*; *WHO* exists  
 “ of himself, as being Above all; who manifests  
 “ himself in the Son, as being Through all; and  
 “ who manifests himself in the Spirit, as working In  
 “ All, through the Word and by the Spirit.” See  
 more Passages of the same kind, cited in Dr Clarke’s  
 Scripture-Doctrine, p. 232, Edit. 1st, p. 202,  
 Edit. 2d.

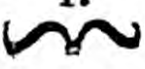
Observ,  
 I,  


Phil. II; 8, 9, 11. — Became [*ὑπήκοος*] Obe-  
 dient unto Death: — Wherefore God also hath high-  
 ly exalted him, and [*ἠξιοτάτω*] given him a Name  
 above every Name: — That every tongue should  
 confess that Jesus Christ is Lord, [*ἰς δόξαν*] to the  
 Glory of God the Father.

Upon This Text it was alleged, that whereas  
 the Apostle affirms, that God Therefore highly Ex-  
 alted Christ, because he had become Obedient unto  
 Death; it was most absurd in Dr Waterland, to in-  
 terpret God’s highly Exalting Christ, in the Same  
 Sense as MEN in their Prayers highly Exalt GOD.  
 To This, the Dr replies: “ No, but — in the Second Def.  
 “ Same Sense as MEN in Preaching, or the like, p 223.  
 “ exalt GOD by Proclaiming and Publishing his  
 “ Praises. And now, WHERE is there any the least  
 “ Appearance of Absurdity?” To This Question,  
 the only proper Answer, I think; is in the words  
 of St Paul, 1 Cor. xiv, 38, If any man Be ig-  
 norant, let him be ignorant.

It was further alleged, that Dr Waterland most ab-  
 surdly so interprets This Phrase, [*ἠξιοτάτω*] given him  
 a Name; as if it could signify Extolling and Mag-



Observ. *nifying in such a Sense, as MEN extoll or magnify*  
 I. *GOD ; As if men could [χαρίσασθαι] graciously*  
 *grant any thing to God. The Answer which*  
*Dr Waterland returns to This, it will be sufficient*  
*to transcribe, without making any Remark upon it.*  
 p. 224. *“ You charge me with interpreting [ἐχαρίσατο, hath gi-*  
*“ ven,] most absurdly : I suppose if you had had any*  
*“ REASON to assign, you would have obliged us*  
*“ with it. I see no Absurdity in interpreting Giving*  
*“ a Name, to be Giving a Name : Which is all I have*  
*“ done. But it is very absurd of You, to imagine,*  
*“ that God may not glorify his Son, as well as his Son*  
*“ may glorify Him, by spreading and extolling his*  
*“ Name over the whole Creation.”*

p. 390. *As to the Last part of the Text : “ I might here in-*  
*“ sist upon it, says the Dr, that the words [κύριος, ὁ*  
*“ Χριστός ἐν δόξῃ θεῶν πατρὸς,] may be justly rendred, The*  
*“ Lord Jesus Christ is, (or Jesus Christ is Lord.)*  
*“ IN the Glory of God the Father. Which Ren-*  
*“ dring ——— would entirely defeat your Argument.”*  
 My Answer is, (though *without it* the Argument  
 would not be at all defeated ;) that I cannot but  
 wonder *whence* it comes to pass, that Some men of  
*Great Abilities and Great Learning*, can never be made  
 to understand *Grammar*. For because, *where* Two  
 different Phrases happen (in *any particular case*) to  
 amount to the same thing in Sense, they *may in That*  
*case* (not indeed be put the One *for* the Other, but)  
*Either* of them be used *indifferently* and with *equal*  
*Propriety* ; therefore in *Other* cases, where they will *not*  
 amount to the same thing in Sense, and where they  
 cannot be used with equal Propriety, men will still  
 contend

contend that One of them may be put *for* the Other. Than which, nothing can be more absurd: As must needs be evident to every one, who will be pleased to make Tryal of it in his *own* Mother-Tongue. But to instance in the *word* here referred to. If I mean to affirm that *a Man* is *In* the Field, I can with equal propriety of Speech say either that he is *ἐν ἀγρῷ* or *εἰς ἀγρὸν*; because the Sense, in *This* case, happens to be the same, whether I say that he *is* *In the Field*, or that he *is gone or carried Into the Field*. But if I intend to express that *Grass* grows *In* the Field, I cannot say *εἰς ἀγρὸν*, but only *ἐν ἀγρῷ*. When Dr *Waterland* apprehends the Reason of This; he will know *why* he *could not* (though he fancies he *might*) have insisted on the Rending of the Text here mentioned.

Observ,  
I.



Rev. I, 8. *I am Alpha and Omega, the Beginning and the Ending, saith the Lord; which is, and which was, and which is to come, the Almighty.*

That these words are spoken of the *Father*, appears from hence; that the Term [*ὁ παντοκράτωρ, The Almighty,*] is in Scripture-language *Always* without exception (and from thence in *All* the Antient *Creeds*) applied to the person of the *Father only*; and that the Character, *which is and which was and which is to come*, is, in the 4<sup>th</sup> Verse of this Chapter, set down as the *peculiar personal distinguishing* character of the *Father only*; and applied to *Him* also in *every other* place, where it occurs: *ch. IV, 8. XI, 17. XVI, 5.* How fully every thing, that Dr *Waterland* alleges to the contrary, has been *before* obviated;

Observ. obviated; may be seen by any one who pleases to  
 I. compare his *Second Defense*, p. 242 &c. with the  
 Reply, p. 506 &c. and Dr Clarke's *Scripture-Do-*  
*ctrine*, ch. I, § 3, Num. 414. For of Repetition  
 there is no End.

p. 242. He makes *one only* Observation of moment, in the  
 following words: "As to the Context, you make  
 "no Reply at all; though it is certainly of very great  
 "moment, for the ascertaining the Construction." I  
 answer: Not only the foregoing *demonstrative* Rea-  
 sons, but the Context also sufficiently shows the  
 words to be spoken of *the Father*. For though the  
 words foregoing are spoken of the Son, yet they  
 conclude a full period with the clause, *Amen*. And  
 'tis the *Method* of the Apostle in this chapter, as an  
*introduction* to the following Revelation, to repeat  
*several times* the characters of the *distinct* Persons  
 concerned therein. In the *First Verse* is mentioned  
*God*, that is, *the Father*, who gave the Revelation;  
 and *Jesus Christ*, to whom the Revelation was given;  
 and the *Angel* who was sent to signify it unto his Ser-  
 vant *John*. In the *Second* verse, is mentioned the  
 word of *God*, and the Testimony of *Jesus Christ*.  
 In the *Fourth and Fifth* verses, is a Salutation from  
*Him which is and which was and which is to come*,  
 and from *the seven Spirits which are before his Throne*,  
 and from *Jesus Christ the Faithful Witness*. In the  
*Eighth, Ninth, and Tenth* verses, is mentioned again  
*The Majesty of the Father* who gave the Revelation,  
 the Testimony of *the Son*, and the *Inspiration of the*  
*Spirit*. *I am Alpha and Omega, the Beginning and*  
*the Ending, saith the Lord, which is and which was*  
 and

and which is to come, *The Almighty. I John,* —  
*for the Word of God, and for the Testimony of Jesus*  
*Christ. I was in the Spirit, &c.*

Observ.  
 II.

OBSERVAT. II.

*Concerning the Supreme Authority and Do-*  
*minion of God the Father.*

The \* *Supreme Authority, and original indepen-*  
*dent absolute Dominion, of the God and Father of*  
*All, who is Above All: That Authority, which is*  
*the Foundation of the Whole Law of Nature;*  
*which is taught and confirmed, in every Page of the*  
*New Testament; which is professed and declared in*  
*the First Article of every Antient Creed, in every*  
*Christian Church in the World; and which is main-*  
*tained, as the First Principle of Religion, by every*  
*Christian Writer, not only in the Three First Centu-*  
*ries, but even in the following Ages of Contention*  
*and Ambition: This Supreme Authority and original*  
*independent absolute Dominion, Dr Waterland in his*  
*last Book, (merely for the more consistent salving*  
*of a metaphysical hypothesis,) has by a new and un-*  
*heard of Fiction, without any Shadow of evidence*  
*from any one Text of Scripture, in direct Contradi-*  
*ction to the First Article of All the Antient Creeds,*  
*without the Testimony of any one Antient (I had*  
*almost said or Modern) Writer; very presumptu-*  
*ously, (and, had He himself been an Opposer of the*  
*hypothesis he defends, he would have said, blasphem-*  
*ously) reduced intirely to Nothing.*

\* Αὐθεντία  
 & ἀποθνήσκω  
 ἐξουσία, as  
 distingui-  
 shed from  
 τὸ ὑπακούειν  
 αὐτῷ.

