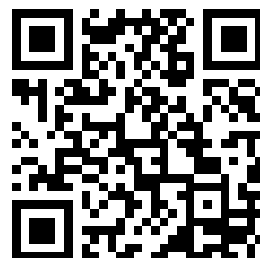


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*D. Loggan del. vivum delineavit.*



*Effigies Reverendi admodum in Christo Pat<sup>ris</sup>  
D. IOHANNIS PEARSON Cestriensis Episcopi.  
Ætatis suæ LXX. An. MDCLXXXII.*

AN  
EXPOSITION  
OF THE  
CREED.

BY

J O H N,  
L O R D B I S H O P  
O F  
C H E S T E R.

The Eleventh Edition Revised and Corrected.



L O N D O N :

Printed for R. Knaplock at the *Bishop's Head*, and D. Midwinter at the *Rose and Crown* in *St. Paul's Churchyard*; B. and S. Tooke and Rob. Gosling at the *Middle Temple-Gate* in *Fleetstreet*. MDCCLXXXIII.



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T O T H E  
Right Worshipful and Well-beloved  
T H E  
P A R I S H I O N E R S  
O F  
St. C L E M E N T S  
E A S T - C H E A P.

*Mercy unto you, and Peace and Love be multiplied.*

**I**F I should be at any time unmindful of your commands, you might well esteem me unworthy of your continued favours; and there is some reason to suspect I have incurred the interpretation of forgetfulness, having been so backward in the performance of my Promises. Some years have passed since I preached unto you upon such Texts of Scripture as were on purpose selected in relation to the CREED, and was moved by you to make those meditations publick. But you were pleased then to grant what my inclinations rather led me to, that they might be turned into an Exposition of the Creed it self; which, partly by the difficulty of the work undertaken, partly by the intervention of some other employments, hath taken me up thus long, for which I desire your pardon. And yet an happy excuse may be pleaded for delay, meeting with a very

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## *The Epistle Dedicatory.*

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great felicity, that as faith triumpheth in good works, so my Exposition of the Creed should be contemporary with the re-edifying of your Church. For though I can have little temptation to believe that my Book should last so long as that fabrick; yet I am exceedingly pleased that they should begin together; that the publishing of the one should so agree with the opening the other. This, I hope, may persuade you to forget my slackness, considering ye were not ready to your own expectation; your experience tells you the excuse of *Church-work* will be accepted in building, I beseech you let it not be denied in printing.

That blessed Saint, by whose name your Parish is known, was a fellow-labourer with *S. Paul*, and a successor of *S. Peter*; he had the honour to be numbred in the Scripture with them *whose names are written in the book of life*; and when he had sealed the Gospel with his blood, he was one of the first whose memory was perpetuated by the building a Church to bear his name. Thus was *S. Clement's Church* famous in *Rome* when *Rome* was famous for the *faith spoken of throughout the whole world*. He wrote an Epistle to the *Corinthians* infested with a schism, in imitation of *S. Paul*, which obtained so great authority in the primitive times, that it was frequently read in their publick congregations; and yet had for many hundred years been lost, till it was at last set forth out of the Library of the late King.

Now as by the providence of God, the me-  
mory

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## *The Epistle Dedicatory.*

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mory of that primitive Saint hath been restored in our age, so my design aimeth at nothing else but that the primitive Faith may be revived. And therefore in this Edition to the Creed I shall speak to you but what S. Jude hath already spoken to the whole Church. *Beloved, when I gave all diligence to write unto you, of the common salvation, it was needful for me to write unto you that ye should earnestly contend for the faith which was once delivered to the Saints.* If it were so needful for him then to write, and for them to whom he wrote to contend for the first Faith, it will appear as needful for me now to follow his writing, and for you to imitate their earnestness, because the reason which he renders, as the cause of that necessity, is now more prevalent than it was at that time, or ever since. *For, saith he, there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ.* The principles of Christianity are now as freely questioned as the most doubtful and controverted points; the grounds of Faith are as safely denied as the most unnecessary superstructions; that Religion hath the greatest advantage which appeareth in the newest dress, as if we looked for another *faith to be delivered to the Saints:* Whereas in Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new, is certainly false. Look then for purity in the fountain, and strive to embrace the first faith, to which you cannot

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*The Epistle Dedicatory.*

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have a more probable guide than the Creed, received in all ages of the Church; and to this I refer you, as it leads you to the Scriptures, from whence it was at first deduced, that while *those which are unskilful and unstable, wrest the words of God himself unto their own damnation;* ye may receive so much instruction as may set you beyond the imputation of unskilfulness, and so much of confirmation as may place you out of the danger of instability; which as it hath been the constant endeavour, so shall it ever be the prayer of him, who after so many encouragements of his labours amongst you, doth still desire to be known as

*Your most faithful*

*Servant in the Lord,*

JOHN PEARSON.

T O

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T O T H E  
R E A D E R.

**I** Have in this Book undertaken an Exposition of the Creed, and think it necessary in this Preface to give a brief account of the Work, lest any should either expect to find that here which was never intended, or conceive that which they meet with such as they expected not.

The Creed, without controversy, is a brief comprehension of the objects of our Christian Faith, and is generally taken to contain all things necessary to be believed. Now whether all things necessary be contained there, concerneth not an Expositor to dispute, who is obliged to take notice of what is in it, but not to enquire into what is not: Whether all truths comprehended in the same be of equal and absolute necessity, we are no way forced to declare; it being sufficient, as to the design of an Exposition, to interpret the words, and so deliver the sense, to demonstrate the truth of the sense delivered, and to manifest the proper necessity of each truth, how far, and in what degree, and to what purposes, it is necessary.

This therefore is the Method which I proposed to my self, and have prosecuted in every Article. First, to settle the words of each Article according to their Antiquity and Generality of reception in the Creed. Secondly, to explicate and unfold the Terms, and to endeavour a right notion and conception of them as they are to be understood in the same. Thirdly, to shew what are those truths which are naturally contained in those terms so explicated, and to make it appear that they are truths indeed, by such arguments and reasons as are respectively proper to evidence the verity of them. Fourthly, to declare what is the necessity of believing those truths, what efficacy and influence they have in the Soul, and upon the Life of a Believer. Lastly, by a recollection of all, briefly to deliver the sum of every particular truth, so that every one when he pronounceth the Creed may know what he ought to intend, and what he is understood to profess, when he so pronounceth it.

In the prosecution of the whole, according to this Method, I have considered, that a Work of so general a concernment must be exposed to two kinds of Readers, which though they may agree in judgment, yet must differ much in their capacities. Some there are who understand the Original Languages of the holy Scripture, the Discourses and Tractates of the ancient Fathers, the determinations of the Councils, and History of the Church of God, the constant profession of settled Truths, the rise and increase of Schisms and Heresies. Others there are unacquainted with such conceptions, and unca-



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## To the READER.

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*uncapable of such instructions; who understand the Scriptures as they are translated; who are capable of the knowledge of the Truths themselves, and of the proofs drawn from thence; who can apprehend the nature of the Christian Faith, with the power and efficacy of the same, when it is delivered unto them out of the word of God, and in a Language which they know. When I make this difference, and distinction of Readers, I do not intend thereby, that because one of these is learned, the other is ignorant; for he which hath no skill of the learned Languages, may notwithstanding be very knowing in the Principles of Christian Religion, and the reason and efficacy of them.*

*According to this distinction I have contrived my Exposition, so that the Body of it containeth fully what can be delivered and made intelligible in the English Tongue, without inserting the least sentence or phrase of any learned language; by which he who is not acquainted with it might be disturbed in his reading, or interrupted in his understanding. Not that I have selected only such notions as are common, easy, and familiar of themselves, but have endeavoured to deliver the most material conceptions in the most plain and perspicuous manner; as desirous to comprize the whole strength of the Work, as far as it is possible, in the Body of it. The other part I have placed in the Margin, (but so as oftentimes it taketh up more room, and yet is never mingled or confounded with the rest,) in which is contained whatsoever is necessary for the illustration of any part of the Creed, as to them which have any knowledge of the Latin, Greek, and Original Languages, of the Writings of the ancient Fathers, the Doctrines of the Jews, and the History of the Church, those great advantages toward a right perception of the Christian Religion.*

*Now being the Creed comprehendeth the Principles of our Religion, it must contain those Truths which belong unto it as it is a Religion, and those which concern it as it is ours. As it is a Religion, it delivereth such Principles as are to be acknowledged in natural Theology, such as no man which worshippeth a God can deny; and therefore in the proof of these, I have made use of such arguments and reasons as are most proper to oppose the Atheists, who deny there is a God to be worshipped, a Religion to be professed. As it is our Religion, it is Christian and Catholick. As Christian, it containeth such Truths as were delivered by Christ and his Apostles, and those especially concerning Christ himself, which I have prosecuted constantly with an eye to the Jews, who obstinately deny them, expecting still another Messias to come; wherefore I shew out of the Law and the Prophets which they acknowledge, what was foretold in every particular concerning the Messias, and prove all those to be completed*

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## To the READER.

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pleated by that Christ in whom we believe. As our Religion is Catholick, it holdeth fast that Faith which was once delivered to the Saints, and since preserved in the Church; and therefore I expound such verities, in opposition to the Hereticks arising in all Ages, especially against the Photinians, who of all the rest have most perverted the Articles of our Creed, and found out followers in these latter Ages, who have erected a new Body of Divinity in opposition to the Catholick Theology. Against these I proceed upon such Principles as they themselves allow, that is, upon the Word of God delivered in the Old and New Testament, alledged according to the true sense, and applied by right reason; not urging the authority of the Church which they reject, but only giving in the Margin the sense of the Primitive Fathers, for the satisfaction of such as have any respect left for Antiquity, and are persuaded that Christ had a true Church on the Earth before these times.

In that part, which after the demonstration of each Truth, teacheth the necessity of the believing it, and the peculiar efficacy which it hath upon the Life of a Christian, I have not thought fit to expatiate or enlarge my self, but only to mention such effects as flow naturally and immediately from the Doctrine, especially such as are delivered in the Scriptures; which I have endeavoured to set forth with all possible plainness and perspicuity. And indeed in the whole Work, as I have laid the foundation upon the written Word of God, so I have with much diligence collected such places of Scripture as are pertinent to each Doctrine, and with great faithfulness delivered them as they lie in the Writings of those holy Pen-men; not referring the Reader to places named in the Margin, (which too often I find in many Books multiplied to little purpose) but producing and interweaving the Sentences of Scripture into the Body of my Exposition, so that the Reader may understand the strength of all my Reason without any farther enquiry or consultation. For if those words which I have produced, prove not what I have intended, I desire not any to think there is more in the places named to maintain it.

At the conclusion of every distinct and several Notion, I have recollected briefly and plainly the sum of what hath been delivered in the explication of it, and put it, as it were, into the mouth of every Christian, thereby to express more fully his faith, and to declare his profession. So that if the Reader please to put those Collections together, he may at once see and perceive what he is in the whole obliged to believe, and what he is by the Church of God understood to profess, when he maketh this publick, ancient, and orthodox Confession of Faith.

I have nothing more to add; but only to pray, that the Lord would give You and Me a good understanding in all things.

T H E

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T H E  
C R E E D.



Believe in God the Father Almighty, maker of Heaven and Earth: And in Jesus Christ his only Son our Lord: Which was conceived by the Holy Ghost, born of the Virgin Mary: Suffered under Pontius Pilate, was crucified, dead and buried: He descended into Hell, the third day he rose again from the dead: He ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead: I believe in the Holy Ghost: The Holy Catholick Church: the Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting.



A N



A N  
**E X P O S I T I O N**  
 O F T H E  
**C R E E D.**

**A R T I C L E I.**

**I believe in God the Father Almighty, Maker of Heaven and Earth.**

**A**S the first Word *Credo, I believe*, giveth a denomination to the whole Confession of Faith, from thence commonly called the *CREED*; so is the same word to be imagin'd not to stand only where it is express'd, but to be carried through the whole Body of the Confession. For although it be but twice actually rehearsed, yet must we conceive it virtually prefixed to the Head of every Article: that as we say, *I believe in God the Father Almighty*, so we are also understood to say, *I believe in Jesus Christ his only Son, our Lord*; as *I believe in the Holy Ghost*, so also *I believe the Catholick Church*. Neither is it to be joined with every complete Article only; but where any Article is not a single verity, but comprehensive, there it is to be look'd upon as affixed to every part, or single truth contained in that Article: as for example, in the first, *I believe in God*, *I believe* that God to be *the Father*, *I believe* that *Father* to be *Almighty*, *I believe* that *Father Almighty* to be the *Maker of Heaven and Earth*. So that this *Credo, I believe*, rightly considered, multiplieth it self to no less than a double number of the Articles, and will be found at least twenty four times contained in the *CREED*. Wherefore being a word so pregnant and diffusive, so necessary and essential to every part of our Confession of Faith, that without it we can neither have *CREED* nor Confession, it will require a more exact consideration, and more ample explication, and that in such a notion as is properly applicable to so many and so various Truths.

Now by this previous Expression, *I believe*, thus considered, every particular Christian is first taught, and then imagined, to make confession of his

B

Faith:

Faith: and consequently this word, so used, admits a threefold Consideration. First, as it supposeth Belief, or Faith, which is confessed. Secondly, as it is a Confession, or external expression of that Faith so supposed. Thirdly, as both the Faith and Confession are of necessary and particular obligation. When therefore we shall have clearly delivered, First, what is the true nature and notion of Belief; Secondly, what the Duty of confessing of our Faith; Thirdly, what obligation lies upon every particular person to believe and confess; then may we be conceived to have sufficiently explicated the first word of the *CREED*, then may every one understand what it is he says, and upon what ground he proceeds, when he professeth, *I Believe*.

For the right understanding of the true nature of Christian Faith, it will be no less than necessary to begin with the general notion of Belief; which being first truly stated and defined, then by degrees deduced into its several kinds, will at last make the nature of Christian Faith intelligible: a design, if I mistake not, not so ordinary and usual, as useful and necessary.

*Belief* in general I define to be *an Assent to that which is Credible, as Credible*. By the word *\* Assent* is expressed that Act or Habit of the Understanding, by which it receiveth, acknowledgeth and embraceth any thing as a Truth; it being the † nature of the Soul so to embrace whatsoever appeareth true unto it, and so far as it so appeareth. Now this *Assent*, or Judgment of any thing to be true, being a general Act of the Understanding, and so applicable to ‡ other Habits thereof as well as to Faith, must be specified by its proper Object, and so limited and determined to its proper Act, which is the other part left to complete the Definition.

This Object of Faith is express'd by *that which is Credible*; for every one who believeth any thing, doth thereby without question assent unto it as to that which is credible; and therefore all belief whatsoever is such a kind of Assent. But though all belief be an Assent to that *which is Credible*, yet every such Assent may not be properly Faith; and therefore those words make not the Definition complete. For he which sees an action done, knows it to be done, and therefore assents unto the truth of the performance of it because he sees it: but another person to whom he relates it, may assent unto the performance of the same action, not because himself sees it, but because the other relates it; in which case *that which is Credible* is the Object of Faith in one, of evident knowledge in the other. To make the definition therefore full, besides the material Object or Thing believed, we have added the formal Object, or that whereby it is properly believed, expressed in the last term, *as Credible*, which being taken in, it then appears, that, First, whosoever believeth any thing, assenteth to something which is to him credible, and that as 'tis credible; and again, whosoever assenteth to any thing which is credible, as 'tis credible, believeth something by so assenting: which is sufficient to shew the definition complete.

\* Clem. Alex. Πίστις ἢ πρὸς ληψίς ἐκύσιος ἐστίν, θεοσεβείας συγκατάθεσις. Strom. lib. 2. St. Basil. Πίστις μὲν ἐστὶ συγκατάθεσις ἀδιάκροτος ἢ ἀκινδύνου καὶ πλεροφασίας ἢ ἀληθείας ἢ κερυχθέντων Θεοῦ χάριτι, *Ascet. de Fide.* The Basilidians, 'Ορίζοι γὰρ οἱ δὲ Βασιλείδου ἢ πίστιν ψυχῆς συγκατάθεσιν πρὸς τι ἢ μὴ κινδύνου ἀίθεσιν διὰ τὸ μὴ παρῆναι. Clem. Alex. lib. 2. Theodoret. de Prov. Serm. 1. πῆ ἢ ἢ ἡμίτερον λόγον, πίστις ἐστίν ἐκύσιος ἢ

ψυχῆς συγκατάθεσις. And yet he also afterwards acknowledgeth they had that definition from the Greeks. Τὴν μὲν γὰρ πίστιν καὶ οἱ ἡμίτεροι φιλόσοφοι ὡρίσασθαι εἶναι ἐθελοῦσιν ἢ ψυχῆς συγκατάθεσιν. *Crede est cum assensu cogitare, S. August. Et de Sp. & Lit. cap. Quid est credere, nisi consentire verum esse quod dicitur? So I take the συγκατάθεσις used by the Greek Fathers to signify assensum or assensionem, as A. Gellius translateth the Stoick, συγκατάθεσις, sua assensione approbat, l. 19. 1. and before him Cicero, nunc de assensione atque approbatione, quam Graeci συγκατάθεσιν vocant, pauca dicamus, in Lucullo. So ἀπιστία and συγκατάθεσις are opposed by the Greeks. As Sextus Empiricus speaking of Admetus, seeing Alceftis brought back by Hercules from Hades. Ἐπει μάλιστα ἴδεν ὅτι τέθηκε ἀφαισώσατο αὐτῇ ἢ ἀλγόνια δὲ ἢ συγκατάθεσις, καὶ πρὸς ἀπιστίαν ἔκλυε, Pyrrh. Hypot. l. 13. 3. † Φιλοσόφος ἢ ψυχῆς ἐπίστασις καὶ τὸ ψεύδος ἀνεχομένη διαίθεσιν, ἀπὸ καὶ φωνῆ ἀληθῆς πάσης καὶ εὐθὺς, *Simplis. in 3. Arist. de Anima Cl. Alex. l. 2. Strom. Καὶ τις τάληθῆς σκοπῆ, ἐνέσθη ἢ ἀνθρώπων φύσιν διαθετολήρη μὲν πρὸς τὴν ψυχῆς συγκατάθεσιν, ἔχοντα ἢ ἀφορμὰς πρὸς πίστιν τάληθῆς. ‡ As συγκατάθεσις the Greek word used for this Assent is applied to other Acts of the understanding as well as that of belief. So Clemens Alexandrinus speaking of the definition of Faith, Ἄλλοι δ' ἀφορμὰς πρὸς μὲν ἐνωτικῶν συγκατάθεσιν ἀπίθωναν εἶναι ἢ πίστιν, ὡστὶ ἀμίλη ἢ δὲ ἀδείην ἀνομήρη πρὸς μὲν φωνῆ συγκατάθεσιν, Strom. l. 2. And again, Πᾶσα ἐν δόξῃ, καὶ κρείσις καὶ ὑπόληψις οἷς ζῶντων καὶ σωζομένων αἰεὶ τὴν ἡσὶν ἢ ἀνθρώπων, συγκατάθεσις ἐστίν· ἢ δ' ἐδὲν ἄλλο ἢ πίστις εἶναι ἢ τὴν ἀπιστίαν, ἀπούσασθαι δὲ τὴν πίστιν, δωματικῶν δέονται ἢ συγκατάθεσιν τε καὶ πίστιν,**

But for the explication of the same, farther observations will be necessary. For if that which we believe be something which is credible, and the notion under which we believe be the credibility of it, then must we first declare what it is to be *Credible*, and in what *Credibility* doth consist, before we can understand what is the nature of *Belief*.

Now that is properly *Credible* which is not apparent of it self, nor certainly to be collected, either antecedently by its cause, or reversly by its effect, and yet, though by none of these ways, hath the attestation of a truth. For those things which are apparent of themselves, are either so in respect of our sense, as that snow is white, and fire is hot; or in respect of our understanding, as that the whole of any thing is greater than any one part of the whole; that every thing imaginable, either is, or is not. The first kind of which being propounded to our sense, one to the sight, the other to the touch, appear of themselves immediately true, and therefore are not termed *Credible*, but evident to sense; as the latter kind, propounded to the understanding, are immediately embraced and acknowledged as truths apparent in themselves, and therefore are not called *Credible*, but *evident* to the understanding. And so those things which are \* apparent, are not said properly to be believed, but to be known.

Again, other things, though not immediately apparent in themselves, may yet appear most certain and evidently true, by an immediate and necessary connexion with something formerly known. For, being every natural cause actually applied doth necessarily produce its own natural effect, and every natural effect wholly dependeth upon, and absolutely presupposeth its own proper cause; therefore there must be an immediate connexion between the cause and its effect. From whence it follows, that if the connexion be once clearly perceived, the effect will be known in the cause, and the cause by the effect. And by these ways, proceeding from principles evidently known by consequences certainly concluding, we come to the knowledge of propositions in Mathematicks, and conclusions in other Sciences: which propositions and conclusions are not said to be *Credible*, but *Scientifical*; and the comprehension of them is not *Faith*, but *Science*.

Besides, some things there are, which, though not evident of themselves, nor seen by any necessary connexion to their causes or effects, notwithstanding appear to most as true by some external relations to other truths; but yet so, as the appearing truth still leaves a possibility of falshood with it, and therefore doth but incline to an *Assent*. In which case, whatsoever is thus apprehended, if it depend upon real Arguments, is not yet call'd *Credible*, but *Probable*; and an Assent to such a truth is not properly *Faith*, but *Opinion*.

But when any thing propounded to us is neither apparent to our sense, nor evident to our understanding, in and of it self, neither certainly to be collected from any clear and necessary connexion with the cause from which it proceedeth, or the effects which it naturally produceth, nor is taken up upon any real Arguments, or reference to other acknowledged truths, and yet notwithstanding appeareth to us true, not by a manifestation, but attestation of the truth, and so moveth us to assent not of it self, but by virtue of the Testimony given to it; this is said † properly to be *Credible*; and an *Assent* unto this, upon such *Credibility*, is in the proper notion *Faith* or *Belief*.

Having thus defined and illustrated the nature of *Faith* in general, so far as it agreeth to all kinds of belief whatsoever; our method will lead us on to descend by way of division, to the several kinds thereof, till at last we come to the proper notion of *Faith* in the Christian's *Confession*, the design of our present disquisition; and being we have plac'd the formality of

\* Apparentia non habent fidem, sed agnitionem. Greg. 4. Dial. cap. 5. Habet Fides oculos suos, quibus quodammodo videt verum esse quod nondum videt, & quibus certissime videt, nondum se videre quod credit. S. August. Ep. 222.

† Aristot. Probl. 18. 3. ai dia τῆς ἀληθείας τὸν πίστιος νότον.

the Object of all belief in *Credibility*, it will clearly follow, that diversity of *Credibility* in the Object, will proportionably cause a distinction of *Assent* in the Understanding, and consequently a several kind of *Faith*; which we have supposed to be nothing else but such an *Assent*.

Now the *Credibility* of Objects, by which they appear fit to be believed, is distinguishable according to the diversities of its foundation, that is, according to the different *Authority* of the *Testimony* on which it depends. For we having no other certain means of assuring our selves of the truth, and consequently no other motives of our *Assent* in matters of *mere Belief*, than the *Testimony* upon which we believe; if there be any fundamental distinction in the *Authority* of the *Testimony*, it will cause the like difference in the *Assent*, which must needs bear a proportion to the *Authority* of the *Testimony*, as being originally and essentially founded upon it. It is therefore necessary next to consider, in what the *Authority* of a *Testimony* consisteth, and so to descend to the several kinds of *Testimonies* founded upon several *Authorities*.

\* Τὸ ὃς ποιοῦν  
τινα φαίνοσθαι,  
ἢ λέγοντα πρὸς  
ἑαυτοὺς τὸ  
ἴσθαι, ἢ ἀκού-  
σας φαίνεσθαι, ἢ  
εἰρησεύειν, ἢ ἀμφοτέρωθεν.  
Aristot. Rhet.  
l. 1. c. 8.

† Testimoni-  
orum quæ  
sunt genera?  
Divinum &  
humanum.  
Divinum, ut  
oracula, ut  
auspicia, ut  
vaticinationes,  
& responsa sacerdotum, aruspicum, conjectorum:  
Humanum, quod spectatur ex auctoritate, & ex voluntate, & ex oratione aut libera aut expressa; in quo insunt scripta, pacta, promissa, jurata, quaesita.  
Cicero. Orat. Partit.

‡ Non dicant non credimus quia non vidimus; quoniam si hæc dicant coguntur fateri incertos sibi esse Parentes suos.  
De fide rerum invisib.  
amongst the works of St. Augustin.  
ἄνθρωπος ὃς εἰδὼς οἶδε τὸν πατέρα ἑαυτοῦ. Ἄλλοτε ἰσχυροτέρως.  
Manander apud Stob.

The strength and validity of every *Testimony* must bear proportion with the *Authority* of the *Testifier*; and the *Authority* of the *Testifier* is founded upon his *Ability* and *Integrity*: his *Ability* in the knowledge of that which he delivereth and asserteth; his *Integrity* in delivering and asserting according to his knowledge. For two several ways he which relateth or testifieth any thing may deceive us; one, by being ignorant of the truth, and so upon that ignorance mistaking, he may think that to be true which is not so, and consequently deliver that for truth, which in it self is false, and so deceive himself and us; or if he be not ignorant, yet if he be dishonest or unfaithful, that which he knows to be false he may propound and assert to be a truth, and so, though himself be not deceived, he may deceive us. And by each of these ways, for want either of *Ability* or *Integrity* in the *Testifier*, whose grounds his *Assent* unto any thing as a truth, upon the testimony of another, may equally be deceived.

But whosoever is so *able* as certainly to know the truth of that which he delivereth, and so *faithful* as to deliver nothing but what and as he knoweth, he, as he is not deceived, so deceiveth no man. So far therefore as any person testifying appeareth to be knowing of the thing he testifies, and to be *faithful* in the relation of what he knows, so far his testimony is acceptable, so far that which he testifieth is properly *Credible*. And thus the *Authority* of every *Testifier* or Relater is grounded upon these two foundations, his *Ability* and *Integrity*.

Now there is in this case, so far as it concerns our present design, † a double *Testimony*: the *Testimony* of man to man, relying upon humane Authority, and the *Testimony* of God to man, founded upon divine Authority: which two kinds of *Testimony* are respective grounds of two kinds of *Credibility*, *Humane* and *Divine*; and consequently there is a two-fold *Faith* distinguish'd by this double Object, a *Humane* and a *Divine Faith*.

*Humane Faith* is an *Assent* unto any thing *Credible* merely upon the *Testimony* of man. Such is the belief we have of the words and affections one of another. And upon this kind of Faith we proceed in the ordinary affairs of our life; according to the Opinion we have of the ability and fidelity of him which relates or asserts any thing we believe or disbelieve. By this a friend assureth himself of the affection of his friend: by this the Son acknowledgeth his Father, and upon this is his obedience wrought. By virtue of this *Humane Faith* it is that we doubt not at all of those things which we never saw, by reason of their distance from us, either by time or place. Who doubts whether there be such a Country as *Italy*, or such a City as *Constantinople*, though he never pass'd any of our four Seas?

Who

Who questions now whether there were such a Man as *Alexander* in the East, or *Cæsar* in the West? And yet the latest of these hath been beyond the possibility of the knowledge of man these sixteen hundred years. There is no \* Science taught without original belief, there are no † Letters learnt without preceding faith. There is no Justice executed, no Commerce maintained, no Business prosecuted without this; ‡ all secular affairs are transacted, all great achievements are attempted, all hopes, desires and inclinations are preserved by this Humane Faith grounded upon the Testimony of man.

In which case we all by easy experience may observe the nature, generation and progress of *Belief*. For in any thing which belongeth to more than ordinary knowledge, we believe not him whom we think to be ignorant, nor do we assent the more for his assertion, though never so confidently delivered: but if we have a strong opinion of the knowledge and skill of any person, what he affirmeth within the compass of his knowledge, that we readily assent unto; and while we have no other ground but his affirmation, this *Assent* is properly *Belief*. Whereas, if it be any matter of concernment in which the interest of him that relateth or affirmeth any thing to us is considerable, there it is not the skill or knowledge of the Relater which will satisfy us, except we have as strong an opinion of his fidelity and integrity: but if we think him so just and honest, that he has no design upon us, nor will affirm any thing contrary to his knowledge for any gain or advantage, then we readily assent unto his affirmations; and this *Assent* is our *Belief*. Seeing then our *Belief* relies upon the ability and integrity of the Relater, and being the knowledge of all men is imperfect, and the hearts of all men are deceitful, and so their integrity to be suspected, there can be no infallible universal ground of *Humane Faith*.

But what satisfaction we cannot find in the testimony of man, we may receive in the testimony of God, \* *If we receive the witness of man, the witness of God is greater. Yea, let God be true, the ground of our Divine, and every man a liar, the ground of our Humane Faith.*

As for the other Member of the Division, we may now plainly perceive that it is thus to be defined: *Divine Faith is an Assent unto something as Credible upon the Testimony of God.* This *Assent* is the highest kind of *Faith*, because the object hath the highest *Credibility*, because grounded upon the *Testimony of God*, which is *infallible*. *Balaam* could tell *Balak* thus much, *God is not a man, that he should lye*; and a better Prophet confirm'd the same truth to *Saul*, *The strength of Israel will not lye*; and because he will not, because he cannot, he is the strength of *Israel*, even *my God, my strength, in whom I will trust*.

For first, God is of infinite knowledge and wisdom, as *Hannah* hath taught us, *The Lord is a God of knowledge*, or rather, if our Language will bear it, of *knowledges*, which are so plural, or rather infinite in their plurality, that the Psalmist hath said, *Of his understanding there is no number*. He knoweth therefore all things, neither can any truth be hid from his knowledge, who is essentially truth, and essentially knowledge, and, as so, the cause of all other truth and knowledge. Thus the understanding of God is infinite in respect of † comprehension, and not so only, but of certainty also and evidence. Some things we are said to know which are but obscurely known, we see them but as in a Glass or through a Cloud: But *God is light, and in him is no darkness at all*: he seeth without any obscurity, and whatsoever is propounded to his understanding is most clear and evident; *neither is there any Creature that is not mani-*

\* Ἰσοπέθει  
ῥῆτοι καὶ κρη-  
πιδεῖς ἐπιπέ-  
της ἢ πιστῆς.  
Theodor. Theo-  
rap. 1.  
† Οὐδὲ γὰρ τὰ  
πρῶτα σοιχῆσά  
μαθὲν οἶόν τε  
μὴ τῷ γενο-  
μασίῃ περι-  
σκόπῳτα. Ibid.  
‡ Πάντα τὰ ἐν  
τῷ κόσμῳ τε-  
λευτῶσα, καὶ τὰ  
ὑπὸ τῷ ἄλλο-  
τρίῳ ἐκκλη-  
σίας τῆς πιστῆς  
τελεῖται. Cyril.  
Catech. V.  
Orig. cont.  
Celsum, lib. 1.  
Eus. de præp.  
Evang. l. 1.  
c. 5.  
Arnob. adver-  
Gen. l. 2.

\* 1 John 5. 9.  
Rom. 3. 4.  
Quam indig-  
num, ut hu-  
manis testi-  
moniis de alio  
credamus:  
Dei oraculis  
de se non cre-  
damus! S.  
Ambros. l. de  
Abraham c. 3.  
Πῶς ὁ σὸν ἰου-  
δαϊστικῶν  
πᾶσαν τὴν ἀ-  
θετικὴν ἰσ-  
τείαν ἀπο-  
κρίσας, μὴ ἄ-  
λλοθεν ἰσχυ-  
ρῶς ἀποκρί-  
σας; Orig.  
cont. Cels. l. 1.  
a Num. 23. 19.  
1 Sam. 15. 29.  
Psal. 18. 2.  
b 1 Sam. 2. 3.  
לַיהוָה  
לְיָהוָה  
LXX. Θεὸς  
γινώσκων πάντα  
ἐαθ.  
c Psal. 147. 5.  
In the Heb.  
מִן הַמַּיִם  
מִן הַמַּיִם  
† Cujus sapi-  
entia simpli-  
citer multi-  
plex, & uni-  
S. Augustin.

formiter multiformis, incomprehensibili comprehensione omnia incomprehensibilia comprehendit. de Civit. Dei, lib. 12. cap. 18. d 1 John 1. 5. e Heb. 4. 13.

fest



fest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Wherefore being all things are within the compass of his knowledge, being all things which are so, are most clear and evident unto him, being the knowledge he hath of them is most certain and infallible, it inevitably followeth that he cannot be deceiv'd in any thing.

Secondly, the justice of God is equal to his knowledge, nor is his holiness inferior to his wisdom: *a God of truth, \* faith Moses, and without iniquity, just and right is he.* From which internal, essential and infinite rectitude, goodness and holiness, followeth an impossibility to declare or deliver that for truth which he knoweth not to be true. For if it be against that finite purity and integrity which is required of man, to lye, and therefore sinful, then must we conceive it absolutely inconsistent with that transcendent purity and infinite integrity which is essential unto God.

Although therefore the power of God be infinite, though he *can do all things*; yet we may safely say, without any † prejudice to his Omnipotence, that he ‡ cannot speak that for truth which he knoweth to be otherwise. For the perfections of his will are as necessarily infinite as those of his understanding; neither can he be unholy or unjust more than he can be ignorant or unwise.

*\* If we believe not, yet he abideth faithful, he cannot deny himself.* Which words of the Apostle, though properly belonging to the promises of God, yet are as true in respect of his assertions; neither should he more deny himself in violating his fidelity, than in contradicting his veracity.

'Tis true, that *b God willing more abundantly to shew unto the Heirs of Promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation*: but 'tis as true, that all this confirmation is only for our consolation; otherwise it is as *impossible for God to lye*, without an oath, as with one; for being he can *c swear by no greater, he sweareth only by himself*, and so the strength even of the Oath of God relieth upon the veracity of God. Wherefore being God, as God is of infinite rectitude, goodness, and holiness, being it is manifestly repugnant to his purity, and inconsistent with his integrity, to deliver any thing contrary to his knowledge, it clearly followeth that he cannot deceive any man.

It is therefore most infallibly certain, that God being infinitely wise, cannot \* be deceived; being infinitely good, cannot † deceive: and upon these two immovable pillars standeth the authority of the *Testimony* of God. For since we cannot doubt of the witness of any one, but by questioning his ability, as one who may be ignorant of that which he affirmeth, and so deceived; or by excepting against his integrity, as one who may affirm that which he knoweth to be false, and so have a purpose to deceive us: where there is no place for either of these exceptions, there can be no doubt of the truth of the Testimony. But where there is an intrinsic ‡ repugnancy of being deceived in the understanding, and of deceiving in the will, as there certainly is in the understanding and will of God, there can be no place for either of those exceptions, and consequently there can be no doubt of the truth of that which God testifieth. And whosoever thinketh any thing comes from him, and assenteth not unto it, must necessarily deny him to be wise or holy: *d He that believeth not God*, said the Apostle, *hath made him a liar.* That truth then which is testified by God, hath a *Divine Credibility*: and an assent unto it as so credible, is Divine Faith. In which the material Object is the Doctrine which God delivereth, the formal Object is that Credibility founded on the \* Authority of the deliverer. And this I conceive the true nature of *Divine Faith* in general.

\* Deut. 32. 4.  
† Διότι οὐκ ἔστι κατ' ἡμᾶς πᾶντα ὁ Θεὸς ἀπερὶ δυνάμει, ὁ Θεὸς εἶναι, καὶ ἀσάβητος εἶναι, καὶ σοφὸς εἶναι ὁ Θεός. Orig. contra Celsum.

‡ Si velint invenire quod omnipotens non potest; habent prorsus, ego dicam, mentiri non potest. S. August. de Civ. Dei, l. 22. c. 25.

\* 2 Tim. 2. 13.  
b Heb. 6. 17, 18.

† Heb. 6. 13.

\* Ut sit omnium potens, mori non potest, falli non potest, mentiri non potest. August. de Symb. ad Catechum.

† Deus facere fraudem neficit, pati non potest. Chrysost. Serm. 62.

‡ Authoritas Dei consistit in intrinseca repugnantia deceptionis seu falsitatis quam habet divinum iudicium, & in intrinseca repugnantia actus voluntatis imperantis testimonium extrinsecum non consentiens

judicio interno; quæ per terminos positivos actus intellectus infallibiliter veri, & actus voluntatis intrinsecè & necessariò recti, poterit explicari. Francis. de Ovied. Tract. de Fide Contr. 2. pun 2. d 1 Job. 5. 10. \* Divina est auctoritas cui credimus; divina est doctrina quam sequimur. Leo, Serm. 7. in Nativ.

Now

Now being the *Credibility* of all which we *believe* is founded upon the *Testimony* of God, we can never be sufficiently instructed in the notion of *Faith*, till we first understand how this testimony is given to those truths which we now believe. To this end it will be necessary to give notice that the *Testimony* of God is not given unto truths before questioned or debated; nor are they such things as are first propounded and doubted of by man, and then resolv'd and confirm'd by interposing the authority of God: but he is then said to witness when he doth propound, and his *Testimony* is given by way of *Revelation*, which is nothing else but the delivery or speech of God unto his creatures. And therefore upon a diversity of delivery must follow a difference, though not of *Faith* it self, yet of the means and manner of *Assent*.

Wherefore it will be farther necessary to observe, that *Divine Revelation* is of two kinds, either immediate, or mediate. An immediate *Revelation* is that by which God delivereth himself to man by himself, without the intervention of man. A mediate *Revelation* is the conveyance of the counsel of God unto man by man. By the first he spake unto the Prophets; by the second in the Prophets, and by them unto us. Being then there is this difference between the revealing of God unto the Prophets and to others, being the Faith both of Prophets, and others, relieth wholly upon *Divine Revelation*, the \* difference of the manner of *Assent* in these several kinds of Believers will be very observable for the explanation of the nature of our *Faith*.

\* Sicut duplex est auditus & locutio, scilicet exterior sive corporalis, & interior ac spiritualis; ita duplex est fides, una quæ

oritur in cordibus fidelium per auditum exteriorem, cum scilicet Deus per aliquos homines aliis credenda proponit; & ista est fides quæ nobis sive communi statui fidelium convenit, ex eo quod adhæremus revelationibus Prophetis & Apostolis factis; alia est quæ oritur in aliquibus per spiritualem locutionem, quæ Deus aliquibus per internam inspirationem credenda revelat, nullo hominis ministerio utens; sicut est fides Apostolorum & Prophetarum, qui ab ipso Deo per intrinsecam illuminationem sunt de credendis instructi. *Francis Ferrariensis in Thom. cont. Gent. c. 40.*

Those then to whom God did immediately speak himself, or by an Angel representing God, and so being in his stead, and bearing his name, (of which I shall need here to make no distinction) those Persons, I say, to whom God did so reveal himself, did by virtue of the same *Revelation*, perceive, know, and assure themselves, that he which spake to them was God; so that at the same time they clearly understood both what was delivered, and by whom: otherwise we cannot imagine that *Abraham* would have slain his Son, or have been commended for such a resolution, had he not been most assured that it was God who by an immediate *Revelation* of his will clearly commanded it. Thus by *faith* *Noah* being warned of God of things not seen as yet, moved with fear, prepared an Ark, to the saving of his house: which \* warning of God was a clear *Revelation* of God's determination to drown the world, of his will to save him and his family, and of his command for that end to build an Ark. And this *Noah* so received from God, as that he knew it to be an Oracle of God, and was as well assured of the Author as informed of the Command. Thus the judgments hanging over *Judah* were revealed in the ears of *Isaiah* by the Lord of Hosts. Thus the Lord revealed himself to *Samuel* in *Shiloh*: at first indeed he knew him not; that is, when the Lord spake, he knew it not to be the voice of God, *Now Samuel did not yet know the Lord; neither was the word of the Lord yet revealed unto him*; but after that he knew him, and was assured that it was He which spake unto him, the Scripture teaching us that the † ears of *Samuel* were revealed, and the † word of God revealed, and \* God himself revealed to him. By all which we can understand no less, than that *Samuel* was so illuminated in his Prophecies, that he fully understood the words or things themselves which were delivered, and as certainly knew that the deliverer was God: so *Samuel the Seer*, so the rest of those Prophets believed those truths revealed to them by such a faith as was a firm assent unto an object credible upon the immediate Testimony of God.

<sup>a</sup> Heb. 11. 7.  
\* Πίστις χρηματισθη, which word comes from the original χρω, appropriated by the Greeks to an Oracle, or Answer given by God, ὁ θεὸς χρω, ὁ ἀνθρωπος μαρτυρεῖ, Moscopulus.  
<sup>b</sup> Isai 22. 14.  
<sup>c</sup> 1 Sam. 3. 21.  
<sup>d</sup> 1 Sam. 3. 7.  
ידה גלה ו  
זמן זמן  
שמואל  
χρησθε ἀπικάλυψε τὸ ὄτιον Σαμουὴλ,  
1 Sam. 9. 15.  
זמן †  
יגלה אלך  
דבר ידה  
שמן † ἀπικάλυψε  
χρησθε τὸ ὄτιον Σαμουὴλ,  
1 Sam. 3. 7.  
זמן †  
ידה אל  
שמואל  
ἀπικάλυψε  
χρησθε τὸ ὄτιον Σαμουὴλ,  
1 Sam. 3. 21.

But

But those faithful people to whom the Prophets spake, believed the same truth, and upon the testimony of the same God, delivered unto them not by God, but by those Prophets, whose words they therefore assented unto as certain truths, because they were assured that what the Prophets spake was immediately revealed to them by God himself, without which assurance no faith could be expected from them. When God *appeared* unto *Moses* in a flame of fire out of the midst of a Bush, and there immediately revealed to him first himself, saying, *I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob*, and then his will to bring the children of *Israel* out of the land of *Egypt*. *Moses* clearly believed God both in the Revelation of himself and of his will, and was fully satisfied that the *Israelites* should be delivered, because he was assured it was God who promised their deliverance: yet notwithstanding still he doubted whether the *Israelites* would believe the same truth, when it should be delivered to them, not immediately by God, but by *Moses*; *And Moses answered and said, But behold they will not believe me, nor hearken unto my voice; for they will say, the Lord hath not appeared unto thee*. Which words of his first suppose, that if they had heard the voice of God, as he had, they would have assented to the truth upon a testimony Divine; and then as rationally affirm, that it was improbable they should believe, except they were assured it was God who promised, or think that God had promised by *Moses*, only because *Moses* said so. Which rational Objection was clearly taken away, when God endued *Moses* with power of evident and undoubted miracles; for then the Rod which he carried in his hand was as infallible a sign to the *Israelites*, that God had appeared unto him, as the flaming Bush was to himself; and therefore they which saw in his hand God's Omnipotency, could not suspect in his Tongue God's Veracity; insomuch as when *Aaron* became to *Moses* instead of a Mouth, and *Moses* to *Aaron* instead of God, *Aaron* spake all the words which the Lord had spoken unto *Moses*, and did the signs in the sight of the people, and the people believed. For being persuaded by a lively and active presence of Omnipotency that God had appeared unto *Moses*, and what was delivered to them by him came to him from God, and being sufficiently assured out of the very sense and notion of a Deity, that whatsoever God should speak, must of necessity be true, they presently assented, and believed the Lord, and his Servant *Moses*; *Moses*, as the immediate propounder, God, as the original revealer: they believed *Moses* that God had revealed it, and they believed the Promise, because God had revealed it. So that the Faith both of *Moses* and the *Israelites* was grounded upon the same Testimony or revelation of God, and differed only in the proposition or application of the Testimony; *Moses* receiving it immediately from God himself, the *Israelites* mediately by the ministry of *Moses*.

In the like manner the succeeding Prophets were the instruments of Divine Revelation, which they first believed as revealed to them, and then the people as revealed by them: for what they delivered was not the testimony of man, but the testimony of God delivered by man. It was he who spake by the mouth of his holy Prophets which have been since the world began: the mouth, the instrument, the articulation was theirs; but the words were God's. *The Spirit of the Lord spake by me, saith David, and his word was in my tongue*. It was the word of the Lord, which he spake by the hand of *Moses*, and by the hand of his Servant *Abijah* the Prophet. The hand the general instrument of man, the mouth the particular instrument of speech, both attributed to the Prophets as merely instrumental in their prophecies. The words which *Balaam's* Ass spake were as much the Ass's words, as those which *Balaam* spake were his; for the Lord opened the mouth of the Ass, and the Lord put a word

in

in *Balaam's mouth*; and not only so, but a bridle with that word, *only the word that I shall speak unto thee, that thou shalt speak*. The Prophets, as they did not frame the notions or conceptions themselves of those truths which they delivered from God, so did they not loosen their own tongues of their own instinct, or upon their own motion, but as moved, impelled, and acted by God. So we may in correspondence to the antecedent and subsequent words interpret those words of *S. Peter*, that *no Prophecy of the Scripture is of any \* private interpretation*: that is, that no Prophecy which is written did so proceed from the Prophet which spake or wrote it, that he of himself or by his own instinct did open his mouth to prophecy; but that all prophetic Revelations came from God alone, and that whosoever first delivered them was antecedently inspired by him, as it followeth, *for the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost*. That therefore which they delivered was the Word, the Revelation of God; which they assented unto as to a certain and infallible truth, credible upon the immediate testimony of God, and to which the rest of the Believers assented upon the same testimony of God mediately delivered by the hands of the Prophets.

Thus God, who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets, and by so speaking propounded the Object of Faith both to the Prophets and the Fathers, *hath in these last days spoken unto us by his Son*, and by so speaking hath enlarged the Object of Faith to us by him, by which means it comes to be the Faith of Jesus. Thus the *only-begotten Son*, who was in the bosom of the Father, the express Image of his Person, he in whom it pleased the Father that all fulness should dwell, he in whom dwelleth all the fulness of the Godhead bodily, revealed the will of God to the Apostles; who being assured that he knew all things, and convinced that he came forth from God, gave a full and clear assent unto those things which he delivered, and grounded their Faith upon his words as upon the immediate testimony of God. *I have given unto them*, saith Christ unto his Father, *the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed, that thou didst send me*. Besides this delivery of these words by Christ to the Apostles, they received the promise of the *Spirit of truth*, which should guide them into all truth, and teach them all things, and bring all things into their remembrance whatsoever Christ hath said unto them. So clearly, so fully, so constantly were they furnished with divine Illuminations and Revelations from God, upon which they grounded their own Faith; that each of them might well make that profession of *St. Paul*, *I know whom I have believed*. Thus the Faith of the Apostles, as of *Moses* and the Prophets, was grounded upon the immediate Revelations of God.

But those Believers to whom the Apostles preached, and whom they converted to their Faith, believed the same truths which were revealed to the Apostles, though they were not so revealed to them as they were unto the Apostles, that is immediately from God. But as the *Israelites* believed those truths which *Moses* spake, to come from God, being convinced by the constant supply of Miracles wrought by the Rod which he carried in his hand: so the blessed Apostles, being so plentifully endued from above with the power of Miracles, gave sufficient testimony that it was God which spake by their mouths, who so evidently wrought by their hands. They which heard *S. Peter* call a lame man unto his legs, speak a dead man alive, and strike a living man to death with his tongue, as he did *Ananias* and *Sapphira*, might easily be persuaded that it was God who spake by his mouth, and conclude that where they found him in his Omnipotency, they might well expect him in his Veracity,

racity. These were the persons for whom our Saviour next to the Apostles  
*John 17. 20.* prayed, because by a way next to that of the Apostles they believed. *Neither  
 pray I for these alone, saith Christ, but for them also who shall believe on me  
 through their word.* Thus the Apostles believed on Christ through his own  
 word, and the primitive Christians believed on the same Christ through the  
 Apostles word; and this distinction our Saviour himself hath clearly made;  
 not that the word of the Apostles was really distinct from the word of Christ,  
 but only it was called theirs, because delivered by their Ministry, otherwise  
 it was the same word which they had heard from him, and upon which they  
*John 1. 1. 3.* themselves believed, *That which was from the beginning, saith S. John, which  
 we have heard, which we have seen with our eyes, which we have looked  
 upon, and our hands have handled of the word of life, That which we have  
 seen and heard declare we unto you.* And this was the true foundation of  
 Faith in all them which believed, that they took not the words which they  
 heard from the Apostles to be the words of the men which spake them, no  
 more than they did the power of healing the sick, or raising the dead, and  
 the rest of the miracles, to be the power of them that wrought them; but as  
 they attributed those miraculous works to God working by them, so did  
 they also that saving word to the same God speaking by them. When *S. Paul*  
*Acts 13. 44.* preached at *Antioch; almost the whole City came together to hear the word  
 of God;* so they esteemed it, though they knew him a man whom they came  
 to hear speak it. This the Apostle commendeth in the *Thessalonians*, that  
*1 Thess. 2. 13.* when they received the word of God, which they heard of him, they recei-  
 ved it not as the word of man, but (as it is in truth) the word of God; and  
 receiving it so, they embraced it as coming from him who could neither de-  
 ceive nor be deceived, and consequently as infallibly true; and by so embrac-  
 ing it, they assented unto it, by so assenting unto it, they believed it, ultimately  
 upon the testimony of God, immediately upon the testimony of *S. Paul*, as  
*2 Thess. 1. 10.* he speaks himself, *because our testimony among you was believed.* Thus the  
*Faith* of those which were converted by the Apostles was an assent unto the  
 word as credible upon the testimony of God delivered to them by a testimony  
*Apostolical.* Which being thus clearly stated, we may at last descend into  
 our own condition, and so describe the nature of our own Faith, that every  
 one may know what it is to Believe.

Although *Moses* was endued with the power of Miracles, and conversed  
 with God in the Mount, and spake with him face to face at the door of the  
 Tabernacle: although upon these grounds the *Israelites* believed what he  
 delivered to them as the word of God; yet neither the Miracles nor *Moses*  
 did for ever continue with them; and notwithstanding his death, they and  
 their Posterity to all Generations were obliged to believe the same truths.  
*Acts 7. 38.* Wherefore it is observable which *S. Stephen* saith, *he received the lively  
 Oracles to give unto them;* the Decalogue he received from the hand of  
 God, *written with the finger of God;* the rest of the divine patefactions  
 he wrote himself, and so delivered them not a mortal word to die with  
*Acta 7. 38.* him, but *living Oracles*, to be in force when he was dead, and oblige the  
 people to a belief, when his Rod had ceased to broach the Rocks and di-  
 vide the Seas. Neither did he only tie them to a belief of what he wrote  
 himself, but by foretelling and describing the Prophets which should be  
 raised in future Ages, he put a farther obligation upon them to believe  
 their Prophecies as the Revelations of the same God. Thus all the *Israe-  
 lites*, in all Ages, believed *Moses*, while he lived, by believing his words;  
*John 5. 46, 47.* after his death, by believing his writings. *Had ye believed Moses, saith our  
 Saviour, ye would have believed me; for he wrote of me. But if ye be-  
 lieve not his writings, how shall ye believe my words?* Wherefore the Faith  
 of the *Israelites* in the Land of *Canaan* was an Assent unto the truths of the  
 Law

*Law as credible upon the testimony of God delivered unto them in the Writings of Moses and the Prophets.*

In the like manner is it now with us. For although Christ first published the Gospel to those *who beheld his glory, the glory as of the only begotten of the Father*; although the Apostles first converted those unto the Faith who heard them speak with Tongues they never learn'd, they never heard before, and discover the thoughts of men they never saw before; who saw the lame to walk, the blind to see, the dead to revive, and the living to expire at their command: yet did not these Apostles prolong their lives by virtue of that power which gave such testimony to their Doctrine, but rather shortned them by their constant attestation to the truth of that Doctrine farther confirmed by their death. Nor did that power of frequent and ordinary miraculous operations long survive them; and yet they left as great an obligation upon the Church in all succeeding Ages to believe all the truths which they delivered, as they had put upon those persons who heard their words and saw their works; because they wrote the same truths which they spake, assisted in writing by the same Spirit by which they spake, and therefore require the same readines of assent so long as the same truths shall be preserved by those Writings. While *Moses* lived and spake as a Mediator between God and the *Israelites*, they believed his words, and so the Prophets while they preached. When *Moses* was gone up to Mount *Nebo*, and there died, when the rest of the Prophets were gathered to their Fathers, they believed their Writings, and the whole object of their Faith was contained in them. When the Son of God came into the World to reveal the will of his Father, when he *made known unto the Apostles, as his friends, all things that he had heard of the Father*, then did the Apostles believe the Writings of *Moses* and the Prophets, and the words of Christ, and in these taken together was contained the entire object of their Faith, *and they believed the Scripture, and the word which Jesus had said.* When Christ was ascended up into Heaven, and the Holy Ghost came down, when the words which Christ had taught the Apostles were preached by them, and many thousand Souls converted to the Faith, they believed the Writings of the Prophets and the Words of the Apostles; and in these two was comprised the complete object of their Faith. When the Apostles themselves departed out of this life, and confirmed the truth of the Gospel preached by the last of sufferings, their death, they left the sum of what they had received, in writing, for the continuation of the Faith in the Churches which they had planted, and the propagation thereof in other places, by those which succeeded them in their ordinary function, but were not to come near them in their extraordinary gifts. *These things were written, saith St. John, the longest Liver, and the latest Writer, that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.*

Those Christians then which have lived since the Apostles death, and never obtain'd the wish of *St. Augustin*, to see either Christ upon Earth, or *St. Paul* in the Pulpit, have believed the Writings of *Moses* and the Prophets, of the Apostles and Evangelists, in which together is fully comprehended whatsoever may properly be termed matter of divine Faith; and so *the household of God is built upon the Foundation of the Apostles and Prophets*, who are continued unto us only in their Writings, and by them alone convey unto us the truths which they received from God, upon whose testimony we believe. And therefore he which put their Writings into the definition of Faith, considering Faith as it now stands with us, is none of the smallest of the \* School-men. From whence we may at last conclude, that the true nature of the Faith of a Christian, as the state of Christ's

John 1. 14.

John 15. 15.

John 2. 22.

\* John 20. 31.

b Eph. 2. 20.

Prophetæ &amp;

Apostoli, su-

per quos om-

nium Ecclesi-

arum funda-

menta locan-

tur. S. Hieron.

in Psal. 17.

Super Pro-

phetas ædifi-

catur orbis

terrarum, cre-

dens in Domi-

no. Ruff. ib.

\* Durand. l. 3.

Dist. 24. q. 1.

§. 9. Fides est

habitus quo

assentimus di-

ctis Scripturæ

propter au-

thoritatem

Dei revelan-

tis.

Church now stands and shall continue to the end of the World, consists in this, that it is an *Assent unto truths credible upon the testimony of God delivered unto us in the Writings of the Apostles and Prophets.*

To *believe* therefore as the word stands in the front of the *CREED*, and not only so, but is diffused through every Article and Proposition of it, is to assent to the whole and every part of it, as to a certain and infallible truth revealed by God (who by reason of his infinite knowledge cannot be deceived, and by reason of his transcendent holiness cannot deceive) and delivered unto us in the Writings of the blessed Apostles and Prophets immediately inspired, moved and acted by God, out of whose Writings this brief sum of necessary points of Faith was first \* collected. And as this is properly to *believe*, which was our first consideration; so to say *I believe*, is to make a confession or external expression of the Faith, which is the second consideration propounded.

\* Οὐκ ὡς ἴδο-  
ξιν ἀθεωποῖς  
σωτηρίῃ τὰ ἴ-  
πίστως, ἀλλ'  
ὡς πίστις  
γενεῖς τὰ  
κατακρίματα  
συλληχθίῃ  
μία ἀναπλη-  
ροῦ ἴ ἴ πί-  
στως διδά-  
καλίαν.

Cyrl. Catech.

Ecclesiarum

Patres de popu-

lorum salute solliciti, ex

diversis voluminibus Scri-

pturarum collegerunt testi-

monia divinis

gravidam Sacra-

mentis. Euseb.

Gall. in Sym.

\* I Cor. 2. 11.

b Act. 8. 36,

37.

c Rom. 10. 10.

Habes, homo,

unde credere

debeas, corde

fit confessio

ad justitiam;

habes unde

debeas confi-

teri, ore con-

fessio fit ad

salutem.

Chrysol. S. 56.

† Sermo creat

auditum, au-

ditus concipit

fidem, credu-

ritatem partu-

rit fides, con-

fessionem

credulitas nu-

trit, confessio

perpetuam

dat salutem,

Chrysol. Serm.

60.

d Mar. 12. 34.

\* Magnum, fi-

lioli, per hoc

fidei nostræ

videmus esse

compendium,

quando inter cor & linguam totum salutis humanæ versatur & geritur Sacramentum. Chrysol. Serm.

56. Quod à te & pro te reposcitur, intra te est, i. e. oris famulatus & cordis affectus. Euseb. Gall. c Rom. 10. 9.

f Rom. 10. 8. De hoc sine dubio legimus per Prophetam, propè est, inquit, in ore tuo, & in corde tuo. Euseb.

Gall. & Psal. 116. 10.

Faith is an habit of the intellectual part of man, and therefore of it self invisible; and to believe is a spiritual act, and consequently immanent and internal, and known to no man but him who believeth: \* *For what man knoweth the things of a man, save the spirit of a man which is in him?* Wherefore Christ being not only the great Apostle, sent to deliver these revealed truths, and so the Author of our Faith, but also the Head of the Church, whose Body consisteth of faithful Members, and so the Author of union and communion, which principally hath relation to the unity of Faith, he must needs be imagin'd to have appointed some external expression and communication of it: especially considering that the sound of the Apostles was to go forth unto the ends of the World, and all Nations to be called to the profession of the Gospel, and gathered into the Church of Christ; which cannot be performed without an acknowledgment of the truth, and a profession of Faith, without which no entrance into the Church, no admittance to Baptism. <sup>b</sup> *What doth hinder me to be baptized?* saith the Eunuch. *And Philip said, If thou believest with all thine*

*heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.* So believing with all his heart, as Philip required, and making profession of that Faith, he was admitted. <sup>c</sup> *For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* The *belief* of the *heart* is the internal habit residing in the Soul, an act of Faith proceeding from it, but terminated in the same. The *confession* of the *mouth* is an external signification of the inward habit or act of Faith, by words expressing an acknowledgment of those truths which we believe or assent to in our Souls. † The ear receiveth the word, *faith cometh by hearing*; the ear conveyeth it to the heart, which being opened receiveth it, receiving believeth it; and then <sup>d</sup> *out of the abundance of the heart the mouth speaketh.* In the heart Faith is seated; with the tongue confession is made; between these two salvation is \* completed.

<sup>e</sup> *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* This *Faith* of the *heart* every one ought, and is presum'd to have; this confession of the *mouth* every one is known to make, when he pronounceth these words of the *CREED*, *I believe*; and if true, he may with comfort say, <sup>f</sup> *the word of Faith is nigh me, even in my mouth and in my heart*: first in my heart really assenting, then in my mouth clearly and sincerely professing with the Prophet David, <sup>g</sup> *I have believed, therefore*

quando inter cor & linguam totum salutis humanæ versatur & geritur Sacramentum. Chrysol. Serm. 56. Quod à te & pro te reposcitur, intra te est, i. e. oris famulatus & cordis affectus. Euseb. Gall. c Rom. 10. 9. f Rom. 10. 8. De hoc sine dubio legimus per Prophetam, propè est, inquit, in ore tuo, & in corde tuo. Euseb. Gall. & Psal. 116. 10.

have

o

*have I spoken.* Thus briefly from the second Consideration concerning Confession implied in the first words *I believe*, we shall pass unto the third Consideration, of the necessity and particular obligation to such a Confession.

If there were no other Argument, yet being the Object of Faith is supposed infallibly true, and acknowledged to be so by every one that believeth, being it is the nature of Truth not to hide it self, but rather to desire the light that it might appear; this were sufficient to move us to a *Confession* of our *Faith*. But besides the nature of the thing, we shall find many Arguments obliging, pressing, urging us to such a profession. For first, from the same God, and by the same means by which we have received the Object of our Faith, by which we came under a possibility of Faith, we have also received an express command to make a *Confession* of the same: *Be ready*, saith St. Peter, *always to give an answer to every man that asketh you a reason of the hope that is in you*; and there can be no *reason of hope* but what is grounded on Faith, nor can there be an Answer given unto That without an acknowledgment of This. Secondly, 'tis true indeed that the great promises of the Gospel are made unto Faith, and glorious things are spoken of it; but the same promises are made to the *Confession of Faith* together with it; and we know who it is hath said, *Whosoever shall confess me before men, him will I confess also before my Father which is in Heaven*. Besides, the profession of the Faith of one Christian confirmeth and edifieth another in his, and the mutual benefit of all layeth an obligation upon every particular. Again, the Matters of Faith contain so much purity of Doctrine, persuade such holiness of life, describe God so infinitely glorious, so transcendently gracious, so loving in himself, so merciful in his Son, so wonderful in all his works, that the sole confession of it glorifieth God; and how can we expect to enter into that glory which is none of ours, if we deny God that glory which is his? Lastly, the concealing those truths which he hath revealed, the not acknowledging that Faith which we are thought to believe, is so far from giving God that glory which is due unto him, that it dishonoureth the Faith which it refuseth or neglecteth to profess, and casteth a kind of contumely upon the Author of it, as if God had revealed that which man should be ashamed to acknowledge. Wherefore he that came to save us hath also said unto us, *Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy Angels*. Such a necessity there is of Confession of Faith, in respect of God, who commanded it, and is glorified in it; in respect of our selves, who shall be rewarded for it; and in respect of our Brethren, who are edified and confirmed by it. Which necessity the Wisdom of the Church in former Ages has thought a sufficient ground to command the recitation of the *CREED* at the first initiation into the Church by Baptism, (for which purpose it was taught and expounded to those which were to be baptized in

<sup>a</sup> 1 Pet. 3. 15.

<sup>b</sup> Rom. 10. 10.

<sup>c</sup> Mat. 10. 32.

<sup>d</sup> Luke 9. 26.

\* Ο ἅ κανόνας ἀληθείας ἀκλινη ἑν ἑαυτῷ κατέχων ὅτι διὰ τῆ βαπτίσματος τῶ ἁληφει.

Iren. l. 1. c. 1.

Cum sub tribus & testatio fidei & sponso salutis pignorentur, necessarium adjicitur Ecclesiae

mentio, quoniam ubi tres, id est, Pater, Filius, & Spiritus Sanctus, ibi Ecclesia, quæ trium corpus est. *Tertul. de Baptis.* In quem tingere? in poenitentiam? quo ergo illi præcursorem? in peccatorum remissionem quam verbo dabat? in semetipsum, quem humilitate celabat? in Spiritum Sanctum qui nondum à Patre descenderat? in Ecclesiam, quam nondum Apostoli struxerant? *Id.* Dehinc ter mergimur, amplius aliquid respondentes quam Dominus in Evangelio determinavit. *Id. de Cor. Militis.* Sed & ipsa interrogatio quæ fit in Baptismo testis est veritatis, nam cum dicimus, *Credis in vitam aeternam, & remissionem peccatorum per sanctam Ecclesiam?* intelligimus remissionem peccatorum non nisi in Ecclesia dari. *S. Cyprianus, Ep. ad Januarium, &c.* Quod si aliquis illud opponit, ut dicat eandem Novatianum Legem tenere quam Catholica Ecclesia teneat, eodem Symbolo quo & nos baptizare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum Sanctum, ac propterea usurpare eum potestatem baptizandi posse quod videatur in interrogatione Baptismi à nobis non discrepare: sciat quisquis hoc opponendum putat, non esse unam nobis & schismaticis Symboli Legem, neque eandem interrogationem. Nam cum dicunt, *Credis remissionem peccatorum, & vitam aeternam per Sanctam Ecclesiam?* mentiuntur in interrogatione, quando non habeant Ecclesiam. *Idem Epist. ad Magnum.* Mos ibi (*id est Romæ*) servatur antiquus, eos qui gratiam Baptismi suscepturi sunt, publicè, i. e. fidelium populo audiente, Symbolum reddere. *Ruffin. in Symb.* Solenne est in lavacro, post Trinitatis confessionem interrogare, *Credis in Sanctam Ecclesiam? Credis remissionem peccatorum?* *S. Hieron. contra Lucifer.* Mens Hæretica reliquit Doctorem à quo fidem Ecclesiae didicerat, oblita est pacti Dei sui, hoc est. fidei ipsius Dominicæ quæ in Symbolo

10



lo continetur, quam se die baptismatis servaturum esse promiserat. *Id. Com. in Prov.* Interrogatus es, *Credis in Deum Patrem omnipotentem?* dixisti, *Credo;* & me: sicut, hoc est, sepultus es. Iterum interrogatus es, *Credis in Dominum nostrum Jesum Christum, & in crucem ejus?* dixisti, *Credo,* & miseristi, ideo & Christo es consepultus. Tertio interrogatus, *Credis in Spiritum Sanctum?* dixisti, *Credo;* tertio miseristi: ut multiplicem lapsum superioris ætatis absolveret trina confessio. *Ambros. de Sacram. l. 2. c. 7.* Leo speaks thus of Eutyches in his Epistle to Flavianus, Quam enim eruditionem de sacris Novi & Veteris Testamenti paginis acquisivit, qui nē ipsius quidem Symboli initia comprehendit? & quod per totum mundum omnium regenerandorum voce depromitur, istius adhuc senis corde non capitur. *And in the 12. Book de Trinitate (formerly attributed to Athanasius, but more probably now thought to belong to Vigilius Tapentis.)* Nec non & illa magna & beata Confessio Fidei, imò ipsa Fides Sanctorum, & Testamentum quod disposuimus ad Patrem, Filium & Spiritum Sanctum, ad sacrum lavacrum regenerationis venientes, *Credo in Deum Patrem omnipotentem, & in Jesum Christum Filium ejus unigenitum, & in Spiritum Sanctum, Καὶ ὡς παραδόξῳ τῷ ᾧ ἔστι πρὸς ἡμῶν ἐπισκόπων ἐν τῇ πρώτῃ καθήκιστος, καὶ ὅτι τὸ λατρεῖν ἰλασθέντων, Euseb. of the Confession of Faith which he exhibited to the Council of Nice, Socr. l. 1. c. 8.* Theodor. l. 1. c. 12. Abrenuncio, inquis, Diabolo, pompis, spectaculis, & operibus ejus, & quid postea? *Credo,* inquis, in *Deum Patrem omnipotentem.* Salvianus de Gubern. Dei, lib. 6. *And when this Creed was enlarged by the Council of Nice, and after that by others, Epiphanius commends it to the Catechumeni, to be repeated at their Baptism; ἕως ἐκείνου ἔτι καθήκον ἦν τῷ μελλόντι τὸ ἀγίῳ λατρεῖν προσεῖναι, ἢ μόνον ἐκκαλεῖσθαι ἐφείλετο τὸ πιστεύειν τοῖς ἑαυτῶν ἡσὶς ἐν κυρίῳ, ἀλλὰ καὶ διδάσκειν ῥητῶς, ὡς πάντων ἢ αὐτῆς μητρὸς ὑμῶν τε καὶ ἡμῶν, τὸ λίσσιν. πιστόσθαι εἰς ἕνα Θεόν, &c. Epiph. in Anacorato. And when he had yet farther enlarged it by reason of some new emergent Heresies, he commands it, μάλιστα τοῖς τῷ ἀγίῳ λατρεῖν προσεῖναι, ἢ ἀπαγγέλλασθαι καὶ λίσσιν ἕως. lb. The first Council of Constantinople confirms the Nicene Confession, as περιεχούτων τε ἕσαν καὶ ἀκόλουθοι τῷ βασιλείῳ. Theodor. lib. 5. cap. 9. And the Council of Chalcedon of the same, ἡ, ὡς κοινὸν ἐξ ἀγίας συνθήμας, τοῖς μυστήροις πρὸς τὸ ἕθνησις παρεγίνετο ἀσφάλειαν. Parte tertiâ. The Synod at Jerusalem, τὸ ἀγίῳ σύμβολοι εἰς ὃ ἰσακηθῆναι καὶ βαπτίζεσθαι. The Synod at Tyre, ἐν αὐτῇ βαπτισθῆναι καὶ βαπτίζεσθαι. And the Council of Constantinople under Menna, to which the former sent their Synodical Letters, τὸ ἀγίῳ σύμβολοι ἐν ᾧ πάντες ἰσακηθῆναι, Concil. Constantinop. sub Agab. & Menna, Act 5. Basiliscus and Marcus in two several Edicts, confirmed the same Nicene Creed with these words, εἰς ὃ ἡμεῖς τε καὶ πάντες οἱ πρὸς ἡμῶν πιστόσθαι εἰσακηθῆναι. Evagr. l. 3. cap. 4, & 7. And the Edict of the Emperor Justinian. Anathematizaverunt eos qui aliam definitionem fidei, five Symbolum, five Mathema, tradunt accedentibus ad sanctum baptisma.*

\* Ὅτι δὲ τὸς φολιζομένους ἔτι πρὶν ἐκκαλεῖσθαι, ἐπὶ τῇ ἐπιπέτῃ τῆς εὐδοκίας ἀπαγγέλλαν τὸ ἐπισκόπων ἢ τοῖς πρὸς ἐπιπέτῃς, Concil. Laodic. Can. 46. Where it is to be observed that Πίστις is taken for the Creed or Symbolum Fidei, and was so translated anciently, as appeareth by the Canon preserved in the Canon Law, and rendered thus, Baptizandos oportet Fidei Symbolum discere, & quintâ feriâ ultimæ septimanæ vel Episcopo vel

diately \* before the great Solemnity of *Easter*) and to require a particular † repetition of it publicly as often as the Sacrament of the Eucharist was administered, and a constant and perpetual inculcation of the same by the ‡ Clergy to the People.

And as this necessity is great, as the practice useful and advantageous; so is the obligation of believing and confessing particular, binding every single Christian, observable in the number and person expressed, *I believe.* As if Christ did question every one in particular, as he did him who was born blind, after he had restored him his sight, (and we are all in his condition) \* *Doſt thou believe on the Son of God?* Every single Christian is taught to make the same answer which he made, *Lord, I believe.* As if the Son of God did promise to every one of them which are gathered together in his name, what he promised to <sup>b</sup> *one of the multitude, whose Son had a dumb Spirit, If thou canſt believe, all things are possible to him that believeth;* each one for himself returneth his answer, *Lord, I believe; Lord, help my unbelief.* Not that it is unlawful or unfit to use another number, and instead of *I,* to say, *We believe:* for in taking in of others, we exclude not our selves; and addition of charity can be no disparagement to confession of Faith. *S. Peter* answered for the twelve, <sup>c</sup> *We believe, and are sure that thou art that Christ, the Son of the living God.* For tho' *Christ* immediately replied that *one of them had a Devil,* yet is not *S. Peter* blam'd, who knew it not. But every one is taught to express his own Faith, because by that he is to stand or fall. <sup>d</sup> *The effectual fervent Prayer of a righteous man availeth much* for the bene-

Presbyteris reddere. *De Consec. dist. 4. cap. 58.* Symbolum etiam placuit ab omnibus Ecclesiis unâ die, i. e. ante octo dies Dominicæ resurrectionis, publice in Ecclesia competentibus prædicari. *Concil. Agath. capit. 13.* Sicut antiqui Canones jubent, ante viginti dies Baptismi ad purgationem exorcismi Catechumeni currant, in quibus viginti diebus omnino Catechumeni Symbolum, quod est, *Credo in Deum Patrem omnipotentem,* specialiter doceantur. *Concil. Bracar. 2. cap. 1. The Canon of the Laodicean Council, already mentioned, is verbatim rehearsed in the sixth Council in Trullo. Can. 78. It appeareth therefore a general command of the Church, that those who were to be baptized, should have a certain time allotted for the learning and rehearsing of the Creed. And in case of necessity, if any were baptized, they were to learn the Creed immediately after their Baptism, ὅτι δὲ (not as it is in the Edition of Binus, both in this Canon and in the former most absurdly, Ὅτι ἢ δὲ) τὸς ἐν ἰσοῦ τῷ λαμβάνοντι τὸ φῶτισμα, καὶ εἴτα ἀναστῆας ἐκκαλεῖται ἔπισκοπον, & γινώσκων ὅτι θεῖας δαρείας καθήκοντες. Conc. Laod. Can. 47. † As appears in the ancient Greek Liturgies, and the Decree of the third Council of Toledo, ut omni sacrificii tempore ante communionem corporis Christi & sanguinis, juxta Orientalium partium morem, unanimiter clarâ voce sacratissimum fidei recenseat Symbolum. Which custom as they call it of the Oriental parts, is said first to be introduced by Petrus Mongus at Alexandria, and after by Timotheus at Constantinople, as appears out of the fragments of Theodorus Lector. ‡ Concil. Mogunt. cap. 45. Symbolum quod est signaculum fidei, & orationem Dominicam discere semper admovent sacerdotes populum Christianum.*

<sup>a</sup> Job. 9. 35, 38. <sup>b</sup> Mar. 9. 17, 23, 24. <sup>c</sup> Job. 6. 69. <sup>d</sup> Jam. 5. 16.

fit of his Brother, but his Faith availeth nothing for the Justification of another. And it is otherwise very fit that our Faith should be manifested by a particular confession, because it is effectual by particular application; therefore must it needs be proper for me to say, *I believe*; and to make profession of my *Faith in the Son of God, who loved me, and gave himself for me.*

Gal. 2. 20.

Being then I have described the true nature and notion of *Belief*, the duty of *confessing* our Faith, and the obligation of every particular Christian to *believe* and to *confess*; being in these three explications all, which can be imaginably contained in the first word of the *CREED*, must necessarily be included; it will now be easie for me to deliver, and for every particular person to understand what it is he says, and upon what ground he proceeds, when he begins his *Confession* with these words, *I believe*, which I conceive may in this manner be fitly expressed.

Although those things which I am ready to affirm be not apparent to my sense; so that I cannot say I see them; although they be not evident to my understanding of themselves, nor appear unto me true by the virtue of any natural and necessary cause, so that I cannot say I have any proper knowledge or science of them; yet being they are certainly contained in the Scriptures, the Writings of the blessed Apostles and Prophets; being those Apostles and Prophets were endued with miraculous power from above, and immediately inspired with the Holy Ghost, and consequently what they delivered was not the word of man, but of God himself; being God is of that universal knowledge and infinite wisdom, that it is impossible he should be deceived; of that indefectible holiness and transcendent rectitude, that it is not imaginable he should intend to deceive any man, and consequently whatsoever he hath delivered for a truth must be necessarily and infallibly true; I readily and stedfastly assent unto them as most certain truths, and am as fully and absolutely, and more concerningly persuaded of them, than of any thing I see or know. And because that God who hath revealed them hath done it, not for my benefit only, but for the advantage of others, nor for that alone, but also for the manifestation of his own glory; being for those ends he hath commanded me to profess them, and hath promised an eternal reward upon my profession of them; being every particular person is to expect the justification of himself, and the Salvation of his Soul, upon the condition of his own Faith; as with a certain and full persuasion I assent unto them, so with a fixed and undaunted resolution I will profess them; and with this faith in my heart, and confession in my mouth, in respect of the whole body of the *CREED*, and every Article and Particle in it, I sincerely, readily, resolvedly say, *I believe.*

### I believe in God.

**H**AVING delivered the nature of *Faith*, and the act of *Belief* common to all the Articles of the *Creed*, that we may understand what it is to *believe*; we shall proceed to the explication of the Articles themselves, as the most necessary objects of our *Faith*, that we may know what is chiefly to be believed. Where immediately we meet with another word as general as the former, and as universally concerned in every Article, which is *GOD*; for if to *believe* be to assent upon the testimony of God, as we have before declared, then wheresoever belief is expressed, or implied, there is also the name of *God* understood, upon whose testimony we *believe*. He therefore whose authority is the ground and foundation of the whole, his existence begins the *Creed*, as the foundation of that authority. For if there can be no divine Faith without the attestation of *God*, by which it alone becomes divine, and there can be no such attestation, except there were an existence of the testifier, then must it needs be

be proper to begin the *Confession* of our *Faith* with the agnition of our *God*. If his \* name were thought fit to be expres'd in the front of every action, even by the Heathen, because they thought no action prospered but by his approbation; much more ought we to fix it before our *Confession*, because without him to believe as we profess, is no less than a contradiction.

