

sonality and proper Deity, together with the personality and Deity of the Father and Son, will be more particularly considered in the next chapters. I take no notice of the procession of the Spirit from Father and Son, which, though it illustrates his distinction from them, yet rather seems to be understood of his coming forth from them, not with respect to his Person, but his office, in a way of mission by them, to be the Convincer and Comforter of men, and the Applier of all grace unto them; see John xv. 26 and xvi. 7, 8.

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OF THE DISTINCT PERSONALITY AND DEITY OF THE FATHER.

Though what has been already observed, clearly shows there is a distinction of Persons in the Godhead, and wherein that distinction lies; yet other things may be added, which will serve to illustrate and confirm it; and which will be produced, not as making it, but as making it more clearly to appear. A person is by some<sup>c</sup> defined, "An individual that subsists, is living, intelligent, is not sustained by another, nor is a part of another;" and which is true of each of the three Persons, Father, Son, and Spirit. I shall begin with the personality of the Father: The word Person is expressly used of him in Heb. i. 3; where Christ his Son, by whom he made the worlds, is called *the express image of his person*: the word *ὑποστασις*, here used, is translated *substance* in chap. xi. 1, and some would have it so rendered here; and some of the Latin writers did use the word *substantia*, substance: but then they understood it, and made use of it, just in the same sense as we do the word person; but finding it to be an ambiguous word, and that it tended to lead men to imagine there were three distinct divine Beings, they left it off, and chose the word person, as less exceptionable; the Greek writers, and some even before the council of Nice, took the word here used, in the same sense as we do, for subsistence, or person<sup>d</sup>; and so it is here rendered by many learned men, as Valla, Vatablus, Erasmus, Calvin, Beza, Piscator, Paræus, and others; in which translation we may safely acquiesce.

The definition of a person agrees with the Father of Christ, as before observed. The Father of Christ is an individual, and so distinguishable from the divine nature he is possessed of, in common with the Son and Spirit; he subsists of himself, he does not owe his being to another, nor is he upheld in it by another; nor is he possessed only of a part, but of the whole Deity; he is the living Father, has life in himself, and not from another, John v. 26 and vi. 57; and is intelligent, knows himself, his Son and Spirit, and all things, Matt. xi. 27.

The personality of the Father may be included from those personal actions which are ascribed to him; for besides begetting the Son, which is what distinguishes him from the other two persons, there are other acts which illustrate and confirm the distinction made, though they do

<sup>c</sup> Vide Wendelin. Christ. Theolog. l. 1, c. 2, p. 93; 94.

<sup>d</sup> See my Doctrine of the Trinity, p. 93.

not make it ; as,—1. The creation of all things is ascribed to him ; he is said, as the Father of Christ, to make the worlds by him his Son, and to create all things by him ; not as an instrument, but as a co-efficient cause, Heb. i. 2, Eph. iii. 9.—2. The works of providence, as upholding and sustaining all creatures in their being, supplying them with all things necessary, governing the world, ordering and disposing of all persons and things in it, are attributed to him, in distinction from his Son, though in conjunction with him, *My Father worketh hitherto, and I work*, John v. 17.—3. The mission of his Son into the world to be the Saviour of men, shows his distinct personality from him, which is often said of him ; now he that sends, and he that is sent, cannot be the same person, but must be distinct ; indeed the Spirit of God is said also to send Christ, as well as the Father, Isa. xlviii. 16 ; but then, though the Son is sent by both, and the Spirit is sent both by the Father and the Son, yet the Father is never said to be sent by either ; he is always the sender, and never the sent.—4. The several distinct acts of grace towards the elect in Christ, will serve to evince the distinct personality of the Father. Men are said to be elect according to the foreknowledge of God the Father, 1 Pet. i. 2 ; and are said to be chosen by him in Christ unto salvation, through sanctification of the Spirit, and therefore must be distinct from Christ, in whom and to whose salvation they are chosen ; and from the Spirit, through whose sanctification they are chosen to the obtaining of the glory of Christ, Eph. i. 4, 2 Thess. ii. 13, 14 ; planning the scheme of man's salvation by Christ ; reconciling, or forming the scheme of reconciliation in Christ ; consulting in the council of peace with him about it, are personal acts, and distinguish him from Christ ; making a covenant with his Son on account of elect men, putting their persons into his hands, blessing them with all spiritual blessings in him, and giving grace to them in him before the world was ; as they are personal acts, so they show him to be distinct from his Son, with whom he covenanted, and whom he intrusted with the said persons and things : his drawing them by the powerful influences of his grace in time, to come to Christ and believe in him, John vi. 44 ; promising and giving the Spirit as a conquer, comforter, enlightener and strengthener, with many other things, serve to illustrate and confirm his distinct personality. Now we call the Father the first person, not that he is so in order of time or causality, and as if he was *fons Deitatis*, the fountain of Deity, as some good men have wrongly called him ; for rather the Deity is the fountain of the divine persons, from whence they arise together, and in which they subsist, and in which they have no superiority and pre-eminence of one another ; but as it is necessary to speak of them in some order, it seems most proper to place the Father first, whence we call him the first person, and then the Son, and then the Spirit ; in which order they are usually put in Scripture ; though to show there is a perfect equality between them, this order is sometimes inverted.