He

Observ. He has reduced it to *Nothing*; by maintaining  
 II. and contending, that it consists wholly in *These*  
 ~~~~~ *Two* Particulars.

Second De- 1st. In a *Supremacy of Authority and Dominion*,
 fence, p. 20, not *natural*, but merely *oeconomical*, founded upon
 177; & mere *voluntary agreement* and *mutual Consent*.
 passim. Which is *NO Supremacy of Authority and Domi-*
nion at all.

2^{dly}. In a *Supremacy or Priority of Order*, not
oeconomical, but *natural*. Which yet he fully and
 clearly explains to be a *Priority in NOTHING*, a *Pri-*
ority in mere empty words, and in *No respect* any
real Priority at all.

The *First* of these Charges I shall prove, in the
Present Observation; the *Second*, in That which
follows.

Preface to
 the Reply,
 p. 11.

It had been alleged, that *He who Never acts in Subje-*
ction to the Will of Any other Person, and Every other Per-
son whatsoever ALWAYS acts in Subjection to HIS Will,
 (which is the Distinguishing Personal Character of the
 Father;) *is Alone the One Supreme Governour of the*
Universe. In reciting This Argument *Twice*, Dr
Waterland does *Twice* omit the word *ALWAYS*,
 in which the Strefs of the Argument lies. And
 then he replies; that it ought to have been shown,
 “ not only that *All other persons* ” [Always] “ *ACT*
 “ *in Subjection, (for an Equal may ACT in Subjecti-*
 “ *on to an Equal, or even to an Inferiour,) but that*
 “ *they ARE really Subject:* ” As if there could
 be any Other Proof of *Being really Subject*, than
 the *Acting ALWAYS in Subjection*. And he alleges,
 as an Instance, that “ *Our Lord washed his Disci-*
 “ *ples*

Second De-
 fence, p. 18,
 19.

“ *ciplos Feet* :” As if his *Acting Always in Obedience to the Will of his Father*, was no more a Token of his being Really Subject to Him who put all things under him; than his condescending Once to wash his Disciples Feet, was in Token of his being Really Subject to Them. Is This, arguing seriously? And yet he repeats it again : “ *You proceed (says he) to observe, that the Son Ministred to the Father ; You Might have observed farther, that he Washed his Disciples Feet ?*”

Observ.
II.

p. 88.

“ *Origen (he tells us) carries the Argument up to a Formal Equality in Greatness.*” And by This he hopes the Reader will be led to imagine, that *Origen* (in direct contradiction to every page of his own Writings) meant to leave no Room for any real *Supremacy of Authority*. But 'tis very well worth the while to observe, in what words *Origen* expresses this *Formal Equality in Greatness*. “ *The God and Father of the Universe * hath Imparted*” (is This expressing a *Formal Equality*?) he “ *hath Imparted even (His Greatness,*” says *Dr Waterland's* translation. No, but) “ *OF his Greatness,*” says *Origen*. “ *He hath Imparted even of His Greatness also, to the Only-Begotten and First-born of every Creature.*” But to proceed.

p. 45.

“ *The Father (says Dr Waterland) is ——— in Office superiour, by Mutual Concert and Agreement.*” “ *Supremacy of Office, by Mutual Agreement and voluntary Oeconomy, belongs to the Father.*” “ *He that Sends, is for That very*

p. 45.

p. 20.

p. 54.

D

reason

* Μετέδωκε ἑῷ ἑαυτοῦ ἃ τῆς μεγαλειότητος, τῷ μονογενεῖ καὶ πρωτοτόκῳ πάσης κτίσεως.

- Observ. II. *reason Greater than Him* [Greater than He] *that*
 “ *is Sent ; greater, in respect of Office Voluntarily*
 “ *entred into.*” “ *Hippolytus talks of the Fa-*
 “ *ther's Commanding, the Son Obeying ;*” yet “ *ne-*
 “ *ver suspected any thing of Subjection or * Servility*
 “ *in it, but only a different Order or Manner of*
 “ *operating, so far as concerns the Work of Creation ;*
 “ *and a Voluntary Condescension, or Oeconomy, as to*
 p. 128. “ *Other matters.*” “ *The Son is an Angel and*
 “ *Messenger, not † by Nature, but by Office and*
 “ *Voluntary [meaning merely Voluntary] Condescen-*
 p. 135. “ *sion.*” “ *Who ever said, that it was Absol-*
 “ *utely or Physically Impossible for the Father to do*
 “ *as the Son did? All that is said, is, that he*
 “ *could not do it Suitably.*” “ *Which is no*
 “ *way inconsistent with the Son's Equality of —*
 p. 142. “ *DOMINION.*” “ *All the peculiar Ma-*
 “ *jesty of the Father, lay ONLY in This, that he*
 “ *WAS NOT*” [that is, by mutual Concert and
 Agreement, *Was not*] “ *to be Visible in any way at*
 “ *all ; [The Apostle had Another Notion of this*
 matter, when he stiled him *The Invisible God, whom*
 no man hath seen nor *CAN* see :] “ *Because he*
 “ *WAS NOT*” [that is, again, by mutual Con-
 cert and Agreement only, *Was not*] “ *to minister*
 p. 146. “ *or to be incarnate.*” — “ *Is meant Only of the*
 Son's

Col. i, 15.
 I Tim. vi,
 16.

* The word, *Subjection*, very properly expresses τὸ ὑπε-
 τικόν : But, *Servility*, has in the English language quite a different
 Signification, and therefore is here very *deceitfully* added as
 Synonymous to it.

† Can any man tell *what*, the being “ *a Messenger by Na-*
 “ *ture,* ” means?

Observ.
II.



p. 151.

p. 336.

p. 181.

p. 498.

p. 177.

“ Son’s ministring to the Father by voluntary Contem-
 “ scension, according to the Oeconomy” [the mere
 voluntary Compact] “ entred into from the Crea-
 “ tion; so that This is far from proving the Sub-
 “ jection which you are aiming at.” “ Not
 “ SO SUITABLE to the Majesty of the First
 “ Person” [though equally possible, it seems;]
 “ to be incarnate.” “ Nor can you make any
 “ thing of *Αυθεντία*” (original underived Supreme
 Dominion,) “ or of *Auctoritas* [Authority;] than
 “ the Pre-eminence of the Father as Father, his Pri-
 “ ority of Order:” Which Priority of Order, Dr
 Waterland constantly denies to include Any natural
 Superiority of Dominion, Power, or Authority at
 all. Again: “ Difference of Order, — makes no
 “ Difference of Power.” “ The Subjection of
 “ the Son, does not necessarily mean any thing more,
 “ than That Voluntary Oeconomy which God the Son
 “ underwent, and which would not have been PRO-
 “ PER” [though very possible, he thinks,] “ for
 “ the Father himself to have submitted to, because
 “ not Suitable to the Order of Persons.” “ If
 “ you ask, WHY That person called the Son,
 “ Might not have been Father; I have nothing to
 “ say, but that in fact he is not. — As to the
 “ Son’s acting a Ministerial part, That indeed is
 “ purely Oeconomical,” [founded merely upon mu-
 tual Concert or Agreement;] “ and there was NO
 “ IMPOSSIBILITY in the nature of the thing,
 “ but the Father Himself might have done the
 “ same: But it was MORE CONGREGIOUS”
 &c.

Observ.

II.

Do not the Readers Ears tingle? Did ever such Thought as This, enter before into the Heart of Any man that had read the New Testament, of Any man that had Any Notion of GOD? And How would Dr *Waterland* himself, had not This Hypothesis been entirely of his own *inventing*, have loaded it with All the Names of *BLASPHEMY*! For thus the *Supremacy*, the *Supreme Dominion and Authority* of the God and Father of all, (the Acknowledgment of which, is the *First and Great Commandment*, both in the *Religion of Nature*, and in the *Law and the Prophets*, and in the *Gospel of Christ*;) is at last *Nothing*, but what arises and is entirely *derived from*; nothing but what is *owing to*, and entirely *Dependent upon*, the mere *voluntary Consent, Agreement, Council and Concert* of the Son. And though the *Hypothesis itself* (supposing This *mutual Concert and Agreement* to be *immutable*) is *not* chargeable, yet Dr *Waterland* himself is most justly chargeable, with making the *Supremacy of God the Father Almighty* to be wholly *PRECARIOUS*; because *He*, in numberless places of his *Second Defense*, has been pleased to contend with Great Warmth, that the Existence of the Son must needs be *PRECARIOUS*, if he was Generated by the [immutable] *Will and Power* of the *Father*.

p. 37.

After what has been cited, 'tis no Great Wonder Dr *Waterland* should affirm, that "All things were" (for This reason) "INTRUSTED with Christ, BECAUSE he, so Great and so Divine a Person, was the most proper to sustain so Great a Charge." His Mean-

Meaning (without *Any* aggravation) is, that Christ was *Therefore intrusted* with All Power, *because* he already had it All, *before he was intrusted* with it : Or, that the Father did for *This reason* give all things to Christ in his *Humane* nature, *because* Christ himself, in his *divine* nature, had the same Power and Right as the Father himself had, to have given all things to *Himself*, or to his *Own* humane nature. Again : “ He RECEIVED This Power,” says the Doctor ; “ BECAUSE ” — he had it “ by INHERENT Power and Right.” Again : “ You ask (says he,) Can One Person Commit Powers to Another, who had already in Himself the same Powers ? YES ; By voluntary Oeconomy, the Exercise of Powers Common to many, may devolve upon One chiefly, and may Run in His Name ? ” Quid est, si hæc Contumelia non est ?

Observ.
II.



p. 85.

p. 414.

Nor can it hereafter be wondred, that, upon This Doctrine of the Antients, (*viz.* that the Son operated in the Creation, by the Will, by the Command, by virtue of the Supreme Authority, original Power and Sovereignty of the Father ;) the Dr should make the following extraordinary Remarks. “ The Truth is, if the Antients are to be interpreted rigorously, the Father is not properly Creator at all, but the Son only ; For He is represented as Doing and Executing, the Father as issuing out Orders only. — Again, the Father is represented as standing in need of the Assistance of the Son and Holy Ghost : How will This suit with That Supreme Dignity, That Alone Self-sufficiency, which you are contending for ? —

ἰπηρετῶν
πατρός βε-
ληθέντος
τῷ τῷ πα-
τρός νεύμα-
τι δεσπο-
τεία ἀυθεν-
τικῆ ἐξουσίας
&c.

p. 335.

“ If

- Observ. II. *“ If there is Any thing to be suspected of * Cyril, it is rather his excluding the Father from being Creator, than the Son from being efficient. —*
- p. 336. *“ Well then, I hope the Son was efficient, and, by*
- p. 337. *“ Your representation, more properly so than the*
- p. 397. *“ Father who only gave out Commands. — A difference in Order or Manner, makes no difference in the thing itself: Or, if there be any, the Son is more properly Creator than the Father; according to the strictness of the expression in † Origen.*
- p. 408. *“ — This is meriting as highly of us, as is possible: More, one would imagine, than merely giving out Commands; which is an Honour you reserve peculiar to the Father.”* Once more: It having been alleged, that the Son's acting Ministerially in the Creation, was no Act of Dominion; the Dr replied,
- p. 408. that *“ the same Argument would hold with respect to the Father also; His creating the World, being no more an Act of Dominion, than the Son's creating it.”* To which it being answered, that the world was made for the Pleasure, and by the original absolute Authority and Power, and by the Command (as the Antients frequently express it) of the Father:
- p. 409. the Reply he now makes, is; *“ You will never*

* Πατὴρ βεληήεντ^ς τὰ πάντα κἀασκώσαζ. τῷ τῷ πατὴρ τῷ μὲν ὁ υἱὸς τὰ πάντα ἐδημιούργησεν ἵνα τὸ μὲν νεῦμα τῆρῃ τῷ πατὴρ τὴν αὐθεντικὴν ἐξουσίαν, ἔ ὁ υἱὸς ἔ ἄλιν ἔχη ἐξουσίαν τῶν ἰδίων δημιουργημάτων. ἔ μήτε πατὴρ ἀπαλλοτριωθῆ τῆς δεσποτίας ἔ ἰδίων δημιουργημάτων, μήτε ὁ υἱὸς ἔ ἰσὶ ἄλλου δημιουργημάτων βασιλεύῃ, ἀλλὰ ἔ ἰσὶ αὐτοῦ. Catech. 11. p. 160. Ed. Bened.

† Where he stiles the Father πρώτος δημιουργόν, and the Son προσεχώς δημιουργόν.

“ able to prove, that the Son is not as Completely and Fully Creator, as the Father.”

Observ:
II.



Nor, lastly, can any one, after This, justly wonder that the Dr should style the “ *Supremacy* ” of the Father, (that is, indeed, the *First Article* of the Creed, on which all the rest depend,) an “ *INCIDENTAL Point only* :” Or that he should call “ *Supremacy* ” (which I believe no man ever *misunderstood* before Himself,) an “ *AMBIGUOUS Term* :” Or that he should not be able to understand *What* we “ *mean, by Supreme and Independent* ;” or *Why* a “ *delegated Power cannot be Equally Supreme and Independent* ” with that which is *Original and Underived* : Or that he should look upon “ *Authority and Dignity* ,” as words liable to “ *Equivocations and Quibbles* ,” and as “ *Clouds* ” in comparison of *Metaphysical Speculations* .

p. 17.

p. 332.

p. 418.

p. 358.

p. 418.

OBSERVAT. III.

Concerning what Dr Waterland calls a Subordination of Order.

Dr *Waterland* having thus reduced absolutely to *Nothing*, the *Supreme Authority and Dominion of God the Father Almighty*; and being sensible, that This could not but appear very shocking to every *Christian Reader*; he *indeavours to blind the Eyes*

of

Observ. of the ignorant, by setting up (instead of it) what
 III. he calls a *Supremacy of Order*, or a *Subordination of*
 Order, which (he tells us) is "*Natural*" and not
 "*Oeconomical*." This "*Supremacy of Order*" he
 expressly opposes to *Supremacy of Dominion*: And tells
 us, that "*Difference of Order makes no Difference*
 "*of Power*:" That "*All that remains peculiar to*
 "*the Father, is a Pre-eminence or Priority of Or-*
 "*der,*" an "*Eminence of Order,*" an "*inequality*
 "*of Order,*" a *natural Order of Priority,*" a "*na-*
 "*tural Priority of Order,*" an "*Authority of Or-*
 "*der*:" And That *This*, (together with the fore-
 mentioned *oeconomical Supremacy of Office*, founded
 merely upon *mutual voluntary Concert and Agree-*
 p. 37. *ment*), is "*Sufficient to account for All, upon*" His
 "*Principles: The Son's condescending Part,*" to mi-
 nister to, and obey, and be sent by the Father, "*best*
 p. 20. "*Suiting with the natural Order of Persons, which*
 "*had been inverted by a contrary Oeconomy*:" And
 p. 177. "*had it been otherwise, it would have been Invert-*
 "*ing the Order of the Persons; which (he thinks)*
 "*is reason sufficient against it.*"

Now (I say) This *natural Priority or Supremacy*
 of mere *Order*, as opposed thus to all *natural Su-*
 premacy of *Authority and Dominion*; is a *Priority*
 in *NOTHING*, a *Priority in mere empty Words*,
 and in *No respect* any *real Priority* at all. His own
 Explication of this matter, is as remarkable an In-
 stance, as can easily be met with, of the strange
 Effect of the Habit of using *Words* without any
 manner of *Signification*. "*Now (says he) the Se-*
 p. 96. "*cret is out: A Co-ordination is not a Co-ordi-*

"*nation,*

“ nation, and a Subordination is not a Subordinati-
 “ on, if it be ONLY of ORDER; though I was so
 “ WEAK as to think, that the words Co-ordination
 “ and Subordination strictly and properly respected
 “ Order, and expressed an Equality or Inequality of
 “ Order. — It is ridiculous to assert, that a Diffe-
 “ rence of Order does not make a Subordination, or
 “ an Equality of Order a Co-ordination.” These
 words (I say) have no Possible Signification at all.
 For whosoever pleases to consider within his own
 mind, and is not content to take mere empty Words
 for Things; will find, that Order is necessarily a RE-
 LATIVE Term, and has No Signification any other-
 wise than as it has Reference to Somewhat, in respect
 of which the Order consists. For instance: There
 is an Order of Time, an Order of Place or Situation,
 an Order of Dignity, Authority, Dominion, or the
 like; with regard to which, one thing may be high-
 er or lower, superior or inferiour, prior or posterior
 to another. But Order of Nothing, is Nothing;
 An Order which has relation to Nothing, is No-
 thing; An Order of mere Collocation of words, is an
 Order of Nothing but empty Words. An Order of
 Order, are words that have No Signification at all.
 Consequently, a different Order of Order, a Superi-
 our or Inferiour Order of Order, a “ Co-ordination
 “ or Subordination of Order,” an “ Equality or In-
 “ equality of Order;” is perfect Nonsense. A Co-
 ordination or Subordination of mere Order, (without
 relation to Time, Place, Power, Dominion, Authority,
 or the like :) is exactly the same manner of speak-
 ing and thinking, as if a man should say, a Co-equa-
 lity or Inequality of Equality. Dr Waterland there-

Observ.
 III.



p. 190.

Observ. fore was really much *Weaker* than he imagined, when he wantonly declared, he "*was SO WEAK*
 III. "*as to think, that the words Co-ordination and Sub-*
 p. 96. "*ordination strictly and properly respected Order, and*
 "*expressed an Equality or Inequality of Order.*"
 Are not things come to a fine pass, if the Prime
Foundation of Religion, the First and Great Com-
mandment, is to be ludicrously placed on such
Quick-Sand as This?

In *Some* Places indeed the Dr would seem to in-
 sinuate, very inconsistently, that by *Supremacy and*
Subordination, he meant *Supremacy and Subordinati-*
on, not merely in point of *Order*, but in point of
 being *unoriginated or originated*. As when he says,
 p. 20, it "*consists in this, that the Father has his Perfecti-*
 & 435. "*ons and Dominion from None, but the Son from*
 "*the Father.*" That *the Father* has his Authority
 p. 78. and Dominion "*Primarily;*" the Son "*Deri-*
 "*vatively.*" And that, by a natural (a *natural and*
Necessary, not economical) Priority of Order,
 p. 177. "*the Son is referred up to the Father as his Head,*
 "*and not the Father to the Son.*" But All This
 I say, (if there be Any *Consistency* in the Dr's
 Hypothesis,) is *mere empty words*; and he really
 means no such thing. For in the very same Para-
 graph with the words last cited, he tells us; "*I*
 p. 177. "*you ask Why that Person called the Son, MIGHT*
 "*NOT have been Father; I have nothing to say,*
 "*but that IN FACT he is not. So it is written*
 "*and so we believe. The Father is Father; and*
 "*the Son is Son.*" By the Dr's Hypothesis there-
 fore, there was *No Impossibility* in the *nature of*
Things, but *Unoriginate* might have been *Originated*
 and

and *originate Unoriginate*; *Underived* might have been *Derived*, and *Derived Underived*; the *Father* might have been *Begotten*, and the *Son Unbegotten*.

Observ.
III.

And accordingly, in the Explication of his Scheme, he plainly shows a *Dislike* of the Notion, not only of *Temporary*, but also of *Eternal Generation*: "For

p. 526.

"which (he says) the Scripture is not clear and full:"

And "the *Catholicks themselves* were for some time pretty much divided about" it; But "after

p. 317.

"*Arius* arose, they found it highly necessary to insist much on it:" Otherwise "an explicit Professi-

First Def.
p. 160, 161.

"on of *Eternal Generation*, might have been dispensed with;" And "if any one, disliking the Name

"or the *Phrase* of *Eternal Generation*, thinks it better to assert an *Eternal Word* instead of an *Eter-*

"*nal SON*, (meaning thereby a distinct Person, and consubstantial with God whose Word he is,) and

"refers The *Generation* to his *First and Second Manifestation* at the *Creation and Incarnation*; there

"seems to be no farther *Harm* in it, than what lies in the words and their *liableness* to be *misconstru-*

"*ed*:" And "had it not been for some persons coming to read the *Fathers* with the *Notion* of *Eter-*

Second Def.
p. 316.

"*nal Generation* in their *Heads*, they could never have mistaken so plain a matter as *This* is," that

"the *Mission* of the *Son*" to make and govern the *Creatures*, "is, with *Those Writers*," (that is, with almost All the *Antient Fathers*,) "his *Generation*."

Instead of *Eternal Generation* therefore, the *Dr*, if he was at liberty, had much rather say, "Eternal * Ex-

p. 526,
317, 283.

E 2

"istence

* And for this reason, I suppose, it is, that instead of the *Nicene* words, *Begotten of the Father*, and "FROM the Substance of

Observ.
III.



p. 284.
First Def.
p. 161.

“ *istence* of a real and living Word, a Word of
“ God, eternally *Related* to the *Father* ;” That is,
Having *Such* a *Relation*, as there would be between
Two Unbegotten, Two Unoriginated Persons, co-exist-
ing in the same Substance : *Such* a *Relation*, as, (though
Dr Waterland is pleased to call it *in words*, “ a *relation*
“ *to the Father as his Head* ;” and a “ *subsisting In and*
“ *Of the Father* ;” and is pleased to *say*, for *Forms* sake,
that it “ *COMES TO the SAME thing*” with
eternal Generation ; yet, *in truth*,) implying *no* real
Derivation either of *Being, Power, Authority*, or
any other *Perfection* ; it makes the *Father* to be in-
deed, in *Any real sense*, neither *Head* nor *Fountain*
nor *Father*. For *as*, in case the *Sun* and its *Beams*
had *Always* existed together, co-eval, immoveable,
and immutable ; and there had *Never* been at all any
real motion of *Emission* of the one from the other ; it
would then have been *in no sense* any more true, that
the *Beams* proceeded from the *Sun*, than the *Sun* from
the *Beams* ; it would have been *in no Sense* true, that
the *Sun* was *even so much as in Order of nature* prior
to the *Beams*, any more than the *Beams* to the *Sun* ;
it would have been *in no Sense* true, that the exist-
ence of the *Beams* necessarily presupposed the exist-
ence of the *Sun*, any more than the existence of the
Sun necessarily presupposed the existence of the *Beams* :
And *as*, in case the *Root* and *Branches* of a *Tree*, had
Always existed together, co-eval, immoveable, and
immutable ; and there had *Never* been at all any *real*
Growth

“ *the Father* ;” the Dr, by a new and unheard-of Expression,
affirms the Son to be “ *THE Substance of the Father*.” First
Def. p. 379, 380.

Growth of the one out of the other; it would then have been *in no Sense* any more true, that the *Branches* proceeded from the *Root*, than the *Root* from the *Branches*: So, if (according to Dr *Waterland's* way of thinking) there had been only an *eternal necessary Existence* of the *Father* and the *Son* together, without any *Real Generation* or *Derivation of Being*, either *in time* or *in eternity*, of the *Son* from the *Father*; it would then have been *in no sense* any more true, that the *Son* was *Begotten of The Father*, and derived his Powers and Perfections from him, than that the *Father* was *Begotten of the Son*, and derived his Powers and Perfections from *Him*; or that the *Father* was in *Any Sense* the *Head* or *Fountain* or *Father* of the *Son*, any more than the *Son* was the *Head* or *Fountain* or *Father* of the *Father*: But the *Two persons* would have been in *All senses*, and in *All respects*, (excepting *Empty Names*,) equally *ΑΥΤΟΘΕΟΙ*, that is to say, *Two Supreme Gods*. For “*Two unoriginate* Second Def. p 207.
“*divine Persons*” (Dr *Waterland* himself confesses,)
“*however otherwise inseparable, would be Two Gods,*
“*according to the Antients;*” because, in That case, one would not be “*Of the Other,*” really Generated from him, “*and referred up to him as a*
“*Head or Fountain.*” The following words therefore of the Learned Bp *Bull*, are spoken to the Readers of Dr *Waterland*: * “*They who contend*
“*that*

Observ.
 III.



* Qui filium propriè dici posse *ΑΥΤΟΘΕΟΝ*, hoc est, a seipso *Deum*, pertinaci studio contendunt: Hæc sententia — Catholico consensui repugnat. *Def. Sect. 4, cap. 1. § 7.*

Ipsa Synodus Nicæna decrevit, *Filium esse Deum de Deo. Qui verò Deus de Deo est, dici non potest a seipso Deus* sin
 mani-

Observ. "that the Son can properly be stiled, of Himself
 III. "God, [or God Underived;] their Opinion is con-
 "trary to the Catholick Doctrinè." And again:
 "The Council of Nice itself decreed, that the Son
 "was only God of [or from] God. Now he that
 "is only God of [or from] God, cannot without
 "a manifest contradiction be said to be Of Himself
 "God, [or God Underived.]— I earnestly exhort
 "all pious and studious young men, to take heed of
 "such a Spirit, from whence such things as these
 "do proceed."

OBSERVAT. IV.

*Concerning the Opinion of the Antients,
 about the Son's Appearing under the
 Old Testament, and the Impossibility
 and Impiety of supposing the Father
 ever to have Appeared at all.*

It was an Opinion which prevailed * universal-
 ly among the Antient Christian Writers, (and Dr
Waterland acknowledges it to have universally pre-
 vailed,) that in all the *Appearances* to the Patriarchs
 under

manifestâ contradictione. — Piam ac studiosam juventutem
 seriò hortor, ut a spiritu sibi caveat, ex quo talia profecta fu-
 rint. *Ibid.* § 8.

* Primævorum Patrum penè Omnium &c. *Bulli Defens.*
fid. Nic. Sect. 4. c. 3.

under the Old Testament, it was the *Son* that *Always* appeared, and *Never* the *Father*. The *Reasons* for This opinion, are; that the Person appearing, is stiled not only *God* and *Lord*, but sometimes also the *Angel of the Lord*: That the Son is the (1) *Messenger* and (2) *Minister* of the Father, acting by his (3) *Authority*, speaking in his (4) *Name*, and (5) representing his *Person*: But that the Father himself never Appeared, never was Sent, because 'twas (6) *Impossible* he should: And that 'twas (7) *Absurd*, (8) *Senseless*, and (9) *Impious*, to imagine any such thing; as being inconsistent with the (10) *Supreme Majesty* and *Authority* of the *God*

Observ.
IV.

(1) Ἄγγελος ἔκ κυρίου. *Passim*.

(2) Ὑπεργός, Ὑπερέτης, Ὑπερετών. *Passim*.

(3) Patri suam omnem *Auctoritatem* acceptam refert. *Bull.*

A Patre accepisse *Potestatem* ad judicandum *Sodomitas*.

Iren.

Cujus *Auctoritate* & *Nomine* ipse erat *Deus*.——*Visus est semper ex Auctoritate Patris. Tertull.*

(4) In *Nomine* Dei, variè visum *Patriarchis. Tertull.*

(5) Ἀναλαμβάνων τὸ πρῶτον τῆ πατρὸς ἔκ κυρίου τῶν ὅλων ἔτι παρεγένετο εἰς τὸ θεόδεικτον ἐν προσώπῳ τῆ θεῶ. *Theoph.*

(6) Πῶς ἂν οὔτ' ὀφείη τινί; &c. *Juslin.*

Ut meritò nec descendat, nec ascendat; quoniam ipse omnia & continet & implet. *Novat.*

Μὴ οἶόντε τὸ ἀγέννητον θνητῆ φάναι θεωρεῖσθαι φύσει. *Euseb.*

Whom no man Hath seen, nor can see. 1 *Tim.* vi, 16.

(7) *Absurdissimè* ——, missus diceretur. *Augustin.*

(8) Ὁυ τὸ ποιητὴν τῶν ὅλων ἔκ πατέρα —— πεφάνθαι, πᾶς ὁσιῶν καὶ μικρῶν νῦν ἔχων τολμήσει ἐπιεῖν. *Juslin.*

(9) Ἀσεβείας. *Concil. Antioch.* Vel cogitatu nefas: *Bull.*
Μὴ θέμις οὐκ ἑυαγείας. *Euseb.*

(10) Propter *Auctoritatem* solus Pater non dicitur missus. *Augustin.*

Observ. God and Father of all, and what would imply his
 IV. (II) *Subjection* to some Superiour Person. The
 strong Manner, in which the Antient Writers express these *Reasons*, shows very fully and clearly, that they looked upon it as a Fundamental Principle of Religion, that there was *in the Father a Natural and Necessary Supremacy of Authority and Dominion*. Which is directly contradictory to Dr Waterland's Notion: Who contends, that there is in the Father *No Natural and Necessary Supremacy of Authority and Dominion*; but only *Such a Supremacy of Authority and Dominion*, as arises from mere *voluntary Concert and Agreement*; and *Such a Natural Priority of mere Order*, as implies *no Difference at all of Power and Authority*. So that (according to the
 Second Def. Dr) there was "*No Impossibility in the Nature of*
 P. 177. "*the thing, but the Father himself might have done*
 "*the Same*" things as the Son; might have "*acted*
 "*a Ministerial Part,*" might have been *sent*, and
 p. 142. the like: Only he "*Was not*" [that is, by mutual Consent and Agreement *he was not*] to *minister, or to be * Incarnate:*" Whereas, with regard

Summâ Majestate ipsius indignum. Bull.

Invisibilem, pro Plenitudine Majestatis. Tertull.

(II) *Nè Subditus alteri probaretur. Novat. Nè alteri subditus fit. Id.*

Nulli Subjectus. Bull.

See All these Passages cited at length, in the Reply to Dr Waterland's Defense, p. 9, 18, 59, 64, 78, 128, 132, 136, 137, 138, 141, 142, 145, 148, 149, 151, 157.

* It seems from These words, that Dr Waterland does not suppose the *Incarnation of Christ* to be at all *Real*, but merely a *Phantasm, per assumptas Species*: This being, confessedly,
 the

regard to any reality of *Natural and Necessary Authority*, the *Son* had altogether as much Authority to have *Sent the Father to take our Nature* upon him, as the *Father* had to send his *Son*.

Observ.
IV.

The only way therefore the Dr has here left, is to *persist* in contending, that the Antients, by all those forementioned *Strong* expressions, meant *nothing more* than that it was "*PROPER for the Son to submit to the Inferiour Office*" of being *Sent*, "*RATHER than the Father*:" And That "*it was not SO SUITABLE to the Majesty of the First Person, to submit to take upon him any visible Symbols, or to be Incarnate*:" because of the Greatness of his "*Office Voluntarily entred into*;" and because This would have been an "*Inverting the Order of the Persons*." For, "*Who ever said, that it was absolutely or physically Impossible, for the Father to act as the Son did? ALL that is said, is, that he could not do it SUITABLY, as not being consistent with That Priority of Order, which as Father he is possessed of; — That Supremacy of Order, which — is no way inconsistent with the Son's Equality of — Dominion,*" even "*Equality of Supreme independent Authority.*"