\* Θεός, Θεός, Ἐθνη, ἡ ὄντας κατέχευται τινος, Θεός λίβην ἐκδου- φημι Σοφοίς. Hesych. Lex.

Now these words, *I believe in God*, will require a double consideration; one, of the phrase or manner of speech; another, of the thing or nature of the truth in that manner express'd. For to *believe* with an addition of the preposition *in*, is a phrase or expression ordinarily conceived fit to be given to none but to God himself, as always implying, beside a bare act of Faith, an addition of hope, love, and affiance. An observation, as I conceive, prevailing especially in the Latin Church, grounded principally upon the authority of † *S. Augustine*. Whereas among the Greeks, in whose Language the New Testament was penn'd, I perceive no such constant distinction in their deliveries of the *Creed*; and in the † Hebrew Language of the Old, from which the Jewish and Christian Greeks received that phrase of *believing in*, it hath no such peculiar and accumulative signification. For it is sometimes attributed to God, the author and original cause; sometimes to the Prophets, the immediate revealers of the Faith; sometimes it is spoken of Miracles, the motives to believe; sometimes of the Law of God, the material object of our Faith. Among all which varieties of that phrase of speech, it is sufficiently apparent that in this confession of Faith it is most proper to admit it in the last acception,

† For Ser. 181. which is upon the Creed, we find these words: Non dicit, Credo Deum, vel Credo Deo, quamvis & hæc salutari necessaria sint. Aliud enim est credere illi, aliud credere illum; aliud credere in illum. Credere illi, est credere vera esse quæ loquitur; Credere illum, credere quia ipse est Deus; Credere in illum, diligere illum. And though that collection of Sermons de tempore under the name of S. Augustine be not all his (divers of them being Translations of the Greek Homilies) yet this distinction may be collected out of other parts of his works. For first, he distinguisheth very clearly and seriously between credere Deo, and credere in Deum. Nunquam aliquis Apostolorum dicere auderet, Qui credit in me. Credimus Apostolo, sed non credimus in Apostolum, Tract. 54. in Psalm. And again, Credimus Paulo, sed non credimus in Paulum; credimus Petro, sed non credimus in Petrum. Secondly, he distinguisheth between credere Deum, and credere in Deum; Multum interest utrum quis credat ipsum esse Christum, & utrum credat in Christum. Ille credit in Christum qui & sperat in Christum, & diligit Christum. De verbis Dom. Serm. 61. And, which is the sum of all, he puts a high value upon the preposition, as if by virtue of the addition of in, the phrase did properly signify so great an accession unto faith. Quid est credere in Deum? Credendo amare, credendo diligere, credendo in eum ire, & ejus membris incorporari, Tract. 29. in Job. Which Doctrine of S. Augustin's being taken notice of by Peter Lombard, hath since been continued by the Schoolmen; and Aquinas, Sum. 2. 22. q. 2. §. 2. ad primum, bringing all three under one act of Faith hath been contradicted by Durand. in 3. Sent. dif. 23. q. 7. §. 6. Credere in Deum non est precisè actus fidei, sed fidei & charitatis simul; & sunt etiam plures, & non unus actus tantum: By whose subtle, but yet clear determination (as many of his are beyond the rest of the Schools) whatsoever is added by the preposition to believe, appears not to be a part of Belief, but an act super-added to the act of faith. † For אלהים is sometimes joined with ל sometimes with ב: when with ל, it answers properly to πιστεύω ἐν Θεῷ, credere Deo, (ל being nothing else but a significator of the case; when with ב it corresponds to πιστεύω ἐν Θεῷ, credere in Deum; (ב being a preposition of the same nature with eis or in.) But yet there is so little, or rather no difference in the Hebrew, that in the first place where it is used, and that of the Father of the Faithful, even for the act of justifying faith. יהוה אלהינו Gen. 15. 6. it is translated by the LXX. ἐν ἰσχύειν Ἄγγελοῦ τοῦ Θεοῦ, not ἐν Θεῷ, and that translation warranted by S. Paul, Rom. 4. 3. Gal. 3. 6. and S. James 2. 23. In the same manner 2 Kings 17. 4. אלהים יהוה אלהינו ביהוה אלהינו אלהים is translated by the LXX. (as that translation is preserved in the Alexandrian and Complutensian Copies) οἱ ἐν ἰσχύειν καὶ ἐν Θεῷ αὐτῶν. Besides, the same phrase is used in the same place both to God and to man, as Exod. 14. 31. ויאמינו ביהוה ובמשה עבדו and they believed in God, and in his servant Moses; which the Chaldee Paraphrase explaineth thus, ויבניתי אתה רבי מימרה רבי ויבניתי אתה רבי ויבניתי אתה רבי and they believed in the word of God, and in the Prophecy of Moses his servant. And האמינו ביהוה אלהים 2 Chron. 20. 20. Believe in the Lord your God, so shall ye be established; believe in his Prophets, so shall ye prosper. For although the vulgar Latin, which our translation followeth, hath made that distinction which the Hebrew maketh not, Credite in Domino Deo vestro & securi eritis; credite Prophetis ejus, & cuncta evenient prospera; yet the Septuagint acknowledgeth no necessity of receding from the original phrase πιστεύω ἐν Θεῷ καὶ ἐν ἰσχύειν αὐτῶν, & ἰσχύειν αὐτῶν. Nor is it only attributed to Moses (as it were into the same phrase, but separately by himself, as Exod. 19. 9. The Lord said unto Moses, Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe in thee for ever. And therefore when it was objected to S. Basil that they did believe in Moses, as well as that they were baptized into Moses: and generally, ἡ πίστις ἀπολόγηται ἔνθα ἐ ἐν τῷ ἀνθρώπῳ γινώσκοντες, the Father doth not deny the language, but interprets it, ἡ ἐν αὐτῷ πιστὸς ἐν τῷ κέλευθῳ ἀναπίπτει. De Sp. S. c. 14. Neither is this only spoken of Moses and the Prophets, that the Israelites believed in them, but of David, not as a Prophet, but as a bare relater of his own actions, 1 Sam. 27. 12. ויאמינו ביהוה אלהים אלהים אלהים, & ἰσχύειν Δαβὶδ ἐν τῷ Ἀλχῆ, Vulg. Et credidit Achis in David. Est ergo fides nostra primò quidem omnium in Dominum nostrum Jesum Christum, consequenter verò etiam in omnes sanctos Patriarchas, vel Prophetas, vel Apostolos Christi. Orig. in Apol. Pamphil. To conclude, this general phrase of believing in, is generally attributed sometimes to the supreme Author of our Faith, as to God; sometimes to the intervenient messengers, as the Prophets; sometimes to the motives of our Faith, Psal. 78. 32. ויאמינו בנפלאותיו LXX. ἐν ἰσχύειν αὐτῶν ἐν τοῖς θαυμασίοις αὐτῶν, and they believed not in his wondrous works; sometimes to the object of it, or that which is believed, as Psal. 119. 66. במצותך האמינו, I have believed in thy Commandments, as Mar. 1. 15. πιστεύω ἐν τῷ ἰσχυρίῳ.

by 6

by which it is attributed to the material object of belief. For the *Creed* being nothing else but a brief comprehension of the most necessary matters of Faith, whatsoever is contained in it beside the first word *I believe*, by which we make confession of our Faith, can be nothing else but part of those verities to be believed, and the act of belief in respect to them nothing but an assent unto them as divinely credible and infallible truths. Neither can we conceive that the ancient Greek Fathers of the Church could have any farther meaning in it, who make the whole body of the *Creed* to be of the same nature, as so many truths to be believed, acknowledged and confessed; inſomuch as ſometimes they uſe not \* *believing in*, neither for the Father, Son, nor Holy Ghoſt; ſometimes uſing it as to them, they † continue the ſame to the following Articles of, the *Catholick Church*, the *Communion of Saints*, &c. and ‡ generally ſpeak of the *Creed* as nothing but mere matter of Faith, without any intimation of hope, \*\* love, or any ſuch notion included in it. So that *believing in*, by virtue of the phraſe or manner of ſpeech, whether we look upon the original uſe of it in the Hebrew, or the derivative in the Greek, or the ſenſe of it in the firſt Chriſtians in the Latin Church, can be of no farther real importance in the *Creed* in reſpect of God, who immediately follows, than to acknowledge and aſſert his being or exiſtence. Nor ought this to be imagin'd a ſlender notion or ſmall part of the firſt Article of our Faith, when it really is the foundation of this and all the reſt; that as the *Creed* is fundamental in reſpect of other truths, this is the †† foundation even of the fundamentals: *For he that cometh to God muſt believe that he is.* And this I take for a ſufficient explanation of the phraſe, *I believe in God*, that is, *I believe that God is.*

\* S. Baſil Πι-  
 ςδοσθρ εν κη  
 ομολογησθρ εν-  
 να μόνου αλη-  
 θινου κη αλα-  
 θιν Θεου, κη  
 εν τ μομφε-  
 νη αυτε υον,  
 κη εν μόνου  
 πνευμα αλιον.  
 † Arius and  
 Euzoius in  
 their Confessi-  
 on delivered to  
 Conſtantine,  
 Πιςδοσθρ εις  
 εναν Θεον παλι-  
 ερον, & εις εναν  
 κυριον Ιησυν,  
 κη εις το αλιον  
 πνευμα κη εις  
 ζωον αναστα-  
 σιν, κη εις ζωον

το μίμονι αίων, κη εις βασιλειαν υερων, & εις μιαν καθολικη εκκλησιαν του Θεου. Socrat. Hist. Eccl. l. 1. c. 26. Sozomen. l. 2. c. 27. S. Cyril. Hierosol. Καθηχοις τ Φωτισθρμω χειδιασθρ εις το πνευμα αλιον, & εις μιαν αγιαν καθολικη εκ-  
 κλησιαν, κη εις ζωον αναστασιν, & εις ζωον αλιον. Epirh. in Anc. εις το πνευμα το αλιον, εις μιαν αγιαν καθολικη  
 & απστολικη εκκλησιαν. and in a larger Confession, πισδοσθρ εις μιαν καθολικη κη απστολικη εκκλησιαν, κη εις εν βαπ-  
 τισμα μελαινιας, κη εις αναστασιν νεκρων, κη εις βασιλειαν υερων, κη εις ζωον αλιον. † Greg. Nyss. calls them ενσβεεις πε-  
 ςι Θεου εσοληφεις. And Eusebius in his Confession exhibited to the Council of Nice, concludes, Πιςδοσθρ & εις εν  
 πνευμα αγιον, ταυτον εκασου ειναι κη υπαρχειν πισδοσθρ εις: signifying that every particular which he had rehearsed he  
 believed to be. And that was all in the Confession intended. Alexander, Bishop of Alexandria, after a long declaration  
 of the former Articles concerning the Father and the Son, draws to a conclusion on the latter Article thus; Περε ε  
 τη ενσβεια (i. εσοληφει) ταυτη εδελ παλεις κη υη δεξη—εν πνευμα αλιον ομολογησθρ—μιαν & μονου καθολικη  
 & απστολικη εκκλησιαν—μυ ταυτον (vel ταυτο) εκ νεκρων αναστασιν οδαρμ. Theodor. Hist. Eccl. l. 1. c. 4. So Ter-  
 tul. de Praefir. adv. Haer. Regula est fidei illa quae creditur Unum omnino Deum esse: and adv. Praxeam, cap. 2.  
 where he makes another rehearsal of his Creed, he begins with Unicum quidem Deum credimus. \*\* Non est amor  
 Dei Articulus, neque etiam amor proximi, quia etiam si sint praecipua generalia activa, tamen cum actio conti-  
 neatur, non oportet eum constituere articulum, sed ista sunt fidei dogmata quae sunt columnae & fundamenta legis  
 divinae. If. Abravanel de cap fidei, c. 11 Primus est deorum cultus, Deos credere. Sen. †† Maimonides de Fundam. Legis,  
 נמצא כל נמצא והוא ממצא ראשון ממצא שיש שום לירע שיש שום ועמוד החכמה לירע שיש שום ועמוד החכמה לירע שיש שום  
 the foundation of foundations and pillar of wisdom is to know that the first Being is, and that it giveth existence to every thing which is. \* Heb. 11. 6.

As for the matter or truth contained in these words so explained, it admits a threefold consideration, first of the notion of *God*, what is here understood by that name; secondly, of the Existence of *God*, how we know or believe that he is; thirdly, the Unity of *God*, in that though *there be Gods many, and Lords many*, yet in our *Creed* we mention him as but one. When therefore we shall have clearly delivered what is the true notion of God in whom we believe, how and by what means we come to assure our selves of the existence of such a Deity, and upon what grounds we apprehend him of such a transcendent nature that he can admit no competitor; then may we be conceived to have sufficiently explicated the former part of the first Article; then may every one understand what he says, and upon what ground he proceeds, when he professeth, *I believe in God.*

The name of *God* is attributed unto many; but here is to be understood of him who by way of eminency and excellency bears that name, and therefore

<sup>a</sup> Deut. 10. 17. <sup>b</sup> Psal. 136. 2. <sup>c</sup> Dan. 2. 47. <sup>d</sup> and 11. 36. <sup>e</sup> Gen. 14. 18. 19, 20, 22. <sup>f</sup> Rom. 9. 5. <sup>g</sup> Ephes. 4. 6. Impiis necesse est concedatis esse aliquem sublimiorem Deum & mancipem quendam divinitatis qui ex hominibus Deos fecerit. Tertul. adv. Gentes. <sup>h</sup> Gal. 4. 8. \* Ego dixi Dii estis; sed in eo indulti nominis significatio est: & ubi refertur, ego dixi, loquentis est potius sermo quam rei nomen. S. Hilar. de Trin. l. 7. † Deus plenæ ac perfectæ divinitatis est nomen. Hilar. de Trin. l. 11. Deus substantiæ ipsius nomen, id est, Divinitatis. Tertul. adv. Herm.

is styled *God of gods; The Lord our God is God of gods, and Lord of lords*: and in the same respect is called *the most high God*, (others being but inferior, or under him,) and *God over or above all*. This eminency and excellency, by which these titles become proper unto him and incommunicable to any other, is grounded upon the divine nature or essence, which all other who are called gods have not, and therefore are not by nature gods. <sup>d</sup> *Then when ye knew not God, saith S. Paul, ye did service to them which by nature are not Gods*. There is then a God by nature, and others which are called gods, but by nature are not so: for either they have no power at all, because no being, but only in the false opinions of deceived men, as the gods of the Heathen; or if they have any real power or authority, from whence some are \* called *gods* in the Scripture, yet they have it not from themselves or of their own nature, but from him who *only bath immortality*, and consequently only Divinity, and therefore is the *only true God*. So that the Notion of a Deity doth at last expressly signify a Being or Nature of † infinite perfection; and the infinite perfection of a Nature or Being consisteth in this, that it be absolutely and essentially necessary, an actual Being of it self; and potential or causative of all Beings beside it self, independent from any other, upon which all things else depend, and by which all things else are governed. 'Tis true indeed, that to give a perfect definition of *God* is impossible, neither can our finite reason hold any proportion with infinity: but yet a sense of this Divinity we have, and the first and common notion of it consists in these three particulars; that it is a Being of it self, and independent from any other; that it is that upon which all things which are made depend; that it governs all things. And this I conceive sufficient as to the first consideration, in reference to the Notion of a *God*.

As for the existence of such a Being, how it comes to be known unto us, or by what means we are assured of it, is not so unanimously agreed upon, as that it is. For although some have imagined that the knowledge of a Deity is connatural to the Soul of man, so that every man hath a connate inbred notion of a *God*; yet I rather conceive the Soul of man to have no connatural knowledge at all, no particular notion of any thing in it from the beginning; but being we can have no assurance of its pre-existence, we may more rationally judge it to receive the first apprehensions of things by sense, and by them to make all rational collections. If then the Soul of man be at the first like a fair smooth Table, without any actual characters or knowledge imprinted in it; if all the knowledge which we have comes successively by sensation, instruction, and rational collection; then must we not refer the apprehension of a Deity to any connate notion or inbred opinion; at least we are assured God never chargeth us with the knowledge of him upon that account.

Again, although others do affirm, that the existence of God is a truth evident of it self, so as whosoever hears but these terms once named, that *God is*, cannot chuse but acknowledge it for a certain and infallible truth upon the first apprehension; that as no man can deny that the whole is greater than any part, who knoweth only what is meant by *whole*, and what by *part*: so no man can possibly deny or doubt of the existence of *God*, who knows but what is meant by *God*, and what it is *to be*; yet can we not ground our knowledge of God's existence upon any such clear and immediate evidence: nor were it safe to lay it upon such a ground, because whosoever should deny it, could not by this means be convinced; it being a very irrational way of instruction to tell a man that doubts of this truth, that he must believe it because 'tis evident unto him, when he knows that he therefore only doubts of it, because it is not evident unto him.

Although

Although therefore that *God is*, be of itself an immediate, certain necessary truth, yet must it be \* evidenced and made apparent unto us by its connexion unto other truths; so that the Being of the Creator may appear unto us by his Creatures, and the dependency of inferior Entities may lead us to a clear acknowledgment of the supreme and independent Being. The Wisdom of the Jews thought this method proper, \* *for by the greatness and beauty of the creatures, proportionably the maker of them is seen*: and not only they; but S. Paul hath taught us, that <sup>b</sup> *the invisible things of God, from the Creation of the World, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead*. For if † *Phidias* could so contrive a piece of his own work, as in it to preserve the memory of himself, never to be obliterated without the destruction of the work, well may we read the great Artificer of the World in the Works of his own hands, and by the existence of any thing demonstrate the first Cause of all things.

\* Hæc propositio, Deus est, quantum in se est, per se nota est, quia prædicatum est idem cum subiecto, Deus enim est suum esse. Sed quia nos non scimus de Deo quid est, non est nobis per se nota, sed indiget demonstrari per ea quæ sunt magis nota quoad nos, &

minus nota quoad naturam, scilicet per effectus. *Aquin. 1. p. q. 2. art. 2. \* Wisd. of Sol. 13. 15. b Rom. 1. 20. This place must be vindicated from the false gloss of Socinus, who contends that it cannot be proved from the Creature that there is a God, and therefore to this place of S. Paul answers thus: Sciendum est verba à creatione mundi debete conjungi cum verbo Invisibilia—Ait igitur eo in loco Apostolus, æternam divinitatem Dei, i. id quod nos Deus perpetuo facere vult, (Divinitas enim hoc sensu alibi quoque apud ipsum enunciat, ut Col. 2. 9.) æternamque potentiam, i. promissiones quæ numquam intercident, (quo sensu pauld superius dixerat Evangelium esse potentiam Dei) hæc, inquam, quæ nunquam postquam mundus creatus est ab hominibus visa fuerant, i. non fuerant eis cognita, per opera, hoc est, per mirabiles ipsius Dei & divinorum hominum, præsertim v. Christi & Apostolorum ejus, operationes, conspecta fuisse. In which explication there is nothing which is not forced and distorted: for though his first observation seem plausible, yet there is no validity in it. He bringeth only for proof, Mat. 13. 35. κερυμδία δὲ παρὰ βολῆς νόστος, which proves not as all that δὲ κλίσις has the same sense: and it is more probable that it hath not, because that is usually expressed by αἰ' ἀρχῆς κλίσις, Mat. 10. 6. and 13. 19. 2 Pet. 3. 4. never by δὲ κλίσις. Besides, the κερυμδία in S. Matthew bears not that Analogy with ἀόρατα which Socinus pretends, signifying not things unseen or unknown till then, but only obscure sayings or parables; for which purpose those words were produced out of the Psalms by the Evangelist, to prove that the Messias was to speak in Parables, in the Original עֲרֵב מִן־מִתְרָבִּי לִבִּי LXX. ἡσυχία αἰ' ἀρχῆς, i. wisdom, ancient sayings, which were not unseen and unknown, for it immediately followeth, which we have heard and known, and our Fathers have told us; Psal. 78. 3. And though he would make out this Interpretation, by accusing other Interpreters of unfaithfulness, Plerique interpretes ex præpositione à, ex fecerunt, contra ipsorum Græcorum Codicum fidem, qui non δὲ κλίσις sed δὲ κλίσις habent: yet there is no ground for such a calumny, because δὲ may be, and is often, rendred è or ex as well as δὲ, as Mat. 3. 4. δὲ τρυφῶν καμήλου, è pilis camelinis, 7. 4. δὲ πύθου σου, ex oculo tuo, 16. δὲ ἀκρωτῶν, ex spinis; and even in the sense which Socinus contends for Mat. 17. 18. δὲ τῆς ἐκείνης, P. T. è illà horâ, as Tully, ex eo die, and Virgil, Ex illo Corydon, Corydon est tempore nobis, and, Tempore jam ex illo casus mihi cognitus urbis Trojanæ. So the Greek δὲ μίγος the Latins render ex parte, δὲ τῆς οὐ, ex æquo: of which examples are innumerable. There is no unfaithfulness then imputable to the Interpreters: nor can such pitiful Criticisms give any advantage to the first part of Socinus's Exposition. Howsoever the Catholick Interpretation depends not on those words δὲ κλίσις, but on the consideration of the persons, that is the Gentiles, and the other words, ποιήματα τοῦ θεοῦ, which he farther perverts, rendring them the miraculous Operations of Christ and his Apostles, or, as one of our learned men, their doings, mistaking ποιήματα, which is from the passive ποιόμαι, for ποιήσις, from the active ποίησα: for ποιήσις is properly the thing made or created, not the operation or doing of it; as κλίσις is sometimes taken for the Creature, sometimes for the Creation; but κλίσις is the Creature only. As therefore we read, 1 Tim. 4. 4. πᾶν κλίσις θεοῦ πάλιν, So Eph. 2. 10. αὐτὰ γὰρ ἔργα ποιήματα. In this sense spake Thales properly, Περὶ φύσεως τῆς οὐρανόθεν, ἀλλοτρίου γὰρ καλλίσις νόστος ποιήματα γὰρ θεοῦ, Laert. The other Interpretations which he was forced to, are yet more extravagant: as when he renders the eternal Godhead, that which God would always have us do, or his everlasting will, and proves that rendition by another place of S. Paul, Col. 2. 9. For in him dwelleth all the fulness of the Godhead bodily, that is, says he, all the will of God (whereas it is most certain, that where the Godhead is, especially where the fulness, even all the fulness of the Godhead is, there must be all the Attributes as well as the Will of God:) and when he interprets the eternal Power to be the promises which shall never fail; and thinks he has sufficiently prov'd it, because the same Apostle calls the Gospel the power of God: For by this way of Interpretation no sentence of Scripture can have any certain sense. † In the shield of Pallas Arist. de mundo.*

We find by the experience of our selves, that some things in this World have a beginning, before which they were not; the account of the years of our Age sufficiently infer our Nativities, and they our Conceptions, before which we had no Being. Now if there be any thing which had a beginning, there must necessarily be something which had no beginning, because nothing can be a beginning to itself. Whatsoever is, must of necessity either have been made, or not made; and something there must needs be which was never made, because all things cannot be made. For whatsoever is made, is made by another, neither can any thing produce it self; otherwise it would follow, that the same thing is and is not at the same instant in the same respect: it is, because a producer; it is not, because to be produced: it is therefore in being, and is not in being; which is a manifest contradiction.

ction. If then all things which are made were made by some other, that other which produced them either was it self produced, or was not: and if not, then have we already an independent Being; if it were, we must at last come to something which was never made, or else admit either a circle of production, in which the effect shall make its own cause, or an \* infinite succession in causalities, by which nothing will be made: both which are equally impossible. Something then we must confess was never made, something which never had beginning. And although these effects or dependent Beings singly considered by themselves, do not infer one supreme Cause and Maker of them all, yet the admirable order and † connexion of things shew as much; and this one supreme Cause is *God*. For all things which we see or know have their Existence for some end, which no man who considereth the uses and utilities of every Species can deny. Now whatsoever is and hath its being for some end, of that the end for which it is, must be thought the Cause; and a final Cause is no otherwise the Cause of any thing than as it moves the efficient Cause to work: from whence we cannot but collect a prime efficient Cause of all things, endued with infinite Wisdom, who having a full comprehension of the ends of all, designed, produced, and disposed all things to those ends.

\* Ἀλλὰ μὴ ὅτι γ' εἰς ἀρχή τις, καὶ οὐκ ἀπειροσφ. τὰ αἰτία τῶ ὄντων, ἢ τ' εἰς ἑαυτοῦ εἶδη, ὅλων. *Arist. Metaph. l. 2. c. 2.* and again, εἴπερ μηδὲν εἰς τὸ πρῶτον, ὅλων αἰτίων ἔστιν εἶσι.

† Πόθεν δὲ ὅλων οἰ ὅλων εἰς θεός; Ἐκ τῶ ὄντων οὐκ αἰτία ἄς τε καὶ ἀφ'μοιῆς. *Justin. Quæst. 5. resp. ad Græcos.*

‡ Ἐν ὅσοις τί-λθ. τὶ εἶσι, τὰτα εἶνεκα πρῶτῃ τὸ πρῶτερον καὶ τὸ ἐπιτελεῖται ἕκαστον ἄς πρῶτῃ, ἢ τὸ πρῶτον καὶ ἄς πρῶτον, ἀν μὴ τι ἐμπροσθεν, ἢ τὸ πρῶτον ἕκαστον. πρῶτῃ, ἢ εἶνεκα τῆ, καὶ πρῶτον ἕκαστον τὰτα εἶνεκα. *Arist. Phys. l. 2. c. 8.*

\* Ἀτοποι τὸ μὴ οἰεῖσθαι, εἶνεκα τῶ γίνεσθαι, εἶναι μὴ ἴδωσι τὸ κινῆσαι βλαστῶσάμην· καὶ τοὶ καὶ ἡ τέχνη εἰ βλαστῶσθαι καὶ ἢ εἰ ἐν αὐτῷ τὸ ζῆλον ἢ ναυπηγικῆ, ὁμοίως ἂν τῇ φύσει εἰποι. *Arist. ib.*

† Καθόλου ὑπερὸν ἐν τῇ κυβερνήτῃ, εἰ ἀρματῆ ἢ ἡνίκα, εἰ χροσῶ τὸ κορυφαίον, εἰ πάλιν τὸ νόμον, ἐν τῷ πλοῦ τῷ ἡγεμόν τὰτο τοῦ εἰς ἐν κόσμῳ. *Arist. de Mun.*

Again, as all things have their existence, so have they also their operations for some ‡ end; and whatsoever worketh so, must needs be directed to it. Although then those creatures which are endued with reason can thereby apprehend the goodness of the end for which they work, and make choice of such means as are proportionable and proper for the obtaining of it, and so by their own counsel direct themselves unto it: yet can we not conceive that other natural Agents, whose operations flow from a bare Instinct, can be directed in their actions by any counsel of their own. The stone doth not deliberate whether it shall descend, nor doth the wheat take counsel whether it shall grow or no. Even men in natural actions use no act of deliberation: we do not advise how our heart shall beat, though without that pulse we cannot live; when we have provided nutriment for our stomach, we take no counsel how it shall be digested there, or how the chyle is distributed to every part for the reparation of the whole; the Mother which conceives takes no care how that *Conceptus* shall be framed, how all the parts shall be distinguished, and by what means or ways the Child shall grow within her womb: and yet all these operations are directed to their proper ends, and that with a greater Reason, and therefore by a greater Wisdom, than what proceeds from any thing of human understanding. What then can be more clear, than that those natural Agents which work constantly for those ends which they themselves cannot perceive, must be directed by some high and over-ruling Wisdom? And who can be their director in all their operations tending to those ends, but he which gave them their beings for those ends? And who is that, but the great Artificer who works in all of them? For Art is so far the imitation of Nature, that if it were not in the Artificer, but \* in the thing it self which by Art is framed, the works of Art and Nature would be the same. Were that which frames a Watch within it, and all those curious wheels wrought without the hand of man, it would seem to grow into that form; nor would there be any distinction between the making of that Watch, and the growing of a Plant. Now what the Artificer is to works of Art, who orders and disposes them to other ends than by nature they were made, that is the Maker of all things to all natural Agents, directing all their operations to ends which they cannot apprehend; and thus appears the Maker to be the Ruler of the World, † the Steerer of this great Ship, the Law of this universal Commonwealth, the General of all the hosts of Heaven and Earth. By these ways, as

by the \* testimony of the Creature, we come to find an eternal and independent Being, upon which all things else depend, and by which all things else are governed; and this we have before supposed to be the first notion of God.

Neither is this any private collection or particular ratiocination, but the publick and universal reason of the world. † No Age so distant, no Country so remote, no People so barbarous, but gives a sufficient testimony of this truth. When the *Roman* Eagle flew over most parts of the habitable world, they met with Atheism no where, but rather by their miscellany Deities at *Rome*, which grew together with their victories, they shewed no Nation was without its God. And since the later Art of Navigation improved hath discovered another part of the world, with which no former commerce hath been known, although the Customs of the People be much different, and their manner of Religion hold small correspondency with any in these parts of the world professed, yet in this all agree, that some religious observances they retain, and a Divinity they acknowledge. Or if any Nation be discovered which maketh no profession of piety, and exerciseth no religious observances, it followeth not from thence that they acknowledge no God: for they may only deny his Providence, as the *Epicureans* did; or if any go farther, their numbers are so few, that they must be inconsiderable in respect of mankind. And therefore so much of the *Creed* hath been the general *Confession* of ‡ all Nations, *I believe in God*. Which were it not a most certain truth grounded upon principles obvious unto all, what reason could be given of so universal a consent; or how can it be imagined that all men should \* conspire to deceive themselves and their posterity?

Nor is the reason only general, and the consent unto it universal, but God hath still preserved and quickened the worship due unto his Name, by the patefaction of himself. Things which are to come are so beyond our knowledge, that the wisest man can but conjecture: and being we are assured of the contingency of future things, and our ignorance of the concurrence of several free causes to the production of an effect, we may be sure that certain and infallible predictions are clear divine patefactions. For none but he who made all things, and gave them power to work, none but he who ruleth all things, and ordereth and directeth all their operations to their ends, none but he upon whose will the actions of all things depend, can possibly be imagined to foresee the effects depending merely on those causes. And therefore by what means we may be assured of a Prophecy, by the same we may be secured of a Divinity. Except then all the Annals of the world were forgeries, and all remarks of History designed to put a cheat upon posterity, we can have no pretence to suspect God's existence, having so ample testimonies of his influence.

The works of nature appear by observation uniform, and there is a certain sphere of every body's power and activity. If then any action be performed, which is not within the compals of the power of any natural agent, if any thing be wrought by the intervention of a body which beareth no proportion to it, or hath no natural aptitude so to work; it must be ascribed to a cause transcending all natural causes, and disposing all their operations. Thus every Miracle proves its author, and every act of Omnipotency is a sufficient demonstration of a Deity. And that man must be possessed with a strange opinion of the weakness of our Fathers, and the testimony of all former Ages, who shall deny that ever any Miracle was wrought. *We have heard with our ears, O God, our Fathers have told us what works thou didst in their days, in the times of old. Blessed be the Lord God, who only doth wondrous works.*

Nor are we only informed by the necessary dependency of all things on God,

\* Habet Dominus testimonium totum hoc quod sumus, & in quo sumus.

*Tertul.*

† Ἀρχαῖος τις λόγος ἢ πατέρις ἐστὶ πάντων ἀθεώτοις, ὡς ἐν Θεῷ τὰ πάντα, ἢ διὰ Θεοῦ ἡμῖν. *Cuivis est. Arist. de Mundo.*

‡ Nulla gens usquam est adeo contra leges morésque projecta, ut non aliquos Deos credat.

*Sen.*

† Nec in hunc furorem omnes mortales consensissent alloquendi furda numina & inefficaces Deos. *Sen.*

*Psal. 44. 1.*

72. 18.



Rom. 2. 15.

God, as effects upon their universal cause, or his external patefactions unto others, and the consentient acknowledgment of mankind; but every particular person hath a particular Remembrancer in himself, as a sufficient testimony of his Creator, Lord, and Judge. We know there is a great force of Conscience in all men, by which their *thoughts* are ever *accusing, or excusing them*; they feel a comfort in those virtuous actions which they find themselves to have wrought according to their Rule, a sting and secret remorse for all vicious acts and impious machinations. Nay those who strive most to deny a God, and to obliterate all sense of Divinity out of their own Souls, have not been least sensible of this Remembrancer in their Breasts. 'Tis true indeed, that a false opinion of God, and a superstitious persuasion which hath nothing of the true God in it, may breed a remorse of Conscience in those who think it true; and therefore some may hence collect that the force of Conscience is only grounded upon an opinion of a Deity, and that opinion may be false. But if it be a truth, as the testimonies of the wisest Writers of most different persuasions, and experience of all sorts of persons of most various inclinations; do agree; that the remorse of Conscience can never be obliterated; then it rather proveth than supposeth an opinion of a Divinity; and that man which most peremptorily denieth God's existence is the greatest argument himself that there is a God. Let *Caligula* profess himself an Atheist, and with that profession hide his head, or run under his bed; when the thunder strikes his ears, and lightning flashes in his eyes; those terrible works of nature put him in mind of the power, and his own guilt of the justice of God; whom while in his wilful opinion he weakly denieth, in his involuntary action he strongly asserteth. So that a Deity will either be granted or extorted; and where it is not acknowledged it will be manifested. Only unhappy is that man who denies him to himself, and proves him to others; who will not \* acknowledge his existence, of whose power he cannot be ignorant, \* *God is not far from every one of us*. The proper discourse of *S. Paul* to the Philosophers of *Athens* was; that *they might seek after him and find him*. Some Children have been so ungracious as to refuse to give the honour due unto their Parent; but never any so irrational as to deny they had a Father. As for those who have dishonoured God, it may stand most with their interest, and therefore they may wish there were none; but cannot consist with their reason to assert there is none, when even the very Poets of the Heathen have taught us <sup>b</sup> *that we are his Off-spring*.

\* Hæc est summa delicti, nolle agnoscere quem ignorare non possis.

S. Cypri. de Idol. Van.

<sup>a</sup> Act. 17. 27.

<sup>b</sup> Act. 17. 28.

It is necessary thus to believe there is a *God*, First, because there can be no Divine Faith without this belief. For all Faith is therefore only Divine, because it relieth upon the authority of God giving testimony to the object of it; but that which hath no being can have no authority, can give no testimony. The ground of his authority is his Veracity, the foundations of his Veracity are his Omniscience and Sanctity, both which suppose his Essence and Existence, because what is not is neither knowing nor holy.

Secondly, it is necessary to believe a Deity, that thereby we may acknowledge such a nature extant as is worthy of, and may justly challenge from us, the highest worship and adoration. For it were vain to be religious and to exercise devotion, except there were a Being to which all such holy applications were most justly due. Adoration implies submission and dejection, so that while we worship we cast down our selves: there must be therefore some great eminence in the object worshipped, or else we should dishonour our own nature in the worship of it. But when a Being is presented of that intrinsic and necessary perfection, that it depends on nothing, and all things else depend on that, and are wholly governed and disposed by it, this worthily

calls

calls us to our knees, and shews the humbleness of our devotions to be but just and loyal retributions.

This necessary truth hath been so universally received, that we shall always find all nations of the world more prone unto Idolatry than to Atheism, and readier to multiply than deny the Deity. But our Faith teacheth us equally to deny them both, and each of them are renounced in these words, *I believe in God*. First, *in God* affirmatively, *I believe* he is, against Atheism. Secondly, *in God* exclusively, not in Gods, against Polytheism and Idolatry. Altho' therefore the *Existence* and *Unity* of God be two distinct truths, yet are they of so necessary dependence and intimate coherence, that both may be expressed by \* one word, and included in one † *Article*.

\* Solum Deum confirmas quem tantum

Deum nominas. *Tertul. de Testim. Anima, c. 2.* When Leo, Bishop of Rome, in an Epistle to Flavianus had written these words. Fidelium universitas profiteretur credere se in Deum Patrem omnipotentem, & in Jesum Christum Filium ejus: one of the Eutychians objected with this question, Cur non dixerit in unum Deum Patrem, & in unum Jesum, juxta Nicæni Decretum Concilii? To which Vigilius, Bishop of Trent, or rather of Tapsus, gives this answer, Sed Romæ & antequam Nicæna Synodus conveniret, à temporibus Apostolorum usque ad nunc, ita fidelibus Symbolum traditur, nec præjudicant verba ubi sensus incolumis permanet: magis enim cum D. J. Christi sententia hæc fidei professio facit dicentis, *creditis in eum & in me credite*: nec dixit in unum Deum Patrem, & in unum meipsum. Quis enim nesciat unum esse Deum, & unum J. Christum Filium ejus? *Vigil. l. 4. contra Eutych.* † Rab Chasdai in Or Adonai. R. Joseph Albo in Hikarim.

And that the Unity of the Godhead is concluded in this Article is apparent, not only because the *Nicene* Council so expressed it by way of exposition, but also because this Creed in the \* Churches of the East, before the Council of *Nice*, had that addition in it, *I believe in one God*. We begin our Creed then as † *Plato* did his chief and prime Epistles, who gave this distinction to his friends, that the Name of *God* was prefixed before those that were more serious and remarkable, but of *Gods*, in the plural, to such as were more vulgar and trivial. <sup>a</sup> *Unto thee it was shewed, saith Moses to Israel, that thou mightest know that the Lord he is God, there is none else beside him.* And as the Law, so the Gospel teacheth us the same, <sup>b</sup> *We know that an Idol is nothing in the World, and there is none other God but one.* This Unity of the Godhead will easily appear as necessary as the existence, so that it must be as impossible there should be more Gods than one, as that there should be none: which will clearly be demonstrated, first, out of the nature of God, to which multiplication is repugnant; and, secondly, from the Government as he is Lord, in which we must not admit Confusion.

\* Orientales Ecclesiæ omnes ista tradunt, *Credo in uno Deo Patre omnipotenti.* *Ruff. in Symb.* Bene hæc omnia poterunt ad solos Hæreticos pertinere, quia falsaverunt Symbolum, dum alter dixerit duos Deos, cum Deus unus sit. *Optar. l. 1. Nos enim*

& scimus, & legimus, & credimus, & tenemus, unum esse Deum, qui fecit cœlum pariter ac terram, quoniam nec alterum novimus, nec nôsse, cum nullus sit, aliquando poterimus. *Novatianus de Trinit. c. 30.* And before all these *Irenæus*, citing under the title of Scripture, a passage out of the Book of *Hermas* called *Pastor*. Bene ergo Scriptura dicit, primo omnium crede quoniam unus est Deus, qui omnia constituit & consummavit, & fecit ex eo quod non erat, ut essent omnia, omnium capax, & qui à nemine capiatur, *l. 4. c. 37.* † *Euseb. in præp. Evang. the passage is yet extant in the Epistles of Plato.* <sup>a</sup> *Deut. 4. 35.* <sup>b</sup> *1 Cor. 8. 4.*

For first, the nature of God consists in this, that he is the prime and original cause of all things, as an independent Being upon which all things else depend, and likewise the ultimate end or final cause of all; but in this sense two prime causes are unimaginable, and for all things to depend of one, and to be more independent beings than one, is a clear contradiction. This primity God requires to be attributed to himself; *Hearken unto me, O Jacob, and Israel my called, I am he, I am the first, I also am the last.* And from this primity he challengeth his Unity; *Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and beside me there is no God.*

*Isa. 48. 12.*

44. 6.

Again, if there were more Gods than one, then were not all perfections in one, neither formally, by reason of their distinction, nor eminently and virtually, for then one should have power to produce the other, and that nature which is producible is not divine. But all acknowledge God to be absolutely and infinitely perfect, in whom all perfections imaginable which

are

are simply such must be contained formally, and all others which imply any mixture of imperfection, virtually.

But were no arguments brought from the infinite perfections of the divine nature able to convince us, yet were the consideration of his supreme Dominion sufficient to persuade us. The will of God is infinitely free, and by that freedom doth he govern and dispose of all things. \* *He doth according to his will in the army of heaven, and among the inhabitants of the earth, said Nebuchadnezzar out of his experience; and S. Paul expresseth him as working all things after the counsel of his own will.* If then there were more supreme Governours of the world than one, each of them absolute and free, they might have contrary determinations concerning the same thing, than which nothing can be more prejudicial unto Government. God is a God of order, not confusion, and therefore of unity, not admitting multiplication. If it be better that the \* Universe should be governed by one than many, we may be assured that it is so, because nothing must be conceived of God but what is best. He therefore who made all things, by that right is Lord of all, and because all † power is his, he alone ruleth over all.

\* Dan. 4. 35.

\* Τα ὅτι εἰς βύβλι) πολι- τείας κακῆς Οὐκ ἀγαθὸν πολυκοιτην, αἷς κοιτησῶ, Arist. Metaph. l. 12. c. ult.

† Unus omnium Dominus est Deus: neque enim illa sublimitas potest habere consortem, cum sola omnem teneat potestatem, S. Cypr. de Idol. Vanit.

‡ אלהו זה אהר הוזה ואינו לא שנים ולא יותר על שנים אלא אחר שאין ביחודה אחר מן האחרים הנמצאים בעולם לא אחר במק שחולק כלל אחרים הרבה: ולא אחר

Now God is not only *One*, but hath an *Unity* ‡ peculiar to himself by which he is the *Only* God; and that not only by way of actuality, but also of possibility. Every individual man is one, but so as there is a second and a third, and consequently every one is part of a number, and concurring to a multitude. The Sun indeed is one; so as there is neither third nor second Sun, at least within the same Vortex: but though there be not, yet there might have been; neither in the unity of the Solar nature is there any repugnancy to plurality; for that God which made this world, and in this *the Sun to rule the day*, might have made another world by the same fecundity of his Omnipotency, and another Sun to rule in that. Whereas in the Divine Nature there is an intrinsecal and essential singularity, because no other Being can have any existence but from that; and whatsoever essence hath its existence from another is not God. <sup>b</sup> *I am the Lord, saith he, and there is none else, there is no God besides me: that they may know from the rising of the Sun, and from the West, that there is none besides me, I am the Lord, and there is none else.* He who hath infinite knowledge knoweth no other God beside himself. <sup>c</sup> *Is there a God besides me? yea there is no God, I know not any.* And we who believe in him, and desire to enjoy him, need for that end to know no other God but him: <sup>d</sup> *For this is life eternal, that they might know thee the only true God; \*\* as certainly One as God.*

God is one, not two, or more than two, but only One: whose Unity is not like to that of the Individuals of this world, neither is he one by way of Species comprehending many Individuals, neither one in the manner of a Body which is divisible into parts and extremes: but he is so one, as no Unity like his is to be found in the world. Moses Maim. de Fundam. Legis. Quod autem diximus, Orientis Ecclesias tradere unum Patrem Omnipotentem, & unum Dominum, hoc modo intelligendum est, unum non numero dici, sed universalitate: verbi gratia, si quis dicat unum hominem, aut unum equum, hic unum pro numero posuit, potest enim & alius homo esse, & tertius, vel equus. Ubi autem secundus & tertius non potest jungi, unus si dicatur, non numeri, sed universalitatis est nomen. Ut si exempli causà dicamus unum Solem, hic unus ita dicitur ut alius vel tertius addi non possit; multo magis Deus cum unus dicitur, unus non numeri, sed universalitatis vocabulo nuncupatur, id est, qui propterea unus dicatur, quod alius non sit. Ruffin. in Symb. <sup>b</sup> Isa. 45. 5, 6. Deut. 4. 35. and 32. 39. Psal 18. 31. <sup>c</sup> Isai. 45. 18, 21, 22. and 44. 8. <sup>d</sup> John 17. 3. \*\* Veritas Christiana distinctè pronuntiavit, Deus si non unus est, non est; quia dignius credimus non esse, quodcumque non ita fuerit ut esse debeat. Tertul. adv. Marcion. l. 1. c. 2. Deus cum summum magnum sit rectè veritas nostra pronuntiavit, Deus si non unus est, non est. Non quasi dubitemus esse Deum, dicendo, si non unus, non est Deus; sed quia, quem confidimus esse, idem definiamus esse, quod si non est Deus, non est, summum scilicet magnum. Porro summum magnum, unicum sit necesse est, ergo & Deus unicus erit non aliter Deus nisi summum magnum, nec aliter summum magnum nisi parem non habens, nec aliter parem non habens nisi unicus fuerit. *Ibid.*

It is necessary thus to believe the Unity of the Godhead, that being assured there is a nature worthy of our devotions, and challenging our religious subjection

fection, we may learn to know whose that nature is to which we owe our adorations, lest our minds should wander and fluctuate in our worship about various and uncertain objects. If we should apprehend more Gods than one, I know not what could determinate us in any instant to the actual adoration of any one: for where no difference doth appear, (as, if there were many, and all by nature Gods, there could be none) what inclination could we have, what reason could we imagine, to prefer or elect any one before the rest for the object of our devotions? Thus is it necessary to believe the Unity of God in respect of us who are obliged to worship him.

Secondly, It is necessary to believe the Unity of God in respect of him who is to be worshipped. Without this acknowledgment we cannot give unto God the things which are God's, it being part of the worship and honour due unto God, to accept of no compartner with him. When the Law was given, in the observance whereof the Religion of the *Israelites* consisted, the first precept was this prohibition, *Thou shalt have no other gods before me*; and whosoever violateth this, denieth the foundation on which all the rest depend, as the \* *Jews* observe. This is the true reason of that strict precept by which all are commanded to give divine worship to *God only*, *Thou shalt worship the Lord thy God, and him only shalt thou serve*; because he alone is God: him only shalt thou fear, because he alone hath infinite power; in him only shalt thou trust, because *he only is our rock and our salvation*; to him alone shalt thou direct thy devotions, because *he only knoweth the hearts of the children of men*. Upon this foundation the whole heart of man is entirely required of him, and engaged to him. *Hear, O Israel, the Lord our God is one God: And (or rather, Therefore) thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might*. Whosoever were truly and by nature God, could not chuse but challenge our love upon the ground of an infinite excellency, and transcendent beauty of holiness; and therefore if there were more Gods than one, our love must necessarily be terminated unto † more than one, and consequently divided between them; and as our love, so also the proper effect thereof, our cheerful and ready obedience, which, like the Child propounded to the judgment of *Solomon*, as soon as 'tis divided, is destroyed, <sup>b</sup> *No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other*.

Exod. 20. 3.

\* *Moses Maimon. de Fund. legis c. 3.*

<sup>a</sup> *Matth. 4. 10.*

*Psal. 62. 2.*

<sup>2</sup> *Chron. 6. 30.*

*Deut. 6. 4, 5.*

† *Numerus divinitatis summâ ratione constare deberet, vel quoniam & cultura ejus in anceps de faceret.*

Ecce enim duos intuens Deos tam pares quam duo summa magna, quid facerem si ambos colerem? Vererer ne abundantia officii superstitio potius quam religio crederetur: quia duos tam pares & in altero ambos possem in uno demereri: hoc ipso testimonium præstans parilitati & unitati eorum, dum alterum in altero venererem, dum in uno mihi duo sunt. *Tertul. adv. Marcion. l. 1. c. 5.* <sup>b</sup> *Matth. 6. 24.*

Having thus described the first *notion* of a *God*, having demonstrated the *Existence* and *Unity* of that *God*, and having in these three particulars comprised all which can be contained in this part of the Article, we may now clearly deliver, and every particular Christian understand, what it is he says when he makes his *Confession* in these words, *I believe in God*; which in correspondence with the precedent discourse may be thus expressed:

Forasmuch as by all things created is made known the *eternal power and Godhead*, and the dependency of all limited Beings infers an infinite and independent essence; whereas all things are for some end, and all their operations directed to it, although they cannot apprehend that end for which they are, and in prosecution of which they work, and therefore must be guided by some universal and over-ruling wisdom; being this collection is so evident, that all the Nations of the Earth have made it; being God hath not only written himself in the lively characters of his Creatures, but hath also made frequent pateractions of his Deity by most infallible Predictions and super-

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natural

natural operations; therefore I fully assent unto, freely acknowledge, and clearly profess this truth, that *there is a God.*

Again, being a prime and independent Being supposeth all other to depend, and consequently no other to be God; being the entire fountain of all perfections is incapable of a double Head, and the most perfect government of the Universe speaks the supreme dominion of one absolute Lord; hence I do acknowledge that God to be but one, and in this Unity, or rather singularity of the Godhead, excluding all actual or possible multiplication of a Deity, *I believe in God.*

I believe in God the Father.

Eph. 4. 6.  
1 Cor. 8. 6.

After the Confession of a Deity, and Assertion of the Divine Unity, the next Consideration is concerning God's Paternity; for that *one God is Father of all, and to us there is but one God, the Father.*

Now, although the Christian notion of the divine Paternity be some way peculiar to the Evangelical Patefaction; yet \* wheresoever God hath been acknowledged, he hath been understood and worshipped as a Father: the very Heathen † Poets so describe their Gods, and their vulgar names did carry father ‡ in them, as the most popular and universal notion.

\* Omnem Deum qui ab homine colitur necesse est inter solennes ritus & precationes Patrem nuncupari; non tantum honoris gratiâ, sed & rationis, & quòd antiquior est homine, & quòd vitam salutem, victum præstat ut pater. Itaque & Jupiter à precantibus Pater vocatur, & Saturnus, & Janus, & Liber, & cæteri deinceps. Lactan. de ver. Sap. l. 4. c. 3.

† That so frequents in Homer, *πάτερ ἀνδρῶν τε θεῶν τε* eundemque appellans dicit Ennius, *Divinumque hominumque pater rex.* Ver. de L. L. l. 4. As Servius observes of Virgil, à Poeta penè omnibus Diis nomen Paternum additur, ut fiant venerabiliores: And before him Lucilius,

Ut nemo sit nostrum quin pater optimu' Divum,  
Ut Neptunu' Pater, Liber, Saturnu' Pater, Mars,  
Janu', Quirinu' Pater nomen dicatur ad unum. Lactan. lb.

‡ As Jupiter, which is Jovis Pater, or Ζευπάτερ, otherwise Diespater, or Διπάτερ, and Marspiter, of whom Servius apud Pontifices Marspiter dicitur, Æneid. l. 3. So Semipater for Semo, and Σαρδοπάτερ for Sardus, the proper Deity of Sardinia, Ptolem.

Gen. 2. 4.

Job 38. 28.

This name of Father is a relative; and the proper foundation of Paternity, as of a Relation, is Generation. As therefore the phrase of generating is diversly attributed unto several acts of the same nature with Generation properly taken, or by consequence attending on it; so the title of Father is given unto divers persons or things, and for several reasons unto the same God. *These are the generations of the heavens and the earth, when they were created, in the day that the Lord God made the earth and the heavens,* saith Moses. So that the creation or production of any thing by which it is, and before was not, is a kind of generation, and consequently the Creator or Producer of it a kind of Father. *Hath the rain a Father? Or who hath begotten the drops of dew?* By which words Job signifies, that as there is no other cause assignable of the Rain but God, so may he as the cause be called the Father of it, though not in the most proper sense, \* as he is the Father of his Son: and so the † Philosophers of old, who thought that God did make the World, called him expressly, as the Maker, so the Father of it. And thus † *to us there is but one God, the Father, of whom are all things;* to which the words following in the Creed may seem to have relation, *the Father Almighty, maker of heaven and earth.* But in this mass of Creatures and body of the Universe, some works of the Creation more properly call him Father, as being more rightly sons: such are all the rational and intellectual off-spring of the Deity. Of merely natural Beings and irra-

\* Ἐπίγονος γὰρ τις ἔστι πατρός Θεοῦ ἀκτίτου, ὡς ἰσχυρῶς ἔφη. Severus in Job.  
† Plutarch of Plato, calling God *πάτερ* ὡς πατέρων ὡς πατέρων, ἵνα, τῆ ἀεὶ ἀποδοῦναι ἵκανοῦται.  
‡ αἰτίου ἕνεκα. ἢ αἰτίου πατρός τῷ κόσμῳ κίχληκε. Platon. Quæst. And Alcimus, *πάτερ* δὲ ἐστὶ τῷ αἰτίῳ οἷον πατέρων.  
\* 1 Cor 8. 6.

tional  
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tional agents he is \* the Creator of rational, as so, the *Father* also; they are his Creatures, these his Sons. Hence he is styled the *Father of Spirits*, and the blessed Angels, when he laid the Foundations of the Earth, his Sons; <sup>b</sup> *When the morning stars sang together, and all the sons of God shouted for joy*: hence Man, whom he created after his own image, is called his <sup>c</sup> *off-spring*, and *Adam*, the immediate work of his hands, <sup>d</sup> *the Son of God*: hence we may all cry out with the *Israelites* taught by the Prophet so to speak, <sup>e</sup> *Have we not all one Father? Hath not one God created us?* Thus the first and most universal Notion of God's Paternity in a borrowed or metaphorical sense is founded rather upon Creation than Procreation.

\* So Plutarch answers the Question, why Plato terms God the Maker and Father of all things. Ἡ γὰρ μὲν Θεῶν ἡ ἀρχὴ πάντων ἐστὶν ἀθεράπειαν πατρὸς ἑστῆς ποιητικῆς ἢ ἢ ἀλόγων καὶ ἀψύχων; Father of Gods and Men, Maker

of all things inanimate and irrational. Οὐ γὰρ χοεῖον φωνὴν χεῖρον πικρὸν παλιν καλεῖται τὸ ἀγαθόν τὸ ἀτίμητον καὶ ἀσπίστον. Non enim agri pater, si Chryssippo credimus, is dicitur qui eum consevit, quanquam è semine deinde fruges nascantur: as the Latin Translation most absurdly. For there is neither corn, nor any field, nor seed belonging to them in the words of Plutarch. But χοεῖον (not χοεῖον) is the Secunda, the coat (or rather coats in the acception of Chryssippus, and the language of those times) in which the Fœtus is involved in the mother's womb. Though therefore both the Secunda and the Fœtus be made of the seed of the male in the Philosophy of Chryssippus, yet he is not called the Father of the after-birth, but of the child; the one being endued with life and reason, and the other not. <sup>a</sup> Heb. 12. 9. <sup>b</sup> Job 38. 7. <sup>c</sup> Acts 17. 28. <sup>d</sup> Luke 3. 38. <sup>e</sup> Malac. 2. 10.

Unto this act of Creation is annexed that of Conservation, by which God doth uphold and preserve in being that which at first he made, and to which he gave its Being. As therefore it is the Duty of the Parent to educate and preserve the Child, as that which had its Being from him; so this paternal education doth give the name of \* *Father* unto Man, and Conservation gives the same to God.

Again, Redemption from a state of misery, by which a People hath become worse than nothing, unto a happy condition, is a kind of *Generation*, which joined with love, care, and indulgence in the Redeemer, is sufficient to found a new *Paternity*, and give him another title of a *Father*. Well might *Moses* tell the people of *Israel*, now brought out of the land of *Egypt* from their brick and straw, unto their Quails and Manna, unto their Milk and Honey, <sup>a</sup> *Is not he thy Father that hath bought thee? hath he not made thee, and established thee?* Well might God speak unto the same people as to <sup>b</sup> *his Son, even his first-born*, <sup>c</sup> *Thus saith the Lord thy Redeemer, and he that formed thee from the womb; Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are born by me from the belly, which are carried from the womb.* And just is the acknowledgment made by that people instructed by the Prophet, <sup>d</sup> *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer, from everlasting is thy Name.* And thus another kind of paternal Relation of God unto the sons of men is founded on a Restitution or temporal Redemption.

\* So Eustathius observes out of an ingenious Etymologist: Πάλιν Θεὸς μὲν, ὡς τὸ πᾶν τῶν ἄλλων ἀθεράπειον ἢ ἢ ὡς τὸς πατέρας τῶν ἄλλων. 11. 6.

Besides, if to be born causeth Relation to a *Father*, then to be born again maketh an addition of another: and if to generate foundeth, then to regenerate addeth a *Paternity*. Now though we cannot enter the second time into our mother's womb, nor pass through the same door into the Scene of Life again; yet we believe and are persuaded, that <sup>e</sup> *except a man be born again, he cannot see the Kingdom of God.* A double birth there is, and the † world consists of two, the first and the second man. And though the incorruptible seed be the Word of God, and the dispensers of it in some sense may say, as *St. Paul* spake unto the *Corinthians*, <sup>f</sup> *I have begotten you through the Gospel*: yet he is the true Father, whose Word it is, and that is God, even <sup>g</sup> *the Father of lights, who of his own will begat us with the word of truth.* Thus <sup>h</sup> *whosoever believeth that Jesus is the Christ, is born of God*; which Regeneration is as it were a second Creation: <sup>i</sup> *for we are God's workmanship, created in Christ Jesus unto good works.* And he alone who did create

<sup>a</sup> Deut. 32. 6.  
<sup>b</sup> Exod. 4. 22.  
<sup>c</sup> Isa. 44. 24.  
46. 3.

<sup>d</sup> Isa. 63. 16.

<sup>e</sup> John 3. 3.  
† Totum humanum genus quodammodo sunt homines duo primus & secundus. *Prosp.*  
<sup>f</sup> 1 Cor. 4. 15.  
<sup>g</sup> Jam. 1. 17, 18.  
<sup>h</sup> 1 John 5. 1.  
<sup>i</sup> Ephes. 2. 10.

\* Gen. 30. 1, 2.

\* Οὐ γὰρ ἀπὸ  
Θεοῦ ἰγὼ εἰμι  
τὸ μόνον δωμα-  
τῆς τῆς ψυ-  
χῶν κτλ  
ἀποφυγῶν, καὶ  
ἀσπείρουσιν ἐν αὐ-  
ταῖς ἀρεταῖς, καὶ  
ποιεῖν ἰσχυρο-  
ναι καὶ τίμησας  
τὰ καλά.

Philo de Alleg.  
b Matt. 19. 28.  
c Luke 20. 35,  
36.  
d Rom. 8. 17.  
e Col. 3. 24.  
Heb. 9. 15.  
† I John 3. 2.  
καὶ ἔγωγε ἰφανε-  
ρῶθη.

† I Pet. 1. 3, 4.

† Cuius Inst. 1.  
t. 5. §. 1.  
Adoptio na-  
turæ similitu-  
do est, ut ali-  
quis filium  
habere possit,  
quem non  
generavit.  
τι ἐστὶν υἱοθε-  
σία; νομιμὴ  
περὶ τῆς μιμη-  
τικῆς τῆς φύσεως  
περὶ τῶν παίδων  
ἐκ θεοῦ  
ἐπινοηθῆναι.  
Theoph. Inst. 1.  
t. 11.

\* Ἡ υἱοθεσία  
Ῥωμαϊκῆ φωνῆ  
λέγει ἁδοκίαν αὐτῆ  
ἀποκαταστήσει  
ἐννομα εἰς δύο  
διαφερί, εἰς ἀδελφότητα, ἔστι ὁμόνομον ἀδοκίαν. Theoph. ibid. † Cuius Inst. 2. tit. 5. §. 4. Spadones autem qui generare non possunt, adoptare possunt; & licet filios generare non possint, quos adoptaverunt filios habere possunt, Ulp. tit. §. 6. Hi qui generare non possunt, velut spado, utroque modo possunt adoptare. Idem juris est in cœlibe. Theoph. tit. 11. τυχὸν ἐκ τῆς φύσεως ἐλάττωμα ἢ τὸ συμβῆναι δυσέχρημα βελόρησιν ἐπιμαρτυροῦναι, ἔλαβεν εἰς υἱοθεσίαν τινά. Leonis Novel. 27. τοῖς ἀτυχῆσαι ἀπαιδίασι λύσει βελόρησιν τὸ δυσέχρημα νόμος υἱοθεσίαν περὶ τῆς φύσεως. 8 I Joh. 3. 1. h Eph. 3. 15. \* In alienam familiam transitus, is the description in Agellius, l. 5. 19. Cum in alienam familiam inque liberorum locum extranei sumuntur, aut per prætorem fit, aut per populum: quod per prætorem fit, adoptio dicitur; quod per populum, arrogatio, id. i Eph. 1. 28. † As appears out of the form of Rogation yet extant in this manner: Velitis, jubeatis, Quirites, uti Lucius Valerius Lucio Titio, tam jure legeque filius sibi fiet, quam si ex eo patre matreque familias ejus natus esset, utique ei vitæ necisque in eo potestas fiet, uti patri endo filio est? Id.

us out of nothing, can beget us again, and make us of the new Creation. When Rachel called to Jacob, Give me Children, or else I die; he answered her sufficiently with this question, Am I in God's stead? And if he only openeth the womb, who else can make the Soul to bear? Hence hath he the name of Father, and they of Sons who are born of him; and so from that internal act of spiritual Regeneration another title of paternity redoundeth unto the Divinity.

Nor is this the only second Birth or sole Regeneration in a Christian sense; the Soul, which after its natural Being requires a birth into the life of Grace, is also after that born again into a life of Glory. Our Saviour puts us in mind of the Regeneration, when the Son of man shall sit in the throne of his glory. The Resurrection of our Bodies is a kind of coming out of the womb of the earth, and entering upon immortality, a nativity into another life. For they which shall be accounted worthy to obtain that world, and the resurrection from the dead, are the sons of God, being the sons of the resurrection; and then as sons, they become heirs, co-heirs with Christ, receiving the promise and reward of eternal inheritance. † Beloved, now we are the sons of God, saith S. John, even in this life by Regeneration, and it doth not yet appear, or, it hath not been yet made manifest, what we shall be; but we know, that if he appear, we shall be like him: the manifestation of the Father being a sufficient declaration of the condition of the Sons, when the Sonship it self consisteth in a similitude of the Father. And blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us. Why may not then a second kind of Regeneration be thought a fit addition of this paternal relation?

Neither is there only a natural, but also a voluntary and civil foundation of Paternity; for the Laws have found a way by which a man may become a Father without procreation: and this imitation of Nature is called Adoption, taken in the general signification. Although therefore many ways God be a Father, yet lest any way might seem to exclude us from being his Sons, he hath made us so also by Adoption. Others are wont to fly to this, as to a comfort of their solitary condition, when either Nature hath denied them, or death bereft them of their offspring. † Nature hath denied them, or death bereft them of their offspring. Whereas God doth it not for his own, but for our sakes; nor is the advantage his, but ours. Behold what manner of Love the Father hath bestowed upon us, that we should be called the sons of God; that we, the sons of disobedient and condemned Adam by natural generation, should be translated into the glorious liberty of the sons of God by Adoption; that we, who were aliens, strangers and enemies, should be assumed unto the Father of our Lord Jesus Christ, on whom all the family of heaven and earth is named, and be made partakers of the riches of the glory of his inheritance in the Saints. For as in the legal Adoption, the Father hath as full and absolute power over his adopted son as over his own issue; so in the spiritual, the adopted sons have a clear and undoubted right of inheri-

tance.

tance. He then who hath <sup>a</sup> *predestinated us unto the adoption of Children by Jesus Christ to himself*, hath thereby another kind of paternal relation, and so we receive the <sup>b</sup> *Spirit of Adoption, whereby we cry, Abba, Father.*

The necessity of this Faith in God as in our Father appeareth, first, in that it is the ground of all our filial fear, honour and obedience due unto him upon this relation. <sup>c</sup> *Honour thy Father is the first Commandment with promise*, written in Tables of stone with the finger of God; and, *children obey your parents in the Lord*, is an Evangelical Precept, but founded upon principles of reason and justice; *for this is right*, saith S. Paul.

And if there be such a rational and legal obligation of honour and obedience to the *fathers of our flesh*, how much more must we think our selves obliged to him whom we believe to be our *heavenly and everlasting Father?*

<sup>d</sup> *A Son honoureth his Father, and a Servant his Master. If then I be a Father, where is my honour? and if I be a Master, where is my fear? saith the Lord of Hosts.* If we be heirs, we must be co-heirs with Christ; if sons, we must be brethren to the only-begotten: but being he came not to do his own will, but the will of him that sent him, he acknowledgeth no fraternity but with such as do the same; as he hath said, <sup>e</sup> *Whosoever shall do the will of my Father which is in heaven, the same is my brother.*

If it be required of a Bishop in the Church of God, to be <sup>f</sup> *one that ruleth well his own House, having his Children in subjection with all gravity*; what obedience must be due, what subjection must be paid, unto the Father of the family?

The same relation in the object of our Faith is the life of our devotions, the expectation of all our petitions. Christ who taught his Disciples, and us in them, how to pray, propounded not the knowledge of God, though without that he could not hear us; neither represented he his power, though without that he cannot help us; but comprehended all in this Relation, <sup>g</sup> *When ye pray, say, Our Father.* This prevents all *vain repetitions* of our most earnest desires, and gives us full security to cut off all tautology, for <sup>h</sup> *Our Father knoweth what things we have need of before we ask him.* This creates a clear assurance of a grant without mistake of our petition: <sup>i</sup> *What man is there of us, who if his son ask bread, will give him a stone? or if he ask a fish, will he give him a serpent? If we then who were evil know how to give good gifts unto our children; how much more shall our Father which is in heaven give good things to them that ask him?*

Again, *this paternity* is the proper foundation of our Christian patience, sweetning all afflictions with the name and nature of fatherly Corrections. <sup>†</sup> *We have had fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits, and live?* Especially considering, that they chastened us after their own pleasure; but He for our profit, that we might be partakers of his holiness: they, as an argument of their authority; He, as an assurance of his love: they, that we might acknowledge them to be our Parents; He, that he may persuade us that we are his Sons: *For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth.* And what greater incitement unto the exercise of patience is imaginable unto a suffering soul, than to see in every stroke the hand of a *Father*, in every affliction a demonstration of his love? Or how canst thou repine, or be guilty of the least degree of impatency, even in the sharpest corrections, if <sup>k</sup> *thou shalt know with thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee?* How canst thou not be comforted, and even rejoice in the midst of thy greatest sufferings, when thou knowest that he which striketh pitieth, he which afflicteth is as it were afflicted with it? <sup>l</sup> *For like as a Father pitieth his Children, so the Lord pitieth them that fear him.*

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Lastly,

<sup>a</sup> Eph. 1. 5.

<sup>b</sup> Rom. 8. 15.

<sup>c</sup> Eph. 6. 1, 2.

<sup>d</sup> Malac. 1. 6.

<sup>e</sup> Mat. 12. 50.

<sup>f</sup> 1 Tim. 3. 4.

<sup>g</sup> Luke 11. 2.

<sup>h</sup> Matt. 6. 8.

<sup>i</sup> Matt. 7. 9.

10, 11.

<sup>†</sup> Ἄντι τῶν πατέρων τῆς σαρκὸς ἡμεῶν οἱ ἰσχυροὶ ἐπιτίθειν ἡμῶν ὡς ἡμεῖς ἐπιτίθειν τοῖς υἱοῖς τοῦ βασιλείου. Zenob.

<sup>l</sup> Ὅδ' ἀντι τῶν πατέρων τῆς σαρκὸς ἡμεῶν.

Lycophron.

† Heb. 12. 9, 10.

Quod si a Domino nonnulla credimus

incuti, cui magis patientiam quam

Domino præbeamus?

Quin insuper gratulari & gaudere nos

docet dignatione divinæ castigationis.

Ego, inquit, quos diligo castigo. O ser-

vum illum beatum cujus emendationi

Dominus instat, cui dignatur irasci, quem ad-

nendi dissimulatione non decipit.

Tersul. de Pat.

<sup>k</sup> Deut. 8. 5.

<sup>l</sup> Psal. 103. 13.



Lastly, The same Relation strongly inferreth an absolute necessity of our imitation; it being clearly vain to assume the title of Son without any similitude of the Father. What is the \* general notion of Generation but the production of the like; Nature, ambitious of perpetuity, striving to preserve the species in the multiplication and succession of individuals? And this similitude consisteth partly in essentials, or the likeness of Nature; partly in accidentals, or the likeness in † figure, or ‡ affections. <sup>a</sup> Adam begat a son in his own likeness, after his image: and can we imagine those the sons of God which are no way like him? A similitude of nature we must not, of figure we cannot pretend unto: it remains then only that we bear some likeness in our actions and affections. <sup>b</sup> Be ye therefore followers, saith the Apostle, or rather imitators of God, as dear Children. What he hath revealed of himself, that we must express within our selves. Thus God spake unto the Children of Israel whom he styled his Son, <sup>c</sup> Ye shall be holy, for I am holy. And the Apostle upon the same ground speaketh unto us, as to obedient children. <sup>d</sup> As he that hath called you is holy, so be ye holy in all manner of conversation. It is part of the general beneficence and universal goodness of our God, that <sup>e</sup> he maketh his Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. These impartial Beams and undistinguishing Showers are but to shew us what we ought to do, and to make us fruitful in the works of God; for no other reason Christ hath given us this command, <sup>f</sup> love your enemies, bless them that curse you, do good to them that hate you, that ye may be the children of your Father which is in heaven. No other command did he give upon this ground, but, *Be ye therefore merciful, as your Father is merciful.*

\* Πάν το ἄνθρωπον ὁμοίον ἑαυτοῦ ἔσται. Epiph. Har. 76. 6.  
 † Ταῦτα ὁμοίω γίνεσθαι τοῖς θεοῦ ἵνα ταῦτα ἐκείνου, ἴσους. Aristot. de Generat. Animal. l. 1. c. 9.  
 ‡ Fortes creantur fortibus & bonis. Est in juvenis, est in equis patrum Virtus, nec imbellem feroces progenerant aquilæ columbam. Hor. Ode.  
<sup>a</sup> Gen. 5. 3.  
<sup>b</sup> Ephes. 5. 1. μιμηταί. Filii hominum sunt quando malè faciunt; quando bene, filii Dei. S. Aug. in Psal. 52. <sup>c</sup> Lev. 11. 44. and 19. 2. and 20 7. <sup>d</sup> 1 Pet. 1. 15. <sup>e</sup> Matt. 5. 44, 45. Vide S. Aug. in Psal. 100. <sup>f</sup> Luke 6. 36. Similitudinem patris actus indicent sobolis, similitudo operis similitudinem indicet generis: actus nomen confirmet, ut nomen genus demonstrat. Aug. de Temp. Serm. 76.

So necessary is this Faith in God, as in our Father, both for direction to the best of actions, and for consolation in the worst of conditions.

But although this be very necessary, yet is it not the principal or most proper explication of God's Paternity. For as we find one person in a more peculiar manner the Son of God, so must we look upon God as in a more peculiar manner the Father of that Son. <sup>a</sup> I ascend unto my Father and your Father, saith our Saviour; the same of both, but in a different manner, denoted by the Article prefixed before the one, and not the other: which distinction in the original we may preserve by this translation, *I ascend unto the Father of me, and Father of you; first of me, and then of you:* not therefore his, because ours; but therefore ours, because his. So far we are the sons of God, as we are like unto him; and our similitude unto God consisteth in our conformity to the likeness of his Son. <sup>b</sup> For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the first-born among many brethren. He the first-born, and we sons, as brethren unto him: he <sup>c</sup> appointed heir of all things, and we heirs of God, as joint-heirs with him. Thus God <sup>k</sup> sent forth his Son, that we might receive the adoption of Sons. And because we are Sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. By his mission we are adopted, and by his Spirit call we God our Fa-

<sup>a</sup> John. 20. 17. Αναβαινω πρὸς τὸν πατέρα μου, & πατέρα ὑμῶν. Had πατέρα in both places had its article, there would have seemed two Fathers: had the article been prefixed to πατέρα ὑμῶν, he would have seemed first ours, then Christ's: but being prefixed to πατέρα μου, it shews God to be principally and originally Christ's, and by our reference unto him, our Father, Πατέρα μου, ἢ Χριστὸν ἐν τῇ θεότητι, & πατέρα ὑμῶν ἄλλο ἄλλο ἐν τῇ ἰσότητι. Epiph. Har. 69. §. 55. ἐν εἰπῶν πρὸς τὸν πατέρα ὑμῶν, ἀλλὰ διελεῖν, & εἰπῶν πρῶτον τὸ οἰκεῖον, πρὸς τὸν πατέρα μου ὅτι ἐν τῷ Χριστῷ φῶσιν. εἰς ἰκανοτάτων & πατέρα ὑμῶν, ὅτι ἐν τῷ Χριστῷ θείῳ. S. Cyril. Catech. 7. Ἐπίσης ἐν αὐτῷ πατὴρ, & ἐπίσης ἡμῶν, πάντες ἴσοι. Εἰ γὰρ ἦ δικαίον ἐπίσης Θεοῦ & ἦ ἄλλοι ἀνθρώπων, πολλῶν μαζῶν τῷ ἡμῶν. Ἐπειδὴ γὰρ εἶπε, εἰπὶ τοῖς ἀδελφοῖς, ἵνα μὴ λάβῃ τὰ τῶν ἴσων τι φασίαν, δεικνύσι τὸ ἐσθλασθῆναι. S. Chrysost. ad locum. <sup>b</sup> Rom. 8. 29. <sup>c</sup> Heb. 1. 2. <sup>k</sup> Gal. 4. 4, 5, 6. Hoc facit Deus ex filiis hominum filios Dei, quia ex filio Dei fecit Deus filium hominis. S. Aug. in Psal. 52.