That the Father of Christ, as he is a person, so a divine person, will not be doubted ; nor is his Deity called in question ; and yet it may be proper to say something of it, and establish it ; which may be done, not

only by observing that he is expressly and distinctly called God, Rom. xv. 6, Gal. i. 1, Phil. ii. 11 ; but this may be proved,

i. From his divine perfections : God necessarily exists, owes his being to no other, subsists of himself, and is independent of any : such is the Father of Christ, he has life in himself and of himself, and does not derive it from another, John v. 26. God is from everlasting to everlasting, without beginning and end ; so is the Father of Christ, he is he *which is, and which was, and which is to come*, Rev. i. 4. God is immense and omnipresent, cannot be circumscribed by space, he fills heaven and earth, and is contained in neither ; such is the Father of Christ, of whom he often speaks as in heaven, and yet with him on earth, and with all his people, at all times, and in all ages, John xiv. 23, and xvi. 32. God is omniscient, knows all persons and things ; and so does the Father of Christ, he knows the Son in such sense as no other does, and knows that which neither the angels nor the Son, as man, know, even the day and hour of judgment, Matt. xi. 27, Mark xiii. 32, see Acts i. 7, 2 Cor. xi. 31. God is omnipotent, he can do all things ; and so can the Father of Christ, *Abba, Father*, says Christ, *all things are possible unto thee*, Mark xiv. 36, see Matt. xvi. 53, John x. 29. Once more, God is immutable, not subject to any change and variation ; God, the Father of Christ, is the *Father of lights, with whom there is no variableness nor shadow of turning*, James i. 17 ; he is unchangeable in his purposes and promises made in Christ, and in his love which is in Christ Jesus the Lord. In short, there is no perfection in Deity but what God, the Father of Christ, is possessed of.

ii. His Deity will appear from the works which are ascribed to him, and which none but God could do ; such as making the heaven, the earth, and sea, and all that in them are ; and who as the maker of them is addressed by the apostle, Acts iv. 24—27 ; and hence by Christ called *Father, Lord of heaven and earth*, Matt. xi. 25 ; and the works of providence, before observed, are ascribed to him, as supporting the world by his power, governing it by his wisdom, and supplying it by his goodness, which none but God can do ; see Matt. vi. 26, 32. And his mighty acts of grace in quickening sinners dead in sins, in doing which the same power is put forth as in raising Christ from the dead, Eph. ii. 1 and i. 19 ; and in forgiving the sins of men, which none but God can do, Mark ii. 7 ; and for which Christ prayed to his Father on the behalf of his enemies, Luke xxiii. 34 ; to which may be added the resurrection of the dead, which is purely a divine work, and requires almighty power. The resurrection of Christ is most frequently ascribed to him, and he will raise the dead at the last day, 1 Cor. vi. 14. From these and from many other divine works, may the Deity of the Father be concluded, as well as,

iii. From the worship due to him, and given to him. None but God is and ought to be the object of religious worship and adoration ; *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. iv. 10 ; now true worshippers of God *worship the Father in spirit and in truth, for the Father seeketh such to worship him*, John iv. 23 ; and the Father of Christ is frequently represented as the object of faith, hope

and love; to whom prayer is to be made, and to whom prayer was made both by Christ and his apostles: how often are grace and peace wished for from him in the several epistles! and he stands first in the form of baptism, which is a solemn act of divine and religious worship.

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OF THE DISTINCT PERSONALITY AND DEITY OF THE SON.

THAT the Son of God is a person, and a divine person distinct from the Father and the Spirit, cannot be doubted; for since his Father is a person, and he is the express image of his person, he must be a person too; and he must be the express image of him, as he himself is a divine person, the Son of God, and truly God; and not as he is man and mediator; not as he is man, or as having a human nature, for his Father never had any, and therefore he could not be the image of him, in that respect; for though man is the image of God as to some qualities in him, yet is he never called his character or express image, much less the express image of any of the persons in the Deity: nor as mediator, and in an office-capacity, for his Father was never a mediator, nor in an office. it remains therefore that it must be the express image of his person, as he himself is a divine person, abstracted from any consideration of his human nature and of his office. For as Plato<sup>e</sup> says, that which is like must needs be of the same species with that to which it is like. The definition of a Person agrees with him: he is an individual, distinct though not separate from the divine nature he has in common with the Father and the Spirit; he subsists of himself in that nature distinctly, and independently; is not a part of another, the whole fulness of the Godhead dwells in him; nor is his human nature, which he assumed in time, a part of his person, nor adds any thing to his personality; but being taken up into union with his person, subsists in it; he has life in himself, and is the living God; is intelligent, has understanding and will; knows himself, his Father and the Spirit, and all creatures and things, and does whatsoever he pleases.

Besides the distinctive, relative property, or personal relation of the Son, which is to be begotten, and which gives and makes the distinction of him, as a divine person, from the Father and Spirit, who are never said to be begotten; there are many other things which show, or make him appear to be a distinct person.

I. His being with God as the Word<sup>f</sup>, John i. 1, and with his Father as a Son, as one brought up with him, Prov. viii. 30, clearly expresses his distinct personality; he must be a person to be with, and to be brought up with another; and he must be distinct from him with whom he is; he cannot with any propriety be said to be with himself, or to be brought up with himself.

II. His being set up from everlasting as mediator, and the covenant head of the elect; the Father making a covenant with him, and putting the persons of the chosen ones, with all the blessings of grace for

<sup>e</sup> Parmenide, p. 1113.

<sup>f</sup> Of this name of the Son of God, the Word, see my Doctrine of the Trinity, ch. 5, p. 98—120.