p. 54.
498.

p. 151,
497.


p. 54.
p. 128,
134, 498.
p. 135.

ibid.

Now here I appeal to the Common Reason of all Mankind; whether Any Serious Person that ever read the Scripture, or that has Any Notion of God, can *believe*; (or whether any One, that ever

F read

the *only way*, in which there is any *Natural Possibility* for the *Father* to be *Incarnate*. And accordingly in his explication of That Text, *Phil. ii, 7*, he tells us, that Christ *emptied himself* [*ἐκένωσεν ἑαυτὸν*] "*In Appearance.*" First Defense, p. 17.

Observ. read a Page of the Antient Christian Writers, can
 IV. persuade himself that *They believed*;) that, what
 Dr Waterland represents under *This Head*, is at all
 the *Truth* of the Case. Had the Doctor's Notion
 been True; it might indeed very well have been
 looked upon as an *ERROUR* or *Mistake*, for any
 man to have *supposed* that the *Son* might as *Well*,
 and as *Suitably*, and as *Decently* have *sent* the *Father*
 to be *Incaruate*, as the *Father* could *send* the *Son*.
 But can any man believe, that so many Writers
 should have stiled it so emphatically *Absurd*, *Sense-*
less, *Impious*, and *Profane*, to suppose the *Fa-*
ther might possibly have *acted the Ministerial Part*;
 if That Supposition had, in *Their* opinion, implied
 nothing more, than an "*Inverting the Order*" or
 transposing the Names of *Two Persons*, who differed
naturally and necessarily in nothing but in such a mere
 "*Priority of Order*," as included "*no Difference*
 "*of Powers*," no *Superiority* at all of *Authority* and
Dominion, but what arose merely from "*mutual vo-*
 "*luntary Concert and Agreement*?" Where is the
Blasphemy and *IMPIETY*, of supposing that the *Se-*
cond person might have *Sent* the *First*; if the *Only*
Consequence of That Supposition had been, that Then the
First person would have been *Sent* by the *Second*.
 Where is the *IMPIETY* and *Profaneness*, of supposing
 that the *Father* might have *Ministred* in all things
 to the *Son*; if thereby had been meant nothing
 more, than that of *Two persons equally supreme* in
natural independent Dominion, equally *Supreme* in
absolute Authority and Power, the *One* might as well
 (by *mutual Voluntary Concert and Agreement*) have
 Ministred

Ministred in all things to the Other, as the Other did to Him? and that, by “ Voluntary Oeconomy, the Exercise of Powers common to Both, might devolve upon One chiefly ” [as well as upon the Other,] “ and run in His name ? ”

Observ.

IV.

p. 414.

Can Any reasonable man believe, that, when * Theophilus said; “ The Word of God, representing [assuming, or taking upon him] “ the Person of the “ Father and Lord of All things, came into Paradise “ in the Person of GOD, and conversed with Adam; “ — the Father of the Universe SENDING him, “ when ’tis his WILL so to do, unto any particular Place : ”

F 2

* The Passage at length, stands Thus. Ἐρεῖς ἔν μοι· σὺ φησὶ τὸν θεὸν ἐν τόπῳ μὴ δεῖν χωρεῖσθαι, ἔ πως νῦν λέγεις αὐτὸν ἐν τῷ ᾧ ᾤχε- δείσῃ ἀειπαύειν; Ἄκκε ὁ φημι· Ὁ μὲ θεὸς ἔ πατὴρ τῶν ὅλων ἀχρη- ρητός ἐστι ἔ ἐν τόπῳ ἐχ εὐρίσκει· — ὁ ἡ λόγος αὐτῆ, δὲ ἔ πᾶς πᾶσι πεποίηκε, — ἀναλαμβάνων τὸ ᾤσωντον τῆ πατρὸς ἔ κυρίας τῶν ὅλων, οὗτος παρεγίνετο εἰς τὸν ᾧ ᾤχεδείσῃ ἐν προσώπῳ τῆ θεῖ, ἡ ἀμιλίει τῷ Ἀδάμ· — θεὸς ἔν ὧν ὁ λόγος, ἡ ἐκ θεοῦ πεφυκός, ὅπου ἂν βέλει ὁ πατὴρ τῶν ὅλων, πέμπει αὐτὸν εἰς τῶα τόπον, ὅς ᾧ ᾤχεγινόμενος ἡ ἀκρέται καὶ ὀρεῖται, πεμπόμενος ἔπ αὐτοῦ, καὶ ἐν τόπῳ εὐρίσκειται. Ad Autolyc. P. 129, 130. “ You will reply, (says he to Autolycus,) “ since I have affirmed that “ God cannot be comprehended in any particular Place, how then “ do I now assert that he walked in Paradise? I answer: The “ God and Father of all things is immense, and not found in “ any particular Place: — But his WORD, By whom he “ made all Things, — he (I say) representing the Person of “ the Father and Lord of all Things, came into Paradise in the “ Person of God, and conversed with Adam.” And presently af- ter, he adds, (upon John 1; 1: 3;) “ The Word therefore be- “ ing God, and the Son of God; the Father of the Universe SENDS “ him, when ’tis his Will so to do, unto any particular Place; “ where when he comes, he is both heard and seen, being sent by “ the Father; and he is found in That Place.”

Observ. "Place:" he meant by these words to affirm,
 IV. that the *Person so sent*, and *so representing the Person of the Father*, was himself "*the God and Father of all things, as well as That other Person*" which SENT him? Yet Dr *Waterland* will have *Theophilus* so to mean; if I understand Dr *Waterland's* words. "When *Theophilus* speaks (says he) of the *Logos's* assuming the *Person of God*, he means This, and Only This, that he acted in the Character and Capacity of the *Eternal God*; which he might very well do, being *Himself Very God*, as well as *That Other person, his Father, called God and Father of the Universe*: And it was under This very character HE appeared to *Adam* as his Creator, that is, as **GOD AND FATHER** of all things."

p. 138.

Can any reasonable man believe, that the Council of *Antioch*, when they * said "*It is Impious to suppose The God of the Universe should be styled a Messenger*;" imagined that the *Son*, whom they are There declaring to be the *Angel* or *Messenger* of the *Father*, was, by a *natural and necessary Equality of Supreme independent Authority and Dominion over All*, as Truly and in as High a Sense, *The God of the Universe*; as He whose *Messenger* he was, and concerning whom they declare it to be *Impious* to suppose that *The God of the Universe* should be at all styled a *Messenger*? Is it possible, if they had apprehended *The Father* and *Son* to be *Both* of them equally,

* Τὸν μὲν ἄγγελον τῶν ὅλων, ἀσεβὲς ἀγγέλον νομίσαι καλεῖσθαι
 ὁ δὲ ἀγγέλος τῷ πατρὶ ὁ υἱὸς ἐστίν, αὐτὸς κύριος καὶ θεὸς ὢν.

equally, by necessary and independent Supremacy of Dominion, The God of the Universe; that, when they were to declare the Impiety of supposing the Father could be styled a Messenger, as the Son was; they should not mention him by the distinguishing title of Father, but, using only a title Common to Both, declare it Impious to suppose The God of the Universe Could be styled a Messenger, in the very Same Breath wherein they were affirming that The God of the Universe WAS in Scripture styled a Messenger? Did ever Any Writer, since the World began, express himself so Absurdly, as Dr Waterland is forced to suppose The Council here expressed themselves? The Truth therefore manifestly is; that, not barely upon account of the Character of Paternity, but upon account of his Absolute Supremacy of Dominion over All, the Council thought it Impious to suppose the Father could be styled a Messenger.


Observ.
IV.



To This, Dr Waterland replies; that Supremacy and Paternity are the very same thing: And that, to say “ The primitive Writers never lay the Stress of This Argument upon the Relation of Paternity, but upon the Supremacy, is to say, They do not lay it upon the Paternity, but upon the Paternity: For, laying it upon the Supremacy of Order, which he is possessed of as Father, and no other wise,” [which Supremacy of Order, the Dr adds, “ is no way inconsistent with the Son’s Equality of Dominion;”] “ is laying it upon the Paternity.” Now I pray, Observe, These words,

p. 135.
137, 203.

[o. 2205

Observ. IV.  [ὁ Θεὸς τῶν ὅλων] *The God * of the Universe*, (which are the foundation of the present Question,) are necessarily, in the nature of language, expressive of *Supremacy of Dominion*. If therefore *This Supremacy*, (which is *the Supremacy* here spoken of by the Council of *Antioch*;) be the same with *Paternity*; then *the Son* (according to Dr *Waterland's* Scheme, being naturally and necessarily as *Supreme in Dominion* as the *Father*;) will have the Character of *Paternity* as much and as truly belonging to him, as the *Father himself* has. But if the Dr means (as I think he does,) not that *This Supremacy*, here spoken of; but that *Another Supremacy* of his own invention, which indeed is *no Supremacy at all*, is the same with *Paternity*; then his Reply is intirely besides the purpose.

To conclude This Observation. Did *Tertullian*, (who, when he wrote the Book I am now going to cite, approached much *nearer to*, though still *very far distant from* Dr *Waterland's* Notions, than Any other *Ante-Nicene* Writer: Did *Tertullian*, I say, believe that *the Father* had *no other Supremacy* *but* *Dominion*

* The Phrase used by the Council of *Antioch*, is, ὁ Θεὸς τῶν ὅλων, "The God of the Universe." The words of *Justin* speaking upon the same Subject of the Impossibility of the *Father's* Appearing, are; Τὸν πατέρα ἑ ἀόρατον κύριον τῶν πάντων ἀπλῶς, καὶ αὐτοῦ τοῦ χριστοῦ, "The Father and ineffable Lord of all things absolutely, even of Christ himself." The words of *Eusebius*, speaking of the same thing, are; Τὸν ἐπίκενα Θεὸν τὸν ἀόρατον καὶ ἀγέννητον, καὶ παμβασιλέα τῶν ὅλων, "The God Supreme, who is Invisible and Unbegotten, and the Absolute King of the Universe." See the Reply to Dr *W's* Defence p. 132, 157.

Dominion, than what arose from mere “ *voluntary Concert and Agreement* ;” and that “ *the Son’s acting a Ministerial Part, was purely Oeconomical ; and there was no Impossibility in the Nature of the thing, but the Father himself might have done the same :*”

Did *Tertullian* (I say) believe This, when he tells us, if even *the Scripture itself* had affirmed it, it could not have been believed? *His Words are* : [Scilicet hæc nec de *Filio Dei* credenda fuisse, si scripta non essent ; fortasse non credenda de *Patre*, licet scripta. *Adv. Prax.*, c. 16.] “ *These things,*” (speaking of the Son’s Appearing under the Old Testament as the Messenger of the Father,) “ *could not have been believed concerning the Son of God, if they had not been written ; Concerning the Father perhaps they could not have been believed, even though they had been written.*”

Observ.

IV.

p. 177,
135.

Observ.

V.



OBSERVAT. V.

*Concerning the word, God; that it is a
Term expressing Dominion.*

GOD being the † *Supreme Lord and Governour* of the *Universe*; and therefore it being evident, that He who *Alone* has, *in and of himself, absolute Supreme independent Power and Dominion over All*, must be *Alone* (in the absolute Supreme Sense) the *One God over all*: There from hence appears, in Dr Waterland's Notion, *This obvious Absurdity*; that, there being (according to *Him*) *Two real Persons of equally Supreme, absolute, natural, independent Authority and Dominion over All*; there must * consequently be of necessity *Two Supreme Gods*. Nor does it make *Any* Alteration at all in This case, that he supposes them

† The Great King, Matt. v, 35.

Παμβασιλεύς τῷ ὅλῳ. Euseb. ut suprâ.

Deus est nomen *Summa* Potestatis. Lactant. de falsa relig. lib. 1.

* Si enim natus non fuisset; innatus, comparatus cum eo qui esset innatus, *aquatione* in utroq; ostensâ duos faceret innatos, & ideò *duos* faceret *Deos*.—— Si invisibilis fuisset; cum invisibili collatus, *par* expressus, duos Invisibiles ostendisset, & ideò *duos* comprobâset & *Deos*. Si incomprehensibilis, si & cætera quæcunq; sunt Patris: meritò, dicimus, *duorum Deorum*——controversiam suscitâisset. Novat. De Trin. cap. 31.

them to be † *undivided and inseparable in Substance.* For *Two Supreme Gods*, are still nevertheless *Two Supreme Gods*, *Two independent Absolute Monarchs or Lords over the Universe*, *Two Supreme Gods in Person*; how much soever they be supposed to be of *One Substance.*

Observ.

V.



p. 357.

In order to evade This Consequence; Dr *Waterland* alleges, that “*the word God, was never*”
 “*looked upon as a word of Office, or Dominion, but*”
 “*of Nature and Substance:*” that “*the Name,*”
 “*God, was never thought by the Antients, to denote*”
 “*an Office or Any Relative Character,*” [as the
 word, *King*, denotes *Dominion* over Subjects;]
 “*but to denote Nature and Substance; as the word,*”
 “*Man,*” [without regard to the consideration of
Authority and Dominion, denotes a *Nature* or *Species.*] For, “*no good reason* (says he) *can be given,*”
 “*why the word, God, may not be used in a large*”
 “*indefinite Sense,*” [with “*a Confuse general*”
 “*Perception,*” p. 142,] “*not denoting Any parti-*”
 “*cular Person; just as the word, Man, is often used*”
 “*in Scripture, not denoting Any particular Man,*”
 “*but Man in general, or Man indefinitely.*” And

p. 40.

p. 166.

Sermons

p. 144.

G

accord-

“ † *Two Unoriginate Divine Persons*, (the Dr confesses,) *how-*”
 “*ever otherwise inseparable*” [that is, however supposed to
 be of *One Substance*,] “*would be Two Gods, according to the*”
 “*Antients;*” because, in That case, *One* would not be “*Of*”
 “*the Other,*” really Generated from him, “*and referred up*”
 “*to him as a Head or Fountain.*” And, that Dr *Waterland* does
 not really (but merely in *empty words*) suppose the *Son* to be
 at all Generated from the *Father*, and referred up to him as a
Head or Fountain; I have shown above, Observat. III. and
 below, Observat. VI.

p. 207.

Observ. accordingly, when it was alleged against him, that
 V. *THE SUPREME GOD* could not possibly be a
 Messenger, and act in Subjection to the Will of any
 other Person; and that He who was the Messenger of
 another Person, and acted in Subjection to That O-
 ther person, could not be Himself *THE SUPREME*

Second Def. *GOD*: In Answer hereto, he tells us "This is as
 p. 166. "much as to say, that Peter, for Instance, could not
 "be *MAN*, if *SENT* by *MAN*." No certainly:

But it is as much as to say, that Peter, if he was
 the Messenger of Another, and acted in Subjection
 to the Will of Another, could not be himself *The*
SUPREME Man or Governour, equally *Supreme*
in Authority with *Him* whose Messenger he was.

p. 166, "But," says the Dr, "What has Supremacy of Of-
 172, 173. fice, to do with the Notion of Supreme God? God
 "is a word, expressing Nature and *SUBSTANCE*."

I answer: What has *Supremacy of Office*, of *Autho-
 rity* and *Dominion*, to do with the Notion of *Sup-
 reme Man*, of *Supreme King* or *Governour*? Is not
Man, (in the same way of reasoning,) a word expres-
 sing *Nature* and *SUBSTANCE*? *Quam ridicule!*

p. 166, The Truth is, As *PERSON* is not a name of
 172, abstract *Intelligence* only, but necessarily supposes
 368, *SUBSTANCE*; and yet 'tis the *Life* and *Intelli-
 420. gence* in That *Substance*, which makes the *Person* to
 be a *Person*: So the word, *GOD*, is not indeed a
 name of mere abstract *Dominion*, but necessarily sup-
 poses *Living Substance*; and yet 'tis *Supreme and in-
 dependent Dominion* in That *Living Substance*, which
 makes *God* to be *GOD*, to be *Our God*, the *Sup-
 reme God*, or the *God of the Universe*. Wherefore, as

Two distinct Lives or Intelligences, however supposed to inhere in One Substance, would still be Two Persons and not One Person; notwithstanding the word, PERSON, necessarily denotes Substance: So, in the same manner and for the same Reason, Two living intelligent Persons, each having absolute Supreme and independent Dominion, however supposed to be of One Substance, must necessarily be Two Gods, Two Supreme Gods or Lords of the Universe, and not One God; notwithstanding the word, GOD, necessarily denotes Substance. When therefore Dr Waterland says, that Many Supreme GODS in One undivided Substance, “are NOT “Many GODS, for That very Reason, because “their Substance is undivided;” he might exactly with the same Sense and Truth have affirmed, that Many Supreme PERSONS in One undivided Substance, are NOT Many PERSONS, for That very Reason, because their Substance is undivided. I say, these Two assertions are exactly the same, both in Sense and Truth; because the word, Person, does just as much and as necessarily denote Substance, as the word, God, does. And when the Dr affirms that The One Supreme God is Not One [Supreme God] in Person, but in Substance; what is This, but affirming that The One Supreme God is Two [Supreme Gods] in Person, though but One [Supreme God] in Substance? Or will he have the Hardiness to say, that he meant by These words no more than This, that The One Supreme God is Not One [Person] in Person, but only [One Person] in Substance? This plain and evident Reasoning, is

Observ.
V.

p. 357.

First Def.
p. 28. 33.
Second Def.
p. 127.

Observ. so impossible to be obscured by any *Dust of Learned*
 V. *Jargon*; that, after all, the Answer which the
 Doctor is obliged *finally* to trust to, is This only:

p. 329. "How came You to be *Wiser, in This Particular,*
than All the Christian Churches?" though, I verily
 believe, *No Christian Church* in the world ever
 taught *His Doctrine*. And if they had *All* taught
 it; (*Tertullian* presumes to add, speaking of one of
 Dr *Waterland's* principal *Assertions*; "if the *
Scripture itself had taught it,") it could not have
 been *True*. And, in the place now referred to, the
 Point being reduced to an express *contradiction*; it
 p. 127. cannot be so, saith he, "UPON the *PRINCIPLES*
 "of the *Primitive Churches*:" Meaning, by the
Principles of the Primitive Churches, not the *Princi-*
ples of the Primitive Churches, but *Principles* whol-
 ly and solely of *his Own* invention. Upon *HIS*
Principles, it cannot be so: That is to say; Be pleas-
 ed to *take for granted* All his *Premises*, however
contradictory either to *Themselves*, or to *Reason*, or
 to *Scripture*; and then, to be sure, his *Conclusion*
 will not be false.

p. 146, &
 p. 40.

To prove that the the Name, *God*, "denotes"
 only "Nature and Substance," not "Dominion"
 or "any Relative Character;" the Doctor alleges
 that *God was God, Before the Creation*; and there-
 fore, if he were so "in the sense of *Dominion*," it
 p. 180. would follow that "he had *Dominion, before he had*
 "it." I answer; Undoubtedly, whenever there
 was no *Universe*, *God* could not properly be stiled
 The

* See above, p. 47.

The God of the Universe. But is it, in reality, *no* Character of *Dominion*, *no relative* Character; to have in himself an essential Power from Eternity to Eternity, of *producing what Subjects he thinks fit*, and of *destroying what Subjects he thinks fit*, and of *producing New Subjects of his Government*, at Pleasure? Was ever such *Trifling*, in *serious* matters?

Observ.
V.
~

Further. That the word, *God*, is a name denoting *Dominion* or *Authority*, appears evidently from its being used in Scripture, and in the Primitive Writers, in a great variety of *subordinate* Senses: Which it could not be, if it were not a Term expressive of *Dominion*, *Authority*, and the like; which are things in their nature capable of different *Degrees*. The *God and Father of All*, who is *Above All*, is [*ὁ θεός* absolutely,] *GOD* in the Absolute Supreme sense; (1) *ἄυτόθεος*; having all *Perfections* and all *Power and Dominion*, absolutely *in* and *of* himself, *original*, *underived*, and *independent* on Any: And He is the (2) *Fountain* of all *Perfections* and *Powers*, that are found in Any

(1) Λεκτέον, ὅτι ἄυτόθεός ἐστι ὁ θεός ἐστίν. — πᾶν τὸ ὡς τὸ ἄυτόθεός, μετοχή τ' ἐκείνου θεότητος θεοποιούμενον. Origen. in Joh. p. 46, Huetij.

(2) Ὁ μὲν πατὴρ, πηγὴ θεότητος: [speaking of the *Authority* communicated from the *Father* to the *Son*, and from the *Son* to the *Angels*.] ibid. p 47. Note: These words are very absurdly understood by Later Writers, "*The Fountain of THE Deity*:" As if Origen had wrote, not πηγὴ θεότητος, but πηγὴ τοῦ Θεοῦ.

Observ. ny Other whatsoever. The Son is God, by (3)
 V, Communication of Divinity from the Father, and
 by having (3) received from him POWER over the
 Whole Creation. Angels, (4) in a far lower and
 differer

(3) Μετοχῇ τῆς ἐκείνου Θεότητος Θεοποιούμενον. *ibid.* p. 46.

Ἄγγελον ὑπερέχων, δυνάμει ἔ Θεότητι. *ibid.* p. 218.

Ὅς ἐστὶ κύριος δυνάμεων, ἀπὸ τὸ ἕλημα τῷ Δόντος αὐτῷ πατρός. Justin. Dial. p. 91. Edit. Par.

Ἐχειν γὰρ πάντα προσονομάζια, [viz. Θεὸν, κύριον, υἱὸν, λόγον &c.] — ἐκ τῷ ἀπὸ τῷ πατρὸς θελήσει γεγεννησθαι. *ibid.* p. 74.

Τὸν κατὰ βεβλήν τὴν ἐκείνου, ἔ Θεὸν ὄντα, υἱὸν, αὐτῷ καὶ ἄγγελον, ἐκ τῷ ὑπηρετεῖν τῇ γνώμῃ αὐτοῦ. *ibid.* p. 120.

Παντοκράτωρ ὡς πατρὸς κατεστάθη. Hippolyt. contr. Noetum, § 6, p. 10.

Οὗτος ὁ ὢν ἐπὶ πάντων Θεὸς ἐστὶ. Λέγει ΓΑΡ, — πάντες μοι ὡς ἀδελφοὶ ὑπὸ τοῦ πατρὸς. *ibid.*

Θεοποιεῖται πρὸς αὐτοῦ τοῦ πατρὸς. Euseb. Demonstr. l. 5. p. 21.

Θεὸν εἶνα λαβόντα ὡς τοῦ πατρὸς ἔχειν, *ibid.*

Et Regis Summi honorem, & Dei nomen Accepit. Lactan. lib. 4, c. 14.

Universæ Creaturæ & Dominus & Deus constitutus esse reperitur. Novat. de Trin. c. 15.

[Tis therefore too hasty in Dr Waterland, who Himself cites this last Passage, and was not ignorant of the rest; I affirm, (p. 40 & 230,) that “you will Never find it said by the Antients, that the Father constituted Christ a God, or appointed him to be God:” That “the Antients Never speak of Christ being constituted God:” And “You can No where find, that he was ever constituted God.”]

(4) Pl. xcviij, 7. Worship him, all ye Gods. LXX, πάντες ἄγγελοι αὐτοῦ. Dan. ii, 47; xi, 36, God of Gods.

Θεὸν, καὶ τὸν μενογενῆ αὐτοῦ, καὶ τοὺς τελεμημένους ὑπὸ τοῦ Θεοῦ τῷ Θεῷ προσηγορίας, καὶ Μεπέχοντας τῆς Θεότητος αὐτοῦ. Origen. c. Celf. lib. 7. p. 375. And, Comment. in Joh. p. 47, he says that, besides the True God [the Father,] there are many (meaning the Angels,) who are Gods, μετοχῇ τοῦ Θεοῦ, by partaking

different Sense, are in Scripture, and in the Antient Christian Writers, styled *Gods*; upon account of the Powers they are indued with, much superior to Men. *Moses, Magistrates, and Prophets,* (5) are also in Scripture styled *Gods*; upon account of the *Authority*, wherewith they were respectively invested. And *All* these (to whom the Title is given in a subordinate sense,) are, not (as Dr *Waterland* styles them) “*Nominal*” or *False Gods*, but *really and truly* such, in the *Sense* wherein they are respectively so styled in Scripture. And if even *the Lowest of These* are *justly and rightly* so styled, in the *Sense* wherein the Scripture gives them That Title; *how much more* (6) may *the Only-begotten Son of God*, to whom the Title belongs in an *unspeakably higher* and in a *quite different Sense* from any of the Others, justly have That Title given him; and yet *The One God and Father of All, who is Above All*, be nevertheless allowed to be *Alone Supreme in absolute independent*
Autho-

Observ.
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taking of the Divine Nature. But *God the Word*, he says, is, τιμιώτερος τοῖς λοιποῖς παρ' αὐτὸν Θεοῖς, glorified far above all *Those Gods*; because 'tis through *His Ministration* that *They* are made Partakers of *Divinity*, τοῖς λοιποῖς Θεοῖς διάκονοί εἰναι τῆς Θεότητος τὸν Θεὸν λόγον. Yet even *These*, he calls *Truly Gods*, and distinguisheth them from “*Nominal*” *Gods*, p. 48.

(5) *I have said, Ye are Gods.*

(6) Quæ autem (malum) ratio est, ut cum legant hoc etiam *Moyſi* nomen datum, dum dicitur, *Deum te posui Pharaoni*; *Christo* negetur, qui non *Pharaoni* Deus, sed *universæ Creature* & *Dominus* & *Deus* constitutus esse reperitur! *Novat. de Trin: c. 15.*

Observ. *Authority and Dominion over all! Joh. X. 34. Is it not written in Your Law, I said, ye are Gods? If he called Them Gods, unto whom the Word of God came; and the Scripture cannot be broken: Say ye of Him, whom the Father hath sanctified and sent into the world; Thou blasphemest; because I said, I am the Son of God?*

OBSERVAT. VI.

Concerning the Generation of the Son.

Another Method, whereby Dr *Waterland* attempts to destroy the *Supremacy* of the *One God and Father of All, who is Above All*; is by denying *Any* real *Generation* of the *Son*, either *Temporal* or *Eternal*.

The Council of *Nice*, endeavouring to explain more minutely and philosophically the *General Expressions* of *Scripture* concerning the *Only-begotten Son* of *God*, declared their *Opinion* to be, that the *Son* was "*Begotten of the Father, that is, from the Substance of the Father, before all Ages: God from God, * Light from Light.*" The *Manner*, in which the *Writers* before and at the time of the *Council*, explained their *Notion*; is *This*. That, as one *Fire* is lighted from another *Fire*, without *Any*

* Φῶς ἐκ φωτός; [not τὸ Φῶς ἐκ τοῦ φωτός;] *A Light from A Light*. This was plainly *Their* Meaning.

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Any Abscission, Division, or Diminution; the original Fire losing nothing thereby, of its own Light or Heat: So God, the First and Alone unoriginated Rational Agent, produced from Himself Another intelligent Rational Agent, a perfect Image and Resemblance of Himself; without any way altering, absconding, dividing, or diminishing any thing from, his own essentially and unchangeably inherent personal or substantial Perfections. *Always* taking care to express this *One Difference* in the Similitude, (which Later Writers by degrees neglected;) that *whereas* Light shineth forth and is communicated, not by the Will of the Luminous Body, but by a necessary Property of its nature; the Son of God is, by the* Power and Will and Design of the Father, his Substantial Image.

In opposition to This, Dr Waterland asserts that These Phrases, By "Power," by "Will," by "Design," by "Choice," by "Counsel," and the like; do not signify any real *Exertion of Power*, any real *Act* or *Operation* of the Father, arising from his *Will*, either in *Time*, or from *Eternity*; but a mere *absolute necessity of Nature*, not indeed *in opposition to*, but *accompanied with the Approbation of*, his *Will*. Yet, very inconsistently; when he comes to enter into the *Detail* of Particulars, he acknowledges concerning *every one of these or the like Phrases*, in every Passage of every *Ante-nicene Writer*; that they express merely the *Free Voluntary Act of the Father*,

H and

* Δυνάμει, βουλή, θελήσει, κατὰ γνώμην, κατὰ προαίρεσιν ἔσ. See the Reply to Dr W's Defense, p. 121, ἔσ. and 256—→ 276.

Observ. and not any *necessity of nature at all*; nay, that
 VI. they express a *mere Temporal Act* of the Father;
 For so he explains *That Generation* of the Son,
which Alone These Writers ever call by That name,
 (and which they speak of under the forementioned
 Terms,) to be indeed *no Generation at all*; but
merely such a *Mission, Manifestation, or Sending*
forth of the Son, as that *every Action* of Christ *what-*
soever, might with equal reason be called his *Gene-*
ration. But then, because these Writers supposed
 the Son of God * *not* to be [*ποιηθεὶς*] *Made or*
Formed or Fabricated extrinsically (as the *Materia*
Creation was,) but *Generated* immediately *from the*
Father Himself; (in consequence whereof, Their
 Philosophy taught them that he was † *in* the Father
ἀγενήτως, *before* he was *generated from him*;) hence
 the Dr infers, that *This* his being *in* the Father *be-*
fore he was *generated from him*, is a *Prior Gene-*
ration, and *the most Proper Filiation or Generation*.
 And yet no one Writer either *before* or *at* the time
 of the Council of *Nice*, ever *once* mentions *Two*
Generations of the Son before the Beginning of the
 World, ever *once* mentions any *Prior Generation*, e-
 ver *once* mentions any *other antemundane Generation*
 beside

* ἢ ποιηθεὶς, ἢ ὡς γενόμενος, and the like.

† Περὶ ἐνεργείας γεννηθέναι, δυνάμει ἢ ἐν τῷ πατρὶ ἀγενήτως.
Constantin. in Epist. Euseb. ad Eccles. Cesar. apud Theod.
lib. 1. c. 12. The Passage at length, with critical Observati-
 ons upon it, see in the *Reply to Dr W's Defense*, p. 124.

Ἐχων ὁ Θεὸς ἑαυτοῦ λόγον ἐνδιάθετον ἐν τοῖς ἰδίῳις ἀπλά-
 κτοις, ἐγέννησεν αὐτὸν &c. *Theoph. ad Autolyc. p. 81.* Τὸν λόγον
ἀπλαντὸς ἐνδιάθετον ἐν καρδίᾳ Θεοῦ, — τοῦτον τὸν λόγον ἐγέν-
ησε προφητικῶν, πρῶτότακον πάσης κτίσεως, ibid. p. 129.

besides *That One* which they affirmed to be by the *Power* and *Will* of the Father, *Before All Ages*, and *Before all Worlds*, and *Before all Time*: And Dr *Waterland* himself very largely and fully explains This his *Prior Generation*, (as he had before explained away the *other Generation*,) to be in *No sense* Any *Generation* at all; but a *mere co-existence with*, not at all any *Derivation from*, the Father. Thus the Dr has totally denied *All generation* of the *Son*, either *temporal* or *eternal*; and introduced, instead of it, Two *Ἀρχαί*, Two *equally unoriginate Persons*, Two *Supreme independent Gods*.