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ther. So we are no longer <sup>a</sup> *servants, but now sons; and if sons, then heirs of God, but still through Christ.* 'Tis true indeed, that <sup>b</sup> *both he that sanctifieth, that is, Christ, and they who are sanctified, that is, faithful Christians, are all of one, the same Father, the same God; for which cause he is not ashamed to call them brethren:* yet are they <sup>\*</sup> not all of him after the same manner, not the <sup>c</sup> *many Sons like the Captain of their Salvation:* but *Christ* the beloved, the first-born, the only-begotten, the Son after a more peculiar and more excellent manner; the rest with relation unto, and dependence on his Sonship; as given unto him, <sup>d</sup> *Behold I, and the Children which God hath given me;* as being so by Faith in him, <sup>e</sup> *For we are all the Children of God by faith in Christ Jesus;* as receiving the right of Sonship from him. <sup>f</sup> *For as many as received him, to them gave he power to become the sons of God.* † Among all the sons of God there is none like to that one Son of God. And if there be so great a disparity in the Filiation, we must make as great a difference in the correspondent relation. There is one degree of Sonship founded on creation, and that is the lowest, as belonging unto all, both good and bad: another degree above that there is grounded upon Regeneration, or Adoption, belonging only to the truly faithful in this life: and a third above the rest founded on the Resurrection, or Collation of the eternal Inheritance, and the Similitude of God, appertaining to the Saints alone in the world to come: For <sup>g</sup> *we are now the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him.* And there is yet another degree of Filiation, of a greater Eminency and a different nature, appertaining properly to none of these, but to the true Son of God alone, who amongst all his brethren hath only received the title of his <sup>h</sup> *own Son, and a singular testimony from Heaven.* <sup>i</sup> *This is my beloved Son, even in the presence of John the Baptist, even in the midst of Moses and Elias, (who are certainly the sons of God by all the other three degrees of Filiation) and therefore hath called God after a peculiar way his own Father.* And so at last we come unto the most singular and eminent paternal relation, <sup>k</sup> *unto the God and Father of our Lord Jesus Christ, which is blessed for evermore; the Father of him, and of us, but not the Father of us as † of him. Christ hath taught us to say, Our Father: a form of speech which he never used himself; sometimes he calls him the Father; sometimes my Father, sometimes your, but never our: he makes no such conjunction of us to himself, as to make no distinction between us and himself; so conjoining us as to distinguish, though so distinguishing as not to separate us.*

<sup>a</sup> Gal. 4. 7.  
<sup>b</sup> Heb. 2. 11.  
<sup>\*</sup> Dicimur & filii Dei, sed ille aliter filius Dei. S. Augusti in Psal. 88.  
 ἔστι τοῖσι υἱοὶ τοῦ Θεοῦ πολλῶν ἢ κατὰ χριστιανισμὸν καὶ πατρὸς, ἐν οἷς ἡ μόνον φύσει καὶ ἀλλοθιὰ τῆ μονοθεῖας ἡσ:  
 S. Cyril. Hierosol. Catech. 7.  
<sup>c</sup> Heb. 2. 10.  
<sup>d</sup> Isa. 8. 18.  
<sup>e</sup> Heb. 2. 13.  
<sup>f</sup> Gal. 3. 26.  
<sup>g</sup> John 1. 12.  
 † Ergo nemo in filiis Dei similis erit filio Dei. Et ipse dictus est filius Dei, & nos dicti sumus filii Dei: Sed quis erit similis Domino in filiis Dei? Ille unicus, nos multi. Ille unicus, nos in illo unum. Ille natus, nos adoptati. Ille ab æterno filius unigenitus per naturam, nos à tempore facti per gratiam.  
 S. Aug. Psal. 88.  
<sup>h</sup> 1 John 3. 2.  
<sup>i</sup> Rom. 8. 32.  
 Ut magnifi-

centia Dei dilectionis ex comparationis genere nosceretur, non pepercisse Patrem proprio filio suo docuit. Nec utique pro adoptandis adoptato, neque pro creatis creaturæ: sed pro alienis suo, pro connuncupandis proprio. Hilar. l. 6. de Trin. <sup>h</sup> Mat. 3. 17. and 17. 5. Anne ibi in eo quod dicitur, *Hic est*, non hoc significare videtur, Alios quidem cognominatos ab eo filios, sed hic filius meus est? Donavi adoptionis plurimis nomen, sed iste mihi filius est? Id. <sup>i</sup> John 5. 18. *παλιγοῦ ἰδιον ἔλασε τὸ Θεόν, as Rom. 8. 32. ὅς γε τῷ ἰδίῳ ἡμῶν ἐστὶν ἐπίσημος.* <sup>k</sup> 2 Cor. 11. 31. † Non sicut Christi pater, ita & nostri pater. Nunquam enim Christus ita nos conjunxit, ut nullam distinctionem faceret inter nos & se. Ille enim filius æqualis patri, ille æternus cum patre, patrique coæternus: Nos autem facti per filium, adoptati per unicum. Proinde nunquam auditum est de ore Domini nostri Jesu Christi, cum ad discipulos loqueretur, dixisse illum de Deo summo Patre suo, Pater noster; sed ut Pater meus dixit, aut Pater vester; usque adeo ut quodam loco poneret hæc duo. *Vado ad Deum meum, inquit, & Deum vestrum.* Quare non dixit Deum nostrum? & Patrem meum dixit, & Patrem vestrum; non dixit nostrum? Sic jungit nè distinguat, sic distinguit ut non sejungat. Unum nos vult esse in se, unum autem Patrem & se. S. Aug. in Joan. Tract. 21.

Indeed I conceive this, as the most eminent notion of God's paternity, so the original and proper explication of this Article of the *Creed*: and that not only because the ancient Fathers deliver no other exposition of it; but also because that which I conceive to be the first occasion, rise, and original of the *Creed* itself, requireth this as the proper interpretation. Immediately before the ascension of our Saviour, he said unto his Apostles, *All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them*

them in the name of the Father, and of the Son, and of the Holy Ghost. From this sacred form of Baptism did the Church derive the \* rule of Faith, requiring the profession of belief in the Father, Son, and Holy Ghost, before they could be baptized in their Name. When the Eunuch asked *Philip*, *What doth hinder me to be baptized?* *Philip said, If thou believest with all thine heart, thou mayest:* and when the Eunuch replied, *I believe that Jesus Christ is the Son of God; he baptized him.* And before that, the Samaritans, <sup>b</sup> when they believed *Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, were baptized, both men and women.* For as in the *Acts of the Apostles* there is no more expressed than that they baptized <sup>c</sup> *in the name of Jesus Christ:* so is no more expressed of the Faith required in them who were to be baptized, than to believe in the same Name. But being the Father and the Holy Ghost were likewise mentioned in the first Institution, being the expressing of one doth not exclude the other, being it is certain that from the Apostles times the names of all three were used; hence upon the same ground was required Faith, and a profession of belief in the Father, the Son, and the Holy Ghost. Again, as the Eunuch said not simply, *I believe in the Son,* but *I believe that Jesus Christ is the Son of God,* as a brief explication of that part of the Institution which he had learned before of *Philip:* so they who were converted unto Christianity were first taught not the bare names, but the explications and descriptions of them in a brief, easie and familiar way; which when they had rendered, acknowledged, and professed, they were baptized in them. And these being regularly and constantly used, made up the Rule of Faith, that is, the *Creed.* The truth of which may sufficiently be made apparent to any who shall seriously consider the constant practice of the Church, from the first Age unto this present, of delivering the Rule of Faith to those which were to be baptized, and so requiring of themselves, or their Sureties, an express recitation, profession, or acknowledgment of the *Creed.* From whence this observation is properly deducible; that in what sense the name of *Father* is taken in the Form of Baptism, in the same it also ought to be taken in this Article. And being nothing can be more clear than that, when it is said, *In the name of the Father, and of the Son,* the notion of *Father*, hath in this particular no other relation but to that Son whose name is joined with his; and as we are baptized into no other Son of that *Father*, but that only-begotten *Christ Jesus*, so into no other Father, but the Father of that only-begotten: it followeth, that the proper explication of the first words of the *Creed* is this, *I believe in God the Father of Christ Jesus.*

\* Arius and Euzoius, in their Creed delivered to Constantine: Ταύτην τὴν πίστιν παρέδωκεν ἡμεῖς ἐν τῇ ἀγιῶν Διακρίσει, λίαν τῶν κρείττων τοῖς ἑαυτῶν μαθηταῖς, Πορευθέντες καθὼς πάντες ταῖς ἔθνεσιν, βαπτίζοντες αὐτοὺς εἰς ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. Socr. l. 1. c. 26. And upon the exhibiting his Confession of Faith, they were restored to the Communion of the Church by the Synod of Jerusalem. Sozom. l. 2. c. 27. In the same manner Eusebius delivered his Creed unto the Council of Nice, concluding and deducing it from the same Text, καθὼς καὶ ὁ κύριος ἡμῶν, Ἰησοῦς Χριστὸς εἰς τὸ πνεῦμα τοῦ ἁγίου τοῦ κυρίου καὶ θεοῦ πατρὸς, ἐκείνου τοῦ ἐκείνου τοῦ ἐκείνου. Socras. l. 1. c. 8. Theodor. l. 1. c. 12. The same is also alledged by the Council of Antioch, under the Emperor Constantius and Pope Julius. Socras. l. 2. c. 10. Vide S. Athanas. in Epist. ad ubique Orthod. Oras. contra Gregales Sabellii, & contra Arianos ex Deo Deus. Vide Basil de Spirit. S. So Vigilus Tapsensis Dial. l. 1. makes Arius and Athanasius jointly speak these words: Credimus in Deum Patrem Omnipotentem, & in Jesum Christum Filium ejus, Dominum nostrum, & in Spiritum S. Hæc est fidei nostræ Regula, quam cœlesti magisterio Dominus tradidit Apostolis, dicens, Ite, Baptizate, &c. Act. 8. 36, 37. b Verse 12. c Act. 2. 38. and 8. 16. and 10. 48. and 19. 5.

In vain then is that vulgar distinction applied unto the explication of the *Creed*, whereby the Father is considered both personally and essentially: personally as the first in the glorious Trinity, with relation and opposition to the Son; essentially, as comprehending the whole Trinity, Father, Son and Holy Ghost. For that the Son is not here comprehended in the Father is evident, not only out of the original, or occasion, but also from the very letter of the *Creed*, which teacheth us *to believe in God the Father, and in his Son;* for if the Son were included in the Father, then were the Son the Father of himself. As therefore when I say, *I believe in Jesus Christ his Son,* I must necessarily understand the Son of that Father whom I mentioned in the first Article; so

so when I said, *I believe in God the Father*, I must as necessarily be understood of the \* Father of him whom I call *his Son* in the second Article.

Now as it cannot be denied that God may several ways be said to be the Father of *Christ*; first, as he was begotten by the \* Holy Ghost of the Virgin *Mary*; secondly, as he was sent by him with special authority, as <sup>b</sup> the King of *Israel*; thirdly, as he was <sup>c</sup> raised from the dead, out of the womb of the earth unto immortal Life, and made heir of all things in his Father's house: so must we not doubt but, beside all these, God is the Father of that Son in a more eminent and peculiar manner, as he is and ever was <sup>d</sup> with God, and God: which shall be demonstrated fully in the second Article, when we come to shew how *Christ* is the only begotten Son. And according unto this Paternity by way of Generation totally Divine, in which he who begetteth is God, and he which is begotten the same God, do we believe in God, as the eternal Father of an eternal Son. Which Relation is co-æval with his Essence: so that we are not to imagine one without the other; but as we profess him always God, so must we acknowledge him † always *Father*, and that in a far more \* proper manner than the same title can be given to any creature. Such is the fluctuant condition of human generation, and of those relations which arise from thence, that he which is this day a son, the next may prove a father, and within the space of one day more, without any real alteration in himself, become neither son nor father, losing one Relation by the death of him that begot him, and the other by the departure of him that was begotten by him. But in the Godhead these Relations are more † proper, because fixed, the Father having never been a Son, the Son never becoming Father, in reference to the same kind of generation.

\* Pater cum audis, Filii intellige Patrem qui filius su- pradietæ sit Imago sub- stantiæ.

Ruff. in Sym. Luke 1. 35. John 10. 35, 36. and 1. 49. 50. c Acts 13. 32, 33. d Job. 1. 1.

† Ἀγαγὲ ἐς Θεὸς καὶ ἀμα πατρὸς ἕκ ἐστὶ ζῶντων ἑῶν ἡμῶν ἢ ἄλλ' ὁμοῦ τῶν εἶναι πατρὸς καὶ υἱοῦ καὶ τοῦ αὐτοῦ. S. Cyril. Dial. de Trin. 2. Πατρὸς αὐτῶν, καὶ οὐκ ἑῶν

καὶ οὐκ ἐστὶ ἐν ᾧ ἢ πατρὸς πατρὸς. Epiph. Hæres. 62. Sicut nunquam fuit non Deus, ita nunquam fuit non Pater, à quo Filius natus. Gennad. de Eccles. dogm. c. 1. Credimus in Deum, eundem confitemur Patrem, ut eundem semper habuisse Filium nos credamus. Chrysol. Serm. 59. Inest Deo pietas, est in Deo semper affectio, paternitas permanet apud illum; semper ergo Filium fuisse credas, nè Patrem semper non fuisse blasphemus. Id. Serm. 62. Advertite, quodd cum Dei Patris nomen in Confessione conjungit, ostendit quod non ante Deus esse coepit, & postea Pater, sed sine ullo initio & Deus semper & Pater est. Aug. de Temp. Serm. 132. \* Deus solus proprie verus est Pater, qui sine initio & sine Pater est; non enim aliquando coepit esse quod Pater est, sed semper Pater est, semper habens Filium ex se genitum. Faustinus lib. contra Arianos. Ἐπὶ τῷ Θεῷ ὁ μόνος ὁ πατρὸς καὶ υἱὸς ἐστὶν, καὶ ὁ υἱὸς καὶ υἱὸς καὶ υἱὸς ἐστὶν, καὶ ἐπὶ τούτοις ὁ μόνος ἔστιν τὸ πατρὸς αὐτῶν καὶ υἱὸς αὐτῶν, καὶ τὸ υἱὸς αὐτῶν καὶ υἱὸς αὐτῶν. S. Athanas. Disp. contra Arianos. † Ἐπὶ μόνος τῷ Θεῷ τὸ πατρὸς καὶ τὸ υἱὸς ἐστὶν καὶ ἐστὶν αὐτῶν. Ἐπεὶ ἂν ἀνθρώπων οἱ πατρὸς λέγεσθαι τις. ἀλλ' ἐπί τῶν υἱῶν καὶ οἱ υἱὸς λέγεσθαι, ἀλλ' ἐπί τῶν υἱῶν, πατρὸς. ὡς ἐπὶ ἀνθρώπων μὴ σὺν τῷ καὶ υἱὸς καὶ υἱὸς καὶ υἱὸς ἐστὶν. S. Athanas. Tom. 1. Πατρὸς καὶ υἱὸς, ὅτι μὴ καὶ υἱὸς. ὡς ἐπὶ καὶ υἱὸς καὶ υἱὸς καὶ υἱὸς, ὅτι καὶ ἄμφω Greg. Naz. Orat. 35.

A farther reason of the propriety of God's Paternity appears from this, that he hath begotten a Son of the same nature and essence with himself, not only specifically, but individually, as I shall also demonstrate in the explanation of the second Article. For Generation being the production of the like, and that likeness being the similitude of \* substance; where is the nearest identity of nature, there must be also the most proper Generation, and consequently he which generateth, the most proper Father. If therefore man, who by the benediction of God given unto him at his first creation in these words, *Be fruitful and multiply, and replenish the earth*, begetteth a Son <sup>b</sup> *in his own likeness, after his image*, that is, of the same human nature, of the same substance with him, (which if he did not, he should not according to the benediction multiply himself or man at all,) with which similitude of nature many accidental disparities may consist, if by this act of Generation he obtaineth the name of Father, because, and in regard, of the similitude of his nature in the Son, how much more properly must that name belong unto God himself, who hath begotten a Son of a nature and essence so totally like, so totally the same, that no accidental disparity can imaginably consist with that identity?

\* Etiam si Filius hominis homo in quibusdam similibus, in quibusdam sit diffinitis Patri; tamen quia ejusdem substantiæ est, negari verus Filius non potest, & quia verus est Filius, negari ejusdem substantiæ non potest. S. Aug. l. 9. cons. Max. c. 15. Vide The. Sum. p. 1. quæst. 33. art. 2. ad quart. \* Gen. 1. 28. b Gen. 5. 3.

F That

That God is the proper and eternal Father of his own eternal Son is now declared: what is the eminency or excellency of this Relation followeth to be considered. In general then we may safely observe, that in the very \* name of Father there is something of eminence which is not in that of Son; and some kind of priority we must ascribe unto him whom we call the first, in respect of him whom we term the second Person; and as we cannot but ascribe it; so must we endeavour to preserve it.

\* Αυτό το ὄνομα Ἐ πατρὸς μείζον ἔστι τῷ υἱῷ. Syn. Sarradic. Theod. l. 2. c. 8. Insinuat nobis in Patre autoritas, in filio natiuitas. S. August.

† Το μὲ ἀλλοήτω πατρὶ οἰκείον ἀξίωμα φυλάκτιον, μηδένα τῷ εἶναι αὐτῷ ἢ αὐτίον λέγοντας. Alex. apud Theod. l. 1. c. 4.

\* Ἡμεῖς δὲ καὶ μὲ ἢ αὐτίον παρὰ τὰ εἶς αὐτῶν ἔστιν, περιτλάχθαι Ἐ υἱὸ ἢ πατρός φαυδρῶ, ἢ ἢ φύσει αἰσφοροῦν κίτι. S. Basil. contra Eunom.

l. 1. \* John. 7. 29. b John 6. 57. c John 5. 26. d John 14. 28. μείζον, ἔπειν, ἢ μεγέθει, ἢ δὲ χροίω, ἀλλὰ διὰ τὸ εἶς αὐτῷ Ἐ πατρὸς ἕνῃσιν. S. Athanas. contra Arianos, l. 2. Λέπει τοίνυν Ἐ τὸ αὐτίον λόγον ἐλάττω τῷ μείζον λέγοντι. ἔπειθ' ἡ δὲ Ἐ πατρὸς ἢ δέχθαι τῷ υἱῷ, Ἐ τὸ μείζον ὁ πατὴρ, ὡς αὐτίος ἢ δέχθαι. διὸ καὶ ὁ κύριος ἔπειν. Ὁ πατὴρ μὲ μείζον μὲ ἔστι, καθὼ πατὴρ δηλοῦται. τὸ ἢ πατὴρ τι ἄλλο σημαίνει, ἢ ἔχει τὸ, αὐτίος εἶναι ἢ δέχθαι τῷ εἶς αὐτῷ ἕνῃσιν; S. Basil. contra Eunom. l. 1. And the same S. Basil doth not only acknowledge this to be true in respect of the Divine Nature of Christ, but thinketh the Divinity of the Son may be proved from hence. Ἐγὼ δὲ καὶ οὐ ταῦτα τὸ φωνῆς, τὸ ὁμοῖον εἶναι ἢ ἡν τῷ πατρὶ δηλοῦσθαι περὶ οὐκ ἔστι. τὰς ἢ συλλογισμοὶ οἶδα κυρία; ἐπὶ τὸ ἢ αὐτίος φύσει γνωσθῆναι; ἀγγέλιον ἢ ἀγγέλιον λέγει μείζον ἢ Ἐ συλλογισμῶν ἢ ἢ ὁ πατὴρ Ἐ ἔσθαι, ὁμοῖον τῷ πατρὶ ὁ υἱός. Ad Casarienses Epist. 141. τὸ μείζον μὲ ἔστι τὸ αὐτίος, τὸ ἢ ἴσον τὸ φύσει. Naz. Orat. 36. Ὁ Orat. 40. ἢ ἢ τὸ φύσει τὸ μείζον, ἢ ἢ αὐτίον ἢ. Vide Epiph. in Ancor. c. 17. εἰ ἢ λέγει τις μείζονα εἶναι τὸ πατὴρ καθὼ αὐτίος τῷ υἱῷ, ἢ δὲ τὸ ἀλλοῦ μὲ. S. Chry. Homil. in Joan. 75. ἴσος τοῖσιν ἢ τὸ ἢ ὡς αὐτίος λόγον ἔλαττω ὁ υἱός τῷ πατρὶ, ἢ ὁμοῖον ἢ πάντα, μείζονα αὐτῷ φωνῆς ὡς ἀναρχόν, ἔχον δέχθαι ἢ μόνον τὸ εἶς ἢ, ἢ ἢ ὡς αὐτίος αὐτῷ τὸ ἢ ὑπερῶν ἔχει, S. Cyril. Theaur. c. 11. and Isidore Pelusiota. Epist. 334. l. 3. cites this saying of an ancient Father: Καὶ τὸ μείζον ἔσθαι ἢ ἕνῃσιν, καὶ τὸ ἴσον καθὼ θεός καὶ ὁμοῖος. So Vigilius professes to believe the Son æqualem per omnia Patri, excepto eo quod ille ingenuitus est, & iste genitus. De Trin. l. 1. Ideo totum quod habet, quod potest, non tribuit sibi, sed Patri, quia non est à seipso, sed à Patre. Æqualis est enim Patri, sed hoc quoque accepit à Patre. S. August. Epist. 66. Necessè est quodammodo prior sit, quà Pater sit, quoniam antecedit necessè est eum qui habet originem, ille qui originem nescit. Simul ut hic minor sit, dum in illo esse se scit habens originem, quia nascitur. Novatianus. Major itaque Pater filio est, & planè major, cui tantum donat esse quantus ipse est, cui innascibilitatis esse imaginem sacramento natiuitatis impertit, quem ex se in forma sua generat. S. Hilar. de Trin. l. 9. Non præstantem quenquam cuiquam genere substantiæ, sed subiectum alterum alteri natiuitate naturæ: Patrem in eo majorem esse quod Pater est, Filium in eo non minorem esse quod filius sit. Id. de Syn. contra Arianos: Quis Patrem non potiore confitebitur, ut ingenuitum à genito, ut Patrem à Filio, ut eum qui miserit ab eo, qui missus est, ut volentem ab ipso qui obediat? & ipse nobis testis est, Pater major me est. Id. de Trin. l. 3. In eo quod in sese sunt Dei, ex Deo Divinitatem cognosce; in eo verò quod Pater major est, confessionem paternæ autoritatis intellige, Id. l. 11. And before all these Alexander Bishop of Alexandria; Τὸ ἢ ἕνῃσιν τῷ πατρὶ μόνον ἰδίωμα παρὰ τῶν δευτέρων, αὐτὸ ἢ καὶ αὐτῷ φάσκοντες τῷ ἕνῃσιν. Ὁ πατὴρ μὲ μείζον μὲ ἔστι. Theodor. Hist. l. 1. c. 4. Lastly, we have the testimony of Photius, that many of the ancient Fathers so expounded it: Τὸ, Ὁ πατὴρ μὲ μείζον μὲ ἔστι, ἢ ἀγγελίον φωνῆς αἰσφοροῦς οἱ πατέρες ἡμῶν ἐξελήφθησαν, οἱ μὲ γὰρ φωνῆς τῷ αὐτίον μείζονα εἶρα. Epist. 176. Æqualis Patri; sed major Pater, quod ipse dedit ipsi omnia, & causa est ipsi Filio ut sit, ut isto modo sit. Victor. Afr. l. 1. Pater, inquit, major me est, meritò major, quia solus hic auctor sine auctore est. Phabadius. c John 5. 30. ἢ Quicquid Filium habet ut faciat, à Patre habet ut faciat. Quare habet à Patre ut faciat? quia à Patre habet ut filius sit; quia à Patre habet ut possit; quia à Patre habet ut sit. S. Aug. Tract. 20. in Joan. f John. 5. 19. \* Non alia potentia est in Filio, & alia substantia; sed ipsa est potentia quæ substantia; substantia ut sit, potentia ut possit. Ergo quia Filius de Patre est, ideo dixit, Non potest Filius à se facere quicquam; quia non est Filius à se, ideo non potest à se. Ib. Totum quod est, de Patre est; totum quod potest, de Patre est; quoniam quod potest & est, de Patre totum est, Ib. Non potest Filius à se facere quicquam, nisi quod viderit Patrem facientem: quia de Patre est totus Filius & tota substantia & potentia ejus ex illo est qui genuit eum. Id. Tract. 21. Et primum Filium cognosce, cum dicitur, Non potest Filius à se facere quicquam, nisi quod viderit Patrem facientem. Habes natiuitatem Filii, quæ ab se nihil potest facere nisi videat. In eo autem quod à se nihil potest, innascibilitatis admittit errorem. Ab se enim non potest posse natiuitas. S. Hilar. de Trin. l. 7. Dum non à se facit, ad id quod agit secundum natiuitatem sibi Pater auctor est. Id. l. 11. Autorem discrevit cum ait, Non potest à se facere: Obedientiam significat cum addit: Nisi quod viderit Patrem facientem. Id. de Syn.

Now that privilege or \* priority consisteth not in this, that the essence or attributes of the one are greater than the essence or attributes of the other, (for we shall hereafter demonstrate them to be the same in both;) but only in this, that the Father hath that essence of himself, the Son by communication from the Father. From whence he acknowledgeth that he is <sup>a</sup> from him, that he <sup>b</sup> liveth by him, that the <sup>c</sup> Father gave him to have life in himself, and generally referreth all things to him, as received from him. Wherefore in this sense some of the Ancients have not stuck to interpret those words, <sup>d</sup> the Father is greater than I, of Christ as the Son of God, as the second Person in the blessed Trinity; but still with reference not unto his Essence, but his Generation, by which he is understood to have his Being from the Father, who only hath it of himself, and is the original of all power and essence in the Son. <sup>e</sup> I can of mine own self do nothing, saith our Saviour, † because he is not of himself; and whosoever receives his Being, must receive his Power from another, especially where the essence and the power are undeniably the same, as in God they are. <sup>f</sup> The Son then can do nothing of himself, but what he seeth the Father do, because he hath no \* power of himself, but what the Father gave:

And

And being he gave him all the power, as communicating his entire and undivided Essence, therefore *what things soever he doth, these also doth the Son likewise*, by the same power by which the Father worketh, because he had received the same Godhead in which the Father subsisteth. There is nothing more intimate and essential to any thing than the life thereof, and that in nothing so conspicuous as in the Godhead, where life and truth are so inseparable, that there can be no living God but the true, no true God but the living. *The Lord is the true God, he is the living God, and an everlasting King*, saith the Prophet *Jeremy*; and *S. Paul* putteth the *Thessalonians* in mind, how they <sup>b</sup> *turned from Idols, to serve the living and true God*. Now life is otherwise in God than in the Creatures: in him originally, in them derivatively: in him as in the fountain of absolute perfection, in them by way of dependence and participation: our life is in him, but his is in himself; and <sup>\*</sup> *as the Father hath life in himself, so hath he given to the Son to have life in himself*: † both the same life, both in themselves, both in the same degree, *as the one, so the other*; but only with this difference, the Father giveth it, and the Son receiveth it. From whence he professeth of himself, *that the living Father sent him, and that he liveth ‡ by the Father*.

<sup>a</sup> Jer. 10. 10.  
<sup>b</sup> 1 Thess. 1. 9.  
<sup>\*</sup> Joh. 5. 26.  
Sicut habet Pater vitam in semetipso, sic dedit & Filio vitam habere in semetipso: ut hoc solum interfit inter Patrem & Filium, quia Pater habet vitam in semetipso quam

nemo ei dedit, Filius autem habet vitam in semetipso quam Pater dedit. *S. Aug. Tract. 19. in Job.* Incommutabilis est vita Filii, sicut & Patris, & tamen de Patre est: & inseparabilis est operatio Patris & Filii; sed tamen ita operari Filio de illo est de quo ipse est, id est, de Patre, *Id. de Trin. l. 2. c. 1.* † Sicut habet, dedit, qualem habet dedit, quantum habet, tantum dedit. *Id. contra Maxim. l. 3. c. 14.* Ergo quod dicitur *dedit Filio*, tale est ac si diceretur, genuit Filium; generando enim dedit. Quomodo enim dedit ut esset, sic dedit ut vita esset, & sic dedit ut in semetipso vita esset. *Id. Tract. 22. in Job.* Tali confessione originis suæ indiscretæ naturæ perfecta natiuitas est. Quod enim in utroque vita est, id in utroque significatur essentia; & vita quæ generatur ex vita, id est, essentia quæ de essentia nascitur, dum non dissimilis nascitur, scilicet quia vita ex vita est, tenet in se indissimilem naturam originis suæ, quia & natæ & gignentis essentia, id est, vitæ quæ habetur & data est, similitudo non discrepet, *S. Hilar. de Synod. advers. Arianos.* Quia ergo apparet vita Patris hoc esse quod ipse est; sicut habet vitam in se, sic dedit; sic dedit Filio habere vitam, id est, sic est Esse Filii, sicut Esse Patris. *Vigil. Africanus Disput.* In vita naturæ & essentia, significatio est, quæ sicut habetur, ita data esse docetur ad habendum. *S. Hilar. lb.* ‡ Propter Patrem vivit Filius quod ex Patre Filius est: propter Patrem, quod eructatum est verbum ex Patris corde, quod a Patre processit, quod ex paterno generatus est utero, quod fons Pater Filii est, quod radix Pater Filii est. *S. Ambros. de Fide, l. 4. c. 5.*

We must not therefore so far endeavour to involve our selves in the darkness of this Mystery, as to deny that glory which is clearly due unto the Father; whose pre-eminence undeniably consisteth in this, that he is God not of any other, but of himself, and that there is no other person who is God, but is God of himself. It is no diminution to the Son, to say he is from another, for his very name imports as much; but it were a diminution to the Father to speak so of him: and there must be some pre-eminence, where there is place for derogation. <sup>\*</sup> What the Father is, he is from none; what the Son is, he is from him: what the first is, he giveth; what the second is, he receiveth. The first is a Father indeed by reason of his Son, but he is not God by reason of him; whereas the Son is not so only in regard of the Father, but also God by reason of the same.

<sup>\*</sup> Pater de nullo Patre, Filius de Deo Patre: Pater quod est à nullo est; quod autem

Pater est, propter Filium est. Filius verò & quod Filius est, propter Patrem est, & quod est, à Patre est. *S. Aug. Tract. 19. in Job.* Filium dicimus Deum de Deo; Patrem autem Deum tantum, non de Deo. Unde manifestum est quod Filius habeat alium de quo fit, & cui Filius est; Pater autem non Filium de quo fit habeat, sed cui Pater sit. Omnis enim Filius de Patre est quod est, & Patri Filius est: nullus autem Pater de Filio est quod est. *Id. de Trin. l. 2. c. 1.* Filius non hoc tantum habet nascendo, ut Filius sit, sed omnino ut sit. *Ib. l. 5. c. 14.* Filius non tantum ut sit Filius quod relativè dicitur, sed omnino ut sit, ipsam substantiam nascendo habet. *Ibid. c. 15.* Pater non habet Patrem de quo fit, Filius autem de Patre est ut sit, atque ut illi coæternus sit. *Ibid. l. 6. c. 10. Ab ipso*, inquit, *sum*; quia Filius de Patre, & quicquid est Filius, de illo est cujus est Filius. Ideo Dominum Jesum dicimus Deum de Deo, Patrem non dicimus Deum de Deo; & dicimus Dominum Jesum lumen de lumine, Patrem non dicimus lumen de lumine, sed tantum lumen. Ad hoc ergo pertinet quod dixit, *ab ipso sum. Id. Tract. 31. in Job.* Pater non est si non habeat Filium, & Filius non est si non habeat Patrem: sed tamen Filius Deus de Patre, Pater autem Deus, sed non de Filio: Pater Filii, non Deus de Filio; ille autem Filius Patris, & Deus de Patre. *Id. Tract. 30. in Job.* Hoc tamen inter Patrem & Filium interest, quia Pater à nullo hoc accepit, Filius autem per generationem omnia Patris accepit. *Ambr. in Epist. ad Eph. c. 7.* Est ergo Deus Pater omnium, institutor, & creator, solus originem nesciens. *Novat. de Trinis. c. 31. whereas he speaks after of the Son,* Est ergo Deus, sed in hoc ipsum genitus, ut esset Deus. Pater est Deus de quo Filius est Deus, de quo autem Pater nullus est Deus. *S. Aug. Epist. 66.*

F 2

Upon

Upon this pre-eminence (as I conceive) may safely be grounded the congruity of the Divine Mission. We often read that Christ was sent, from whence he bears the name of an *Apostle* himself, as well as those whom he therefore named so, because as the *Father sent him, so sent he them*: The Holy Ghost is also said to be sent, sometimes by the Father, sometimes by the Son: But \* we never read that the Father was sent at all, there being an † authority in that name which seems inconsistent with this Mission. In the Parable, <sup>a</sup> *a certain householder which planted a Vineyard, first sent his servants to the husbandmen, and again other servants, but last of all he sent unto them his Son*: It had been inconsistent even with the literal sense of an historical Parable, as not at all consonant to the rational customs of men, to have said, that last of all the Son sent his Father to them. So God placing Man in the vineyard of his Church, first sent his servants the Prophets, by whom he <sup>b</sup> *spake at sundry times and in divers manners, but in the last days he sent his Son*: And it were as ‡ incongruous and inconsistent with the Divine Generation, that the Son should send the Father into the world. <sup>c</sup> *As the living Father hath sent me, and I live by the Father, saith our Saviour; intimating, that by whom he lived, by him he was sent, and therefore sent by him, because he lived by him, laying his Generation as the proper ground of his Mission. Thus he which begetteth sendeth, and he which is \* begotten is sent.* <sup>d</sup> *For I am from him, and he hath sent me, saith the Son: from whom I received my Essence by communication, from him also received I this Commission. As therefore it is more worthy to give than to receive, to send than to be sent; so in respect of the Sonship there is some priority in the Divine Paternity: from whence divers of the † Ancients read that place of St. John with this addition, <sup>e</sup> *The Father (which sent me) is greater than I. He then is <sup>f</sup> that God who sent forth his Son made of a woman, that God who hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father.* So that the authority of sending is in the Father: which therefore ought to be acknowledged, because upon this Mission is founded the highest testimony of his love to man; for herein is love, saith St. John, *not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.**

Heb. 3. 1.  
John 20. 21.

\* Pater enim solus nusquam legitur missus. S. Aug. l. 2. de Trin. c. 5.

† Solus Pater non legitur missus, quia solus non habet authorem à quo genitus sit, vel à quo procedat. Et ideo non propter naturæ diversitatem, sed propter ipsam auctoritatem, solus Pater non dicitur missus: non enim splendor aut fervor ignem, sed ignis mittit sive splendorem sive fervorem. S. Aug. Serm. contra Arian. c. 4. Qui mittit, potestatem suam in eo quod mittit, ostendit. S. Hilar. l. 8.

<sup>a</sup> Matth. 21. 33, &c.

<sup>b</sup> Heb. 1. 1, 2. † Si voluisset Deus Pater per subjectam creaturam visibiliter apparere, absurdissimè tamen aut à Filio; quem genuit, aut à Spiritu Sancto, qui de illo procedit, missus diceretur. S. August. de Trin. lib. 4. cap. ult. <sup>c</sup> John 6. 57. \* Filius est igitur à Patre missus, non Pater à Filio; quia Filius est à Patre natus, non Pater à Filio. Fulgent. l. 8. contra Fabianum, in Collect. Ithodul. de S. S. Quis autem Christianus ignorat quod Pater miserit, missusque sit Filius? Non enim genitorem ab eo quem genuit, sed genitum à genitore mitti oportebat. S. Augustin. contra Maximin. lib. 3. c. 12. Ubi audis, *Ipse me misit*, noli intelligere naturæ dissimilitudinem, sed generantis auctoritatem. Idem Tract. 31. in Joh. Ἐταῦθα δὲ ὁ δασεῖλας καὶ ὁ δασεῖλας με πατὴρ μείζων μὲ ἐστίν, ἵνα δείξη τὸ πᾶσι ἅγαθον μίαν εἶναι τὴν γλῶσσαν, καὶ τὴν πᾶσι. Epiph. Hæres. 69. 54. Hence the language of the Schools, Missio importat processionem originis, as Thom. Aquin. 10. q. 43. art. 1. ad primum; or auctoritatem Principii, as Durand. l. 1. dist. 15. q. 1. <sup>d</sup> Joh. 7. 29. † Λέγουσι γὰρ τὸ πρῶτον Ἐὐαγγελιστὰς κακῶς ἐκμυθολογεῖς, ὅτι ὁ δασεῖλας με πατὴρ μείζων μὲ ἐστίν, ἵνα δειχθῆς ὁ πᾶσι ἅγαθον μίαν εἶναι τὴν γλῶσσαν. Hæres. 69. 53. To the same purpose Athanas. de Hum. Nat. fusc. & Cyril. Theaur. l. 11. read it, ὁ πᾶσι ἅγαθον μίαν εἶναι τὴν γλῶσσαν. And S. Basil makes Eunomius read it so, in his first Book against him, and with that addition answers it. So the second Confession of the Council of Sirmium, both in the Latin Original, and Greek Translation. S. Hilar. de Syn. S. Athanas. & Socr. l. 2. c. 3. <sup>e</sup> John 14. 28. <sup>f</sup> Gal. 4. 4.

2 Cor. 13. 14.

1 Cor. 12. 4, 5, 6.

Again, the dignity of the Father will farther yet appear from the order of the Persons in the blessed Trinity, of which he is undoubtedly the first. For although in some passages of the Apostolical discourses the Son may first be named, (as in that of St. Paul, *the grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all*, the latter part of which is nothing but an addition unto his constant Benediction;) and in others the Holy Ghost precedes the Son (as *Now there are diversities of gifts, but the same Spirit; and there are differences of Administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all*;) yet where





who says, Pater causa est ipsi Filio ut sit. So S. Hilary, Deum nasci, non est aliud quam in ea natura esse quam Deus est, quia nasci cum causam nativitatis ostendat, non disproficit tamen in genere auctoris existere. De Trin. l. 11. Ex Spiritu enim spiritus nascens licet de proprietate Spiritus, per quam & ipse Spiritus est, nascatur, non tamen alia ei praeterquam perfectarum atque indemutabilium causarum ad id quod nascitur causa est, & ex causa, licet perfecta atque indemutabili nascens, necesse est ex causa in causae ipsius proprietate nascatur. Id. l. 12. Qui ex eo qui est natus est, intelligi non potest ex eo quod non fuit natus esse, quia ejus qui est ad id quod est causa est, non etiam id quod non est origo nascendi est. Ibid. Deus omnium quae sunt causa est. Quod autem rerum omnium causa est, etiam sapientiae suae causa est, nec unquam Deus sine sapientia sua. Igitur sempiternae suae sapientiae causa est sempiterna. S. Aug. l. 83. quest. 16. And as they called the Father the cause of the Son, so they accounted it the propriety of the Father to be without a cause; as appears out of Alexander the Bishop of Alexandria's Epist. before produced.

\* We have cited Phœbadius speaking so before; so which may be added, Si quis igitur adhuc & de Apostolo requirit dominicum statum, id est, singularis substantiae dualitatem quae per naturam auctori suo

\* the Author, the † root, the ‡ fountain, and the \* head of the Son, or the whole Divinity.

For by these titles it appeareth clearly, first, that they made a considerable difference between the person of the Father, of whom are all things, and the person of the Son, by whom are all things. Secondly, that the difference consisteth properly in this, That as the branch is from the root, and river from the fountain, and by their origination from them receive that being which they have; whereas the root receiveth nothing from the branch, or fountain from the river: So the Son is from the Father, receiving his subsistence by generation from him; the Father is not from the Son, as being what he is from none.

jungitur: & paulò post; Sed cum refertur ex ipso, certè ad Patrem, ut ad rerum omnium respicitur autorem. S. Hilary is known to speak frequently of the authority of the Father, as of the author of his Son, and several places have been already collected, especially by Pelavius, to which these may be added, besides what have been already produced. Ipso quod Pater dicitur, ejus quem genuit auctor ostenditur, l. 4. cum potius honor Filii dignitas sit paterna, & gloriosus auctor sit ex quo is, qui tali gloria sit dignus, existit. Ibid. Aliud est sine auctore esse semper æternum, aliud quod Patri, id est, auctori, est coæternum. Ubi enim Pater auctor, ibi & nativitas est. At verò ubi auctor æternus est, ibi & nativitas æterna est: quia sicut nativitas ab auctore est, ita ab æterno auctore æterna nativitas est. Id. l. 12. Quod verò ex æterno natum est, id si non æternum natum est, jam non erit & Pater auctor æternus. Si quid igitur ei qui ab æterno Patre natus est ex æternitate defuerit, id ipsum auctori non est ambiguum defuisse. Id. Natum non post aliquid, sed ante omnia; ut nativitas tantum testetur autorem, non præposterum aliquid in se auctore significet. Ib. Natus autem ita, ut nihil aliud quam se sibi significet autorem. Ib. Ipse tamen auctor est Pater generando sine initio. Ruff. in Symb. Si propterea Deum Patrem Deo Filio dicis autorem, quia ille genuit, genitus est iste, quia iste de illo est, non ille de isto; fateor & concedo. S. Aug. contra Maxim. l. 3. c. 14. † Nec dubitaverim Filium dicere & radicis fruticem, & fontis fluvium, & solis radium. Tertul. adv. Praxeam, c. 8. Nec frutex tamen à radice, nec fluvius à fonte, nec radius à sole discernitur; sicut nec à Deo sermo. Ibid. "Εστὶ μὲν γὰρ ὁ πατὴρ τίλειον ἔχων τὸ εἶμα καὶ ἀνενδείς, ρίζα ἔσθ' ἡ πηγὴ τῆς ὑἱοῦ καὶ τῆς ἀγίας πνεύματος. S. Basil. Homil. 26. Dominus Pater, quia radix est Filii. S. Ambros. in Luc. l. 10. c. 1. ut & de Fide, l. 4. c. 5. S. Cyril of Alexandria speaking of the baptismal Institution, τῷ μὲν γὰρ ἀνωτάτω ρίζαν ἢς ἐπικνίται τὸ ζυμῆται ὑδίου, ἀνοήτους τὸ παλῖνος τὸ δὲ γὰρ τὸ ἀνωτάτω ρίζας ἀπιφύκοντα καὶ γεννητῆρας ἀποδείξει τὸ ὑόν. De S. Trin. Dial. 2. † Ἄναρχος ὁ πατὴρ πηγὴ ἔσ' ἡ δικαιοσύνης ποταμὸς, ἔσ' ἡ μονογενὴς ὁ παῖς. Cyril. Hieros. Catech. 11. In hac ergo natura filius est, & in hoc originis fonte subsistens processit ex sapiente sapientia, ex forti virtus, ex lumine splendor, Vigil. Disp. ὡς πνεῦμα θεῶν καὶ ἐξ αὐτῶ πνεύματος, αἰτίοι αὐτῶν ἔχον, ὡς πηγῶν ἰαυτῶν, καὶ κῆθεν πηγάζον. Basil. Homil. 28. Λίγδ' αὖτε ἔσ' ἡ θεῶν γενεὰ, κλίμα, φησὶν, ἐπ' αὐτῶν ὡς ποταμὸς εἰρήνης, ἀπορροήματα δὲ ἀληθῶς πηγῆς τῆς ζωῆς τῆς πατρὸς θεότητος. Act. Concil. Nic. l. 2. c. 22. And S. Cyril of Alexandria, who often useth this expression, gives us the full signification of it in these words, upon S. John 1. Ἀδικησὶ ἢ ἄλλως εἶναι τὸ, ὡς ἐκ πηγῆς, τῆς πατρὸς τῆς ζωῆς ἀπορροήματα ἐνοῦν μόνον γὰρ τὸ ἐξ ἑσ' τὸ τῆς πηγῆς ἐκ τῶν αὐτῶν ὄνομα σημαίνει. Patrem quidem non genitum, non creatum, sed ingentum profitemur; ipse enim à nullo originem ducit, ex quo & Filius nativitatem, & Spiritus Sanctus processionem accepit. Fons ergo ipse & origo est totius divinitatis. Concil. Tolet. can. 11. Quantum magis Dei vocem credendum est & manere in æternum: & sensu ac virtute comitari, quam de Deo Patre tanquam rivus de fonte traduxit? Laetan. de falsa Sap. l. 4. c. 8. & rursus, c. 19. Cum igitur & Pater Filium faciat, & Filius Patrem, una utrique mens, unus spiritus, una substantia est; sed ille quasi exuberans fons est, hic tanquam defluens ex eo rivus; ille tanquam sol, hic tanquam radius à sole porrectus. \* Caput, quod est principium omnium, Filius: caput autem, quod est principium Christi Deus. Concil. Sirm. accepted and expounded as Orthodox by S. Hilary. Caput enim omnium Filius, sed caput Filii Deus, S. Hil. de Syn. Cum ipse sit omnium caput, ipsius tamen caput est Pater. Ruff. in Symb. Tu capitis caput, & primi tu fontis origo. Hilar. ad Leonem. Οὐτε δύο εἶσιν ἀρχαί, ἀλλὰ κεφαλὴ τῆς ὑἱοῦ ὁ πατὴρ, μία ἡ ἀρχή. Cyril. Hieros. Catech. 11. Caput Filii Pater est, & caput Spiritus Sancti Filius, quia de ipso accepit. S. Aug. Quest. Ver. Test. 9. S. Chrysostom is so clearly of the opinion that 1 Cor. 11. is to be understood of Christ as God, that from thence he proves him to have the same Essence with God: Εἰ γὰρ κεφαλὴ γυναικὸς ὁ ἀνὴρ, ὁμοούσιος ἢ ἡ κεφαλὴ τῆς σώματος· κεφαλὴ ἢ τῆς ὑἱοῦ ὁ θεός, ὁμοούσιος ὁ υἱὸς τῆς πατρὸς. So likewise Theodoret upon the same place: Ἡ γὰρ πηγὴ ἢ πνεῦμα τῆς ἀνδρός, ἀλλ' ἐκ τῆς ὑἱοῦ ἢ ἀνδρός· εἰ δὲ ὁ υἱὸς ἀπὸ πνεύματος ἔσ' θεῶν, ἀλλ' ἐκ τῆς ὑἱοῦ ἢ θεῶν. So S. Cyril, Κεφαλὴ ἔσ' ἡ ζωῆς ὁ θεός, ὅτι ἐξ αὐτῆς καὶ φύσιν· γεννητῆς γὰρ ὁ λόγος ἐκ τῆς θεῶν ἔσ' ἡ ζωῆς. Ad Regim. Ep. I.

\* Laetan. l. 1. c. 8. S. Hilar. l. 2. Zach. Myslen. † Laetan. ib Synes. Hymn. ‡ S. Hieron. in e. 3. ad Eph.

Some indeed of the Ancients may seem to have made yet a farther difference between the persons of the Father and the Son, laying upon that Relation terms of greater opposition. As if, because the Son hath not his Essence from himself, the \* Father had; because he was not begotten of himself, the † Father had been so; because he is not the cause of himself, the ‡ Father were. Whereas if we speak properly, God the Father hath

\* neither

\* neither his Being from another, nor from himself; not from another, that were repugnant to his Paternity; not from himself, that were a contradiction in itself. And therefore those expressions are not to be understood positively and affirmatively, but † negatively and exclusively; that he hath his Essence from none, that he is not begotten of any, nor hath he any cause of his existence. So that the proper notion of the Father in whom we believe is this; that he is a Person subsisting eternally in the one infinite Essence of the Godhead; which Essence or Subsistence he hath received from no other person;

\* Ἀναρχος δὲ ὁ πατὴρ, ἢ ἂν ἐτερογενὲς αὐτῷ, ἢ διὰ πατρὸς ἑαυτοῦ τὸ εἶναι. S. Greg. Naz. ὁ ἀρχηγὸς ἢ γεννητὸς, ἢ ὄφ' ἑαυτοῦ, ἢ ὄφ' ἑτέρου. S. Athan. Si rursus quod a

femetipso fit accipias, nemo sibi ipsi & munerator & munus est. s. Hilar. de Trin. l. 2. Qui putant Deum ejus potentia esse ut seipsum ipse genuerit, eo plus errant, quod non solum Deus ita non est, sed neque corporalis neque spiritualis creatura. Nulla enim omnino res est quæ seipsam gignat ut fit. Et ideo non est credendum, vel dicendum, quod Deus genuit se. S. Aug. † This appeareth by those expositions which have been given of such words as seem to bear the affirmation; as αὐτογενέθλος, αὐτοφύης, αὐτίστος, αὐτογενής, &c. Αὐτογενής, αὐτογενέθλος, ἢ ἐκ τινος ἡνωμένος. Hesych. And Αὐτολόχιδος, Θεὸς ἀρχηγός, αὐτογενής. Id. And after him Suidas; Αὐτολόχιδος, αὐτογενής, ὁ Θεὸς ὁ ἀρχηγός. And if αὐτογενής be not αὐτίστος ἡνωτής, no more is αὐτίστος to be taken for αὐτίστος, or ἑξ ἑαυτοῦ Θεός. Eusebius in his Panegyric Oration gives this title to the Son, Οἷα ἔκαστος θεῶν πατέρα γέντιον καὶ αὐτίστος ἡνωτής. Hist. l. 10. c. 4. And in his Evangelical Demonstration calls him, αὐτογενῆ, καὶ αὐτολόχον, καὶ αὐτοφύην, καὶ ἐτι ἢ αὐτοκαλον καὶ αὐτοάσθεν, l. 4. c. 2. and in the 13. chapter of the same book with relation to the former words, τῷ θεῷ λόγῳ αὐτοζῶν τυχάνων, καὶ αὐτοφύῳ ἡνωτῶν, καὶ ὅσα ἄλλα προσηγορεύεται. Theodoret terms him, αὐτοδύναμις καὶ αὐτοζῶν καὶ αὐτοφύην. contra Anasethem. 4. Cyrilli. S. Basil. αὐτοζῶν, in Psal. 48. & de Spiritu Sancto, c. 8. and αὐτοδικαιοσύνη. Ep. 141. S. Chrysof. αὐτοδυναμία, αὐτομακαρότητα. S. Athan. gives him & them, and many more to the same purpose. And before all these Origen; Ὅτι μὲν τοιαῦτα καὶ περὶ ἑαυτοῦ ἀρχῆται εἶναι Θεόν, ἢ ἂν Θεῷ, ἴστος ὁ αὐτολόγος ἐστίν, καὶ ἡ αὐτοφύα, ἢ ἡ αὐτοκαλία. And again, Τίς μάλλον ἢ Ἰησοῦ ψυχῆς, ἢ καὶ ἀρχαγγέλου κεκόλλητο τῷ Κυρίῳ, τῷ αὐτολόγῳ, καὶ αὐτοφύῳ καὶ αὐτοκαλίῳ καὶ αὐτοδικαιοσύνῳ, l. 6. Εἰκὸν μὲν ἔστιν ὁ πρωτότοκος πάσης κτίσεως ἐστίν ὁ αὐτολόγος, καὶ ἡ αὐτοκαλία, ἐτι ἢ καὶ ἡ αὐτοφύα. lb. And certainly in the same sense that αὐτίστος is joined with one attribute, it may be joined with any other, and with the Godhead: because all the attributes of God are really the same, not only with themselves, but with the Essence. But in what sense it ought to be understood, when thus used by the Fathers, it will be necessary to enquire, lest it be so attributed to the Son, as it prove derogatory to the Father. S. Basil, I confess, may seem to speak, as if the Son were therefore αὐτοζῶν, because he hath life of himself, not from the Father, (and consequently he may be termed αὐτίστος, as God of himself, not from the Father) for he denieth those words, I live by the Father, to be spoken of Christ according to his divine nature, and that only for this reason, that if it were so understood he could not be called αὐτοζῶν. Εἰ δὲ ἔτι παλιῶν ὁ ἦν ἑτερογενὲς αὐτῷ, ἢ δι' ἑαυτοῦ ἑστίν, ὁ δὲ δι' ἑτέρου ζῶν αὐτοζῶν εἶναι ἢ δυνάμει. from whence he concludeth ἐστὶν αὐτοφύην ἢ καὶ ἐκ ἐκείνου ἑστίν, τὸ εἰρημόν νοεῖ θεῶν. contra Eunom. l. 4. But because the authority of that book is questioned, I shall produce the same Author upon the same Scripture, speaking to the same purpose, in his 141. Epistle, which is unquestionably genuine: Ἐπιπῶθα ἢ τὸ ῥητὸν ἐκ αὐτῶν προσηγοριῶν, ὡς οἶμαι, ζῶν ὁνομαζέμενος πᾶν ἂν τὸ δι' ἑτέρου ζῶν αὐτοζῶν εἶναι ἢ δυνάμει. To which testimonies I answer, first, that those words of his, ὡς οἶμαι, (as I think) shew that he doth not absolutely deny these words of Christ to be understood of his Divinity, of which the rest of the Fathers quoted before did understand it; and not only they but S. Basil himself, in his book de Spiritu Sancto, c. 8. hath delivered a clear resolution of this point according to that interpretation, wholly consonant to his Doctrine of the Trinity in other parts of his works: Ὅμως μὲν τοῖς ἑστέροις ἐκ τῶν μεγάλων ἑστέροις ἀποστολῶν, εἰς τὸ φωνηθῆναι ἀναρχον εἶναι τὸν υἱόν, τί φησὶ ἡ αὐτοζῶν; Ἐπὶ ζῶν δὲ παλιῶν καὶ ἡ ἑστὶν δυνάμει; ἢ δυνάμει ὁ ἦν ποιεῖν ἐφ' ἑαυτοῦ εἶδεν, καὶ ἡ αὐτοφύα σοφία; Ἐπιπῶθα ἢ λαβὼν τι εἶπω καὶ τι λαλήσω; Christ therefore as αὐτοζῶν spake those words, I live by the Father, and by them shewed his origination from him, from whom he received his life, power and wisdom, as receiving his essence, which is the same with them: wherefore those former passages are to be looked upon, as if αὐτίστος in composition did not deny origination, but participation, or receiving by way of affection. And that he understood it so, appears out of the places themselves: for in the first, after ὁ δι' ἑτέρου ζῶν αὐτοζῶν εἶναι ἢ δυνάμει, immediately followeth, ἢ ἂν ὁ καὶ χάρις αὐτῷ αὐτοφύῳ and in the second, after πᾶν ἂν τὸ δι' ἑτέρου ζῶν αὐτοζῶν εἶναι ἢ δυνάμει, followeth likewise, ὡς ἢ ἂν ὄφ' ἑτέρου θεμελιῶν ἀποθεωρότης εἶναι. The meaning then of S. Basil must be this, that he which receiveth life from another merely as a grace or favour, as the Saints receive their Sanctity, cannot properly be termed αὐτοζῶν, no more than they αὐτοφύοι; or if he receive it by derivation or participation, as water receiveth heat from fire, he deserveth the same name no more than water heated to be called αὐτοθεωρότης. And this is fully consonant to the expressions of the rest of the ancients: as particularly Athanasius, Οὐ καὶ μετὰ ταῦτα ἂν, ἢ δι' ἑτέρου, ἐπιπῶθα τῶν αὐτῶν καὶ τῶν μετὰ μετὰ μετὰ ταῦτα, καὶ σοφιστικῶς δι' αὐτοῦ, καὶ δυνάμει ἐκ αὐτοῦ γινόμενος ἀλλ' αὐτοφύα, αὐτολόγος, αὐτοδύναμις ἰδία ἔστιν αὐτοφύα, αὐτοφύα, αὐτοκαλία, αὐτοδικαιοσύνη, αὐτοφύα, αὐτοφύα, in fine Protrept. And to the same purpose, Ὅτι ἢ μετὰ ταῦτα ἢ καὶ ἑστέροις, ἀπὸ αὐτοφύης καὶ αὐτοφύης πάσης ἐστὶν ἑστὶν αὐτῶν, αὐτοζῶν καὶ αὐτοφύα, καὶ αὐτοκαλία, in the MS. Catena in the K. of France's Library, Petav. de Trin. l. 6. c. 11. All therefore which these compositions signify, is either a negation of a derivative participation, or an affirmation of a reality and identity of substance, as yet farther appears by S. Epiphanius, αὐτοφύα ἐστὶν ὁ Θεὸς πατὴρ καὶ ὁ υἱός, καὶ τὸ ἅγιον πνεῦμα, καὶ ἕχ ἑτεροφύα. and Origen himself upon S. John, ἡ αὐτοδικαιοσύνη ἢ ἐσιώδης Χριστός ἐστίν, as also ἡ αὐτοκαλία ἢ ἐσιώδης, καὶ ἢ ἕτως εἶπω, πρωτότυπος ἢ ἐστὶν ἡ ἀληθὴς ψυχῆς ἀληθείας. To conclude, there is a Catholick sense in which the Son is termed αὐτίστος, αὐτοφύα, &c. by the ancient Fathers; and another sense there is in which these terms are so proper and peculiar to the Father, that they are denied to the Son. Indeed αὐτίστος, in the highest sense, ἐφ' ἑαυτοῦ Θεός, positively taken, belongeth neither to the Son nor to the Father, as implying a manifest contradiction; because nothing can have its being essentially from it self, as communicated to it self, and that by it self: but in a negative way of interpretation, by which that is said to be of it self, which is and yet is not of or from another, αὐτίστος belongs properly to the Father, neither generated by, nor proceeding from another; and in that sense it is denied to the Son, because he is generated by the Father, as ἐκ Θεοῦ Θεός, ἐκ σοφῆς σοφία, ἐκ λογικῆς λόγος, καὶ ἐκ παλιῶν ἦν, saith S. Athanasius cont. Ar. Or. 5. from whence he sheweth proceeds, ὡς ἐστὶν ἢ καὶ ἂν τις ἐπιπῶ αὐτοφύην εἶναι καὶ αὐτολόγον τὸν Θεόν, ἀλλ' εἰ τὸτο εἶναι ἂν αὐτίστος ἑαυτοῦ πατὴρ καὶ υἱός. And again, εἰ ἢ αὐτοφύα ὁ Θεός, καὶ τὸ ἐκ τῆς ἀποκρίσεως ἑστὶν ἑστὶν ἀποκρίσεως. Lastly, in another sense in which αὐτίστος in composition is taken not in obliquo, but in recto αὐτίστος, that is, αὐτίστος ὁ Θεός, God himself, and αὐτοζῶν, αὐτίστος ζῶν, life it self: so all these terms are attributed to the Son as truly, really and essentially, as to the Father. And that the Fathers took it so appears, because they did sometimes resolve the composition: as when Eusebius calleth Christ αὐτίστος, in the Panegyric before cited, presently after he speaketh thus; Τὸ καὶ ἑμάλλῃ τῷ παμμεσίῳ καὶ πανηγύριον καὶ αὐτίστος θεῷ λόγῳ ἐστέρας τῷ πνεύματι; where αὐτίστος θεῷ is the same with αὐτίστος.

but



Having thus described the true nature and notion of the Divine Paternity, in all the several degrees and eminencies belonging to it, I may now clearly deliver, and every particular Christian understand, what it is he speaks, when he makes his Confession in these words, *I believe in God the Father*: by which I conceive him to express thus much.

As I am assured that there is an infinite and independent Being, which we call a *God*, and that it is impossible there should be more Infinities than one; so I assure my self that this one God is the *Father* of all things, especially of all Men and Angels, so far as the mere act of creation may be styled generation; that he is farther yet, and in a more peculiar manner, the *Father* of all those whom he regenerateth by his Spirit, whom he adopteth in his Son, as heirs and coheirs with him, whom he crowneth with the reward of an eternal inheritance in the heavens. But beyond and far above all this, besides his general off-spring, and peculiar people, *to whom he hath given power to become the sons of God*; I believe him the Father, in a more eminent and transcendent manner, of one singular and proper Son, his own, his beloved, his only-begotten Son: whom he hath not only begotten of the blessed Virgin, by the coming of the Holy Ghost, and the overshadowing of his power; not only sent with special authority as the King of *Israel*; not only raised from the dead, and made heir of all things in his house; but antecedently to all this, hath begotten him by way of eternal generation in the same Divinity and Majesty with himself: by which Paternity, coeval to the Deity, I acknowledge him always Father, as much as always God. And in this relation, I profess that eminency and priority, that as he is the original Cause of all things as created by him, so is he the fountain of the Son begotten of him, and of the Holy Ghost proceeding from him.

### I believe in God the Father Almighty.

**A**fter the relation of God's Paternity, immediately followeth the glorious Attribute of his *\* Omnipotency*: that as those in Heaven in their Devotions, so we on earth in our Confessions might acknowledge that *Holy, holy, holy Lord God Almighty, which was, and is, and is to come*; that in our solemn meetings of the Church of God, with the joint expression and concurring language of the Congregation, we might some way imitate that *voice of a great multitude, as the voice of many waters, and as the voice of mighty thunders, saying, Allelujah, for the Lord God Omnipotent reigneth.*

*\* For the oldest and shortest Creed had always this Attribute expressed in it. Inasmuch that Παντοκράτωρ was ordinarily by the*

*Ancients taken for the Father, as Origen, l. 7. adv. Celsum. Ἐχέλω ἢ αὐτῶν—ἐκείνων αὐταῖς λέξεσι τὰς προσφιλίας αὐτῶν αἰς Θεὸς Παντοκράτωρ ἐψηφίσθητο εἶναι ὁ λόγος, εἴτ' αὐ αἰς ὁ υἱὸς ἢ Θεῶν, εἴτ' αὐ αἰς τὸ Πνεῦμα τὸ ἅγιον λόγος εἶναι ἐπιστάτω. And according to this general Confession did Polycarpus begin his Prayer at his Martyrdom: Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Ἐξ ἀπαρχῆς ὁ ἀλόγητος πατὴρ σου Ἰησοῦ Χριστοῦ πατρὸς. Eccl. Smyrn. Epist. \* Revel. 4. 8. ὁ Παντοκράτωρ. 19. 6. Οἱ παρρησιαὶ εὐλαβῆτες ἢ παντοκράτωρ πατὴρ καλῶν. Confess. Apost. l. 1. Proem.*

This notion of *Almighty* in the *Creed* must certainly be interpreted according to the sense which the original word beareth in the New Testament; and that cannot be better understood than by the *Greek* Writers or Interpreters of the Old, especially when the Notion it self belongs unto the Gospel and the Law indifferently. Now the word which we translate *\* Almighty*, the most ancient *Greek* Interpreters used sometimes for the title of God, the *Lord of hosts*, sometimes for his name *Shaddai*, as generally in the book of *Job*: by

*\* Παντοκράτωρ, translated by Tertulian and S. Aug. Omnipotens,*

*(as Tertullian translates κοσμοκράτωρ munditentes) by Prudentius, Omnipollens, by all; Omnipotens, (as S. Hilary translated κοσμοκράτωρ mundipotentis,) and, as I conceive, it is translated Capax universonum, by the Latin Interpreter of Hermas. Primum omnium credo quod unus est Deus, qui omnia creavit, & consummavit, & ex nihilo fecit. Ipse capax universonum, solus immensus est. l. 2. Mand. 1. Which by the Interpreter of Irenæus is thus translated, Omnium capax, & qui à nemine capiatur, l. 4. c. 37.*

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the

the first they seem to signify the Rule and Dominion which God hath over all; by the second; the strength, force, or power by which he is able to perform all things. *The heavens and the earth were finished, saith Moses, and all the host of them:* and he which begun them, he which finished them, is the Ruler and Commander of them: Upon the right of Creation doth he justly challenge this dominion. *I have made the earth, and created man upon it; I, even my hands have stretched out the heavens, and all their host have I commanded.* And on this dominion or command doth he raise the title of *the Lord of hosts:* which, though preserved in the † original language both by S. Paul and S. James, yet by S. John is turned into that word which we translate *Almighty*. Wherefore from the use of the sacred Writers, from the ‡ notation of the word in Greek, and from the testimony of the ancient \* Fathers, we may well ascribe unto God the Father, in the explication of this Article, the dominion over all, and the rule and government of all.

\* Gen. 2. 1.  
 b Isa. 45. 12.  
 \* Κύριος σα-  
 βαωθ.  
 † Εἰ μὴ κύριος  
 Σαβαωθ ἵκα-  
 τίλιπεν τῆν  
 οὐρανόν.  
 Rom. 9. 29.  
 the words of  
 Isa. 1. 9.  
 Καὶ αἱ βου-  
 ῆς θεοσάντων  
 εἰς τὰ ὄντα Κυ-  
 εῖν Σαβαωθ  
 εἰσιληύσαντι.  
 Jam. 5. 4.  
 which are the  
 words of S. James in relation to Deut. 24. 15. Ἄσις, ἄσις, ἄσις κύριος ὁ θεὸς ὁ παντοκράτωρ. Rev. 4. 8. which are before in Isaiah. Ἄσις, ἄσις, ἄσις κύριος Σαβαωθ. Isa. 6. 3. Τὸ ὄμμα ἐξ ὄρου καὶ ἀπὸ τῆς Σαβαωθ φωνῆς, πολλὰ καὶ ἔπαυον ἀδελφάνομας· ὅτι οἱ μετὰ λαμβάνοντες τὸ ὄνομα εἰς τὸ Κύριος ἔδωκάντων, ἢ Κύριος ἁγίων, ἢ παντοκράτωρ, (Ἀφῆριος ἦν αὐτὸ ἐξιδίξαντο οἱ ἱερῶδοντες αὐτῷ) ἕδιν ποιήσαντες. Origen. contra Cels. l. 5. † That παντοκράτωρ should have the signification of government in it, according to the composition in the Greek Language, no man can doubt, who but only considers those vulgar terms of their Politicks, δημοκρατία, and ἀριστοκρατία, from whence it appears that μοναρχία might as well have been used as μοναρχία: and in that sense ἀριστοκρατία is the proper title given by the Greeks to the Roman Emperor, as not only the latter Historians, but even the Coins of Julius Cæsar witness. Hesych. Ἀριστοκρατία, ἀριστοκρατία, because the Roman Emperor was Ruler of the known World. So the Devils or Princes of the air are termed by S. Paul, πομπωκράτορες, Eph. 6. 12 which is all one with ἀρχόντες ἔνθα κόσμῳ, as will appear, John 12. 31. and 14. 30. and 16. 11. As therefore Κεράτος signifieth of it self Rule and Authority, Hesych. Κεράτος, βασιλεία, ἔξουσία· Κεράτος, ἀρχὴ, ἔξουσία: so which sense Eustathius hath observed Homer led the following Writers by those words of his, — οὐδὲν ἢ κεράτος αἰὲν αἶξεν, Iliad M. τὸ μὲν κεράτος Συλλάμβωσι τὴν τοῖς ὅσιν τὴν βασιλείαν κεράτος λέγουσι· whence Æschylus calls Agamemnon and Menelaus δέσποινος κεράτος Ἀχαιῶν, and Sophocles after him, δικερατῆς Ἀτρεΐδης· and as κεράτος to rule or govern, (Κεράτος, κυράδω, ἀρχαί· from whence Κεράτος, ἀρχαί, ἔξουσία·) So also in composition, παντοκράτωρ, the Ruler of all. Παντοκράτωρ, ὁ θεὸς πάντων κεράτων, Hesych. Παντοκρατορία, παντοκράτεια, Smid. \* Ἀριστοκράτεια ἢ οὐρανὸν ἵνα παντοκράτωρ θεῶν. Παντοκράτωρ γὰρ εἰς ὁ πᾶντων κεράτων, ὁ πᾶντων ἔξουσία· οἱ ἢ λέγοντες τὸ μὲν αἶμα τὸ ψυχῆς διαπύτω, τὸ ἢ ἔσσωματῶν, ἢ τίλειον λέγουσι· ὁ γὰρ ψυχῆς ἔξουσία ἔχων, Σώματῶν ἢ ἔξουσία μὴ ἔχων, πῶς παντοκράτωρ; καὶ ὁ διαπύτω Σώματων μὴ ἔξουσία· ἢ πᾶντων πῶς παντοκράτωρ; S. Cyril. Catech. 8. Theodorus apud Cl. Alex. p. 804. Ὡς γὰρ τὸ πῶρ ἰχθυοῦσιν ἢ τοῖς οὐρανοῖς, καὶ πᾶντων κεράτων, ἕτα ἔ· ὁ θεὸς παντοκράτωρ καὶ παντοκράτωρ, ὁ δυνάμει κεράτων, ποιῶν, τρεῖσιν, αὐξάνων, οὐρανῶν, σώματων καὶ ψυχῆς ἔξουσία ἔχων. Unus est Dominus Jēsus Christus per quem Deus Pater dominatum omnium tenet; unde & sequens sermo Omnipotentem pronunciat Dominum. Omnipotens autem ab eo dicitur, quod omnium tenet potentatum. Ruffin. in Symb.

This authority or power properly potestative is attributed unto God in the sacred \* Scriptures; from whence those † names or titles which most aptly and fully express Dominion, are frequently given unto him; and the rule, empire, or government of the world is acknowledged to be wholly in him, as necessarily following that natural and eternal right of dominion.

What the nature of this authoritative power is, we shall the more clearly understand, if we first divide it into three degrees or branches of it: the first whereof we may conceive, a right of making and framing any thing which he willeth, in any manner as it pleaseth him, according to the absolute freedom of his own will; the second, a right of having and possessing all things so made and framed by him, as his own, properly belonging to him, as to the Lord and Master of them, by virtue of direct dominion; the third, a right of using and disposing all things so in his possession, according to his own pleasure. The first of these we mention only for the necessity of it, and the dependence of the other two upon it. God's actual dominion being no otherways necessary, than upon supposition of a precedent act of Creation; because nothing, before it hath a being, can belong to any one, neither can any propriety be imagined in that which hath no entity.

But the second branch, or absolute dominion of this *Almighty*, is farther to be considered in the Independency and Infinity of it. First, it is independent in a double respect, in reference both to the original, and the use thereof. For God hath received no authority from any, because he hath all power originally

\* ἔξουσία.  
 Luke 12. 5.  
 Ἀβί: 1. 7.  
 Jude 25.  
 Rev. 5. 13.  
 † Ἄς ἡνιχὴ  
 κύριος, δε-  
 σπότης, εἰ μὴ  
 τὸ κυράω καὶ  
 πρώτως ὄν, ἢ  
 εἰ τῆς χηρῆς  
 πάντων, καὶ ὅς  
 πάντων διαπύ-  
 ρει· τὰ γὰρ σύμ-  
 παντὰ δὲ ἄλλα σα.  
 Phot. Ep. 162.

originally in himself, and hath produced all things by the act of his own will, without any Commander, Counsellor, or Coadjutor. Neither doth the use or exercise of this dominion depend upon any one, so as to receive any direction or regulation, or to render any account of the administration of it; as being illimited, absolute, and supreme, and so the fountain from whence all dominion in any other is derived. Wherefore he being the *God of Gods*, is also the *Lord of Lords, and King of Kings, the only Potentate*; because he alone hath all the power of himself, and whosoever else hath any, hath it from him, either by donation or permission.

The Infinity of God's Dominion, if we respect the Object, appears in the amplitude or extension; if we look upon the manner, in the plenitude or perfection; if we consider the Time, in the eternity of duration. The amplitude of the Object is sufficiently evidenced by those appellations which the holy Writ ascribeth unto the *Almighty*, calling him the *Lord of heaven, the Lord of the whole earth, the Lord of heaven and earth*; under which two are comprehended all things both in heaven and earth. This *Moses* taught the distrustful *Israelites* in the Wilderness: *Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also with all that is therein.* With these words *David* glorifieth God: *The heavens are thine, the earth also is thine; so acknowledging his dominion; as for the world and the fulness thereof, thou hast founded them; so expressing the foundation or ground of that dominion.* And yet more fully, at the dedication of the Offerings for the building of the Temple, to shew that what they gave was of his own, he saith, *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all.* If then we look upon the object of God's Dominion, it is of that amplitude and extension, that it includeth and comprehendeth all things; so that nothing can be imagined which is not his, belonging to him as the true owner and proprietor, and subject wholly to his will as the sole governour and disposer: in respect of which universal Power we must confess him to be *Almighty*.

If we consider the manner and nature of this Power, the plenitude thereof or perfection will appear: for as in regard of the extension, he hath power over all things; so in respect of the intention, he hath all power over every thing, as being absolute and supreme. This God challenged to himself, when he catechized the Prophet *Jeremy* in a Potter's House, saying, *O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel.* That is, God hath as absolute power and dominion over every Person, over every Nation and Kingdom on the earth, as the Potter hath over the pot he maketh, or the clay he mouldeth. Thus are we wholly at the disposal of his will, and our present and future condition framed and ordered by his free, but wise and just, decrees. *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?* And can that earth-artificer have a freer power over his brother potsherd, (both being made of the same metal) than God hath over him, who by the strange fecundity of his omnipotent power, first made the clay out of nothing, and then him out of that?

The duration of God's dominion must likewise necessarily be eternal, if any thing which is be immortal. For, being every thing is therefore his, because it received its being from him, and the continuation of the creature is as much from him as the first production; it followeth that so long as it is continued it must be his, and consequently, being some of his Creatures are

<sup>a</sup> Deut. 10. 17.  
<sup>b</sup> Psal. 136. 3.  
<sup>c</sup> 1 Tim. 6. 15.  
 μοι δὲ δυνά-  
 ρης. Sap. Syr.  
 46. 6. ὁ ψις δὲ  
 δυνάτης.  
<sup>d</sup> 2 Mac. 15. 29.  
 ὁ δυνάτης.  
<sup>e</sup> ὕ. 23. δυνάτης  
 ἦ ἡσπιόν.  
<sup>f</sup> 3. 24. ὁ ἦ πα-  
 τέρων κούσθ,  
 ἡ πάτης ἱε-  
 ρίας δυνάτης.  
<sup>g</sup> ἰσαλὲ κρη-  
 ὶτων. 12. 8.  
<sup>h</sup> Dan. 5. 23.  
<sup>i</sup> Joh. 3 11, 13.  
<sup>k</sup> Psal. 97. 5.  
<sup>l</sup> Mic. 4. 13.  
<sup>m</sup> Zac. 4 14.  
 and 6. 5.  
<sup>n</sup> Matt. 11. 25.  
<sup>o</sup> Acts 17. 24.  
<sup>p</sup> Deut. 10. 14.  
<sup>q</sup> Psal. 89. 11.  
<sup>r</sup> 1 Chron 29.  
 11, 12.  
 כִּי מִמֶּךָ הַכֵּל  
 כָּל־הַיְצִוּת  
 פָּאָרְהָ דְּפָאָרְ-  
 תָא רֵיבִי דֵּי־  
 וְיִצְחָק, &  
 פָּאָרְהָ פָּאָרְהָ  
 יִצְרָאֵל וִי־  
 דֵּי־דֵּי־  
 קִרְבָּנָא. Ze-  
 no, h. de ex-  
 ped. Cyr. l. 2.

<sup>f</sup> Jer. 18 6.

Rom. 9. 21.

• 1 Tim. 1. 17. Τῷ βασιλεῖ τῷ αἰώνι.  
 b Pſal. 145. 13. מלך לעלם  
 כֹּל־לְעַלְמֵי  
 LXX. βασι-  
 λεία πάντων  
 τῷ αἰώνι.  
 c Exod. 15. 18. וְיָי אֱלֹהֵינוּ  
 LXX. ἐπ' αἰῶ-  
 να καὶ ἔτι.  
 S. Hier. in se-  
 culum & ul-  
 tra. So Aquila,  
 Theod. and  
 the fifth Edit.  
 in Pſal. 21. 4.  
 So the LXX  
 again, Dan.  
 12. 7. εἰς τῶν  
 αἰώνων καὶ ἔτι.  
 and Mich. 4. 5.  
 εἰς τὸ αἰῶνα καὶ  
 ἐπικρανα.  
 d Pſal. 16. 2. Ille nostra ser-  
 vitude non indiget, nos verò dominatione illius indigemus, ut operetur & custodiat nos: & ideo verus & solus est Dominus, qui non illi ad suam sed ad nostram utilitatem salutemque servimus. Nam si nobis indigeret eo ipso non verus Dominus esset, cum per nos ejus adjavaretur necessitas, sub qua & ipse ferviret. S. Aug. de Gen. ad lit. l. 8. c. 111. Dixi Domino, Deus meus es tu, quare? quoniam bonorum non eges. Ille non eget nostri, nos egemus ipsius; ideo verus Dominus. Nam tu non valde verus Dominus servi tui; ambo homines, ambo egentes Deo. Si verò putas egere tui servum tuum, ut des panem, eges & tu servi tui, ut adjaves labores tuos. Uterque vestrum altero vestrum indiget: itaque nullus vestrum verè dominus, & nullus vestrum verè servus. Audi verum Dominum, cujus verus es servus, Dixi Domino, Deus meus es tu: quare tui dominus? quoniam bonorum meorum non eges. Id ad Pſal. 69.  
 \* Τιμὴ ποιῶν τῷ ἀνιδεύῃ τῷ ἅπ' ὅσων ἐργασίῳ ἀσάβων ὑποδοχῶν. Hieroc. in Antea Car. And again, C. 5. τίμη τῷ Θεῷ εἰς προσηγορίαι, ἃ τὸ λιλῆθαι διόρθωσιν ἰαυτῶν τῷ Θεῷ ἵνα κρείττονα.

immortal, his dominion must be eternal. Wherefore S. Paul expressly calleth God *the King eternal*, with reference to that of David, *Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations*. And Moses in his Song hath told us, *The Lord shall reign for ever and ever*: which phrase *for ever and ever* in the original signifieth thus much, that there is no time to come assignable or imaginable, but after and beyond that God shall reign.

