

prerogatives and honours of God ; but his Lord, as we have already proved, has them all ascribed to him, by the pen of inspiration. Again : The words were spoken of the Father and of Jesus Christ ; not of the Father and of Peter. Nor was it necessary that this passage should be adapted to confute every wild and monstrous opinion that might be embraced on the sublime subject of the Godhead. For if Peter, for instance, should imagine that he is the Father, who, according to our opponents, is the true God, in contradistinction to the Son ; I demand, whether they could convince him of his error and blasphemy, by confronting him with this text ? It is I, he would say, who am the Father ; and the passage you produce asserts my eternal Divinity ; represents me as the true God. But were Peter in the same circumstances with Jesus Christ ; did we consider him as having existed before the world began ; as being the Creator of heaven and earth ; as the Alpha and Omega, the First and the Last ; were he, by unerring writers, called GOD, the MIGHTY GOD, the GREAT GOD, the TRUE GOD, and GOD BLESSED FOR EVER ; were he represented as equal with the Father, and as one with the Father ;—could we, in such a case, reasonably refuse him the title of *true God*, while we admitted the Divine inspiration of the Scriptures ?

Our interpretation of this text will be further confirmed, if we compare it with the following *parallel passage*. “The Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in his Son Jesus Christ. THIS IS THE TRUE GOD, AND ETERNAL LIFE,” I John v. 20. We shall not spend our time in refuting the criticisms of some