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The *Proof* of This Charge, is as follows.

1. That the Phrases, by "*Power*," by "*Will*," by "*Design*," by "*Choice*," by "*Counsel*," and the like; do not signify any real *Exertion of Power*, any real *Act* or *Operation* of the Father, arising from his *Will*, either in *Time*, or from *Eternity*; but a mere *absolute necessity of Nature*, not indeed *in opposition to*, but accompanied with the *Approbation of*, his *Will*: This is what the Dr has at large contended for, in his *First Defense*, throughout *Query VIII*. And in his *Second Defense*, he still persists in it. "*I must complain of it, (says he,) as a great Instance of Unfairness, — for you to bring up This Pretence again, that the Ante-Nicene Writers did not allow the Son to exist or to BE GENERATED by Necessity of Nature.*" Again: "*Will, in the sense of Approbation or Acquiescence, is very common with Antient Writers:*"

p. 253.

p. 283.

[Yet not One Instance does he allege out of Any Christian Writer, before the Council of Nice:]

Observ. VI. *“Nor was it thought absurd to say, that God had Willed thus or thus from all Eternity, and * could not Will otherwise.”* And whereas the Council of *Sirmium*, still later than That of *Nice*, anathematized any one who should say that *“the Son † was begotten without the Will of the Father; For the Father did not beget the Son by a Physical Necessity of Nature, without the Operation of his Will; but he at once Willed and begat the Son:”* Rather than the Council shall be allowed to *mean* what they † notoriously *Did mean*, and what their Words *necessarily* signify; a *ridiculous Signification* shall be invented, of the term [*ἀνάγκη φυσική,*] *necessity of Nature*, (as taken by some (1) *Later Christian Writers only*, never by Any of the *Antients*, from certain *Platonick Philosophers*;) a *Signification* infinitely absurd to be applied in This place; as if it signified *“a Force upon the Father's Will;”* an *“outward Coaction, Force, or Compulsion;”* that God *“was compelled by a*

First Def.
p. 128.
Pref. to Sermons, p. 21.
Second Def.
p. 252.

See and compare, the Reply to Dr W's Def. p. 257, &c.

* Note: The Question is not here concerning *Moral*, but *Physical* or *Natural* Necessity.

† See the Passage at large, with critical Notes on the Reading of it, in the *Reply to Dr W's Defense*, p. 257, 258, 274.

‡ *Voluntas ista, quam Necessitati opponunt Sirmienses præfules, mera est libertas; ac non solum violento & coacto contraria, sed etiam ei quod ita Naturæ est consentaneum, ut ex arbitrio consilioque, minimè pendeat. Quæ fuit Eusebij Casariensis opinio, &c. Petavius De Trin. lib. 6, c. 8.*

(1) And even *These*, when they speak of *Coaction*, I think hardly use the words *φυσική ἀνάγκη*, or *φύσεως ἀνάγκη*; but *Ἀνάγκη* singly; as referring to something *External*, distinguished from the internal *φύσις* of the Thing spoken of.

“ *Superiour Force, and Against his Will.* ” And, Observ^d
 to make room for this *Absurd Use* of the Phrase ; VI.
 God the Father himself shall (1) *very hardly* be al-
 lowed by Dr *Waterland*, to exist by *Necessity of Na-*
ture. And (2) *Self-existence*, the most *Real* and
Positive

(1) “ *Show me where either Scripture or Fathers ever said,*
 “ *that God the Father existed by Necessity of Nature, though*
 “ *they have in Other Terms asserted the same thing which*
 “ *We Now mean by necessity of nature:* ” 2d Defense, p. 251.
 “ *None of the Antients Durst have said, that God exists by Ne-*
 “ *cessity:* ” p. 252. “ *The Fathers would never say, that he*
 “ *existed, or was God, by Necessity:* p. 253. ” “ *The Antient*
 “ *Writers, I conceive, for eight Centuries, would have denied,*
 “ *or did deny, that God was God by Necessity:* ” p. 254.

(2) “ *Whether, when we say any thing is self-existent, the*
 “ *words (of self) have any Positive Meaning:* ” p. 428. “ *Self-*
 “ *existence is negative:* ” p. 429. “ *Self-existence, I have now*
 “ *determined, I think upon plain reasons, that it is Negative*
 “ *only:* ” p. 430. The manifest *Absurdity* of this Assertion,
 hath been *fully and distinctly* shown in the following words,
 in a Book entituled, *A Modest Plea, &c.* “ *Self-existent being*
 “ *the same as unoriginate, is (Some think) merely a Negative*
 “ *Character. But this is a great Mistake. For though the*
 “ *word, unoriginate, according to the grammatical Composi-*
 “ *tion of it, is negative; yet the Idea expressed by it, is posi-*
 “ *tive. As you will see by the like Case in another Word.*
 “ *The word, infinite, according to the grammatical Compo-*
 “ *sition of it, is merely negative; But when we say, God is*
 “ *infinite or immense, the Idea is not a bare Negative, a mere*
 “ *negation of Bounds, but denotes the positive Great-*
 “ *ness of That whose Existence is declared to be immense.*
 “ *So endless with regard to Duration, though the Word in-*
 “ *deed is negative; yet the Thing signified by it [eternity] is not*
 “ *a negative, but a real and positive Duration. In like Man-*
 “ *ner, Unoriginate or Underived, though the Words themselves*
 “ *are [merely negative, yet the Thing expressed by them is*
 “ *not a mere Negation of being derived, but a real and positive*
 “ *Ground*

Observ. *Positive* of *All* Ideas, shall be declared to be a mere
 VI. *Negative*. And the *Proof* of the existence of a
 First Cause, *a priori*; (without which, *no* Attributes
 of God can possibly be proved at all to be properly
 (3) *infinite*;) shall be (4) *turned into Ridicule*.
 And the self-existent God shall be declared to have
 (5) *No Internal Cause*, no *Ground* or *Reason* of
 Existence in the absolute *Necessity of Nature*; but
 to exist *absolutely without Any* Ground or Reason

“ Ground or *Foundation* of Existence in the Substance itself
 “ which is properly expressed by *Necessary Existence*. Ac-
 “ cording to *Your* way of arguing, *All* the Attributes of
 “ God may as well be turned into *mere Negatives*; His Unity
 “ into *not being more than One*; His Omniscience, into *not be-
 “ ing ignorant of any Thing*; His Omnipotence, into *not being
 “ limited in Power*; His Omnipresence, into *not being absent from
 “ any Place*: Nay, his very Existence it self may as well be
 “ said to be a *mere Negation*, as the *Necessity of his existing
 “ or his Self-existence.*” p. 216, 217. The Dr was referred
 This, *before*; and he takes Notice of it in his p. 218, with-
 out pretending to make any the least Answer to it.

(3) For, can the actual *infinity* or *immensity* of God, be proved
 at all *a posteriori* alone, from the phenomena of a *Finite*
 World? or the *Eternity* of God, from phenomena merely *Tempo-
 rary*? without taking in, *a priori*, the consideration of the
necessary nature of an *unoriginate* or *First Cause*?


(4) “ *To prove the Existence of a First Cause, a priori*; has
 “ *Sense*, (says the Dr) *without the Supposition of a Cause prior
 “ the First: Which yet is Non-Sense:*” p. 429. These words
 show, that Dr Waterland does not understand what the *Mean-
 ing* of a *Proof a priori*, is.

(5) “ *We are not to suppose Any Cause*” [any “ *Cause
 “ Ground*” or Reason “ *of Existence*, p. 429;] *external*;
 “ *INTERNAL*; but *absolutely No cause*; because there is
 “ *cause prior to the First:*” p. 430.

of Existence: Which if it was true, it would follow that he *might* likewise as well, *without Any Cause* or Reason, *cease to exist*. And (6) the *word*, by which the Antient Christian Writers generally express the *Self-existence* of the Father, the *Peculiar Incommunicable* Prerogative of being absolutely

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(6) The Term by which the Antients most frequently express God's existing by the *necessity of his own nature*, is (not φύσει or κατὰ φύσιν, as Dr W. alleges, p. 254: For, Man is φύσει or κατὰ φύσιν ἄνθρωπος, yet not by necessity of Nature: But the proper Term is,) ἀγέννητος, *Unoriginated*. Which word, though in its *grammatical* composition it be indeed *negative*, yet the *Idea* expressed by it (as I have shown *above*) is of all Others the *most positive* and *real*; denoting what we usually call *Self-existence*. This Term, ἀγέννητος, expressing thus the *Prime and Incommunicable Prerogative of the Father*; Dr Waterland (p. 254, 256, 264, 268.) is very desirous, without Any Pretense of *Manuscripts*, to change it *perpetually* into ἀγέννητος: Because he thinks ἀγέννητος applicable to the *Son*, as well as to the *Father*. Yet he produces No Passage of Any Antenicene Writer, wherein even ἀγέννητος is applied to the *Son*; excepting *one only*, where the Reading is evidently Corrupt: Compare Dr W's 2d Defense, p. 276, with *The Reply to his First Defense*, p. 295. And here 'tis very pleasant to observe, how he cries out ("Where are your *Manuscripts*?") when we desire to amend the word ἀγέννητος in Origen, because the *sense* and *connexion* and *Antithesis* of the *Passage itself* evidently requires an Amendment, and the word is in *no other place* of the very Large Writings of the *same Author* found applied to the *Son*, nor (I believe) in *Any place* of *Any Other Antenicene* writer: At the same time that *He himself* is, against the Faith of *All Manuscripts*, throwing out the word ἀγέννητος out of *Many Passages* of *Many Antient Authors*, where the *Sense* and *Connexion* (as well as the *frequent Use* of the word) *necessarily* requires it should be retained.

Observ. VI.  solutely *Unoriginate*; shall, without Any Pretense of Authority from *Any Manuscript* or various Reading, be changed, in *innumerable* Passages of Antient Authors, into *another word*, which the Dr (because he *Supposes* it to be *applicable*,) *affirms* to be *applied* to the *Son* equally with the Father: And yet *even That Other word*, (excepting *only one single* Passage of *Origen*, in which the *Sense* evidently shows the Reading to be *corrupt*,) he does not so much as *once* find applied to the *Son* in *Any One Ante-Nicene* Writer. And rather than *Will* and *Necessity* shall not be *confounded together*, with the utmost Absurdity; *Will* (7) shall signify *Any thing*, how remote soever; and *Any thing*, how remote soever, shall signify *Will*: And so all *Use* of Language shall be at an end.

2. Yet, after all this monstrous Extravagancy of an Attempt to blend together the Two *contradictory* Ideas of *Necessity* and *Will*; the Dr very inconsistently, when he comes to enter into the Detail of Particulars, acknowledges concerning *every one* of the forementioned Phrases, [*Generated* by "*Power*," by "*Will*," by "*Design*," by "*Choice*," by "*Counsel*,"] and concerning *every other the like* Phrase, in *every Passage* of *every Ante-Nicene Writer*; that they express merely the *Free Voluntary Act* of the Father, and not any *Necessity* of

(7) "*The Will of God, is God Himself:*" cited with Approbation: *First Def.* p. 127; and *Second Def.* p. 282. "*The word, Will, has been used by Some of the Antients, to signify ANY natural Powers of God.*" p. 283.

of Nature at all; nay, that they express [notwith- Observ.
standing the words *πρὸ πάντων αἰώνων*, and the like,] VI.
a mere Temporal Act of the Father.

“ Many of the Fathers (says he) speak of No higher p. 283.
“ a Generation, than That [voluntary] Ante-mundane
“ one :” viz. the Manifestation of the Son, in order
to create This world.

“ I admitted, that Ignatius might understand by *ibid.*
“ Generation, a voluntary ante-mundane Generation
“ or Manifestation; with several other Fathers.”

“ Justin Martyr speaks of No Generation higher p. 284.
“ than That Voluntary ante-mundane Generation, o-
“ therwise called Manifestation. — I allow that the
“ Logos BECAME a SON (according to Justin)
“ by Voluntary Appointment.”

“ If Christ were here (by Justin) said to be God p. 285.
“ by the Will of the Father, it might bear a good
“ sense. For, supposing That to be the case, Justin
“ may mean no more, than that the Son Acted and
“ Appeared as God, with consent of the Father,
“ who appointed him so to appear and act.”

“ The Procession MAKES him a SON, and is p. 286,
“ Voluntary. — As to Christ being Lord of Hosts 287.
“ by the Father’s appointment, I have allowed it
“ above, in Justin’s sense. — You seem to think
“ that I have somewhere denied the Highest Gene-
“ ration spoken of by Justin, to be Temporal :
“ whereas I have constantly allowed it. — The
“ Son proceeded *φῶς ἐκ φωτός* (Light of Light) in
“ TIME, according to Justin, and according to ma-
“ ny More besides Him.”

- Observ. VI. *As to the Other [viz. Ante-Nicene] Authorities, from Justin Martyr, &c. I allowed Will to be taken in Dr Clarke's sense."*
- p. 306. *" Irenæus comes not under our Inquiry, having said little either of Temporal or Eternal Generation."*
- p. 292. *" Tatian, who was Justin's Scholar, I allow to speak Only of a Temporal Generation or Procession, in like manner as Justin."*
- p. 290. *" I admit the same thing of Athenagoras, as of Justin and Tatian; that he speaks of No higher Generation, than the Procession."*
- ibid. *" Theophilus comes under the same Predicament with the Three Writers before-mentioned."*
- p. 292. *" Clemens of Alexandria may be likewise allowed to speak of the Procession. And when he says The Word sprang or arose from the Will of the Father, it is plainly intended of his being sent out to Mankind."*
- p. 292. *" Hippolytus was undoubtedly in the Hypothesis of the Temporal Generation or Procession."*
- p. 107. *" The Father BEGAT the Son, that is, Sent or shewed him to the world, (which is Hippolytus's Meaning;) when he willed, and as he willed."*
- p. 284. *" To the same purpose [viz. his speaking of No Generation higher than That Voluntary Antemundane Generation, otherwise called Manifestation,] I quoted Hippolytus: Who plainly makes a Manifestation to be the Son's Generation."*
- p. 287. *" The Son proceeded φῶς ἐκ φωτός (Light of Light) in TIME, according to — Hippolytus."*

“ *With This Proceſſion* [in order to operate in the
 “ *Creation,*] Tertullian ſuppoſes the Sonſhip properly
 “ *to commence.* So that the Logos—BECAME a
 “ *SON in TIME*; And — was not yet a SON,
 “ *till he came out to create.* ”

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 p. 104.

“ Tertullian goes upon the ſame Hypotheſis, in the
 “ *main, with Thoſe before-mentioned.* ”

p. 292.

Origen, Novatian, Methodius, the Dr paſſes o-
 ver; only referring his Reader to his Former
 Deſenſe. And I alſo refer him to the Reply.

p. 294.

“ Eufebius (ſays he) I did not cite, becauſe ſome
 “ *juſt Exceptions may be made to Him.* ”

ibid.

“ *The Son proceeded* φῶς ἐκ φωτός (Light of Light)
 “ *in TIME, according to Many, — and perhaps,*
 “ *even the Nicene Fathers.* ” [Yet they expreſſly
 ſay, ’twas πρὸ πάντων αἰώνων before all Ages.]

p. 287.

After This, the Dr ſlides gently into Quotati-
 ons from Modern Writers, who by degrees con-
 founded (as they did every thing elſe) the Difference
 between *Necceſſity* and *Will*.

p. 295.
 &c.

But is it not, from the Paſſages now cited, abun-
 dantly apparent, that the ſame Dr Waterland, who
 had been at large contending that *being generated*
 by the *Will and Power of the Father* might mean the
 ſame thing as a *necceſſary Emanation*; and had com-
 plained of it as a *great Inſtance of Unfairneſs*, to pre-
 tend that the *Ante-Nicene* Writers did not allow
 the *Son* to exiſt or to *BE GENERATED* by ne-
 ceſſity of Nature; has, after all this, fully acknow-
 ledged that every one of the Phraſes in every Paſſage
 of every *Ante-Nicene* Writer, wherein the Son is
 ever ſpoken of as being *BEGOTTEN* by the Power

Fiſt Def.
 Qu. VIII;
 & 2d Def.
 p. 253.

Observ. *and Will of the Father*, denotes and expresses merely
 VI. a *Free Voluntary Act of the Father*, and not any
 Necessity of Nature at all; nay, that it expresses (ac-
 cording to Dr Waterland's interpretation) a *mere*
Temporal Act of the Father? This Generation there-
 fore (as the Dr understands it) is indeed *No Gene-*
ration at all. 'Tis nothing but "*the Son's being*
 p. 316. "*SENT out oeconomically from the Father, first to*
make, and then to govern the Creatures:" 'Tis no-
 thing but "*a Mission, Manifestation, or Exer-*
 p. 312. "*on.*" It "*means no more than a Manifestation,*
Exertion, or taking a New Office, Relation &c.
What Change is there in all This, more than there
is in God the Father upon any new Act, Manife-
station, Exertion of Power &c? There is no Change
at all in it, no not so much as in any Mode of
Existence." 'Tis no other *Generation of the Son*,
 than in such a Sense as *Every Action of Christ* what-
 soever, is a new *Generation of him*. 'Tis no other
Generation of the Son, than in such a Sense as the
Son might as possibly have *Begotten the Father*, if
 the *Father* had been pleased (which the Dr thinks
 was *not naturally impossible*) to have been *Sent forth*
 by the *Son*. 'Tis no other *Generation*, than the
Generating of a person, who, *before This Genera-*
ting, was as much and as truly *Generated*, as he was
after. That is; 'Tis in *No Sense Any Generation*
 at all. Was ever a *serious* matter, thus *ludicrously*
 treated?

p. 291. Well; "*But,*" says the Dr, (though it be in-
 deed *no Generation* at all; still) "*it is Undoubtedly*
 "*what Those [Ante-Nicene] Writers Call Genera-*
 "*tion;*"

tion; And therefore This (says he) is disputing, "not against Me, but against Them." I answer: No. NOT ONE Ante-Nicene Writer ever was so absurd, as to call That a Generating, by which the Generated Person was no more Generated than he was before. There are indeed figurative and metaphorical Sentences, wherein persons may very elegantly be said to be begotten or generated into a New State, when they are invested with some extraordinary New Powers. Thus God is said in Scripture to have Begotten Us unto a lively Hope, by the Resurrection of Christ from the Dead. And to Christ himself, upon his being raised from the Dead, he saith, (Acts xiii, 33,) Thou art my Son, This Day have I begotten thee. But never was That styled in Any sense a Generating or Begetting, before which the person generated was Every thing he could be after it: A Generating, which implied in it "No Change at all, no not so much as in any Mode of Existence;" No Change "more," than there is in "God the Father" himself, upon Every "New Act" or Exertion of his Power. What the Writers before and at the time of the Council of Nice, call the Generation of the Son; always means a Real Generation, a Generation by which the Son was ἐστὶς μὲν, by which he was really [not, ποιηθεὶς, made or formed, as was the material World; but γεννηθεὶς] generated from the Father by his Power and Will. And This Generation, by which he "Became a Son," and which is the ONLY ante-mundane Generation Any of Those Writers ever call by That Name; is by Some of them, (Dr Waterland seems to think by All of them,) supposed

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p 312.

p. 284.

Observ. posed to be *Temporal*, by Others *Eternal*, if the
 VI. words [*πρὸ πάντων αἰώνων, ἐξ ἀπέριτον αἰώνων, πρὸ χρόνων αἰώνων*, and the like,] signify *Eternity*. But the *Generation* Dr *Waterland* here describes, is in *No sense* Any *Generation* at all.

3. Having Thus reduced to *Nothing*, what He calls the *Temporal Generation* of the *Son*, though the Creed of the Council of *Nice* expressly says of *That Generation*, that it was (*πρὸ πάντων αἰώνων*) before *All Ages*; the Dr is in the next place to make *Amends* for this Great Liberty, by *inventing* Another *Generation* of the *Son*, a *Generation* never heard or thought of by Any *Writer* before or at the time of the Council of *Nice*, a *Generation* Prior to That which These *Writers* suppose to be *Before All Ages* and *before all Worlds* and *before All Time*. This *Prior* of the *Two* antemundane *Generations* of the *Son*, the Dr tells us, is

First Def. his "most PROPER Filiation and Generation;"
 P. 134. and "in respect of which, CHIEFLY, he is the Only-Begotten, and a distinct Person from the Father."

Second Def. when the Dr is *Defending* this assertion, and repeating with confidence, that "taking the Fathers COLLECTIVELY, there is Demonstration for That Threefold Distinction," of a *Prior* and *Posterior* ante-mundane *Generation* of the *Son*, and a *Third* *Generation* of him in the *Flesh*; he should not be able to produce Any *ONE* Passage out of Any *ONE* Ante-nicene *Writer*, in which This *Prior* ante-mundane *Generation*, this "most PROPER Filiation and Generation of the *Son*, in respect of which

“ which CHIEFLY he is the ONLY-BEGOTTEN,” should ever once be stiled either *Filiation*, or *Generation*, or *Begetting*, or by any other equivalent term at all? Can any man imagine it possible, (if these Antient Writers had ever thought of Dr *Waterland's* notion,) that they who were so constantly solicitous to avoid the imputation of asserting *Two* [ἀναρχοὶ or ἀγέννητοι] *Unoriginated* Persons, should Never express the *First* and *most Proper Generation* of the Son, by Any words that in any sense denote any *generation* at all? Can any man believe, that not *ONE* of them should ever *ONCE* mention *Two* *Ante-mundane Generations* of the Son? Is it credible, if *Their* Sentiments had been in Any degree like to *His*, that *That* which with *Him* is the *original* and *Only Real Generation* of the Son, should with *Them* Never be once so stiled at all; and *That* which with *Him* is in *No* sense any *Generation* at all, (any more than *Every Action* of Christ *whatsoever*, is a *New Generation* of him,) should with *Them* be *Always* and *Only* stiled the *Generation* of the Son? But the Wonder will cease, when it shall appear, that after all This, Dr *Waterland Himself*, very inconsistently, makes *This* Generation likewise, even This “ *most* “ *PROPER* *Filiation* and *Generation* of the Son, in respect of which CHIEFLY he is the *Only-Begotten* ;” even *This* generation, I say, as well as *the Other*, Dr *Waterland himself*, in his explication of his Scheme, makes to be in *No* sense Any *Generation* at all. For, though he *Calls* it (for *Forms sake*, and to amuse ignorant Readers,) *Eternal Generation*; yet he desires you would by no means understand him to intend

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Observ. VI. intend *Eternal Generation* indeed, but a *mere co-existence with*, and not at all any *Derivation from*, the *Father*. For “*the Scripture* (he tells us) *is not clear* and full, for *this Eternal Generation* ;” and “*the Catholicks Themselves were for some time pretty much divided about it* ; and, “*had it not been for some Persons coming to read the Fathers with the notion of Eternal Generation in their Heads, they could never have mistaken,*” &c. For “*All that Any Writers ever meant by Eternal Filiation,*” is [not at all any *Filiation or Generation*, but] “*the eternal EXISTENCE of the Son* ;” the *Existence of a Son Not generated*, the *Existence of a Son who is No Son* ; the “*Existence of a real and living Word, a Word of God, eternally Related to the Father whose Word he is* ;” that is, having *Such a Relation*, as there would be between *Two Unbegotten, Two unoriginated Persons*, co-existing in the same Substance : *Such a Relation*, as, (though Dr Waterland is pleased to call it in words, “*a relation on to the Father as his Head* ;” yet in Truth) implying *No real Derivation* either of *Being, Power, Authority*, or any other *Perfection* ; makes the Father to be indeed, in *Any real sense*, neither *Head* nor *Fountain* nor *Father*. For (to repeat the Similitude I before alleged :) In like manner as, in case the *Sun* and its *Beams* had *Always* existed together, co-eval, immoveable, and immutable ; and there had *Never* been at all any real motion of *Emission* of the one from the other ; it would then have been in *no sense* any more true, that the *Beams* proceeded from the *Sun*, than the *Sun* from the *Beams* : And as,

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in case the *Root* and *Branches* of a *Tree*, had *Always* existed together, co-eval, immoveable, and immutable; and there had *Never* been at all any real *Growth* of the one out of the other; it would then have been *in no sense* any more true, that the *Branches* proceeded from the *Root*, than the *Root* from the *Branches*: So, if (according to *Dr Waterland's* way of thinking) there had been only an *eternal necessary EXISTENCE* of the *Father* and the *Son* together, without any real *Generation* or *Derivation* of *Being*, either *in Time* or *Eternity*, of the *Son* from the *Father*; it would then have been *in no sense* any more true, that the *Son* was *Begotten* of the *Father* and derived his Powers and Perfections from him, than that the *Father* was *Begotten* of the *Son* and derived his Powers and Perfections from *Him*; or that the *Father* was in *Any Sense* the *Head* or *Fountain* or *Father* of the *Son*, any more than the *Son* was the *Head* or *Fountain* or *Father* of the *Father*. *Dr Waterland's* opinion therefore, taking away wholly all real *Generation* of the *Son*, whether *Temporal* or *Eternal*; amounts evidently to an Assertion of *Two* [*ἀναρχοί, ἀκαίτιοι, ἀγέννητοι,*] *Unoriginated* Persons. Which, in the (1) *Reason* of Things, and by (2) *his Own Confession*, is direct *Polytheism*.

(1) Si enim *natus* non fuisset; *innatus*, comparatus cum eo cui esset *innatus*, *aquatione* in utroq; ostensâ duos faceret *innatos*, & ideo *duos* faceret *Deos*. *Novat. de Trin. cap. 31.*

(2) "Two *unoriginate* divine Persons, however otherwise *inseparable*, would be *Two Gods*, according to the Antients."

p. 207.

Obsery.

VII.



OBSERVAT. VII.

*Concerning what Dr Waterland charges
as making the Being of the Son Precar-
ious.*

From what has been said, it appears with *what*
Justice Dr Waterland charges Those, who assert the
Son to be at all a Son by *Any real Generation*, either
Temporal or Eternal; with making the Being of the
Son *PRECARIOUS*. And, because the *Word* sounds
odious, he takes great Delight in repeating it. “*Whe-*
“ *ther the Son of God, be a Precarious Being. — Dr.*
“ *grade the Son of God into Precarious Existence. —*
“ *Exempt him from the number of Precarious Be-*
“ *ings. — Make of him a Precarious Being. —*
“ *No Medium between Self-existence in the highest*
“ *sense” [as if Self-existence were capable of Degrees,]*
“ *and Precarious Existence. — Subjection of*
“ *Precarious Being. — No Precarious Being, —*
“ *therefore God Supreme. — Precarious and De-*
“ *pendent. — Make the Son Precarious. —*
“ *The proper and full Notion of a Precarious Be-*
“ *ing. — Dispute whether a Precarious Being be*
“ *Subject. — SUIT with a Finite, dependent,*
“ *Precarious, created Being. — Is MUTABLE*
“ *and corruptible, has a Precarious Existence. —*

“ *Precarious*

“ Precarious, *mutable at Pleasure.* — A Precari-
 “ ous Being. — Making him a Precarious Be-
 “ ing. — Sink God the Son into Precarious Ex-
 “ istence.” The only Foundation of This Charge,
 is; that the asserting the Son to be *Begotten by the*
Power and Will of the Father, (which was the unani-
 mous Doctrine of All Christian Writers *before and*
at the time of the Nicene Council;) that is, the as-
 serting the Son to be *at all a Son by Any real Gene-*
ration, either Temporal or Eternal; is (according to
 Dr Waterland) making the *Being of the Son Precari-*
ous. Whatever arises at all from the *Power and*
Will of the Father, either in *time or eternity*; how-
 ever absolutely *Immutable* That Act of his *Power*
and Will be; is (with the Dr) as *Mutable and Pre-*
carious, as the Existence of Any Creature whatsoever.
 Acknowledge *Jesus Christ* to be *the Same yesterday*
and to day and for ever, Before All Ages, and To all
Ages, permanently and Immutably: Still, if he is
 not so by a *Necessity altogether independent of the Fa-*
ther himself, that is, if he is not *really as Self-exist-*
ent as the Father; his Existence is (in Dr Water-
 land’s account) as *Mutable and Precarious*, as That
 of the meanest Being in the Universe. Let the Dr
 be pleased to try This manner of arguing, in *Any*
Other case. God, says the Apostle, *Cannot Lie*.
 The *Only reason why he cannot*, is because he *Will*