The third branch of God's authoritative or potestative power consisteth in the use of all things in his possession, by virtue of his absolute dominion. For it is the general dictate of reason, that the use, benefit and utility of any thing, redoundeth unto him whose it is, and to whom as to the proprietor it belongeth. 'Tis true indeed, that God, who is all-sufficient and infinitely happy in and of himself; so that no accession ever could or can be made to his original felicity, cannot receive any real benefit and utility from the creature. *Thou art my Lord*, saith David, *my goodness extendeth not to thee*. And therefore our only and absolute Lord, because his goodness extendeth unto us, and not ours to him, because his dominion is for our benefit, not for his own: for us who want, and therefore may receive; not for himself who cannot receive, because he wanteth nothing, whose honour standeth not in his own, but in our \* receiving.

Ille nostra servitude non indiget, nos verò dominatione illius indigemus, ut operetur & custodiat nos: & ideo verus & solus est Dominus, qui non illi ad suam sed ad nostram utilitatem salutemque servimus. Nam si nobis indigeret eo ipso non verus Dominus esset, cum per nos ejus adjavaretur necessitas, sub qua & ipse ferviret. S. Aug. de Gen. ad lit. l. 8. c. 111. Dixi Domino, Deus meus es tu, quare? quoniam bonorum non eges. Ille non eget nostri, nos egemus ipsius; ideo verus Dominus. Nam tu non valde verus Dominus servi tui; ambo homines, ambo egentes Deo. Si verò putas egere tui servum tuum, ut des panem, eges & tu servi tui, ut adjaves labores tuos. Uterque vestrum altero vestrum indiget: itaque nullus vestrum verè dominus, & nullus vestrum verè servus. Audi verum Dominum, cujus verus es servus, Dixi Domino, Deus meus es tu: quare tui dominus? quoniam bonorum meorum non eges. Id ad Pſal. 69.  
 \* Τιμὴ ποιῶν τῷ ἀνιδεύῃ τῷ ἅπ' ὅσων ἐργασίῳ ἀσάβων ὑποδοχῶν. Hieroc. in Antea Car. And again, C. 5. τίμη τῷ Θεῷ εἰς προσηγορίαι, ἃ τὸ λιλῆθαι διόρθωσιν ἰαυτῶν τῷ Θεῷ ἵνα κρείττονα.

But though the universal Cause made all things for the benefit of some creatures framed by him, yet hath he made them ultimately for himself; and God is as universally the final as the efficient cause of his operations. The Apostle hath taught us, that not only *of him*, and *by him*, as the first Author, but also *to him*, and *for him*, as the ultimate end, *are all things*. And 'tis one of the proverbial sentences of Solomon. *The Lord hath made all things for himself, yea even the wicked for the day of evil*. For tho' he cannot receive any real benefit or utility from the creature, yet he can and doth in a manner receive that which hath some similitude or affinity with it. Thus God *rejoiceth* at the effects of his wisdom, power and goodness, and taketh delight in the works of his hands. Thus doth he order and dispose of all things unto his own glory, which redoundeth from the demonstration of his Attributes.

e Rom. 11. 36. Hebr. 2. 11. f 1 Cor. 8. 6. g Prov. 16. 4. h Pſal. 104. 31. i Hom. 11. μ'.  
 Ημεῖς δὲ μεγαλοῦ Διὸς περιβώμιθα βύλη, ὅς πασι θεοῖσι καὶ ἀθανάτοισιν ἀνάσσει.  
 † Ἐμοὶ πόλις ἐστὶ ἐκ κλιμακῶν καὶ ἰμῶν καὶ διαίτης τῷ τ' ἀδικῶν πάντες κρατῆς ὁ διασότης: πρὸς τῷτοι ἵνα δεῖ ζῆν ἰμί.  
 Servus apud Menand. i Luke 6. 46.

An explicit belief of this authoritative power and absolute dominion of the *Almighty* is necessary, first for the breeding in us an awful Reverence of his Majesty, and entire subjection to his will. For to the highest excellency the greatest honour, to the \* supreme authority the most exact obedience is no more than duty. If God be our absolute Lord, we his servants and vassals, then is there a right in him to require of us whatsoever we can perform, and, an † obligation upon us to perform whatsoever he commandeth. Whosoever doth otherwise, while he confesseth, denieth him; while he acknowledgeth him with his tongue, he sets his hand against him. *Why call ye me Lord, Lord*, saith our Saviour, *and do not the things which I say?*

Secondly, This belief is also necessary to breed in us equanimity and patience in our sufferings, to prevent all murmuring, repining, and objecting against

against the actions or determinations of God, as knowing that he, who is absolute Lord, cannot abuse his power; he, whose will is a law to us, cannot do any thing unwisely or unjustly. <sup>a</sup> *Let the potsherd strive with the potshards of the earth: shall the clay say to him that fashioneth it, What makest thou?* But let the man after God's own heart rather teach us humble and religious silence. <sup>b</sup> *I was dumb, saith he, and opened not my mouth, because thou didst it.* When *Shimei* cast stones at him, and cursed him, let us learn to speak as he then spake: <sup>c</sup> *The Lord hath said unto him, Curse David: Who shall then say, Wherefore hast thou done so?*

<sup>a</sup> 1 sai. 45. 9.

<sup>b</sup> Psal. 39. 9.

<sup>c</sup> 2 Sam. 16. 10.

Thirdly, The belief of God's absolute Dominion is yet farther necessary to make us truly and sufficiently sensible of the benefits we receive from him, so as by a right value and estimation of them to understand how far we stand obliged to him. No man can duly prize the blessings of Heaven, but he which acknowledgeth they might justly have been denied him; nor can any be sufficiently thankful for them, except it be confessed that he ought him nothing who bestowed them.

But as the original word for *Almighty* is not put only for the *Lord of Hosts*, but often also for the *Lord Shaddai*: so we must not restrain the signification to the power authoritative, but extend it also to that power which is properly operative and executive. In the title of the *Lord of Sabaoth* we understand the rule and dominion of God, by which he hath a right of governing all: in the name *Shaddai* we apprehend an infinite force and strength, by which he is able to work and perform all things. For whether we take this word in \* composition, as signifying the *All-sufficient*; whosoever is able to suppeditate all things to the sufficing all, must have an infinite power: or whether we deduce it from the † Root denoting *vastation* or *destruction*; whosoever can destroy the being of all things, and reduce them unto nothing, must have the same power which originally produced all things out of nothing, and that is infinite. Howsoever, the first notion of *Almighty* necessarily inferreth the second, and the infinity of God's Dominion speaketh him infinitely † powerful in operation. Indeed in earthly Dominions, the strength of the Governour is not in himself; but in those whom he governeth: and he is a powerful Prince whose Subjects are numerous. But the King of Kings hath in himself all power of execution, as well as right of dominion. Were all the force and strength of a Nation in the person of the King, as the authority is, obedience would not be arbitrary, nor could rebellion be successful: whereas experience teacheth us that the most puissant Prince is compelled actually to submit, when the stronger part of his own people hath taken the boldness to put a force upon him. But we must not imagine that the Governour of the World ruleth only over them which are willing to obey, or that any of his creatures may dispute his commands with safety, or cast off his yoke with impunity. And if his dominion be uncontrollable, it is because his power is irresistible. For man is not more inclinable to obey God than man, but God is more powerful to exact subjection, and to vindicate Rebellion. In respect of the infinity, and irresistibility of which active power we must acknowledge him *Almighty*; and so, according to the most vulgar acception, give the second explication of his \* *Omnipotency*.

\* So R. Solomon will have it compounded of ש the pronoun ו I: שׂוּרֵי בְּאַחֲזֵיתִי לְכֹל בָּרִיא because in God there is sufficiency, that is, sufficient power over every creature: from whence the LXX. Ruth 1. 20, 21. Job 21. 15. 31. 2. translate it inanos, as Sym. Job 22. 3 and Aquila with him, Ezek. 1. 24. † שׂוּרֵי vastavit, destruxit, perdidit; from whence שׂוּר the destroyer; and because after destruction requirereth power

equivalent to production, the Omnipotent, from whence the LXX. Job. 8. 3. translate it ο παντα ποιουσα. And this Etymology rather than the former, seemed to be confirmed by the Prophet, Isa. 13. 6; Howl ye, for the day of the Lord is at hand, כִּשְׂרֵי מִשְׁרַי יִבֹּנֶה. It shall come as a destruction from the Almighty (destroyer) † Homer hath well joined these two, Il. 9. Ω παντα ημετεροι Κερονδη, υπαλε κηετονον. Εδ υν κη ημας ιδε κηγον οτι εδινθη εη κητονον. \* Hoc nisi credamus, periclitatur ipsum nostrae fidei Confessionis initium, qui nos in Deum Patrem Omnipotentem credere confitemur. Neque enim veraciter ob aliud vocatur Omnipotens, nisi quia quicquid vult potest, nec voluntate cujuscumque creaturae voluntatis omnipotentis impeditur effectus. S. Aug. Enchir. c. 96.

\* But



\* Article 1.  
 Πιστῶς εἰς  
 θεῶν πατέρα  
 παντοκράτο-  
 ρα ἄριστον καὶ  
 ἡγεμόνα ἐν  
 θεῶν θεῶν  
 πατρὸς παντο-  
 κράτου, as it  
 is in the anti-  
 ent Copy of  
 the Creel ta-  
 ken out of the  
 Library of  
 Bannet Col-  
 lege, and set  
 forth by the  
 Archbishop of  
 Armagh.  
 † As Theo-  
 philus Bishop  
 of Antioch,  
 giving account  
 of those words,  
 which are at-  
 tributed unto  
 God, as θεός,  
 κύριος, ὕψι-  
 στος, tells us  
 he is called  
 παντοκράτωρ  
 ἐπὶ αὐτοῦ τὰ  
 πάντα κρητῆ  
 ἢ ἰμπεριεῖχει  
 τὰ ὅσα ὕψη ἢ  
 ἐχθρῶν, ἢ τὰ  
 βαθῆ ἢ ἀβύ-  
 σσους, ἢ τὰ πύ-  
 ρα ἢ οὐραν-  
 οῦς ἐν τῇ  
 χειρὶ αὐτοῦ ἰσὶ  
 Ad Antioch. l. 1.  
 \* Prov 30. 4.  
 b Isai. 40. 12.  
 \* As Greg.  
 Nyss. Οὐκ ἔ-  
 σται ἢ Παντο-  
 κράτωρ Θεῶν,  
 ἀλλ' ὁμοῦν, τὸ-  
 το νοῦν, τὸ  
 πάντα τὸ θεῶν  
 ἐν τῷ εἶναι  
 κυριεῖται;  
 Neither says he, would God be termed παντοκράτωρ εἰ μὴ πᾶσι ἢ ἕλις τῷ ἀνεκαίοντο αὐτῷ, ἢ ἐν τῷ εἶναι παντοκρά-  
 τος, ἰδίως. contra Eunom. l. 1. Creatoris Omnipotentia, & Omnipotentis atque omninentis virtus, est causa sub-  
 sistendi omni Creaturæ. Quæ virtus ab eis quæ creata sunt regendis si aliquando cessaret, simul & illorum ces-  
 saret species, omnique natura concideret. S. Aug. in Genes. l. 4. c. 12. c Acts 17. 25. 28. d Wisd. 11. 25.  
 e Neh. 9. 6.

\* But because this word *Almighty* is twice repeated in the *Creed*, once in this first Article, and again in the sixth, where *Christ* is represented *sitting at the right hand of God the Father Almighty*; and although in our *English* and the *Latin* the same words be expressed in both places, yet in the ancient *Greek* Copies there is a manifest distinction; being the word in the first Article may equally comprehend God's power in operation, as well as authority in dominion; whereas that in the sixth speaketh only infinity of power, without relation to authority or dominion: I shall therefore reserve the explication of the latter unto its proper place, designing to treat particularly of God's infinite power where it is most peculiarly expressed; and so conclude briefly with two other interpretations which some of the Ancients have made of the original word, belonging rather to Philosophy than Divinity, though true in both. For † some have stretched this word *Almighty* according to the *Greek* notation, to signify that God holdeth, incircleth, and containeth all things. *Who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? who but God?* *Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure? who but he?* Thus then may he be called *Almighty*, as holding, containing, and comprehending all things.

\* Others extend it farther yet, beyond that of containing or comprehension, to a more immediate influence of sustaining or preservation. For the same power which first gave Being unto all things, continueth the same Being unto all. *God giveth to all, life, and breath, and all things. In him we live, move, and have our being*, saith the strangest Philosopher that ever enter'd *Athens*, the first expositor of that blind Inscription, *To the unknown God.* *How could anything have endured, if it had not been thy will? or been preserved, if not called by thee?* as the Wisdom of the *Jews* confesseth. Thus did the *Levites* stand and blest: *Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the sea and all that is therein, and thou preservest them all.* Where the continual conservation of the creature is in equal latitude attributed unto God with their first production. Because there is an absolute necessity of preserving us from returning unto nothing by annihilation, as there was for first bestowing an existence on us by creation. And in this sense God is undoubtedly *Almighty*, in that he doth sustain, uphold; and constantly preserve all things in that being which they have.

From whence we may at last declare what is couched under this Attribute of God, how far this Omnipotency extends it self, and what every Christian is thought to profess, when he addeth this part of the first Article of his Creed, *I believe in God the Father ALMIGHTY.*

As I am persuaded of an infinite and independent Essence, which I term a God, and of the mystery of an eternal Generation by which that God is a Father: so I assure my self that Father is not subject to infirmities of age, nor is there any weakness attending on the *Ancient of days*; but, on the contrary, I believe Omnipotency to be an essential Attribute of his Deity, and that not only in respect of operative and active power (concerning which I shall have occasion to express my faith hereafter) but also in regard of power authoritative, in which I must acknowledge his antecedent and eternal right of making

king what, and when, and how he pleased, of possessing whatsoever he maketh by direct dominion, of using and disposing as he pleaseth all things which he so possesseth. This dominion I believe most absolute in respect of its Independency, both in the Original, and the Use or Exercise thereof: this I acknowledge Infinite for amplitude or extension, as being a power over all things without exception; for plenitude or perfection, as being all power over every thing without limitation; for continuance or duration, as being eternal without end or conclusion. Thus I believe in God the Father Almighty.

**Maker of Heaven and Earth.**

Altho' this last part of the First Article were not expressed in the *ancient Creeds*, yet the sense thereof was delivered in the first Rules of Faith, and at last these particular words inserted both in the *Greek and Latin* Confessions. And indeed the work of Creation most properly followeth the Attribute of Omnipotency, as being the foundation of the first, and the demonstration of the second explication of it. As then we believe there is a *God*, and that *God Almighty*; as we acknowledge that same *God* to be the *Father* of our Lord *Jesus Christ*, and in him of us: so we also confess that the same *God the Father made both heaven and earth*. For the full explication of which operation, it will be sufficient, first, to declare the latitude of the Object, what is comprehended under the terms of *heaven and earth*; secondly, to express the nature of the action, the true notion of Creation, by which they were made; and thirdly, to demonstrate the Person to whom this operation is ascribed.

*\* For we find it not mentioned by S. Augustine de Fide & Symbolis; neither hath Rufinus expounded it in the Aquilian, or noted it to be found in the Roman or Oriental Creeds. Leo, reciting the three first Articles in his Epistle to Fla-*

vianus, maketh no mention of it. *Epist. 10. Maximus Taurinensis hath it not in Traditione Symboli, nor Petrus Chrysologus in his Sermons, amongst six several expostitions. It is not in the Homilies of Eusebius Gallicanus, or the exposition of Venantius Fortunatus. Marcellus Bishop of Ancyra left it not at Rome with Julius; Nor did Arius in his Catholick Confession unto Constantine acknowledge it. Neither are the words to be found in the Latin or Greek Copy of the Creed written about the beginning of the eighth Century, and published out of the MSS. by the most Reverend and Learned Archbishop of Armagh; or in that which Eberius and Beatus produced against Elipandus Archbishop of Toledo, towards the end of the seventh Century. † As in that delivered by Irenæus, Εἰς ἓνα θεῖον πατέρα παντοκράτορα, ἃ περιποίησα ἃ ἕγενον ἐν ἡμῖν ἐν ταῖς θαλάσσαις, ἐν πάντεσσι τὰ ἐν οὐρανοῖς. Adv. Her. l. 1. c. 2. And that by Tertul. Unum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit. De præser. adv. Her. c. 13. And that under the name of Novatian, not in formal words, but with an (id est) by way of explication. Regula exigit veritatis ut primo omnium credamus in Deum Patrem & Dominum Omnipotentem, id est, rerum omnium perfectissimum conditorem, qui cælum alta sublimitate suspenderit, terram dejecta mole solidavit, maria soluto liquore diffudit, & hæc omnia propriis & condignis instrumentis & ornata & plena digestit. Do Trin. c. 1. It was also observed by Origen, that the Christians were wont most frequently to mention God under that as the most common title. Ἡ ἃ ἀρχαῖος ἰσχυροῦσι τὸ κοινὸν ὄνομα, ὁ θεός, ἢ ἐ μὲν προσημασμένους ἢ ἕλων, ὁ παντοκράτης ἢ ὁ γῆς. Adv. Celsum. l. 2. Eusebius deliver'd the first Article thus in his Confession to the Nicene Council: Πιστεύω εἰς ἓνα θεῖον πατέρα παντοκράτορα, ἃ ἃ ἀπάντων ὀφθῶν τε ἐ ἀσέπτον ποιητήν' and that Council expressed the same without alteration in their Creed. But after the Nicene Council we find added παντῶ ἕγενον ἐν γῆς, by S. Cyril of Jerusalem, in his Catechism, and Epiphanius in Ancorato: which addition was received, confirmed and transmitted to us by the Council of Constantinople. By which means at last we find this Article thus expressed in the Western Confessions, Credo in Deum Patrem omnipotentem, creatorem cæli & terræ.*

For the first, I suppose it cannot be denied as the sense of the *Creed*, that under the terms of *heaven and earth* are comprehended all things; because the first Rules of Faith did so express it, and the most ancient *Creeds* had either instead of these words, or together with them, *the maker of all things visible and invisible*, which being terms of immediate contradiction, must consequently be of universal comprehension; nor is there any thing imaginable which is not visible, or invisible. Being then these were the words of the *Nicene Creed*; being the addition of *heaven and earth* in the *Constantinopolitan* could be no diminution to the former, which they still retained together with them, saying, *I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible*; it followeth, that they which in the *Latin Church* made use only of this last addition, could not choose but take it in the full latitude of the first expression.

And

And well may this be taken as the undoubted sense of the *Creed*, because  
*Exod. 31. 17.* it is the known language of the sacred Scriptures. *In six days*, saith *Moses*,  
*Exod. 20. 11.* *the Lord made heaven and earth*: in the same time, saith God himself, *the*  
*Lord made heaven and earth, the sea, and all that in them is.* So that all  
things by those two must be understood which are contained in them: and we  
know no Being which is made or placed without them. When God would  
call a general rendezvous, and make up an universal Auditory, the Prophet  
cries out, *Hear, O heavens, and give ear, O earth.* When he would ex-  
press the full splendour of his Majesty, and utmost extent of his actual do-  
minion. *Thus saith the Lord, the heaven is my throne, and the earth is my*  
*footstool.* When he would challenge unto himself those glorious attributes  
of Immensity and Omnipresence, *Do not I fill heaven and earth? saith*  
*the Lord.* These two then taken together signify the Universe, or that  
which is called the World. *S. Paul* hath given a clear exposition of these  
words in his' explication of the *Athenian Altar*; *God that made the world*  
*and all things therein, seeing that he is Lord of heaven and earth, dwel-*  
*leth not in Temples made with hands.* For being God is necessarily the  
Lord of all things which he made, (the right of his direct Dominion being  
clearly grounded upon the first Creation) except we should conceive the  
Apostle to exempt some Creature from the authoritative Power of God, and  
so take some work out of his Hand out of the reach of his Arm; we must  
confess that *heaven and earth* are of as large extent and ample signification  
as the *world and all things therein*: Where it is yet farther observable,  
that the Apostle hath conjoined the speech of both Testaments together. For  
the ancient *Hebrews* seem to have had no word in use among them which  
singly of itself did signify the world, as the *Greeks* had, in whose language  
*S. Paul* did speak; and therefore they used in conjunction the *heaven and*  
*earth*, as the \* grand extremities within which all things are contained.  
Nay, if we take the exposition of the later Writers in that language, those  
two words will not only as extremities comprehend between them, but in  
the extension of their own significations contain all things in them. For  
when they divide the universe into † three worlds, the inferiour, superiour,  
and the middle world; the lower is wholly contained in the name of *earth*,  
the other two under the name of *heaven*. Nor do the *Hebrews* only use  
this manner of expression, but even the *Greeks* themselves; and that not  
only before, but ‡ after \* *Pythagoras* had accustomed them to one name.  
As therefore under the single name of † World or Universe, so also under the  
conjunctive expression of *heaven and earth*, are contained all things ma-  
terial and immaterial, visible and invisible.

\* Καλῶς ἢ  
πάντες χιτῶν  
ἐξεδίξαντο  
τοῖς ἀπερσι, ἔ-  
ραιώ τε ἔ γῆ,  
τὰ μέσα συμ-  
περικλυθῆναι  
σοιχῆα. πῶς  
ἢ ἀπὸ θεοῦ;  
ἔτι γῆ μὲν πῶ  
κίετρον πάντες  
ἐμπικρίλαφοι  
ἔ ἴσι κἀταθεῖ  
μὲ ἀρχὴ πάν-  
των τ γῆ, πῶ-  
ρος ἢ ἄτων  
ὁ πάντα περι-  
χων ὑπερίως  
τῆ μακρῆν ἢ ἀνωθεν, ἀρχὴ μὲ ὁ ὑπερίως, πῶρος ἢ πάντων ἢ γῆ μὲν ἢ ὑπερίως καὶ τ γῆς τὰ λοιπὰ τελεῖα περιέλαπτο) σοιχῆα.  
Jo. Philop. de mundi Creat. l. 1. c. 5. Τῶ μὲν ὑπερίως σῆμασι (ἢ φύσει) τὸ πῶρος τὰ πάντες ἀπείκειμι, τῶ δὲ περιεργίῳ τὸ  
κίετρον. ὅς ἢ σφαιρα ἄλλως μὲ τὸ κίετρον ἀρχὴ, ἄλλως ἢ ὁ ἔ περιεργίος ὄρος. Hierocl. in Aur. Carm. † For the Rab-  
bins usually divide the whole frame of things into three worlds: the first, תחתית העולם the inferiour,  
or עולם השפל the depressed and lowest world; עולם התיכון that is this world, say they, so wit, this globe  
of earth on which we live. This they divide into three parts; ים the sea, lakes and rivers, מדבר the desert, solitary  
and uninhabitable places, רחוק מן הישוב far from the habitations of men, and ישוב ἢ οἰκουμένη, the earth inha-  
bited. The second is called העולם התיכון the middle or inmost world; העולם הגלגלתי this is the world of the  
spheres, containing the aerial Region, and the starry heavens. The third is, העולם העליון the superiour world; העולם  
המלאכי this is the world of Angels, עולמות of God, עושר of Souls, העולם הרוחני the spiritual world.  
Now being these three comprehend all things imaginable; being the first is sufficiently expressed in עולם the earth, and  
the two last in עולם the heaven; it followeth that, in the sense of the Hebrews, heaven and earth signify all things.  
‡ Εἰς τὰς ἀληθείαις, εἰς εἶν θεός, ὅς ὑπερίως τέτυχε καὶ γαῖαν μακροῖν. \* Πυθαγόρας πρῶτος ὠνόμασε τὸ ἔ ὅλον περιε-  
χῆν, κόσμος, ὅς ἢ ἐν αὐτῶ τάξις. Plus de Plac. Philosoph. l. 2. c. 1. † Si Mundum dixeris, illic erit & cœlum, & c  
quæ in eo sol, & luna, & sidera, & astra, & terra, & treta, & omnis sensus elementorum. Omnia dixeris, cum  
id dixeris, quod ex omnibus constat. Tertul. de Virg. Veland. c. 4. Φασὶ ἢ οἱ σοφοὶ καὶ ὑπερίως ἔ γῆ καὶ θεός καὶ ἀθεο-  
πως ἢ κοινῶς ζωίκεον, καὶ φιλίαν, καὶ κοσμιότητα, ἔ ζωοφρονῶν, ἔ δικαιοσύνην καὶ τὸ ὅλον αὐτῶ ἀφ᾽ ταῦτα κόσμος  
καλῶσι. Iambli. Protrept. but the words are Plato's in Gorgia.

But

But as the Apostle hath taught us to reason, *When he saith all things are put under him, it is manifest that he is excepted which did put all things under him:* so when we say, all things were made by God, it is as manifest that he is excepted who made all things. And then the Proposition is clearly thus delivered; All Beings whatsoever beside God were made. As we read in S. John concerning the *Word*, that *the World was made by him*; and in more plain and exprefs words before, *All things were made by him, and without him was not any thing made that was made.* Which is yet farther illustrated by S. Paul: *For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him.* If then there be nothing imaginable which is not either in heaven or in earth, nothing which is not either visible or invisible, then is there nothing beside God which was not made by God.

1 Cor. 15. 27.

John 1. 10.  
v. 3.

Col. 1. 16.

This then is the unquestionable doctrine of the Christian Faith, That the vast capacious frame of the World, and every thing any way contained and existing in it, hath not its essence from or of it self, nor is of existence absolutely necessary; but what it is, it hath not been, and that being which it hath was made, framed and constituted by another. And as *every house is builded by some man*; for we see the Earth bears no such creature of it self; Stones do not grow into a wall, or first hew and square, then unite and fasten themselves together in their generation; Trees sprout not cross like dry and sapless beams, nor do spars and tyles spring with a natural uniformity into a roof, and that out of stone and mortar: these are not the works of Nature, but superstructions and additions to her, as the supplies of Art, and the testimonies of the understanding of Man, the great Artificer on earth: So if the World it self be but an \* house, if the Earth, which \* hangs upon nothing, be the foundation, and the glorious spheres of Heaven the roof, (which hath been delivered as the most universal Hypothesis) if this be the habitation of an infinite Intelligence, the † Temple of God; then must we acknowledge the world was built by him, and consequently, that *be which built all things is God.*

Heb. 3. 4.

\* ο αἰθνηὶς ἕτοιμὸν κόσμον ἔδεν ἄρα ἄλλο ἴσιν ἢ οὐκ οὐδὲν. Philo de Insomn. Κόσμου δὲ περιπέρις καὶ ἰτοιμασ ἀιθνηὶς οὐκ οὐ τῷ θεῷ. Id. de Plant. Noe. Θεῶν τι μίσηθ' ὁ κόσμος, καὶ οὐκ οὐ θεῷ αἰθνηὶς. Id. de Mundi Incorr.

From hence appears the truth of that distinction, Whatsoever hath any being, is either made or not made: whatsoever is not made, is God; whatsoever is not God, is made. One uncreated and independent Essence; all other depending on it, and created by it. One of eternal and necessary existence; all other indifferent, in respect of actual existing, either to be or not to be, and that indifferency determined only by the free and voluntary act of the first Cause.

† Lucretius calls the Heavens Mundi magnum & versatile templum. l. 5. Τὸ ἀνωτάτω καὶ πρὸς ἀλθβαιαν ἰερον θεῷ νομισεν σύμπαντα καὶ κόσμον εἶναι. Philo de Monarch. b Psal. 104 3. c 2 Cor. 12. 2.

Now because to be thus made includes some imperfection, and among the parts of the world, some are more glorious than others; if those which are most perfect presuppose a maker, then can we not doubt of a creation where we find far less perfection. This house of God, though uniform, yet is not all of the same materials, the footstool and the throne are not of the same mould; there is a vast difference between the heavenly expansions. This first aerial Heaven, where God setteth up his pavilion, where *he maketh the clouds his chariot, and walketh upon the wings of the wind*, is not so far inferior in place as it is in glory to the next, the seat of the Sun and Moon, the two great lights, and Stars innumerable, far greater than the one of them. And yet that second Heaven is not so far above the first as beneath the *third*, into which S. Paul was caught. The brightness of the Sun doth not so far surpass the blackness of a wandering cloud, as the glory of that Heaven of presence surmounts the fading beauty of the starry firmament. For in this great Tem-

H ple

ple of the World, in which the Son of God is the High Priest, the Heaven which we see is but the Veil, and that which is above, the Holy of Holies. This Veil indeed is rich and glorious, but one day to be rent, and then to admit us into a far greater glory, even to the Mercy-seat and Cherubins. For this third Heaven is the *proper habitation* of the blessed Angels, which constantly attend upon the Throne. And if those most glorious and happy Spirits, those *morning stars* which *sang together*, those *sons of God* which *shouted for joy* when *the foundations of the earth were laid*, if they and their habitation were made; then can we no ways doubt of the production of all other creatures, so much inferior unto them.

• ἰδίων οὐρανῶν.  
Jude v. 6.  
Job 38. 7, 4

Forasmuch then as the Angels are termed the *sons of God*, it sufficiently denoteth that they are from him, not of themselves; all filiation inferring some kind of production: And being God hath but one proper and only-begotten Son, whose propriety and singularity consisteth in this, that he is of the same increated essence with the Father, all other off-spring must be made, and consequently even the Angels created sons; of whom the Scripture speaking saith, *Who maketh his Angels spirits, and his ministers a flame of fire.* For although those words, at first spoken by the Psalmist, do rather express the nature of the wind and lightning: yet being the Author of the Epistle to the *Hebrews* hath applied the same to the Angels properly so called, we cannot but conclude upon his authority, that the same God who *created the wind*, and *made a way for the lightning of the thunder*, hath also produced those glorious spirits; and as he furnished them with that activity there expressed, so did he frame the subject of it, their immaterial and immortal essence.

Psal. 104. 4.

Amos 4. 13.  
Job 28. 16.

If then the Angels and their proper habitation, the far most eminent and illustrious parts of the world, were made; if only to be made be one character of imperfection; much more must we acknowledge all things of inferior nature to have dependence on their universal Cause, and consequently this great Universe, or, all things, to be made, beside that one who made them.

This is the first part of our Christian Faith, against some of the ancient Philosophers, who were so wildly fond of those things they see, that they imagined \* the Universe to be infinite and eternal, and, what will follow from it, to be even God himself. 'Tis true that the most ancient of the Heathen were not of this opinion, but † all the Philosophy for many Ages delivered the World to have been made.

\* Mundum & hoc quod nomine alio cœlum appellare libuit, cujus circumflexu reguntur cuncta,

numen esse credi par est æternum, imensum, neque genitum. neque interitum unquam. Plin. Nat. Hist. l. 2. c. 1. † Γενόμενον μὲν ἔν ἀπαντες εἰνά φασιν, says Aristotle, De Cælo. l. 1. c. 10. confessing it the general opinion that the world was made. Which was so ancient a Tradition of all the first Philosophers, that from Linus, Musæus, Orpheus, Homer, Hesiod and the rest, they all mention the Original of the World, entitling their Books, Κοσμογονία, or Θεολογία, or the like. Εἰσὶ γὰρ τινες οἱ φασιν ἔθιν ἀθρόον εἶναι τὴν γενέσθαι, ἀπὸ πάντων γίνεσθαι. Ἡρόδοτος δὲ τὰ μὲν ἀθροῦσα λέγειν, τὰ δὲ πάλιν φησὶν ἄλλοι μὲν οἱ εἶσι τὸν Ἡρόδοτον, εἴτα δὲ τὸ ἄλλων οἱ πρῶτοι Θεολογοῦσάντες, says Aristotle, de Cælo, l. 3. c. 1. In which words he manifestly attributes the Doctrine of the Creation of the World not only to Hesiod, but to all the first natural Philosophers: which learning, beginning with Prometheus the first Professor of that Science, continued in that Family amongst the Atlantiadæ, who all successively delivered that truth. After them the Ionian Philosophy did acknowledge it, and the Italian received it by Pythagoras, whose Scholars all maintained it beside Ocellus Lucanus, the first of them that sanded the World not made, whom Plato, though he much esteemed him, yet followed not; for there is nothing more evident than that he held the World was made. Δις ἄρα δὲ, δι' αὐτῶν ἡσίων ἔ τὸ πᾶν τὸδε ὁ ζωιστὸς ζωιστῶν, ἀσάδῃ, λέ. In which words he delivers not only the generation of the Universe, but also the true cause thereof, which is the goodness of God. For he which asks this plain and clear question, πότερον ἢ αἰεὶ, ἡσίων ἀρχὴ ἔχον ἡδύμια, ἢ γίνοι, ἀπ' ἀρχῆς τινος ἀεζάμπος; and answers the question briefly with a γίνοι. He which gives this general rule upon it, τὸ δ' αὖ ἡσὸν φησὶν ἔ τ' αἰτίαι τινὸς ἀνάσχω εἶναι ἡσίων· and then immediately concludes, τὸ μὲν ἔν ἡσίων ἔ τ' αἰτίαι τινὸς ἀεζάμπος, ἢ ἀεζάμπος εἰς πάντας ἀδύμια ἔσιν· cannot (notwithstanding all the shifts of his Greek Expositors) be imagined to have conceived the World not made. And Aristotle, who best understood him, tells us clearly his opinion ὡς τὸ Τιμῶν, from whence I cited the precedent words, οὐκ γὰρ φασὶ τὸ ἡσὸν (where by the way observe that in Plato's Timæus ἡσίων and ἀόμπος are made synonymous) ἡσίων μὲν, ἢ μὲν φησὶν.

When this tradition of the Creation of the world was delivered in all places down successively by those which seriously considered the frame of all things; and the difference of the most ancient Poets and Philosophers from  
Moses

Moses was only in the manner of expressing it; those which in after-ages first denied it, made use of very frivolous and inconcluding arguments, grounding their new opinion upon weak foundations.

For that which in the first place they take for granted as an Axiom of undoubted truth, that *Whatsoever hath a beginning, must have an end*, and consequently, *Whatsoever shall have no end, had no beginning*, is grounded upon no general reason, but only upon particular observation of such things here below, as from the ordinary way of Generation, tend in some space of time unto Corruption. From whence, seeing no tendency to corruption in several parts of the world, they conclude that it was never generated, nor had any cause or original of its being. Whereas, if we would speak properly, future existence or non-existence hath no such relation unto the first production. Neither is there any contradiction that at the same time one thing may begin to be, and last but for an hour, another continue for a thousand years, a third beginning at the same instant remain for ever: the difference being either in the nature of the things so made, or in the determinations of the will of him that made them. Notwithstanding then their universal rules which are not true but in some limited particulars, it is most certain the whole world was made, and of it part shall perish, part continue unto all eternity; by which something which had a beginning shall have an end, and something not.

The second fallacy which led them to this novelty was the very name of Universe, which comprehended in it all things; from whence they reasoned thus: † If the World or Universe were made, then were all things made; and if the world shall be dissolved, then all things shall come to nothing: which is impossible. For if all things were made, then must either all, or at least something, have made it self, and so have been the cause of it self as of the effect, and the effect of it self as of the cause, and consequently in the same instant both have been and not been; which is a contradiction. But this fallacy is easily discovered: for when we say the Universe or all things were made, we must be always understood to except him who made all things, neither can we by that name be supposed to comprehend more than the frame of heaven and earth, and all things contained in them; and so ‡ he which first devised this argument hath himself acknowledged.

Far more gross was that third conceit, that if the world were ever made, it must be after the vulgar way of ordinary natural generations: in which \* two mutations are observable, the first from less to greater, or from worse to better; the second from greater to less; or from better to worse. (The beginning of the first mutation is called Generation; the end of it Perfection: the beginning of the second is from the same Perfection, but concludeth in Corruption or Dissolution.) † But none hath ever yet observed that this frame of the world did every grow up from less to greater, or improve it self from worse to better: nor can we now perceive that it becomes worse or less than it was, by which decretion we might guess at a former increase, and from a tendency to corruption collect its original generation. This conceit, I say, is far more gross. For certainly the Argument so managed proves nothing at all, but only this, (if yet it prove so much) that the whole frame of the world, and the parts thereof which are of greater perfection, were not generated in that manner in which we see some other parts of it are: which no man denies. But that there can be no other way of production beside these

\* Ocellus Lucanus, *ὅτι τὸ πᾶν οὐκ ἔστι παλαιὸς φέσταις, which book Aristotle hath made use of, and transcribed in many parts.*

† Το πᾶν γινόμενον οὐκ ἔστι παλαιόν, καὶ τὸ φθισόμενον οὐκ ἔστι νεότερον, καὶ τὸ ἀθάνατον οὐκ ἔστι ἀτελεύτητον, καὶ τὸ πᾶν. Ocellus.

‡ Το δὲ γινόμενον καὶ τὸ παλαιότερον τὸ συμπαικόμενον, διὰ τὸ τῆς τύχης ἰσότητος, οὐκ ἔστι πάντων δὲ κοινότητος. Ocellus.

\* Πᾶν τὸ γινόμενον ἀρχῆς εὐχάρους καὶ διαλύσεως ὁφθαλμοῦ κοινότητος δύο ἐπιτέλειαι μέγεθος, μίαν μὲν τὴν ἀπὸ τῆς μείζονος, καὶ τὴν ἀπὸ τῆς χείρονης ἐπιτέλειαν βίβλιον δὲ

τίσιν ἢ τὴν ἀπὸ τῆς μείζονος ἐπιτέλειαν, ἢ τὴν ἀπὸ τῆς βίβλιον ἐπιτέλειαν. Ἐὰν δὲ καὶ τὸ ὅλον καὶ τὸ πᾶν ἡσπῆσεν εἰς καὶ φθορῆν, ἡσπῆσεν καὶ τὴν μείζονος ἐπιτέλειαν καὶ τὴν μείζονος μέγεθος, ἢ τὴν ἀπὸ τῆς χείρονης ἐπιτέλειαν, ἢ τὴν ἀπὸ τῆς βίβλιον. Ocellus. † Το δὲ γινόμενον καὶ τὸ πᾶν ὅταν ἡμῖν ἐξ αὐτῆς παρῆται τεκμήριον τοιούτου· ὅτι τὸ ἡσπῆσεν αὐτὸ εἶδος, ὅτι μὲν ἐπιτέλειαν καὶ τὴν μείζονος μέγεθος, ὅτι χείρονης παρῆται ἢ μείζονος ἡσπῆσεν· ἀλλ' αἱ αὐτῆς ταυτῆς καὶ ὁμοίως ἀπὸ τῆς αὐτῆς. Ocellus.

petty generations, or that the World was not some other way actually produced, this Argument doth not endeavour to infer, nor can any other prove it.

\* Ἀμύχανον ἢ τὸ ὄν ληπτέλειά, ἢ τὸ μὴ ὄν ἀκαλυπῆσαι. ἄφθαρτον ἄερον καὶ ἀαίλιθρον τὸ πᾶν. Ocellus.

The next Foundation upon which they cast off the constant doctrine of their Predecessors, was that general assertion, That it is \* impossible for any thing to be produced out of nothing, or to be reduced unto nothing: from whence it will inevitably follow, that the matter of this World hath always been, and must always be. The clear refutation of which difficulty requires an explication of the manner how the World was made: the second part before propounded for the exposition of this Article.

Now that the true nature and manner of this Action may be so far understood as to declare the Christian Faith, and refute the errors of all opposers, it will be necessary to consider it first with reference to the Object or Effect; secondly, in relation to the Cause or Agent; thirdly, with respect unto the Time or Origination of it.

† So I conceive it best expressed by Anselm Archbishop of Canterbury: Dicitur aliquid esse factum de nihilo, cum intelligimus esse quidem factum, sed non esse aliquid unde sit factum

Menologii, c. 8.

† Creatio apud nos generatio vel nativitas dicitur, apud

The Action by which the Heaven and Earth were made, considered in reference to the effect, I conceive to be the production of their total Being; so that whatsoever entity they had when made, had no real existence before they were so made. And this manner of production we usually term *Creation*, as excluding all concurrence of any material cause, and all dependence of any kind of subject, as presupposing no privation, as including no motion, as signifying a production out of nothing; † that is, by which something is made, and not any thing preceding out of which 'tis made. This is the proper and peculiar sense of the word *Creation*: not that it signifies so much by virtue of its origination or vulgar use in the † *Latin* tongue; nor that the *Hebrew* word used by *Moses*, *In the beginning God created the heaven and the earth*, hath of it self any such peculiar acceptation. For it is often used \* synonymously with words which signify any kind of production or formation, and by it self it seldom denotes a production out of nothing, or proper creation, but most frequently the making of one substance out of another pre-existing, as the <sup>a</sup> fishes of the water, and <sup>b</sup> man of the dust of the earth; the <sup>c</sup> renovating or restoring any thing to its former perfection, for want of *Hebrew* words in composition; or lastly, the doing some new or † wonderful work, the producing some strange and admirable effect, as the <sup>d</sup> opening the mouth of the earth, and the signal <sup>e</sup> judgments on the people of *Israel*.

Græcos vero sub nomine creationis verbum facturæ & conditionis accipitur. S. Hieron. ad Eph. 4. \* ברא is promiscuously used with יצא which is of the greatest latitude, denoting any kind of effectation, and with יצר which rather implies a formation out of something, from whence יצר a potter. For the first, we read Gen. 2. 3. that God rested from all his work, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מֵאֵשֶׁת יוֹמָיו לַעֲשׂוֹת וְאֵשֶׁת יוֹמָיו לַעֲשׂוֹת not that on the sixth day he did the work of two days, that he might rest on the seventh, as Rabbi Solomon; not that in six days he made the roots of things that they might afterwards produce the like, as Aben Ezra; nor these or any other fancies of the Rabbins; as if ברא signified one work and יצא another; for they both express the production, as appears clearly in the following verse, These are the generations of the heavens and of the earth, בְּהִבְרָאָם when they were created, בְּיוֹם עֲשׂוֹת in the day that the Lord God made the heaven and the earth. So Isa. 45. 12. I have made the earth, and created man upon it: where the first expresseth the proper, the second the improper Creation. Which indifferent acceptation appeareth in collating Psal. 115. 15. and 121. 2. with Isa. 42. 5. and 45. 18. as also Isa. 17. 7. with Eccl. 12. 1. From whence the LXX. translate ברא indifferently ποιῶν or ἀλλήλων. For the second, יצר is usually rendered by the Targum ברא and by the LXX. who generally ἀλάττειν, yet sometimes ἀλλήλων. And that it hath the same signification will appear by conferring Gen. 2. 7. with Isa. 45. 12. and not only so, but by that single verse, Isa. 43. 1. Now thus saith the Lord בראך that created thee, O Jacob, ויצרך and he that formed thee, O Israel. Lastly, all these are jointly used in the same validity of expression, Isa. 43. 7. Every one that is called by my name: for בראתי I have created him for my glory, ויצרתי I have formed him, yea ויצרתי I have made him. <sup>a</sup> As Gen. 1. 21. <sup>b</sup> Gen. 1. 27. and 2. 7. <sup>c</sup> Psal. 51. 10. Isa. 65. 17. † Creatio atque conditio nunquam nisi in magnis operibus nominantur: verbi causa, mundus creatus est, urbs condita est, domus verò, quamvis magna sit, ædificata potius dicitur, quam condita vel creata. In magnis enim operibus atque facturis verbum creationis assumitur. S. Hier. ad Eph. c. 4. <sup>d</sup> Numb. 16. 30. <sup>e</sup> Isa. 45. 7.

We must not therefore weakly collect the true nature of Creation from the force of any word which by some may be thought to express so much, but we must collect it from the testimony of God the Creator, in his word, and

and of the world created, in our reason. The opinion of the Church of the Jews will sufficiently appear in that zealous mother to her seventh and youngest son; *I beseech thee, my Son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not*: which is a clear description of *Creation*, that is, production out of nothing. But because this is not by all received as Canonical, we shall therefore evince it by the undoubted testimony of *S. Paul*, who expressing the nature of *Abraham's* faith, propoundeth *him whom he believed as God who quickeneth the dead, and calleth those things which be not, as tho' they were*. For as to be called in the language of the Scripture is to be, (*Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, saith S. John in his Epistle, who in his Gospel told us, he had given us power to become the sons of God:*) so to call is to make, or cause to be. As where the Prophet *Jeremy* saith, *Thou hast caused all this evil to come upon them, the original may be thought to speak no more than this, thou hast called this evil to them*. He therefore calleth those things which be not, as if they were, who maketh those things which were not, to be, and produceth that which hath a being out of that which had not, that is, out of nothing. This reason generally persuasive unto Faith, is more peculiarly applied by the Apostle to the belief of the Creation: for *through faith*, saith he, *we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*. Not as if the earth, which we see, were made of air; or any more subtil body, which we see not; nor as if those things which are seen were in equal latitude commensurable with the worlds which were framed: but that those things which are seen, that is, which are, were made of those which \* did not appear, that is, which were not.

2 Macc. 7. 28.

1 John 3. 1.

Jer. 32. 23.  
נאמר

Heb. 11. 3.

\* For I take  
μὴ ὡς φαινο-  
μένων in this  
place to be e-

quivalent unto *ἐκ οὐκ ὄντων* in the Maccabees, and that of the same sense with *ἐκ οὐκ ὄντων*, as the Syriack Translation, *מִלֹּאמֵר לֹא הָיוּ מִן* ex iis quæ non conspiciuntur. Which manner of speech may be observed even in the best Greek Authors: as in Aristotle, *μισθόβαλλοι ἀνὰ τὸ μισθόβαλλον τυλεγχῶς· ἢ γὰρ ἐκ ὑποκειμένων, εἰς ὑποκείμενον, ἢ ἐκ οὐκ ὑποκειμένων εἰς οὐκ ὑποκείμενον, ἢ μὴ ἐκ ὑποκειμένων εἰς οὐκ ὑποκείμενον, ἢ ἐκ ὑποκειμένων εἰς μὴ ὑποκείμενον*. Where *ἐκ οὐκ ὑποκειμένων* is the same with *ἐκ οὐκ ὑποκειμένων*, and *μὴ ὡς φαινομένων* with *ἐκ οὐκ ὑποκειμένων*.

Vain therefore was that opinion of a real matter coæval with God as necessary for production of the world by way of subject, as the eternal and Almighty God by way of efficient. For if some real and material Being must be presupposed by indispensable necessity, without which God could not cause any thing to be, then is not he independent in his Actions, nor of infinite power and absolute activity, which is contradictory to the divine perfection. Nor can any reason be alledged why he should be dependent in his operation, who is confessed independent in his Being.

And as this coeternity of matter opposeth God's Independency, the proper notion of the Deity, so doth it also contradict his All-sufficiency. For if without the production of something beside himself he cannot make a demonstration of his Attributes, or cause any sensibility of his power and will for the illustration of his own glory; and if without something distinct wholly from himself he cannot produce any thing \* then must he want something external: and whosoever wanteth any thing is not all-sufficient. And certainly he must have a low opinion and poor conception of the infinite and eternal God, who thinks he is no otherwise known to be Omnipotent than by the † benefit of another. Nor were the Framers of the *Creed* so wise in prefixing

\* Nemo enim non eget eo de cujus utitur; nemo non subjicitur ei cujus eget ut possit uti.

Sic & nemo de alieno utendo, non minor est eo de cujus utitur; & nemo qui præstat de suo uti, non in hoc superior est eo cui præstat uti. *Tertul. adv. Hermog. c. 8.* † Grande revera beneficium contulit, ut haberet hodie per quem Deus cognosceretur & omnipotens vocaretur: nisi quod jam non omnipotens, si non & hoc potens, ex nihilo omnia proferre. *Ibid.* Quomodo ab homine divina illa vis differet, si, ut homo, sic etiam Deus ope indigeat aliena: Indiget autem si nihil moliri potest, nisi ab altero illi materia ministretur. *Laſtan. l. 2. c. 9.*

the



the Almighty before maker of heaven and earth, if out of a necessity of material concurrence, the making of them left a mark of impotency rather than omnipotency.

The supposition then of an eternal Matter, is so unnecessary where God works, and so derogatory to the infinity of his power, and all-sufficiency of himself, that the later \* Philosophers, something acquainted with the truth which we profess, though rejecting Christianity, have reprov'd those of the School of Plato, who deliver'd, as the Doctrine of their Master, an eternal Companion, so injurious to the Father and Maker of all things.

\* As Hierocles, και τι κυβηλιση κοι τυται, οπυι ε τ Πλατωνικων τινος σση εθλω τ παει τα δημιουργη δια ληστωζησιν υποισαι; ε γδ ικανον αυτι ειναι ωθησαν, αυτοελως ιωρεησαι δυνασζ κοσμοι οικεια δωαμζ κζ σοφια εξ αυτου ενεργητα αζα αλληυιτα υλης σωεργεια κζ τη μη παρ αυτω ιωρεωση φυσζ καταχρωμενοι, μόνως δημιουργει δωαμζ. De Provid. & Fato.

Wherefore to give an answer to that general position, That out of nothing nothing can be produced, which † Aristotle pretends to be the opinion of all natural Philosophers, I must first observe, that this universal Proposition was first framed out of particular considerations of the works of art and nature. For if we look upon all kinds of † Artificers, we find they cannot give any specimen of their art without materials. Being then the beauty and uniformity of the world shews it to be a piece of art most exquisite, hence they concluded that the maker of it was the most exact \* Artificer, and consequently had his matter from all eternity prepared for him. Again, considering the works of nature and all parts of the world subject to generation and corruption, they also † observed that nothing is ever generated but out of something pre-existent, nor is there any mutation wrought but in a subject, and with a presupposed capability of alteration. From hence they presently collected, that if the whole world were ever generated, it must have been produced out of some subject, and consequently there must be a matter eternally pre-existing.

† παν το γινόμενον ανάσκη γινεσζ η εξ ούλων η εν μη ούλων· τούτοι ε το μ εν μη ούλων γινεσζ αιδωαζου· αει γδ ταύτης ομοιωμοθησιν ε δόξης απαντες οι αει φύσιες. Physic. l. 4. c. 1. † Ut igitur Faber cum quid edificaturus est, non ipse facit materiam, sed ea utitur quae sit parata, fictorque item cerâ: sic isti providentiae divinae materiam praesidio esse oportuit, non quam ipse faceret, sed quam haberet paratam. Cicero de Nat. Deorum, Απεικασιον το μ δια τ τεχνητω, τ ε αδρανζ το κοσμου. Methodius αει τ φησιν. \* So Hierocles calls him κοσμοποιον κζ αραστέχον θιον, in Aug. Carm. † Οτι ε αζ υοισαι, κζ οσα αλλα απλωσ οντα εξ υκουημερη τινος, γινεζ, ιπισκοπηνη φησιν αν φανησιν· αει γδ ισι τι ε τωικεζ; εξ ε γινεζ τι γιλιόρθου, οιον τα φυλα κζ τα ζωα εν αυτημαζ. Arist. Phys. l. 1. c. 7.

Now what can be more irrational, than from the weakness of some creature to infer the same imbecillity in the Creator, and to measure the arm of God by the finger of man? Whatsoever speaketh any kind of excellency or perfection in the Artificer may be attributed unto God: whatsoever signifieth any infirmity, or involveth any imperfection, must be excluded from the notion of him. That wisdom, prefcience, and preconception, that order and beauty of operation which is required in an Artist, is most eminently contained in him, who hath ordered all things in measure, and number, and weight: but if the most absolute Idea in the Artificer's understanding be not sufficient to produce his design without hands to work, and materials to make use of, it will follow no more that God is necessarily tied unto pre-existing Matter, than that he is really compounded of corporeal parts.

Wisd. 11. 20.

Again, 'tis as incongruous to judge of the production of the world by those parts thereof which we see subject to generation and corruption: and thence to conclude, that if it ever had a cause of the Being which it hath, it must have been generated in the same manner which they are; and if that cannot be, it must never have been made at all. For nothing is more certain than that this manner of generation cannot possibly have been the first production even of those things which are now generated. We see the plants grow from a seed; that is their ordinary way of generation: but the first Plant could not be so generated, because all seed in the same course of nature is from the pre-existing plant. We see from spawn the fishes, and from eggs the fowls receive now the original

original of their being: but this could not at first be so, because both spawn and egg are as naturally from precedent fish and fowl. Indeed because the seed is separable from the body of the plant, and in that separation may long contain within it self a power of germination: because the spawn and egg are sejungeable from the fish and fowl, and yet still retain the prolifick power of generation; therefore some might possibly conceive that these seminal bodies might be originally scattered on the earth, out of which the first of all those Creatures should arise. But in viviparous Animals, whose off-spring is generated within themselves, whose seed by separation from them loseth all its seminal or prolifick power, this is not only improbable, but inconceivable. And therefore being the \* Philosophers themselves confess, that whereas now all animals are generated by the means of seed, and that the animals themselves must be at first before the seed proceeding from them; it followeth that there was some way of production antecedent to and differing from the common way of generation, and, consequently, what we see done in this generation can be no certain rule to understand the first production. Being then that universal Maxim, that *nothing can be made of nothing*, is merely calculated for the meridian of natural causes, raised solely out of observation of continuing creatures by successive generation, which could not have been so continued without a Being antecedent to all such succession; it is most evident, it can have no place in the production of that antecedent or first Being, which we call Creation.

\* These words of Aristotle are very observable, in which he disputes against Speusippus and the Pythagoreans, who thought the rudiments of things first made, out of which they grew unto perfection:

ἄπειρα, οἱ Πυθαγόρειοι καὶ Σπεύσιππος, τὸ ἀεὶ εἶναι καὶ κἀλλίον μὴ εὐ ἀρχῇ εἶναι, ἀλλὰ τὸ εὐ τῶν φύλων καὶ τῶν ζώων τὰς ἀρχαίας αἰτίας μὴ εἶναι, τὸ δὲ καλὸν καὶ τὸ τέλειον εὐ ταῖς εὐ ταύταις, ἐκ ἀρχῆς οἶον. τὸ δὲ ἀπέριμα ἐξ ἐπίρου ἐστὶ πηγύριον τέλειον· καὶ τὸ πρῶτον εὐ ἀπέριμα ἐστὶν, ἀλλὰ τὸ τέλειον. οἷον πρῶτον ἀνθρώπων ἀν φωνῇ τις εἶναι εὐ ἀπέριμα, καὶ τὸ εὐ ταύτη ἡνωμένον, ἀλλ' ἔτι εἰς εὐ τὸ ἀπέριμα. By which words Aristotle hath sufficiently destroyed his own Argument, which we produced before out of the first of the Physicks, and is excellently urged in that Philosophical Piece attributed unto Justin Martyr. *Ἐπὶ πρῶτον ἐστὶ τὸ ἀπέριμον ἀπέριμα, καὶ ἔπειτα τὸ εὐ ἀπέριμα γινώσκον, καὶ ἡνωτὰ ἀμφοτέρω, τῇ μὴ ἡμοίω τῷ κεντρῷ εὐ ἀπέριμα γινώσκον κεντρῷ τὸ ἀπέριμα τῇ δὲ ἡμοίω τῷ ἀπέριμα ἑνωτῶν τὸ ἀπέριμα εὐ δυνατῶν. ἐκ ἀρχῆς αἰεὶ τὰ ζῶα εὐ τὰ φύλα εὐ ἀπέριμα. Ἀριστοτ. Dog. Eversf. Plat. Sympof. l. 2. Probl. 3. Ὅθεν ἀποδείκνυται τὸ ἀπέριμα εἶναι τὸ ἀνθρώπων, ἀδὲ τῷ αὐτῷ εἶναι τὸ ἀπεκτετατῶν τὸ αὐτῷ εἶναι, καὶ τὸ ἀπέριμα τῷ ἀνθρώπων ἀπέριμα.*

Now when we thus describe the nature of Creation, and under the name of *Heaven and Earth* comprehend all things contained in them, we must distinguish between things created. For some were made immediately out of nothing, by a proper, some only mediately, as out of something formerly made out of nothing, by an improper kind of Creation. By the first were made all immaterial substances, all the orders of Angels, and the Souls of men, the Heavens and the simple or elemental bodies, as the Earth, the Water, and the Air. *In the beginning God created the heaven and the earth; so in the beginning*, as without any pre-existing or antecedent matter: this earth, when so *in the beginning* made, was *without form and void*, covered with waters likewise made, not out of it but with it, the same which, *when the waters were gathered together unto one place, appeared as dry Land*. \* By the second, all the *hosts of the earth*, the fowls of the air, and the fishes of the sea, *Let the earth*, said God, *bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind*. *Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth*; and more expressly yet, *Out of the ground God formed every beast of the field, and every fowl of the air*. And well may we grant these plants and animals to have their origination from such principles, when we read, *God formed man out of the dust of the ground*; and said unto him whom he created in his own image, *Dust thou art*.

a Gen. 1. 1.  
b v. 2.  
c v. 9.  
\* Hic visibilis mundus ex materia quæ à Deo facta fuerat, factus est & ornatus. Gennad. c. 10.  
d Gen. 1. 11.  
e v. 20.  
f Gen. 2. 19.  
g Gen. 2. 7.  
h Gen. 3. 19.

Having thus declared the notion of *Creation* in respect of those things which were created, the next consideration is of that action in reference to the Agent who created all things. Him therefore we may look upon first as



their action. To conceive any such necessity in the divine operations, were to deny all knowledge in God, to reduce him into a condition inferiour to some of the works of his own hands, and to fall under the censure contained in the Psalmist's question, *He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall he not know?* Those creatures which are endued with understanding, and consequently with a will, may not only be necessitated in their actions by a greater power, but also as necessarily be determined by the proposal of an infinite good: whereas neither of these necessities can be acknowledged in God's actions, without supposing a power beside and above Omnipotency, or a real happiness beside and above All-sufficiency. Indeed if God were a necessary Agent in the works of Creation, the Creatures would be of as necessary a Being as he is; whereas the necessity of being is the undoubted prerogative of the first cause. *He worketh all things after the counsel of his own will,* saith the Apostle: and wheresoever counsel is, there is election, or else 'tis vain; where a will, there must be freedom, or else 'tis weak. We cannot imagine that the all-wise God should act or produce any thing but what he determineth to produce; and all his determinations must flow from the immediate principle of his will. If then his determinations be free, as they must be coming from that principle, then must the Actions which follow them be also free. Being then the goodness of God is absolutely perfect of it self, being he is in himself infinitely, and eternally happy, and this happiness as little capable of augmentation as of diminution; he cannot be thought to look upon any thing without himself as determining his will to the desire, and necessitating to the production of it. If then we consider God's goodness, he was moved; if his All-sufficiency, he was not necessitated: if we look upon his will, he freely determined; if on his power, by that determination he created the World.

Wherefore that ancient conceit of a necessary emanation of God's goodness in the eternal Creation of the World will now easily be refuted, if we make a distinction in the equivocal notion of Goodness. For if we take it as it signifyeth a rectitude and excellency of all virtue and holiness, with a negation of all things morally evil, vicious or unholy; so God is absolutely and necessarily good: but if we take it in another sense, as indeed they did which made this Argument, that is, rather for beneficence, or communicativeness of some good to others; then God is not necessarily, but freely, good, that is to say, profitable and beneficial. For he had not been in the least degree evil or unjust, if he had never made the World or any part thereof, if he had never communicated any of his perfections by framing any thing beside himself. Every proprietary therefore being accounted master of his own, and thought freely to bestow what'er he gives; much more must that one eternal and independent Being be wholly free in the communicating his own perfections without any necessity or obligation. We must then look no farther than the determination of God's will in the Creation of the World.

For this is the admirable Power of God, that with him to will is to effect, to determine is to perform. So the Elders speak before him that sitteth upon the Throne; *Thou hast created all things, and for thy pleasure* (that is, by thy will) *they are and were created.* Where there is no resistance in the object, where no need of preparation, application, or instrumental advantage in the Agent, there the actual determination of the Will is a sufficient production. Thus God did make the Heavens and the Earth by \* willing them to be. This was his first command unto the creatures, and their existence was their first obedience. † *Let there be light,* this is the injunction; *and there was light,* that's the creation. Which two are so intimately and immediately the same,

I

that

*Psal. 94. 9, 10.*

*Ephs. 1. 11.*

\* *Rev. 4. 11.*  
 \* So Clemens Alexandrinus speaks of God.  
 φιλοῦ τὸ βέλους δημιουργῶν, καὶ τὸ μόνον ἰδεῖσθαι αὐτὸν ἐπιτρεπόμενον.  
 † *Genetheta Phos, καὶ τὸ πνεῦμα ἔργον ἦν.* S. Basil.  
 Ὅταν ἡ φωνὴ τοῦ θεοῦ ἔξῃ καὶ πνεῦμα λέγεται, ἡ γὰρ φωνὴ τὸ θεληματικὸν ἔργον ἐγγράφει, καὶ ἡ πνεῦμα λέγει τὸ πνευματικὸν ἔργον. Id. in Hexaem.  
 Τίνας ἰσχυρίσασθαι τοῖς θεοῖς ὁ θεὸς λέγει μόνον δημιουργῶν, ὅτι καὶ τὴ βελήσας ἐπιτίσκει, Id. l. 2. ἀν. Ἐπινοῦ.

\* *As ἦν ἡ ἀρχὴ τοῦ φωτός, & ἐγένετο φῶς. Fiat lux, & facta est lux, or as Aquila, ἦν ἡ ἀρχὴ τοῦ φωτός, & ἐγένετο, as Symmachus, ἦν, & ἐγένετο. all with a difference: whereas in the Hebrew it is a most expressive and significant tautology.*

that tho' in our and \* other Translations those words, *let there be*, which express the command of God, differ from the other *there was*, which denote the present existence of the Creature; yet in the Original there is no difference at all, neither in point nor letter. And yet even in the diversity of the Translation the phrase seems so expressive of God's infinite power, and immediate efficacy of his will, that it hath raised some admiration of *Moses* in the † enemies of the Religion both of the *Jews* and *Christians*. † *God is in the heavens, he hath done whatsoever he pleased*, saith *David*; yea in the making of the Heavens, he therefore created them, because *he pleased*; nay more, he thereby created them, even by willing their creation.

† *As Dionysius Longinus, ἀεὶ ὕψας, Sect. 7. Ταῦτη καὶ ὁ Ἰουδαίων θεομαθέτης, ἕχ ὁ τυχῶν ἀνὴρ, ἐπειδὴ τ' Ἐθεὶς δυνάμει καὶ ἡ ἀξία ἰσῳάσει καὶ ἐξήκει, ἰούτος ἐν τῇ εἰσοδῇ γενέσθαι τ' ἰούτων. Ἐπιστὶ ὁ θεός, ὅπου τὶ; ἦν ἡ ἀρχὴ τοῦ φωτός, & ἐγένετο, ἦν ἡ ἀρχὴ τοῦ φωτός, καὶ ἐγένετο. Where observe, Longinus made use of the Translation of Aquila. † Πάντα ὅσα ἐθέλησεν ἐποίησεν ἐν τῷ ἀρχαῖῳ καὶ ἐν τῇ γῆ ὅρας ἐστὶ ἐχὶ πρὸς τ' δημιουργίαν τ' ἐν τῇ γῆ μόνον, ἀλλὰ & πρὸς τ' κτίσιν τ' αὐτῶν δυνάμει ἔργου καὶ ἐξέλιξις αὐτῶ μόνη. S. Chrysof. 1. ἀεὶ ἔ ἀκαταλήπτου.*

Now although some may conceive the Creature might have been produced from all eternity by the free determination of God's will, and it is so far certainly true, that there is no instant assignable before which God could not have made the World; yet as this is an Article of our Faith, we are bound to believe the heavens and earth are not eternal. <sup>a</sup> *Through faith we understand the worlds were framed by the word of God.* And by that faith we are assured, that whatsoever possibility of an eternal existence of the creature may be imagined, actually it had a temporal beginning; and therefore all the arguments for this World's eternity are nothing but so many erroneous misconceptions. <sup>b</sup> *The Lord possessed me in the beginning of his way, before his works of old*, saith *Wisdom*. *I was set up from everlasting, from the beginning, or ever the earth was.* And the same Wisdom of God being made man, reflecteth upon the same priority, saying, <sup>c</sup> *Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* Yea, in the same *Christ* are we blessed with all spiritual blessings, according as he hath chosen us in him before the foundation of the world. The impossibility of the origination of a circular motion, which we are sure is either in the heaven or earth, and the impropriety of the beginning of Time, are so poor exceptions, that they deserve not the least labour of refutation. The actual eternity of this World is so far from being necessary, that it is of itself most improbable; and without the infallible certainty of Faith, there is no single person carries more evidences of his youth, than the World of its \* novelty.

\* *As even Luctetius confesseth, and that out of the principles of Epicurus.*

Verum, ut opinor, habet novitatem summa, recensque Natura est mundi, neque pridem exordia cepit.

'Tis true indeed, some ancient accounts there are which would persuade us to imagine a strange antiquity of the World, far beyond the Annals of *Moses*, and account of the same Spirit which made it. The \* *Egyptian* Priests pretended an exact Chronology for some myriads of years, and the *Chaldeans* or † *Assyrians* far out-reckon them, in which they delivered not only a Catalogue of their Kings, but also a Table of the † Eclipses of the Sun and Moon.

9000 years old, and those of *Sais* 8000. *Προβλεπὸν μὲ τ' παρ' ἡμῖν ἔτεσι χιλίαις ἐν γῆς τε καὶ Ἡφαισῶν τὸ ἀπείρητον περιελάττωσαν ἡμῶν. τ' ἡ ὑστερον τ' δι' ἐσθλάτι ἀποκομίσθαι παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ἐκλαμπικίλιον ἐτῶν ἀεὶ ἄριθμος γέγραπται.* In *Timaeo*. *Pomponius Mela makes a larger account out of Herodotus: ipse vetustissimi (ut praedicant) hominum trecentos & triginta reges ante Amasim, & supra tredecim millium annorum aetates certis Annalibus; where, as the Egyptians much stretch the truth, so doth Mela stretch the relation of Herodotus, who makes it not 13000, but 11340 years.* *Diodorus Siculus tells us of 23000 years from the reign of the first King of Egypt to the Expedition of Alexander; and Diogenes Laertius out of other Authors more than doubles that account. Αἰγύπτιοι μὲ γ' Νείλου γενέσθαι παῖδα Ἡφαιστοῦ, δι' ἀρχαῖα φιλοσοφίας, ἧς τὰς προεσθλάτας ἱερείας εἶναι καὶ προεσθλάτας, ἀπὸ τ' τῆς εἰς Ἀλίξανδροσιν τ' Μακεδόνα ἐτῶν εἶναι μυριάδας τίσσας, καὶ ἐκλαμπικίλια ἐκλαμπικία ἐτῶν ἐξήκοντα τέσσα, 48863. † Ἀσσύριοι δ', φησὶν ἰαμβόλιχος, ἕχ ἐπὶ καὶ ἑξήκοντα μυριάδας ἐτῶν μόνον ἐτήρησαι, ὡς φησὶν Ἰππάρχου ἀλλὰ καὶ ὅλας ἀποκαταστάσεις καὶ ἀεθλάτας τ' ἐπὶ καὶ κοσμοκράτησιν μνημῆ παρῆδοσαν. Proclus in Timaeo. † Ἐν οἷς ἡλίω μὲ ἐκλαμπικίλιας ἐξομοκίλιας τρεῖς ἑκατὼν τ' ἐκλαμπικίλιας τετρακίλια δύο. Diog. Laert.*

But for their number of years nothing is more certain than their forgery; for the *Egyptians* did preserve the antiquities of other Nations as well as their own, and by the evident fallacy in others have betray'd their own vanity. When *Alexander* enter'd *Egypt* with his victorious army, the Priests could shew him out of their sacred Histories an account of the *Persian* Empire, which he gained by conquest, and the *Macedonian*, which he received by birth, of each for \* 8000 years; whereas nothing can be more certain out of the best historical Account, than that the *Persian* Empire, whether begun in *Cyrus* or in *Medus*, was not then 300 years old, and the *Macedonian*, begun in *Coranus*, not 500. They then which made so large additions to advance the antiquity of other Nations, and were so bold as to present them to those which so easily might refute them (had they not delighted to be deceived to their own advantage, and took much pleasure in an honourable cheat) may without any breach of charity be suspected to have extended the Account much higher for the honour of their own Country. Beside, their Catalogues must needs be ridiculously incredible, when the *Egyptians* make the first Kings Reigns above † 1200 years a piece, and the *Assyrians* theirs about 40000: except ye take the *Egyptian* years for ‡ months, the *Assyrians* for days; and then the Account will not seem so formidable.

\* This fallacy appears by an Epistle which Alexander wrote to his mother Olympias, mentioned by Athenagoras, Minutius Felix, S. Cyprian, and S. Augustine, Perfarum autem & Macedonum imperium usque ad ipsum Alexandrum, cui loquebatur,

plus quam octo millium annorum ille constituit; cum apud Græcos Macedonum usque ad mortem Alexandri quadringenti octoginta quinque reperiantur anni, Perfarum verò, donec ipsius Alexandri victoria finirentur, ducenti & triginta tres computentur. S. Aug. de Civ. Dei. l. 12. c. 10. † As Diodorus Siculus takes notice of the *Egyptians*, and *Abydenus* of the *Chaldeans*, whose ten first Kings reigned 120 Sari. Ὡς τὸς πρώτους εἴκοσι βασιλεῖς δίκαι· ἀνὸς ἡγεῖσθαι τῆ βασιλείας ἑωυτοῦ Κάροσ ἐκατὸν εἴκοσι. Now this word Κάροσ was proper to the *Babylonian* or *Chaldean* accounts. Hesych. Κάροσ ἀριθμὸς τις ἐν τῇ Βαβυλωνίῳ, but what this number was he tells us not. In the fragment of *Abydenus* preserved by *Eusebius*, Κάροσ ἡ ἑκατόσια καὶ τετρακτλία ἔτη, every Κάροσ 3600 years, and consequently the 120 Κάροσ belonging to the Reign of the ten Kings 432000 years. Neither was this the account only of *Abydenus*, but also of *Berosus*; neither was it the interpretation only of *Eusebius*, but also of *Alexander Polyhistor*, who likewise expresseth τῆ ἡγεῖσθαι τῆ βασιλείας αὐτῶν Κάροσ ἐκατὸν εἴκοσι, ἥτοι ἐτῶν μυριάδας τριακτακτλίων τετὸς καὶ δύο χιλιάδας. This seemed so highly incredible, that two ancient Monks, *Anianus* and *Panodorus*, interpreted those *Chaldean* years to be but days, so that every Κάροσ should consist of 3600 days, that is, 9 years, 10 months and a half, and the whole 120 Κάροσ for the ten Kings 1183 years, 6 months, and odd days. This is all which *Jof. Scaliger*, or *Jacobus Goar* of late could find concerning this *Chaldean* Computation: and the first of these complains that none but *Hesychius* makes mention of this account. I shall therefore supply them not only with another Author, but also with a diverse and distinct interpretation. Κάροσ μίσην καὶ ἀεθμὸς ἐν τῇ Χαλδαίῳ· οἱ ἡδ' ἐκ' ὁκάροσ ποιῶσιν ἐκατωτὸς βρεῖτ', οἱ γίνοντ' ἐν ἐκατωτὸς καὶ μίωσ ἐξ. That is, according to the Translation of *Portus*, Sari apud *Chaldeos* est mensura & numerus: nam 120 Sari faciunt annos 2222, qui sunt anni 18 & sex menses. Well might he fix his N. L. or, non liquet, to these words; for as they are in the printed Books there is no sense to be made of them; but by the help of the MS. in the *Vatican Library* we shall both supply the defect in *Suidas*, and find a third valuation of the Κάροσ. Thus then that MS. represents the words: Οἱ ἡδ' ἐκ' ὁκάροσ ποιῶσιν ἐκατωτὸς βρεῖτ' καὶ τῇ Χαλδαίῳ ψῆφοι, εἴπερ ὁ ὁκάροσ ποιεῖ μίωσ (ἐκατωτὸς βρεῖτ', οἱ γίνοντ' ἐν ἐκατωτὸς καὶ μίωσ ἐξ. And so the sense is clear. Κάροσ, according to the *Chaldean* account, comprehends 222 months, which come to 18 years and 6 months; therefore 120 Κάροσ make 2220 years; and therefore for βρεῖτ', I read, leaving out the last β, βρεῖτ', that is, 2220. ‡ Ei ἡ καὶ ὁ φωνη εἰδοξῆσθαι ἀλθεῖς, ὅτι Αἰγύπτιοι τῆ μίωσ ἐκατωτὸν ἐκατῶν, οὐκ ἀνὸς ἡ τῆ πολ- λῶν τῶν ἐκατωτὸν ἀπαριθμῶσιν ἔχει τι θαυμαστόν. Procles in *Timæum* 31. 30.

Again for the calculation of Eclipses, as it may be made for many thousand years to come, and be exactly true, and yet the world may end to morrow; because the calculation must be made with this tacit condition, if the bodies of the Earth, and Sun, and Moon, do continue in their substance and constant motion so long: so may it also be made for many millions of years past, and all be true, if the world have been so old; which the calculating doth not prove, but suppose. He then which should in the *Egyptian* Temples see the description of so many Eclipses of the Sun and Moon, could not be assured that they were all taken from real observation, when they might be as well described out of proleptical supposition.

Besides, the motions of the Sun, which they mention together, and with authority equal to that of their other observations, are so incredible and palpably fabulous, that they take off all credit and esteem from the rest of their narrations. For with this wild account of years, and seemingly accurate observations of the heavens, they left it written to posterity, that the whole course of the celestial Motions were four times changed: so that

\* Εν τοιούτω  
 τῷ τῷ πρὸς ἡμᾶς  
 τελεσθῆναι ἔλθον  
 ἔξ ἡρώων ἢ ἄλλων  
 ἀνασῆλαι ἴθα  
 τε νῦν καὶ α-  
 δῦς), ὡς ἰού-  
 δει δὲ ἀπαι-  
 τῶσαι καὶ ἴ-  
 δει νῦν ἀνῆλ-  
 λη, ὡς αὐτῶν δὲ  
 παλαιῶν.  
 Herod. Euseb.  
 Mandatum-  
 que literis  
 servant, dum  
 Ægyptii sunt,  
 quater curfus  
 suos vertisse  
 sidera, ac So-  
 lem bis jam  
 occidisse ubi  
 nunc oritur.  
 Mela, l. 1. c. 9.  
 Whereas Ari-  
 stotle more se-  
 berly, 'Εν ἄ-  
 πασι ἡδ' ἀ-  
 ρεληλυθότε  
 κέβητο καὶ ἴ-  
 σθηδιδουμί-  
 νῶ ἀπὸ τοῖς  
 μῆτρῶν ἔδεν.  
 Φαίνε) μετα-  
 βεβληκός, ἔ-  
 τε καὶ ὅταν ἴ-  
 ἔχῃται ἕρῃσιον, ἔτι καὶ μέλλον ὡς ἴ-  
 οῦσιν ἔδεν. De Cælo. l. 1. v. Simpl. † As the Chaldees did affirm  
 that they had taken Observations of the Celestial motions for 470000 years; and wisthal they also affirmed, that for  
 the same space of time they had calculated the Nativity of all the Children which were born. Which last is certainly  
 false. Nam quod aiunt quadringenta & septuaginta millia annorum in periclitandis experiundisque pueris quicunque  
 nati essent Babylonios possuisse: fallunt, Si enim esset factum, non esset desitum. Neminem autem habemus aucto-  
 rem qui aut fieri dicat, aut factum sciat. Cicero l. 2. de Divinas. And if the last be false, we have no reason to be-  
 lieve the first is true; but rather to deny their Astronomical Observations by their vain Ambition in Astrological Pre-  
 dictions. And indeed those Observations of the Chaldees being curiously searched into by Callisthenes, appointed by Ari-  
 stotle for that purpose, were found really to go no farther than 1903 years before Alexander, as Porphyrius hath de-  
 clared, who was no friend to the account of Moses. Διὰ τὸ μέγαν τὰς καὶ Καλλιθέου ἐν Βαβυλωνίῳ περιβηθείας τῶν τε-  
 ρήσεως ἀφίκεσθαι εἰς τὴν Ἐλλάδα ἔξ Ἀριστοτέλους τῷτο ἐπιστήσαντος αὐτῶν ἕως τῆς διηνεῖς) ὁ Πορφύριος χιλίῳν ἔτων εἶναι καὶ  
 κοινακοῦσαι τελευτῆς καὶ χροῖον Ἀλεξάνδρου ἔξ Μακεδόνος (αὐτοῦ) εἰς τὴν Ἐλλάδα. Simpl. ad 2. Aristot. De Cælo, p. 123. † This  
 Argument is therefore to me the stronger, because made by him who cannot be thought a favourer of our Religion, but  
 cause he was a Countenancer of none, Epicurus, whose mind is thus delivered by Lucretius, l. 5.