not. Is therefore the *Veracity of God*, a thing as
Mutable and Precarious, because it *entirely depends*
 upon his *Will*; as is the Existence of Any Creature
 whatsoever? That the “*Will*” of God, in This
 and the like cases, is not (as Dr Waterland most ab-

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p 361, 362.

434.

511.

Observ. *surdly* cites from Another Author with Approbation,) the *same* in Signification as “ *Any Natural*
 VII. “ *Power of God* ; ” is evident from hence, that it cannot be said with equal Truth, (Dr *Waterland* himself, I suppose, will hardly say it,) that the *Only* reason *why* God cannot cease to *Be*, or cease to be *Omnipresent* or *Omniscient*, is because he *Will not*. Again: God, saith the Apostle, is *No Respector of Persons*. Evidently, with regard to *physical Powers*, it is as easy for God to *respect Persons*, as *not to respect them*. Is therefore God's being *no Respector of Persons*, a thing “ *Precarious* ” and “ *Mutable at Pleasure* ? To give *One* Instance more: The *Supreme Dominion of God the Father* over all, and the *Son's* *Ministration* to him, is (according to Dr *Waterland*) founded merely on “ *mutual Concert and Agreement*,” on “ *Mutual Agreement and Voluntary Oeconomy* ; ” Will he therefore say, (as in *This* way of arguing he must,) that the *Supreme Dominion of the God and Father of All* is as “ *PRECARIOUS* ” and as “ *MUTABLE at pleasure*,” as the Existence of *Any Creature whatsoever*? Let him hear how his *Own words* sound, when applied to his *Own Notion*. “ *Most evidently the* ” Father's *Supremacy of Dominion*, “ *is no PRECARIOUS* ” *Supremacy* : “ *Nor is Any Creature whatever, at all Precarious or Mutable, by the same way of Reasoning. A mighty Honour done to God the* ” Father, “ *to make* ” His *Supremacy* “ *no more Precarious than the rest of the Creation! Certain however it is, that, upon Your Principles, there is No Natural Necessity for his* ” being *Supreme over All,*

p. 283;

p. 45,
20, 54,
& passim.

p. 361.

p. 219.

All. " *He might either Never have* " been Su-
 preme, " *or may even cease to* " be Supreme, " *as*
 " *much as may be said of Any Creature ; if it should*
 " *please* " the Father and Son " *so to order it. This*
 " *is the proper and full Notion of a PRECARIOUS* "
 Supremacy, a Supremacy " *having No necessary Foun-*
 " *dation of Existence, but depending entirely upon the*
 " *Free Will and Choice of Another* " or Two Other
 " *Beings. All the Subtilties imaginable, can never bring*
 " *you off here, any more than they can bring together*
 " *Both Ends of a Contradiction,* " Pag, 219,
 220.

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 VIII,


OBSERVAT. VIII.

*Concerning the Worship of God the Father,
 and of Christ.*

If The One God and Father of All, be Above All;
 'tis manifest that All Worship, All Prayer and Thanks-
 giving, must terminate In him, must either immedi-
 ately or mediately be directed To him. And if
 This be so; then 'tis evident likewise, that All Ho-
 nour or Warship paid to The Mediatour in Any ca-
 pacity, must of necessity be Mediatorial only.

Our LORD's Directions in This Point, are; *When*
ye pray, say, Our Father which art in Heaven, &c.
 Luke xi, 2. *That whatsoever ye shall ask of the*
Father

Observ. VIII. *Father in my Name, he may give it you; Joh. xv, 16.*

The *Apostles Instructions* concerning This matter, are. *By Him let us offer the Sacrifice of Praise to God continually, Heb. xiii, 15. Giving Thanks always for all things unto God and the Father, [unto God, even the Father,] in the Name of our Lord Jesus Christ, Eph. v, 20. Giving Thanks to God and the Father, by Him, Col. iii, 17. That God in all things may be glorified through Jesus Christ, 1 Pet. iv, 11. That at the Name of Jesus every knee should bow, ——— to the Glory of God the Father, Phil. ii, 11. Through Him we Both have an Access, by the Spirit, unto the Father, Eph. ii, 18. I bow my knees unto the Father of our Lord Jesus Christ, Eph. iii, 14. I thank my God through Jesus Christ, Rom. i, 8. We have an ADVOCATE with the Father, Jesus Christ the Righteous, 1 Joh. ii, 1. Able to save Them to the uttermost, that come unto God by him; seeing he ever liveth to make INTERCESSION for them, Heb. vii, 25. Upon these Two last-mentioned Texts, the following Words of Dr Waterland are an Excellent Commentary: “ To pray to Christ
 “ to pray for Us, is Near a-kin to the Romish Do-
 “ctrine of praying to Saints and Angels.”*

p-371.

The Worship paid by the *Saints in Heaven and Earth, unto Christ*; is by the *Inspired Writer* thus represented. *Glory be unto Him that sitteth upon the Throne, viz. the Father; and unto the Lamb, viz. Christ, the Lamb slain from the foundation of the World, Rev. v, 13. Unto Him that loved us, and washed us from our Sins in his own Blood, and hath*
 made

made us Kings and Priests unto God and his Father [unto his God and Father, τῷ θεῷ ἔ πατερ αὐτῷ,] to Him be Glory and Dominion for ever and ever, Rev. i; 5, 6. And they sung a new Song, saying Thou art worthy; — for Thou wast slain, and hast redeemed us to God by thy Blood. — Worthy is the Lamb that was slain, &c. Rev. v; 9, 12. And St Stephen, seeing him standing as Intercessour at the right hand of God, thus invokes him; Lord Jesus, receive my Spirit; Acts vii, 59.


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The Notion and Practise of the Primitive Church, (not to multiply Quotations already often referred to,) is Thus set forth by Origen. “ We (1) ought to
“ send up all Supplication and Prayer and Intercession
“ and Thanksgiving To the Supreme God over all
“ Through our High-Priest, the living Word and
“ God, who is above all Angels: Yet we may also
“ offer Supplications and Intercessions and Thank-
“ giving and Prayers To the Word himself, if we
“ can distinguish between Prayer in a Proper, and
“ Prayer in a figurative Sense. ” And What he means by This Distinction, he clearly explains in another Place: viz. (2) “ We worship (says he)

(1) Πᾶσαν μὲν ἢ δέησιν καὶ προσευχὴν καὶ ἐντευξίν καὶ εὐχαριστίαν ἀναπεμπτίον τῷ ἐπὶ πᾶσι θεῷ ἄλλ’ ἢ ἐπὶ πάντων ἀγγέλοι, ἀρχιερέως, ἐμφύχου λόγου ἔ θεῷ δεησόμεθα ἢ ἔ αὐτῷ τῷ λόγῳ, ἔ ἐντευξόμεθα αὐτῷ, ἔ εὐχαριστήσομεν, καὶ προσευξόμεθα ἢ, ἔαν διωόμεθα κατακτείν τ’ αὐτῷ προσευχῆς κυριολεξίας ἔ καταχρήσεως. lib. 5. p. 233.

(2) Ἄλλὰ τ’ ἓνα θεόν, καὶ τ’ ἓνα υἱὸν αὐτῷ καὶ λόγον καὶ ἐκόντα, ταῖς κατὰ τὸ διωατὸν ἡμῶν ἰκεσίαις ἔ ἀξιώσεσι σέβομεν· προσέγοντες τῷ θεῷ τῶν ὅλων πᾶς εὐχὰς ἄλλ’ τῷ μονογενῆς αὐτῷ· ἢ πρῶ-

Observ. VIII.  *he*) the one God, and his one Son and Word and Image, with Supplications and Prayers to the utmost of our Power; putting up our Prayers To the God of the Universe, Through his only begotten Son: To whom we offer them first, desiring him, as being the Propitiation for our Sins, to present as our High-Priest our Prayers and Sacrifices [*Thanksgivings,*] and Intercessions, To the Supreme God."

The Observation of the Learned *Bp Bull* upon These Two Passages of *Origen*, is as follows. (3) *I wonder* (says he) *that these Places of Origen, should offend the Learned Huetius; in which Places (to confess the Truth) I always thought, for my own part, that the Catholick Doctrine concerning the Person and Office of our Saviour, was well explained.* [See the Reply to Dr *Waterland's* First *Defense*, p. 383, &c.]

The *Worship* therefore paid to *Christ*, and to *God* through *Him*, as through the *Alone Mediator*; is not a * *Separate Independent* *Worship* of the Person of *Christ*; but a *Part* of the *Worship* of the *Father*, By his *Command*, and *To* his *Glory*.

The

τον προσφέρομεν αὐτῷ, ἀξιῶντες αὐτὸν ἰλασμὸν ὄντα τῶν ἁμαρτιῶν ἡμῶν, προσευχασιάζειν ὡς ἀρχιερέα ἐν ἑκείνῃ καὶ τὰς θυσίας καὶ τὰς ἐπιτεύξεις ἡμῶν τῷ ἐπὶ πάνσι θεῷ. Adv. Cels. lib. 8. §p. 386.


(3) *Mirror hæcce Origenis loca viro docto [Huetio] officulo esse, in quibus egomet (ut verum fatear) Catholicam de personâ & officio Servatoris nostri doctrinam non malè explicari semper existimaverim. Defens. Sect. 2. cap. 9. §. 15.*

* See below, Observat. XIV. § 6.

The Reply Dr *Waterland* makes to These Two Passages of *Origen*, wherein That Antient and Learned Writer so *clearly* [with “ *obscure and doubtful Meaning,*” the Dr thinks,] expresses *His* Sense of the Opinion and Practise of the Church in *His* time; The Reply (I say) which Dr *Waterland* makes to these two Passages of *Origen*, is very Remarkable. And a capable Reader, that pleases to *compare* it carefully with the Passages themselves, will find in it a *Singular Dexterity*. “ What I gather (says the Doctor) from *This* Passage,” [the Two Passages had Both of them been cited to him Together;] “ is, that *Prayer* in the most *proper* Sense, “ is to be understood of *Prayer* directed immediately to the *Father*. This has been the most usual “ and common Method of *Praying*: Wherefore this “ kind of *Praying* has obtained generally the Name “ of *Prayer*, and is what the word *Prayer* has been “ ordinarily used to mean. *Origen* does not say, “ that the *Prayers, Supplications, Intercessions,* and “ *Thanksgivings,* offered to God the Son, are *none* of “ them properly so called; but He makes his Remark “ upon *Prayer* only. And He does not say, that even “ *Prayer,* when directed to God the Son, is not *pro-* “ *per divine Worship,* or that it is *Another* *Worship,* or “ an *inferiour* *Worship*: Nor can any such Confe- “ quence be justly drawn from his Words. All “ that we are obliged to grant, in virtue of *This* “ Passage, is, that one part of *divine* *Worship* called “ *Prayer,* is most properly and emphatically *Prayer,* “ when *directed* to the *first* *Person* of the Godhead; “ in as much as That Method of *praying* has been

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p. 399.

p. 400.

Observ. VIII.  “ most customary and prevailing, and has thereby
 “ in a manner engrossed the Name of *Prayer* to it
 “ self: Just as *Addresses*, by being most commonly
 “ offered to a Prince, come at length, by use, to
 “ mean *Addresses* of That kind only; and then *Ad-*
 “ *resses* to *Others* are not so properly *Addresses*.”

But to pass on from *particular* Authorities, to the consideration of the *General* Doctrine. What Notion Dr *Waterland* has of the *Doctrine itself*, of our *having an Advocate with the Father*, who *ever liveth to make Intercession for Them that come unto God by Him*: And of our *Duty*, of *Asking the Father in His Name*; and of *Bowing every Knee at the Name of Jesus, To the Glory of God the Father*; and of *Giving Thanks always for all things unto God and the Father*, [unto God even the Father,] *in the name of our Lord Jesus Christ*; *Giving Thanks to God and the Father by Him*; that *God in all things may be glorified through Jesus Christ*; And of our *Privilege*, of *having an Access to the Father Through Him*: What Notion (I say) Dr *Waterland* has of these things, he has told us in the following Words.

p. 372. — “ Supposing Christ to be Directly worshipped, but *to the Glory of the Father*; the Father being
 “ imagined to be glorified thro’ Christ as thro’ a
 “ *Medium*. Now here I must ask, Whether the
 “ Worship supposed to be paid to Christ, be *supreme*,
 “ or *inferior*? You will not say *supreme*: And if it
 “ be *inferior*, it cannot be presumed to pass on to the
 “ *supreme* Object, who would not be honoured but
 “ affronted with *inferior* Worship. It must there-
 “ fore

“ fore rest in the inferior Object, and so cannot be
 “ called *mediate*, but *ultimate* Worship. ”

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“ Since all Worship terminates in the Object
 “ to which it is directed, or offered; If the same
 “ Act of worship, offered to Christ, *terminates*
 “ in God the Father; then the Case is plain that it
 “ terminates in *Both*, and Both are one undivided
 “ Object. ”

p. 374.

“ Allowing that the Worship of God the
 “ Son, *terminates* in God the Father; still it
 “ is manifest, for That very Reason, that it is
 “ not an *inferior* Worship; because then it could
 “ not terminate in the Father, being unworthy
 “ of Him. Nor indeed can any Act of worship
 “ extend to *Both*, unless Both be *one Object*, as be-
 “ fore shown. ”

p. 390.

“ Either the supposed *Inferiour* Worship termi-
 “ nates in the *Son*, and then *IT* is *Ultimate*; or
 “ *IT* terminates in the *Father*, and then *IT* is *Sup-*
 “ *reme*: Chuse which you please. ”

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“ If the Father be but worshipped *through* Christ;
 “ presently you cry out, *mediate* worship; tho'
 “ it be all *one divine* worship, not *Two*. And either
 “ the Son is not worshipped at all, in such a Case;
 “ or, if He is, the *same* Worship is then offered
 “ to *Both*. The nature of the Worship is not
 “ altered by the manner of *Conveyance*; any more
 “ than a Present of *Gold*, made to Two Persons,
 “ becomes *Brass* to one, and *Gold* to the other, only
 “ by being conveyed *thro'* one to the other. ”

p. 403.

Observ. VIII. If Any serious Reader finds any Instruction and Improvement, in *These Comments* upon the Doctrine of Christ's *Mediation* and *Intercession*; 'tis well.

It had been argued, that the *Worship of the Mediatour* was founded originally in the *Command of God*, who gave him a *Name above every Name*, that at the *Name of Jesus* every *knee should bow*; But that the *Worship of the Father*, was, *antecedent to Any Command*, founded in the *eternal Law of Nature*. To this, Dr *Waterland* makes the following

p. 380. Answer. "Has not our *Saviour* Commanded us to
 "worship the *Father*? Is His *Worship* THERE-
 "FORE not *Supreme*? Sure, *Arguments* must run
 "very low with you, or you would not trifle at
 p. 395. "this rate." Again: God "has Commanded his
 "Son to be worshipped: And SO has Christ Com-
 "manded us to worship his *Father*: What is This,
 "to the *Point of inferiour Worship*?" Again:
 p. 396. "Why may not the *Father*, who, according to his
 "Good Pleasure, makes known Himself, and de-
 "mands *Worship* to Himself, do the like for his *Son*?"
 p. 406. And again: "Whenever the *Mediatorial Kingdom*
 "began, the *Worship* however of *Christ* was by the
 "Command of the *Father*: That I allow: And SO
 "was also the *Worship* of the *Father* FIRST intro-
 "duced by the Command of the *Father*,"

Quid cum isto Homine facias?

OBSERVAT. IX.

Concerning Dr Waterland's Difficulty, of understanding what is meant by the words, One God, &c.

Another Method, by which Dr *Waterland* endeavours to destroy the *Supreme Dominion* of the *One God and Father of All*; is his labouring by a *Dust of Learned Jargon*, to persuade men that the very Terms, "*One God*," mean *no body knows what*. In the *political*, in the *moral*, in the *religious* sense of the words, all mankind well understand What *One God* is: *One unoriginate Self-sufficient Author and Cause* of all things, *One Supreme independent Lord and Governour* of All, *One Great King and absolute Monarch* of the Universe. But in the *metaphysical* sense, (if Dr *Waterland* is to be believed,) no man *knows*, no man possibly *Can* know, *What* the terms, "*One God*," mean. *One absolutely Supreme Governour*, may be *One God*: Any number of *absolutely Supreme Governours*, may (according to *Him*) be *One God*: Nay, Any number of *absolutely Supreme Governours*, may be *One absolutely Supreme Governour*: For, not only the word "*God*," but the word "*One*" likewise, signifies (it seems) *no body knows what*,

- Observ, IX. p. 207. It had been *alleged*, that *One Substance* is not *the same* as *One God*; because *Two* equally Supreme, *Two* Independent, "*Two* Unoriginate *divine Persons*" (Dr *Waterland* himself allows,) "*however otherwise Inseparable*," (however supposed to be of *ONE Substance*), "*would be TWO GODS.*"
- p. 329. Yet in answer to *This*, he thinks "*it is sufficient to say, How do you know,*" that "*making One Substance, is not the same thing with making One God?*" That is; how do you know, that *TWO GODS in One Substance*, are not the same as *ONE GOD*? Again: "*Unity of Substance* (says he) *may make Two Persons*" [or *Any number of Persons*,] "*considered as Equally supreme over All, to be but ONE MONARCH.*" And again: "*I know not what men have to do, to dispute about Intelligent Agents, and Identical Lives, &c. As if They understood better than God Himself does,*" [better than *Dr Waterland Himself* does, is all that he means,] "*WHAT One God is.*"
- p. 206.
- p. 65.

Thus likewise *Individuality* and *Sameness*, are words (it seems) which signify *no body knows what*.
 First Def. p. 173. A "*certain Principle of Individuation, is a thing much wanted.*" And "*As to the Degree of*
 Second Def. p. 232. "*SAMENESS, I before intimated that it is Inexplicable.*" Concerning the Absurdity of this way of talking, See the Reply to Dr W's First Defense, p. 307, 308.

In like manner, *What* being *Independent* signifies, the Dr cannot understand. "*Come out*"

p. 418.

"*of*"

“ of the Clouds, and tell me what you mean by Observ.
 “ Independent.” IX.



Concerning “ *Supreme* ” likewise, (a term which no man, I believe, before Dr *Waterland*; ever misunderstood ;) “ *Come out of the Clouds;* *ibid.*
 “ and tell me (says he) what you mean by *Supreme:*”
 Again : *Wrap your self up in the Ambiguous Terms;* p. 332.
 “ *Supremacy &c.*” Dominion (it seems) may, according to Dr *Waterland*, be equally “ *Supreme* p. 43.
 “ *in* ” any number of persons ; though it be
 “ *Original here, and Derivative there ;*” in One,
 “ *primarily* ” supreme ; in Others, “ *derivatively* ” p. 78,
 supreme. Nay, it may be “ *The Same in* ” All : 43.
 The *Same* Dominion, may be *derivative* and *original,* *derived* and *underived:* Any thing may be 334.
 Any thing. The Dr had been pressed with This
 Absurdity before, and had been told that *derived*
Powers and *underived Powers* could not be *the same*
Powers. To which, despairing to give Any tolera-
 ble Answer *Himself,* he at last cries out to I know
 not Whom for Help. This, says he, “ *is very con-* p. 215.
 “ *trary to the Sentiments of Wiser Men, who have*
 “ *argued the other way, that if the Powers had been*
 “ *equally Underived, they had Not been the Same.*”
 Very True : Two *underived Powers,* undoubtedly
 cannot be *the same Power :* But did ever any of the
Wiser men argue from thence, that *therefore* a *derived*
Power and an *underived Power* might be *the same*
Power ? Which if it were possible ; it would fol-
 low that the *Supreme Power* of all, the *Power of Be-*
getting, the *Power of deriving Being and Powers down*

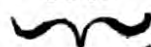
Observ. *to Another person, would be No Power at all. To*
 IX. put an end, at Once, to all this *Playing with Words*;
 In the *individual* sense, neither two *underived* Powers, nor two *derived* Powers, nor *one derived and one underived* Power, can be *the same* Power: But in the *specific* sense, two *underived* Powers *Must necessarily* be the *same*, must be *equally Supreme*; two *derived* Powers *May possibly* be the *same*, may be *equally subordinate*; but *one derived and one underived* Power, *can Never* in any sense be the *same*, neither *equally Supreme*, nor *equally Subordinate*.

p. 179. With the term, *Authority*, the case is also the same. "*Supreme Authority*, (says the Doctor,) "*IF you mean Power and Dominion.*" As if any man, since the world began, ever did, or ever could mean, by Those terms, *not* Power and Dominion. But with Dr *Waterland* (you must observe) the word *Authority* sometimes signifies *Dominion or Authority*, and sometimes it signifies "*Paternity*" alone, *without* any thing of *Dominion or Authority*: And "*Auctor*" (he says) "*is Father*," that is, *God the Father*; meaning that he *is* so, *without* any thing of *Dominion or Authority* included in That *Title* of Father.

p. 179. Again: "*The Father* (says he) *has his Authority from None*; And yet the *Son, having the SAME SUPREME Authority FROM the Father, is &c.*" Here if, by *the same* Authority, he means (as he sometimes *expressly* says) *individually the same*; we have an *Individual* communicated, and yet the Communicator loses it not; that is to say,

say, an *Individual* which is *No Individual*. But if he means *specifically the same*, that is, *the Like Authority*; then there are with Him *Two Supreme Authorities, Two Supreme independent Governours, Two Gods*: And so, (as before;) the *Power of communicating All Powers*, is it self *No Power* at all.

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And, in general, concerning *All* “*the Perfections of the Father and of the Son,*” they are (says he) *the Same in KIND*, — and they are also *the same in NUMBER*, — *individual Attributes*, — *the same individual Wisdom, Power, &c.* Yet nothing can, with Any sense, be said to be *the same in Kind* with *itself*: And the *only Reason* why Any Things or Properties whatsoever, can be said either *to be* or *not to be* the *Same in Kind*, is because they are *Not the Same in Number*.

p. 394,
319,
321,
323.

After the same manner of talking; the *Three Persons* in the *Trinity*, are (with *Dr Waterland*) “*REAL Persons*,” each of them an “*individual intelligent Agent*,” undivided in *Substance*, but still *distinct Persons*: so *distinct*, that, were they all *unoriginated*, he himself * allows They would be *Three Gods*: so *distinct*, that he thinks they have by *Nature* a necessary *Equality* of *Supreme Dominion*; and, “*by mutual Concert and Agreement*” between themselves, “*by mutual Agreement and Voluntary Economy*,” a *Subordination* of *Dominion* and *Offices*. Yet at the same time, in a most unintelligible manner, and with the utmost inconsistency, he professes them to be *All but One Living Person*. “*The LIFE* (says he) “*is common to all the Persons, as the Es-*

First Def.
p. 20,
350.

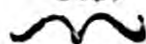
*Second Def.
p. 207

p. 45, &c.

p. 64.

- Observ. IX. *sence is; and it is Identical in All:* Is not This affirming the *Personality* to be but One? Again; *Three Lives, and yet but One Life:* Is not This saying, *Three Persons,* and yet but *One Person?*
- p. 450.
- p. 216. Again; *There is the same Life in Root and Branches:* Is not This as perfectly making but *One Person,* as if he had said, *There is the same Life in a mans Heart and Head?* Again: *To show that the particular Glories belonging to the Son on account of His Offices, are distinct from the Glories belonging to the Father;* is the same thing (he says) as *to show that the particular Glories due to the Father under This or That Consideration, (as King, as Judge, as God of the Jews, as God of Christians;) are distinct from the Glories of the Father, considered under Another Capacity:*
- p. 198.
- What is This, but saying that the *Persons* of the Father and Son differ no otherwise, than as *Capacities* of the *same Person?* Again: *Why then may not the same Individual Wisdom, Power, &c. be in Three Persons?* That is: Why may not *Many Persons* have the *same individual Personal Properties,* even *Those Properties* which *make the Person to be a Person,* and which therefore can no more be the *same* in *different Persons,* than the *Persons themselves* which are *different,* can be the *same Person?* Is not This the very same Question, as to ask *Why may not Many Persons be One Person?* And is not This *Whole Manner* of talking, a perfect *Devastation* of all the *Grounds and Elements of Knowledge,* a total *Subversion* of all the *Principles of Natural Reason and Religion,* an *entire Change* of all *Language*

guage into *Jargon*, and a *turning* of the *Holy Scripture* into *Ridicule*? Observ.
IX.



Of a Piece with the foregoing Instances, is the Dr's arguing about "*Glory or Worship paid to That* p. 199,
 "*NATURE, which is Common to Father and Son.*"
 Which is exactly the same Absurdity, as if a man should say, he paid Obedience (not to the King *Himself*, but) to the *NATURE* of the King. He had been told of *This before*; And yet he persists in it: "*I say, what I take to be Sense and Truth, that* p. 392:
 "*Worship terminates in the Divine NATURE, con-*
 "*sidered primarily in the Father and derivatively in*
 "*the Son; And now all is right.*" And having been asked, *whether Any NATURE can with any Sense be said to Know or Do any thing*; he thinks it sufficient to reply, "*YES, why not?*" And having p. 234:
 been * told, that *Whenever* (in common speech) the *Deity* or *divine Nature* is spoken of as an Object of Adoration, 'tis not by way of *Accuracy*, (as the Dr had *absurdly* pretended,) but on the contrary by a mere *Figurative* way of speaking, put for *God himself*; just as we frequently say, "*the King's Majesty*," not meaning *the Majesty of the King*, but the *Person* of the King, *the King Himself*: His Answer is, that *His Affirming the Contrary* is, "*Suf-* p. 388.
 "*ficient against Our Bare Affirmation.*" If the Reader thinks it so, I am willing to leave it to him,

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* See the Reply to Dr W's First Defense, p. 356.

Observ.

IX.



Innumerable other Instances may be found, of his destroying all Use of Language, by making] words to signify *no man knows what; any thing*, or, which is all one, *nothing*. *Supremacy of mere Order, and Subordination of mere Order; that is, Superiority and Inferiority, in order (or respect) of Nothing; has been considered above, Observat. III.* A *Second Generation* of a person, who, *before* That generation, was as much *generated as after*, and was *before* in every respect every thing that he could be *after*; has likewise been considered above, *Observat. VI.* Of the same sort, is his approving those *Senseless Assertions*, that “*the Will of God is God Himself; nay, that “Will signifies ANY Natural Powers of God;”* Nay, that *being by Will, and being by Necessity*, may have such *Senses* put upon them, as not to be *opposite* to each other in signification; but the terms “*ἀπροαιρέτως*” or “*non*” “*ex voluntate,*” and the terms *βελῆ, θελήσει, καὶ βελῆ,* and the like, may *Both* of them equally denote *physical Necessity*: That is, *Black and White*, may, if men please, signify the same thing. Not much different, is his affecting to express a ridiculous “*seeming Repugnancy, in maintainng that the Same Act is Certain as being foreknown, and Uncertain as depending on the Will of a Free Agent:*” Whereas, in truth, the *depending on the Will of a Free Agent* does not imply being *Uncertain*, but only *Not Necessary*; And things *not at all Necessary* may be *very Certain*, not only to *God*, but very often even to *Men* also. Nor less absurd than any of the foregoing,

p. 282,
283.

p. 258.

p. 425.

ing, is his *Trifling* about the words, *Act*, and *Active*; when he asks, “ *whether an infinitely Active Being CAN cease to Act?* ” As if God’s being *infinitely Active*, or *having infinite Power to Act*, implied his having *No Power to forbear Acting*. And puts another equally wise question, “ *whether God’s Loving Himself be not Acting?* ” that is to say, whether *All words* have not the *same* signification, and stand alike for *Any Thing*. And gravely “ *believes, we are almost out of our Depth here, and might more modestly leave the Divine Acts to That Divine Being, who Alone understands* ” whether they be *Acts* or no. And to such as “ *pretend to be wise in Such HIGH things,* ” he desires to put a further *Question*: “ *Does God NEVER naturally or NECESSARILY exert any Power?* ” That is to say: Is there *no Case*, wherein God *exerts any Power*, when he has *No Power at all to exert?* “ *Who can be Wise enough, to know These things?* ”

Observ.

IX.

p 326.

ibid.

ibid.

ibid.

& p. 327.

ibid.

Agreeable to all This, is his Defense of That Maxim, that “ *The Substance of God, is God.* ” In opposition to This, (when so understood as to mean *Substance* abstract from the consideration of *Intelligent Personality*;) it was alledged that *God is neither the Substance of God, nor the Attributes of God, but he is That Intelligent Agent whose Both the Substance and Attributes are.* To hinder the Reader from understanding these Plain words, the Dr tells him the Meaning of them is, that “ *the Person is neither Substance nor Attribute, but Something BETWEEN Both:* ” Whereas the true Meaning of them evidently is,

p. 419,
420.

that

[Observ.
IX.
~~~~~  
p. 367.] that neither the *Substance*, nor the *Attributes*, but *BOTH* together, are the *Intelligent Agent* or *Person*.

I shall mention but *One* instance more, *viz.* his Notion of a *Compound Person*. Because a *Substance* may be *compounded* of *Many distinct Substances*, and a *Person* may also be *compounded* of *Many distinct Substances*; therefore, he thinks, a *Person* may likewise be *compounded* of *Many distinct Persons*. Which is exactly the same thing as to say, that because a *Man* may be *compounded* of *Spirit, Flesh, Blood, Bones*, and the like; therefore a *Man* may likewise be *compounded* of *Many Men*, a *Living Man* compounded of *Many Living Men*; so that *Any number of Men* may be *One Man*, and *Any number of Persons* may be *One Person*. Which gross *Confusion* of Ideas, is also the Cause of all that unreasonable Discourse, which will be taken notice of under the *Next Observation*.

OBSERV



OBSERVAT. X.

*Concerning Dr Waterland's Argument, drawn from his Supposed Difficulties in conceiving the Divine Omnipresence.*

There is no Argument in which *Dr Waterland* is more insolent, or with less reason, than in This which follows. There are (he thinks) as Great Difficulties in his *Adversaries* notion of the Divine Omnipresence, as there are in *His* notion of Many equally Supreme Independent Persons constituting One Supreme Governour or Monarch of the Universe: Therefore (he thinks) *His* notion has as much Right to supersede all Difficulties in the One case, as *Theirs* has in the Other.

Upon this *Weak Comparison*, he seems to build almost all his Hopes: It runs through his whole Performance: He every where lays the Stress upon it; and runs to it for Refuge, upon every Exigency. And yet the Whole of the Comparison is as entirely impertinent, as if a man should pretend, that to *Him* there are as Great Difficulties in conceiving Immensity or Eternity, as in conceiving Transubstantiation; and that Therefore Transubstantiation ought as much to be Believed in spite of All Difficulties,

Observ. X. culties, as that there is any such thing as *Immensity* or *Eternity* at all. The *only Difference* in This case is; that in favour of *Transubstantiation* there is, though nothing indeed in the *Sense* of Scripture, yet *some sort* of *Colour* or *Appearance* in the *Words*: Whereas Dr *Waterland's* Notion, is not only *contradicted* in every *Page* of the *New Testament*, but it wants moreover even so much as any *Colour* in the *Words* of *any one single undoubted Text*.

The *Manner* however, in which he *perpetually* inculcates this Argument, is This. Upon “ the  
 p. 50, “ *PRINCIPLE, that the Divine Substance is infi-*  
 51. “ *nitely extended, ——— one may prove that the Di-*  
 “ *vine Being, according to ———, consists of an infi-*  
 p. 64. “ *nite Number of different Substances.* ” “ *E-*  
 “ *very part of That Substance being considered as Be-*  
 p. 117. “ *ing, and yet all but One Being.* ” “ *As*  
 “ *much as you design the same Substance in Kind and*  
 “ *in Number, of any Two Parts of the One ex-*  
 p. 210. “ *tended Divine Substance.* ” “ *If there cannot*  
 “ *be Substance and Substance without Substances, you*  
 “ *are in a lamentable case, while you suppose the Di-*  
 “ *vine Substance to be extended; For you thereby sup-*  
 “ *pose him compounded of innumerable Substances:*  
 “ *Learn hereafter to have your Thoughts more about you,*  
 “ *when you are charging Contradictions.* ” “ *Nor*  
 p. 216. “ *is Our Notion more unconceivable or inexpli-*  
 “ *cable than Yours. When you are able to explain*  
 “ *to ME, how the Wisdom residing in One Part of*  
 “ *the Divine Substance (on your hypothesis of Ex-*  
 “ *tension) is the same and yet not the same with the*  
 “ *Wisdom residing in Any Other Part; I may then be*  
 able

“ able to account for the degree of Sameness &c.” Observ.  
 “ The degree of Sameness is inexplicable; and is no X.  
 “ more to be accounted for, than Your supposing the p. 232.  
 “ same Wisdom to reside in innumerable infinitely di-  
 “ stant Parts of the same Substance.” p. 320,  
 “ the Principle of the Divine Substance being extend- 321.  
 “ ed, I desire to know whether This Substance which  
 “ fills the Earth, be That One Substance which fills  
 “ Heaven: — By Your PRINCIPLES, so far as  
 “ I yet perceive, This Substance and That Substance  
 “ must be Two simple Substances, and One complex  
 “ Substance: — And so, if we must have a complex  
 “ Deity, it may as well be with a Trinity of Di-  
 “ vine” [equally Supreme independent] “ Persons,  
 “ as without. Clear your own Schemes, and you clear  
 “ Ours at the same time.” p. 322. “ When we ask you  
 “ the like Questions about the Parts of the Divine  
 “ Substance; — by That Time you have furnished  
 “ out proper Answers to These Questions, all that  
 “ you have objected about Individual, will drop and  
 “ dwindle into Nothing.” p. 329. “ Is Our Doctrine  
 “ more hard to be conceived, than That [of the  
 “ Omnipresence] is?” p. 334. “ Derived and Unde-  
 “ rived may be the same Substance; as well as Great-  
 “ er and Less, Containing and Contained, may be the  
 “ same Substance: Which you are forced to allow, in  
 “ your hypothesis of the extended Parts of the same  
 “ Substance.” p. 360. “ When you suppose That Part  
 “ of God’s Substance which fills the Sun, to be indi-  
 “ vidually the same with what fills the Moon; do  
 “ you mean that Both are individually the same single,  
 “ identical, whole Substance? How often must you

- Observ. *“ be reminded of your unequal Dealing in This contro-*  
*“ versy; that Arguments must hold against THE Tri-*  
*“ nity ”* [against Dr Waterland's New Hypothesis about  
 the Trinity,] *“ which in other Cases have no Force*  
 p. 394. *“ with you at all? ”* *“ How do you suppose innu-*  
*“ merable extended Parts of Substance to make one*  
*“ Numerical Substance? Or will you venture to say,*  
*“ that they are the same specifically and no otherwise? ”*  
*“ making Many Substances in Number, though the*  
 p. 414. *“ same in Kind? ”* *“ Notions you have taken*  
*“ up about Sameness, and such as you allow not in*  
*“ Any case, but This; contradicting that strict Noti-*  
*“ on of Sameness, as often as you make an infinite*  
*“ Number of extended Parts to be the same Sub-*  
 p. 419. *“ stance. ”* *“ You had several Maxims about*  
*“ Individual, about Sameness, about Substance, a-*  
*“ bout Being, which were to be urged as of Great*  
*“ Force against THE doctrine ”* [Dr Waterland's  
 New Doctrine] *“ of the Trinity; though of No*  
*“ Force in Another Subject, upon your own PRIN-*  
*“ CIPLES: — This unreasonable, and indeed*  
 p. 433. *“ shameful Conduct &c. ”* *“ He has allowed*  
*“ in Another case, Substance and Substance, Being*  
*“ and Being, to make One Substance, and One Be-*  
 p. 446, *“ ing, without any Composition. ”* *“ If you*  
 447. *“ can admit Substance and Substance, nay This Sub-*  
*“ stance and That Substance, where there are no Sub-*  
*“ stances; why do you deal thus unequally with O-*  
*“ thers? You must allow, that Union is enough to*  
*“ constitute Sameness, without making either Complex*  
*“ or Compound Substance; otherwise you make a*  
*“ Complex or Compound Substance of God. Since*  
*there-*

“ therefore the same or equal Difficulties bear upon  
 “ Both, be so fair and so candid as to condemn or to  
 “ acquit Both.” “ Are none of those Parts  
 “ singular identical Substances, but all One singular  
 “ identical Substance? What is the Reason of it? Is  
 “ it not, that Union makes Sameness, all real  
 “ Sameness?” “ You would find the Like  
 “ Difficulty in expressing the Parts of the Divine  
 “ Substance, in your hypothesis of Extension: —  
 “ In a parallel Instance, the Objection may be as  
 “ strongly retorted upon yourselves: You admit Sub-  
 “ stance and Substance, where you think it not proper  
 “ to say Substances.” “ The Consequence bears  
 “ as hard upon You, as it can upon Me; since it  
 “ makes the Divine Being, upon your own PRIN-  
 “ CIPLES, a Compound of innumerable Substances:  
 “ So that you cannot condemn My way of thinking  
 “ and speaking, but with the Shame of Self-contradiction  
 “ and Condemning Yourself.”

Observ.

X.

ibid.

p. 454.

p. 460.

The Groundlessness and Iniquity of this Whole Comparison, will appear by the following Considerations.

1st. 'Tis not at all a “ PRINCIPLE ” with Me, that the Divine Substance is infinitely Extended. A Truth I believe it is, for This Reason; because at present I am not able to conceive how 'tis possible, that God should be every where Present, without being Present every where. But if Dr Waterland, or any other person, can show me any better Notion of the Divine Omnipresence, or that This is not the right one; 'tis all one to Me. I have laid no Stress upon Any particular Notion, or Explication of this Mat-



Observ. ter; I have drawn *no Consequence*, nor am answerable for Any *Consequence*, from it; I have *built nothing* upon it; I have made No argument to *rely* or *depend* upon it; I have *never once mentioned it* in this Whole Controversy. 'Tis by *mere Conjecture only*, that Dr *Waterland* has taken it to be my *Opinion* at all. And, were he able to *confute* it, he had still *gained nothing*, he had destroyed No "*Principle*" of Mine; to whom *Every Explication* is alike pleasing, that establishes *at all* the *general doctrine* of the *Divine Omnipresence*, taught both by the *Light of Nature* and *Revelation*. Had Dr *Waterland* proceeded in This manner: Had he proposed *His Explication* of the Doctrine of the Trinity, to be considered and compared with *Other Explications*: Had he not constantly placed the *Particularities* of his *own* Explication, in the room of the *Principle itself* to be explained; and, with unchristian wrathfulness, represented All Those who rejected "*THE Doctrine of the Trinity*" invented by Dr *Waterland*, as Rejecters of "*THE Doctrine of the Trinity*" taught by *Christ and his Apostles*: The controversy, for *Me*, had been long since at an *End*.

2. After all the *odious Consequences*, which Dr *Waterland*, in a *popular* way of writing, has *indeavoured* to fix upon the *Opinion* of the *Divine Substance being infinitely extended*; he has no where had the *Courage* clearly and distinctly to declare, that it is not, after all, *His Own Opinion*. He has no where declared, that *he himself* believes God to be *Omnipresent*, not *substantially*, but *virtually only*. He has no where declared, that *he himself* believes *Power*

er can subsist without a *Subject*; and that, by the *Divine Omnipresence*, he means nothing more, but what he elsewhere calls "*a Nominal Ubiquity*," viz. that God *without being really and substantially Omnipresent*, (that is, *without being Omnipresent at all*,) has Power to Act in all places *AS IF* he *was* really Omnipresent. Till he has done This; the *odious Consequences* (nothing relating to the present Controversy,) which he has gone far out of his way in hopes to fasten upon *Others*, remain equally fixt upon *Himself*.

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p. 404.

3. Had he clearly and distinctly declared *This latter* to be his *Own Opinion*; Still, unless he had shown that the difficulties which he *fancies to be* (or *affects to represent as being*) *inextricable*, were *peculiar* to the *Other* Explication, and not equally *inextricable* in his *Own*; all that he has done in this matter, has been only to endeavour to expose to the Scorn of Infidels the *doctrine itself* of the *Divine Omnipresence*, as *contradictory and ridiculous*; whereas, in the *Truth of things*, it is one of the *clearest* and *most obvious* and *most distinct* of All our natural Ideas; and has *no manner of difficulty* in it, but what arises *wholly and solely* from the improper Application of *fantastical Terms of Art*, and the attending to *Words only* instead of *Ideas of Things*.

4. Were *All the Consequences*, which the Dr. endeavours to charge in the most odious manner and with perpetual repetition, *Real Consequences* from *Any Principles* of his Adversaries, and *Peculiar too* to those Principles; still even All This (the Reader will be pleased *carefully* to observe) would be *nothing* to his Purpose, in the way of *Comparison* upon  
which

Observ. which the present Argument wholly turns. For  
 X. the thing objected *To Him*, is; that *Many Supreme Governours* (however supposed to be inseparable) cannot be *One Supreme Governour*, because 'tis an *express Contradiction in itself*, as well as entirely void of all Foundation in *Scripture*. But the thing retorted *By Him*, is *This only*; that *Many Substances* cannot be *One Substance*, or that *Many Substances* cannot be *One Person*: Neither of which, includes any *contradiction*, or indeed any *difficulty* at all. For though, in the nature of things, *One Person* can never possibly be compounded of *Many Persons*, *One Living Man* can never possibly be compounded of *Many Living Men*; yet *One Substance* may be, and generally is, constituted of *Many Substances*; and *one Person* also may be, and generally is, constituted of *Many Substances*. Wherefore though, for *Other Reasons*, 'tis certain the *Divine Substance* does not consist of *Parts*, properly and *physically* speaking; that is, *Parts* divisible, separable, or diversified with *Properties* distinct from the universal Powers of the Whole, (which is the *essential* character of all *Corporeal* Beings, and the Ground of *Corruptibility*;) yet, so far as the *Present Argument* is concerned, were All the Doctor's Consequences truly and justly drawn; were it a true Deduction, that (in our *abstract* and *metaphysical* manner of conceiving things) the *divine Substance* did consist of *Parts*, of *Parts* imaginably *infinite in Number*; yet even *This*, I say, would still (to the Purpose of *the Argument* for which it has been urged by Dr *Waterland*) have *no difficulty at all* in it; 'twould infer nothing in the least de-  
 gree

gree “parallel” to the Absurdities of the Doctor’s Scheme; ’twould require nothing to *clear* it, which at the same time could at all *clear* or *make possible* the Doctor’s Notions; ’twould imply no *contradiction in itself*, nor to the *Unity of God*; provided always there was understood to be but One Life, One Will, One Power, One Wisdom, as well as One Immensity, of the Whole; and not (as Dr *Waterland* affects absurdly to speak,) a “*Wisdom residing in One Part of the Divine Substance,*” and a “*Wisdom residing in Any Other Part.*” For, even in *Finite Persons*, every *Perceptive* and every *Active Faculty* whatsoever, is not *one Power* residing in *one part* of its sphere of activity, and *another Power* in *another part*; but *One Perceptive* or *One Active Faculty*, of the *whole Person*.

Observ.  
X.  


f. 216.

5. *Lastly*. Dr *Waterland* himself, after having taken *perpetual Refuge* in this *Comparative Argument*, and *thereby* endeavoured upon *Every Exigency* to *hide* from his Reader the *Absolute Contradictoriness* of his own Notion: Even *He himself* (I say) after All This, plainly confesses himself *Conscious* that it is nothing to the Purpose. The Case had been put to him in the *following Words*. “Supposing the “difficulties were equal (as they by no means are,) “yet there would be *No consequence* in your “Argument. The *divine Omnipresence* is *AGREED* “on Both sides, to be a Truth *demonstrated by* “Reason, and *affirmed in Scripture*. Difficulties in “conceiving the *Manner* of such an *ACKNOWLEDGED* “Truth, are in no degree any just “Objection against the *Truth itself*. Now were “the

Reply,  
p 305.

Observ. " the thing *You* contended for, either a *Proposition*  
 X. " *demonstrated by Reason*, or *any where affirmed in*  
 " *Scripture*; the Case would then indeed be the same.  
 " But the *Prime* Objection against *Your* Notion, is,  
 " that it is *no where found in Scripture*, nor *deduced by*  
 " *any just Consequence from Scripture*; and is more-  
 " over *Impossible to be understood*. Now *Impossibility*  
 " *of being understood*, is a very just Objection against  
 " an *unproved hypothesis*, though it would not be so  
 " against an *ACKNOWLEDGED Truth*. To  
 " what Purpose then is it, to compare Difficulties  
 " here? as if a *disputed hypothesis* would be ever the  
 " *Truer*, for proving that there were as great Diffi-  
 " culties of conception in some *UNDISPUTED*  
 " *Truth*, as in *That disputed hypothesis*." What  
 Answer does the Doctor make to This? Why, he  
 p. 328. acknowledges " 'tis reasonably put, and deserves  
 " *Consideration*." And when it has undergone his  
 Consideration, what Then? why, then " *to This*  
 " (says he) *I answer, that our Positive Evidence*  
 " *from Scripture, is very Great and Full*." That  
 is; he acknowledges his *Comparative Argument* to be  
 nothing to the Purpose, till his *Positive Evidence* be  
 first allowed. But whether his *Positive Evidence*  
 be really any *Positive Evidence*, or no; is the *Whole*  
*Point in Question* between us. Surely, till *That* be  
 determined some Other way, than merely by his  
 Own Confidence; he can have no Right to lay  
 down his *Conclusion*, as a *Principle Granted*; to make  
 use of it as an *Allowed Premise*, in order to deduce  
 from thence the *Proof of itself*; or to *Compare* it  
 with *Acknowledged and Undisputed Truths*, in order

to *supersede* and *over-rule* all *Difficulties*. Well! but (to let him take his own way,) *Where* is This “*Great and Full Evidence from Scripture*” Why, “*It hath* (says he) *been Often shown.*” But *We* insist, on the contrary, that *Every Text* in the *New Testament* has been carefully examined; and that it clearly appears, that *innumerable* of those *Texts* are *directly* contradictory to *Dr Waterland’s Doctrine*, and that *not One* of those *Texts* does either in *Words* or in *Sense* or by *Any Consequence* affirm his doctrine. Here the matter must finally be left to the *capable* and *sincere* Reader, who thinks it worth his while to study and compare the *Scriptures*: *Prove all things, hold fast that which is good.* I shall here observe only This *One* thing further; that, when the *Doctor* was thus referring us back to his whole *Book in general* for his “*very great and full Evidence,*” he thought fit however to assist our *Memories* by pointing out to us *One Particular*, wherein the *Strength* of this *great and full evidence* principally lay. “*Our positive Evidence from Scripture*” (says he) “*is very great and full, as has been Often shown: I will here mention but One Argument of it, viz. that you have not been able to elude our Proof of the SON’s Divinity,*” [of the *Son’s naturally equal and independent Supremacy*, he means;] “*without eluding, at the same time, every Proof of the FATHER’s Divinity also; as I have shown above. Is not This a very SENSIBLE, and a very affecting Demonstration, of the STRENGTH of our Scripture-Proofs?*” Had any man been to *put words* into the *Mouth* of an *Adversary*, he

Observ.

X.

ibid.

ibid.

Obsevr. could not have *invented* any thing more *absurd*.