\* the Sun hath twice risen in the East and set in the West, as it now does; and, on the contrary, twice risen in the West and set in the East. And thus these prodigious Antiquaries † confute themselves.

What then are these feigned observations and fabulous descriptions for the World's antiquity, in respect not only of the infallible Annals of the Spirit of God, but even of the constant testimonies of more sober men, and the real appearances and face of things, which speak them of a far shorter date?

If we look into the Historians which give account of ancient times, nay, if we peruse the fictions of the Poets, we shall find the first to have no footsteps, the last to feign no actions of so great Antiquity. † If the race of men had been eternal, or as old as the Egyptians and the Chaldees fancy it, how should it come to pass that the Poetical inventions should find no Actions worthy their Heroick Verse before the Trojan or the Theban War, or that great adventure of the Argonauts? For whatsoever all the Muses, the daughters of Memory, could rehearse before those times, is nothing but the Creation of the World, and the nativity of their Gods.

If \* we consider the necessaries of life, the ways of freedom and commerce amongst men, and the inventions of all Arts and Sciences, the Letters which we use, and languages which we speak, they have all known Originals; and may be traced to their first Authors. The first beginnings were then so known and acknowledged by all, that the inventors and authors of them were reckon'd amongst their Gods, and worshipped by those to whom they had been so highly beneficial: which honour and adoration they could not have obtained, but from such as were really sensible of their former want, and had experience of a present advantage by their means.

Præterea, si nulla fuit genitilis origo  
 Terrarum & Cæli, semperque æterna fuere:  
 Cur supra bellum Thebanum & funera Trojæ.  
 Non alias alii quoque res cecinere Poetæ?  
 Quo tot factæ virum toties cecidere? neque usquam  
 Æternis famæ monumentis insita florent?

\* Pliny gives a large account of these, l. 7. c. 56. and Lucretius makes use of this Argument, l. 9. Quære etiam quædam hæc artes expolitur, Nunc etiam augeſcunt, nunc addita navigiis sunt Multa, modò organici melicos peperere sonores: Denique natura hæc rerum ratioque reperta est Nusper, & hanc primus cum primis ipse repertus Nunc ego sum in patrias qui possim vertere voces.

If we search into the Nations themselves, we shall see none without some original: and were those \* Authors extant which have written of the first plantations and migrations of People, the foundations and inhabiting of Cities and Countries, the first rudiments would appear as evident as their latter growth and present Condition. We know what ways within 2000 years people have made through vast and thick Woods for their habitations, now

\* I mean, not only such as wrote the building of particular Cities, as Apollonius Rhodius Κούρου κλίον, Xenophanes Κολοφῶνος κλίον, Crito Συρρακῶν κλίον, and Philochorus Σαλαμῖνος κλίον: but those more general, as Aristotle Κτίσεις καὶ πόλεις, Polemo Κτίσεις πόλεων ἐν Φωκίῃ, Charon πόλεων κτίσεις, Callimachus Κτίσεις πόλεων καὶ πόλεων, Hellanicus Κτίσεις ἰθαῖν καὶ πόλεων, and the Indefinite Κτίσεις written by Dercyllus, Dionysius, Hippys, Clitophon, Trifamachus, and others.

as fertile, as populous as any. The *Hercynian* trees, in the time of the *Cæsars*, occupying so great a space, as to take up a journey of \* 60 days, were thought even then † coæval with the World. We read without any shew of contradiction, how this Western part of the World hath been peopled from the East: and all the pretence of the *Babylonian* Antiquity is nothing else, but that we all came from thence. Those eight Persons saved in the Ark, descending from the *Gordizean* Mountains, and multiplying to a large collection in the plain of *Sinaar*, made their first division at that place; and that dispersion, or rather dissemination, hath peopled all other parts of the World, either never before inhabited, or dispeopled by the Flood,

\* Sylvarum, Hercyniadierum sexaginta iteroccupans, ut major aliis, ita & notior. *Mela* l. 3. c. 3  
† Hercyniæ sylvæ roborum vastitas intacta ævis & congenita mundo, prope immortalis forte miracula excedit. *Plin.* l. 16. c. 2.

These Arguments have always seemed so clear and undeniable, that they have put not only those who make the World eternal, but them also who confess it made, (but far more ancient than we believe it) to a strange answer, to themselves uncertain, to us irrational.

For to this they replied, ‡ That this World hath suffered many alterations, by the utter destructions of Nations and depopulations of Countries, by which all Monuments of Antiquity were defaced, all Arts and Sciences utterly lost, all fair and stately Fabricks ruined, and so Mankind reduced to paucity, and the World often again returned into its infancy. This they conceived to have been done oftentimes in several Ages, sometimes by a deluge of Water, sometimes by a torrent of Fire; and lest any of the elements might be thought not to conspire to the destruction of mankind, the Air must sweep away whole Empires at once with infectious Plagues, and Earthquakes swallow up all ancient Cities, and bury even the very ruins of them. By which answer of theirs they plainly afford two great advantages to the Christian Faith. First, because they manifestly shew that they had an universal tradition of *Noah's* Flood, and the overthrow of the old World: Secondly, because it was evident to them, that there was no way to save the eternity or antiquity of the World, or to answer this argument drawn from History and the appearances of things themselves, but by supposing innumerable deluges and deflagrations. Which being merely feigned in themselves, not proved, (and that \* first by them which, say they, are not subject themselves unto them, as the *Egyptians* did, who by the † advantage of their peculiar situation feared neither perishing by fire nor water) serve only for a confirmation of *Noah's* Flood so many Ages past, and the surer expectation of *St. Peter's* fire, we know not how soon to come.

‡ Thus Ocellus, who maintained the World was never made, answers the Argument brought from the Greek Histories which began with Inachus, as the first subject, not author of History, (as Negerola in his Annotations mistakes Ocellus) Δὲ καὶ τοῖς ἑλλήσις Ἑλλωτικῆς ἰστορίας ἀρχὴν εἶναι τὸν Ἰνάχον, ὡς ἔχει τὸν ἀρχαῖον ἀποστολῆς, ἀλλὰ τὸν γέννησιν μάλιστα

κολλῆς καὶ αὐτῶν. So that he will have Inachus to be the first not absolutely, but since the last great alteration made in Greece; and then he concludes that Greece hath often been, and will often be, barbarous, and lose the memory of all their actions, Πάλαι δὲ καὶ γένοιτο καὶ ἔσται βάρβαρος ἡ Ἑλλάς, ἔχουσα ἀνθρώπων μόνον γινώσκον μάλιστα, ἀλλὰ καὶ ἔσται αὐτῆς ἐφύσεως ἢ μείζονος ἢ ἐπιμεινός αὐτῆς γινώσκον, ἀλλὰ καὶ ἔσται ἡμεῖς ἀρχὴν λαμβανόντες. *Ocellus de Universo*, c. 3. Thus Plato, who asserted the creation of the world, but either from eternity, or such antiquity as does not much differ from it, brings in Solon enquiring the age of the Greek Histories, as of Phoroneus, and Niobe, Deucalion and Pyrrha; and an Egyptian Priest answering, that all the Greeks were Boys, and not an old man amongst them, that is, they had no ancient monuments, or history of any antiquity, but rested contented with the knowledge of the time since the last great mutation of their own Country. Πάλαι δὲ καὶ πολλὰ φθογῆ γενέσθαι ἀνθρώπων καὶ ἔσται, ὡς καὶ ἔσται μέγισται, μάλιστα δὲ ἀπὸς ἑταίρου βροχύνουσι. *In Timæo*. Origen of Cellus. Τὸ πολλὰς αἰωνοῦς πύρωσις γένοιται, πολλὰς δὲ ἐπιπύρωσις, καὶ ἑταίρου εἶναι τὸ ἐπὶ Διουκλίαν καὶ καλυπτομένην ἑταίρου γένοιτο σαφῆς τοῖς ἀπὸν αὐτῶν διαμαρτυροῦντες παρὲν τὸ καὶ αὐτῶν ἑταίρου ἀπὸν, l. 1. And Lucretius the Epicurean, who thought the world but few thousand years old, as we believe, and that it should at last be consumed, as we also are persuaded, thinks this answer of theirs so far from being a refutation of the former, that he admits it as a confirmation of the latter part of his opinion, *De rerum natura*, l. 5.

Quod si fortè fuisse antehac eadem omnia credis,  
Sed periisse hominum torrenti secla vapore,  
Aut cecidisse urbes magno vexamine mundi,  
Aut ex imbris assiduis exisse rapaces  
Per terras, amnes atque oppida cooperuisse:  
Tanto quippe magis victus fateare necesse est,  
Exitium quoque terrarum coelique futurum.

\* Ἐσωσθη δὲ τὸ Κέλεν τὸ ἑπὶ τὸν ἑταίρου καὶ ἑταίρου, μάλιστα δὲ ἀπὸν οὐρανῶν. *Αἰγύπτιοι*. *Orig. adv. Celsum*, l. 1. † So that Egyptian Priest in Plato's *Timæus* tells Solon that the Fable of Phaeton did signify a real Conflagration of the world; but so as all they which lived in mountains or dry parts of the earth were scorched and consumed, but of those who lived near the seas or rivers in the valleys, some were preserved: ἡμῶν δὲ, φαῖναι ἔσται, ὁ Νῆαλος.



Νεῖλος ὡς τε τὰλλα Ἰωύης, καὶ τότε ἐν ταύτης τ' ἀνατολῆς Ἰαζή λυόρθη. Thus the Egyptians pretend Nilus saved them from the flames of Phaeton. Nor were they only safe from Conflagrations, but from Inundations also. For when in Greece or other parts a Deluge happened, then all their Cities were swept away into the Sea: Κατὰ δὲ τὴνδε τ' ἡρώστ, says the Priest, ἔτι τότε, ἔτι ἄλλοτε ἀνοθη ἐπὶ τὰς ἀράς, ἔδωκε ἐπιπέσει· τὸ δὲ οὐρανόθεν ἐκασίονα πύθοναι· ἔδωκε δὲ ἀπὸ αἰτίας ταυτάδε (αὐξήθη δὲ τὸ πάλαιότατον. So Egypt receiving not their waters from above by clouds, but from below by Springs filling the River Nile, was out of danger in a Deluge, and thereby preserved the most ancient monuments and records; But, alas, this is a poor shift to them which believe that in the great and universal Flood, all the fountains of the great deep were broken up, and the windows of heaven were opened, Gen. 7. 11.

It remaineth then that we stedfastly believe, not only that the *heavens and earth, and all the host of them* were made, and so acknowledge a Creation, or an actual and immediate dependence of all things on God; but also that all things were created by the hand of God, in the same manner, and at the same time, which are delivered unto us in the Books of *Moses* by the Spirit of God, and so acknowledge a novity, or no long existence of the Creature.

Neither will the novity of the World appear more plainly unto our conceptions, than if we look upon our own successions. The vulgar accounts, which exhibit about 5600 years, though sufficiently refuting an eternity, and allaying all conceits of any great antiquity, are not yet so properly and nearly operative on the thoughts of men, as a reflection upon our own generations. The first of men was but six days younger than the being, not so many than the appearance, of the earth: and if any particular person would consider how many degrees in a direct line he probably is removed from that single person *Adam*, who bare together the name of Man and of the earth from whence he came, he could not chuse but think himself so near the original fountain of mankind, as not to conceive any great antiquity of the World. For tho' the ancient Heathens did imagine \* innumerable ages and generations of men past, tho' † *Origen* did fondly seem to collect so much by some misinterpretations of the Scriptures; yet if we take a sober view, and make but rational collections from the Chronology of the sacred Writ, we shall find no man's pedigree very exorbitant, or in his line of generation descent of many score.

\* So Cicero indeed speaks, Innumerabilia secula, in his Book of Divination: and Socrates in Plato's Theætetus

brings this argument against the pride of great and noble Families, that they which mention a succession of their Ancestors which have been rich and powerful, do it merely ἕπ' ἀπειροσύνῃ, ἢ δυναμῶν εἰς τὸ πᾶν ἀπὸ βλῆκεν, εἰδὲ λογίζεσθαι, ἢτι πάντων καὶ πηγύων μυριάδων ἐκάστῃ γυγίονα ἀναριθμητοί, ὡς αἱ πλούσιοι καὶ πτωχοί, ἢ βασιλεῖς καὶ δούλοι, βαρβαροὶ τε καὶ Ἕλληνας πολλὰς μυριάδας γυγίονα ἰσχυρῶν· as if every person were equally honourable, having innumerable Ancestors, rich and poor, servants and kings, learned and barbarous. † *Origen* did not only collect the eternity of the world from the coexistence of all God's Attributes, as because he is ἀπολεστέως and ἀμυγρῶς, therefore he was alway so, (for how could he be ἀμυγρῶς ἀπὸ ἀμυγρῶν, or ἀπολεστέως ἀπὸ τῆς ἀφύμωσιν;) but also from the 90<sup>th</sup> Psalm, From everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday; and that at the beginning of Ecclesiasticus, who can number the sand of the Sea, and the drops of the rain, and the days of eternity? But *Methodius, Bishop and Martyr*, hath well concluded that disputation: ταυτὰ φησὶ ὁ Θεολόγος ἀποδείξων, καὶ ἕτερον οἷον παίζει.

When the age of man was long, in the infancy of the World, we find ten generations extend to 1656 years, according to the shortest, which is thought, because the *Hebrew*, therefore the best account; according to the longest, which, because the *Septuagints*, is not to be contemned, 2262, or rather 2256. From the Flood brought at that time upon the earth for the sins of men which polluted it, upon the birth of *Abraham*, the Father of the Faithful, not above ten Generations, if so many, took up 292 years according to the least, 1132 according to the largest account. Since which time the ages of men have been very much alike proportionably long; and it is agreed by all that there have not passed since the birth of *Abraham* 3700 years. Now by the experience of our Families, which for their honour and greatness have been preserved, by the Genealogies delivered in the sacred Scriptures, and thought necessary to be presented to us by the blessed Evangelists, by the observation and concurrent judgment of former Ages, three  
\* genera-

\* generations usually take up a hundred years. If then it be not yet 3700 years since the birth of *Abraham*, as certainly it is not: if all men which are or have been since have descended from *Noah*, as undoubtedly they have; if *Abraham* were but the tenth from *Noah*, as *Noah* from *Adam*, which *Moses* hath assured us; then 'tis not probable that any person now alive is above 130 Generations removed from *Adam*. And indeed thus admitting but the *Greek* account of less than 5000 years since the Flood, we may easily bring all sober or probable accounts of the *Egyptians*, *Babylonians*, and *Chineses*, to begin since the Dispersion at *Babel*. Thus having expressed at last the time so far as it is necessary to be known, I shall conclude this second Consideration of the nature and notion of *Creation*.

\* By the *Greeks* called *ἡλικαί*, which are successions of generations from Father to Son: as in *St. Mat. i. 17*. Indeed sometimes they take it for other spaces of time: as *Artemidorus* observes, for seven years.

Καὶ αἰῶνες μὲν ἔτη ζ'. ὅθεν καὶ λίσυνοι: ἰατρηακοί, τὸ δύο ἡλικαί (not πᾶς τ', as *Wolpius* and *Portus* would correct it) μηδὲν (not μὴ δύν, as *Suidas*) φιλολογούν, τὸ τριακονταδικαίτη (not τριακονταδικαίον, as *Suidas* transcribing him negligently) λίσουτες. Sometimes they interpret it 20, 25, or 30 years, as appears by *Hesychius*. And by that last account they reckoned the years of *Nestor*, Καὶ αἰῶνες δ' λ'. ὅθεν καὶ τὸ Νέστορα βάλον) εἰς συνέτηκον ἔτη γεινέσθαι. So *Artemidorus* and the *Grammarians*. Although I cannot imagine that to be the sense of *Homer*. *Il. α'.*

Τῷ δ' ἤδη δύο μὲν ἡλικαί μετῴπων ἀνθρώπων  
Ἐφθιαδ', οἱ οἱ πρόθεν ἅμα τρυφῶν ἡδ' ἐχθόντες.

And I conceive that gloss in *Hesychius*, Ἐπὶ Διαιτήματος χρόνον τὸ μὴ καὶ αὐτὸ βεβαιώσαν, to be far more properly applicable to that place. But, in the sense of which we now speak, it is taken for the third part ordinarily of an hundred years; as *Herodotus*, mentioning the *Egyptians* feigned genealogies; Καὶ τοὶ τριακόντιον μὲν ἀνδρῶν ἡλικαί δυνία) μέτρα ἔτα, 300 generations equalize 10000 years, ἡλικαί δ' τρεῖς ἀνδρῶν ἰκατὸν ἔτα ἔσι. And after him *Clemens Alex. Strom. l. 2.* Εἰς τὰ ἰκατὸν ἔτη τρεῖς κατὰ λίσον) ἡλικαί.

Now being under the terms of *heaven and earth*, we have proved all things beside God to be contained, and that the making of all these things was a clear production of them out of nothing; the third part of the explication must of necessity follow, that he which made all things is God. This truth is so evident in itself, and so confessed by all men, that none did ever assert the World was made, but withal affirmed that it was God who made it. There remaineth therefore nothing more in this particular, than to assert God so the Creator of the World as he is described in this Article.

Being then we believe in God the Father maker of heaven and earth, and by that God we expressed already a singularity of the Deity; our first assertion which we must make good is, That the one God did create the World. Again, being whosoever is that God, cannot be excluded from this act of Creation, as being an emanation of the Divinity, and we seem by these words to appropriate it to the Father, beside whom we shall hereafter shew that we believe some other persons to be the same God; it will be likewise necessary to declare the reason why the Creation of the World is thus signally attributed to God the Father.

The first of these deserves no explication of itself, it is so obvious to all which have any true conception of God. But because it hath been formerly denied (as there is nothing so senseless, but some kind of Hereticks have embraced, and may be yet taken up in times of which we have no reason to presume better than of the former) I shall briefly declare the Creation of the World to have been performed by that one God, the Father of our Lord *Jesus Christ*.

As for the first, there is no such difference between things of the World, as to infer a diversity of makers of them, nor is the least or worst of creatures in their original, any way derogatory to the Creator. *God saw every thing that he had made, and behold it was very good*, and consequently like to come from the fountain of all goodness, and fit always to be ascribed to the same. Whatsoever is evil, is not so by the Creator's Action, but by the creature's defection. Gen. i. 31.

In

In vain then did the Hereticks of old, to remove a seeming inconvenience, remove a certain truth; and while they \* feared to make their own God evil, they made him partial, or but half the Deity, and so a companion at least with an evil God. For dividing all things of this world into nature substantially evil, and substantially good, and apprehending a necessity of an origination conformable to so different a condition, they imagined one God essentially good, as the first principle of the one, another God essentially evil, as the original of the other. And this strange Heresy began upon the first † spreading of the Gospel; as if the greatest light could not appear without a shadow.

\* Inde Manichæus, ut Deum à conditione malorum liberet, alterum mali inducit autorem. S. Hier. in Nahum. c. 3.

† For we must not look upon Manes as the

first Author of the Heresy, though they which followed him were called from him Manichæans. Nor must we be satisfied with the relation of Socrates, who allows the beginning of that Heresy μικροῦ ἔμπροσθεν ἤ Κωνσταντίνου χρόνου, a little before Constantine; being Epiphanius asserts the first Author of it, εἰλλυαδὴ ἢ πορείαι ἐπὶ τὰ ἱεροσόλυμα ἀπὸ τῆς χροῦς ἢ Ἀποστόλων, to have gone to Jerusalem even about the Apostles times. Manes then formerly called Cubricus, (not Urbicus, as S. Aug.) who disseminated this Heresy in the days of Aurelianus or Probus the Emperor, about the year 277, had a Predecessor, though not a Master, called first Teberinthus, after Buddas. For this Buddas left his Books and Estate to a Widow, who, saith Epiphanius, ἔμενε πολλῶν τῶν χρόνων ἕως, continued with his Estate and Books a long time, and at last bought Cubricus for her Servant. This Buddas had a former Master called Scythianus, the first Author of this Heresy. Beside these, between Scythianus and Cubricus there was yet another teacher of the doctrine, called Zaranes. Ἡ δὲ πρὸς τούτῳ (Μάνης) καὶ ἔτι πρὸς τὸ κακίως διδάσκαλος ταύτης, Ζαράνης ὀνομαζομένη, ἐμάρτυρον αὐτῶν παρέχον. If then we insert this Zaranes into the Manichæan Pedigree, and consider the time of the Widow between Buddas and Cubricus, and the age of Cubricus, who was then but seven years old, as Socrates testifies, when she resolved to buy him, and discover the Heresy to him; there will be no reason to doubt of the relation of Epiphanius, that Scythianus began about the Apostolical times. Nor need we any of the abatements in the Animadversions of Petavius, much less that redargution of Epiphanius, who cites Origen as an assertor of the Christian Faith against this Heresy; for though he certainly died before Manes spread his doctrine, yet it was written in several Books before him, not only in the time of Buddas, to whom Socrates and Suidas attribute them, but of Scythianus, whom S. Cyril and Epiphanius make the Author of them. Neither can it be objected that they were not Manichæans before the appearance of Manes; for I conceive the name of Manes, (thought by the Greeks to be a name taken up by Cubricus, and proper to him) not to be any proper or peculiar name at all, but the general title of Heretick in the Syriack tongue. For I am loath to think that Theodoret, or the Author in Suidas were so far mistaken, when they call Scythianus Manes, as to conceive Cubricus and he were the same person: when we may with much better reason conclude that both Scythianus and Cubricus had the same title. For I conceive Manes at first rather a title than a name, from the Hebrew מָנִס or מְנַסִּים signifying a Heretick. And although some of the Rabbins derive their מָנִס from Manes, yet others make it more ancient than he was, referring it to Tzadock and Bajethos, called צדוק וביהוס the first or chief Hereticks, who lived 100 years before Christ. Wherefore it is far more rational to assert, that he which began the Heresy of the Manichees was called מָנִס as an Heretick in the Oriental Tongues, and from thence Μάνης by the Greeks (to comply with μανία or Madness in their language) than that Μάνης was first the name of a man counted an Heretick by the Christians; and then made the general name for all Hereticks, and particularly for the Christians by the Jews. Which being granted, both Scythianus and Cubricus might well at first have the name of Manes, that is, Heretick. However the antiquity of that Heresy will appear in the Marcionites, who differed not in this particular from the Manichees. Duos Ponticus Deos assert tanquam duas Symplegadas naufragii sui: quem negare non potuit, id est, creatorem, id est, nostrum; & quem probare non potuit, id est, suum. Passus infelix hujus præsumptionis instinctum de simplici capitulo Dominicæ pronunciationis, in homines non in Deos disponentis exempla illa bonæ & malæ arboris, quod neque bona malos neque mala bonos proferat fructus. Tertul. l. 1. c. 2. This Marcion lived in the days of Antoninus Pius, and as Eusebius testifies, Justin Martyr wrote against him. Hist. lib. 4. c. 11. Irenæus relates how he spake with Polycarpus Bishop of Smyrna, who was taught by the Apostles, and conversed with divers which saw our Saviour, l. 3. c. 3. Neither was Marcion the first which taught it at Rome, for he received it from Cerdon. Habuit & Cerdonem quendam informatorem scandali hujus, quo facilius duos Deos cæci existimaverunt. This Cerdon succeeded Heracleon, and so at last this Heresy may be reduced to the Gnosticks, who derived it from the old Gentile Philosophers, and might well be embraced by Manes in Persia, because it was the doctrine of the Persian Magi, as Aristotle testifies, Ἀριστοτέλιος ἐν πρώτῳ ἀπὸ φιλοσοφίας καὶ πρεσβυτέρως (τῆς Μάνης) οἶον ἢ Ἀλυσίων, ἐ δὺο καὶ αὐτῶν οἶον ἀρχαί, ἀσθεὶ δαίμονα ἐ κακῶν δαίμονα. Laert. in proœmio. And this derivation is well observed by Timotheus Presbyter of Constantinople, speaking thus of Manes: Περὶ δὲ Μάνης κτλ. καὶ πρὸς αὐτῶν αἰχρεσιῶν καὶ δυνατέων καὶ κτλ. Περὶ δὲ μάνων ἀφορμῆς λαβὼν δολιμίζει δὺο δόχμας.

Whereas there is no Nature originally sinful, no substance in it self evil, and therefore no Being which may not come from the same fountain of goodness. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things, saith he who also said, I am the Lord, and there is none else, there is no God besides me. Vain then is that conceit which framed two Gods, one of them called Light, the other Darkness; one good, the other evil; refuted in the first words of the Creed, I believe in God, maker of heaven and earth.

But as we have already proved that one God to be the Father, so must we yet farther shew that one God the Father to be the Maker of the World. In which there is no difficulty at all: the whole Church at Jerusalem hath sufficiently declared this truth in their Devotions, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is: against thy holy child

child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the People of Israel were gathered together. Jesus then was the child of that God which made the Heaven and the Earth, and consequently the Father of Christ is the Creator of the World.

We know that Christ is the light of the Gentiles, by his own interpretation; we are assured likewise that his Father gave him, by his frequent assertion; we may then as certainly conclude that the Father of Christ is the Creator of the World, by the Prophet's express Prediction: *For thus saith* Isa. 42. 5, 6; *God the Lord, he that created the Heavens and stretched them out, he which spread forth the earth, and that which cometh out of it; I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the People, for a light of the Gentiles.*

And now this great facility may seem to create the greater difficulty: for being the Apostles teach us that the Son made all things, and the Prophets that by the Spirit they were produced, how can we attribute that peculiarly in the Creed unto the Father, which in the Scriptures is assigned indifferently to the Son and to the Spirit? Two reasons may particularly be rendered of this peculiar attributing the work of Creation to the Father. First, in respect of those Heresies arising in the infancy of the Church, which endeavoured to destroy this truth, and to introduce another Creator of the World, distinguished from the Father of our Lord Jesus Christ. An Error so destructive to the Christian Religion, that it raseth even the foundations of the Gospel, which refers it self wholly to the promises in the Law, and pretends to no other God, but that God of Abraham, of Isaac, and of Jacob; acknowledgeth no other Speaker by the Son, than him that spake by the Prophets; and therefore whom Moses and the Prophets call Lord of Heaven and Earth, of him our blessed Saviour signifies himself to be the Son, rejoicing in Spirit, and saying, *I thank thee, O Father, Lord of Heaven and Earth.* Luke 10. 21; Secondly, in respect of the Paternal Priority in the Deity, by reason whereof that which is common to the Father, Son, and Holy Ghost, may be rather attributed to the Father, as the first Person in the Trinity. In which respect the Apostle hath made a distinction in the phrase of emanation or production: *To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* 1 Cor. 8. 6. And our Saviour hath acknowledged, *The Son can do nothing of himself, but what he seeth the Father do;* which speaketh some kind of priority in action, according to that of the Person. And in this sense the Church did always profess to believe in God the Father, \* Creator of Heaven and Earth.

The great necessity of professing our Faith in this particular, appeareth several ways, as indispensably tending to the illustration of God's Glory, the humiliation of mankind, the provocation to obedience, the aversion from iniquity, and all consolation in our duty.

God is of himself infinitely glorious, because his Perfections are absolute, his Excellencies indefective, and the splendor of this Glory appeareth unto us in and through the works of his hands. <sup>a</sup> *The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* <sup>b</sup> *For he hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.* After a long enumeration of the wonderful works of the Creation, the Psalmist breaketh forth into this pious meditation, <sup>c</sup> *O Lord, how manifold are thy works! in wisdom hast thou made them all.* If then the glory of God be made apparent by the Creation, if he have <sup>d</sup> *made all things for himself,* that is, for the manifestation of his glorious Attributes, if the <sup>e</sup> *Lord rejoiceth in his works,*

\* Stabat fides semper in Creatore & Christo ejus. Tertul. adv. Marcion. l. 1. Non alia agnoscenda erit traditio Apostolorum, quam quæ hodie apud ipsorum Ecclesias editur. Nullam autem Apostolici census Ecclesiam invenias quæ non in Creatore Christianizet. <sup>a</sup> Rom. 1. 20. <sup>b</sup> Jer. 10. 12. and 51. 15. <sup>c</sup> Psal. 104. 24. <sup>d</sup> Prov. 16. 4. <sup>e</sup> Psal. 104. 31.

*works, because his glory shall endure for ever; then is it absolutely necessary we should confess him Maker of heaven and earth, that we may sufficiently praise and glorify him. Let them praise the name of the Lord, saith David, for his name alone is excellent, his glory is above the earth and heaven. Thus did the Levites teach the Children of Israel to glorify God: Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. Thou even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts, the earth and all things that are therein. And the same hath S. Paul taught us: For of him, and through him, and to him are all things, to whom be glory for ever, Amen. Furthermore, that we may be assured that he which made both Heaven and Earth will be glorified in both, the Prophet calls upon all those celestial hosts to bear their part in his Hymn: Praise ye him all his Angels, praise ye him all his Hosts. Praise ye him Sun and Moon, praise him all ye Stars of light. Praise him ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord, for he commanded, and they were created. And the 24 Elders in the Revelation of S. John, fall down before him that sitteth on the Throne, and worship him that liveth for ever and ever, and cast their Crowns, the emblems of their borrowed and derived glories, before the Throne, the seat of infinite and eternal Majesty, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created. Wherefore, if the heavens declare the glory of God, and all his works praise him; then shall his Saints bless him, they shall speak of the glory of his kingdom, and talk of his power. And if Man be silent, God will speak; while we through ingratitude will not celebrate, he himself will declare it, and promulgate. I have made the earth, the man and the beast that are upon the ground, by my great power, and by my out-stretched arm.*

Secondly, The Doctrine of the World's Creation, is most properly effectual towards man's Humiliation. As there is nothing more destructive to humanity than Pride, and yet not any thing to which we are more prone than that; so nothing can be more properly applied to abate the swelling of our proud conceptions, than a due consideration of the other works of God, with a sober reflection upon our own original. *When I considered the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; when I view those glorious apparent bodies with my eye, and by the advantage of a glass find great numbers, before beyond the power of my sight, and from thence judge there may be many millions more which neither eye nor instrument can reach; when I contemplate those far more glorious Spirits, the inhabitants of the Heavens, and attendants on thy Throne, I cannot but break forth into that admiration of the Prophet, What is man, that thou art mindful of him? What is that off-spring of the earth, that dust and ashes? what is that son of man, that thou visitest him? What is there in the progeny of an ejected and condemned Father, that thou shouldest look down from Heaven, the place of thy dwelling, and take care or notice of him? But if our Original ought so far to humble us, how should our Fall abase us? That of all the creatures which God made, we should comply with him who first opposed his Maker, and would be equal unto him from whom he new received his Being. All other works of God, which we think inferior to us, because not furnished with the light of understanding, or endued with the power of election, are in a happy impossibility of sinning, and so offending of their Maker: The glorious Spirits which attend upon the Throne of God, once in a condition of themselves to fall, now by the grace of God preserved, and placed beyond all possibility of sinning, are entred upon the greatest happiness, of which the workmanship of*

God is capable: but men, the sons of fall'n *Adam*, and sinners after the similitude of him, of all the creatures are the only companions of those *Angels* Jude 7. 6. which left their own habitations, and are delivered into chains of darkness, 2 Pet. 2. 4. to be reserved unto judgment. How should a serious apprehension of our own corruption, mingled with the thoughts of our creation, humble us in the sight of him, whom we alone of all the Creatures by our unrepented sins drew unto repentance? How can we look without confusion of face upon that monument of our infamy, recorded by *Moses*, who first penned the original of Humanity, *It repented the Lord that he had made man on the earth, and it grieved him at his heart!* Gen. 6. 6.

Thirdly, This Doctrine is properly efficacious and productive of most chearful and universal Obedience. It made the Prophet call for the Commandments of God, and earnestly desire to know what he should obey. *Thy hands have made me and fashioned me: give me understanding that I may learn thy commandments.* Psal. 119. 73. By virtue of our first production, God hath undeniably absolute dominion over us, and consequently there must be due unto him the most exact and complete obedience from us. Which reason will appear more convincing, if we consider of all the creatures which have been derived from the same fountain of God's goodness, none ever disobeyed his voice but the Devil and Man. *Mine hand, saith he, hath laid the foundation of the earth, and my right hand hath spann'd the heavens; when I call unto them they stand up together.* Isa. 48. 13. The most loyal and obedient servants which stand continually before the most illustrious Prince are not so ready to receive and execute the commands of their sovereign Lord, as all the Hosts of Heaven and Earth to attend upon the will of their Creator. *Lift up your eyes on high and behold who hath created these things, that bringeth out their hosts by number: he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth, but, every one maketh his appearance, ready prest'd to observe the designs of their Commander in chief.* Isa. 40. 26. Thus the Lord commanded and *they fought from heaven, the stars in their courses fought against Sifera.* Judg. 5. 20. He commanded the Ravens to feed *Elias*, and they brought him bread and flesh in the morning, and bread and flesh in the evening; and so one Prophet lived merely upon the obedience of the Fowls of the air. He spake to the devouring Whale, and it vomited out *Jonah* upon the dry land; and so another Prophet was delivered from the jaws of death by the obedience of the Fishes of the Sea. Jonah 2. 10. Do we not read of *fire and hail, snow and vapour, stormy wind fulfilling his word?* Psal. 148. 8. Shall there be a greater coldness in man than in the snow? More vanity in us than in a vapour? More inconstancy than in the wind? If the universal obedience of the creature to the will of the Creator cannot move us to the same affection and desire to serve and please him, they will all conspire to testify against us and condemn us, when God shall call unto them, saying, *Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me.* Isa. 1. 2.

Lastly, The Creation of the World is of most necessary meditation for the consolation of the servants of God in all the variety of their conditions, *Happy is he whose hope is in the Lord his God, which made heaven and earth, the sea and all that therein is.* Psal. 146. 5, 6. This happiness consisteth partly in a full assurance of his power to secure us, his ability to satisfy us. *The earth is the Lord's, and the fulness thereof, the world and they that dwell therein.* Psal. 24. 1, 2. For he hath founded it upon the seas, and established it upon the floods. By virtue of the first production he hath a perpetual right unto, and power to dispose of all things: and he which can order and dispose of all, must necessarily be esteemed able to secure and satisfi-

*Iſa.* 40. 28. **ſie any Creature, Haſt thou not known, haſt thou not heard, that the ever-laſting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?** There is no external reſiſtance or oppoſition where Omnipotency worketh, no internal weakneſs or defection of power where the Almighty is the Agent; and conſequently there remaineth a full and firm perſuaſion of his ability in all conditions to preſerve us. Again, this happineſs conſiſteth partly in a comfortable aſſurance, ariſing from this Meditation, of the will of God to protect and ſuccour us, of his deſire to preſerve and bleſs us. *My help cometh from the Lord, who made heaven and earth: he will not ſuffer thy foot to be moved,* ſaith the Prophet *David*; at once expreſſing the foundation of his own expectancy and our ſecurity. *God will not deſpiſe the work of his hands,* neither will he ſuffer the reſt of his Creatures to do the leaſt injury to his own Image. *Behold, ſaith he, I have created the ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work. No weapon that is formed againſt thee ſhall proſper. This is the heritage of the ſervants of the Lord.*

*Pſal.* 121. 2, 3.

*Job* 10. 3.

*Iſa* 54. 16, 17.

Wherefore to conclude our explication of the firſt Article, and to render a clear account of the laſt part thereof; that every one may underſtand what it is I intend, when I make confeſſion of my faith in the *Maker of heaven and earth*, I do truly profeſs, that I really believe, and am fully perſuaded, that both heaven and earth and all things contained in them have not their being of themſelves, but were made in the beginning; that the manner by which all things were made was by mediate or immediate creation; ſo that antecedently to all things beſide, there was at firſt nothing but God, who produced moſt part of the world merely out of nothing, and the reſt out of that which was formerly made of nothing. This I believe was done by the moſt free and voluntary act of the will of God, of which no reaſon can be alledged, no motive aſſigned, but his goodneſs; performed by the determination of his will at that time which pleaſed him, moſt probably within one hundred and thirty generations of men, moſt certainly within not more than ſix, or at fartheſt ſeven, thouſand years. I acknowledge this God Creator of the World to be the ſame God who is the Father of our Lord *Jeſus Chriſt*: and in this full latitude, *I believe in God the Father Almighty, Maker of heaven and earth.*

## ARTICLE II.

## And in Jeſus Chriſt, his only Son, our Lord.

<sup>a</sup> *Job* 14. 1.  
<sup>b</sup> *I Job* 3. 23.  
<sup>\*</sup> Eadem regula veritatis docet nos credere poſt Patrem etiam in Filium Dei, Chriſtum Jeſum, Dominum Deum noſtrum, ſed Dei Filium; hujus Dei qui & unus & ſolus eſt, conditor ſcilicet rerum omnium. *Notat. de Trinit.* c. 9.



**T**HE ſecond Article of the *Creed* preſents unto us, as the object of our Faith, the ſecond Perſon of the bleſſed Trinity; that as in the Divinity there is nothing intervening between the Father and the Son, ſo that immediate union might be perpetually expreſſed by a conſtant conjunction in our Chriſtian Confeſſion. And that upon no leſs authority than of the *Author and Finisher of our Faith*, who in the Perſons of the Apoſtles gave this command to us, *Ye believe in God, believe alſo in me.* Nor ſpeaketh he this of himſelf, but from the Father which ſent him: <sup>b</sup> *For this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt.* According therefore to the Son's preſcription, the Father's injunction, and the Sacramental institution, as we are baptized, ſo do we <sup>\*</sup> believe in the name of the Father, and the Son.

Our bleſſed Saviour is here repreſented under a threefold deſcription: firſt, by his Nomination, as *Jeſus Chriſt*; ſecondly, by his Generation, as the *only Son* of God; thirdly, by his Dominion, as *our Lord*.

But when I refer *Jeſus Chriſt* to the nomination of our Saviour, becauſe

he is in the Scriptures promiscuously and indifferently sometimes called *Jesus*, sometimes *Christ*, I would be understood so as not to make each of them equally, or in like propriety, his name. <sup>a</sup> *His name was called Jesus; which was so named of the Angel before he was conceived in the womb:* <sup>b</sup> *who is also called Christ*, not by <sup>\*</sup> name, but by Office and title. Which observation, seemingly trivial, is necessary for the full explication of this part of the Article; for by this distinction we are led unto a double notion, and so resolve our Faith into these two Propositions, I believe there was and is a man, whose name was actually, and is truly in the most high importance, *Jesus*, the Saviour of the world. I believe the man who bare that name to be the *Christ*, that is, the *Messias* promised of old by God, and expected by the *Jews*.

calceatus, accidens nomini res. *Tertul. adv. Prax. c. 28.* Quorum nominum alterum est proprium, quod ab Angelo impostum est; alterum accidens, quod ab unctione convenit. *Ibid.* Christus commune dignitatis est nomen, Jesus proprium vocabulum Salvatoris, *S. Hieron. in Mat. 16. 20.* Jesus inter homines nominatur; nam Christus non proprium nomen est, sed nuncupatio potestatis & regni. *Lactan. de Falsa Sap. l. 4. c. 7.* Dum dicitur Christus, commune nomen dignitatis est; dum Jesus Christus, proprium vocabulum Salvatoris est. *Isidor. Orig. l. 7. c. 2.* Ἰησοῦς καλεῖται φιληγύμων. *S. Cyril. Catech. 10.*

<sup>a</sup> Luke 2. 21.  
<sup>b</sup> Mat. 1. 16.  
<sup>\*</sup> Si tamen nomen est Christus, & non appellatio potius; *Unctus enim significatur. Unctus autem non magis nomen est quam vestitus, quàm*

For the first, it is undoubtedly the proper name of our Saviour given unto him, according to the custom of the *Jews*, at his Circumcision: and as the Baptist was called *John*, even so the Christ was called *Jesus*. Beside, as the imposition was after the vulgar manner, so was the name it self of ordinary use. We read in the Scriptures of <sup>a</sup> *Jesus which was called Justus, a fellow-worker* with *S. Paul*; and of a certain Sorcerer, a *Jew, whose name was \* Barjesus*, that is, the Son of *Jesus*. *Josephus*, in his History, mentioneth one *Jesus* the Son of *Ananus*, another the Son of *Saphates*, a third the Son of *Judas*, slain in the Temple: and many of the high Priests, or Priests were called by that name; as the Son of *Damnaus*, of *Gamaliel*, of *Onias*, of *Phabes*, and of *Thebuth*. *Ecclesiasticus* is called the Wisdom of *Jesus* the Son of *Sirach*, and that *Sirach* the Son of another *Jesus*. <sup>b</sup> *S. Stephen* speaks of the *Tabernacle of witness brought in with Jesus into the possession of the Gentiles*; and the Apostle in his explication of those words of *David*, *To day if you will hear his voice*, observeth that, <sup>c</sup> *if Jesus had given them rest, then would he not afterwards have spoken of another day*. Which two Scriptures being undoubtedly understood of *Joshua*, the Son of *Nun*, teach us as infallibly that *Jesus* is the same name with *Joshua*. Which being at the first <sup>\*</sup> imposition in the full extent of pronunciation *Jehoshua*, in process of time contracted to *Jeshuab*, by the omission of the last letter, (strange and difficult to other languages) and the addition of the *Greek* termination, became *Jesus*.

Wherefore it will be necessary, for the proper interpretation of *Jesus*, to look back upon the first that bare that name, who was the Son of *Nun*, of the Tribe of *Ephraim*, the Successor of *Moses*, and so named by him, as it is written, <sup>d</sup> *and Moses called Oshea the son of Nun Jehoshuab*. His first name then imposed at his Circumcision was *Osheab*, or *Hoseab*; the same with the name of the <sup>e</sup> *son of Azaziah, ruler of Ephraim*, of the <sup>f</sup> *son of Elah, king of Israel, of the g son of Beer, the Prophet*: and the interpretation of this first name *Hoseab* † is *Saviour*. Now we must not

<sup>a</sup> Col. 4. 11.  
<sup>b</sup> Acts 13. 6.  
Habuit & Judæa quoddam *Jesus*, quorum vacuis gloriatur vocabulis. Illa enim nec lucent, nec pascunt, nec mendentur. *Bernard. in Cant. Serm. 15.*  
<sup>c</sup> Act. 7. 45.  
<sup>d</sup> Heb. 4. 8.  
† First יְשׁוּעָה as generally in the Books of Moses, in Joshua, Judges, Samuel, the Kings, yea even in Haggai and Zechariah: then contracted into יֵשׁוּעַ, as in the 1 Chron. 24. 11. 2 Chr. 31. 15. and constantly in Ezra and Nehemiah.

Next the last letter *Y* was but lightly pronounced, as appears by the *Greek* Translation, 1 Chron. 7. 27. where יְשׁוּעָה is rendered in the Roman and Alexandrian Copy Ἰωσὴφ, in the Aldus and Complutenian Editions Ἰωσὴφ, and by Eusebius, who expresseth it truer than those Copies, Ἰωσὴφ. At last *Y* was totally left out both in the pronunciation and the writing, and the whole name of *Joshua* contracted to *YW*. <sup>d</sup> *Numb. 13. 16.* <sup>e</sup> *1 Chron. 27. 20.* <sup>f</sup> *2 King. 17. 1. & Hof. 1. 1.* † *Osee* in lingua nostra Salvatorem sonat, quod nomen habuit etiam Josue filius Nun, antequam ei à Deo vocabulum mutaretur. *S. Hier. in Osee, c. 1. v. 1. & l. 1. ad Jovinianum.* I read indeed of other interpretations among the Greeks, no good expositors of the Hebrew names: as in an ancient MS. of the LXX. Translation of the Prophets, now in the Library of Cardinal Barberini, at the beginning of *Hoseah*. Ὠσὴφ, Ἰωσὴφ, and again, Ὠσὴφ, εὐρωσὴφ, ἢ Ἐρωσὴφ. (Of which the first and last are far from the Original: and the middle agreeable with the root, not with the conjugation, as being deduced from *YW* not in Niphil, but in Hiphil) And in another MS. of the Prophets in the King's Library at St. James's, Ὠσὴφ εὐρωσὴφ, ἢ φῶλυξ and again, Ὠσὴφ, Ἰεμὶ εὐρωσὴφ, which is the interpre-



interpretation inserted into Hefychius; in whom for Ὠσῆ we must read Ὠσῆ and so I suppose Salmasius intended it, tho' the Holland Edition hath made his emendation Ὠσῆ.

\* As the Samaritan Pentateuch makes it the same name, which he was first named, and which he had imagine this to be \* no mutation, neither must we look upon it as a † total alteration, but observe it as a change not trivial or ‡ inconsiderable. And being *Hoseah* was a name afterwards used by some, and *Jehoshuah*, as distinct, by others, it will necessarily follow, there was some difference between these two names; and it will be fit to enquire what was the addition, and in what the force of the alteration doth consist.

afterwards; as if Moses had only called *Othea*, *Othea*. † So Justin Martyr speaks of *Hoseah* as μετονομασθέντος τῆς Ἰησοῦ ὀνόματι. And comparing it with that alteration of Jacob's name; τὸ ἑβραϊστικὸν Ἰακώβ τῆς Ἰσραὴλ ἐπικληθῆναι ἰδόντες, καὶ τῆς Αὐσῆ ὄνομα Ἰησοῦς ἐπικληθῆναι where, to pass by his mistake in supposing him first named *Israel*, and after called *Jacob*, he makes the alteration of *Hoseah* to *Jothua* equal to that of *Jacob* to *Israel*. The reason whereof was the Greek version of the name, who for *Hoseah* translated it Αὐσῆς ἑβραϊστικῶς Μωσῆς τὸ Αὐσῆ ὑπὸ Νωῦ Ἰησοῦ, Numb. 13. 16. Dum Moyſi ſucceſſor deſtinaretur Aules filius Nave tranſfertur certè de priſtino nomine, & incipit vocari Jeſus, Tertul. adv. Jud. & adv. Marcion. l. 3. §. 16. Igitur Moyſes hiſ adminiſtratiſ Aulem quendam nomine præponens populo, qui eos revocaret ad patriam terram, Clem. l. 1. Recognit. Qui cum primum Aules vocaretur, Moſes juſſit eum Jeſum vocari Laſtan. de vera Sap. c. 17. Οὐ πρῶτον γὰρ (Μωϋσῆς) τὸ αὐτῷ ἀλφειον τῆς Ἰησοῦ κεχρημένος προσηγορία, ὀνόματι δὲ ἐτίθει τῆς Αὐσῆ, ἀπερὸς οἱ θρηνησάτες αὐτῷ τίθειν, καλεῖσθαι, Ἰησοῦν αὐτίς ἀναστροφῆς. Euseb. Eccl. Hist. l. 1. c. 3. Thus was the *Hoseah* something disguised by *Aules*, and was farther estranged yet by those which frequently called him *Nawos*, as Euseb. Demonst. Ev. l. 5. c. 17. thrice. ‡ This Justin Martyr charges upon the Jews as neglected by them, and affirms the reason why they received not *Jesus* for the *Christ*, was their not observing the alteration of *Hosea* into *Josua* or *Jesus*. Αἰσῶν καλεῖσθαι Ἰησοῦν Μωσῆς ὀνόματι, τὰτο σὺν ἡ ζήλῆς δι' ἣν αὐτίς ἐποίησαν, ἐκ ἀπειρίας, ἢ δι' φιλοποδοσίας, τοῖσδε αὐτὸν λέγουσιν ὅτι οὐ Χριστός, & ἀναβιβάζουσιν ἡ σωίης. And whereas they spake much of the change made in the names of *Abram* and *Sarai*, which were but of a letter, they took no notice of this total alteration of the name: so he, ἀλλὰ τὸ μὲν ἄλλα πρῶτον προσηγορίῃ τῆς Αὐσῆ ἄμ ὀνόματι θεολογῆς, & διὰ τὸ ἐν ἑαυτῷ τῆς Σάρρας ὀνόματι ὁμοίως κομπολογῆς. ἀλλὰ τὸ ἵ το πάλαιθεν ὄνομα τῆς Αὐσῆ τῆς ὑπὸ Νωῦ ὄλον μετανομάσαι τῆς Ἰησοῦ, ἡ ζήλῆς. Where, to pass by the vulgar mistake of the Greeks, who generally deliver the addition of a in the name of *Abraham*, and e in the name of *Sarah*, when the first was an addition of η, the second a change of η into η, he would make that of *Hosea* into *Jesus* a far more considerable alteration than that of *Abraham* or of *Sarah*.

יְהוֹשֻׁעַ \*  
יְהוֹשֻׁעַ  
† For it may well be thought that י is added to make the name יְהוֹשֻׁעַ the same with the third person of the future in Hipbil, יְהוֹשֻׁעַ For altho' ה the characteristical letter of the conjugation Hipbil is excluded in the future tense, and so the regular word be יְהוֹשֻׁעַ frequently in use; yet sometimes it is expressed, as it is used, 1 Sam. 17. 47.

First therefore we observe that all the original letters in the name \* *Hoseah* are preserved in that of *Joshuah*, from whence 'tis evident that this alteration was not made by a verbal mutation, as when *Jacob* was called *Israel*, nor by any literal change, as when *Sarai* was named *Sarah*, nor yet by diminution or mutilation; but by addition, as when *Abram* was called *Abraham*. Secondly it must be confessed that there is but one literal addition, and that of that letter which is most frequent in the *Hebrew* names: but being thus solemnly added by *Moses*, upon so remarkable an occasion as the viewing of the land of *Canaan* was, and that unto a name already known, and after used; it cannot be thought to give any less than a † present designation of his person to be a Saviour of the people, and future certainty of salvation included in his name unto the *Israelites* by his means. Thirdly, tho' the number of the letters be augmented actually but to one, yet it is not improbable that another may be virtually added, and in the signification understood. For being the first letter of *Hoseah* will not endure a duplication, and if the same letter were to be added, one of them must be absorpt; 'tis possible another of the same might be by *Moses* intended, and one of them suppressed. If then unto the name *Hosea* we join one of the titles of God, which is *Jah*, there will result from both, by the custom of that *Hebrew* tongue, *Jehoshuah*, and so not only the ‡ instrumental, but also the original cause of the *Jews* deliverance will be found expressed in one word: as if *Moses* had said, This is the person by whom God will save his people from their Enemies.

וְכָל הָעָם יָדְעוּ כִּי יְהוָה עִמָּנוּ וְיִשְׁעוּ אֵלֵינוּ וְיִשְׁעוּ אֵלֵינוּ And all the assembly shall know that the Lord saveth (or will save) not with sword and spear: and Psal. 116. 6. וְיָשׁוּעַ לִי וְיִשְׁעוּ אֵלֵינוּ I was brought low, and he helped me. And although there be another י in the future than in the name, yet being it is also found sometimes with the lesser Chiric, and so without the letter י, or without any Chiric at all, as frequently with the addition of י, יְהוֹשֻׁעַ, there is no reason but יְהוֹשֻׁעַ, the name of the son of Nun, may be of the same force, as consisting of the same letters with the third person of the future in Hipbil. Again, being י added to the future, as formative thereof, stands in the place of י (for the avoiding of confusion with י conjunctive) which is nothing else than the abbreviation of יְהוָה, we may well assign at least this Emphasis to the mutation which *Moses* made; that whereas before there was nothing but *Salvation* barely in his name, now there is no less than he shall save, in which the יְהוָה or י is a peculiar designation of the person, and the shall or Tense a certainty of the futurition. Thus will the design of *Moses* appear to be nothing else but a prediction or confirmation of that which was not before, but by way of desire or omination; and this only by changing the Imperative into the Future, יְהוֹשֻׁעַ serva the expectation of the people, into יְהוֹשֻׁעַ servabit, the ratification of *Moses*. ‡ So did the ancients understand it: to the Greeks *Jesus* is σωτήριος Θεῶν, to the Latines, Salvator Dei. So Euseb. Demonstr. Ev. l. 4. ad finem. Ἐπει δὲ σωτήριος Θεῶν εἰς τὸ Ἑβραϊστὶκὸν φωνῶν τῆς Ἰησοῦ μετακλήθη ὄνομα Γρηγορίου. Ἰουὰ μὲν γὰρ παρὰ Ἑβραίοις σωτήριος, ὑὸς δὲ Νωῦ ὡς τῶν αὐτοῖς Ἰουαῖ

Ἰησοῦ ὀνομαζέσθαι. Ἰησοῦ δὲ ἐστὶν Ἰαῦ σωτηρία, τῷτ' ἐστὶ, Θεῷ σωτηριῶν. Where nothing can be more certain than that *Iaou* is taken for the name of God, and *Iaou* σωτηρία, together, the Salvation of God. And yet Theophylact has strangely mistaken it, *Mat. 1. 1.* Το Ἰησοῦ ὀνομα εἰς Ἑλλήνων ἐστὶν, ἀπὸ Ἑβραίων, ἰερωνυμίου ἢ σωτῆρ, ἰαῦ γὰρ ἡ σωτηρία παρ' Ἑβραίων λέγεται. which words seem plainly to signify that Jesus is interpreted Saviour, because *iaou* in the Hebrew tongue signifieth Salvation. I confess the words may be strained to the same sense with those of Eusebius, but not without some force, and contrary to what he seemeth to intend. Especially considering those which followed him in the same mistake, as Moschopoulos πρὸς χριστὸν. Ἰησοῦς δὲ ἐστὶν ἰαῦ γινώσκων, ὁ δὲ σωτῆρ παρ' Ἑβραίων ἢ σωτηριῶν. Whereas *iaou* in Eusebius is certainly no other than *יְהוָה*, and *Ioua*, than *יְהוֹשֻׁעַ*, and *Ioua* contracted of *Iaou* Ἰαῦ, the Salvation of God. Nor is this only the opinion of Eusebius, but of S. Hierome, a man much better acquainted with the Hebrew language; who on the first chapter of *Hoseah*, shewing that *Josuah* had first the same name with that of the Prophet, saith, Non enim (ut male in Græcis, codicibus legitur & Latinis) Ausp dicitur est, quod nihil omnino intelligitur, sed *Osee*, id est, Salvator: & additum est ejus nominis Dominus. ut Salvator Domini diceretur, What then was it but *יְהוָה* the Dominus added to his name? For as in the name of *Esaias*, S. Hierome acknowledges the addition of the name of God, Interpretatur autem *Esaias* Salvator Domini; in the same manner did he conceive it in the name of *Josuah*, only with this difference, that in the one it begins, in the other concludes the name.

Now being we have first declared that *Jesus* is the same name with *Josuah*, being the name of *Josuah* was first imposed by divine designation, as a certain prediction of the fulfilling to the *Israelites*, by the person which bare the name, all which was signified by the name, being *Jesus* was likewise named by a more immediate imposition from Heaven, even by the ministrations of an Angel; it followeth, that we believe he was infallibly designed by God to perform unto the sons of men whatsoever is implied in his nomination. As therefore in *Hoseah* there was expressed Salvation, in *Josuah* at least was added the designation of that single person to save, with certainty of preservation, and probably even the name of God, by whose appointment and power he was made a Saviour; so shall we find the same in *Jesus*. In the first salutation, the Angel *Gabriel* told the blessed Virgin, she should conceive in her womb, and bring forth a Son, and should call his name *Jesus*. In the Dream of *Joseph* the Angel of the Lord informed him not only of the nomination, but of the interpretation or \* etymology; *Thou shalt call his name Jesus, for he shall save his people from their sins.* In which words is clearly expressed the designation of the person, *He*, and the futurity of salvation certain by him, *he shall save.* Beside, that other addition of the name of God, propounded in *Josuah* as probable, appeareth here in some degree above probability, and that for two reasons. First, because it is not barely said that *He*, but as the Original raiseth it, † *He himself shall save.* *Josuah* saved *Israel* not by his own power, not of himself, but God by him; neither saved he his own people, but the People of God: whereas *Jesus* himself, by his own power, the power of God, shall save his own people, the people of God. Well therefore may we understand the interpretation of his name to be *God the Saviour.* Secondly, immediately upon the prediction of the name of *Jesus*, and the interpretation given by the Angel, the Evangelist expressly observeth, \* *All this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us.* Several ways have been invented to shew the fulfilling of that Prophecy, notwithstanding our Saviour was not called *Emmanuel*; but none can certainly appear more proper, than that the sense of *Emmanuel* should be comprehended in the name of *Jesus*: and what else is *God with us*, than *God our Saviour*? Well therefore hath the Evangelist conjoined † the Prophet and the Angel asserting *Christ* was therefore named *Jesus*, because it was foretold he should be called *Emmanuel*, the Angelical *God the Saviour* being in the highest propriety the Prophetic *God with us.*

However, the constant Scripture-interpretation of this name is *Saviour.* So said the Angel of the Lord to the amazed Shepherds, <sup>b</sup> *Unto you is born this Day in the City of David a Saviour, which is Christ the Lord.* So S. Paul to the Jews and Gentile Profelytes at *Antioch*, <sup>c</sup> *Of this man's seed bath*

Luke 1. 31.

\* *Jesus* Hebraeo sermone Salvator dicitur. Etymologiam ergo nominis ejus Evangelista signavit, dicens, Vocabis nomen ejus *Jesus*, quia ipse salvum faciet populum suum. S. Hier. † *Αυτῆς*, ipse.

\* *Mat. 1. 22, 23.*

† *βλέπετε ἰσραὴλ ὁμοιωσὶς εὐαγγελιστῆς ἐπεφύηται ῥησεί, μεθ' ἡμῶν ὁ θεός, ὁ ἐστὶ σωτῆρ ἡμῶν, τὸ μὲν δὲ λέγει διασώτηρ ἡμῶν ἰεροσολωμαίων. Andreas Cretensis in Circumc.*

<sup>b</sup> *Luke 2. 11.*

<sup>c</sup> *Act. 13. 23.*

\* Jupiter the chief of them was most usually worshipped under this title. Euripides makes Amphitryo sitting by his Altar, which Hercules had built, *Βωμόν καθίζω τίνδε Σωτήρης Διός.* And Aristophanes introduces Bacchus swearing, *Νῆ δ' Δία τ' Σωτήρα* as if it were the familiar Oath among the Athenians, as

*hath God, according to his promise, raised unto Israel a Saviour, Jesus.* Which explication of this sacred Name was not more new or strange unto the world, than was the Name itself so often used before. For the ancient Grecians usually gave it at first as a title to their \* Gods, whom after any remarkable preservations they styled *Saviours*, and under that notion built Temples, and consecrated Altars to them. Nor did they rest with their mistaken piety, but made it stoop unto their baser flattery, calling those Men their † *Saviours* for whom they seemed to have as great respect and honour as for their Gods.

Nor does it always signify so much as that it may not be attributed to Man: for even in the Scriptures the Judges of *Israel* were called no less than their *Saviours*. *When the children of Israel cried unto the Lord, the Lord raised up a deliverer to the Children of Israel, who delivered them, even Othniel the son of Kenaz.* And again, *When they cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera.* Where though in our Translation we call *Othniel* and *Ehud Deliverers*, yet in the Original they are plainly termed † *Saviours*.

well it might be, he having his Temple in their Piræum, as Strabo testifies, l. 9. (where Demosthenes by virtue of a Decree was to build him an Altar, Plut. in vit. Demosth.) and his Porch in the City, which was called indeed vulgarly τῷ Ἐλευθερίῳ Διὸς σοῦ, yet was it also named Ἐ Σωτήρης as Harpocration and Hesychius have observed. Ὅτι δ' ἐπιγυί(εσπ) μὲ Σωτῆρ, ὀνομάζετο, ἢ καὶ Ἐλευθερίῳ, δηλοῖ καὶ Μένανδρος: so the first. Τῶν Μίδων ἐαυτοῦ γόους ἰδεῖσθαι τὸ Ἐλευθερίῳ Δία, τῦτοι δ' ἴνιοι καὶ Σωτήρες Φασι: so the latter. As in their oaths, so in their feasts they mentioned him always at the third cup. Τὸν μὲ πρῶτον Διὸς Ὀλυμπίου ἔλεγον, τὸ δὲ δεύτερον ἱεμίῳ, τὸ δὲ τρίτον Σωτήρης, sub. Διὸς: which is omitted in Hesychius, as appears out of Athenæus, l. 2. and 15. And especially that of Alexis the Comedian: Ἀλλ' ἔχειον Ἀσπὸς Διὸς γε τῷ δε Σωτήρης. Θεῶν Θεῶσις ἀπείρω χρησιμώτατος πολὺ Ὁ Ζεὺς ὁ Σωτῆρ. Pausanias in Corinthiacis, Messenicis, Laconicis & Arcadicis, mentions several Statues and Temples anciently dedicated to Jupiter, ἐπικληθῆναι Σωτῆρα. Of which title Cornutus in his Book De natura Deorum gives this account. Κατὰ τὸ Ἰωνικὸν ἐστὶ καὶ τὸ σάξεν ἂ Ἰοναῖ, καὶ Ἐ Διὸς ἐπιθεῖν Σωτήρης εἶναι λεγόμενον. And though this title was so generally given to Jupiter, as that Hesychius expounds Σωτῆρ, ὁ Ζεὺς, yet was it likewise attributed to the other gods: as Herodotus relates how the Grecians in their Naval War against the Persians made their vows Ποσειδίῳ Σωτῆρα, and that they preserved the title to Neptune in his days, l. 7. And Artemidorus takes notice that Castor and Pollux are taken for the θεοὶ Σωτήρες, whom the Poem bearing the name of Orpheus to Musæus, calls μέγιστος Σωτήρης, ὁμῶς Διὸς ἀφθίτου τίχνα: as the Hymn of Homer, Σωτήρης τίς τε πάδας ἐπιχθονίων ἀνθρώπων, Ἄουκτόρων τε τῶν—and Theocritus in the Idyllion on them, Ἀνθρώπων Σωτήρης ἐπὶ χυρῷ ἦδη ἰόισαν. Hence Lucian in Alexandro useth it as their constant title, ἀλεξίκακος Ἡρόκλεις, καὶ Ζεὺς ἀπὸ τῆς οὐραίας, καὶ Διόσκουροι Σωτήρες. Neither have we mention of the title only, but of the original and occasion of it. For when Castor and Pollux thrust the sons of Theseus out of Athens, and made Menestheus King, he gave them first this name, ἀπὸ ταῦτα πρῶτον ὁ Μενεσθεὺς ἀνακλῆσθε τε καὶ Σωτήρης ὀνόματε: Ælian. Var. Hist. l. 4. c. 5. Beside these we read in the ancient Inscriptions, Ἀκκληπιῶ Θεῷ Σωτῆρα and again, Ἀσκληπιῶ καὶ Ἰσείῳ Σωτῆρα. For as they had their Female Deities, so did they attribute this title to their Goddesses, and that both in the Masculine and the Feminine Gender. As to Venus, Ἀφροδίτῃ Θεῷ Παναγῶν καὶ Σωτῆρα to Diana, Ἀρτέμιδι Σωτῆρα, as the same collection of Inscriptions hath it. Thus Pherecrates, Ἡγύμνω τ' πόλιος εἶναι ταύτας Σωτήρας, and Sophocles, Τύχη γε τῷ Σωτῆρα. Thus the Epigram extant in Suidas, Φωφορέας, ὁ Σώτερος, ἐπὶ Παλλάδῳ ἱεσθὶ κλήρω Ἀρτέμι.— Οὐδὲν ἦσαν κεικῆνος Σωτῆρ καὶ ἀλεξίκακος προσγορούμενος. Theodor. Sermon. 8. 595. of Hercules. The Bæneses, an ancient People in Peloponnesus, Ἀρτέμιον ὀνομάζουσι Σώτερον. Pauf. in Laconicis. Her Temple and Statue in the City Træzen was built and named by Theseus at his safe return from Crete. The Megarenses preserved by her from the Persians, ἐπὶ τῷ δὲ Σωτῆρας ἄστυα ἐποίησαν Ἀρτέμιδος. And upon the same occasion another of the same bigness set up at Pagæ. Id. But this title especially was given to Minerva. Σώτερος ἡ Ἀθωῶν ὁμοῦ τῶν Ἐλλήνων, Hesych. Ἔστι καὶ Ἀθωῶσι Σώτερος λεγόμενος, ἢ καὶ θύοι. Schol. Aristoph. in Ranas. Aristoph. in his Will obliged Nicanor to a dedication, Διὶ Σωτῆρα καὶ Ἀθωῶν Σωτῆρα. Laert. in Vit. Arist. And in general they invoked God under the notion of Σωτῆρ, as Plato in Timæo, Θεὸν δὲ ἐνωῖπ' ἀρχῆ τ' λεγόμενον Σωτῆρα ἐξ ἀπίου ἐ αὐθὺς διηγῆσαι πρὸς τὸ εἰκότων δόγμα διασφάξεν ἡμᾶς ἐπικαλοσάμενον, πάλιν ἀρχόμεθα λέγον. † This was the constant title of the first Ptolemy, the son of Lagus, given to him by the Rhodians, Ὀνόμαζον μὲ δὲ καὶ ταῦτα Πτολεμαῖοι Σωτῆρα, ἄλλα δὲ ἐπικληθῆς ἄλλω καὶ καὶ Φιλομήτορος καλέουσι, καὶ Φιλάδελφον ἔτερον, τὸ δὲ Ἐ Λαγῶ Σωτῆρα, Ἐρμῶν ἰσθίου Ῥοδίων τὸ ὄνομα. Pauf. Atticis. Which name first given him by the Rhodians was no way expressed in his usage of the Syrians, as is observed by Josephus, ὡς καὶ τ' Συρίων ἀπασαν τῶν Πτολεμαίων Ἐ Λαγῶ Σωτῆρας τίτι χρηματίζοντες τὰ σάκρια παθεῖν αὐτῷ τῇ ἐπικλησῶν. This was so familiar, that Tullian useth the title instead of the name. Post eum (sc. Alexandrum) Regnavit illic in Alexandria Soter annis 35. Thus Antigonus was first called by the Greeks their Ευεργίτης, or Benefactor, then Σωτῆρ, or Saviour: ἡ μόνον ἐνεβίθη παρ' αὐτῶν τὸ καλεῖν Ευεργίτης, ἀλλὰ ἐ μετὰ ταῦτα, Σωτῆρ. Polyb. l. 5. Thus we read of Demetrius, who restored the Athenians to their liberty; ἀνεκέρταται καὶ βοῶντες αἰεὶ δάσαν λαμβάνειν τὸ Δημήτριον, Σωτῆρα καὶ Ευεργίτην ἀνασφάξοντες. Plut. in Vita. And not only so, but numbrd Demetrius and Antigonus among their Dii Soteres; and instead of their annual Archon, whose name they used in their distinction of years, they created a Priest of these Dii Soteres, as the same Author testifies: μόνος δὲ Σωτῆρας ἀνίστασθαι θεῶν, καὶ τὸ ἐπὶ ὄνομα ἐπὶ ἀρχὴν καλεσάμενος, ἱερεῖα Σωτῆρα χειροτονῆσαι καὶ ἕκαστος αἰεὶ αὐτῶν. Appian relates of Demetrius that he received this title from the Babylonians. Τιμαρχοῖ ἰπαισάμενον ἀνελών, καὶ τὰλλα ποιησῶν τ' Βαβυλωνίων ἡγήσασθαι, ἐφ' ὃ καὶ Σωτῆρ ἀρχαίμενον τ' Βαβυλωνίων ὀνομάσθη. De bell. Syriac. Lucian's mistake in his Salutation tells us of Ἀσιόχης ὁ Σωτῆρ, and Appian gives us the routing of the Gauls as the cause of that title: ὅς καὶ Σωτῆρ ἐπικληθῆς Γαλάτας ἐκ τ' Εὐρώπης ἐς τ' Ἀσίαν ἰμυκαλίως ἐξελάσας. lb. And in process of time this title grew so customary and familiar, that the Sicilians bestowed it upon Verres their oppressor. Itaque illum non solum patronum istius insulæ, sed etiam Sotera inscriptum vidi Syracusis, says Cicero, Verrin. 2. † Judg. 3. 9. and 3. 15.

‡ Heb. *עֲשָׂה לָנוּ יְשׁוּעָה וְיִצִּילֵנוּ מִיַּד יְהוָה* So the Septuagint clearly, καὶ ἔσωσε κύριος Σωτῆρας τὸ Ἰσραὴλ, ἐ ἔσωσε αὐτούς, τὸ Γοθονιὴλ ἦν Κεεὶζ. Qui suscitavit eis Salvatorem, & liberavit eos, Othniel. Again, καὶ ἔσωσε κύριος αὐτοὺς Σωτῆρας τὸ Ἀὰδ, ἦν Γερα. Qui suscitavit Salvatorem vocabulo Aioth, filium Gera. Vet. Transl. Upon which place S. Augustine notes, Animadversionem est autem quod Salvatorem dicat etiam hominem, per quem Deus salvos faciat. Quæst. l. 7: c. 18.

Now what the full import and ultimate sense of the title of *Saviour* might be, seemed not easy to the Ancients: and the \* best of the *Latins* thought the *Greek* word so pregnant and comprehensive, that the *Latin* tongue had no single word able to express it.

\* So Cicero in the place before cited, having said he saw Verres inscribed So-

tera, goes on, Hoc quantum est? ita magnum, ut Latino uno verbo exprimi non possit. But though in Cicero's time there was no Latin word used in that sense; yet not long after it was familiar. For as in the Greek inscriptions we read often Dedications Διὶ Σωτῆρι: so in the Latin we find often Jovi Servatori, or Conservatori, sometimes Jovi Salvatori, or Salutari: all which are nothing else but the Latin expressions of the Greek inscriptions. And without question Σωτῆρ might have been rendered Sospitator, and even Sospes, as it was used in the days of Ennius. Sospes, salvus: Ennius tamen sospitem pro servatore posuit. Festus. Neither indeed could the Sicilians mean any more of Verres, by the word Sotera, than Tully spake of himself, when he styled himself Servatorem Reipub. At least Tacitus did conceive that Conservator is as much as Soter, when speaking of Milichus, who detected the conspiracies to Nero, he saith, Milichus præmiis ditatus Conservatoris sibi nomen, Græco ejus rei vocabulo, assumpsit. *Annal.* l. 15. He took to himself the name of Conservator, in a Greek word which signifies so much: and without question that must be Σωτῆρ. However the first Christians of the Latin Church were sometime in doubts what word to use as the constant interpretation of Σωτῆρ, so frequent and essential to Christianity. Tertullian useth Salutificator, or, as some books read it, Salvificator: Ergo jam non unus Deus, nec unus Salutificator; si duo salutis artifices, & utique alter altero indigens. *De carne Christi.* c. 14. and shews it was so translated in the Philippians 3. 20. Et quidem de terra in cælum, ubi nostrum municipatum Philip: penses quoque ab Apostolo discunt; unde & Salutificatorem nostrum expectamus Jesum Christum. *De Resur. Carnis.* c. 47. S. Hilary thought Salutaris a sufficient interpretation. Est autem salutaris ipso illo nomine quo Jesus nuncupatur. Jesus enim secundum Hebraicam linguam Salutaris est, in *Psal.* 118. S. Augustine is indifferent between that and Salvator: Deus salvos faciendi Dominus est Jesus, quod interpretatur Salvator, sive Salutaris: and so Lactant. At last they generally used the word Salvator. First, Tertullian, Christus in illo significabatur, taurus ob utramque dispositionem: aliis ferus, ut Judex, aliis manuetus, ut Salvator. *adv. Marcion* l. 3. c. 18. Which word of his was rather followed by his imitator S. Cyprian, after whom Arnobius used it, after him his Disciple Lactantius: and from thence it continued the constant language of the Church, till the late Innovators thrust it out of the Latin Translation.

But whatsoever notion the Heathen had of their Gods or Men which they styled *Saviours*, we know this name belongeth unto *Christ* in a more sublime and peculiar manner. Neither is there salvation in any other; for there is *Acts 4. 12:* none other name under heaven given among men whereby we must be saved.

It remaineth therefore that we should explain how and for what reasons *Christ* truly is, and properly is called, our *Saviour*. First then, I conceive, one sufficient cause of that appellation to consist in this, that he hath opened and declared unto us the only true way for the obtaining eternal Salvation, and by such patefaction can deserve no less than the name of *Saviour*. For if those Apostles and Preachers of the Gospel, who received the way of Salvation from him, which they delivered unto others, may be said to save those persons which were converted by their preaching; in a far more eminent and excellent manner must he be said to save them, who first revealed all those truths unto them. S. Paul provoked to emulation them which were his flesh, that he might save some of them; and was made all things to all men, that he might by all means save some. He exhorted Timothy to take heed unto himself, and unto the doctrine, and continue in them; for in doing this, he should both save himself and them that heard him. And S. James speaks in more general terms; Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death. Now if these are so expressly said to save the souls of them which are converted by the doctrine which they deliver, with much more reason must *Christ* be said to save them, whose Ministers they are, and in whose name they speak. For it was he which came and preached peace to them which were afar off, and to them that were nigh. The will of God concerning the Salvation of man was revealed by him. No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him. Being then the Gospel of *Christ* is the power of God unto salvation to every one that believeth, being they which preach it at the command of *Christ* are said to save the Souls of such as believe their word, being it was *Christ* alone who brought life and immortality to light through the Gospel; therefore he must in a most eminent and singular manner be acknowledged thereby to save, and consequently must not be denied, even in this first respect, the title of *Saviour*.