XI. As will appear, by the following *Observation*.




### OBSERVAT. XI.

#### *Concerning the Scripture-Proofs of the Divinity of God the Father.*

It having been shown at large, by a distinct Consideration of all the Texts; that All the *Titles* given to the *Son* in the New Testament, and All the *Powers* ascribed to him, are perfectly well consistent with reserving the *Supremacy of Absolute and Independent Dominion* to the *Father Alone*, to the *One God and Father of All, who is Above All*: To This, Dr *Waterland* has thought fit to make the following Answer. “ You have not then been able to prove, “ that the particular Person, called the Father, is the “ First Cause of all things; or that there is not *Another God ABOVE HIM*. — By loosening the “ Proof of Christ's Divinity, ” [of his naturally equal and independent Supremacy, he means;] “ you “ have loosened EVERY Proof of the Divinity of “ God the Father also; which PERHAPS you was “ not aware of. — I do not know whether you “ can yet prove That particular person, called God the “ Father, to be the one eternal God. — As soon as “ you have proved the Divinity of God the Father, “ by the SAME Arguments we will also prove the “ *Divi-*

p. 246,  
247.

“ Divinity ” [the necessarily equal Supremacy] “ of Observ.  
 “ God the Son. So, chuse you whether to take in Both, XI.  
 “ or give up Both. For I see no Remedy, but that   
 “ the Divinity ” [the Supreme divinity] “ of Fa-  
 “ ther and Son, must stand or fall TOGE-  
 “ THER. ——— But I must tell you farther, that by p.249.  
 “ weakning and destroying so many clear and unde-  
 “ niable Proofs of the FATHER’s Divinity, you  
 “ have not left yourself enough to prove Him to be  
 “ the First Cause. This, PERHAPS, you was not  
 “ aware of; — taking it for granted, that the FA-  
 “ THER’s Divinity would be admitted without  
 “ Proof. It is a DARK Business; but Disputants  
 “ will sometimes overshoot. Dr Clarke, I believe, be-  
 “ gan to be sensible of his Errour in This respect, as  
 “ having undermined every Scripture-Proof of the  
 “ necessary existence of God the Father. ——— We  
 “ leave you, with Shame, to make out the Father’s  
 “ necessary Existence by some other as express  
 “ Texts. ——— As you had once LOST the Proof of the p.250.  
 “ Father’s Divinity, by denying the Son’s; so by as-  
 “ serting the latter, you may again RECOVER the  
 “ former: And then all will be right, ——— You p.328.  
 “ have not been able to elude our Proof of the Son’s  
 “ Divinity, ” [of his naturally and necessarily equal  
 and independent Supremacy,] “ without eluding, at  
 “ the same Time, EVERY Proof of the Father’s Divi-  
 “ nity also; as I have shown above. Is not This a  
 “ very SENSIBLE, and a very affecting Demonstra-  
 “ tion, of the STRENGTH of our Scripture-  
 “ Proofs? ” ——— “ While we are bringing you plain p.426.  
 “ Proofs for Christ’s Divinity, ” [meaning again  
 O 2 his



Observ. his naturally absolute and independent *Supremacy*,]  
 XI. "AS PLAIN AS can be brought for the Divinity  
 " of the FATHER."

All This is so *incredibly* absurd, that, after having read it over and over again, I could hardly tell how to believe my own Eyes. For

1<sup>st</sup>. What can be more absurd, than to talk of *Proving* the *Attributes of God* from *Revelation*; when, in the nature of things, the very *Notion of a Revelation* necessarily *Presupposes* them, and the *Scripture* always *speaks of them* and *affirms them* as *presupposed*? Can the *Veracity of God* be *proved* from *Scripture*, when the *Truth of the Scripture* itself evidently relies wholly and solely upon our *presupposing* the *Veracity of God*? And the Same is true likewise, of all the *Other Perfections of the Divine Nature*. They are known *demonstrably* by the *Light of Nature*. And for *That* reason, and *That* only; all the *Phrases*, wherein any of the *divine Perfections* are set forth in *Scripture*, are always and necessarily understood to mean *much more*, than the *Words themselves* properly *do* or *can* express: The *Words* always receiving the *Strength* of their *Signification*, not from their own *intrinsic Notation*, but from the antecedently known *Nature of the Subject* to which they are applied. We read of *Everlasting Hills* in the *Scripture*, as well as of the *Everlasting God*. 'Tis not therefore from the word, *Everlasting*, that the *Eternity of God* is *Proved*: But the word, *everlasting* or *eternal*, does for *This only reason* in *One* case, and not in the *Other*, express a *proper Eternity*; because we know *beforehand* that *God* could not

have

have existed at all, if he had not been (in the strict metaphysical Sense) *Eternal*; necessarily, essentially, and independently *Eternal*. Again: When the Scripture saith, *Before the Mountains were brought forth, or ever the Earth and the World were made, thou art God from everlasting and world without end*: 'Tis not from the Force of the words themselves, but from the antecedent Knowledge of the Thing, that we understand the Psalmist to intend by That Phrase a *real Eternity*: For otherwise, *Angels* also existed before the Mountains were brought forth, or ever the Earth and the world were made. In like manner, when St Paul, speaking of God, says, that *He Only hath Immortality*; 'tis evident that, not from the mere Force of the words, (for *Angels* also have *Immortality*;) but from the Nature of the Thing we know that the Apostle by This expression meant *Necessary and Independent Existence*. The case is the same, when God is declared in Scripture to *Fill Heaven and Earth*. What is not *Infinite* or *Immense*, may possibly do *That*: But because we know beforehand that God cannot but be *Immense*, therefore we understand That Phrase to express his *Immensity*. Whoever considers These Instances, will evidently see how *Weak* all those Arguments are, which Dr *Waterland* builds upon the *Same Phrases* being sometimes applied in Scripture to different Persons. But

Observ.

XI.



2dly. What I suppose the Doctor more strictly means by the Passages above-cited, is This: That if, from the *Highest Titles* given to Christ in Scripture, He cannot prove the SON to be *naturally and*  
*necessa-*

Observ. necessarily the God Supreme over All; then neither can  
 XI. We, from the Highest Titles given to the FATHER  
 in Scripture, prove Him to be naturally and necessarily  
 the God Supreme over All, so as to have no one  
 Above or Superiour to him in dominion. To which  
 p. 246, I answer: That "the particular person, called the  
 247. "Father," does in Scripture claim to be "the First  
 "Cause of all things," by taking upon himself the  
 Title of Father of All: And the Dr cannot "by the  
 "SAME Argument prove also" the Son to be the  
 First Cause of all things. The "particular person,  
 "called the Father," does likewise in Scripture  
 claim to have no other "God Above him," by ta-  
 king upon himself the Title of the One God and Fa-  
 ther of All, who is Above All; By claiming, to have  
 No Superiour; to do all things according to the Coun-  
 sel of his own Will; to be sent by None; to receive  
 Power and Authority from None; to act by No  
 ones Commission; to fulfill No one's Will. And  
 the Dr cannot "by the SAME Arguments  
 "prove also" the Son to have no one "Above  
 "Him." For, does He By whom God created  
 all things, claim as much to be "the First Cause of  
 "all things," as the God who for his own Pleasure  
 created all things By him? Does He who came not to  
 do his Own Will, but the Will of Him that Sent him;  
 claim as much to have No Superiour, as He whose Will  
 he came and was sent to fulfill? Does He who styles  
 Another Person His God and Father, claim as much  
 to have No one "Above him;" as He whom he  
 styles his God and Father? Does He who is Honour-  
 ed To the Glory of Another, claim as much to be  
 necessa-

*necessarily Supreme in Dominion over All; as He to whose Glory he is Honoured?*

Observ.

XI.



I earnestly wish, (for the *sake of Truth*, for the *Glory of God*, for the *Honour of Christ*, and to prevent the multiplying of *Obstacles* which give *Occasion to the Enemies of Religion to blaspheme*;) that *men of Ability*, who judge the Writings of *Dr Waterland* to be considerable, would be at the Pains to *peruse and consider and compare*, what he has advanced upon this *Great and Important Subject*.

OBSERVAT. XII.

*Concerning Dr Waterland's manner of putting his Own Particular Explications of a Doctrine, in the place of the Doctrine itself to be explained.*

From what has been said under the foregoing Heads, 'tis obvious to *observe*, with *what Right and Justice* *Dr Waterland* continually slips the *Particularities* of his *Own Explication*, into the Place of the *Doctrine itself to be explained*. Whosoever rejects *His Particular Explications*, brings " *Objections* (it seems) *against THE Doctrine of the Blessed Trinity*;" alleges " *Arguments against THE Trinity*;" urges " *Maxims, as of great Force against THE Doctrine of the Trinity*;" and " *points his Logick against THE Trinity.*" A Writer

p 323.

360.

419.

425.

of

Observ. of the Church of Rome, might exactly with the  
 XII. *same reason* say, that whosoever opposes *Transsub-*  
 stantiation, brings *Objections against THE Doctrine*  
 of the Blessed Sacrament. Nay, he might say it with  
 greater reason: Because *Transsubstantiation* has been  
*expressly* received by the whole Church of Rome  
 whereas Dr Waterland's Doctrine (I verily believe)  
 was never generally recieved by Any Church in the  
 World. And *Transsubstantiation* has *some colour* in the  
*bare words* (though none in the *Sense*) of *Scripture*;  
 whereas Dr Waterland's Doctrine has *no colour* ei-  
 ther in the *Words* or in the *Sense* or in *Any conse-*  
*quent Deduction* from *Scripture*. I also might say  
 with the *same reason* as the Doctor, that whosoever  
 receives not *My* Explication of the Doctrine  
 rejects "*THE Doctrine of the Trinity.*" And I  
 could say it with much *greater reason* than He; be-  
 cause I can express the *Whole* of *My Notion* in the  
*very words* of *Scripture*, [*There is One Spirit; One*  
*Lord; One God and Father of All, who is Above*  
*All;*] whereas the Dr cannot possibly express *His*  
 in *Any words* of *Scripture*: And, when called upon  
 to do it, he has only This *jesting Answer* to make;  
 p. 443. "Do you imagine, that I cannot as easily, or more  
 " easily, find *Scripture-words* for mine? But This is  
 p. 427. "Trifling." And again: "You blame me (says he)  
 " for not expressing." [for not being Able to express  
 " my Faith in ANY *Scripture-positi*on. As if  
 " every thing I assert as matter of Faith, were  
 " not as much *Scripture-positi*on, according to MY  
 " way of understanding *Scripture*; as Yours  
 " is to You *Scripture-Positi*on, according to YOUR  
 " way


“ way of understanding Scripture.” Undoubtedly it is just *as much* so; that is, *not at all*. For neither *One* man’s, nor *Another* man’s *Interpretation* or “*Way of understanding of Scripture,*” is at all a *Scripture-Position*. But the *Texts themselves only*, are *Scripture-Positions*; With which *no man’s Interpretations* can, without the greatest *Presumptuousness*, be equalled. And This is the very thing, I am here blaming *Dr Waterland* for; that he *never* lays down *Any Scripture-Position*, but *always* some *Proposition of his Own* instead of it, as being “*THE doctrine of the Trinity*” to be interpreted and explained.

Observ.  
XII.



This Method of proceeding, had been *before* complained of to the Doctor. He had been told, that “*the Question* was, about a *Doctrine of Scripture*; about the Sense of certain *Propositions* laid down in “*Scripture.*” That “*therefore* the *Foundation* of “*the Question*, the *Proposition* whose Sense and “*Meaning* we argue about, ought *Always* to be “*a Scripture-Proposition.*” And yet that, “*through-* “*out* his *Whole Book*, whenever he spoke of *THE* “*Doctrine of the Trinity*, of *THE VERY* *Mystery of the Trinity*, of *THE Thing it self*, in “*opposition* to any particular *Mode* of it; when- “*ever* he spoke of *Scriptural Positions*, of a *Plain* “*Scripture-Truth*, which *He that believes Simply and* “*in the General*, and *AS laid down in Scripture,*” (he says) “*believes ENOUGH*; he never *once* “*mentioned Any Scripture-Position*, but constantly “*slipt* into its Place *Some Other Proposition*, which “*(according to his Own hypothesis)* he *supposed* to

Reply,  
p. 414,  
415.

Observ. XII.  " be, in way of Inference, equivalent. As if the whole Question was; not *whether*, or *how far*, or *in what* sense, *His Propositions* rightly expressed the *Doctrine of Scripture*; but merely, *whether* or *how far*, or *in what* sense, *Other mens* Notions agreed or disagreed with *HIS Propositions* considered as a *RULE*." This was the Complaint *Then*. And the Answer he makes to it *Now*, is This: " *Well then, let IT be the Subject of our Belief, that* " — What? Would not any one now *at last* have expected some express *Scripture-Position*? No: But, " *Let it be the Subject of our Belief, (says the Dr,) that the Father is God, the Son God, and the Holy Ghost God, and that THEY ARE THE One God of the Christians; And as to the manner how they are Three or One, let nobody concern himself about it.* " That is to say: Be pleased to lay down an *Inference* drawn in the words of later Writers, (*our " consequential Doctrine,*" as he himself styles it, *pag. 4th of his Preface*: Be pleased to lay down this *Consequential Doctrine*) as the *Foundation* in the *Stead* of the *Text itself*; and then, to be sure, there can be no controversy, in deducing from *That Text* the *Consequential Doctrine*.

Second Def.  
p. 424.

I am not *now* considering, whether his *Consequences* be *rightly deduced*, or not; but only showing his Unreasonableness in demanding perpetually to have his *Consequences* laid down and *presupposed*, as the *Principle itself* from which his *Consequences* were to have been deduced.



OBSERVAT. XIII.

*Concerning Dr Waterland's Manner of appealing from Reason and Scripture, to Authority.*

From what has been said upon the fore-going Heads, it will be easy likewise to judge, upon *What Account* the Doctor so frequently appeals from *Reason and Scripture*, to *Authority*. When his Argument is reduced to an *express contradiction*, a *contradiction to itself*, as well as to *Scripture*; then he alleges, that the thing he contends for, *must* be so, “*Upon the Principles of the Primitive Churches:*” p. 127. meaning, that it *must* be so, *Upon his Own hypothesis*. When an Argument is work'd up to the *Evidence* even of an *identical Proposition*, (which is the *Essence of Demonstration*;) then, “*'Tis contrary* (he says) p. 215. “*to the Sentiments of Wiser men, who have argued the other way.*” Again: When *Two very different Assertions*, are affirmed *not to be the Same Assertion*; then he asks, “*How do you know? Or* p. 329. “*how came You to be Wiser in This Particular, than all the Christian Churches early and late?*” who yet *never affirmed Two such different Assertions to be the same Assertion*; and if they *had affirmed it*, still the *Assertions would not have been the Same*. Lastly: When he is told, that 'tis *great Presumptuousness*, to call the *Particularities of his Own*



Observ. XIII. Explication, “*THE Doctrine of the Blessed Trinity ;*”  
 then he cries out, “*Great Presumption indeed! to believe*  
 “*that the Catholick Church has kept the True Faith!*”  
 Which are the very *Words*, and the very *Argument*,  
 wherewith the Writers of the Church of *Rome* per-  
 petually insult, and will for ever *with Justice* insult  
 over all such *Protestants*, as, after the example of their  
 Adversaries, endeavour to discourage all serious In-  
 quiry after *Truth*, with the *empty words* of such  
*Popular Pretences*.

If there be among men *Any one* distinguishing  
 Mark of the *Spirit of Error*, 'tis *This Desire* of hi-  
 ding from mens Eyes the *Strength* and *Clearness* of  
 Argument, by interposing the *False Colours* of pre-  
 tended Authority; and drowning the distinct *Voice*  
 of Reason and Scripture, by the *Inarticulate and*  
*Confused Sound* of a Multitude. This is the *Alone*  
*Ground* of *All Extensive Errors*, and the *Only Sup-*  
*port* of them in *All Ages and Nations*. *Truth* always  
 rejoices above all things, in being distinctly examined  
*without Prejudice*; and never takes pleasure in being  
 cloathed with *Those Garments*, which do equally *fit*  
 and *suit* every *Error*. Every *Serious* man, who  
 knows any thing of the *State of Religion* in the  
 World, and considers the Situation of *Truth* and *Er-*  
*ror* in the different Nations of the Earth; will al-  
 ways think himself *Fallible*, whatever *Numbers* he  
 be surrounded with; and, instead of being stirred  
 up to *Wrath*, will be *Thankful* to Any one, who  
 suggests to him any Intimation, or reasonable Ground  
 of

of inquiring and re-considering, whether he may not possibly be in an Error.

Observ.  
XIII.

This would be the real State of the Case, even though the *Authority of Numbers* were infinitely greater, than *Dr Waterland* himself has either represented, or can imagine it to be. But indeed, the *Reverse* of what he pretends, is True; even with regard to the point of *Authority*. For so far is it from being true, that *Dr Waterland's* Doctrine is the Doctrine of the "*Catholick Church*;" that, on the contrary, the \* *First Article of Every Creed in Every Christian Church* in the World, in *Europe, Asia and Africa*, for *Many Ages*; is a *Professed and Standing Testimony, Against* his doctrine. Nor can it at all avail him, that he endeavours to shift This off, by mentioning "*the Creeds AS INTERPRETED by those that recite them.*" For, surely, it cannot be doubted, but the *Words* universally and uniformly agreed upon by all the Christian Churches in the World, as what They thought the *most proper* to convey instruction into the Mind of *every Unlearned Christian* even of the meanest Capacity, in the *First and most Fundamental* point of Religion; ought to be lookt upon as of *more Weight*, than the *Private Speculations* of Any Single Writers. And yet, even with regard to *These* also, I believe it


Query  
XXV.

\* Πιστεύω εἰς ἕνα Θεόν, πατέρα, παντοκράτορα, &c.

Credo in Unum Deum, Patrem, Omnipotentem, &c.

Credo in Deum, Patrem, Omnipotentem, &c.

I believe in God, [in One God,] the Father, the Almighty (or Supreme in Dominion over All,) &c.

Observ. XIII.  it will be found, that *not so much as One Single Writer* in the *First Three Centuries*, either in *commenting* upon the *First Article of the Creed*, or upon any other occasion, has presumed to teach; but, on the contrary, they would All have judged it the *Highest Blasphemy* either to *say* or *think*, (which is the *very Point* in which *Dr Waterland's* whole *Doctrine* centers,) that *God the Father Almighty*, even *the One God and Father of All*, who is *above All*, has *no Natural and Necessary Supremacy of Authority and Dominion* at all; has *No Other Supremacy of Authority and Dominion*, than what is founded *merely in mutual Agreement and Voluntary Concert*; but has, *naturally and necessarily*, a *Priority of Order only*; a *Priority*, in *order* (or *respect*) of — *nothing*.

\* See This explained at large *above*, in *Observas. III.*

OBSERV.


OBSERVAT. XIV.

*Concerning particular Quotations out of  
the Fathers.*

Quotations from the Fathers being infinite, and generally ending in nothing but *Personal* Contests, whether *This* or the *Other Writer* understands the Languages best; which to the generality of Readers can be of no great importance, and can be judged of by Scholars only: I shall not therefore, at This time, weary my Reader with *repeating* a Number of Quotations; but shall content my self with *Appealing*, in *This One Instance* particularly, to All such as are skilled in the Languages; *whether* the numerous Passages cited in the *Reply to Dr Waterland's First Defense*, as *maintaining* a *natural and necessary Supremacy of Dominion in God the Father Almighty*, do not really *maintain* Such a *Supremacy*; and whether *Any* of the Passages cited to the contrary by *Dr Waterland* in his *Second Defense*, do either in words or in sense or by any just consequence deny *That Supremacy*. And *This Point* (which is the *Foundation* on which All True Religion entirely relies) being once settled; all *other* controverted Points, will appear to be of no very considerable Consequence.

I shall here further, as a *Specimen* only, set down some few very gross misrepresentations made by *Dr Water-*

Observ. *Waterland* in his Quotations; and shall not en-

XIV.  large upon them, but barely refer to them; that They who have Skill in the Languages, may compare them, if they shall think it of Importance so to do

p. 260. 1. Philo "had a Mind to express how the Logos was Necessarily-existing, but not Self-existent; So I (says the Dr) understand him." There is nothing in the world so remote, which he might not just as well have understood, (that is, have fancied) that Philo, in \* the passage he refers to, "had a mind" to express.

p. 164. 2. In a Passage of *Justin*, where Christ is † styled The Son of the Only and Unbegotten and Ineffable God: the Dr contends that the Only and Unbegotten = ineffable God, whose Son Christ is there affirmed to be, includes both Father and Son. And because the very Terms are contradictory, he changes the word Unbegotten into Uncreated, without Any Pretense of Authority from Manuscripts. And in like manner in all other places of *This* and of all other Antient Writers, he (without Any Pretense of Authority) perpetually changes one of these words into the other, even in Cases (as in *This* now before us) where the Sense and Connexion of the Sentence necessarily requires

p. 264.  
255,  
256,  
268.

\* "Ουτε ἀγέννητος [Dr *Waterland* reads ἀγέννητος] ὡς ὁ Θεὸς ἄν, ἕτε γεννητός ὡς ἡμεῖς: ἀλλὰ μέσος τῶν ἄκρων, ἀμφοτέρους ἐμμερούων. The Words almost immediately preceding, are: Τῆς Ἀρχαγγελῶς ἐπρεσβυτάτου Λόγου ΔΩΡΕΑΝ ἑξαίρετον ἘΔΩΚΕΝ ἡ πᾶν ὅλα γεννήσας πατήρ, ἵνα μεθόρις ἕως, τὸ γενόμενον διακρίνη τῆ πεπωποιητό, p. 509.

† Τοῦ μόνου ἀγεννήτου καὶ ἀρρήτου Θεοῦ υἱόν.

quires there should be no such Change. See above, *Observ.* VI, *The Note in pag.* 63. Observ.  
XIV.

Upon (1) Another Passage of *Justin*, he has a most *absurd Comment*, together with a *Change* of the word *Unbegotten* into *Unmade*. Compare *The Reply*, p. 292, 293, with the *Dr's First Defense*, p. 152, and *Second Defense*, p. 265. p. 265.

3. He several times cites (2) a Passage of *Irenæus*, as styling the Son, *ipse Deus*; though those words in That Passage, evidently signify (3) *the Father*. p. 35,  
84,  
269.

He cites (4) *Two* Passages of the same Author, as expressing *his Own* and the *Churches* Notion, when in reality he is *ridiculing* the Notions of the *Valentinians*. p. 66,  
270.

In

(1) Πατὴρ — ἀγεννήτῳ. — ὁ ὃ υἱὸς συνὼν ἔγεννώμενος.

(2) Dei verbum; immo magis *Ipse Deus*, cùm sit Verbum. *lib. 2. c. 13. § 8. p. 132. Edit. Massueti.*

(3) For in the very same Section, speaking of the Father, he had said; *Qui sit super omnes Deus, totus Nus & totus Logos cùm sit, quemadmodum prædiximus.* And before, in § 3, to which the word (*prædiximus*) refers: *Pater omnium, cùm sit Totus Ratio, & Totus Auditus, & Totus Oculus, &c.* [Note; *Verbum* and *Logos* and *Ratio*, are in the Greek one and the same Word.]

(4) *Necesse est igitur, [si, quomodo a sole radios, Æonas ipsorum emissiones habuisse Dicent,] — & eas qua ex eo sunt emissiones, ejusdem Substantiæ cùm sint, cujus & ipse &c. lib. 2. c. 17. § 7. p. 139.*

*Si enim existens in Patre, cognoscit hunc in quo est, hoc est, semetipsum non ignorat; & qua ab hoc sunt Emissiones &c. § 8. Compare c. 13, § 6: Si autem non emissum extra Patrem illam DICANT, sed in ipso Patre; primò quidem super-*

Observ. XIV. In Another Passage (5) of the same Author, he makes "*non alius & alius*" to signify *Father* and *Son*; when they are *Both* most expressly spoken of *Christ*, declaring that it was *One* and the same Person, who Alone *knew*, and was Alone *known by*, the *Father*.

p. 68.

p. 78.

Another Passage, in which is a very important various Reading, [*qui omnia fecerit Verbo suo*,] he cites again, without taking Notice that he had been before informed of That Reading. *Reply to his First Defense*, p. 103.

p. 82.

In Another Passage (he tells us) This Author "*represents the Son as (6) making Himself the Head over the Church, and assuming That Power and Authority Himself*," which is elsewhere "*represented as descending from the Father*." Directly contradictory to the *Intent* of the Author; who, in the very Passage here cited to the contrary, is expressly recapitulating the things that *Christ* did [*secundum Placitum Patris*] according to "*the Good Pleasure of his Father*."

p. 140.