L

Secondly;

Secondly, This *Jefus* hath not only revealed, but also procured, the way of Salvation; not only delivered it to us, but also wrought it out for us: and so God sent his Son into the world, that the world through him might be saved. We were all concluded under sin, and, being the wages of sin is death, we were obliged to eternal punishment, from which it was impossible to be freed, except the sin were first remitted. Now this is the constant rule, that without shedding of blood is no remission. It was therefore necessary that Christ should appear to put away sin by the sacrifice of himself. And so he did, for he shed his blood for many, for the remission of sins, as himself professeth in the Sacramental Institution: he bare our sins in his own body on the tree, as S. Peter speaks; and so in him we have redemption through his blood, even the forgiveness of sins. And if while we were yet sinners, Christ died for us: much more then, being now justified by his blood, we shall be saved from wrath by him. Again, we were all enemies unto God, and having offended him, there was no possible way of Salvation, but by being reconciled to him. If then we ask the question, as once the *Philistines* did concerning *David*, *Wherewith should we reconcile our selves unto our Master?* We have no other name to answer it but *Jefus*. For God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. And as under the Law the blood of the sin-offering was brought into the tabernacle of the congregation to reconcile withal in the holy place; so it pleased the Father through the Son, having made peace by the blood of his cross, by him to reconcile all things unto himself. And thus it comes to pass, that us who were enemies in our mind by wicked works, yet now hath he reconciled in the body of his flesh through death. And upon this reconciliation of our persons must necessarily follow the Salvation of our Souls. For if when we were enemies, we were reconciled unto God by the death of his Son: much more being reconciled, we shall be saved by his life. Furthermore, we were all at first enslaved by sin, and brought into captivity by Satan, neither was there any possibility of escape but by way of Redemption. Now it was the Law of *Moses*, that if any were able he might redeem himself: but this to us was impossible, because absolute obedience in all our actions is due unto God, and therefore no act of ours can make any satisfaction for the least offence. Another Law gave yet more liberty, that he which was sold might be redeemed again; one of his brethren might redeem him. But this in respect of all the mere sons of men was equally impossible, because they were all under the same captivity. Nor could they satisfy for others, who were wholly unable to redeem themselves. Wherefore there was no other brother, but that son of man which is the Son of God, who was like unto us in all things, sin only excepted, which could work this redemption for us. And what he only could, that he freely did perform. For the Son of man came to give his life a ransom for many: and as he came to give, so he gave himself a ransom for all. So that in him we have redemption through his blood, the forgiveness of sins. For we are bought with a price: for we are redeemed, not with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot. He then which hath obtained for us remission of sins, he who through himself hath reconciled us unto God, he who hath given himself as a ransom to redeem us, he who hath thus wrought out the way of Salvation for us, must necessarily have a second and a far higher right unto the name of *Jefus*, unto the title of our *Saviour*.

Thirdly, Beside the promulging and procuring, there is yet a farther Act, which is, conferring of Salvation on us. All which we mentioned before was wrought by virtue of his death, and his appearance in the Holy of Holies: but we must still believe, he is able also to save them to the uttermost that come unto

unto God by him, seeing he ever liveth to make intercession for them. For now being set down at the right hand of God, he hath received all power both in heaven and earth; and the end of this power which he hath received is, to confer Salvation upon those which believe in him. For the Father gave the Son *this power over all flesh, that he should give eternal life to as many as he hath given him*; that he should raise our bodies out of the dust, and cause our corruptible to put on incorruption, and our mortal to put on immortality: and upon this power we are to expect Salvation from him. For we must look for the Saviour, the Lord Jesus Christ, from heaven, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. And unto them that thus look for him shall he appear the second time, without sin unto salvation. Being then we are all to endeavour that our spirits may be saved in the day of the Lord Jesus; being S Peter hath taught us, that God hath exalted Christ with his right hand to be a Prince and a Saviour; being the conferring of that upon us which he promised to us, and obtained for us, is the reward of what he suffered; therefore we must acknowledge that the actual giving of Salvation to us is the ultimate and conclusive ground of the title Saviour.

Thus by the virtue of his precious blood Christ hath obtained remission of our sins, by the power of his grace hath taken away the dominion of sin, in the life to come will free us from all possibility of sinning, and utterly abolish death the wages of sin: wherefore well said the Angel of the Lord, *Thou shalt call his name Jesus, for he shall save his people from their sins*; well did Zacharias call him *an horn of salvation*; Simeon, *the salvation of God*; S. Paul, *the captain and author of eternal salvation*; S. Peter, *a Prince and a Saviour*, correspondent to those Judges of Israel, raised up by God himself to deliver his people from the hands of their enemies, and for that reason called Saviours. *In the time of their trouble, say the Levites, when they cried unto thee, thou heardest them from heaven, and according to thy manifold mercies thou gavest them Saviours, who saved them out of the hand of their enemies.*

The correspondency of Jesus unto those temporal Saviours will best appear if we consider it particularly in Josuah, who bare that Salvation in his name; and approved it in his actions. For, as the Son of Sirach saith, *Jesus the son of Nave was valiant in the wars, and was the successor of Moses in prophecies; who, according to his name, was made great for the saving of the elect of God.* Although therefore Moses was truly and really *a ruler and deliverer*, which is the same with Saviour; although the rest of the Judges were also by their office Rulers and Deliverers, and therefore styled Saviours, as expressly Othniel and Ehud are; yet Josuah, far more particularly and exactly than the rest, is represented as a Type of our Jesus, and that typical singularity manifested in his name. For first, he it was alone, of all which passed out of Egypt, who was design'd to lead the children of Israel into Canaan, the land of promise flowing with milk and honey. Which land as it was a type of the Heaven of heavens, the inheritance of the Saints, and eternal joys flowing from the right hand of God; so is the Person which brought the Israelites into that place of rest † a Type of him who only can bring us into the presence of God, and there prepare our mansions for us, and assign them to us, as Josuah divided the land for an inheritance to the Tribes. Besides, it is farther observable, not only what Josuah did, but what Moses could not do. The hand of Moses and Aaron brought them out of Egypt, but left them in the Wilderness, and could not feat them in Canaan. Josuah, the successor, only could effect that in which Moses failed. Now nothing is more frequent in the phrase of the Holy Ghost, than to

John 17. 2.

Phil. 3. 20, 21.

Heb. 9. 28.

1 Cor. 5. 5.

Acts 5. 31.

<sup>a</sup> Mat. 1. 21.

<sup>b</sup> Luke 1. 69.

<sup>c</sup> Luke 2. 30.

<sup>d</sup> Heb. 5. 9.

2. 10.

<sup>e</sup> Acts 5. 35.

<sup>f</sup> Neh. 9. 27.

<sup>g</sup> Eccles 46. 1.

<sup>h</sup> Acts 7. 35.

<sup>i</sup> Hefych. Πύ-

σος, σωτήρ,

λυτρωτής. And

αγαπῶ, σωτήρ

ὁ Ζῆς ὁ ἰλδ-

θίεως ἢ λυ-

τρωτής.

† Quantum

attinet ad

propheticum

apparatum,

nec geri nec

dici aliquid

possit insigni-

us, quando-

quidem res

perducta est

usque nomi-

nis expressio-

nem. S. Aug.

contra Faust.

16. 19.

† Ὁν τῶπον

καὶ ἐν εἰσι-

γασι εἰς τὴν

γῆν τῆν

λαὸν, ἕχι Μω-

σῆς. καὶ ὡς ἐ-

κείνος ὁ κλέ-

ρον διεισέρ-

αὐτῶν τοῖς εἰ-

σελθῶσι μετ'

αὐτῶν, ἅτω καὶ

ἰσοῦς ὁ Χρῆ-

στός τῆν Διασω-

σάν τῆν λαὸν ἰ-

πιστεῖν, καὶ

διαμελεῖν τῆν

ἐκκλησίαν τῆν

ἐκείνην. Justin.

Dial. cum

Tryph.

\* As Luke 16. 29, 31. and 24. 27. Job. 5. 45, 46. Acts 6. 11. collated with the 13th verse. Acts 15. 21. and 21. 21. 2 Cor. 3. 15. Μωϋϋα νοητιοῦ τῷ νόμῳ, Ἰησοῦ τῷ δαίδαλῳ. ἐκείνῳ σαλῆσθαι. ὡστε τοίνυν καὶ τῷ Ἰησοῦ, Μωϋϋ τῷ τριῶν τῶν λαῶν εἰς τὴν ἀποκάλυψιν τοῦ Θεοῦ, ὡς ἔστιν ἐν τῷ νόμῳ τίλος ὁ ἡμίσεος ἐπιφανείας Ἰησοῦς ἀνοήτως τὸ ἐπιθεῖν λαῶν τῷ βασιλείῳ τῷ ἁγίῳ. Theodor. in Jof. Proem. Cūm Successor Moyfi desti- naretur Aufes

takes *Moses* for the doctrine delivered, or the books written by him, that is the \* Law; from whence it followeth, that the death of *Moses* and the succession of *Jofuab* prefignified the continuance of the Law till *Jesus* came, <sup>a</sup> by whom all that believe are justified from all things, from which we could not be justified by the Law of *Moses*. <sup>b</sup> The Law and the Prophets were until *John*: since that the kingdom of God is preached. *Moses* must die, that *Jofuab* may succeed. <sup>c</sup> By the deeds of the Law there shall no flesh be justified, (for by the Law is the knowledge of sin;) but the righteousness of God without the Law is manifested, even the righteousness of God, which is by faith of *Jesus Christ* unto all and upon all them that believe. *Moses* indeed seems to have taken *Jofuab* with him up into the † Mount: but if he did, sure it was to enter the cloud which covered the Mount where the glory of the Lord abode: for ‡ without *Jesus*, in whom are hid all the treasures of wisdom and knowledge, there is no looking into the secrets of heaven, no approaching to the presence of God. The command of Circumcision was not given unto *Moses*, but to *Jofuab*; nor were the *Israelites* circumcised in the Wilderness, under the conduct of *Moses* and *Aaron*, but in the Land of *Canaan*, under their Successor. For <sup>d</sup> at that time the Lord said unto *Jofuab*, make thee sharp knives, and circumcise again the Children of *Israel* the second time. Which speaketh \* *Jesus* to be the true circumciser, the author of another circumcision than that of the flesh commanded by the Law, even <sup>e</sup> their circumcision of the heart, in the spirit, and not in the Letter; that which <sup>f</sup> is made without hands, in putting off the body of the sins of the flesh, which is therefore called the circumcision of *Christ*.

filius Nave transfertur certe de pristino nomine, & incipit vocari *Jesus*. Certè, inquis, Hanc priùs dicimus figuram futuri fuisse. Nam quia *Jesus Christus* secundum populum, quod sumus nos, nationes in seculi deserto commemorantes antea, introdukturus esset in terram promissionis melle & lacte manantem, id est, in vitæ æternæ possessionem, quæ nihil dulcius, idque non per *Moysem*, id est, non per Legis disciplinam, sed per *Jesusum*, id est, per novæ Legis gratiam, provenire habebat, circumcisus nobis petrina acie, id est, Christi præceptis (petra enim *Christus* multis modis & figuris prædicatus est,) ideo is vir qui in hujus Sacramenti imagine parabatur, etiam nominis *Dominici* inauguratus est figurâ, ut *Jesus* nominaretur. Tertul. adv. Judæos, c. 9. & adv. Marcion. l. 3. c. 16. Idcirco *Moyfi* etiam successit ut ostenderet novam legem, per *Jesusum* datum, veteri legi successuram, quæ data per *Moysem* fuit. Lactan. de vera Sap. l. 4. c. 17. In cujus comparatione (*Moyfes*) improbatus est, ut non ipse introduceret populum in terram promissionis; ne videlicet Lex per *Moysem*, non ad salvandum, sed ad convincendum peccatorem data, in regnum cælorum inducere putaretur, sed gratia & veritas per *Jesusum* facta, S. Aug. contra Faustum, l. 16. c. 19. *Jesus* dux qui populum eduxerat de Ægypto, *Jesus* qui interpretatur *Salvator*, *Mose* mortuo & sepulto in *Moab*, hoc est, Lege mortuâ, in Evangelium cupit inducere populum suum. S. Hieron. in Psal. 86. \* Acts 13. 39. b Luke 16. 16. c Rom. 3. 20, 21, 22. † Exod. 24. 13. ‡ *Moyfes* in nubem intravit, ut operata & occulta cognosceret, adhærente sibi socio *Jesus*, quia nemo sine vero *Jesus* potest incerta sapientiæ, & occulta comprehendere. Et ideo in specie *Jesus Nave* veri *Salvatoris* significabatur affutura præsentia, per quem fierent omnes docibiles Dei, qui Legem aperiret, Evangelium revelaret. S. Ambros. in Psal. 47. d Jof. 5. 2. \* Non enim propheta sic ait, Et dixit Dominus ad me; sed ad *Jesusum*: ut ostenderet quod non de se loqueretur, sed de *Christo*, ad quem tum *Deus* loquebatur. *Christi* enim figuram gerebat ille *Jesus*. Lactan. l. 4. c. 17. e Rom. 2. 29. f Col. 2. 11.

Exod. 24. 13. Jof. 1. 1. Rom. 15. 8. John 1. 17. \* Τύποι δ' ἔφειον αὐτῷ ὁ τῷ Νωῆ Ἰησοῦς καὶ πολλὰ ἄεξάμους καὶ ἀεζον τῷ λαῷ ἠεξῆλο καὶ τῷ Ἰερδάνῳ. ὅθεν ἔο Χριστὸς βαπτισθεὶς ἠεξῆλο ἱεραγλιλιζιάξ. S. Cyril. Catech. 10. † S. Cyril ad de

Thus if we look upon *Jofuab* as the <sup>a</sup> minister of *Moses*, he is even in that a type of *Christ*, the <sup>b</sup> minister of the circumcision for the truth of God. If we look on him as the successor of *Moses*, in that he representeth *Jesus*, inasmuch as <sup>c</sup> the Law was given by *Moses*, but Grace and Truth came by *Jesus Christ*. If we look on him as now Judge and Ruler of *Israel*, there is scarce an action which is not clearly predictive of our Saviour. He begins his office at the banks of \* *Jordan*, where *Christ* is baptized, and enters upon the publick exercise of his propheticall office. He chuseth there twelve men out of the people, to carry twelve stones over with them; as our *Jesus* thence began to chuse his † twelve Apostles, those foundation-stones in the Church of God, whose <sup>d</sup> names are in the twelve foundations of the wall of the holy City, the new *Jerusalem*. It hath been ‡ observed, that the saving *Rahab* the Harlot alive, foretold what *Jesus* once should speak to the *Jews*, <sup>e</sup> Verily I say unto you, that *deh* that he divided the land by twelve men; Δώδεκα δ' Ἀγριώντας τ' κληρονομίαν καθίστησι ὁ τῷ Νωῆ ἦς, καὶ δώδεκα τῶν Ἀποστόλων κήρυκας τ' ἀληθείας εἰς πᾶσαν τὴν οἰκουμένην ἀπέστειλε ὁ Ἰησοῦς. Ibid. d Rev. 21. 14. † By the same S. Cyril Πιστεύσαντες Ῥαβὴν τὴν πόρνην ἕσαντες ὁ τυπικὸς ὁ δ' ἀληθὴς φησιν, ἰδοὺ οἱ τελεῖται καὶ αἱ πόρνηαι παραλείπει ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. e Matth. 21. 31.

the

*the Publicans and Harlots go into the kingdom of God before you. He said in the sight of Israel, Sun, stand thou still upon Gibeon: and the Sun stood still in the midst of heaven, and hastened not to go down about a whole day.* Which great Miracle was not only wrought by the power of him whose name he bare, but did also signify that in the latter days, toward the setting of the Sun, when the light of the world was tending unto a night of darkness, *the Sun of righteousness should arise with healing in his wings,* and, giving a check to the approaching night, become *the true light, which lighteth every man that cometh into the world.*

But to pass by more particulars *Joshua* smote the *Amalekites*, and subdued the *Canaanites*; by the first making way to enter the Land, by the second giving possession of it. And *Jesus* our *Prince and Saviour*, whose kingdom was not of this world, in a spiritual manner goeth in and out before us against our spiritual enemies, subduing Sin and Satan, and so opening and clearing our way to Heaven; destroying the last enemy, Death, so giving us possession of eternal life. † Thus do we believe the man called *Jesus* to have fulfilled in the highest degree imaginable, all which was but typified in him who first bare the name, and in all the rest which succeeded in his office, and so to be the Saviour of the world; *c whom God hath raised up an horn of salvation for us in the house of his servant David, That we should be saved from our enemies, and the hands of all that hate us.*

casum, lucem redderet, inhereret claritatem. S. Ambros. Apolog. David. poster. c. 4. Ille imperavit Soli ut staret, & stetit; & istius typo ille magnus erat. Ille imperabat, sed Dominus efficiebat. S. Hieron. in Psal. 76. † Τι λίστα πάλιν Μωϋσῆς τῷ Ἰησοῦ τῷ ἁγίῳ Ναυῆ ἦν, ἐπιθείς αὐτῷ τὸ ὄνομα ὄντι πρῶτον; ἵνα μόνον ἀκούσῃ πᾶς λαός, ὅτι πάντα ὁ πᾶσις φανεροῖ αὐτῷ ἁγίῳ Ἰησοῦ ἢ Ναυῆ· καὶ ἐπιθείς τὸ ὄνομα ὅπου ἐπιμψε καλῶσσοποιε τὸ γῆς. Λάβε βιβλίον εἰς τὰς χεῖρας σου, καὶ γράψον αὐτῷ λίστα Κύριος. Ὅτι οὐ μόνον ἀκούσῃ πάντα τὸ οἶκον τοῦ Ἀμαλὲκ ὁ ἦς τῷ θεῷ ἐπαχάτων τῶ ἡμερῶν. Οἱ δὲ (ἰ. ἰδὲ) πάλιν Ἰησοῦς ἔχῃ ὁ ἦς ἀνθρώπων, ἀλλ' ὁ ἦς τῷ θεῷ, τὴν ἡμέραν ἣ ἐστὶ φανεροῖς. Barnabæ Epist. c. 9. c Luke 1. 69, 71.

The necessity of the belief of this part of the Article is not only certain, but evident: because there is no end of Faith without a Saviour, and no other name but this by which we can be saved, and no way to be saved by him but by believing in him. For *this is his commandment, that we should believe on the name of his Son Jesus Christ, and he that keepeth his commandment dwelleth in him and he in him.* From him then, and from him alone, must we expect Salvation, acknowledging and confessing freely there is nothing in our selves which can effect or deserve it for us, nothing in any other creature which can promerit or procure it to us. For *there is but one God; and one Mediator between God and Men, the Man Christ Jesus. 'Tis only the beloved Son, in whom God is well pleased, he is cloathed with a vesture dipt in blood; he hath trod the Wine-press alone. We like sheep have gone astray, and the Lord hath laid on him the iniquity of us all. By him God hath reconciled all things to himself, by him, I say, whether they be things in earth or things in heaven.* By him alone is our Salvation wrought: for his sake then only can we ask it, from him alone expect it.

Secondly, This Belief is necessary, that we may delight and rejoice in the name of *Jesus*, as that in which all our Happiness is involv'd. At his nativity an Angel from Heaven thus taught the Shepherds, the first witnesses of the blessed incarnation; *Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Saviour which is Christ the Lord.* And what the Angel delivered at present, that the Prophet *Isaiab*, that old Evangelist, foretold at distance. *When the people which walked in darkness should see a great light; when unto us a Child should be born, unto us a son should be given; then should they joy before God, according to the joy in harvest, and as men rejoice when they divide the*



*Isa.* 35. 4, 10. *the spoil. When God shall come with recompence, when he shall come and save us; then the ransomed of the Lord shall return, and come to Sion with songs, and everlasting joy upon their heads.*

Thirdly, The belief in *Jesus* ought to inflame our affection, to kindle our love toward him, engaging us to hate all things in respect of him, that is, so far as they are in opposition to him, or pretend to equal share of affection with him. *He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me,* saith our Saviour; so forbidding all prelation of any natural affection, because our spiritual union is far beyond all such relations. Nor is a higher degree of love only debarr'd us, but any equal pretension is as much forbidden. *If any man come to me, saith the same Christ, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple.* Is it not this *Jesus* in whom the love of God is demonstrated to us, and that in so high a degree as is not expressible by the pen of man? *God so loved the world, that he gave his only-begotten Son.* Is it not he who shewed his own love to us far beyond all possibility of parallel? *For greater love hath no man than this, that a man lay down his life for his friends: but while we were yet sinners, that is, enemies, Christ died for us, and so became our Jesus.* Shall thus the Father shew his love in his Son? Shall thus the Son shew his love in himself? and shall we no way study a requital? or is there any proper return of love but love? The voice of the Church, in the language of *Solomon*; is, *My love*: nor was that only the expression of a Spouse, but of \* *Ignatius*, a man, after the Apostles, most remarkable. And whosoever considereth the infinite benefits to the sons of men flowing from the actions and sufferings of their Saviour, cannot chuse but conclude with *S. Paul*, *If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.*

Lastly, The confession of faith in *Jesus* is necessary to breed in us a correspondent esteem of him; and an absolute obedience to him, that we may be raised to the true temper of *S. Paul*, who counted all things but loss for the excellency of the knowledge of *Christ Jesus our Lord, for whom he suffered the loss of all things, and counted them but dung, that he might win Christ.* Nor can we pretend to any true love of *Jesus*, except we be sensible of the readiness of our obedience to him: as knowing what language he used to his Disciples, *If ye love me, keep my commandments*; and what the Apostle of his bosom spake, *This is the love of God, that we keep his commandments.* His own Disciples once marvelled, and said, *What manner of man is this, that even the winds and the sea obey him?* How much more should we wonder at all disobedient Christians, saying, *What manner of men are these, who refuse obedience unto him whom the senseless creatures, the winds and the sea, obeyed? Was the name of Jesus at first sufficient to cast out devils? and shall man be more refractory than they? Shall the Exorcist say to the evil Spirit, I adjure thee by the name of Jesus, and the devil give place? Shall an Apostle speak unto us in the same name, and we refuse? Shall they obey that name which signifieth nothing unto them; for he took not on him the nature of Angels, and so is not their Saviour? And can we deny obedience unto him, who took on him the seed of Abraham, and became obedient to death, even the death of the Cross, for us, that he might be raised to full power and absolute dominion over us, and by that power be enabled at last to save us, and in the mean time to rule and govern us, and exact the highest veneration from us? For God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth.*

Having thus declared the Original of the name *Jesus*, the means and ways by

by which he which bare it expressed fully the utmost signification of it; we may now clearly deliver, and every particular Christian easily understand what it is he says, when he makes his Confession in these words, *I believe in Jesus*: which may be not unfitly in this manner described. I believe not only that there is a God who made the World; but I acknowledge and profess that I am fully persuaded of this, as of a certain and infallible truth, that there was and is a man, whose name by the ministry of an Angel was called *Jesus*, of whom, particularly *Joshua*, the first of that name, and all the rest of the Judges and Saviours of *Israel*, were but types. I believe that *Jesus*, in the highest and utmost importance of that name, to be the Saviour of the world; inasmuch as he hath revealed to the sons of men the only way for the salvation of their Souls, and wrought the same way out for them by the virtue of his blood, obtaining remission for sinners, making reconciliation for enemies, paying the price of redemption for captives; and shall at last himself actually confer the same salvation, which he hath promulged and procured, upon all those which unfeignedly and stedfastly believe in him. I acknowledge there is no other way to Heaven beside that which he hath shewn us, there is no other means which can procure it for us but his blood, there is no other person which shall confer it on us but himself. And with this full acknowledgment, *I believe in Jesus*.

And in Jesus Christ.

HAVING thus explained the proper name of our Saviour, *Jesus*, we come unto that Title of his Office usually joined with his Name, which is therefore the more diligently to be examined, because the *Jews* who always acknowledged him to be *Jesus*, ever denied him to be *Christ*, and agreed together, <sup>a</sup> that if any man did confess that he was *Christ*, he should be put out of the Synagogue.

\* Ἰουδαῖοι ἦδ  
καταδίχον) τὸ  
εἶναι αὐτῶν ἰη-  
σοῦν τὸ ὃ ἐξ  
Χριστοῦ εἶναι,  
τῆτοι ἐκίτε,  
S. Cyril.  
Cat. 10.  
\* John 9. 22.

For the full explication of this Title, it will be necessary, first, to deliver the signification of the word; secondly, to shew upon what grounds the *Jews* always expected a *Christ* or *Messias*; thirdly, to prove that the *Messias* promised to the *Jews* is already come; fourthly, to demonstrate that our *Jesus* is that *Messias*; and fifthly, to declare in what that unction, by which *Jesus* is *Christ*, doth consist, and what are the proper effects thereof. Which five particulars being clearly discussed, I cannot see what should be wanting for a perfect understanding that *Jesus is Christ*.

For the first, we find in the Scriptures two several names, *Messias* and *Christ*, but both of the same signification; as appeareth by the speech of the woman of *Samaria*, *I know that Messias cometh, which is called Christ*; and more plainly by what *Andrew* spake unto his brother *Simon*, *We have found the Messias, which is, being interpreted, the Christ*.

John 4. 25.  
John 1. 41.

*Messias* in the *Hebrew* tongue, *Christ* in the *Greek*. † *Messias*, the language of *Andrew* and the woman of *Samaria*, who spake in *Syriack*; *Christ*, the interpretation of *S. John*, who wrote his Gospel in the *Greek*, as the most general language in those days; and the signification of them both is, the *Anointed*. *S. Paul* and the rest of the Apostles, writing in that language, used the *Greek* name, which the *Latins* did retain, calling him constantly *Christus*; and we in *English* have retained the same, as universally naming him *Christ*.

\* Σύριον,  
Μεσσίας αφορῶν  
εὐαγγελίῳ, ὃς  
Θεὸς ἀντὶ Χρι-  
στοῦ, Ἰουδαίων  
ἀκούει) Ἐκκλή-  
σιᾳ, Non-  
nus.  
† From משיח  
unxit; in the  
Hebrew משיח

and משיח unctus, in the Syriac משיח: in the Greek, by changing *W* into *ex*, by omitting *Π* a guttural not fit for their pronunciation, and by adding *s*, as their ordinary termination, משיח is turned into Μεσσίας. That this was the Greek Χριστός, and the Latin Christus, is evident; and yet the Latins living at a distance, strangers to the customs of the Jews, and the doctrine of the Christians, mistook this name, and called him Chrestus, from the Greek Χρησός. So Suetonius in the life of Claudius, c. 25. Judæos impulsore Chresto assidue tumultuantes Romæ expulsi. Which was not only his mistake, but generally the Romans at first, as they named him Chrestus, so they called us Chrestiani. Tertul. adv. Gentes. Sed & cum perperam Chrestianus pronunciatur à vobis (nam nec nominis certa est notitia penes vos) de suavitate vel benignitate compositum est. Lactan. l. 4. c. 17. Sed exponenda hujus nominis ratio est propter ignorantium

ignorantium errorem, qui eum immutatâ literâ Chrestum solent dicere. Upon which mistake Justin Martyr justifies the Christians of his time. Ἐπει ὅσον γε οὐκ τὸ καθ' ἑσπευμένον ἡμῶν ὀνόματι, χρηστότατοι ὑπάρχοντες. And again, Χρηστίαι (or rather Χρηστῆται) ἧδ' εἶναι καθ' ἑσπευμένα. τὸ δὲ χρηστὸν μισία δὲ δίκαιον. Apol. 2. It was then the ignorance of the Jewish affairs which caused the Romans to name our Saviour Chrestus, and the true title is certainly Christus. Χριστός μὲν, καὶ τὸ κεχρίστος, saith Justin. Τὸ δὲ Χριστὸν ὄνομα πρῶτον Μωυσία τοῖς χειρομένοις ἐπιθῆναι, says Euseb. Dem. Evang. l. 4. c. 15. Quoniam Græci veteres χριστὸν dicebant ungi, quod nunc ἀλείφοντες, ob hanc rationem nos eum Christum nuncupamus, id est, unctum, qui Hebraicè Messias dicitur. Lact. l. 4. c. 7. So the Latins generally Christus à Chrismate: and without question Χριστός is from χρίσθαι. Yet I conceive the first signification of this word among the Greeks hath not been hitherto sufficiently discovered. The first of the Ancients in whom I meet with the word Χριστός is Æschylus the Tragedian, and in him I find it had another sense than now we take it in; for in his language that is not χριστὸν which is anointed, but that with which it is anointed; so that it signifieth not the subject of unctiōn, but the ointment as diffused in the subject. The place is this in his Prometheus Vincetus.

Οὐκ ἔω ἀλίφημι ἕδιν, ἕδὲ βρώσιμον  
 Οὐ χριστὸν, ἕδὲ πικρὸν, ἀλλὰ φάρμακόν  
 Χρῆμα κατ' ἐσπευμένον

Prometheus shews himself to be the inventor of the Art of Physick, that before him therefore there was no medicine, neither to be taken internally by eating or by drinking, nor externally by way of unctiōn, as the Scholiast very well expounds it. Οὐκ ἔω ἕδιν βροθίμα διασπασίας ἕδὲ ἀφ' βρώσιμος προσφισμένον (which is ἕδὲ βρώσιμον in Æschylus) ἕτι δὲ δι' ἐπιχρίσιως ἔχων, (which is ἕ χριστὸν) ἕ δὲ ἀφ' πόντιος, (τῆτο δὲ δηλοῖ τὸ πικρὸν.) So Eustathius, Τρεῖς φάρμακον ἰδίως παρ' Ὀμήρῳ, ἐπιπασα, ὡς γὰρ ἐπὶ Μενελάῳ, ἥπιερ ἥπια φάρμακα εἰδώς παρῶν ὁ Μαχάων· καὶ χριστὰ οἶον ἰδὸς χριστὸν καὶ πικρὰ καὶ τὸ Λιχύλον, ταῖσι πικρὰ ἢ πόντιμα. Ad ll. d. As therefore from πικρὸν πικρὸν, πικρὸν, so from χρίω χρίσθαι, χριστὸν. And as πικρὸν is not that which receiveth drink, but that drink which is received, not quod potat, but quod potabile est; so χριστὸν is not that which receiveth oil, but that which is received by unctiōn. So the Scholiast upon Aristophanes, Τὸν φάρμακον τὰ μὲν ἐστὶ καθ' ἑσπευμένα, τὰ δὲ χριστὰ, τὰ δὲ πικρὰ. And the Scholiast of Theocritus, Ἰσίου ὅτι τὸ φάρμακον τὰ μὲν ἐστὶ χριστὰ, ἥπιε ἀπὲρ χριστέω εἰς διασπασίας· τὰ δὲ πικρὰ, ἥπιε, ἀπὲρ πικρῶν· τὰ δὲ ἐπιπασα, ἥπιε, ἀπὲρ ἐπιπασῶν. Idyl. 11. So that χριστὸν in his judgment is the same with ἔχρισθαι in Theocritus.

Οὐδὲν ποτ' ἴστω πικρὸν φάρμακον ἄλλο,  
 Νικίαι, ἕτ' ἔχρισθαι, ἐμὴν δοκῆ, ἕτ' ἐπιπασθαι,  
 Ἡ τὰν Πιέραις

In the same sense with Æschylus did Euripides use χριστὸν φάρμακον in Hippolyto, Πότερ δὲ χριστὸν ἢ ποτὶ τὸ φάρμακον; and not only those ancient Poets, but even the later Orators; as Dion Chrysostomus: Πολὺν γὰρ χριστὸν καὶ δι' ἀφ' ἑσπευμένον σώματος, καὶ ἰσοδύναμον ψυχῆ δι' ἀφ' ἑσπευμένον, μὰ δὲ, ἢ καὶ τὸ φάρμακον χριστὸν ἢ πικρὸν. Orat. 78. And the LXX. have used it in this sense; as when the Hebrew speaks of ἴπνωμα ἰπνω oleum unctiōnis, they translate it ἔ ἐπιχειρῶν ἐπὶ τὸ πικρῶν καὶ ἰλαίω καὶ χριστὸν, Lev. 21. 10. and again ὕ. 12. ἴπνωμα ἰπνω ὅτι τὸ ἄλειον ἰλαίω καὶ χριστὸν ἐπὶ αὐτῷ. Oleum unctiōnis then is ἰλαίω χριστὸν, which in Exodus 29. 7. and 35. 13. and 40. 9. the same Translators, correspondent to the Hebrew phrase, call ἰλαίω χριστέω, and more frequently ἰλαίω χριστέω. The place of Sophocles is something doubtful, Ὅθεν μολοὶ παλαιότερος τὰς περὶ τὸν παλαιῶν συσκευθῆς ἐπὶ προσφισθῆς θηρῆς for though the Scholiast takes it in the ordinary sense, [παλαιῶν] λίαν τὸ πικρὸν ἔχει τὸ χριστέω πικρῶν [συσκευθῆς] καὶ ἀρμόδιος τῇ περὶ τὸ θηρῆς· yet both τὰς περὶ τὸν θηρῆς, before it, and συσκευθῆς, after, seem to incline to the former sense, p. 354 and in the next page ἀρτίχριστον is clearly attributed to the ointment. Τὸ φάρμακον τὸτ' ἀπυρρον, ἀκτίως τ' αἰεὶ θέρμευ ἀθικτὸν ἐν μυχοῖς (ἄρτιον ἐμὲ, Ἐὸς ἀν' ἀρτίχριστον ἀρμόδιον πικρῶν, from whence Deianira says presently, ἔχρισσα μάλλῳ. But though it appears from hence that the first use of the word χριστέω among the Greeks was to signify the act or matter used in unctiōn: not the subject or person anointed; yet in the vulgar acceptiōn of the LXX. it was most constantly received for the person anointed, of the same validity with χριστέω or κεχρισμένος, (Suidas χριστέω, ὁ κεχρισμένος ἐν ἰλαίω) as also with ἰλαίω. For though Lactantius in the place fore cited seems to think that word an improper version of the Hebrew ἴπνω, unde in quibusdam Græcis scripturis, quæ malè de Hebraicis interpretatæ sunt, ἰλαίω, id est, unguento curatus, scriptum invenitur, λῆν ἔ ἀλείφοντες, yet the LXX. have so translated it, Numb 3. 3. οἱ ἱερεῖς οἱ ἰλαίω μῆροι. And although Athenæus hath observed τὸ μὲν ἐστὶ ἰλαίω, τὰ δὲ ἰλαίω, τὰ δὲ ἀλείφοντες· yet in the vulgar use of the words there is no difference, as he himself speaks a little after, Τὸ δὲ χριστέω τῷ τοῦ αἰματὸς ἀλείφοντες ἔχρηται. And Plutarch Sympos. l. 3. c. 4. Πῶς δὲ τὸ ἔστι (κατακαυθέντων γυναικῶν ἢ μύρον ἀλαίω μῆροις ἢ ἰλαίω· ἀνακτιμ-πλαν) ἧδ' αὐτῶν ἔ χριστέω ἐν τῷ (κατακαυθέντων) So Hesych. Ἀλείφω, ἰλαίω χριστέω· κεχρισμένος, ἰλαίω μῆρος. Ἀλείφω, χριστέω. Schol. Hom. Χριστέω μῆρος, ἀλείφω μῆρος· Od. ζ'. And Suidas, ἠλαίω μῆρος, ἰλαίω μῆρος. Hence Eustathius, Ἰσίου καὶ ἔστι ἰσοδύναμον καὶ ἔστι τὸ χρίω, καὶ ἔ ἀλείφω· τὸ μὲν χρίω δὲ τὸ χριστέω ἔστι ἰλαίω, τὸ δὲ ἀλείφω, δὲ τὸ ἀλείφω. Od. ζ'. So Eusebius, Τεῖται τὰ χριστέω αὐτῶν γινώσκονται ἰλαίω, ἢ τὸ ἐξ ὕλης (καμάτων, ἀλλὰ τῷ ὄθειον τ' ἀγαλλιστέω ἰλαίω μῆρος παρῆται. Hist. Eccles. l. 1. c. 3. Χριστέω then in the vulgar use of the LXX. is a person anointed, and in that sense is our Saviour called Christ.

Nor is this yet the full interpretation of the word, which is to be understood not simply according to the action only, but as it involveth the design in the custom of anointing. For in the Law whatsoever was anointed was thereby set apart, as ordained to some special use or office: and therefore under the notion of unctiōn we must understand that promotion and ordination. Gen. 28. 18. Jacob poured out oil on the top of a pillar, and that anointing was the consecration of it. Moses anointed the Tabernacle and all the vessels, and this anointing was their dedication. Hence the Priest that is anointed signifieth, in the phrase of Moses, the High Priest, because he was invested in that office at and by his unctiōn. When therefore Jesus is called the Messias or Christ, and that long after the anointing oil had ceased, it signified no less than a person set apart by God, anointed with most sacred oil, advanced to the highest office, of which all those employments under the Law, in the obtaining of which oil was used, were but types and shadows. And this may suffice for the signification of the word.

That there was among the *Jews* an expectation of such a *Christ* to come, is most evident. The woman of *Samaria* could speak with confidence, *I know that Messias cometh*. And the unbelieving *Jews*, who will not acknowledge that he is already come, expect him still. Thus we find *all men musing in their hearts of John, whether he were the Christ or not*. When *Jesus* taught in the Temple, those which doubted said, *When Christ cometh, no man knoweth whence he is*; those which believed said, *When Christ cometh, will he do more miracles than these which this man hath done?* Whether therefore they doubted, or whether they believed in *Jesus*, they all expected a *Christ* to come; and the greater their opinion was of him, the more they believed he was that *Messias*. Many of the people said, *Of a truth this is the Prophet: others said this is the Christ*. As soon as *John* began to baptize, *The Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou?* that is, whether he were the *Christ* or no, as appeareth out of his answer, *And he confessed and denied not, but confessed, I am not the Christ*. For as they asked him after, *What then, Art thou Elias?* and he said, *I am not: Art thou that Prophet?* and he answered, *No*: So without question their first demand was, \* *Art thou the Christ?* and he answered, *I am not*: From whence it clearly appeareth that there was a general expectation among the *Jews* of a *Messias* to come; nor only so, but it was always counted among them an † *Article of their Faith*, which all were obliged to believe who professed the Law of *Moses*, and whosoever denied that, was thereby interpreted to deny the Law and the Prophets. Wherefore it will be worth our enquiry to look into the grounds upon which they built that expectation.

It is most certain that the *Messias* was promised by God, both before and under the Law. God said unto *Abraham*, *In Isaac shall thy seed be called*: and we know that was a promise of a *Messias* to come, because *S. Paul* hath taught us, *Now to Abraham and his seed were the promises made. He saith not, unto seeds as of many, but as of one, and to thy seed, which is Christ*. The Lord said unto *Moses*, *I will raise them up a Prophet from among their brethren like unto thee*. And *S. Peter* hath sufficiently satisfied us, that this Prophet promised to *Moses*, is *Jesus the Christ*. Many are the Prophecies which concern him, many the promises which are made of him: but yet some of them very obscure; others, though plainer, yet have relation only to the person, not to the notion or the word *Messias*. Wheresoever he is spoken of as the Anointed, it may well be first understood of some other person; except one place in *Daniel*, where *Messiah* is foretold to be cut off: and yet even there the *Greek Translation* hath not the *Messiah*, but the *Unction*. It may therefore seem something strang, how so universal an expectation of a Redeemer under the name of the *Messias* should be spread through the Church of the *Jews*.

But if we consider that in the space of seventy years of the *Babylonish Captivity* the ordinary *Jews* had lost the exact understanding of the old *Hebrew* language before spoken in *Judaea*, and therefore when the Scriptures were read unto them, they found it necessary to interpret them to the people in the *Chaldee* language, which they had lately learned: As when *Ezra* the Scribe brought the Book of the Law of *Moses* before the Congregation, the *Levites* are said to have caused the people to understand the Law, because *they read in the Book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading*. Which constant interpretation begat at last a *Chaldee Translation* of the Old Testament to be read every Sabbath in the Synagogues: And that being not exactly made word for word with the *Hebrew*, but with a liberty of a brief exposition by the way, took in, together with the Text, the general opinion of the learned *Jews*. By which means it

M

came

John 4. 25.

Luke 3. 15.

John 7. 27.

vs. 31.

vs. 40, 41.

John 1. 19.

vs. 20.

vs. 21.

\* So NORNUS hath expressed, what in the Evangelist is to be understood; Μοσιπολοι ο ερειτων εμιλυδες οξι κνυω. Τις ευπειρας; μη Χριστος εστις.

† Auctor Sopher Ikkarim, h. 4. c. ult. Maimon.

Tract. de Regibus, c. 11.

\* Gen. 21. 12.

b Gal. 3. 16.

Acts 3. 22.

Dan. 9. 26.

Nebem. 8: 8.

came to pass that not only the doctrine, but the name also, of the *Messias* was very frequent and familiar with them. Infomuch that even in the *Chaldee Paraphrase* now extant, there is express mention of the *Messias* in above seventy places, besides that of *Daniel*. The *Jews* then informed by the plain words of \**Daniel*, instructed by a constant interpretation of the Law and the Prophets read in their Synagogues every Sabbath day, relying upon the infallible predictions and promises of God, did all unanimously expect out of their own Nation, of the Tribe of *Judah*, of the Family of *David*, a *Messias*, or a *Christ*, to come.

\* Celsus the Epicurean acknowledg-  
eth that both the Jews and Christians did confess that the Prophets did foretel a Saviour of the world. Οἱς ἡ μηδὲν (εὐμὸν εἶναι ἐν τῇ Ἰουδαίῳ καὶ χριστιανῶν πρὸς ἀλλήλους ζήλοσ. πικρῶντων ἢ ἀμφοτέρων ὅτι ἀνὴρ θεῶν Πνεύματος προσηγορεύθη τις ἐπιδημήσων Σωτῆρ τῶν ἅβδ ἢ ἀνθρώπων. Οἱσι. adv. Colymn. l. 3. And this Saviour, saith Origen, was to be called χριστὸν τῶν Ἰουδαίων πατέρα, Χριστός.

Now this being granted, as it cannot be denied, our next consideration is of the Time in which this promise was to be fulfilled: which we shall demonstrate out of the Scriptures to be past, and consequently that the promised *Messias* is already come. The prediction of *Jacob* on his death-bed is clear and pregnant, *The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and to him shall the gathering of the people be*. But the Sceptre is departed from *Judah*, neither is there one Law-giver left between his feet. Therefore *Shiloh*, that is, the *Messias* is already come. That the *Jewish* government hath totally failed, is not without the greatest folly to be denied: and therefore that *Shiloh* is already come, except we should deny the truth of divine predictions, must be granted. There then remains nothing to be proved, but that by *Shiloh* is to be understood the *Messias*: which is sufficiently manifest both from the consent of the ancient *Jews*, and from the description immediately added to the name. For \* all the old Paraphrasts call him expressly the *Messias*, and the words which follow, *to him shall the gathering of the people be*, speak no less; as in giving an explication of his Person, Office or Condition, who was but darkly described in the name of *Shiloh*. For this is the same character by which he was signified unto *Abraham*; *In thy seed shall all the nations of the earth be blessed*: by which he is decyphered in *Isaiah*; *in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious*: and in *Micah*, *The mountain of the House of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it*. And thus the blessing of *Judah* is plainly intelligible: *Judah thou art be whom thy brethren shall praise; thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee*. Thou shalt obtain the primogeniture of thy Brother *Reuben*, and by virtue thereof shalt rule over the rest of the Tribes: the government shall be upon thy shoulders, and all thy brethren shall be subject unto thee. And that you may understand this blessing is not to expire until it make way for a greater, know that this government shall not fail, until there come a son out of your loins who shall be far greater than your self: for whereas your dominion reacheth only over your brethren, and so is confined unto the Tribes of *Israel*; his Kingdom shall be universal, and all nations of the earth shall serve him. Being then this *Shiloh* is so described in the text, and acknowledged by the ancient *Jews* to be the *Messias*, being God hath promised by *Jacob* the government of *Israel* should not fail until *Shiloh* came; being that government is visibly and undeniably already failed, it followeth inevitably, that the *Messias* is already come.

† Gen. 49. 10.  
\* For instead of יבנה עַד כִּי יָבִינָה Onkelos renders it עַד יָרִיתָי מַלְכָּא מְשִׁיחָא and Jonathan and the Jerusalem Targum, עַד זְמַן דְּיִיתָי מַלְכָּא מְשִׁיחָא  
Beside the *Cabalists* did generally so interpret it, because יבנה according to their computation, made the same number with the letters of משיח and in the Talmud, cod. Sanhedrim, Rabbi Johanan asking what was the name of the *Messias*, they of the School of R. Schila answer, שילח שמו his name is *Shiloh*, according to that which is written, until *Shiloh* come.  
b Isa. 11. 10.  
c Mic. 4. 1.  
d Gen. 49. 8.

\* Mal. 3. 1.  
הארון יהיה שילח המשיח Kimchi on the place.

In the same manner the Prophet *Malachy* hath given an express signification of the coming of the *Messias* while the Temple stood. *Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall*

shall suddenly come to his Temple, even the messenger of the Covenant whom ye delight in. And Haggai yet more clearly, Thus saith the Lord of hosts, *Yet* Hag. 2. 6, 7, 9. once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than the glory of the former saith the Lord of hosts. It is then most evident from these predictions, that the *Messias* was to come while the second Temple stood. It is as certain that the second Temple is not now standing. Therefore except we contradict the Veracity of God, it cannot be denied but the *Messias* is already come. Nothing can be objected to enervate this argument, but that these Prophecies concern not the *Messias*; and yet the ancient *Jews* confessed they did, and that they do so cannot be denied. For, first, those titles, *the Angel of the Covenant, the delight of the Israelites, the desire of all nations*, are certain and known characters of the *Christ* to come. And secondly, it cannot be conceived how the glory of the second Temple should be greater than the glory of the first, without the coming of the *Messias* to it. For the *Jews* themselves have observed that five signs of the Divine Glory were in the first Temple, which were wanting to the second: as the Urim and Thummim, by which the High Priest was miraculously instructed of the will of God; the Ark of the Covenant, from whence God gave his answers by a clear and audible voice; the Fire upon the Altar, which came down from Heaven, and immediately consumed the Sacrifice; the divine presence or habitation with them, represented by a visible appearance, or given, as it were, to the King and High Priest by anointing with the oil of unction; and lastly, the Spirit of Prophecy, with which those especially who were called to the prophetic office were endued. And there was no comparison between the beauty and glory of the structure or building of it, as appeared by the tears dropt from those eyes which had beheld the former. (*For many of the Priests and Levites,* Ezra 3. 12. and chief of the Fathers, who were ancient men, that had seen the first House, when the foundation of this House was laid before their eyes, wept with a loud voice;) and by those words which God commanded Haggai to speak to the people for the introducing of this Prophecy, *Who is left among* Hag. 2. 3. *you that saw this House in her first glory? And how do you see it now? is it not in your eyes in comparison of it as nothing?* Being then the structure of the second Temple was so far inferior to the first, being all those signs of the Divine Glory were wanting in it with which the former was adorned; the glory of it can no other way be imagined greater, than by the coming of him into it in whom all those signs of the Divine Glory were far more eminently contained: and this Person alone is the *Messias*. For he was to be the glory of the people *Israel*, yea even of the God of *Israel*; he the Urim and Thummim, by whom the will of God, as by a greater Oracle, was revealed; he the true Ark of the Covenant, the only propitiatory by his blood; he which was to baptize with the Holy Ghost and with Fire, the true Fire which came down from Heaven; he which was to take up his habitation in our flesh, and to dwell among us that we might behold his glory; he who received the Spirit without measure, and from whose fulness we do all receive. In him were all those signs of the Divine Glory united, which were thus divided in the first Temple; in him they were all more eminently contained than in those: therefore his coming to the second Temple was, as the sufficient, so, the only means by which the glory of it could be greater than the glory of the first. If then the *Messias* was to come while the second Temple stood, as appeareth by God's prediction and promise; if that Temple many Ages since hath ceased to be, there being not one stone left upon a stone; if it certainly were before the destruction of it in greater glory than

ever the former was; if no such glory could accrue unto it but by the coming of the *Messias*: then is that *Messias* already come.

Having thus demonstrated out of the promises given to the *Jews*, that the *Messias* who was so promised unto them must be already come, because those events which were foretold to follow his coming are already past; we shall proceed unto the next particular, and prove that the man *Jesus*, in whom we believe, is that *Messias* who was promised. First, it is acknowledged both by the *Jew* and *Gentile*, that this *Jesus* was born in *Judæa*, and lived and died there, before the Commonwealth of *Israel* was dispersed, before the second Temple was destroyed; that is, at the very time when the Prophets foretold the *Messias* should come. And there was no other beside him, that did with any shew of probability pretend to be, or was accepted as the *Messias*. Therefore we must confess he was, and only he could be, the *Christ*.

Secondly, all other Prophecies belonging to the *Messias* were fulfilled in *Jesus*, whether we look upon the Family, the Place, or the manner of his birth: neither were they ever fulfilled in any person beside him; he then is, and no other can be, the *Messias*. That he was to come out of the Tribe of *Judah* and Family of *David*, is every where manifest. \* The *Jews*, which mention *Messias* as a Son of *Joseph* or of *Ephraim*, do not deny, but rather dignify, the Son of *David*, or of *Judah*, whom they confess to be the greater *Christ*. \* *There shall come forth a † rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him,* saith the Prophet *Isaiah*. And again, *In that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek, and his rest shall be glorious.* Now who was it but *Jesus* of whom the Elders spake, *Behold the Lion of the Tribe of Judah, the root of David?* Who but he said, *I am the root and off-spring of David, and the bright and morning star?* The *Jews* did all acknowledge it, as appears by the question of our Saviour, *How say the Scribes that Christ is the Son of David? What think ye of Christ? whose Son is he? They say unto him, the Son of David,* and that of the people, amazed at the seeing of the blind, and speaking of the dumb, *Is not this the Son of David?* The blind cried out unto him, *Jesus thou Son of David, have mercy on us;* and the multitude cried, *Hosanna to the Son of David.* The Genealogy of *Jesus* shews his Family: The first words of the Gospel are, *the book of the generation of Jesus Christ the Son of David.* The Prophecy therefore was certainly fulfilled in respect of his lineage; *h for it is evident that our Lord sprang out of Judah.*

\* The Jews have invented a double Messias: to one they attribute all those places which mention his low estate and sufferings; to the other such as speak of his power and glory. The one they style משיח בן יוסף the other משיח בן דוד The Son of Joseph they name also the Son of Ephraim, and the Son of David the Son of Judah: As the Targum. Cant. 4. 5. Thy two breasts are like two young roes, תרין מריקד משיח בר דוד ומשיח בר אפרים Two are thy redeemers, Messias the Son of David, and Messias the Son of Ephraim. † Isa. 11. 1, 10. † Which the Chaldee Paraphrase thus translates, ויפוך מלכה מבנהו רישו ומשיחא מבני בנהו יתירבי A King shall come out of the sons of Jesse, and the Messias out of his sons sons. So Rabbi Solomon and Kimchi. b Rev. 5. 5. and 22. 16. c Mar. 12. 35. d Matt. 22. 42. e Mat. 12. 23. f Mat. 21. 9. g Mar. 1. 1. h Heb. 7. 14. i Mat. 2. 4, 5. k John 7. 41, 42. ‡ Which expressly translates it thus, מנך קרמי יפוך משיחא למהו עביר שולטן על ישראל Out of thee shall come before me the Messias, that he may exercise domination in Israel. So Rabbi Solomon, מנך לי יצא משיח בן דוד So Kimchi and Abarbanel רוא מלך המשיח † Mar. 2. 5, 6.

Besides, if we look upon the place where the *Messias* was to be born, we shall find that *Jesus* by a particular act of Providence was born there. *When Herod had gathered all the chief Priests and Scribes of the People together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judæa.* The people doubted whether *Jesus* was the *Christ*, because they thought he had been born in *Galilee*, where *Joseph* and *Mary* lived; wherefore they said, *Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the Town of Bethlehem, where David was?* That place of Scripture which they meant was cited by the Scribes to *Herod*, according to the interpretation then current among the *Jews*, and still preserved in the † *Chaldee Paraphrase*. *For thus it is written in the Prophet, And thou Bethlehem in the land of Judah art not the least among the princes of*

Judah,  
3

*Judah, for out of thee shall come a governour that shall rule my people Israel.* This prediction was most manifestly and remarkably fulfilled in the Birth of *Jesus*, when by the providence of God it was so ordered that *Augustus* should then tax the world, to which end every one should go up into his own City. Whereupon *Joseph* and *Mary* his espoused Wife left *Nazareth* of *Galilee*, their habitation, and went into *Bethlehem* of *Judæa*, the City of *David*, there to be taxed, because they were of the house and lineage of *David*. And while they were there, as the days of the Virgin *Mary* were accomplished, so the prophecy was fulfilled; for there she brought forth her first born Son; and so unto us was born that day in the city of *David*, a Saviour, which is *Christ the Lord*. Luke 2. 4.  
Luke 2. 11.

But if we add unto the Family and place, the manner of his Birth, also foretold, the Argument must necessarily appear conclusive. The Prophet *Isaiab* spake thus unto the House of *David*; *The Lord himself shall give you a sign: Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel.* What nativity could be more congruous to the greatness of a *Messias* than that of a Virgin, which is most miraculous? What name can be thought fitter for him than that of *Immanuel*, *God with us*, whose *Land Judæa* is said to be? The *Immanuel* then thus born of a Virgin was without question the true *Messias*. And we know *Jesus* was thus born of the blessed Virgin *Mary*, that it might be fulfilled which was thus spoken of the Lord by the Prophet. Wherefore being all the Prophecies concerning the Family, Place and Manner of the Birth of the *Messias* were fulfilled in *Jesus*, and not so much as pretended to be accomplished in any other; it is again from hence apparent that this *Jesus* is the *Christ*. Isa. 7. 14.  
Isa. 8. 8.  
Mat. 1. 22.

Thirdly, He which taught what the *Messias* was to teach, did what the *Messias* was to do, suffered what the *Messias* was to suffer, and by suffering obtained all which a *Messias* could obtain, must be acknowledged of necessity to be the true *Messias*. But all this is manifestly true of *Jesus*. Therefore we must confess he is the *Christ*. For first, it cannot be denied but the *Messias* was promised as a Prophet and Teacher of the People. So God promised him to *Moses*; *I will raise them up a Prophet from among their Brethren like unto thee.* So *Isaiab*, *Ezekiel* and *Hoseab* have expressed him, as we shall hereafter have farther occasion to shew. And not only so, but as a greater Prophet, and more perfect Doctor, than ever any was which preceded him, more universal than they all. *I have put my Spirit upon him*, saith God: *he shall bring forth judgment to the Gentiles, and the Isles shall wait for his Law.* Now it is as evident that *Jesus* of *Nazareth* was the most perfect Prophet, the \* Prince and Lord of all the Prophets, Doctors and Pastors, which either preceded or succeeded him. For he hath revealed unto us the most perfect will of God both in his Precepts and his Promises. He hath delivered the same after the most perfect manner, with the greatest authority; not like *Moses* and the Prophets, saying, *Thus saith the Lord*; but <sup>a</sup> *I say unto you*; not like the Interpreters of *Moses*, for <sup>b</sup> *he taught them as one having authority, and not as the Scribes*: with the greatest perspicuity, not, as those before him, under types and shadows, but plainly and clearly; from whence both he and his Doctrine is frequently called *Light*: with the greatest universality, as preaching that Gospel which is to unite all the nations of the earth into one Church, that there might be one Shepherd and one Flock. Whatsoever then that great Prophet the *Messias* was to teach, that *Jesus* taught; and whatsoever works he was to do, those *Jesus* did. Isa. 42. 1, 4.  
\* Ἀρχιποι-  
κῶν, 1 Pet. 5. 4.  
ὁ ποιῶν τῶ  
πρωτότων ὁ  
μίσας.  
Heb. 13. 20.  
ὁ ποιῶν τῶ  
ἐπισκοπῶν τῶ  
ψυχῶν,  
1 Pet. 2. 25.  
<sup>a</sup> Mat. 5. οἰσεν.  
<sup>b</sup> Mat. 7. 29.

When *John* the Baptist had heard the works of *Christ*, he sent two of his Disciples with this message to him, *Art thou he that should come, or do we look for another?* And *Jesus* returned this answer unto him, shewing the ground of that message, *the works of Christ*, was a sufficient resolution of the question sent;



Mat. 11. 4, 5. sent; *Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up.* And as Jesus alledged the works which he wrought to be a sufficient testimony that he was the *Messias*; so

John 7. 31. did those *Jews* acknowledge it, who said, *When Christ cometh, will he do more miracles than these which this man doth!* And *Nicodemus*, a Ruler among them, confessed little less: *Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.* Great and many were the Miracles which *Moses* and the rest of the Prophets wrought for the ratification of the Law, and the demonstration of God's constant presence with his people; and yet all those wrought by so many several persons, in the space of above three thousand years, are far short of those which this one *Jesus* did perform within the compass of three years. The ambitious diligence of the *Jews* hath reckoned up seventy six miracles for *Moses*, and seventy four for all the rest of the Prophets: and supposing that they were so many, (though indeed they were not) how few are they in respect of those which are written of our Saviour! How inconsiderable, if compared with all which he wrought! when *S. John* testifieth with

John 21. 25. as great certainty of truth as height of Hyperbole, that *there are many other things which Jesus did, the which if they should be written everyone, he supposed that even the world itself could not contain the books that should be written.* Nor did our Saviour excel all others in the number of his miracles only, but in the power of working. Whatsoever miracle *Moses* wrought, he either obtained by his Prayers, or else, consulting with God, received it by command from him; so that the power of miracles cannot be conceived as immanent or inhering in him. Whereas this power must of necessity be in *Jesus*,

Col. 2. 9. *in whom dwelt all the fulness of the Godhead bodily, and to whom the Father had given to have life in himself.* This he sufficiently shewed by working with a word, by commanding the winds to be still, the Devils to fly, and the dead to rise: by working without a word or any intervenient sign; as when

John 5. 26. the woman which had an issue of blood twelve years touched his Garment, and straightway the fountain of her blood was dried up by the virtue which flowed out from the greater fountain of his power. And lest this example

Mark 5. 25, 29. should be single, we find that *the Men of Gennesaret, the people out of all Judæa and Jerusalem, and from the Sea-coast of Tyre and Sidon, even the whole multitude sought to touch him; for there went virtue out of him, and healed them all.* Once indeed *Christ* seemed to have prayed, before he

Mat. 14. 34, 36. raised *Lazarus* from the grave, but even that was done *because of the people which stood by*: not that he had not power within himself to raise up *Lazarus*, who was afterward to raise himself; but *that they might believe the Father had sent him.* The immanency and inherency of this power in *Jesus* is evident in this, that he was able to communicate it to whom he pleased, and actually did confer it upon his Disciples: *Behold I give unto you power to tread on Serpents and Scorpions, and over all the power of the enemy.* Upon the

Luke 10. 19. Apostles: *heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.* Upon the first Believers: *These signs shall follow them that believe; in my name they shall cast out devils. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.* He then which did more actions divine and powerful than *Moses* and all the Prophets ever did, he which performed them in a manner far more divine than that by which they wrought, hath done all which can be expected the *Messias*, foretold by them, should do.

Nor hath our *Jesus* only done, but suffered, all which the *Messias* was to suffer. For we must not with the *Jews* deny a suffering *Christ*, or fondly of our own invention make a double *Messias*, one to suffer, and another to reign. It



nify the external beauty of his body, and confined themselves to one kind of picture or portraiture, with a zealous pretence of a likeness not to be denied, which 800 years since was known by none, every several Country having a several Image. Whence came that argument of the Iconoclasts by way of Quare, which of those Images was the true Πόρτρα η εἰκὼν Ῥωμαίοις, ἢ ὡςπερ Ἴνδοι γράφουσιν, ἢ ἢ παρ' Ἑλλήσιν, ἢ ἢ παρ' Αἰθιοπίοις; ἢ ἢ ὅμοιοι ἀλλήλαις αὐταί. And well might none of these be like another, when every nation painted our Saviour in the nearest similitude to the people of their own Country. Ἐκλήεις μὲ αὐτοῖς ἕμοιον ἐπὶ γὰρ Φαρισαῖοι τὸ Χρῆστον νομίζουσι, Ῥωμαῖοι δὲ μάλλον ἰαυτοῖς ἰοικότα Ἴνδοι δὲ πάλιν μαρτυρῆ τῆ αὐτῶν, καὶ Αἰθιοπίαις ἄλλον ὡς ἰαυτοῖς. Photius Epist 64. And the difference of opinions in this kind is sufficiently apparent out of those words in Suidas, Ἴστων δὲ ὅτι φασὶν οἱ ἀκελεύβιστοι εἶ ἰσορακῶν, ὡς το ἔβλον καὶ ἄλιγότερον οἰκειότερον ἰεὶ γράφου ἐπὶ εἰκόνι τὸ Χρῆστῶ.

the aspect of his outward appearance was, because the Scriptures are silent, we cannot now know: and it is enough that we are assured, the state and condition of his life was in the eye of the Jews without honour and inglorious. For though, *being in the form of God, he thought it not robbery to be equal with God: yet he made himself of no reputation, and took upon him the form of a servant.* For thirty years he lived with his Mother *Mary* and *Joseph* his reputed Father, of a mean profession, and was subject to them. When he left his mother's house, and entred on his prophetic office, he passed from place to place, sometimes received into a house, other times lodging in the fields: for while the foxes have holes, and the birds of the air have nests, the son of man had not where to lay his head. From this low estate of life and condition, seemingly inglorious, arose in the Jews a neglect of his Works, and contempt of his Doctrine. *Is not this the Carpenter's son? nay farther, Is not this the \* Carpenter the son of Mary? And they were offended at him.* Thus was it fulfilled in him, *he was despised and rejected of men, and they esteemed him not.*

This contempt of his personage, condition, doctrine, and works, was by degrees raised to hatred, detestation and persecution to a cruel and ignominious death. All which if we look upon in the gross, we must acknowledge it fulfilled in him to the highest degree imaginable, that he was *a man of sorrows and acquainted with grief.* But if we compare the particular predictions with the historical passages of his sufferings; if we join the Prophets and Evangelists together, it will most manifestly appear the *Messias* was to suffer nothing which *Christ* hath not suffered. If *Zachary* say *they weighed for my price thirty pieces of silver;* *S. Matthew* will shew that *Judas* sold *Jesus* at the same rate; for the chief Priests covenanted with him for *thirty yieces of silver.* If *Isaiah* say that *he was wounded, if Zachary, they shall look upon me whom they have pierced,* if the Prophet *David* yet more particularly, *they pierced my hands and my feet;* the Evangelists will shew how he was fastned to the Cross, and *Jesus* himself *the print of the nails.* If the Psalmist tells us, *they should laugh him to scorn, and shake their head, saying, he trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him;* *S. Matthew* will describe the same action, and the same expression: *For they that passed by reviled him, wagging their heads, and saying, He trusted in God, let him deliver him now, if he will have him; for he said I am the son of God.* Let *David* say, *My God, my God, why hast thou forsaken me?* And the Son of *David* will shew in whose person the Father spake it, *Eli, Eli, Lamasabacthani.* Let *Isaiah* foretel, *he was numbred with the transgressors;* and you shall find him crucified between two thieves, one on his right hand, the other on his left. Read in the Psalmist, *In my thirst they gave me vinegar to drink;* and you shall find in the Evangelist, *Jesus, that the Scripture might be fulfilled, said, I thirst: And they took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.* Read farther yet, *They part my garments among them, and cast lots upon my vesture;* and, to fulfil the prediction, the Soldiers shall make good the distinction, *who took his garments, and made four parts, to every Soldier a part, and also his coat: now the coat was without seam, woven from the top throughout.* They said therefore among themselves, *Let us not rend it, but cast lots for it, whose it shall be.* Lastly,

pbil. 2. 6, 7.

Luke 2. 51.

Mat. 8. 20.

Mat. 13. 55.

Mat. 6. 2.

\* Καὶ τέλειος νομίζουσι ταῦτα τὰ τελειοκὰ ἔργα εἰργάζετο ὡς ἀνθρώποις ὡς ἀγγέλῳ ἐξ ἑσῆ. Just. Mart. Dial cum Tryph.

Isa. 53. 3.

Zach. 11. 12.

Mat. 26. 15.

Isa. 53. 5.

Zach. 12. 10.

Psal. 22. 16.

John 20. 25.

Psal. 22. 7, 8.

Mat. 27. 39,

43.

Psal. 22. 1.

Mat. 27. 46.

Isa. 53. 12.

Mar. 15. 27.

Psal. 69. 21.

John 19. 28.

Mat. 27. 48.

Psal. 22. 18.

John 19. 23,

24.

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let the Prophets teach us, that *he shall be brought like a lamb to the slaughter, and be cut off out of the land of the living*; all the Evangelists will declare how like a Lamb he suffered, and the very *Jews* will acknowledge that he was cut off: And now may we well conclude, *Thus it is written, and thus it behoveth the Christ to suffer*; and what it so behoved him to suffer that he suffered.

Neither only in his Passion, but after his death all things were fulfilled in *Jesus* which were prophesied concerning the *Messias*. *He made his grave with the wicked, and with the rich in his death*, saith the Prophet of the *Christ* to come: and as the thieves were buried with whom he was crucified, so was *Jesus*, but laid in the Tomb of *Joseph of Arimathea*, an honourable Counsellor. *After two days will he revive us, in the third day he will raise us up*, saith *Hoseah* of the people of *Israel*: in whose language they were the \* type of *Christ*; and the third day *Jesus* rose from the dead, *The Lord said unto my Lord, Sit thou at my right hand*. Now *David is not ascended into the heavens*, and consequently cannot be set at the right hand of God; but *Jesus* is already ascended and set down at the right hand of God: and so *all the house of Israel might know assuredly, that God hath made that same Jesus, whom they crucified, both Lord and Christ*. For, he who taught whatsoever the *Messias*, promised by God, foretold by the Prophets, expected by the people of God, was to teach; he who did all which that *Messias* was by virtue of that office to do; he which suffered all those pains and indignities which that *Messias* was to suffer; he to whom all things happen'd after his death, the period of his sufferings, which were according to the divine predictions to come to pass; he, I say, must infallibly be the true *Messias*. But *Jesus* alone taught, did, suffered and obtained all these things, as we have shewed. Therefore we may again infallibly conclude that our *Jesus* is the *Christ*.

Fourthly, if it were the proper note and character of the *Messias*, that all Nations should come in to serve him; if the Doctrine of *Jesus* hath been preached and received in all parts of the World, according to that character so long before delivered; if it were absolutely impossible that the Doctrine revealed by *Jesus* should have been so propagated as it hath been, had it not been divine; then must this *Jesus* be the *Messias*: and when we have proved these three particulars, we may safely conclude he is the *Christ*.

That all Nations were to come in to the *Messias*, and so the distinction between the *Jew* and *Gentile* to cease at his coming, is the most universal description in all the Prophecies. God speaks to him thus, as to his Son; *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*. It was one greater than *Solomon* of whom these words were spoken, *All kings shall fall down before him, all nations shall serve him*. *It shall come to pass in the last days*, saith *Isaiah*, *that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it*. And again, *In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek*. And in general all the Prophets were but instruments to deliver the same message, which *Malachi* concludes from God: *From the rising of the Sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen*, saith the Lord of hosts. Now being the bounds of *Judaea* were settled, being the promise of God was to bring all nations in at the coming of the *Messias*, being this was it which the *Jews* so much opposed, as loath to part from their ancient and peculiar privilege; he which actually wrought this work must certainly be the *Messias*: and that *Jesus* did it, is most evident.

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That all nations did thus come in to the Doctrine preached by *Jesus*, cannot be denied. For altho' he <sup>a</sup> *were not sent but to the lost sheep of the house of Israel*; altho' of those many *Israelites* which believed on him while he lived, very few were left immediately after his death: yet when the Apostles had received their Commission from him to <sup>b</sup> *go teach all nations*, and were <sup>c</sup> *endued with power from on high* by the plentiful effusion of the Holy Ghost; the first day there was an accession of <sup>d</sup> *three thousand souls*; immediately after we find <sup>e</sup> *the number of the men*, beside women, *was about five thousand*; and still <sup>f</sup> *believers were more added to the Lord, multitudes both of men and women*. Upon the persecution at *Jerusalem*, they went through the <sup>g</sup> *regions of Judæa, Galilee and Samaria*, and so the Gospel spread; insomuch that *S. James* the Bishop of *Jerusalem* spake thus unto *S. Paul*, <sup>h</sup> *Thou seest, brother, how many thousands* (or rather, *how many myriads*, that is, ten thousands) *of the Jews there are which believe*. Beside, how great was the number of the believing *Jews* strangers, scattered through *Pontus, Galatia, Cappadocia, Asia, Bithynia*, and the rest of the *Roman* Provinces, will appear out of the Epistles of *S. Peter, S. James* and *S. John*. And yet all these are nothing to the fulness of the *Gentiles* which came after. First, those which were before *Gentile* worshippers, acknowledging the same God with the *Jews*, but not receiving the Law: who had before abandoned their old Idolatry, and already embraced the true Doctrine of one God, and did confess the Deity which the *Jews* did worship to be that only true God; but yet refused to be circumcised, and so to oblige themselves to the keeping of the whole Law. Now the Apostles preaching the same God with *Moses* whom they all acknowledged, and teaching that Circumcision and the rest of the legal Ceremonies were now abrogated, which those men would never admit, they were with the greatest facility converted to the Christian Faith. For being present at the Synagogues of the *Jews*, and understanding much of the Law, they were of all the *Gentiles* readiest to hear, and most capable of the Arguments which the Apostles produced out of the Scriptures to prove that *Jesus* was the *Christ*. Thus many of the <sup>i</sup> *Greeks which came up to worship at Jerusalem*, <sup>k</sup> *devout men out of every nation under Heaven*, not men of *Israel*, but yet fearing God, did first embrace the Christian Faith. After them the rest of the *Gentiles* left the idolatrous worship of their Heathen Gods, and in a short time in infinite multitudes received the Gospel. How much did *Jesus* work by one *S. Paul* to <sup>l</sup> *the obedience of the Gentiles by word and deed*? how did he pass from *Jerusalem* round about through *Phenice, Syria* and *Arabia*, through *Asia, Achaia*, and *Macedonia*, even to *Illyricum*, fully preaching the Gospel of *Christ*? How far did others pass beside *S. Paul*, that he should speak even of his time, that the <sup>m</sup> *Gospel was preached to every creature under heaven*? Many were the nations, innumerable the people, which received the Faith in the Apostles days: and in not many years after, notwithstanding millions were cut off in their bloody persecutions, yet did their <sup>n</sup> numbers equalize half the *Roman* Empire: and little above two Ages after the death of the last Apostle, the Emperors of the World gave in their names to *Christ*, and submitted their Sceptres to his Laws, that the <sup>o</sup> *Gentiles might come to his light, and Kings to the brightness of his rising*; that <sup>p</sup> *Kings might become the nursing fathers, and Queens the nursing mothers*, of the Church.

<sup>a</sup> *Mat. 15. 24.*  
<sup>b</sup> *Mat. 28. 19.*  
<sup>c</sup> *Luke 24. 49.*  
<sup>d</sup> *Acts 2. 41.*  
<sup>e</sup> *Acts 4. 4.*  
<sup>f</sup> *Acts 5. 14.*  
<sup>g</sup> *Acts 9. 31.*  
<sup>h</sup> *Acts 21. 20.*  
<sup>i</sup> *John 12. 20.*  
<sup>k</sup> *Acts 2. 5.*  
<sup>l</sup> *Rom. 15. 18, 19.*  
<sup>m</sup> *Coloss. 1. 23.*  
<sup>n</sup> *Visa est militi res digna consultatione maxime propter periclitantium numerum. Multi enim omnis ætatis, omnis ordinis, utriusque sexus etiam, vocantur in periculum & vocabantur. Neque enim civitates tantum, sed vicus etiam atque agros, superstitionis istius contagio pervagata est.*  
<sup>o</sup> *Plin. Epist. ad Trajanum.*  
<sup>p</sup> *Tanta hominum multitudo, pars penè major civitatis cujusque, in silentio & modestia agimus.* *Tertul. ad Scapul. c. 3.*  
<sup>q</sup> *Si hostes exertos, non tantum vindices occultos agere vellemus, deesset nobis vis numerorum & copiarum? plures nimirum Mauri & Marcmanni, ipsique Parthi, vel quantæcunque unius tamen loci & suorum finium gentes, quam totius orbis? Hesterni sumus, & vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum.* *Id. Apolog. c. 36.*  
<sup>r</sup> *Potivimus & incermes, nec rebelles, sed tantummodo discordes, solius invidiæ adversus vos dimicasse. Si enim tanta vis hominum in aliquem orbis remoti sinum abruptissemus à vobis, suffudisset utique dominationem vestram tot qualiumcunque amissio civium, imò etiam & ipsa destitutione punisset: proculdubio expavissetis ad solitudinem vestram, ad silentium rerum, & stuporem quendam quasi mortuæ urbis; quæsissetis quibus in ea imperassetis.* *Id. ibid.*  
<sup>s</sup> *And Irenæus, who wrote before Tertullian, and is mentioned by him, speaks of the Christians in his time living in the Court of Rome: Quid autem & hi qui in regali aula sunt fideles? nonne ex eis quæ Cæsaris sunt habent utensilia, & his qui non habent unumquisque secundum suam virtutem præstat?* <sup>t</sup> *1sa. 63. 1.* <sup>u</sup> *1sa. 49. 23.*

From

From hence it came to pass, that according to all the predictions of the Prophets, the one God of *Israel*, the maker of Heaven and Earth, was acknowledged through the world for the only true God: that the Law given to *Israel* was taken for the true Law of God, but as given to that people and so to cease when they ceased to be a people; except the moral part thereof, which, as an universal rule common to all people, is still acknowledged for the Law of God, given unto all, and obliging every man: that all the Oracles of the Heathen Gods, in all places where Christianity was received, did presently cease, and all the Idols or the Gods themselves, were rejected and condemned as spurious. For the Lord of Hosts had spoken concerning those times expressly; *It shall come to pass in that day, that I will cut off the names of the Idols out of the land, and they shall no more be remembered: also I will cause the prophets and the unclean spirit to pass out of the land.* Zach. 13. 2.

Now being this general reception of the Gospel was so anciently, so frequently foretold, being the same was so clearly and universally performed; even this might seem sufficient to persuade that *Jesus is Christ*. But lest any should not yet be fully satisfied, we shall farther shew, that it is impossible *Jesus* should have been so received for the true *Messias*, had he not been so; or that his Doctrine, which teacheth him to be the *Christ*, should be admitted by all nations for divine, had it not been such. For whether we look upon the Nature of the Doctrine taught, the condition of the Teachers of it, or the manner in which it was taught, it can no way seem probable that it should have had any such success, without the immediate working of the hand of God, acknowledging *Jesus* for his Son, the Doctrine for his own, and the fulfilling by the hands of the Apostles what he had foretold by the Prophets.

As for the nature of the Doctrine, it was no way likely to have any such success. For, first, it absolutely condemned all other Religions, settled and corroborated by a constant succession of many Ages, under which many Nations and Kingdoms, and especially at that time the *Roman*, had signally flourished. Secondly, it contained Precepts far more ungrateful and troublesome to flesh and blood, and contrariant to the general inclination of mankind; as the abnegation of our selves, the mortifying of the flesh, the love of our enemies, and the bearing of the cross. Thirdly, it enforced those Precepts seemingly unreasonable, by such Promises as were seemingly incredible and unperceivable. For they were not of the good things of this world, or such as afford any complacency to our sense; but of such as cannot be obtained till after this life: and necessarily presuppose that which then seemed as absolutely impossible, the Resurrection. Fourthly, it delivered certain predictions which were to be fulfilled in the persons of such as should embrace it, which seem sufficient to have kept most part of the world from listening to it, as dangers, losses, afflictions, tribulations; and in summ, *All that would live godly in Christ Jesus should suffer persecution.* 2 Tim. 3. 12.

If we look upon the Teachers of this Doctrine, there appeared nothing in them which could promise any success. The first Revealer and Promulgger bred in the house of a Carpenter, brought up at the feet of no Professor, despised by the High-Priests, the Scribes and Pharisees, and all the learned in the Religion of his Nation; in the time of his preaching apprehended, bound, buffeted, spit upon, condemned, crucified; betrayed in his life by one Disciple, denied by another; at his death distrusted by all. What advantage can we perceive toward the propagation of the Gospel in this Author of it, *Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness?* 1 Cor. 1. 23. What in those which followed him, sent by him, and thence called Apostles,

men by birth obscure, by education illiterate, by profession low and inglorious? How can we conceive that all the Schools and Universities of the World should give way to them, and the Kingdoms and Empires should at last come in to them, except their Doctrine were indeed Divine, except that *Jesus*, whom they testified to be the *Christ*, were truly so?

If we consider the manner in which they delivered this Doctrine to the world, it will add no advantage to their persons, or advance the probability of success. For in their delivery they used no such rhetorical expressions, or ornaments of eloquence, to allure or entice the world; they affected no such subtilty of wit, or strength of argumentation, as thereby to persuade or convince men; they made use of no force or violence to compel, no corporal menaces to affright mankind unto a compliance. But in a plain simplicity of words they nakedly delivered what they had seen and heard, *preaching, not with enticing words of man's wisdom, but in the demonstration of the Spirit.* It is not then rationally imaginable, that so many Nations should forsake their own Religions so many Ages professed, and brand them all as damnable, only that they might embrace such precepts as were most unacceptable to their natural inclinations, and that upon such promises as seemed not probable to their reason, nor could have any influence on their sense, and notwithstanding those predictions which did assure them, upon the receiving of that Doctrine, to be exposed to all kind of misery: that they should do this upon the Authority of him who for the same was condemned and crucified, and by the persuasion of them who were both illiterate and obscure: that they should be enticed with words without eloquence, convinced without the least subtilty, constrained without any force. I say, it is no way imaginable how this should come to pass, had not the Doctrine of the Gospel, which did thus prevail, been certainly Divine; had not the light of the Word, which thus dispell'd the clouds of all former Religions, come from Heaven; had not that *Jesus, the author and finisher of our faith*, been the true *Messias*.

1 Cor. 2. 4.

\* In Christi nomine sub-auditor qui unxit, & ipse qui unctus est, & ipsa unctio in qua unctus est. *Iren. l. 3. c. 20.*  
† Oī βασιλῆς πάντες ἡ οἱ χεῖροι ἀπὸ τῆς βασιλείας λαλοῦντες ἡ χεῖροισι. *Iust.*  
*Mari. Dial.*  
‡ *Christus à chrismate dicitur: quia sicut antiqui reges à sacerdotibus oleo sacro profundeabantur, sic Christus Sp. S infusione repletus est.*  
*Author. Ser.*  
*131. de Temp.*  
▪ *I Sam. 15. 1.*  
b *Chap. 16. 12.*  
\* Sicut nunc Romanis indumentum purpuræ insignie est regis dignitatis assumptæ: sic illis unctio sacri unguenti nomen ac potestatem regiam conferebat. *Lactan. l. 4. c. 7.*

To conclude this discourse. He who was in the world at the time when the *Messias* was to come, and no other at that time or since pretended; he who was born of the same family, in the same place, after the same manner, which the Prophets foretold of the birth of the *Messias*: he which taught all those truths, wrought all those miracles, suffered all those indignities, received all that glory, which the *Messias* was to teach, do, suffer, and receive; he whose Doctrine was received in all Nations, according to the character of the *Messias*; he was certainly the true *Messias*. But we have already sufficiently shewed that all these things are exactly fulfilled in *Jesus*, and in him alone. We must therefore acknowledge and profess that this *Jesus* is the promised *Messias*, that is, the *Christ*.

Having thus manifested the truth of this proposition, *Jesus is the Christ*, and shewed the interpretation of the word *Christ* to be *Anointed*; we find it yet \* necessary for the explication of this Article, to enquire what was the end or immediate effect of his unction, and how or in what manner he was anointed to that end.

For the first, as the *Messias* was foretold, so was he typified: nor were the actions prescribed under the Law less predictive than the words of the Prophets. Nay, † whosoever were then anointed, were therefore so, because he was to be anointed. Now it is evident that among the *Jews* they were wont to ‡ anoint those which were appointed as Kings over them: So *a Samuel said unto Saul, The Lord sent me to anoint thee to be King over his people, over Israel.* When *Saul* was rejected, and *David* produced before *Samuel*, *b the Lord said, Arise, anoint him, for this is he.* And some \* may have contented themselves with this, that the *Messias* was to be a King. But not only the Kings, but be-

side

side and long before them, the High Priests were also anointed; inasmuch as the \* Anointed, in their common language, signified their High Priest. And because these two were most constantly anointed, therefore † divers have thought it sufficient to assert, that the *Messias* was to be a King and a Priest. But being not only the High Priests and Kings were actually anointed, (though they principally and most frequently;) for the Lord said unto *Elias*, *Go anoint Hazael to be King over Syria, and Jehu the son of Nimshi shalt thou anoint to be King over Israel, and Elisha the son of Shaphat shalt thou anoint to be Prophet in thy room*: Therefore hence it ‡ hath been concluded that the three Offices of Prophet, Priest and King, belonged to *Jesus* as the *Christ*, and that upon good reason. For the Commonwealth of *Israel* was totally ordered and disposed, both in the Constitution and Administration of it, for and with respect unto the *Messias*. The Constitution of that people was made by a sejunction and separation of them from all other Nations on the Earth: and this began in *Abraham*, with a peculiar promise of a seed in whom all the Nations should be blessed, and be united into one Religion. That promised seed was the *Messias*, the type of whom was *Isaac*. This separation was continued by the Administration of that Commonwealth, which was a *royal Priesthood*: And that Administration of the people did consist in three functions, prophetic, regal, sacerdotal; all which had respect unto the \* *Messias*, as the scope of all the Prophets, and the complement of their prophecies, as the Lord of the Temple, and the end of all the Sacrifices for which the Temple was erected, as the heir of an eternal Priesthood after the order of *Melchizedeck*, and of the Throne of *David*, or an everlasting Kingdom. Being then the Separation was to cease at the coming of the *Messias*, being that could not cease so long as the Administration of that people stood, being that Administration did consist in those three functions, it followeth that those three were to be united in the person of the *Messias*, who was to make all one, and consequently that the *Christ* was to be Prophet, Priest and King.

\* For though as the first the sons of Aaron were anointed as well as Aaron, as appears Exod. 40. 15. Thou shalt anoint them, as thou didst anoint their father, that they may administer to me in the Priests office: yet they were not after anointed, but the successors of Aaron only: For, saith the Text, their anointing shall surely be an everlasting Priesthood throughout their generations: and therefore after this first anointing they shall need no more, only the successors in the High-priesthood shall reiterate the unction: from whence the Priest that is anointed afterwards signifies

nised the High-Priest, as Lev. 4. 3. הכהן הכהן Lxx. ὁ δὲ χειρὸς ὁ κεχρισμένος by way of explication, whereas verse the 5<sup>th</sup> and the 16<sup>th</sup> of the same chapter, and 6. 22. they render it a bare translation, ὁ ἱερεὺς ὁ Χριστός which by the vulgar Latin is translated, Sacerdos qui jure patri succederet, because no other but the Son which succeeded the Father in the office of the High-Priest was afterwards anointed: as the Arabic & similitur Sacerdos successor de filiis suis. For in the anointing of Aaron and his Sons, לְאֹהֲבֵי כָל הַבְּנֵי אַהֲרֹן לְהִירְשָׁתָם לְאֹהֲבֵי כָל הַבְּנֵי אַהֲרֹן לְהִירְשָׁתָם לְאֹהֲבֵי כָל הַבְּנֵי אַהֲרֹן לְהִירְשָׁתָם *Levi Ben. Gerson*. 1 Kings 1. † As *Lactan.* Erat Judæis ante præceptum ut sacrum conficerent unguentum, quod perungi possent ii qui vocabantur ad sacerdotium vel ad regnum l. 4. c. 7. And *S. Aug.* Prioribus Veteris Testamenti temporibus ad duas solas personas pertinuit unctio, *Enar. 2. Psal. 21.* Christus vel Pontificalis vel Regium nomen est. Nam prius & Pontificis unguento chrismatis consecrabantur & Reges. *Ruffi. in Symb.* \* 1 Kings 19. 15, 16. † Τὸ τοῦ χρίσματος μὴ μόνον Ἀρχιερεῖσι παραδοθῆναι, ἀλλὰ ἔ τοῖς μὲν ταῦτα προσφάταις ἔ βασιλεῦσιν, οἷς καὶ αὐτοῖς τὰτα χρίσας μόνον ἔξεν ἡ τοῦ μύρου. *Euseb. Demonst. Evang. l. 4. c. 15.* † *Hist. l. 1. c. 4.* Wherefore *S. Augustine* recollecting a place in his 83 *Questions*, in which he had taught the two fishes in the Gospel, duas illas personas significare quibus populus ille regebatur, ut per eas consiliorum moderamen acciperet, regiam scilicet & sacerdotalem, ad quas etiam sacrosancta illa unctio pertinebat, makes this particular Retraction; Dicendum potius fuit, maxime pertinebat, quoniam unctos aliquando legitimus & Prophetas. *Retract. l. 1. c. 26.* \* Οὐ μόνος ἦ ἄρα τὸς δόχριστωσὴν τελειωθῆναι τὸ ἔ Χριστὸ κατεκόσμη παρ' Ἐβραίοις ὄνομα, ἀλλὰ καὶ τὸς βασιλείας ἄς καὶ αὐτοῖς, πινόμεναι δὲ τὸν προσφάτην χρίσας, οἰκονομίας τινὰς Χριστὸς ἀπειργάζοντο ὅτι οὐ καὶ αὐτοὶ τὸ ἔ μόνος καὶ ἀληθὺς Χριστὸς, ἔ καὶ πάντων βασιλεύσας οὐκ ἄλλως, βασιλείας καὶ δόχικης ἐξουσίας τὸς τύπους δι' ἑαυτῶν ἔφρασαν ἥδη καὶ αὐτῶν τὸ προσφάτην τινὰς ἀπὸ χρίσματος Χριστὸς ἐν τῷ τῶν χρίσματος παρελήφαμεν ὡς τῶν τύπων ἀπαίτας τὸ ἐπὶ τὸ ἀληθὺ Χριστὸς, τὸ ἔθεον καὶ ἄφρατον λόγον, ἀνεφροσὴν ἔχον μόνος ἀρχιερεῖας τὸ ἔλαιον, καὶ μόνος ἀπάσης τὸ ἐπίσειας βασιλείας, καὶ μόνος προσφάτην δόχικης προσφάτην ἔ παρὰ τὸς τὸ χρίσματος. *Euseb. Hist. Eccl. l. 1. c. 3.*

Again, the Redemption or Salvation which the *Messias* was to bring, consisteth in the freeing of a sinner from the state of sin and eternal death into a state of righteousness and eternal life. Now a freedom from sin in respect of the guilt could not be wrought without a sacrifice propitiatory, and therefore there was a necessity of a Priest; a freedom from sin in respect of the dominion could not be obtained without a revelation of the will of God, and of his wrath against all ungodliness, therefore there was also need of a Prophet; a translation from the state of death into eternal life is not to be effected



effected without absolute authority and irresistible power, therefore a King was also necessary. The *Messias* then, the Redeemer of *Israel*, was certainly anointed for that end, that he might become Prophet, Priest and King. And if we believe him whom we call *Jesus*, that is our Saviour and Redeemer, to be *Christ*, we must assert him by his unction sent to perform all these three Offices.

That *Jesus* was anointed to the Prophetical Office, though we need no more to prove it than the prediction of *Isaiah*. *The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor;* the explication of our Saviour, *This day is the Scripture fulfilled in your ears;* and the Confession of the Synagogue at *Nazareth*, *who all bare him witness, and wondered at the gracious words which proceeded out of his mouth;* yet we are furnished with more ample and plentiful demonstrations; for whether we consider his Preparation, his Mission, or his Administration, all of them speak him fully to have performed it. To *Jeremiah* indeed God said, *Before thou camest forth out of the womb, I sanctified thee, and I ordained thee a Prophet unto the Nations;* and of *John* the Baptist, *He shall be filled with the Holy Ghost, even from his Mother's womb.* And if these became singular Prophets by their preparative sanctification, how much more eminent must his prophetic preparation be, to whose mother it is said, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee?* If the *Levites* must be *thirty years old, every one that came to do the service of the Ministry, Jesus* will not enter upon the publick administration of this Office *till he begin to be about thirty years of age.* Then doth the *Holy Ghost* descend in a bodily shape like a *Dove* upon him: then *must a voice come from heaven, saying, Thou art my beloved Son, in thee I am well pleased.* Never such Preparations, never such an Inauguration of a Prophet.

As for his Mission, never any was confirmed with such letters of credence, such irrefragable testimonials, as the formal testimony of *John* the Baptist, and the more virtual testimony of his Miracles. *Behold, I will send you Elias the Prophet before the coming of the great and dreadful day of the Lord,* saith God by *Malachy*. And *John* went before him in the spirit of *Elias*, saith another *Malachy*, even an Angel from Heaven. This *John*, or *Elias*, saw the spirit descend on *Jesus*, and bare record that *this is the Son of God.* The *Jews* took notice of this testimony, who said unto him, *Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come unto him;* and *Jesus* himself puts them in mind of it, *Ye sent unto John, and he bare witness unto the truth;* nay they themselves confessed his testimony to be undeniable, *John did no miracle, but all things that John spake of this man were true.* But though the witness of *John* were thus cogent, yet the testimony of Miracles was far more irrefragable, *I have greater witness than that of John,* saith our Saviour; *for the works which my Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me.* Notwithstanding the precedent record of *John*, *Jesus* requireth not an absolute assent unto his Doctrine without his Miracles: *If I do not the works of my Father, believe me not.* But upon them he challengeth belief: *But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in him.* If then *Moses* and other Prophets, to whom God gave the power of Miracles, did assert their Mission to be from God by the Divine works which they wrought; much more efficacious to this purpose must the Miracles of *Jesus* appear, who wrought more wonders than they all. Never therefore was there so manifest a Mission of a Prophet.

Now

Now the Prophetical Function consisteth in the promulgation, confirmation, and perpetuation of the Doctrine containing the will of God for the Salvation of man. And the perfect Administration of the Office must be attributed unto *Jesus*. For *no man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.* He gave unto the Apostles the words which his Father gave him. Therefore he hath revealed the perfect will of God. The Confirmation of this Doctrine cannot be denied him, who lived a most innocent and holy life to persuade it, for *he did no sin, neither was guile found in his mouth*; who wrought most powerful and divine works to confirm it, and was thereby known to be *a teacher from God*; who died a most painful and shameful death to ratify it; witnessing a good profession before *Pontius Pilate*; which in it self unto that purpose efficacious, was made more evidently operative in the raising of himself from death. The propagation and perpetual succession of this Doctrine must likewise be attributed unto *Jesus*, as to no temporary or accidental Prophet, but as to him who instituted and instructed all who have any relation to that function. For *the Spirit of Christ was in the Prophets: and when he ascended up on high, he gave gifts unto men.* For he gave some Apostles, and some Prophets, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. It is then most apparent that *Jesus* was so far Christ, as that he was anointed to the Prophetical Office, because his Preparation for that Office was most remarkable, his Mission unto that Office was undeniable, his Administration of that Office was infallible.

Now as *Jesus* was anointed with the Unction of *Elizæus* to the Prophetical, so was he also with the Unction of *Aaron* to the Sacerdotal Office. Not that he was called after the Order of *Aaron*; <sup>a</sup> for it is evident that our Lord sprang out of Judah, of which Tribe *Moses* spake nothing concerning priesthood: but after a more ancient Order, according to the prediction of the Psalmist, *The Lord hath sworn and will not repent, Thou art a Priest for ever after the order of Melchizedeck.* But though he were of another Order, yet whatsoever *Aaron* did as a Priest was wholly typical, and consequently to be fulfilled by the *Messias*, as he was a Priest. For the Priesthood did not begin in *Aaron*, but was translated and conferred upon his Family before his consecration. We read of <sup>b</sup> the Priests which came near the Lord; of <sup>c</sup> young men of the children of Israel which offered burnt-offerings, and sacrificed peace-offerings of Oxen unto the Lord: which without question were no other than the <sup>\*</sup> first born, to whom the Priesthood did belong. *Jesus* therefore, as the first begotten of God, was by right a Priest, and being anointed unto that Office, performed every function, by way of Oblation, Intercession and Benediction. <sup>d</sup> Every High-Priest is ordain'd to offer gifts and sacrifices: wherefore it is of necessity that this man *Jesus*, if he be an High-Priest, have somewhat also to offer. Not that he had any thing beside himself, or that there was any peculiar Sacrifice allowed to this Priest; to whom, <sup>e</sup> when he cometh into the world, he saith, *Sacrifice and offering thou wouldst not, but a body hast thou prepared me:* and, <sup>f</sup> by the offering of this body of *Jesus Christ* are we sanctified. For he who is our Priest hath <sup>†</sup> given himself an offering and a sacrifice to God for a sweet smelling savour.

Now when *Jesus* had thus given himself a propitiatory Sacrifice for sin, he ascended upon high, and enter'd into the Holy of Holies not made with hands, and there appeared before God as an atonement for our sin. Nor is he prevalent only in his own oblation once offered, but in his constant intercession. *Who is he that condemneth*, saith the Apostle: *it is Christ that died, yea rather that is risen again, who is even at the right hand of God; who also maketh*

John 1. 18,  
John 17. 8,  
14.

1 Pet. 2. 22.

John 3. 2.  
1 Tim. 6. 13.

1 Pet. 1. 11.  
Eph. 4. 8, 11;  
12.

Heb. 7. 14;  
21.

<sup>b</sup> Exod. 19. 22.  
<sup>c</sup> Exod. 24. 5.  
<sup>e</sup> For the Hebrew *נער* signifying juvenes, by all the Targums is rendered *בכור* that is primogeniti: and so the Arabick and Persian translations.

<sup>d</sup> Heb. 8. 3.

<sup>e</sup> Heb. 10. 5.

<sup>f</sup> Heb. 10. 10.

<sup>†</sup> Eph. 5. 2.

Unus ipse erat qui offerebat

& quod offerebat, S. Aug.

Unum cum illo manebat

cui offerebat, unum in se

fecit pro quibus offerebat;

unus ipse erat qui offerebat

& quod offerebat.

Id. de Trinit.

Rom. 8. 34.

*maketh intercession for us.* Upon this foundation he buildeth our persuasion, that he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Nor must we look upon this as a \* servile or precarious, but rather as an efficacious and glorious Intercession, as of him to whom all power is given both in Heaven and Earth. Besides these offerings and intercedings, there was something more required of the Priest, and that is Blessing. *a Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever.* We read of no other sacerdotal act performed by *Melchizedeck* the Priest of the most High God, but only that of blessing, and that in respect both of God and man: First, *b he blessed man, and said, Blessed be Abram of the most high God, possessor of heaven and earth:* then, *Blessed be the most High God, which hath delivered thine enemies into thine hand.* Now it is observable what the Rabbins have delivered, that at the morning-sacrifice the Priests under the Law did bless the People with the solemn form of Benediction, but at the evening-sacrifice they blessed them not; to shew that in the evening of the world, the last days, which are the days of the *Messias*, the benediction of the Law should cease, and the blessing of the *Christ* take place. When *Zachariah* the Priest, the father of *John Baptist*, the fore-runner of our Saviour, *c executed his office before God in the order of his course,* and the whole multitude of the people waited for him, to receive his benediction, he could not speak unto them, for he was dumb; shewing the power of benediction was now passing to another and far greater Priest, even to *Jesus*, whose Doctrine in the Mount, begins with *Blessed;* who, when he left his Disciples, *d lift up his hands and blessed them.* And yet this function is principally performed after his resurrection, as it is written, *Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities.* It cannot then be denied that *Jesus*, who offered up himself a most perfect sacrifice and oblation for sin, who still maketh continual intercession for us, who was raised from the dead, that he might bless us with an everlasting benediction, is a most true and most perfect Priest.

Heb. 7. 25.  
 \* Παρέκλυτον ἔχομεν Ἰησοῦν, ὃς ὡς ὑπερῶν μῶν προσκαλυδύμενοι οὐ παύεσθαι καὶ προσκίνομεν διὰ τῆς ἀπαγγελίας τῆς ἡμετέρας. ὅτι ὁ ἅγιος πᾶσι τῶν ἁγίων καὶ τῶν ἁγίων ἀγαθὰ ἔργα ἐποίησεν ἡμῖν ὡς ἁγίου καὶ ἀναξίου. ὅτι ὁ ἅγιος πᾶσι τῶν ἁγίων ἀγαθὰ ἔργα ἐποίησεν ἡμῖν ὡς ἁγίου καὶ ἀναξίου. ὅτι ὁ ἅγιος πᾶσι τῶν ἁγίων ἀγαθὰ ἔργα ἐποίησεν ἡμῖν ὡς ἁγίου καὶ ἀναξίου.  
 S. Greg. Naz. Ora. 36.  
 a 1 Chr. 23. 13  
 b Gen. 14. 19, 20.  
 c Luke 1. 8, 21, 22.  
 d Luke 24. 50.

The third office belonging to the *Messias* was the regal, as appeareth by the most ancient † tradition of the *Jews*, and by the expresse predictions of the Prophets. *e Tet have I set my King,* saith the Psalmist, *upon my holy hill of Sion.* *f Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder,* saith the Prophet *Isaiab*, who calleth him the *Prince of Peace*, shewing the perpetuity of his power, and particularity of his seat. *g Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever.* All which most certainly belongs unto our *Jesus*, by the unerring interpretation of the Angel *Gabriel*, who promised the blessed Virgin that the *Lord God* should give unto her Son *h the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.* He acknowledgeth himself this Office, though by a strange and unlikely representation of it, the riding on an ass; but by that it was fulfilled which was spoken by the Prophet, *Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek, and sitting on an ass.* He made as strange a confession of it unto *Pilate*; for when he said unto him, *Art thou a King then?* *Jesus answered, Thou sayest that I am a King.* *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.* The solemn inauguration into the Office was at his ascension into Heaven, and his session at the right hand of God: not but that he was by right a King before, but the full and publick execution was deferred till then, when God raised him from

† For the Chaldee Paraphrase in the most places where is mentioneth the Messias doth it with the addition of King.  
 מלך  
 משיח  
 e Psal. 2. 6.  
 f Isai. 9. 6.  
 g Verse 7.  
 h Luke 1. 32, 33.  
 Mat. 21. 4, 5.  
 John 18. 37.  
 Eph. 1. 20, 21.

from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion. Then he, whose name is called the Word of God, had on his vesture, and on his thigh a name written, King of kings, and Lord of lords. Rev. 19. 13, 16.

This Regal Office of our Saviour consisteth partly in the ruling, protecting, and rewarding of his people; partly in the coercing, condemning, and destroying of his Enemies. First, he ruleth in his own people, by delivering them a Law by which they walk; by furnishing them with his grace, by which they are enabled to walk in it. Secondly, he protecteth the same, by helping them to subdue their lusts, which reign in their mortal bodies; by preserving them from the temptations of the world, the flesh, and the devil; by supporting them in all their afflictions; by delivering them from all their enemies. Thirdly, whom he thus rules and protects here, he rewards hereafter in a most royal manner, making them *Kings and Priests unto God and his Father*. On the contrary, he sheweth his Regal Dominion in the destruction of his enemies, whether they were temporal or spiritual enemies. Temporal, as the *Jews and Romans*, who joined together in his Crucifixion. While he was on earth he told his Disciples, *There be some standing here, which shall not taste of death till they see the son of man coming in his kingdom*: and in that kingdom he was then seen to come, when he brought utter destruction on the *Jews* by the *Roman Armies*, not long after to be destroyed themselves. But beside these visible enemies, there are other spiritual, those which hinder the bringing in of his own people into his Father's Kingdom, those which refuse to be subject unto him, and consequently deny him to be their King; as all wicked and ungodly men, of whom he hath said, *These mine enemies, which would not that I should reign over them, bring hither, and slay them before me*. Thus Sin, Satan and Death, being the enemies to his Kingdom, shall all be destroyed in their order. *For he must reign till he hath put all enemies under his feet*: and *the last enemy that shall be destroyed is death*. Thus is our *Jesus* become the *Prince of the kings of the earth*; thus is the *Lamb* acknowledged to be *Lord of lords, and King of kings*. Rev. 1. 6. Mat. 16. 28. Luke 19. 27. 1 Cor. 15. 25, 26. Rev. 1. 5. and 17. 14.

Wherefore seeing we have already shewed that the Prophetical, Sacerdotal, and Regal Offices were to belong unto the promised *Messias*, as the proper end and immediate effect of his *Unction*; seeing we have likewise declared how *Jesus* was anointed to these Offices, and hath and doth actually perform the same in all the functions belonging to them: there remaineth nothing for the full explication of this particular concerning the *Christ*, but only to shew the manner of this *Unction*, which is very necessary to be explained. For how they were anointed under the Law, who were the types of the *Messias*, is plain and evident, because the manner was prescribed, and the materials were visible: God appointed an Oil to be made, and appropriated it to that use: and the pouring that Oil upon the body of any person, was his anointing to that Office for which he was designed. But being that Oil so appropriated to this use was lost many hundred Years before our Saviour's birth, being the custom of anointing in this manner had a long time ceased, being howsoever we never read that *Jesus* was at all anointed with Oil; it remaineth still worthy our enquiry, how he was anointed, so as to answer to the former *Unctions*; and what it was which answered to that Oil, which then was lost, and was at the first but as a Type of this which now we search for.

The \* *Jews* tell us, that the anointing Oil was hid in the days of *Josiah*, and store unto his people the oil of unction which *Moses* made, which was hidden with the Ark; and the Kings and High Priests shall be anointed with it in those days. *Abarbanel Comment. ad 30. Exodi. Now the loss of that oil, which they call the biding of it, may well be thought to foretel the period of the Mosaical Administration, being they confess that after that they never had any Priests anointed, because they had no power to make the same oil. So plainly confesseth the same Abarbanel:* לָמַדְתָּ וַיְהִי בַחַן מְשִׁיחַ בְּבִירַי שְׁנֵי לַפִּי שִׁכְנַר הָיָה נִגְנָו שִׁמֵן הַמְּשַׁחַ שְׁנִגְנָו יִאֲשִׁיחוּ עַם

\* בִּימֵי הַמְּשִׁיחַ עָהָד הַקְּדוֹשׁ כִּירוֹךְ הוּא לַחֲחֹוֹי לַעֲמֹו אֹתוֹ שִׁמֵן הַמְּשַׁחַ שְׁעֵטֶר מִטַּח שְׁנִגְנָו עַם הַיָּרֹוֹן וְכוּ יִמְשָׁחוּ חַמְלָכִים וְחַכְהָנִים הַגְּדוֹלִים בִּימֵי חַחֵם In the days of the Messias God will re-



that

that it shall be found and produced again when the *Messias* comes, that he may be anointed with it, and the Kings and High Priests of his days. But though the loss of that Oil bespake the destruction of that Nation, yet the *Christ* which was to come needed no such Unction for his Consecration; there being as great a difference between the typical and correspondent Oil, as between the representing and represented *Christ*. The Prophet *David* calleth it not by the vulgar name of Oil of Unction, but the *Oil of gladness*. For though that place may in the first sense be understood of *Solomon*, whom when *Zadoc* the Priest anointed, *They blew the Trumpet, and all the people said, God save King Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them;* though from thence it might be said of him, *Thy God hath anointed thee with the oil of gladness above thy fellows:* yet being those words are spoken unto God, as well as of God, (\* *therefore God thy God*) the Oil with which that God is anointed, must in the ultimate and highest sense, signify a far greater *gladness* than that at *Solomon's* Coronation was, even the fountain of all joy and felicity in the Church of God.

i Pſal. 45. 7.  
\* 1 Kings 1. 39, 40.  
\* Duas personas, ejus qui unctuseſt Dei, & qui unxit, intellige.  
Unde & Aquila Elohim  
□□□□□  
verbum Hebraicum non nominativo

caſu, ſed vocativo, interpretatur, dicens *Dei* & nos propter intelligentiam *Dee* poſuimus, quod Latina Lingua non accipit, ne quis perversè putet Deum dilecti & amantiffimi & Regis bis Patrem nominari. *S. Hieron. Epist. 104.* Quod ſequitur, *Unxit te, Deus, Deus tuus*, primum nomen Dei vocativo caſu intelligendum eſt, ſequens nominativo; quod ſatis miror cur *Aquila* non, ut cœperat in primo verſiculo, vocativo caſu interpretatus ſit, ſed nominativo, bis nominans Deum, qui ſupradictum unxit Deum. *Id. ib.*

† So Greg. Naz. expounds the place: "Ου ἐχέουσιν ἑλαίον ἀλλ' ἁγιόσπυρος τοῦ ἁγίου πνεύματος χεῖρας τὴν ἀνθρώπου τὴν ἀπὸ τοῦ πνεύματος τοῦ ἁγίου τεταμένην.  
And again, *Xeicis ὁ ἁγιόπνευστος* (not that his Divinity was anointed, or *Christ* anointed in respect of his Divinity; but that he was anointed in his Humanity by his Divinity)  
*Χριστός ὁ ἁγίου πνεύματος χεῖρας τὴν ἀπὸ τοῦ πνεύματος τοῦ ἁγίου τεταμένην.*  
*αἱ δὲ χεῖρες αἷματι τοῦ ἁγίου πνεύματος, παρὰ τὸ ὅτι τὸ χεῖρας, ὡς ἔργον ἀνθρώπου ἀκῶσαι τὸ χεῖρας, ὡς ποιῆσαι θεὸν τὸ χεῖρας.*  
Orat. 2. de Filio. <sup>1</sup> Luke 1. 35.  
|| *Χριστός ἐχειρὶν ὡς βασιλῆος καὶ ἱερέως τὸ χεῖρας ἰσχυροῦς καὶ ἁγίου πνεύματος.* *Germanus Constant. κεχρησθῆναι τὸ ἁγίου πνεύματος χεῖρας τὸ ἁγίου πνεύματος καὶ τὸ ἁγίου πνεύματος.* *Titus Boſtrenſ.* *Deus eſt qui unxit, & Deus qui ſecundum carnem ungitur Dei filius.* Denique quos habet unctioſis *Christus* niſi in carne participes? Vides igitur quia Deus à Deo unctus, ſed in aſſumptione naturæ unctus humanæ Dei Filius designatur. *S. Ambros. de Fide l. 1. c. 2.* Hæc omnia carni conveniunt, cui piiffimum & glorioſiffimum Verbum unitum eſt pro ſalute cunctorum.  
*Cassiodorus in Pſal. 44.* •• *S. Hierom* mentioning that place of the *Pſalm*, Quando conſortes nominantur, naturam carnis intellige, quia Deus conſortes ſubſtantię ſuæ non habet. Et quia erat unctio ſpiritualis & nequaquam humani corporis, ( ut fuit in ſacerdotibus Judæorum ) idcirco præ conſortibus, id eſt, cæteris ſanctis, unctus eſſe memoratur. Cujus unctio illo expleta eſt tempore quando baptizatus eſt in Jordane, & Spiritus Sanctus in ſpecie Columbæ deſcendit ſuper eum, & manſit in illo. *Comment. in Eſaiam, c. 61.* In illa columba quæ ſuper ipſum poſt baptiſma deſcendit, cum ſacramento Baptiſmatis, & veri ſacerdotii jura ſuſcepit, fuſo videlicet ſuper eum oleo exultationis, de quo *Pſalmiſta* canit; unxit te, inquit, Deus, Deus tuus. *Petrus Damianus, Opuſcul. 6. c. 4.*  
<sup>2</sup> 1 Sam. 16. 13. <sup>3</sup> Pſal. 89. 20.

The † Ancients tell us that this Oil is the Divinity it ſelf, and in the language of the Scriptures it is the Holy Ghost. *S. Peter* teacheth us *how God anointed Jeſus of Nazareth with the Holy Ghost, and with power.* Now though there can be no queſtion but the Spirit is the Oil, yet there is ſome doubt, when *Jeſus* was anointed with it. For we know the Angel ſaid unto the bleſſed Virgin, *The Holy Ghost ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.* From whence it appeareth that from the Conception, or at the Incarnation, *Jeſus* was ſanctified by the Holy Ghost, and the power of the Higheſt; and ſo conſequently, as *S. Peter* ſpake, he was || *anointed then with the Holy Ghost, and with power.* Again, being we read that after he was thirty years of age, the Spirit like a Dove deſcended and lighted upon him; and he, deſcending in the power of the Spirit into Galilee, ſaid unto them of Nazareth, *This day is this ſcripture fulfilled in your ears*, meaning that of *Iſaiah*, *The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel;* hence

hath it been alſo collected, that his Unction was performed at his Baptiſm. Nor need we contend which of theſe two was the true time of our Saviour's Unction, ſince neither is deſtructive of the other, and conſequently both may well conſiſt together. *David*, the moſt undoubted type of the *Messias*, was anointed at *Bethlehem*; for there <sup>m</sup> *Samuel* took the horn of oil, and anointed him in the miſt of his brethren: and the ſpirit of the Lord came upon *David* from that day forward. Of which Unction thoſe words of God muſt neceſſarily be underſtood, <sup>n</sup> *I have found David my ſervant; with my holy oil have I anoin-*

Orat. 2. de Filio. <sup>1</sup> Luke 1. 35.  
|| *Χριστός ἐχειρὶν ὡς βασιλῆος καὶ ἱερέως τὸ χεῖρας ἰσχυροῦς καὶ ἁγίου πνεύματος.* *Germanus Constant. κεχρησθῆναι τὸ ἁγίου πνεύματος χεῖρας τὸ ἁγίου πνεύματος καὶ τὸ ἁγίου πνεύματος.* *Titus Boſtrenſ.* *Deus eſt qui unxit, & Deus qui ſecundum carnem ungitur Dei filius.* Denique quos habet unctioſis *Christus* niſi in carne participes? Vides igitur quia Deus à Deo unctus, ſed in aſſumptione naturæ unctus humanæ Dei Filius designatur. *S. Ambros. de Fide l. 1. c. 2.* Hæc omnia carni conveniunt, cui piiffimum & glorioſiffimum Verbum unitum eſt pro ſalute cunctorum.  
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<sup>2</sup> 1 Sam. 16. 13. <sup>3</sup> Pſal. 89. 20.



that Divine Influx, nay, the Divinity it self, the Godhead dwelling in him bodily.

Judg. 9. 9.

In respect of the matter, they give two causes why it was Oil, and not any other liquor. First, because of all other, it signifies the greatest glory and excellency. The Olive was the first of Trees mentioned as fit for Sovereignty, in regard of its *fatness*, *wherewith they honour God and man*. Therefore it was fit that those persons which were called to a greater dignity than the rest of the *Jews*, should be consecrated by Oil, as the best sign of election to Honour. And can there be a greater honour than to be the Son of God, the *beloved Son*, as *Jesus* was proclaimed at this Unction, by which he was consecrated to such an Office, as will obtain him a name far above all names? Secondly, they tell us that Oil continueth uncorrupted longer than any other liquor. And indeed it hath been observed to preserve not only it self, but \* other things from corruption; hence they conclude it fit their Kings and Priests, whose succession was to continue for ever, should be anointed with Oil, the most proper emblem of Eternity. But even by this reason of their own, their Unction is ceased, being the succession of their Kings and Priests is long since cut off, and their eternal and eternizing Oil lost long before. And only that one *Jesus*, who was anointed with the most spiritual Oil, *continueth for ever*; and therefore *hath an unchangeable Priesthood*, as being *made not after the law of a carnal commandment, but after the power of an endless life*.

\* Unguenta optime servantur in alabastris, odores in oleo. Plin. Hist. l. 13. c. 2. Existimatur & ebori vindicando a carie utile esse. Certè simulacrum Saturni Romæ intus oleo repletum est. Id. l. 15. c. 7.

And whosoever made that Statue at Rome, seems to have had his Art out of Greece, from that famous Ivory Statue made by Phidias. Οὐτὸ γὰρ μὲν τὸ χρυσόκλυτον Πισαίων εἰδωλον; ἐξ ἐλέφαντος ἢ τῦτο ἦν) ἔλαιον ἐκχέει δὲ προσέταξεν ἀμφὶ τὸς πόδας, ἔμπροσθεν τῶ ἀγάλματός, ἀθάνατον εἰς δυνάμην φυλάσσειν αὐτῶ. Proclus apud Epiphani. Her. 64. §. 18. Heb. 7. 24, 16.

Beside, they observe, that simple Oil without any mixture, was sufficient for the Candlestick; but that which was design'd for Unction must be compounded with principal Spices, which signify a good name, always to be acquired by those in places of greatest dignity by the most laudable and honourable actions. And certainly never was such an admixture of Spices as in the Unction of our Saviour, by which he was endued with all variety of the Graces of God, by which he was enabled to *offer himself a sacrifice for a sweet-smelling savour*. For as *he was full of grace and truth*; so of his fulness *have we all received, grace for grace*: and as we *have received anointing of him*, so we *are unto God a sweet savour of Christ*.

\* John 1. 14. 16. 1 John 2. 27. 2 Cor. 2. 15.

Again, it was sufficient to anoint the Vessels of the Sanctuary in any part; but it was particularly commanded that the Oil should be poured upon the Head of the Kings and Priests, as the Seat of all the animal Faculties, the Fountain of all dignity, and † Original of all the members of the body. This was more eminently fulfilled in *Jesus*, who by his Unction, or as *Christ*, became *the head of the Church*; nay, the *Head of all principality and power, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God*.

† According to the Etymology in the Hebrew Language, of which Abarbanel here takes notice; ולכן נקרא ראש כי הוא ראשית לכל האבר והיו מעולת שבת

Lastly, They observe, that tho' in the Vessels nothing but a single Unction was required; yet in the Kings and Priests there was commanded, or at least practised, both Unction and Effusion, (as it is written, *He poured of the anointing oil upon Aaron's head, and anointed him to sanctify him*:) the first to signify their Separation, the second to assure them of the falling of the Spirit upon them. Now what more clear, than that our *Christ* was anointed by Affusion, whether we look upon his Conception, *the Holy Ghost shall come upon thee*; or his Inauguration, *the Spirit descended and lighted upon him*? And thus, according unto all particulars required by the *Jews* themselves to complete their legal Unctions, we have sufficiently shewed that *Jesus* was, as most eminently, so most properly anointed with the Spirit of God.

Col. 2. 10, 19. Lev. 8. 22.

Wherefore being we have shewn that a *Messias* was to come into the World; being we have proved that he is already come, by the same predictions by which we believe he was to come; being we have demonstrated that *Jesus* born in the days of *Herod* was and is that promised *Messias*; being we have farther declared that he was anointed to those Offices which belonged to the *Messias*, and actually did and doth still perform them all; and that his anointing was by the immediate effusion of the Spirit, which answereth fully to all things required in the Legal and Typical Unction: I cannot see what farther can be expected for explication or confirmation of this Truth, that *Jesus is the Christ*.

The necessity of believing this part of the Article is most apparent, because it were impossible he should be our *Jesus*, except he were the *Christ*. For he could not reveal the way of Salvation, except he were a Prophet; he could not work out that Salvation revealed, except he were a Priest; he could not confer that Salvation upon us, except he were a King; he could not be Prophet, Priest, and King, except he were the *Christ*. This was the fundamental Doctrine which the Apostles not only testified, as they did that of the Resurrection, but argued, proved, and demonstrated out of the Law and the Prophets. We find *S. Paul at Thessalonica three Sabbath-days reasoning with them out of the Scriptures, opening and alledging that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you is Christ.* Acts 17. 2, 3. We find him again at *Corinth pressed in Spirit, and testifying to the Jews, that Jesus was Christ.* Chap. 18. 5. Thus *Apollos*, by birth a *Jew*, but instructed in the Christian Faith by *Aquila* and *Priscilla*, mightily convinced the Jews, and that publickly, shewing by the *Scriptures, that Jesus was Christ.* Verse 28. This was the Touch-stone by which all men at first were tried whether they were Christian or Antichristian. For *whosoever believeth, saith St. John, that Jesus is the Christ, is born of God.* What greater commendation of the assertion of this Truth? *Who is a liar, saith the same Apostle, but he that denieth that Jesus is the Christ? This man is the Antichrist, as denying the Father and the Son.* What higher condemnation of the negation of it?

Secondly, As it is necessarily to be believed as a most fundamental Truth, so it hath as necessary an influence upon our conversations; because except it hath so, it cannot clearly be maintained. Nothing can be more absurd in a disputant, than to pretend to demonstrate a Truth as infallible, and at the same time to shew it impossible. And yet so doth every one who professeth Faith in *Christ* already come, and liveth not according to that profession: for thereby he proveth, as far as he is able, that the true *Christ* is not yet come, at least that *Jesus* is not he. We sufficiently demonstrate to the *Jews* that our Saviour, who did and suffered so much, is the true *Messias*; but by our lives we recal our arguments, and strengthen their wilful opposition. For there was certainly a promise, that when *Christ* should come, *the wolf should dwell with the lamb, and the leopard should lie down with the kid, and the calf and the young lion and the fatling together, and a little child should lead them;* that is, there should be so much love, unanimity, and brotherly kindness in the Kingdom of *Christ*, that all ferity and inhumanity being laid aside, the most different natures and inclinations should come to the sweetest harmony and agreement. Whereas if we look upon our selves, we must confess there was never more bitterness of spirit, more rancour of malice, more heat of contention, more manifest symptoms of envy, hatred, and all uncharitableness, than in those which make profession of the Christian Faith. It was infallibly foretold, that *when the law should go forth out of Zion, and the word of the Lord from Jerusalem, they should beat their swords into plough-shares, and their spears into pruning-hooks:* Chap. 2. 3, 4.  
nation



*nation should not lift up sword against nation, neither should they learn war any more*: Whereas there is no other Art so much studied, so much applauded, so violently asserted, not only as lawful, but as necessary. Look upon the face of *Christendom*, divided into several Kingdoms and Principalities: what are all these but so many publick Enemies, either exercising or designing War? The Church was not more famous, or did more increase by the first blood which was shed in the Primitive Times through the external violence of ten Persecutions, than now 'tis infamous, and declines through constant violence, fraud and rapine, through publick engagements of the greatest Empires in Arms, through civil and intestine Wars, and, left any way of shedding Christian blood should be unassayed, even by Massacres. It was likewise prophesied of the days of the *Messias*, that all Idolatry should totally cease, that all false Teachers should be cut off, and unclean Spirits restrained. And can we think that the *Jews*, who really abhor the thoughts of worshipping an Image, can ever be persuaded there is no Idolatry committed in the Christian Church? Or can we excuse our selves in the least degree from the Plague of the Locusts of *Egypt*, the false Teachers? Can so many Schisms and Sects arise, and spread, can so many Heresies be acknowledged and countenanced, without false Prophets and unclean Spirits? If then we would return to the bond of true Christian Love and Charity, if we would appear true lovers of Peace and Tranquillity, if we would truly hate the abominations of Idolatry, false Doctrine and Heresy, let us often remember what we ever profess in our Creed, that *Jesus* is the *Christ*; that the Kingdom of the *Messias* cannot consist with these Impieties.

Thirdly, The necessity of this Belief appeareth, in respect of those Offices which belong to *Jesus* as he is the *Christ*. We must look upon him as upon the Prophet anointed by God to preach the Gospel, that we may be incited to hear and embrace his Doctrine. Though *Moses* and *Elias* be together with him in the Mount, yet the Voice from Heaven speaketh of none but *Jesus*, *Hear ye him*. He is that Wisdom, *the delight of God*, crying in the *Proverbs*, *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. There is one thing needful*, saith our Saviour; *and Mary chose that good part, who sate at Jesus feet, and heard his word*. Which devout posture teacheth us, as a willingness to hear, so a readiness to obey; and the proper effect which the belief of this Prophetical Office worketh in us, is our *Obedience of Faith*. We must farther consider him as our High Priest, that we may thereby add Confidence to that Obedience. For we have *boldness to enter into the Holiest by the blood of Jesus*; yea, *having an High Priest over the house of God, we may draw near with a true heart, in full assurance of Faith*. And as this breedeth an adherence and assurance in us, so it requireth a resignation of us. For if *Christ* have redeemed us, we are his; if he died for us, it was that we should live to him: if we be *bought with a price*, we are no longer our own; but we must *glorify God in our Body, and in our Spirits, which are God's*. Again, an apprehension of him as a King, is necessary for the performance of our true and entire allegiance to him. *Send the Lamb of the Ruler of the earth*, do him homage, acknowledge him your King, shew your selves faithful and obedient subjects. We can pretend, and he hath requir'd, no less. As soon as he let the Apostles understand, that *All power was given unto him in heaven and in earth*, he charged them to *teach all nations, to observe all things whatsoever he commanded them*. Can we imagine he should so strictly enjoin subjection to higher powers, the highest of whom are here below, and that he doth not expect exact obedience to him who is exalted *far above all principalities and powers, and is set down at the right hand of God*? It is observable, that in the Description of the coming of the Son of man, it is



Question, than that he was a Christian. Τὸ αὐτὴν φησὶ ἀνεπαρτάξασθαι αὐτοῖς, ὅτι μὴ τὸ ἴδιον κτιστικὸν ὄνομα, μὴτε Ἰδνός, μὴτε πόλεως ὄθεν ὡ, μὴτε εἰ δ' ἄλλος ἢ ἐλδ' ἴδενος εἴη· ἀλλὰ σὺς πάντα τὰ ἐπερωτήματα ἀπερίηται τῇ Ῥωμαικῇ θωνῇ. Χριστιανός εἰμι· οὐτο καὶ ἀπὸ ὀνόματι, καὶ ἀπὸ πόλεως καὶ ἀπὸ γένους, καὶ ἀπὸ πατρὸς ἐπαλλήλως ὡμολόγηται. Euseb. Hist. Eccl. l. 5. c. 1. The same doth S. Chrysostom testify of S. Lucian: Ποῖαί εἰ πατρίδος; Χριστιανός εἰμι, φησὶ. Τὸ ἔχεις ὅτι Ἰησὺμα; Χριστιανός εἰμι· πῶς σαργόνος; ὃ δ' σὺ σὺς ἀπαντα ἰλαζομαι, ὅτι Χριστιανός εἰμι.

1 2 Tim. 2. 19.  
 \* So Blandina in the French Persecution: ὡ αὐτῆς ἀνδραψίς καὶ ἀνδραπισίς καὶ ἀνδραλισία. Ἐπιμαρτύριον τὸ λίσσον ὅτι Χριστιανὴ εἰμι, καὶ παρ' ἡμῶν ἔδεν σαύλον γίνεσθαι. Euseb. Hist. Eccl. l. 5. c. 1.

† Alii quos ante hoc nomen vagos, viles, improbos noverant, ex ipso denotant quod laudant, cecitate odii in suffragium impingunt.

this, <sup>i</sup> Let every one that nameth the name of Christ, depart from Iniquity. It was a common answer of the ancient Martyrs, \* *I am a Christian, and with us no evil is done.* The very name was thought to speak something of † emendation; and whosoever put it on, became the better man. Except such Reformation accompany our Profession, there is no || advantage in the appellation; nor can we be honoured by that title, while we dishonour him that gives it. If he be therefore called *Christ*, because anointed; as we derive the name of *Christian*, so we do receive our ∴ Unction, from him. For as <sup>k</sup> *the precious ointment upon the head ran down upon the beard, even Aaron's beard, and went down to the skirts of his garments*: so the Spirit which, without measure, was poured upon *Christ* our head, is by him diffused through all the members of his \* body. For <sup>l</sup> *God hath established and anointed us in Christ*: <sup>m</sup> *We have an unction from the Holy One, and the anointing which we have received from him abideth in us.* Necessary then it cannot chuse but be, that we should know *Jesus* to be the *Christ*: because as he is *Jesus*, that is, our Saviour, by being *Christ*, that is, anointed; so we can have no share in him as *Jesus*, except we become truly *Christians*, and so be in him as *Christ*, † anointed with that Unction from the Holy One.

Quæ Mulier! quam lasciva! quam festiva! qui Juvenis! quam lascivus! quam amafius! facti sunt Christiani: ita nomen emendationis imputatur. Tertull. || Totum in id revolvitur, ut qui Christiani nominis opus non agit, Christianus non esse videatur. Nomen enim sine actu atque officio suo nihil est. Salvian. de Provid. l. 4. Ἐδεν πῶς τὸ ὄνομα λαβὼν τὸ χριστιανισμὸν ἐνυβρίζη καὶ Χριστὸν, ἔδεν ὁ ἔλαος αὐτῶν ἀπὸ τῆς προσομοιωρίας. S. Basil ad Amphilocho. ∴ Christianus verò, quantum interpretatio est, de unctione deducitur. Tertull. Apol. c. 3. † Psal. 133. 2. \* Inde apparet Christi corpus nos esse, qui omnes unguimur, & omnes in illo & Christi & Christiani sumus, quia quodammodo totus Christus caput & corpus est. S. August. in Psal. 26. <sup>1</sup> 2 Cor. 1. 21. <sup>m</sup> 1 John 2. 20, 27. † Τοῦ αὐτοῦ ἡμεῖς τῶν αὐτῶν κλημάδα Χριστιανοί, ὅτι κλημάδα ἔλασον Θεῷ. Theophilus ad Antol. l. 1.

Thus having run through all the particulars at first designed for the explanation of the title *Christ*, we may at last clearly exprefs, and every Christian easily understand, what it is we say when we make our Confession in these words, *I believe in Jesus Christ.* I do assent unto this as a certain truth, that there was a man promised by God, foretold by the Prophets, to be the *Messias*, the Redeemer of *Israel*, and the expectation of the Nations. I am fully assured by all those predictions, that the *Messias* so promised, is already come. I am as certainly persuaded, that the Man born in the days of *Herod* of the Virgin *Mary*, by an Angel from Heaven called *Jesus*, is that true *Messias*, so long, so often promised; that, as the *Messias*, he was anointed to three special Offices, belonging to him as the Mediator between God and Man: That he was a Prophet, revealing unto us the whole will of God, for the Salvation of man; that he was a Priest, and hath given himself a Sacrifice for sin, and so hath made an atonement for us; that he is a King, set down at the right hand of God, far above all Principalities and Powers, whereby, when he hath subdued all our enemies, he will confer actual, perfect, and eternal Happiness upon us. I believe this Unction, by which he became the true *Messias*, was not performed by any material Oil, but by the Spirit of God, which he received as the Head, and conveyeth to his Members. And in this full acknowledgment, *I believe in Jesus Christ.*

his

His Only Son.

After our Saviour's Nomination immediately followeth his Filiation: and justly after we have acknowledged him to be *the Christ*, do we confess him to be the *Son of God*; because these two were ever inseparable, and even by the *Jews* themselves accounted equivalent. Thus *Nathanael*, that true *Israelite*, maketh his confession of the *Messias*; *Rabbi, thou art the Son of God, thou art the King of Israel.* Thus *Martha* makes expression of her Faith; *I believe that thou art the Christ the Son of God, which should come into the world.* Thus the High-priest maketh his Inquisition: *I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.* This was the famous Confession of *S. Peter*; *We believe and are sure that thou art that Christ the Son of the living God.* And the Gospel of *S. John* was therefore written, that *we might believe that Jesus is the Christ, the Son of God.* Certain then it is that all the *Jews*, as they looked for a *Messias* to come, so they believed that *Messias* to be the Son of God: (although since the coming of our Saviour they have || denied it) and that by reason of a constant interpretation of the second Psalm, as appropriated unto him. And the Primitivè Christians did at the very beginning include this filial Title of our Saviour together with his names into the compass of † one word. Well therefore, after we have expressed our Faith in *Jesus Christ*, is added that which always had so great affinity with it, *the only Son of God.*

|| For when Celsus, in the person of a Jew, had spoken these words, *ὁ υἱὸς τοῦ θεοῦ ἐστίν* ἐν Ἱεροσολύμοις ποτὲ, ὅτι

ἤξι Θεὸν υἱὸς ἴσταν κρῖστις, ἢ ἴ ἀδίκων κολασθε, Origen says they were most improperly attributed to a Jew, who, did look indeed for a *Messias*, but not for the Son of God, i. e. not under the notion of a Son. Ἰουδαῖοι δὲ ἐκ ἀρ ὁμολογήσαντες ἐπὶ προσώπῳ τοῦ ἄνθρωπου ἤξον Θεὸν υἱὸν, ὃ γὰρ λέγουσιν ἔσθαι, ὅτι ἤξι ὁ Χριστὸς τοῦ Θεοῦ. καὶ πολλὰ καὶ ἄλλα ἔχοντες ἠρώτων ἡμᾶς ἐν ἑστέρας ἐπιστολάς, ὡς ἔδειξεν ὁ Κύριος πρὸς τὸν υἱὸν τοῦ Θεοῦ, ὡς ἔδειξεν ὁ Κύριος πρὸς τὸν υἱὸν τοῦ Θεοῦ. Adv. Cels. l. 1. † That is, ΙΧΘΥΣ. Nos pisciculi secundum Iesus nostrum Jesum Christum in aqua nascimur. Tertul. de Bapt. c. 1. which is thus interpreted by Opatrus, Cujus piscis nomen secundum appellationem Græcam in uno nomine per singulas literas turbam sanctorum nominum continet, ἰχθύς, quod est Latine Jesus Christus Dei Filius Salvator, Lib. 3.

In these words there is little variety to be observed, except that what we translate the \* *only Son*, that, in the phrase of the Scripture and the Greek Church is, the *only begotten*. It is then sufficient for the explication of these words, to shew how *Christ* is the Son of God, and what is the peculiarity of his Generation; that when others are also the Sons of God, he alone should so be his Son, as no other is or can be so; and therefore he alone should have the name of the *only begotten*.

\* The Latines indeed generally use the word unicum. So Ruffinus. Et in unico filio ejus: which is so far from

being in his apprehension the same with unigenitus, that he refers it as well to Lord as Son. Hic ergo Jesus Christus, Filius unicus Dei, qui est & Dominus noster unicus, & ad Filium referri & ad Dominum potest. So S. August. in Enchiridio, c. 34. and Leo Epist. 10. Which is therefore to be observed, because in the ancient Copies of those Epistles, the word unicum was not to be found; as appeareth by the Discourse of Vigilus, who, in the fourth Book against Eutyches, hath these words, Illa primitus uno diluens volumine quæ Leonis objiciuntur Epistolæ, cujus hoc sibi primo capitulum iste nescio quis proposuit; Fidelium Universitas profiteretur credere se in Deum Patrem omnipotentem, & in Jesum Christum, Filium ejus, Dominum nostrum. That which he aims at, is the tenth Epistle of Leo, in which those words are found, but with the addition of unicum, which as it seems, then was not there; as appears yet farther by the words which follow: Miror tamen quomodo hunc locum iste notavit, & illum prætermisit, ubi unici filii commemorationem idem beatus Leo facit, dicens, Idem verò sempiterni genitoris unigenitus sempiternus, natus de Spiritu S. ex Maria Virgine; which words are not to be found in the same Epistle. Howsoever it was in the first Copies of Leo: both Ruffinus and S. Augustine, who wrote before him, and Maximus Taurinensis, Chrysologus, Etherius and Beatus who wrote later, read it, & in Jesum Christum filium ejus unicum. But the word used in the Scriptures, and kept constantly by the Greeks, is μονογενής, the only begotten.

First then, it cannot be denied that *Christ* is the *Son of God*, for that reason, † because he was by the Spirit of God born of the Virgin *Mary*; for that which is conceived (or † *begotten*) in her, by the testimony of an Angel, is of the Holy Ghost; and because of him, therefore the *Son of God*. For so spake the An-

† For the original is τὸ ἐν αὐτῇ γεννηθέν. and 'tis the observation of S. Basil, &c.

ἀνθρῶπος, τὸ γεννηθέν, ἀλλὰ τὸ γεννηθέν. Indeed the vulgar translation renders it, quod in ea natum est, and in S. Luke, quod nascetur sanctum; and it must be confessed this was the most ancient Translation. For so Tertullian read it, Per virginem dicitis natum, non ex virgine, & in vulva, non ex vulva, quia & Angelus in somnis ad Joseph, Nam quod in ea natum est,

est, inquit, de Sp. S. est. De carne Christi, c. 19. and of that in S. Luke, Hęc & ab Angelo exceperat secundum nostrum Evangelium, Propterea quod in te nascetur, vocabitur sanctum, filius Dei, adv. Marcion. l. 4. c. 7. Tet quod in ea natum est cannot be proper, while it is yet in the womb; nor can the child first be said to be born, and then that the mother shall bring it forth. 'Tis true indeed, ἡμᾶν signifies not always to beget, but sometimes to bear or bring forth; as ἡ γυνὴ (ἡ Ἐλισάβετ ἡμῶν) ἐγένετο, Luke 1. 13. and v. 57. ἡ ἡμῶν υἱόν. So τὸ ἵνα ἡμῶν εἴη ἐν Βηθλεὲμ, Matth. 2. 1. must necessarily be understood of Christ's nativity, for it is most certain that he was not begotten or conceived at Bethlehem. And this without question must be the meaning of Herod's inquisition αὐτὸς ἡμῶν, where the Messias was to be born. But though ἡμᾶν have sometimes the signification of bearing or bringing forth; yet τὸ ἐν αὐτῇ ἡμῶν cannot be so interpreted, because it speaks of something as past, when as yet Christ was not born; and though the conception was already past, and we translate it so, which is conceived; yet S. Basil rejects that interpretation. ἡμᾶν is one thing, ἡμῶν another. Seeing then the Nativity was not yet come, and ἡμῶν speaks of something already past, therefore the old Translation is not good, quod in ea natum est. Seeing, though the Conception indeed were past, yet ἡμᾶν signifies not to conceive, and so is not properly to be interpreted, that which is conceived; seeing ἡμῶν is most properly to beget, as ἡ ἡμῶν the generative faculty: therefore I conceive the fittest interpretation of those words, τὸ ἐν αὐτῇ γεννηθῆναι, that which is begotten in her. And because the Angel in S. Luke speaks of the same thing, therefore I interpret τὸ γεννηθῆναι ἐν ἡμῶν, in the same manner, that which is begotten of thee.

gel to the Virgin; *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee (or, which is begotten of thee) shall be called the Son of God.* And the reason is clear, because that the Holy Ghost is God. For were he any Creature, and not God himself, by whom our Saviour was thus born of the Virgin, he must have been the Son of a Creature, not of God.

John 10. 34.  
35, 36.

Secondly, It is as undoubtedly true, that the same *Christ*, thus born of the Virgin by the Spirit of God, was designed to so high an Office by the special and immediate will of God, that by virtue thereof he must be acknowledged the *Son of God*. He urgeth this argument himself against the *Jews*; *Is it not written in your Law, I said, Ye are Gods?* Are not these the very words of the eighty second *Psalms*? *If he called them Gods*, if God himself so spake, or the *Psalms* from him, if this be the language of the Scripture, if they be called *Gods unto whom the word of God came*, (and the Scripture cannot be broken, nor the authority thereof in any particular denied) *Say ye of him whom the Father hath sanctified and sent into the world, whom he hath consecrated and commissioned to the most eminent and extraordinary Office, say ye of him, Thou blasphemest, because I said I am the Son of God?*

Acts 13. 33.

Thirdly, Christ must therefore be acknowledged the *Son of God*, because he is raised immediately by God out of the earth unto immortal life. For *God hath fulfilled the promise unto us, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.* The grave is as the womb of the earth; Christ who is raised from thence, is as it were begotten to another life: and God who raised him, is his Father. So true it must needs be of him, which is spoken of others, who are *the children of God, being the children of the resurrection*. Thus was he *defined*, or *constituted*, and *appointed the Son of God with power by the resurrection from the dead*: neither is he called simply the first that rose, but with a note of generation, *the first-born from the dead*.

Luke 20. 36.

Rom. 1. 4.

Col. 1. 18.

Fourthly, *Christ*, after his resurrection from the dead, is made actually heir of all things in his Father's House, and Lord of all the Spirits which minister unto him, from whence he also hath the title of the *Son of God*. *He is set down on the right hand of the Majesty on high; Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee?* From all which testimonies of the Scriptures it is evident, that *Christ* hath this fourfold right unto the Title of the *Son of God*: by Generation, as begotten of God; by commission, as sent by him; by resurrection, as the first-born; by actual possession, as heir of all.

Heb. 1. 3, 4, 5.

But beside these four, we must find yet a more peculiar ground of our Saviour's Filiation, totally distinct from any which belongs unto the rest of the Sons of God, that he may be clearly and fully acknowledged the *only begotten Son*.

*Son.* For although to be born of a Virgin be in it self miraculous, and justly entitles *Christ* unto the *Son of God*; yet it is not so far above the production of all mankind, as to place him in that singular eminence which must be attributed to the Only-begotten. We read of *Adam the Son of God*, as *Luke 3. 38.* well as *Seth the Son of Adam*: and surely the framing *Christ* out of a woman cannot so far transcend the making *Adam* out of the earth, as to cause so great a distance as we must believe between the first and second *Adam*. Beside, there were many while our Saviour preached on earth who did believe his doctrine, and did confess him to be the *Son of God*, who in all probability understood nothing of his being born of a Virgin; much less did they foresee his rising from the dead, or inheriting all things. Wherefore supposing all these ways by which *Christ* is represented to us as the *Son of God*, we shall find out one more yet, far more proper in it self, and more peculiar unto him, in which no other Son can have the least pretence of share or of similitude, and consequently in respect of which we must confess him the *Only-begotten*.

To which purpose I observe, that the actual possession of his inheritance, which was our fourth title to his Sonship, presupposes his Resurrection, which was the third: and his commission to his office, which was the second, presupposeth his generation of a Virgin, as the first. But I shall now endeavour to find another generation, by which the same *Christ* was begotten, and consequently a Son before he was conceived in the Virgin's Womb. Which that I may be able to evince, I shall proceed in this following method, as not only most facile and perspicuous, but also most convincing and conclusive. First, I will clearly prove out of the holy Scriptures, that *Jesus Christ*, born of the Virgin *Mary*, had an actual being or subsistence before the Holy Ghost did come upon the Virgin, or the power of the Highest did overshadow her. Secondly, I will demonstrate from the same Scriptures, that the being which he had antecedently to his conception in the Virgin's Womb, was not any created Being, but essentially Divine. Thirdly, we will shew that the Divine Essence which he had, he received as communicated to him by the Father. Fourthly, we will declare this Communication of the Divine Nature to be a proper Generation, by which he which communicateth is a proper Father, and he to whom it is communicated, a proper Son. Lastly, we will manifest that the Divine Essence was never communicated in that manner to any person but to him, that never any was so begotten besides himself; and consequently, in respect of that Divine Generation, he is most properly and perfectly *the only begotten Son of the Father*.

As for the first, that *Jesus Christ* had a real being or existence, by which he truly was, before he was conceived of the Virgin *Mary*, I thus demonstrate. He which was really in Heaven, and truly descended from thence, and came into the World from the Father, before that which was begotten of the Virgin ascended into Heaven, or went unto the Father, he had a real being or existence before he was conceived in the Virgin, and distinct from that Being which was conceived in her. This is most clear and evident, upon these three suppositions not to be denied. First, that *Christ* did receive no other being or nature after his Conception, before his Ascension, than what was begotten of the Virgin. Secondly, that what was begotten of the Virgin had its first being here on earth, and therefore could not really be in Heaven till it ascended thither. Thirdly, that what was really in Heaven, really was; because nothing can be present in any place, which is not. Upon these suppositions certainly true, the first proposition cannot be denied. Wherefore I assume; *Jesus Christ* was really in Heaven, and truly descended from thence, and came into the World from the Father, before

that which was begotten of the Virgin ascended into Heaven, or went unto the Father; as I shall particularly prove by the express words of the Scripture. Therefore I conclude, that *Jesus Christ* had a real being or existence before he was conceived in the Virgin, and distinct from that being which was conceived in her. Now that he was really in Heaven before he ascended thither, appeareth by his own words to his Disciples; *What and if you shall see the Son of man ascend up where he was before?* For he speaketh of a real ascension, such as was to be seen or looked upon, such as they might view as Spectators. The place to which that ascension tended, was truly and really the Heaven of Heavens. The verb substantive, not otherwise used, sufficiently testifieth, not a figurative but a real being, especially considering the opposition in the word *before*. Whether we look upon the time of speaking, then present, or the time of his ascension, then to come, his being or existing in Heaven was *before*. Nor is this now at last denied, that he was in Heaven before the ascension mentioned in these words, but that he was there before he ascended at all. We shall therefore farther shew that this ascension was the first; that what was born of the Virgin was never in Heaven before this time of which he speaks: and being in Heaven before this ascension, he must be acknowledged to have been there before he ascended at all. If Christ had ascended into Heaven before his death, and descended from thence, it had been the most remarkable action in all his life, and the proof thereof of the greatest efficacy toward the disseminating of the Gospel. And can we imagine so divine an action, of so high concernment, could have passed, and none of the Evangelists ever make mention of it? Those which are so diligent in the description of his Nativity and Circumcision, his oblation in the Temple, his reception by *Simeon*, his adoration by the Wise men; those which have described his descent into *Egypt*; would they have omitted his ascent into Heaven? Do they tell us of the wisdom which he shewed when he disputed with the Doctors? and were it not worthy our knowledge whether it were before he was in Heaven or after? The diligent seeking of *Joseph* and *Mary*, and her words when they found him, *Son, why hast thou dealt so with us?* shew that he had not been missing from them till then, and consequently not ascended into Heaven. After that he went down to *Nazareth*, and *was subject unto them*: and I understand not how he should ascend into Heaven, and at the same time be subject to them; or there receive his Commission and Instructions as the great Legate of God, or Ambassador from Heaven, and return again unto his old subjection; and afterwards to go to *John* to be baptized of him, and to expect the descent of the Spirit for his Inauguration. Immediately from *Jordan* he is carried into the Wilderness to be tempted of the Devil, and 'twere strange if any time could then be found for his ascension: for *he was forty days in the Wilderness*, and certainly Heaven is no such kind of place; he was all that time *with the beasts*, who undoubtedly are none of the celestial Hierarchy; and *tempted of Satan*, whose dominion reacheth no higher than the Air. Wherefore in those forty days *Christ* ascended not into Heaven, but rather Heaven descended unto him; for *the Angels ministred unto him*. After this *he returned in the power of the Spirit into Galilee*, and there exercised his Prophetical Office: after which there is not the least pretence of any reason for his ascension. Beside, the whole frame of this antecedent or preparatory ascension of *Christ* is not only raised, without any written testimony of the Word, or unwritten testimony of Tradition, but is without any reason in it self, and contrary to the revealed way of our Redemption. For what reason should *Christ* ascend into Heaven to know the will of God, and not be known to ascend thither? Certainly the Father could reveal his will unto the Son as well on Earth as in Heaven.

John 6. 62.  
 Διωξῆται. ὡς  
 ἰὲρ ἔρχεται  
 εἰς τὸν οὐρανὸν  
 καὶ οὐδεὶς ἰσχύει  
 ἀκολουθεῖν αὐτόν.  
 Ἄλλοι 1.  
 9. ἔρχεται.

Luke 2. 48.

Mark 1. 13.

Mark 1. 13.  
 Luke 4. 14.

ven. And if men must be ignorant of his ascension, to what purpose should they say he ascended, except they imagine either an impotency in the Father, or dissatisfaction in the Son? Nor is this only asserted without reason, but also against that rule to be observed by *Christ* as he was anointed to the Sacerdotal Office. For the Holy of Holies *made with hands* was the figure of *the true* (that is, *Heaven it self*) into which the *High-priest alone went once every year*: and *Christ* as our High-priest *entred in once into the holy place*. If then they deny *Christ* was a Priest before he *preached the Gospel*, then did he not enter into Heaven, because the High-priest alone went into the type thereof, the Holy of Holies. If they confess he was, then did he not ascend till after his death, because he was to enter in but *once*, and that not without Blood. Wherefore being *Christ* ascended not into Heaven till after his death, being he certainly was in Heaven before that ascension, we have sufficiently made good that part of our Argument, that *Jesus Christ* was in Heaven before that which was begotten of the Virgin ascended thither. Now that which followeth will both illustrate and confirm it; for as he was there, so he descended from thence before he ascended thither. This he often testifieth and inculcateth of himself: *The bread of God is he which cometh down from heaven*; and, *I am the living bread which came down from heaven*. He opposeth himself unto the Manna in the Wilderness, which never was really in Heaven, or had its original from thence. *Moses gave you not that bread from heaven*, but the Father gave *Christ* really from thence. Wherefore he saith, *I came down from heaven, not to do mine own will, but the will of him that sent me*. Now never any person upon any occasion is said to descend from Heaven, but such as were really there before they appeared on Earth, as the Father, the Holy Ghost, and the Angels: but no man, however born, however sanctified, sent, or dignified, is said thereby to descend from thence; but rather when any is opposed to *Christ*, the opposition is placed in this very origination. *John* the Baptist was *filled with the Holy Ghost even from his mother's womb*; born of an aged Father and a barren Mother, by the power of God: and yet he distinguisheth himself from *Christ* in this; *He that cometh from above is above all: he that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all*. *Adam* was framed immediately by God, without the intervention of man or woman; and yet he is so far from being thereby from Heaven, that even in that he is distinguished from the second *Adam*. For *the first man is of the earth earthy, the second man is the Lord from heaven*. Wherefore the descent of *Christ* from Heaven doth really pre-suppose his being there, and that antecedently to any ascent thither. For *that he ascended, what is it, but that he also descended first?* So *S. Paul*, asserting a descent as necessarily preceding his ascension, teacheth us never to imagine an ascent of *Christ* as his first motion between Heaven and Earth; and consequently, that the first being or existence which *Christ* had, was not what he received by his conception here on earth, but what he had before in Heaven, in respect whereof he was with the Father, from whom he came. His Disciples believed that he *came out from God*: and he commended that Faith, and confirmed the object of it by this assertion; *I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father*. Thus having by undoubted testimonies, made good the latter part of the Argument, I may safely conclude, that being *Christ* was really in Heaven, and descended from thence, and came forth from the Father, before that which was conceived of the Holy Ghost ascended thither; it cannot with any shew of reason be denied, that *Christ* had a real being and existence antecedent unto his conception here on earth, and distinct from the being which he received here.

Secondly,



Secondly, We shall prove not only a bare priority of existence, but a pre-existence of some certain and acknowledged space of duration. For whosoever was before *John* the Baptist, and before *Abraham*, was some space of time before *Christ* was man. This no man can deny, because all must confess the blessed Virgin was first saluted by the Angel six months after *Elizabeth* conceived, and many hundred years after *Abraham* died. But *Jesus Christ* was really existent before *John* the Baptist, and before *Abraham*, as we shall make good by the testimony of the Scriptures. Therefore it cannot be denied, but *Christ* had a real being and existence some space of time before he was made man. For the first, it is the express testimony of *John* himself; *John* 1. 15. *This is he of whom I spake, he that cometh after me is preferred before me, for he was before me.* In which words, first, he taketh to himself a priority of time, speaking of *Christ*, *he that cometh after me*: for so he came after him into the womb, at his Conception; into the world, at his Nativity; unto his Office, at his Baptism; always after *John*, and at the same distance. Secondly, he attributeth unto *Christ* a priority of dignity, saying, *he is preferred before me*, as appeareth by the reiteration of these words; *He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose.* The addition of which expression of his own unworthiness sheweth, that *to be preferred before him* is the same with being *worthier than he*, to which the same expression is constantly added by all the other three Evangelists. Thirdly, he rendreth the reason or cause of that great dignity which belonged to *Christ*, saying *for*, or rather, *because he was before me.* And being the cause must be supposed different and distinct from the effect, therefore the priority last mentioned cannot be that of dignity. For to assign any thing as the cause or reason of it self, is a great absurdity, and the expression of it a vain tautology. Wherefore that priority must have relation to time or duration, (as the very tense, *he was before me*, sufficiently signifieth) and so be placed in opposition to his coming after him. As if *John* the Baptist had thus spake at large: This man *Christ Jesus*, who came into the world, and entred on his Prophetical Office six months after me, is notwithstanding of far more worth and greater dignity than I am; even so much greater, that I must acknowledge my self unworthy to stoop down and unloose the latchet of his shoes: and the reason of this transcendent dignity is, from the excellency of that nature which he had before I was; for though he cometh after me, yet he was before me.

Now as *Christ* was before *John*, which speaks a small, so was he also before *Abraham*, which speaks a larger time. *Jesus* himself hath asserted this pre-existence to the *Jews*; *Verily, verily, I say unto you, Before Abraham was I am.* Which words, plainly and literally expounded, must evidently contain this truth. For first, *Abraham* in all the Scriptures never hath any other signification than such as denotes the person called by that name; and the question to which these words are directed by way of answer, without controversy, spake of the same person. Beside, *Abraham* must be the Subject of that proposition, *Abraham* was; because a proposition cannot be without a subject, and if *Abraham* be the predicate, there is none. Again, as we translate *Abraham was*, in a tense signifying the time past; so it is most certainly to be understood, because that which he speaks unto, is the pre-existence of *Abraham*, and that of long duration; so that whatsoever had concerned his present estate or future condition, had been wholly impertinent to the precedent question. Lastly, the expression, *I am*, seeming something unusual or improper to signify a priority in respect of any thing past, because no present instant is before that which precedeth, but that which followeth: yet the \* use of it sufficiently

\* So Nonnus here more briefly and plainly than usual: Ἄς παύ

ἄς παύ ἔχει, ἔργον πάλαι. So *John* 14. 9. ἡμεῖς ἔχοντες χρόνον μεθ' ὑμῶν εἶμι, καὶ οὐκ ἔγνωκάς με; Have I been so long time with you, and yet hast thou not known me? and *John* 15. 27. ὅτι ἀπ' ἀρχῆς μετ' αὐτοῦ ἔσται, because ye have been (or con-

tinued

tinued) with me from the beginning. Thus Nonnus, Ἐξ ἀρχῆς μακάριος ἔλεον θνήσκεε ἔργων. John 6. 24, Ὅτε ἐν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς ἔκ τινος ἐκεῖ. When the people saw that Jesus was not there. Nor only doth S. John use thus the present tense for that which is past, but as frequently for that which is to come. For as before, παύτων χερῶν μεθ' ὑμῶν εἰμι, so on the contrary, ἔπι μίσην χερῶν μεθ' ὑμῶν εἰμι, John 7. 33. and ὅτε εἰμι ἐγώ, ἐκεῖ καὶ ὁ δαίμων ὁ ἐμὸς ἔσται, John 12. 26. 14. 3. 17. 24. Wherefore it is very indifferent whether (John 7. 34.) we read, ὅτε εἰμι ἐγώ; or ἔπι εἰμι. For Nonnus seems to have read it εἰμι by his translation, εἰς ἀτραπὴν ἡν παρ' ὁδῶσιν· and the question, πῶς ἔτι μέλλει περῆσαι; shows they understood it so: for this εἰμι, though of a present form, is of a future signification. Hesych. Εἰμι, περῆσμαι. And so it agreeth with that which follows, John 8. 21. ὅτε ἐγὼ ἀπέθω, ὑμεῖς ἔδωκατ' ἐλάττω. If we read εἰμι, as the old translation, ubi ego sum, it will have the force of ἔσομαι, and agree with the other, ἵνα ὅτε εἰμι ἐγώ, καὶ ὑμεῖς ἔτι. Howsoever, it is clear, S. John useth the present εἰμι either in relation to what is past, or what is to come, and is therefore to be interpreted as the matter in hand requireth. And certainly, the place now under our consideration can admit no other relation but to the time already past, in which Abraham lived. And we find the present sense in the same manner joined with the Aorist elsewhere: as Psal. 90. 2. ὡς τὸ ὄρη ἡμῶν ἔσται, καὶ πλασθῶσιν ἔργα καὶ ἐκ καταβολῆς, καὶ ἡδο αἰῶν ὡς τὸ αἶψον οὐ εἶ. What can be more parallel than, ὡς τὸ ὄρη ἡμῶν ἔσται, τὸ πρὶν Ἀβραάμ ἡμῶν, and Ἦν εἶ, τὸ ἐγὼ εἰμι; In the same manner, though by another word, ὡς τὸ ὄρη ἰσραὴλ ἔσται, ὡς ἡ πύλιον ἐκτίθη, γυνῆ με, Prov. 8. 25.

maintaineth, and the nature of the place absolutely requireth, that it should not here denote a present being, but a priority of existence, together with a continuation of it till the present time. And then the words will plainly signify thus much: Do you question how I could see Abraham, who am not yet fifty years old? Verily, verily, I say unto you, \* Before ever Abraham, the person whom you speak of, was born, I had a real being and existence, (by which I was capable of the sight of him) in which I have continued until now. In this sense certainly the Jews understood our Saviour's answer, as pertinent to their question, but in their opinion blasphemous; and therefore they took up stones to cast at him.