4. A Passage of *Clemens Alexandrinus*, wherein *Christ* is represented as speaking [*ὁ λόγος τῷ πατρὶ ἐκπορεύεται*]

*fluum* erit etiam dicere emissum esse eum. — Post deinde — & is qui est ab eo Logos, erit intra Patrem: similiter autem & reliqua Logi Emissiones. Jam igitur non ignorabunt Patrem cum intra eum sint.

(5) Non ergo *Alius* erat qui cognoscebatur, [*nemo cognoscit Filium*]; & *Alius* qui dicebat, *Nemo* [*nisi Filius*] cognoscit Patrem. *lib. 4. c. 6, § 7. p. 234, 235.*

(6) In semetipsum principatum assumens, & apponens semetipsum caput Ecclesie, *lib. 3. c. 16, § 6. p. 206.*

*in his Own Person*; meaning that *He himself spake* concerning *himself* in the *First* person, in opposition to his being *spoken of by Another* in the *Third* person: This Passage (I say) the Dr had alleged as signifying, that Christ *spake in his Own Person*, in opposition to his *speaking as the Representative of the Father*. And when he was charged with This *monstrous* misrepresentation; the *Answer* he gives, is this *Ludicrous* Question; “*What can be plainer than the Words, ἀφ’ τοῦ ἑαυτοῦ προσώπου, In his own person*”?

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p. 140.

And 'tis very remarkable, that in the same Sentence, speaking of Christ's being “*the (1) Representative of the Person of the Father,*” he calls it “*an Opinion which no body at That time*” [when *Clemens* wrote] “*was wild enough to hold.*” And yet This has been largely *proved* to have been, (and I think is sometimes acknowledged by *Dr Waterland* himself to have been) the *Unanimous Opinion* of all the *Antient Christian Writers*. See the *Reply to Dr W's Defense*, pag. 128—158: And *Dr Clarke's Scripture-Doctrine*, Part I, N<sup>o</sup> 597 and 616.

Upon occasion of some other Passages of the same Author, he declares *in a whole Page together*; that he cannot understand “*what is meant*” by the distinction, of words used in an *absolute* or in a *limited* construction. He can by no means apprehend any difference of Signification in the term *ὁ θεός*, when used *absolutely*; and when joined with other *restrictive* words, which *limit* its signification, as *ὁ θεός*

p. 185.

Q 2

λογος.

(1) *Theophilus* expresses it by the words, ἀναλαμβάνων τὸ πρόσωπον τοῦ πατρὸς καὶ κυρίου ἑῶ ἑλάν.



Observ. λόγῳ, ὁ Θεὸς ὁ σύμβουλῳ τοῦ πατρὸς, ὁ Θεὸς ὁ ὁφθαλμῶν; nay,  
 XIV. which sometimes quite *change* its signification, as  
 ὁ Θεὸς τῶν Ἀμμωνιτῶν, &c.

My Translation of *these* words of the same Au-  
 p. 513. thor, [καὶ μάλιστα ἐξυπηρετῶν,] the Dr says is “ a most  
 “ *shameful Translation:*” And he himself translates  
 them to an *entirely different* Sense. I insist, that  
*my* Translation is *right*: And I appeal to *All* that  
*understand* the Language, whether *His* be not *absurd*,  
 and *inconsistent* with the nature of the Greek Tongue.

5. From *Tertullian* the Dr twice cites the follow-  
 ing words: “ *That which is derived from God, is*  
 “ *God, and Son of God, and Both One God.*”  
 Whereas the words of *Tertullian* are: (2) “ *That*  
 “ *which is derived from God, is God, and Son of*  
 “ *God; the same Person being both God, and Son of*  
 “ *God.*” But herein I am obliged to *excuse* the  
 Doctor; having *myself* either *inattentively*, or  
 through too great a *Desire of Fairness*, led him first  
 into This Errour.

But in what follows, he is altogether *inexcusable*.  
 The words of *Tertullian* [*SVO jure Omnipotens*,]  
 \* p. 43. &c. elsewhere. he had frequently in his \* *First Defense* cited and  
 translated in a sense *directly contradictory* to the Au-  
 thor's Meaning. This had been *distinctly* and *a*  
 † p. 509. *large* shown to him, in the † *Reply* to That Defense.  
 † p. 99. And yet now again, in his † *Second Defense*, with-  
 out pretending to contradict or to take the least No-  
 tice

(2) Quod de Deo profectum est, Deus est & Dei filius, &  
 Unus Ambo. [*His Meaning is not, Ambo sunt Unus; but*  
 Unusest Ambo.]

tice of what had been *so fully* shown him; he barely *recites* the Same Passage, and leaves his Reader still to be imposed upon with his former false Representation. Which is exactly like his citing Another Writer as affirming Christ to be “*Creator of the World by his Own Power,*” in (1) words which express as *distinctly* and as *fully* as is possible, that *This HIS Power is not his Own Power, but his Father’s.*

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p. 411.

Upon occasion of some Other Passages of *Tertullian*, the Doctor charges me with citing “*Marcion’s Tenet for Tertullian’s own;*” viz. that *Rational Souls are generated from the Divine Substance* Which if *Tertullian* had taught, “*I would*” (says the Dr) “*have given you up Tertullian for a Mad man.*” Yet the words of *Marcion*, are his representation of *Tertullian’s* Sense, in arguing from what *Tertullian* admitted. And *Tertullian*, in his *Reply* in the same chapter, admits it in his (2) *own* words; and elsewhere (3) affirms it as his *own sense*. See the *Reply to Dr W’s First Defense*, p. 285 and 328.

p. 100.

The like Charge he brings in Another place, of my citing *Marcellus’s* words, instead of *Ensebins’s*.

p. 28.

(1)——Rex & Creator erat constitutus. Voluntate & Præcepto Patris, —— [universa] ut essent, suâ virtute fecit. *Serm. Arian. apud Augustin. p. 622.*

(2) Substantia, quam ab ipso Deo traxit. *Adv. Marcion. lib. 2. c. 5.*

(3) A rationali artifice non tantùm factus, sed etiam ex Substantiâ ipsius animatus.

Observ. *bins's*. One of the Two Passages cited in the place referred to, is indeed the words of *Marcellus*, but expressing nothing more than what *Eusebius* admits. The *Other passage* cited in the same place, (of which the Dr takes No notice,) expresses the same thing; and is *Eusebius's* own Words.

XIV.

p. 45. 6. His rendring the (4) words of *Origen*, [he " hath imparted even his Greatness, " ] instead of [has imparted even of his Greatness;] has been taken notice of above. *Observat. II. pag. 25.*

p. 109. Concerning the Passage [ἵνα ἕν θεόν, ὡς ἀποδοξάκαμεν, τὸν πατέρα, καὶ τὸν υἱόν, θεραπεύομεν,] I desire the Intelligent Reader would compare the *Reply to the Dr's First Defense*, p. 83, 84, 85; with his *Second Defense*, p. 109,

p. 276,  
397,  
402. Concerning his Abuse of Another Passage, in which the word ἀγνή is once crept in by a corruption of the Copies; see above in *Observat. VI, the Notes on pag. 63.* And compare the *Reply to his First Defense*, p. 295, with his *Second Defense*, pag. 276, 397 and 402.

Another remarkable passage of the same Author, cited (5) in the Margin, the Dr complains that I perverted in my Translation; " the Author not talking of the Undistractedness of Our Affections, but " the Undivided Worship of Father AND Son." I appeal here to All who understand the Language; whether

(4) Μετέδωκε ᾧ ἑαυτοῦ καὶ τῆς μεγαλειότητι.

(5) Ἀναβέβηκε ἡ πρὸς τὸν ἐπὶ πᾶσι θεόν, ὁ ἀχρίτως καὶ ἀδιακρίτως καὶ ἀμερίτως ἄΥΤΟ'Ν σέβαν, ΔΙΑ τὸ προσάγοντι ἐκείνω υἱῷ, τοῦ θεοῦ λόγου καὶ σοφίας.

whether the words of *Origen* express, that the *Whole Worship* is to be paid *undivided*, to the Father *AND* to the Son; or that the *Whole Worship* is to be paid *undivided*, to the Father *THROUGH* the Son. See *Above*, *Observat.* VIII: And the *Reply to the Dr's First Defense*, p. 383.

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In (6) Another Passage of the same Author, he, contrary to the nature of All Language, contends that the word [*ἄλλος*] ought not to be rendred, *Another Person*, but *Another God*: Because “ *Origen could not pretend to say, that the Christians worshipped no Other Person besides the Father, when, immediately after, he owns that they worshipped both Father and Son.*” Yet *Origen* very largely and distinctly explains himself to mean, that they *Did* worship the *Father only*; the *Worship of Christ* being (according to *Origen*) no other than the *Worship of the Person of the Father*, conveyed *By* and *Through* the *Mediatour*. See *above*, *Observat.* VIII: And the *Reply to Dr Waterland's First Defense*, pag. 381—386.

p. 69.

7. He very frequently, throughout his *Whole Book*, cites *Novatian* as countenancing *His Doctrine*; though *Novatian's Whole Book* is, in every Page of it, directly *contrary* to *That Doctrine*. And the *Dr* himself acknowledges, that *Novatian* frequently uses the word [*Deus*] in opposition to [*Homo*], and not as signifying *Him who is naturally and necessarily Supreme in Dominion over All*.

p. 231,  
501, &  
passim.

p. 231.

A

(6) Ὅτι ἂν ἄνετο ἡμῶς καὶ ἄλλον θεραπεύειν, ὡς τὸ ἐπὶ πάντων ὁ θεός.

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\* p. 498.

A large and very remarkable Passage of This Author, [cap. 31,] is well worth the Learned Reader's considering and comparing. In which passage, says the \* Dr, " *though Novatian speaks of the SUBJECTION of the Son, it does not NECESSARILY mean any thing more than the VOLUNTARY Oeconomy which God the Son underwent, and which would not have been PROPER for the Father himself to have submitted to, because not SUITABLE to the ORDER of the Persons.* " To Novatian's whole Sense, nothing could have been more Contrary, than This Representation.

p. 499.

In citing the Passage here referred to, it had been taken notice of, that instead of the words, *inequalitate Divinitatis*; the Sense manifestly requires, it should be read either, *equalitate Divinitatis*, or in *Æqualitate Divinitatis*. This, the Dr says, is " *upon some slender Suspicions, against the Faith of the Copies;* " And " *Conjectural Emendations ought never to be admitted, but upon the greatest Necessity,* " How great the necessity, and how far from slender the Suspicions were, will appear to Reader who pleases to compare what was alleged in the Reply to the Dr's First Defense, p. 490. I can here add, that the words, [*aut inequalitate divinitatis,*] together with the preceding [*aut,*] are wanting in Froben's Copy. Nor ought it, by the way, to pass unobserved, how ill the Crying out against Conjectural Emendations (in This, and in the like singular case of an unparalleled use of the word *Ἀγάπη* in Origen; how ill, I say) this becomes the Mouth of an Author, who, without any Pre-

p. 499.  
276.

tense

tense at all from Manuscripts, is desirous to change the word Ἀγάπη in *All* the Antient Writers, in *Many Places* of whose Writings That Word is the most *pertinent* and *significant* that can be.

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With regard to *Novatian*, I desire only this One thing further; that the Capable Reader would be pleased to observe, what a *number* of the *strongest* and *most expressive words* that could be collected together, are by the *Doctor* melted down into the *empty Sounds* of *First* and *Second*, merely in the *order* (or *respect*) of *Nothing*.

p. 497.

8. Upon occasion of the terms μονοπρόσωπος and τριπρόσωπος, with regard to the Notions of *Sabellius*: “ *Men of Learning*,” says the Dr, “ *know that the* “ *word, πρόσωπον, has been sometimes used to signify* “ *only an Appearance, or Manifestation, or Charac-* “ *ter: — But then the word, πρόσωπον, HAS* “ *BEEN likewise used to signify the same with hy-* “ *postasis, a real Person.*” True: But not till much *Later* times, except only in *Hippolytus*; who from *this very thing*, as well as by *Many other Marks*, appears and is confessed to be an *interpolated* Writer. “ *Of all things*,” says Dr *Waterland* in the place here referred to, “ *there is nothing more contemp-* “ *tible among Men of Sense, than Pedantry about* “ *Words.*”

p. 212.

9. In translating the words of *Dionysius* of *Rome*, cited by *Athanasius*; the Dr renders, τὸ ἅγιον κήρυγμα τῆς Μοναρχίας, “ *the sacred Doctrine of the Unity*,” instead of, *the sacred Doctrine of the Monarchy*.

p. 114.

R

Which

Observ. XIV. Which *Monarchy*, or *Supremacy* of Him who in That very sentence is styled [Θεὸν πατέρα παντοκράτορα] *God the Father Supreme in Dominion over All*; is a thing totally different from, and inconsistent with, what Dr *Waterland* means by "*The Unity*;" Though it is very consistent with *Dionysius's* notion of the *Trinity*; even supposing there be *No Mistake* in the representing of his Sense from Citations only at second hand; his *Own* works being lost.

p. 123. 10. The words of *Eusebius*, τριάς ἢ τῆς ἀναρχοῦ ἔσθ' ἀγενήτου φύσεως ἠρτημένη, are thus wonderfully rendred by the Doctor; "*the Trinity Compacted of a nature that had no Beginning and is Uncreated*:" Whereas 'tis notorious the word ἀναρχος was always appropriated to *the Father*; and the asserting τρεῖς ἀναρχοῦς, was always condemned even by the *Post-Nicenes* in all times. The words, ἀναρχος καὶ ἀγένητος φύσις, do therefore necessarily denote *the unoriginate and underrived Nature* of the Father; And the word, ἠρτημένη, signifies properly a *connexion* of things or persons, one *depending on* or *derived from* another.

p. 152. Upon another Passage of the same Author, the Dr contends that the words, εἰ μὴν ὁ ἐπὶ πάντων, ἀλλ' ὁ ἐκείνου δεύτερος, mean *only* that the Son "*is not the Supreme Father*." That is to say: *Eusebius*, when he affirmed that the Son *was Not Supreme over all*, meant by those words to affirm that the Son *Was Supreme over all*, but *not Supreme FATHER over all*.

Upon occasion of certain *Critical Observations* of This Author, the Dr has the following Words:  
 " I dis-

“ I dispute not whether  $\alpha\lambda\epsilon$  may express the Primary  
 “ efficient Cause ; It expresses as much Efficiency as  $\iota\omega\delta$   
 “ or  $\iota\kappa$  : Which is ALL I am concerned for. ” And  
 again in the same Page : “ I allow that the Father is  
 “ Primarily Creator, and the Son Secondarily or  
 “ Subordinately : — Nor is it Any Argument  
 “ against the Son’s being Cause, Creator, or God, in  
 “ the SAME HIGH and Full Sense of those words  
 “ as the Father. ” What an Answer This is to the  
 Argument that was alleged, the Reader will judge,  
 if he pleases to compare the Reply to the Dr’s First  
 Defense, pag. 6, 13, 19, 185, and 319.

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 XIV.  
 p. 181.

11. The words of Gregory Nyssen, [ $\mu\eta\tau\epsilon\ \mu\omega\nu\ \tau\eta\upsilon\ \alpha\delta\iota\delta\alpha\sigma\alpha\tau\omega\ \alpha\lambda\gamma\lambda\upsilon\epsilon\iota\nu\ \sigma\upsilon\acute{\alpha}\phi\epsilon\iota\sigma\iota\omega\nu,\ \acute{\omicron}\tau\omega\nu\ \acute{\epsilon}\nu\theta\epsilon\omega\rho\eta\tau\alpha\iota\ \tau\eta\ \gamma\epsilon\nu\eta\sigma\iota\varsigma\ \beta\omicron\upsilon\lambda\eta\sigma\iota\varsigma,$ ] the Doctor Thus translates; “ Neither let us dis-  
 “ solve the immediate Connexion, BY considering the  
 “ Will in the Generation. ” As if the Author meant  
 to say, that Considering the Will of the Father in the  
 Generation of the Son, would be a Dissolving of the  
 immediate connexion between them. Whereas the evi-  
 dent Sense of the words is, that the Will of the Fa-  
 ther IS So to be considered in the Generation of the Son,  
 as not to dissolve the immediate Connexion between them.

p. 303,  
 304.

12. The Dr’s Inference from the words of Cyril,  
 (which I have cited above, Observat. I. pag. 7.)  
 is as remarkable an Instance of the Strength of Pre-  
 judice, as (I think) I ever met with. From a Pas-  
 sage wherein [ $\tau\eta\ \acute{\alpha}\upsilon\theta\epsilon\nu\tau\iota\kappa\eta\ \epsilon\zeta\omicron\upsilon\sigma\iota\alpha$ ] the original and  
 supreme Authority is expressly declared to be reserved  
 to the Father, in that the Son created things [ $\pi\alpha\tau\epsilon\rho\varsigma$

f 336.



Observ. *βουληθέντος*] at the *Will* and [*τῷ τῷ πατρὶς πνεύματι*] by  
 XIV. the *Command* of the *Father*: From This very Pas-  
 sage (I say) the Doctor *thus* infers; “ *If there is*  
 “ *Any thing to be suspected of Cyril, 'tis rather*  
 “ *excluding the Father from being Creator, than the*  
 “ *Son from being efficient.*”

But I forbear to *multiply* Instances of This Kind-  
 To *Unlearned* Readers, This Head cannot but be  
*Tedious*. The *Learned*, who shall think it worth  
 their Trouble to compare the Books, will find, that of  
 the Dr's Quotations even out of *Later Writers*, there  
 are *very Few* Passages; out of the *Ante Nicene Writers*  
 perhaps *not One*; in which he has not either *misrepre-*  
*sented* the Sense of the Author, or made some *incon-*  
*sequent Deduction* from it.

F I N I S.



## POST-SCRIPT.



R. *Waterland*, in his *Answer* to the foregoing Observations, p. 23, having *rightly* taken notice of a *Mistake*, in citing from the *Nicene Creed* vulgarly so called, the words [*πρὸ πάντων αἰώνων*, *before all Worlds,*] as being the words of the *Nicene Creed* itself, whereas indeed they were *inserted* into *That Creed* afterwards by the Council of *Constantinople*: The Reader is therefore desired to make the *Three following Corrections* in the *Observations*.

*Pag. 56, lin. 20.* Instead of the words, [*Substance of the Father before All Ages:*] Read, [*Substance of the Father:*]

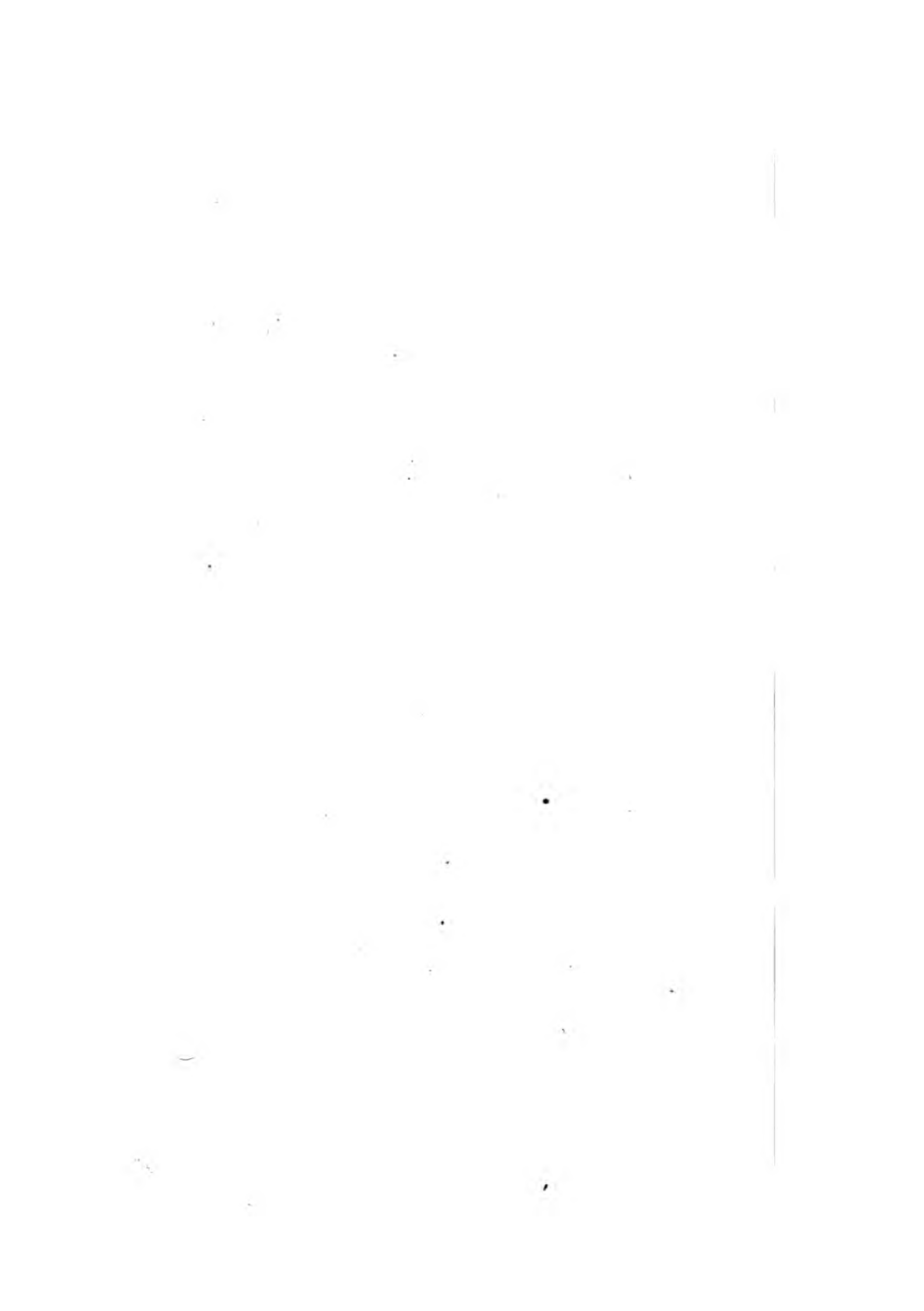
Pag. 67, lin. 15. Instead of the words, [*yet They expressly say, 'twas, πρὸ πάντων αἰώνων, before All Ages:*] Read, [*Though the Council of Constantinople thought fit to insert afterwards into the Body of the Nicene Creed, that 'twas, πρὸ πάντων αἰώνων, before all Ages.*]

Pag. 70, lin. 8. Instead of the words, [*though the Creed of the Council of Nice expressly says of That Generation, that it was, πρὸ πάντων αἰώνων, before all Ages:*] Read, [*And which, he inclines to think, is the Only Generation mentioned in the Creed of the Council of Nice.*]

For the rest: The Author of These *Observations* earnestly desires the Intelligent Reader, after having perused Dr *Waterland's* Answer, to read over the *Observations* once again: Being firmly persuaded, there is nothing of *Moment* alleged by the Dr, but what (upon such a *Review*) will be found to be fully *obviated*, in *Those Passages* of the *Observations*, which immediately either *precede* or *follow* those referred to by the Dr. And upon *This foot*, the Author of the *Observations*, (having no other Concern but that the Truth may be inquired into,) is willing to leave the whole Matter to the *Judgment* of every serious and Considerate Reader.

As to the *Defensive* part, which the Dr complains (*pag. 5.*) is here *quitted*; the Reader is desired to observe, that *That Part* has been *very fully* and *distinctly* performed (the Reader will judge whether *unanswerably* or no,) in a Book entituled, *The Modest Plea Continued*; and in the *Reply to the Dr's First Defense*, at the *Beginning* of the *Answer* to each *Query*. Towards *invalidating* of which, the Author humbly conceives, Dr *Waterland* has offered *nothing material*.





ERRATA.

Page	Line	for	read
9.	4.	" <i>land.</i> If	<i>land.</i> " If
26.	3.	<i>p.</i> 170.	<i>p.</i> 107.
27.	<i>ult.</i>	CONGREOUS	CONGRUOUS
37.	<i>ult.</i>	fin	fine
39.	34.	ουκ	εκ
50.	23.	is, As	is. As
52.	23.	the the	the
54.	12.	υιον, αὐτοῦ	υιὸν αὐτοῦ.
79.	26.	ἀγγέλω,	ἀγγέλων
91.	14.	<i>wheteher</i>	<i>whether</i>
	25.	Contrary is,	Contrary, is
128.	22.	to	to a

THE



THE  
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