This literal and plain explication is yet farther necessary; because those who once recede from it, do not only wrest and pervert the place, but also invent and suggest an answer unworthy of and wholly misbecoming him that spake it. For (setting aside the addition of the light of the world, which there can be no † shew or reason to admit;) whether they interpret the former part (before Abraham was) of something to come, as the calling of the Gentiles, or the latter (I am) of a pre-existence in the divine foreknowledge and appointment; they represent Christ with a great asseveration, highly and strongly asserting that which is nothing to the purpose to which he speaks, nothing to any other purpose at all; and they propound the Jews senselessly offended and foolishly exasperated with those words, which any of them might have spoken as well as he. For the first interpretation makes our Saviour thus to speak: Do you so much wonder how I should have seen Abraham, who am not yet fifty years old? Do ye imagine so great a contradiction in this? I tell you, and be ye most assured that what I speak unto you at this time is most certainly and infallibly true, and most worthy of your observation, which moves me not to deliver it without this solemn asseveration, (Verily, verily, I say unto you) Before Abraham shall perfectly become that which was signified in his name, the father of many Nations, before the Gentiles shall come in, I am. Nor be ye troubled at this answer, or think in this I magnify my self: for what I speak is as true of you, as 'tis of me; before Abraham be thus made Abraham, ye are. Doubt ye not therefore, as ye did, nor ever make that question again, whether I have seen Abraham. The second explication makes a sense of another nature, but with the same impertinency. Do ye continue still to question, and that with so much admiration? Do you look upon my age, and ask, Hast thou seen Abraham? I confess 'tis more than

\* So the Æthiopic Version, Amen dico vobis, priusquam Abraham nasceretur, fui ego; and the Persian, Verè, verè vobis dico. quòd nondum Abraham factus erat, cum ego eram.  
† This is the sense of the Socinians, who make this speech of Christ elliptical, and then supply it from the 12th Verse. I am the light of the world. Quod verò ea verba, Ego sum, sint ad eum modum supplenda, ac si ipse subjecisset iis, Ego sum lux mundi, superius è principio ejus orationis, V. 12. & hinc quod Christus bis seipsum iisdem, Ego sum, lucem mundi vocaverit, V. 24. & 28.prehendi potest, Catech. Racov.

Whereas there is no ground for any such connection. That discourse of the light of the world was in the treasury, V. 20. that which followeth was not, at least appeareth not to be so. Therefore the Ellipsis of the 24. and 28. Verses is not to be supplied by the 12, but the 24, from the 23. ἐγὼ εἰμι ἡ ἀνάμνησις εἰμι, and the 28, either from the same, or that which is most general, his Office, ἐγὼ εἰμι ὁ χεῖρ. Again, V. 31. 'tis very probable that a new discourse is again begun, and therefore if there were an Ellipsis in the words alleged, it would have no relation to either of the former supplies, or if to either, to the latter; but indeed it hath to neither.

eighteen hundred years since that Patriarch died, and less than forty since I was born at *Bethlehem*: but look not on this computation, for before *Abraham* was born, I was. But mistake me not, I mean in the foreknowledge and decree of God. Nor do I magnify my self in this, for ye were so. How either of these answers should give any reasonable satisfaction to the question, or the least occasion of the *Jews* exasperation, is not to be understood. And that our Saviour should speak any such impertinencies as these interpretations bring forth, is not by a Christian to be conceived. Wherefore being the plain and most obvious sense, is a proper and full answer to the question, and most likely to exasperate the unbelieving *Jews*; being those strained explications render the words of *Christ*, not only impertinent to the occasion, but vain and useless to the hearers of them; being our Saviour gave this answer in words of another language, most probably incapable of any such interpretations: We must adhere unto that literal sense already delivered, by which it appeareth *Christ* had a being, as before *John*, so also before *Abraham*, (not only before *Abram* became *Abraham*, but before *Abraham* was *Abram*) and consequently that he did exist two thousand years before he was born, or conceived by the Virgin.

1 Pet. 3. 18,  
19, 20.

Ἀπεθνήκει  
πρὸς ὅτι ἂν  
ἐξῆλθο ἰσὺ  
τοῦ ὕδατος  
ἐν τῷ  
κατακλι-  
σθῆναι Νῶε.

Thirdly, We shall extend this pre-existence to a far longer space of time, to the end of the first world, nay, to the beginning of it. For he which was before the Flood, and at the Creation of the world, had a being before he was conceived by the Virgin. But *Christ* was really before the Flood, for he preached to them that lived before it; and at the Creation of the world, for he created it. That he preached to those before the Flood, is evident by the words of *S. Peter*, who saith, that *Christ* was put to death in the Flesh, but quickened by the Spirit; By which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of *Noah*, while the Ark was a preparing. From which words it appeareth, that *Christ* preached by the same Spirit, by the virtue of which he was raised from the dead: but that Spirit was not his Soul, but something of a greater power. Secondly, that those to whom he preached were such as were disobedient. Thirdly, that the time when they were disobedient was the time before the Flood, while the Ark was preparing. It is certain then that *Christ* did preach unto those persons which in the days of *Noah* were disobedient all that time the long-suffering of God waited, and consequently, so long as repentance was offered. And it is as certain that he never preached to them after they died; which I shall not need here to prove, because those against whom I bring this Argument deny it not. It followeth therefore, that he preached to them while they lived, and were disobedient; for in the refusing of that mercy which was offered to them by the preaching of *Christ*, did their disobedience principally consist. In vain then are we taught to understand *S. Peter* of the promulgation of the Gospel to the Gentiles after the Holy Ghost descended upon the Apostles, when the words themselves refuse all relation to any such times or persons. For all those of whom *S. Peter* speaks, were disobedient in the days of *Noah*. But none of those to whom the Apostles preached, were ever disobedient in the days of *Noah*. Therefore none of those to which the Apostles preached were any of those of which *S. Peter* speaks. It remaineth therefore, that the plain interpretation be acknowledged for the true, that *Christ* did preach unto those Men which lived before the Flood, even while they lived, and consequently that he was before it. For though this was not done by an immediate act of the Son of God, as if he personally had appeared on earth, and actually preached to that old world; but

by the \* ministry of a Prophet, by the sending of Noah, \* the eighth preacher of righteousness: yet to do any thing by another not able to perform it without him, as much demonstrates the existence of the principal cause, as if he did it of himself without any intervening instrument.

\* Prop hetæ ab ipso habentes donum in illum prophetaverunt. Barnabe

Epist. v 2 Pet. 2. 5. I have thus translated this place of S. Peter, because it may add some advantage to the argument: for if Noah were the eighth Preacher of Righteousness, and he were sent by the Son of God; no man, I conceive, will deny that the seven before him were sent by the same Son: and so by this we have gained the pre-existence of another 1000 years. However those words, ἀλλ' ὄντων Νῶε δικαιοσύνης κήρυκα ἐπέλαξε, may be better interpreted than they are, when we translate them, but saved Noah the eighth person, a preacher of righteousness. For, first, if we look upon the Greek Phrase, ὄντων Νῶε, may not be the eighth person, but one of eight, or Noah with seven more; in which it signifieth not the order in which he was in respect of the rest, but only con-signifieth the number which were with him. As when we read in the Supplices of Æschylus, Τὸ γὰρ τῶνδ' ἑπτὰ, Τεῖρον τὸ δ' ἐν ἑσμίαις δίκαι' ἤσαν καὶ μαρτυροῦμαι, we must not understand it, as if Honour due to Parents, were the third Commandment at Athens, but one of the three remarkable Laws left at Eleusis by Triptolemus. So Porphyrius, Φασι δὲ καὶ Τριπτόλεμον Ἀθηναίους νομοθεῖσθαι, καὶ τὸ νόμον αὐτῷ τρεῖς ἐπ' εἰσὶν ὁσίων ὁ φιλόσοφος ἔσειε διαμῆναι Ἐλευσίην τὸ δὲ Γοεῖς τιμᾶν. ὅθεν κερποῖς ἀσάλλειν. Ζῶα μὴ σίνεσθαι. De abstinent. l. 4. Which words are thus translated by St. Hierom, who hath made use of most part of that fourth Book of Porphyrius: Xenocrates Philosophus de Triptolemi legibus apud Athenienses tria tantum præcepta in Templo Eleusinae resideri scribit; Honorandos Parentes, Venerandos Deos, Carnibus non vescendum. adv. Jovinian. l. 2. Where we see Honour due to Parents the first precept, though by Æschylus called the third, not in respect of the order, but the number. Thus Dinarchus the Orator, Καὶ τὰς σεμνὰς θεὰς αὐτῶν ἐσποῖς ἡλατὰς δὲ καὶ αὐτῶν. From whence we must not collect that the person of whom he speaks was the tenth in order of that office, so that nine were necessarily before or above him, and many more might be after or below him; but from hence it is inferred, that there were ten ἐσποῖοι waiting on the Σεμνὰ θεὰ, and no more, of which number that man was one. After this manner speak the Attick Writers, especially Thucydides. And so we may understand S. Peter, that God preserved Noah (a preacher of righteousness) with seven more, of which he deserveth to be named the first, rather than the last or eighth. But, secondly, the Original ὄντων may possibly not belong to the name or person of Noah, but to his title or office; and then we must translate, ὄντων Νῶε δικαιοσύνης κήρυκα, Noah the eighth preacher of righteousness. For we read at the birth of Enos, that men began to call upon the name of the Lord, Gen. 4. 26. which the Ancients understood peculiarly of his person: as the LXX. ἔτα ἡλπισαν ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου ὡς Θεοῦ, and the vulgar Latin, Iste cœpit invocare nomen Domini. The Jews have a tradition, that God sent in the Sea upon mankind in the days of Enos, and destroyed many. From whence it seems Enos was a Preacher or Prophet, and so the rest that followed him; and then Noah is the eighth.

The second part of the Argument, that Christ made this world, and consequently had a real being at the beginning of it, the Scriptures manifestly and plentifully assure us. For the same Son, by whom in these last days God spake unto us, is he, by whom also he made the worlds. So that as through faith we understand that the worlds were framed by the word of God, so must we † also believe that they were made by the Son of God. Which the Apostle doth not only in the entrance of his Epistle deliver, but in the sequel prove. For shewing greater things have been spoken of him than ever were attributed to any of the Angels, the most glorious of all the Creatures of God; amongst the rest he saith, the Scripture spake <sup>k</sup> Unto the Son, thy Throne, O God, is for ever and ever. And not only so, but also, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. Now whatsoever the person be to whom these words were spoken, it cannot be denied but he was the Creator of the world. For he must be acknowledged the maker of the earth, who laid the foundation of it; and he may justly challenge to himself the making of the Heavens, who can say they are the work of his hands. But these words were spoken to the Son of God, as the Apostle himself acknowledgeth, and it appeareth out of the order and series of the Chapter; the design of which is to declare the supereminent excellency of our Saviour Christ. Nay, the conjunction And refers this place of the Psalmist || plainly to the former, of which he had said expressly, but unto the Son he saith. As sure then as Thy Throne, O God, is for ever and ever, was said unto the Son: so certain it is, Thou, Lord, hast laid the foundations of the earth, was said unto the same. Nor is it possible to avoid the

Heb. 1. 2.  
Heb. 11. 30.  
† It being in both places expressed in the same phrase by the same Author, ἡ καὶ τὰς αἰῶνας ἐποίησεν, Heb. 1. 2. πίσει νοῦμων κατὰ τὴν τὰς αἰῶνας ἡμῶν Θεῶν.  
k Heb. 1. 8, 10, 11, 12.  
|| The Answer of Socinus to this Conjunction is very weak, relying only upon the

want of a Comma after Kai in the Greek, and Et in the Latin. And whereas it is evident that there are distinctions in the Latin and Greek Copies after that Conjunction, he flies to the ancientest Copies, which all men know were most careless of distinctions, and urgeth that there is no addition of rursum or the like after Et, whereas in the Syriack Translation we find expressly that addition ܩܘܪܘܢ.

Q

Apostle's

Apostle's connexion by attributing the destruction of the Heavens, out of the last words, to the Son, and denying the Creation of them, out of the first, to the same. For it is most evident that there is but one person spoken to, and that the Destruction and the Creation of the Heavens are both attributed to the same. Whosoever therefore shall grant that the Apostle produced this Scripture to shew that the Son of God shall destroy the Heavens, must without acknowledge that he created them: whosoever denieth him to be here spoken of as the Creator, must also deny him to be understood as the Destroyer. Wherefore being the words of the *Psalmist* were undoubtedly spoken of and to our Saviour, (or else the Apostle hath attributed that unto him which never belonged to him, and consequently the spirit of *S. Paul* mistook the spirit of *David*;) being to whomsoever any part of them belongs, the whole is applicable, because they are delivered unto one; being the literal exposition is so clear, that no man hath ever pretended to a metaphorical: it remaineth as an undeniable truth, grounded upon the profession of the *Psalmist*, and the interpretation of an Apostle, that the Son of God created the world. Nor needed we so long to have insisted upon this testimony, because there are so many which testify as much, but only that this is of a peculiar nature and different from the rest. For they which deny this truth of the Creation of the world by the Son of God, notwithstanding all those scriptures produced to confirm it, have found two ways to avoid or decline the force of them. If they speak so plainly and literally of the work of Creation, that they will not endure any figurative interpretation, then they endeavour to shew that they are not spoken of the Son of God. If they speak so expressly of our Saviour *Christ*, as that by no machination they can be applied to any other person, then their whole design is to make the Creation attributed unto him appear to be merely metaphorical. The place before alledged is of the first kind, which speaketh so clearly of the Creation or real production of the world, that they never denied it: and I have so manifestly shewed it spoken to the Son of God, that it is beyond all possibility of gain-saying.

Col. 1. 14.

Col. 1. 15, 16, 17.

Thus having asserted the Creation acknowledged real unto *Christ*, we shall the easier persuade that likewise to be such, which is pretended to be metaphorical. In the Epistle to the *Colossians* we read of the Son of God, *in whom we have redemption through his blood*; and we are sure those words can be spoken of none other than *Jesus Christ*. He therefore it must be who was thus described by the Apostle; *who is the image of the invisible God, the first born of every creature. For by him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist.* In which words our Saviour is expressly stiled the

\* The first born of every creature is taken by Origen for an expression declaring the Divinity of Christ, and used by him as a phrase in opposition to his Humanity to express the same.

\* first born of every Creature, that is, begotten by God, as the † *Son of his love*, antecedently to all other emanations, before any thing proceeded from him, or was framed and created by him. And that precedency is presently proved by this undeniable Argument, that all other emanations or productions came from him, and whatsoever received its being by Creation, was by him created. Which assertion is delivered in the most proper, full, and pregnant expressions imaginable. First, in the vulgar phrase of *Moses*, as most consonant to his description; *for by him were all things created that are in heaven, and that are in earth*; signifying thereby, that he speaketh of the same Creation. Secondly, by a division which *Moses* never used, as

Ελάττω δὲ ἢ ἐν τοῖς ἀνωτέροις, ὅτι αἱ μὲν πρῶτες εἰσὶ φωναὶ τῶ ἐν τῷ Ἰησοῦ πρῶτος ὅκου πίστεως κλίσεως, ὡς ἔ, Ἐγὼ εἰμι ἡ ἀρχὴ, καὶ ἡ ἀλώμενη καὶ ἡ ζῶν, καὶ αἱ τέτις ὁραπλήσιαι καὶ ἡ τῶ κατ' αὐτὴν νοουμένου ἀνθρώπου, ὡς ἡ, Νῦν δὲ μετὰ τὴν ἐπιτέλειαν ἀνθρώπου, ἀνθρώπων δὲ τὴν ἀληθινὰν ὑμῶν λεγόμενα. lib. 2. adv. Celsum. † In relation to the precedent words, τῶ ὑπὲρ τὴν ἀσάτους αὐτῶ, for that ὑπὲρ ἀσάτους was the ὑπὲρ πρῶτον.

describing the production only of corporeal substances: lest therefore those immaterial beings might seem exempted from the Son's Creation, because omitted in *Moses* his description, he addeth *visible and invisible*; and lest in that invisible world, among the many degrees of the celestial Hierarchy, any Order might seem exempted from an essential dependence upon him, he nameth those which are of greatest eminence, *whether they be thrones, or dominions, or principalities, or powers*, and under them comprehendeth all the rest. Nor doth it yet suffice, thus to extend the object of his power by asserting all things to be made by him, except it be so understood as to acknowledge the sovereignty of his Person, and the authority of his Action. For lest we should conceive the Son of God framing the World as a mere instrumental cause which worketh by and for another, he sheweth him as well the final as the efficient cause; for *all things were created by him and for him*. Lastly, whereas all things first received their being by creation, and when they have received it, continue in the same by virtue of God's conservation, *in whom we live, and move, and have our being*; lest in any thing we should be thought not to depend immediately upon the Son of God, he is described as the Conserver, as well as the Creator; for *he is before all things, and by him all things consist*. If then we consider the two last cited verses by themselves, we cannot deny but they are a most compleat description of the Creator of the World; and if they were spoken of God the Father, could be no way injurious to his Majesty, who is no where more plainly or fully set forth unto us as the Maker of the World.

Now although this were sufficient to persuade us to interpret this place of the making of the World, yet it will not be unfit to make use of another reason, which will compel us so to understand it. For undoubtedly there are but two kinds of Creation in the language of the Scriptures, the one literal, the other metaphorical; one old, the other new; one by way of formation, the other by way of reformation. *If any man be in Christ he is a new creature*, saith *S. Paul*; and again, *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature*. Instead of which words he had before, *faith working by love*. *For we are the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*. From whence it is evident, that a new creature is such a person as truly believeth in *Christ*, and manifesteth that faith by the exercise of good works; and the new Creation is the reforming or bringing man into this new condition, which by nature and his first Creation he was not in. And therefore he which is so created is called a new man, in opposition to *the old man, which is corrupt according to the deceitful lusts*: From whence the Apostle chargeth us to be *renewed in the spirit of our mind*, and to *put on that new man, which after God is created in righteousness and true holiness*; and *which is renewed in knowledge, after the image of him that created him*. The new Creation then is described to us as consisting wholly in \* renovation, or a translation from a worse unto a better condition by way of reformation; by which those which have lost the image of God, in which the first man was created, are restored to the image of the same God again, by a real change, though not substantial, wrought within them. Now this being the notion of the new Creation in all those places which undoubtedly and confessedly speak of it, it will be necessary to apply it unto such Scriptures as are pretended to require the same interpretation. Thus therefore I proceed. If the second or new

2 Cor. 5. 17.  
Gal. 6. 15.  
and 5. 6.

Ephes. 2. 10.

Ephes. 4. 22.  
23, 24.

Col. 3. 10.

\* *Ἀνανίως* or *ἀνακαινίως* as the new man  
*πρὸς ἀνθρώπου*, or *καὶ πρὸς ἀνθρώπου*.  
The first ὁ ἀνακαινίως,  
the last ὁ ἀνακαινίως ἀπὸ  
καὶ πρὸς ἀπὸ,  
both the same.

Suidas, *Ἀνακαινίως, ἢ ἀνανέως λέγεται ἡ ἀνακαινίως* which is the language of the New Testament. This Renovation being thus called *καὶ πρὸς ἀπὸ*, the Ancients framed a proper word for it, which is, *ἀνακαινίως ἐπὶ τῷ γίνεσθαι πάλιν ἢ ἐπὶ ἀνθρώπου καὶ τῷ ἀπὸ καὶ πρὸς τῷ σώματι καὶ πρὸς ἀνακαινίως*. *Just. Qu. & Resp. ad Græcos*. This new creation doth so necessarily infer an alteration, that it is called by *S. Paul* a *Metamorphosis*; *μεταμορφώσεως τῆς ἀνακαινίως τῶν ὁδῶν ἡμῶν*. *Rom. 12. 2.*

Creation cannot be meant by the Apostle in the place produced out of the Epistle to the *Colossians*, then it must be interpreted of the first. For there are but two kinds of Creation mentioned in the Scriptures, and one of them is there expressly named. But the place of the Apostle can no way admit an interpretation by the new Creation, as will thus appear: The object of the Creation, mentioned in this place, is of as great latitude and universality as the object of the first Creation, not only expressed, but implied, by *Moses*. But the object of the new Creation is not of the same latitude with that of the old. Therefore that which is mentioned here, cannot be the new Creation. For certainly if we reflect upon the true notion of the new Creation, it necessarily and essentially includes an opposition to a former worse condition, as the new man is always opposed to the old; and if *Adam* had continued still in innocency, there could have been no such distinction between the old man and the new, or the old and new Creation. Being then all men become not new, being there is no new Creature but such whose faith worketh by love, being so many millions of men have neither faith nor love, it cannot be said that by *Christ* all things were created anew that are in heaven and that are in earth, when the greatest part of mankind have no share in the new Creation. Again, we cannot imagine that the Apostle should speak of the Creation in a general word, intending thereby only the new, and while he doth so, express particularly and especially those parts of the old Creation which are incapable of the new, or at least have no relation to it. The Angels are all either good or bad: but whether they be bad, they can never be good again, nor did *Christ* come to redeem the Devils; or whether they be good, they were always such, nor were they so by the virtue of *Christ's* incarnation, for he took not on him the nature of *Angels*. We acknowledge in Mankind a new Creation, because an old man becomes a new; but there is no such notion in the Celestial Hierarchy, because no old and new Angels: they which fell, are fallen for eternity; they which stand, always stood, and shall stand for ever. Where then are the regenerated *thrones and dominions*? Where are the recreated *principalities and powers*? All those Angels of whatsoever degrees, were created by the Son of God, as the Apostle expressly affirms. But they were never created by a new Creation unto true holiness and righteousness, because they always were truly righteous and holy ever since their first Creation. Therefore except we could yet invent another Creation, which were neither the old nor the new, we must conclude, that all the Angels were at first created by the Son of God; and as they, so all things else, especially Man, whose Creation \* all the first Writers of the Church of God expressly attribute unto the Son, asserting that those words, *Let us make man*, were spoken as by the Father unto him.

\* Ad hoc Dominus sustinuit pati pro anima nostra, cum sit orbis

Terrarum Dominus, cui dixit die ante constitutionem Seculi, *Faciamus hominem ad imaginem & similitudinem nostram*. Barnabæ Epist. c. 4. And again, λέξις ἧ γὰρ ἡ γὰρ ἡμεῶν ὡς λέξις τῆς Ἰω, Ποιήσωμεν καὶ εἰκόνα, &c. c. 5. Ἐστὶν ἡμεῶν ἐν Ἰουδαίῳ τῶτον μὴ νεμίσασι Θεὸν ἀπὸ τῆς πρῆξις τῶν πελαγῆ ματαφύσεων ὡς μισθῶν ὅτι δὴ δὴ αὐτῶν καὶ Θεὸν, καὶ τῶν ὄλων Θεὸν καὶ Πατέρα τῶτον γὰρ φησὶ ἐν τῇ καὶ Μωσῆ κοσμοποιῶτα πρῶτον ἰούσα τῆ Πατέρα εἰρηκέναι τὸ, Γενηθήτω φῶς, καὶ Γενηθήτω σφέωμα, καὶ τὰ λοιπὰ, ὅτι πρῶτον ἐτάξεν ὁ Θεὸς ἡμεῶν καὶ τὴν εἰρηκέναι π, Ποιήσωμεν εἰκόνα καὶ εἰκόνα καὶ ὁμοίωσιν ἡμῶν. Orig. adv. Celsum, l. 2.

Nor need we doubt of this Interpretation, or the Doctrine arising from it, *John* 1. 1, 2, 3. seeing it is so clearly delivered by *S. John*: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.* Whereas we have proved *Christ* had a being before he was conceived by the *Virgin Mary*, because he was at the beginning of the world; and have also proved that he was at the beginning of the world, because he made it; this place of *St. John* gives a sufficient testimony to the truth of both the last together. *In the beginning was the Word*

Word; and that Word made flesh is *Christ*: therefore *Christ* was in the beginning. *All things were made by him*: therefore he created the World. Indeed nothing can be more clearly penn'd, to give full satisfaction in this point, than these words of S. *John*, which seem with a strange brevity design'd to take off all objections, and remove all prejudice, before they teach so strange a truth. *Christ* was born of the Virgin *Mary*, and his age was known to them for whom this Gospel was penned. S. *John* would teach that this *Christ* did make the world, which was created at least four thousand years before his birth. The name of *Jesus* was given him since at his Circumcision: the title of *Christ* belonged unto his Office, which he exercised not till thirty years after. Neither of these with any shew of probability will reach to the Creation of the World. Wherefore he produceth a name of his, as yet unknown to the World, or rather not taken notice of, though in frequent use among the *Jews*, which belonged unto him who was made man, but before he was so. Under that name he shews at first that he had a being in the \* beginning; when all things were to be created, and consequently were not yet, then in the beginning was the Word, and so not created. This is the first step, the Word was not created when the World was made. The next is, that the same Word which then was, and was not made, at the same time, † was with God, when he made all things: and therefore well may we conceive 'tis he to whom † God said, *Let us make man in our image, after our likeness*; and of whom those words may be understood, † *Behold, the man is become as one of us*. After this, lest any should conceive the Creation of the World too great and divine a Work to be attributed to the Word; lest any should object, that none can produce any thing out of nothing but God himself; he addeth, that the *Word*, as he was with God, so was he also God. Again, lest any should divide the Deity, or frame a false conception of different Gods, he returns unto the second assertion, and joins it with the first, *The same was in the beginning with God*: and then delivers that which at the first seem'd strange, but now, after those three propositions, may easily be accepted; *All things were made by him, and without him was not any thing made that was made*. For now this is no new Doctrine, but only an interpretation of those Scriptures which told us, God made all things by his word before. For † God said, *let there be light; and there was light*. And so † *By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth*. From whence † we understand that the worlds were framed by the word of God. Neither was it a new interpretation, but that which was most familiar to the *Jews*, who in their Synagogues, by the reading of the || Paraphrase or the Interpretation of the Hebrew Text in the Chaldee Language, were constantly taught, that the Word of God was the same with God, and that by that Word all things were made. Which undoubtedly was the cause why S. *John* deliver'd so great a

\* Er ἀρχῆς, the first word of Moses; whence the Syriack Translation, בְּרֵשִׁית So Solomon כְּרֵאשִׁית בְּקִדְמוּתֵי אֲרֶץ כֹּחַ אֲרֶחָב וְעַד רֵגֶל וְעוֹיְסָו. 8. Prov. 8. 23. In principio erat Sermo; in quo principio scilicet Deus fecit cælum & terram. Tertul. adv. Hermog. c. 20. † Πῶς ἦ ὁ θεός, that is, ὁ θεός, that is, by God. As Nonnus, Πῶς ἦ ἡ ἀμύριος, ἀπὸ τῶν ἰσοῦ. As Wisdom speaketh, Prov. 8. 30. then I was by him וְאֵנִי עִמּוֹ אֶתְּלֵוּ חַלְדָּי. חַוִּיָּה וְעָרָם

in latere ejus. Moschopolus, ἀπὸ ἀρχῆς πῶς ἦ ὁ θεός, τῆς αἰῆτος, ἢ τῆς αἰῆτος. As Mat. 13. 16. Αἱ ἀδελφαὶ αὐτῶν ἔχοντες ἠμῶς εἶπεν; Mar. 14. 49. καὶ ἠμῶς ἠμῶς ἠμῶς πρὸς ὑμῶς, 1 Cor. 16. 6. πρὸς ὑμῶς ἦ πρὸς ὑμῶς. Π: πῶς ἀποδοξασίαν Ἰησοῦ Χριστοῦ, ὅς ἐστιν αἰώνων πατὴρ Πατρὸς ἡμῶν, ἢ ἡμῶν ἡμῶν. Ignat. ad Magnes. 1 Gen. 1. 26. 1 Gen. 3. 22. 1 Gen. 1. 3. m Psal. 33. 6. n Heb. 11. 3. 2 Pet. 3. 5. || I conceive this Chaldee Paraphrase to represent the sense of the Jews of that Age, as being their publick interpretation of the Scripture. Wherefore what we find common and frequent in it, we cannot but think the vulgar and general Opinion of that Nation. Now it is certain that this Paraphrase doth often use מִיְמֵי ה' the word of God, for יְהוָה God himself, and that especially with relation to the creation of the world. As Isa. 45. 12. אֲנִי עָשִׂיתִי אֶתְּ אֶרֶץ וְאָדָם עָלֶיהָ כְּרֵאשִׁית, I made the earth, and created man upon it, saith the Lord, the Holy one of Israel; which the Chaldee translateth אֲנִי בְּמִימֵי עֲבָרָא אֲרַעְתָּא I by my word made the earth, and created man upon it. In the same manner, Jer. 27. 5. I made the earth, and men and beasts on the face of the earth; The Targum אֲנִי בְּמִימֵי עֲבָרָא יִרְאֵנָה אֲרַעְתָּא And Isa. 48. 13. אֲנִי יְרֵאֵנָה אֲרַעְתָּא My hand also founded the earth: The Chaldee אֲנִי בְּמִימֵי שְׁכַלְלָא אֲרַעְתָּא Etiam in verbo meo fundavi terram. And most clearly Gen. 1. 27. we read, Et creavit Deus hominem: the Jerusalem Targum, Verbum Domini creavit hominem. And Gen. 3. 8. Audierant vocem Domini Dei: The Chaldee Paraphrase אֲנִי בְּמִימֵי ה' אֲרַעְתָּא Et audierunt vocem verbi Domini Dei. Now this which the Chaldee Paraphrase called מִיְמֵי ה' the Hellenists named ἄβισσος as appeareth by Philo the Jew, who wrote before S. John, and reckons in his Divinity, first Πάτρις ἄβισσος, then δὲ πῶς ὁ θεός, ὅς ἐστιν ἀνάγκη ἄβισσος. Quæst. & Solut. Whom he calls ὁ θεός ἄβισσος, πατριάρχου ἄβισσος, De Agricult. He attributes the creation of the world to this ἄβισσος, whom he terms ὁ θεός ἄβισσος, δι' ἡμῶν (ὁ θεός ἄβισσος) ἀβισσος ἀβισσος, De Flammeo gladio.



gladio. Σὺν δὲ Θεῷ ὁ Λόγος ἄνω ἔστιν, ὃ καὶ δὲ ἀπὸ ὀργάνου ἀπογεννησάμενος ἑαυτοῦ κτισθείς, Idem Alleg. l. 2. Where we must observe, though Philo makes the Λόγος of whom he speaks, as instrumental in the creation of the world; yet he taketh it not for a bare expression of the will of God, but for a God, though in the second degree, and expressly for the Son of God. Nor ought we to look on Philo Judæus in this as a Platonist, but merely as a Jew, who refers his whole Doctrine of this Λόγος to the first Chapter of Genesis. And the rest of the Jews before him, who had no such knowledge out of Plato's School, used the same notion. For as Isa. 48. 13. the hand of God, is by the Chaldee Paraphrast translated the Word of God: So in the book of Wisdom, ἡ παντοδυναμὸς (ὡς χεὶρ καὶ κτίσασα τὸ κόσμον. Sap. 11. 17. is changed into ἡ παντοδυναμὸς οὗ Λόγου αἰσ' ἑστῶν, 18. 15. and Siracides 43. 26. Ἐν Λόγῳ ἄνω οὐρανῶν πάντα. Nay, the Septuagint hath changed Shaddai, the undoubted name of the omnipotent God, into Λόγος, the Word, Ezek. 1. 24. יְהוָה כְּקוֹל מְבִרָה quasi vox sublimis Dei, quod Hebraicè appellatur יְהוָה, & juxta LXX. φωνὴ τοῦ λόγου, id est, vox verbi, ut universa quæ prædicantur in mundo vocem Filii Dei esse dicamus. S. Hieron. And therefore Celsus, writing in the Person of a Jew, acknowledgeth that the Word is the Son of God. Εἰ γὰρ ὁ Λόγος ἐστὶν υἱὸν τοῦ Θεοῦ, καὶ ἴσως ἐπαυῖσθαι. Orig. adv. Celsum, l. 2. And although Origen objects that in this Celsus makes the Jews speak improperly, because the Jews which he had conversed with, did never acknowledge that the Son of God was the Word; yet Celsus his Jew did speak the language of Philo: But between the time of Celsus and that of Origen, (I guess about threescore years,) the Jews had learnt to deny that notion of Λόγος, that they might with more colour reject S. John. If then all the Jews, both they which understood the Chaldee Exposition, and those which only used the Greek Translation, had such a notion of the Word of God; if all things, by their confession, were made by the Word; we have no reason to believe S. John should make use of any other notion than what they before had, and that by means whereof he might be so easily understood.

mystery in so few words, as speaking unto them who at the first apprehension understood him. Only that which as yet they knew not was, that this Word was made flesh, and that this Word made flesh was *Jesus Christ*. Wherefore this exposition being so literally clear in it self, so consonant to the notion of the Word, and the apprehension of the *Jews*; it is infinitely to be preferred before any such interpretation as shall restrain the most universals to a few particulars, change the plainest expressions into figurative phrases, and make of a sublime truth, a weak, useles, false discourse. For who will grant, that *in the beginning* must be the same with that in S. *John's* Epistle, *from the beginning*; especially when the very interpretation involves in it self a contradiction? For *the beginning* in S. *John's* Epistle, is that in which the Apostles saw, and heard, and touched the Word: *The beginning* in his Gospel, was that in which *the Word was with God*; that is, not seen nor heard by the Apostles, but known as yet to God alone, as the new exposition will have it. Who will conceive it worthy of the Apostle's assertion, to teach that the Word had a being in the beginning of the Gospel, at what time *John* the Baptist began to preach, when we know the Baptist taught as much, who therefore *came baptizing with water, that he might be made manifest unto Israel?* When we are sure that S. *Matthew* and S. *Luke*, who wrote before him, taught us more than this, that he had a being thirty Years before? when we are assured, it was as true of any other then living as of the Word, even of *Judas* who betrayed him, even of *Pilate* who condemned him? Again, who can imagine the Apostle should assert that the Word was, that is, had an actual being, when as yet he was not actually the Word? For if *the beginning* be, when *John* the Baptist began to preach, and the Word, as they say, be nothing else but he which speaketh, and so revealeth the will of God; *Christ* had not then revealed the will of God, and consequently was not then actually the Word, but only potentially or by designation. Secondly, 'tis a strange figurative speech, *the word was with God*, that is, was known to God, especially in this Apostle's method. *In the beginning was the Word*: There, *was* must signify an actual existence; and if so, why, in the next sentence, (*the Word was with God*) shall the same verb signify an objective being only? Certainly, though to be in the beginning be one thing, and to be with God, another; yet *to be* in either of them, is the same. But if we should imagine this *being* understood of the knowledge of God, why we should grant that thereby is signified he was known to God alone, I cannot conceive. For the Proposition of it self is plainly affirmative; and the exclusive particle *only*, added to the exposition, maketh it clearly negative. Nay more, the affirmative sense is certainly true, the negative as certainly false. For except *Gabriel* be God,

God, who came to the Virgin ; except every one of the heavenly host which appeared to the Shepherds, be God ; except *Zachary* and *Elizabeth*, except *Simeon* and *Anna*, except *Joseph* and *Mary*, be God ; it cannot be true that he was known to God only, for to all these he was certainly known. Thirdly, to pass by the third attribute, *and the word was God*, as having occasion suddenly after to handle it ; seeing the Apostle hath again repeated the circumstance of time as most material, *the same was in the beginning with God*, and immediately subjoined those words, *all things were made by him, and without him was not any thing made that was made* ; how can we receive any exposition, which referreth not the making of all these things to him in the beginning ? But if we understand the latter part of the Apostles, who after the Ascension of our Saviour, did nothing but what they were commanded and empowered to do by *Christ*, it will bear no relation to the beginning. If we interpret the former, of all which *Jesus* said and did in the promulgation of the Gospel, we cannot yet reach to the beginning assigned by the new Expositors : For while *John* the Baptist only preached, while in their sense the Word was with God, they will not affirm that *Jesus* did any of these things that are here spoken of. And consequently, according to their grounds, it will be true to say, In the beginning was the Word, and that Word in the beginning was with God, insomuch as in the beginning nothing was done by him, but without him were all things done which were done in the beginning. Wherefore, in all reason we should stick to the known interpretation, in which every word receiveth its own proper signification, without any figurative distortion, and is preserved in its due latitude and extension, without any curtailing restriction. And therefore I conclude, from the undeniable testimony of *S. John*, that in the beginning, when the Heavens and the Earth, and all the hosts of them were created, all things were made by the Word, who is *Christ Jesus* being made flesh ; and consequently, by the method of Argument, as the Apostle antecedently by the method of Nature, that in the beginning *Christ* was. He then who was in Heaven, and descended from thence before that which was begotten of the Virgin ascended thither, he who was before *John* the Baptist and before *Abraham*, he who was at the end of the first world, and at the beginning of the same ; he had a real being and existence before *Christ* was conceived by the Virgin *Mary*. But all these we have already shewed belong unto the Son of God. Therefore we must acknowledge, that *Jesus Christ* had a real being and existence before he was begotten by the Holy Ghost : Which is our first Assertion, properly opposed to the \* *Photinians*.

\* The Photinians were Hereticks, so called from

Photinus, Bishop of Sirmium, but born in Gallogræcia, and Scholar to Marcellus Bishop of Ancyra. Photinus de Gallogræcia, Marcelli discipulus, Sirmii Episcopus ordinarius, Hebionis Hæresin instaurare conatus est. *S. Hieron. Catal. Eccl.* Photinus, Sirmienfis Episcopus, fuit à Marcello imbutus. Nam & Diaconus sub eo aliquandiu fuit. *Hilar. Frag. Wherefore when Epiphanius speaketh thus of him, ἔτ' ὁ ἰσχυρῶς ἀπὸ Σιρμίου, it hath no relation to the Original of his Person, but his Heresy ; of which S. Hilary, Pefiferè, natum Jesum Christum ex Mariâ, Pannonia defendit. De Trin. He was a man of singular parts and abilities, φύσις ἔχων εὖ λέγειν, καὶ πῶς ἰσχυρῶς, says Sozom. l. 4. c. 6. Γενεὴ δ' ἔτ' ὁ φωτεινὸς λέγει ἔτ' ὁ τῶν ἰσχυρῶν, καὶ ὁ ἐπιμαλοῦν. πολλὰς δ' ἰσχυρῶς ἀπαρὰ τῆς εὐλὸς ἀποφορῆς, καὶ ἐπιμαλοῦν. Epiphani. Her. 71. Erat & ingenii viribus valens, & doctrinæ opibus excellens, & eloquio præpotens, quippe qui utroque sermone copiosè & graviter disputaret & scriberet. Vincent. Livin. c. 16. He is said by some to follow the Heresy of Ebion. Hebionis Hæresin instaurare conatus est, says S. Hierom ; and S. Hilary ordinarily understands him by the name of Hebion, and sometimes expounds himself, Hebion, qui est Photinus. But there is no similitude in their Doctrines, Hebion being more Jew than Christian, and teaching Christ as much begotten by Joseph, as born of Mary. Philaster will have him agree wholly with Paulus Samofatenus in omnibus. Epiphanius with an ἀπὸ μητρὸς, and ἐπίκειρο. Socrates and Sozomen, with him, and with Sabellius : whereas he differ'd much from them both, especially from Sabellius, as being far from a Patripassian. Marcellus Sabellianæ hæresis assertor extiterat : Photinus verò novam hæresin jam ante protulerat, à Sabellio quidem in unione dissentiens, sed initium Christi ex Mariâ prædicabat. Severus Hist. Sacr. Wherefore it will not be unnecessary to collect out of Antiquity what did properly belong unto Photinus, because I think it not yet done, and we find his Heresy, in the propriety of it, to begin and spread again. Photinus, mentis cæcitate deceptus, in Christo verum & substantiæ nostræ confessus est hominem, sed eundem Deum de Deo ante omnia sæcula genitum esse non credidit. Leo de Nativ. Christi Serm. 4. Ecce Photinus hominem tantum profiteretur Dei Filium ; dicit illum non fuisse ante beatam Mariam. Lucifer. Clarit. Si quis in Christo sic veritatem prædicat animæ & carnis, ut veritatem in eo nolit accipere Deitatis, id est, qui sic dicit Christum hominem, ut Deum neget, non est Christianus Catholicus, sed Photinianus Hæreticus. Fulg. ad Donat. φωτεινὸς φίλον ἀνδραγῶπον λέγει τὸ γὰρ ἰσχυρῶν, ὅτι ἔμ' λέγων εἶπαι τὸ πικρὸν, καὶ τὸ ἐκ μητρὸς γενεῶν δὲ τῶν*

ὄντι Ἰνδραπὸν ἑπίθετον διηρηθὲν Θεῷ. *Theod. Homil. de Nativ. Ephes. Concil. p. 3. c. 10.* Anathematizamus Photinum, qui Hebionis Hæresim instaurans, Dominum Jesum Christum tantum ex Mariâ Virgine confiterur. *Damasus Profess. Fidei* φάσκεν ὅτι, ἀπ' ἀρχῆς Χριστὸν μὴ εἶναι, ἀπὸ τῆς Μαρίας καὶ δι' αὐτὴν ὑποδεχάμενον, ἔξοτε, ὁσι, τὸ Πνεῦμα τοῦ ἀγίου ἐπέλαθεν ἐπ' αὐτὸν, καὶ ἐγενήθη ἐκ Πνεύματος ἁγίου. *Epiphani.* Ἐλεγε δὲ ὡς Θεὸς μὴ εἶναι παρ' αὐτοῦ εἰς ὃ ἐδίω λόγῳ τὰ πάντα διωκτοῦ ἡσασί. \* ἢ καὶ τῶν αἰώνων ἡσασί τὸ καὶ ὑπερέειν τῶν ἡσασί, ἀλλ' ἐκ Μαρίας γεννηθῆναι καὶ Χριστὸν εἰσησεῖτο. *Sozomen. l. 4. c. 6.* Photini ergo secta hæc est. Dicit Deum singulum esse & solitarium, & more Judaico confitendum. Trinitatis plenitudinem negat, neque ullam Dei verbi, aut ullam Spiritus Sancti putat esse personam. Christum verò hominem tantummodò solitarium asserit, cui principium adscribit ex Mariâ ; & hoc omnibus modis dogmatizat, solum nos personam Dei Patris, & solum Christum hominem colere debere. *Vinc. Lirinensis adv. Hæres. c. 17.* In the Disputation framed by Vigilius, out of the seventh Book of S. Hilary, as I conceive, Photinus rejecting the Opinion of Sabellius (whom Socrates and Sozomen said he followed) as impious, thus declares his own : Unde magis ego dico, Deum Patrem Filium habere Dominum Jesum Christum, ex Mariâ Virgine initium sumentem, qui per sanctæ conversationis excellentissimum atq; inimitabile beatitudinis meritum, à Deo Patre in Filium adoptatus & eximio Divinitatis honore donatus. *And again,* Ego Domino nostro Jesu Christo initium tribuo, purumque hominem fuisse affirmo, & per beatæ vitæ excellentissimum meritum Divinitatis honorem fuisse adeptum. *Vide eundem l. 2. adv. Eutyche.* Ignorat etiam Photinus magnum pietatis, quod Apostolus memorat, sacramentum, qui Christi ex Virgine fatetur exordium : Et propterea non credit sine initio substantialiter Deum natum ex Deo Patre, in quo carnis veritatem confiterur ex Virgine. *Fulg. ad Thrasim. l. 1.* Greg. Nazianzen, according to his custom, gives a very brief, but remarkable expression ; φωτεινὸν ἢ χάρω Χριστὸν καὶ διὰ Μαρίας ἀρχοῦσθαι. *Orat. 26.* But the opinion of Photinus cannot be better understood, than by the Condemnation of it in the Council of Sirmium ; which having set out the Confession of their Faith in brief, addeth many and various Anathemas, according to the several Hæreses then apparent, without mentioning their names. Of these, the fifth aims clearly at Photinus. Si quis secundum præscientiam vel prædestinationem ex Mariâ dicit Filium esse, & non ante sæcula ex Patre natum, apud Deum esse, & per eum facta esse omnia, Anathema sit. *The 13, 14, and 15. also were Particulars directed against him, as S. Hilary hath observed : But the last of all is most material.* Si quis Christum Deum, Filium Dei, ante sæcula subsistentem, & ministrantem Patri ad omnium perfectionem, non dicat, sed ex quo de Mariâ natus est, ex eo & Christum & Filium nominatum esse, & initium accepisse ut sit Deus, dicat, Anathema sit. *Upon which, the Observation of S. Hilary is this :* Concludi damnatio ejus Hæresis, propter quam conventum erat, (that is, the Photinian) expositione totius Fidei cui adversabatur, oportuit, quæ initium Dei Filii ex partu Virginis mentiebatur. *S. Hilar. de Synod. contra Arianos.* Thus was Photinus Bishop of Sirmium condemned by a Council held in the same City. They all agreed suddenly in the Condemnation of him : Arians, Semi-Arians, and Catholics ; κατὰ τὸν αὐτὸν, says Socrates, καὶ τὰ πλεῖστα ὡς κατὰ τὸν καὶ διὰ τὴν ἡμετέραν πάντας ἐπίσης καὶ τὸ πλεῖστον ταῦτα. *l. 2. c. 29.* And because his History is very obscure and intricate, take this brief Catalogue of his Condemnations. We read that he was condemned at the Council of Nice, and at the same time by a Council at Rome under Sylvester : But this is delivered only in a forged Epilogus Concilii Romani. He was then first condemned with Marcellus his Master, as Sulpitius Severus relates, probably by the Synod at Constantinople ; for in that Marcellus was deprived. *Sozom. l. 2. 33. Socrat. l. 1. 36.* Secondly, His Hæresy is renounced in the second Synod at Antioch. *Athanas. de Syn. Socrat. l. 1. 19.* Thirdly, He was condemned in the Council of Sardes. *Epiphani. and Sulpitius Severus.* Fourthly, by a Council at Milan. *S. Hilar. Fragm.* Fifthly, In a Synod at Sirmium, he was deposed by the Western Bishops ; but by reason of the great Opinion and Affection of the People, he could not be removed. *S. Hilar. Fragm.* Sixthly, He was again condemned and deposed at Sirmium by the Eastern Bishops, and being convicted by Basil Bishop of Ancyra, was banished from thence. *S. Hilar. Epiph. Socr. Sozom. Vigil.* Indeed he was so generally condemned not only then, but afterwards under Valentinian, as S. Hierom testifies, and the Synodic Epistle of the Aquileian Council, that his Opinion was soon worn out of the world. Ἡμεῖς δὲ καὶ θεωροῦμεν εἰς ὅλιγον χρόνον ἢ τὴν τῶν ἡμετέρων αἰώνων, says Epiphanius, who lived not long after him. So suddenly was this Opinion rejected by all Christians, applauded by none but Julian the Heretick, who railed at S. John for making Christ God, and commended Photinus for denying it ; as appears by an Epistle written by Julian unto him, as it is (though in a mean Translation) delivered by Facundus. Tu quidem, O Photine, verisimilis videris, & proximus salvare, bene faciens nequaquam in utero inducere, quem credidisti Deum. *Facund. ad Justinian. l. 4.*

The second Assertion, next to be made good, is, that the being which *Christ* had before he was conceived by the Virgin, was not any created, but the Divine Essence, by which he always was truly, really, and properly God. This will evidently and necessarily follow, from the last demonstration of the first Assertion, the creating all things by the Son of God ; from whence we inferred his pre-existence, in the beginning assuring us as much that he was God, as that he was, *For he that built all things was God.* And the same Apostle which assures us, *All things were made by him,* at the same time tells us, *In the beginning was the Word, and the Word was with God, and the Word was God.* Where *In the beginning* must not be denied unto the third proposition, because it cannot be denied unto the second. Therefore *in the beginning, or ever the earth was, the Word was God,* the same God with whom he was. For we cannot with any shew of reason, either imagine that he was with one God, and was another, because there can be no more supreme Gods than one ; or conceive that the Apostle should speak of one kind of God in the second, and of another in the third proposition ; in the second, of a God eternal and independent ; in the third, of a \* made and depending God. Especially, first considering that the eternal God was so constantly among the *Jews* called the

Heb. 3. 4.

Prov. 8. 23.

\* And that upon so poor a ground as the want of an Article, because in the first place it is ὡς Θεός καὶ Θεός, in the second, Θεός ὡς ὁ Λόγος, not ὁ Θεός from hence to conclude, ὁ Θεός is one God, that is, ὁ ἄριστος, the supreme God, Θεός another, not the supreme, but one made God by him. Indeed they are beholden to Epiphanius for this Observation, whose words are these : Ἐάν εἰποιμεν Θεός, ἀνά τὸ ἀρεθρὸν, ἢ τυχόντα εἰποιμεν Θεὸν τὸ ἀθῶν, ἢ Θεὸν ἢ ὄντα (or rather ἔχ ὄντα) εἰπὼν εἰποιμεν ὁ Θεός, ἄλλοις ὡς ἀπὸ τῶν ἀρεθρῶν, ἢ ὄντα σμινοῦμεν ἀληθῆ τὸ καὶ γνωστὸν καὶ ἡμῶν. *Samarit. Hæres.* But whosoever shall apply this Rule to the sacred Scriptures, will find it most fallacious. In the beginning,

ἰσίνων ὁ θεὸς ἢ ἕτερον ἢ ἢ ἡλῶ, undoubtedly belongs to the true and supreme God: but it does not thence follow, that πνῶμα θεῶ ἐπιφύετο ἐπ' αὐτῷ τῷ ὁθεῷ, should be understood of the Spirit of another or inferior God. Certainly S. John when he speaks of the Baptist, ἔφη αὐτῷ ἀνθρώπου ἀποσταλῆναι ὑπὸ θεοῦ, meant, he had his Commission from Heaven; and when it is spoken of Christ, ἔδωκεν αὐτοῖς ἐξουσίαν τέταρα θεοῦ ἡμεῶν, and again, ἐν θεῷ ἐρητύθησαν, it must be understood of the true God the Father. In the like manner, θεὸν ἕδεις ἰσῶρα πῶποτε, if it were taken πῶποτε of any ever called God; nay, even of Christ Jesus as man, it were certainly false. How can then any deny the Word to be the supreme God, because he is called simply θεός, when S. John in the four next places, in which he speaketh of the supreme God, mentioneth him without an Article? This Criticism of theirs was first the observation of Asterius the Arjan, Οὐκ εἶπεν ὁ μακαριῶ Παύλῳ Χριστὸν κηρυξασθαι ἢ τῷ θεῷ δωμάριον, ἢ ἢ τῷ θεῷ (ορίαν, ἀλλὰ διὰ τὸ περιδικασθαι, δωμάριον θεοῦ, ἢ θεῷ (ορίαν· ἀλλῶ μὲν εἶ) ἢ ἰδίας ἀπὸ τῷ θεῷ δωμάριον ἢ ἕμφοτον αὐτῷ ἢ (συμπάρχεται ἀγνοήτως, κηρύσσων. These are the words of Asterius recorded by Athanasius, Orat. 2. contra Arianos. In which place, notwithstanding, none can deny but θεῷ is twice taken without an Article for the true and supreme God. Thus Didymus of Alexandria de Sp. S. would distinguish between the Person and the Gift of the Holy Ghost, by the addition or defect of the Article; Apostoli quando intelligi volunt Personam Spiritus Sancti, addunt Articulum, τὸ πνῶμα, sine quo Spiritus Sancti dona notantur. And Athanasius objects against his adversaries denying the Holy Ghost to be God, that they produced places out of the Prophets to prove him a Creature, where πνῶμα had not so much as an Article prefixed, which might give some colour to interpret it of the Holy Spirit. Οὐδὲ γὰρ εἰ ἐν τῷ ἀρθερον ἔχη τὸ θεῷ τῷ σεσοφίτη λεγόμενον νῶν ὁθεῖα, ἵνα καὶ σεσοφίτην ἔχη. Epist. ad Serapionem. Whereas we find in the same place of S. John, the same Spirit in the same sense mentioned with and without an Article. Ἐάν μὴ πνεῦμα ἦν ἐν τῷ πνῶματι, John 3. 5. and τὸ κηρυγόμενον ἐν τῷ πνῶματι, v. 6. So 1 John 4. 1. Μὴ παντὶ πνῶματι πιστεύετε, ἀλλὰ δοκιμάσετε τὰ πνῶματα. And again, Ἐν τῷ πνεύματι τὸ πνῶμα τῷ θεῷ πᾶν πνῶμα, &c. And beside, according to that distinction, τὸ πνῶμα certainly stands for the gift of the Spirit, 1 Thess. 5. 19. as to use ὁ θεός always for the true and supreme God, and θεός for the false or inferior; that where the true is professedly opposed to the false, even there he is styled simply θεός. As, Ἀλλὰ τότε μὲν ἐκ εἰδότες θεοῦ, ἐδολόσαντε πῶς μὴ εὐσεβεῖτε τοῖς; Νῦν ἢ γινώσκτε θεοῦ, μάλλον ἢ γινώσκτε τοῦ θεοῦ, Gal. 4. 8, 9. And where the supreme is distinguished from him whom they make the inferior God, he is called likewise θεός without an Article: As, Δὲλῳ Ἰησοῦ Χριστοῦ, ἀφορισθῆναι εἰς ἐσαγγέλιον θεοῦ, and τὸ ὁμοῦν ἢ ἢ θεῷ εἰς δωμάριον, Rom. 1. 1, 4. Ἀπόστολῳ Ἰησοῦ Χριστοῦ διὰ Δελήματι θεοῦ, 1 Cor. 1. 1. 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 1. And if this distinction were good, our Saviour's Argument to the Pharisees were not so: Εἰ ἢ ἐγὼ ἐκ πνεύματι θεοῦ ἐλάλω τὰ δαιμόνια, ἀλλὰ ἐδοσαν ἐφ' ὑμᾶς ἢ βασιλεία τῷ θεῷ, Matth. 12. 28. For it doth not follow, that if by the power of an inferior or false God he cast out Devils, that therefore the kingdom of the true and supreme God is come upon them.

Word, the only reason which we can conceive why the Apostle should thus use this phrase: and then observing the manner of S. John's writing, who rises strangely by degrees, making the last word of the former sentence the first of that which followeth: As, *In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not: so, In the beginning was the Word, and the Word, which so was in the beginning, was with God, and the Word was God;* that is, the same God with whom the word was in the beginning. But he could not be the same God with him any other way, than by having the same Divine Essence. Therefore the being which *Christ* had before he was conceived by the Virgin, was the Divine Nature, by which he was properly and really God.

Secondly, He who was subsisting in the form of God, and thought himself to be equal with God, (in which thought he could not be deceived, nor be injurious to God) must of necessity be truly and essentially God; because there can be no equality between the Divine Essence, which is infinite, and any other whatsoever, which must be finite. But this is true of *Christ*, and that antecedently to his conception in the Virgin's womb, and existence in his human nature. For, *being* (or rather \* *subsisting*) *in the form of God, he thought it not robbery to be equal with God: but emptied himself, and took upon him the form of a servant, and was made in the likeness of men.* Out of which words naturally result three Propositions fully demonstrating our Assertion. First, That *Christ* was in the form of a servant as soon as he was made man. Secondly, That he was in the form of God before he was in the form of a servant. Thirdly, That he was in the form of God, that is, did as truly and really subsist in the Divine Nature, as in the form of a servant, or in the nature of man. It is a vain imagination, that our Saviour then first appeared a servant when he was apprehended, bound, scourged, crucified. For they were not all slaves which ever suffered such indignities, or died that death; and when they did, their death did not make, but find them, or suppose them servants. Beside, our Saviour in all the degrees of his humiliation never lived as a servant unto any Master

Phil. 2. 6, 7.  
\* In effigie Dei constitutus. Tertull. In figura Dei constitutus. Cyr.

on earth. 'Tis true, at first he was subject, but as a son, to his reputed Father, and undoubted Mother. When he appeared in publick he lived after the manner of a Prophet, and a Doctor sent from God, accompanied with a Family as 'twere of his Apostles, whose Master he professed himself, subject to the commands of no man in that Office, and obedient only unto God. The *form* then of a *servant* which he took upon him, must consist in something distinct from his sufferings, or submission unto men; as the condition in which he was when he so submitted and so suffered. In that he was *made flesh*, sent *in the likeness of sinful flesh*, subject unto all infirmities and miseries of this life, attending on the sons of men fallen by the sin of *Adam*: in that he was *made of a woman*, *made under the law*, and so obliged to perform the same; which Law did so handle the children of God, as that they differed nothing from servants: in that he was born, bred, and lived in a mean, low, and abject condition; *as a root out of a dry ground*, he had no form nor comeliness, and when they saw him, there was no beauty that they should desire him; but was despised and rejected of men, a man of sorrows, and acquainted with grief: In that he was thus made man, he took upon him the form of a servant. Which is not mine, but the Apostle's explication; as adding it not by way of conjunction, in which there might be some diversity, but by way of apposition, which signifieth a clear identity. And therefore it is necessary to observe, that our translation of that verse is not only not exact, but very disadvantageous to that truth which is contained in it. For we read it thus; *He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.* Where we have two copulative

Rom. 8. 3.

Gal. 4. 4.

Isa. 53. 2, 3.

\* Ἄν' ἐαυτὸν ἐκένωσεν, ἵνα ᾖ ὅμοιος τῷ ἁμαρτωλῷ, καὶ ὁμοιωματὶ ἀνδραπέπων ἑωυτοῦ, which is also exactly observed by the Vulgar Latin, Sed semetipsum exinanivit, formam servi accipiens, in similitudine hominum factus, where ἑωυτοῦ is added by apposition to λαῶν, and have both equal relation to ἐκένωσεν, which is all one, ἐκένωσεν λαῶν, ἵνα ᾖ ὅμοιος τῷ ἁμαρτωλῷ. Phil. 2. 8. † Ἐταπεινώσεν ἑαυτὸν γενόμενος ὡς ἄνθρωπος. For in both these verses there is but one

conjunctions, neither of which is in the \* original text, and three distinct propositions, without any dependence of one upon the other; whereas all the words together are but an expression of *Christ's* exinanition, with an explication shewing in what it consisteth: which will clearly appear by this literal translation, *But emptied himself, taking the form of a servant, being made in the likeness of men.* Where if any man doubt how *Christ* emptied himself, the text will satisfy him, by taking the form of a servant; if any still question how he took the form of a servant, he hath the Apostle's resolution, by being made in the likeness of men. Indeed after the expression of this exinanition, he goes on with a conjunction, to add another act of *Christ's* humiliation; *And being found in fashion as a man*, being already by his exinanition in the form of a servant, or the likeness of men, *he humbled himself, and became* (or rather † *becoming*) *obedient unto death, even the death of the cross.* As therefore his humiliation consisted in his obedience unto death, so his exinanition consisted in the assumption of the form of a servant, and that in the nature of man. All which is very fitly expressed by a strange interpretation in the Epistle to the *Hebrews*. For whereas these words are clearly in the *Psalmist*, *Sacrifice and offering thou didst not desire, mine ears hast thou opened*: The Apostle appropriateth the sentence to *Christ*; *When he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.* Now being the ° boring of the ear under the Law, was a note of perpetual servitude, being this was expressed in the words of the *Psalmist*, and changed by the Apostle into the preparing of a body; it followeth that when *Christ's* body first was framed, even then did he assume the form of a servant.

Conjunction, joining together two Acts of our Saviour, his first exinanition or ἐκένωσεν, and his further humiliation, or ἑταπεινώσεν the rest are all Participles added for explication to the verbs.      ° Psal. 40. 6.      ° Exod. 21. 6. Deut. 15. 17.

Again

Again, it appeareth out of the same Text, that *Christ* was in the form of God before he was in the form of a servant, and consequently before he was made man. For he which is presupposed to be, and to think of that being which he hath, and upon that thought to assume, must have that being before that assumption; but *Christ* is first expressly said to be in the form of God, and, being so, to think it no robbery to be equal with God, and notwithstanding that equality, to take upon him the form of a Servant: therefore it cannot be denied but he was before in the form of God. Beside, he was not in the form of a servant, but by the emptying himself, and all exinanition necessarily presupposeth a precedent plenitude; it being as impossible to empty any thing which hath no fulness, as to fill any thing which hath no emptiness. But the fulness which *Christ* had, in respect whereof assuming the form of a servant, he is said to empty himself, could be in nothing else but in the form of God, in which he was before. Wherefore, if the assumption of the form of a servant be contemporary with his exinanition; if that exinanition necessarily presupposeth a plenitude as indispensibly antecedent to it; if the form of God be also co-æval with that precedent plenitude; then must we confess, *Christ* was in the form of God before he was in the form of a Servant: which is the second Proposition.

Again, it is as evident from the same Scripture, that *Christ* was as much in the form of God, as the form of a Servant, and did as really subsist in the Divine Nature, as in the nature of man. For he was so *in the form of God*, as thereby to be \* equal with God. But no other form beside the essential, which is the Divine Nature it self, could infer an equality with God. *To whom will ye liken me, and make me equal, saith the Holy one?* There can be but one infinite, eternal, and independent Being; and there can be no comparison between that and whatsoever is finite, temporal, and depending. He therefore who did truly think himself equal with God, as being in the form of God, must be conceived to subsist in that one infinite, eternal and independent nature of God. Again, the phrase, *in the form of God*, not elsewhere mentioned; is used by the Apostle with respect unto that other, of the *form of a servant*, ex-

\* To ἵ) Ἰου. Ἐπι. Patriar. Deo. Tertull. Esse æqualē Deo. Cypr. Esse æqualis Deo. Leporina. Thus all express the notion of Equality, not of Similitude: Nor can we understand any

ists by τὸ ἵ) Ἰου, than ἡ ἰουήτις, Ἰου and Ἰου being indifferently used by the Greeks, as Pindarus Olymp. Ode 2. "Ἰου ἢ ἰουήτις αἰεὶ, Ἰου ἢ ἐς ἀμύραϊς ἄλιον ἔχοντις, ἀνοστήσειν Ἐσολὶ ἕμιον) εἶσιν. So whom the Greeks call ἰουήτις, Homer Ἰου Ἐπι. Odyss. O.

Τὸν γὰρ Ἰου Θεῶ ἰσαχίσις εἰσφύσις.

Where *Ἰου* has not the nature of an Adverb, as belonging to εἰσφύσις, but of a Noun referred to the Antecedent ἡ, or including an Adverb added to a Noun, ἡ γὰρ εἰς ἰουήτις. The Collection of Grotius from this verse is very strange; ἵ) Ἰου Θεῶ, est spectari tanquam Deum. As if he should have said εἰσφύσις signifies spectant, therefore ἵ) signifies spectari. This he was forced to put off thus, because the strength of our interpretation, rendering an equality, lies in the Verb Substantive ἵ) ἵ). As Dion. of Alexandria very anciently, κενώσας ἑαυτὸν, καὶ ταπεινώσας ἑως δαράτι, δαράτι ἡ σαυρῖ, Ἰου Θεῶ ἰσαχίσις ἐπιφύσις. Epist. ad Paulum Samosat. For we acknowledge that *Ἰου* by it self oft-times signifies no more than instar, and so inferreth nothing but a similitude: as we find it frequently in the Book of Job. Where it sometimes answereth to the inseparable particula ἡ; as כָּלִיל, quasi in nosce, Ἰου רוקח, 5. 14. כַּבְּוֹנָה sicut caseum, Ἰου נֶפֶשׁ, 10. 10. כָּרֶקֶב, quasi putredō, Sym. ἰσμίσις σαρκοδόν, LXX. Ἰου ἀσπῖ 13. 21. כִּמְיֹן, sicut aquam, Ἰου נַפְתָּל, 15, 16. כַּעֵץ tanquam lignum, Ἰου ξύλον, 24. 20. כַּחֲוִי, sicut lutum, Ἰου πηλῶ, לִי כַמְעִי 27. 16. sicut vestimento, Ἰου ἰσφύσις, 29. 14. כַּבֶּקֶר, quasi bos, Ἰου בּוֹאִי, 40. 15. Where we see the vulgar Latin useth for the Hebrew, כ quasi, sicut, tanquam, the LXX. Ἰου. Sometimes it answereth to no word in the original, but suppleth a similitude understood, not expressed, in the Hebrew: as וְעִיר tanquam pullum, Ἰου ὄφ, 11. 12. וְאֶבֶן & lapis, Ἰου ἄσπ, 28. 2. וְחֶלֶד, luto, Ἰου πηλῶ, 30. 19. Once it rendereth an Hebrew word rather according to the intention, than the signification; וְעִיר כִּמְיֹן, comparabitur cineri, ad verbum proverbialia cineris, Ἰου ἀσφῖ, 13. 12. So that in all these places it is used adverbially for instar, and in none hath the addition of τὸ ἵ) to it. As for that answer of Socinus, that *Christ* cannot be God, because he is said to be equal with God, *Tantum abest ut ab eo quod Christus sit æqualis Deo, sequatur ipsum esse æternum & summum Deum, ut potius ex hoc ipso necessario consequatur non esse æternum & summum Deum. Nemo enim sibi ipsi æqualis esse potest. Soc. ad 8. c. Wick.* as if there could be no predication of equality, where we find a substantial identity: it is most certainly false, because the most exact speakers use such language as this is. There can be no expressions more exact and pertinent than those which are used by Geometricians, neither can there be any better judges of equality than they are; but they most frequently use that expression in this notion, proving an equality, and inferring it from Identity. As in the fifth Proposition of the first Element of Euclid, two lines are said to contain an Angle equal to the Angle contained by two other lines, because they contained the same Angle, or γωνίαι κοινῶς and the basis of one Triangle is supposed equal to the basis of another Triangle, because the same line was basis to both, or εἰς αὐτὴν κοινῶς. In the same manner certainly may the Son be said to be equal to the Father in essence or power, because they both have the same essence or power, that is, ἑστὶν καὶ δυνάμει κοινῶν. Ocellus de Universo, ἀλλ' αἰεὶ καὶ ταυτὸ τὸ καὶ ὡσαύτως διατελοῖ καὶ Ἰου καὶ ἰσμίσις αὐτὸ ἑαυτῶ. p. 11.

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egetically continued *in the likeness of man*; and the respect of one unto the other is so necessary, that if the form of God be not as real and essential as the form of a Servant, or the likeness of Man, there is no force in the Apostle's words, nor will his argument be fit to work any great degree of humiliation upon the consideration of *Christ's* exinanition. But by the *form* is certainly understood the true condition of a Servant, and by the *likeness* infallibly meant the real nature of Man: nor doth the *fashion*, in which he was found, destroy, but rather assert the truth of his Humanity. And therefore, as sure as *Christ* was really and essentially man, of the same nature with us, in whose similitude he was made: so certainly was he also really and essentially God, of the same nature and being with him, in whose form he did subsist. Seeing then we have clearly evinced from the express words of *S. Paul*, that *Christ* was in the form of a servant as soon as he was made man, that he was in the form of God before he was in the form of a servant, that the form of God in which he subsisted doth as truly signify the Divine, as the likeness of man the human nature; it necessarily followeth, that *Christ* had a real existence before he was begotten of the Virgin, and that the being which he had was the Divine Essence, by which he was truly, really and properly God.

Thirdly, He which is expressly stiled *Alpha* and *Omega*, the first and the last, without any restriction or limitation, as he is after, so was before any time assignable, truly and essentially God. For by this title God describeth his own being, and distinguisheth it from all other. *I the Lord, the first, and with the last, I am he. I am he, I am the first, I also am the last. I am the first, and I am the last, and beside me there is no God.* But *Christ* is expressly called *Alpha* and *Omega*, the first and the last. He so proclaimed himself *by a great voice, as of a Trumpet, saying, I am Alpha and Omega, the first and the last.* Which answereth to that solemn call and proclamation in the Prophet, *Hearken unto me, O Jacob, and Israel my called.* He comforteth *S. John* with the Majesty of this title, *Fear not, I am the first and the last.* Which words were spoken by *one like unto the Son of man*, by him *that liveth, and was dead, and is alive for evermore*; that is undoubtedly, by *Christ*. He upholdeth the Church of *Smyrna* in her tribulation by virtue of the same description, *These things saith the first and the last, which was dead and is alive.* He ascertaineth his coming unto Judgment with the same assertion, *I am Alpha and Omega, the beginning and the end, the first and the last.* And in all these places, this title is attributed unto *Christ* absolutely and universally, without any kind of restriction or limitation, without any assignation of any particular in respect of which he is the first or last; in the same latitude and

Isa. 41. 4.  
48. 12.  
44. 6.  
Rev. 1. 11.  
Isa. 48. 12.  
Rev. 1. 17.  
13. 18.  
2. 8.  
Rev. 22. 13.

\*With the Article so much elsewhere stood upon, τὸ α ἔστι τὸ ω, ὁ αὐτὸς ὁ ω, ὁ αὐτὸς ὁ α. The Alpha & the Omega, the first and the last. For we must not take τὸ α. as the Grammarians do, by which they signify only the letter written in that figure, and called by that name. As appeareth by Eratosthenes, who was called Βῆτα, not τὸ Βήματα, as Suidas corruptly. Hesychius Illustrius, from whom Suidas had that passage; Ἐξαποθέτης δὲ τὸ δ' ἀποθέτης παντὶ εἶδ' οὐ κατὰ δέξιας τοῖς ἀκροῖς ἐπιζῶν, Βῆτα ἐκλήθη. And Martianus Heracleota in Periplus, καὶ μὴ ἀκροῖς Ἐξαποθέτης, ὃν Βῆτα ἐκλήθη οἱ τὸ Μωϋσῆ ἀποθέτης.

Rev. 1. 8.

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before

before described by *him which is, and which was, and which is to come*, Rev. 1. 4.  
 to whom the six-wing'd Beasts continually cry, *Holy, holy, holy, Lord God* Rev. 4. 8.  
*Almighty, which was, and is, and is to come*: as the familiar explication  
 of that name which God revealed to *Moses*. If they belong unto the su- Exod. 3. 14.  
 preme God the Father of our Lord *Jesus Christ*, then did he so describe  
 himself unto St. *John*, and express his supreme Deity, that by those words,  
*I am Alpha and Omega, the beginning and the ending*, he might be  
 known to be the one Almighty and Eternal God; and consequently, who-  
 soever should assume that title, must attribute as much unto himself. Where-  
 fore being *Christ* hath so immediately, and with so great solemnity and fre-  
 quency, taken the same style upon him by which the Father did express  
 his Godhead; it followeth, that he hath declared himself to be the Su-  
 preme, Almighty, and Eternal God. And being thus the *Alpha* and the  
 first, he was before any time assignable, and consequently before he was  
 conceived of the Virgin; and the being which then he had was the Di-  
 vine Essence, by which he was truly and properly the Almighty and Eter-  
 nal God.

Fourthly, He whose Glory *Isaiab* saw in the year that King *Uzziab* died,  
 had a being before Christ was begotten of the Virgin, and that being was the  
 Divine Essence, by which he was naturally and essentially God: For he is  
 expressly called *the Lord, Holy, holy, holy, the Lord of hosts, whose Glory* Isa. 6. 1, 3.  
*filleth the whole earth*; which titles can belong to none beside the one  
 and only God. But *Christ* was he whose Glory *Isaiab* saw, as St. *John*  
 doth testify, saying, *These things said Isaias, when he saw his Glory, and* John 12. 41.  
*spake of him*: and he whose Glory he saw, and of whom he spake, was  
 certainly *Christ*: for of him the Apostle treateth in that place, and of none  
 but him. *These things spake Jesus and departed. But though he* (that is, 36.  
*Jesus*) *had done so many miracles before them; yet they believed not on* 37.  
*him*, that is, *Christ* who wrought those Miracles. The reason why they  
 believed not on him was, *That the saying of Isaias the Prophet might be* 38.  
*fulfilled, which he spake, Lord, who hath believed our report?* and as 39.  
 they did not, so *they could not believe in Christ, because that Isaias said*  
*again, He hath blinded their eyes, and hardned their hearts; that they* 40.  
*should not see with their eyes, nor understand with their hearts, and be*  
*converted, and I should heal them.* For those who God foresaw, and the  
 Prophet foretold should not believe, could not do it without contradicting  
 the prescience of the one, and the predictions of the other. But the *Jews*  
 refusing to assent unto the Doctrine of our Saviour, were those of whom the  
 Prophet spake: For *these things said Isaias when he saw his glory, and spake* 41.  
*of him*. Now if the Glory which *Isaias* saw were the Glory of *Christ*, and he of  
 whom *Isaias* in that Chapter spake were *Christ* himself; then must those blind-  
 ed eyes and hardned hearts belong unto these *Jews*, and then their Infi-  
 delity was so long since foretold. Thus doth the fixing of that Prophecy  
 upon that people, which saw our Saviour's miracles, depend upon *Isaiab's*  
 Vision, and the appropriation of it unto *Christ*. Wherefore St. *John* hath  
 infallibly taught us, that the Prophet saw the Glory of *Christ*, and the  
 Prophet hath as undoubtedly assured us, that he whose Glory then he saw,  
 was the one Omnipotent and Eternal God; and consequently both toge-  
 ther have sealed this truth, that *Christ* did then subsist in that glorious Ma-  
 jesty of the Eternal Godhead.

Lastly, he who, being man, is frequently in the Scriptures called God,  
 and that in such a manner, as by that name no other can be understood but  
 the one only and eternal God, he had an existence before he was made man,  
 and the being which then he had was no other than the Divine Essence;  
 because all novelty is repugnant to the Deity, nor can any be that one God,  
 who



who was not so from all eternity. But *Jesus Christ*, being in the nature of man, is frequently in the sacred Scriptures called God; and that name is attributed unto him in such a manner, as by it no other can be understood but the one Almighty and Eternal God.

Which may be thus demonstrated. It hath been already proved, and we all agree in this, That there can be but one Divine Essence, and so but one supreme God. Wherefore were it not said in the Scriptures, there are *many Gods*; did not he himself who is supreme, call others so; we durst not give that name to any but to him alone, nor could we think any called God to be any other but that one. It had been then enough to have alledged that *Christ* is God, to prove his supreme and eternal Deity: whereas now we are answered, that there are Gods many, and therefore it followeth not from that name that he is the one eternal God. But if *Christ* be none of those many Gods, and yet be God; then can he be no other but that one. And that he is not to be numbred with them, is certain, because he is clearly distinguished from them, and opposed to them. We read in the Psalmist, *I have said ye are Gods, and all of you are children of the most High*. But we must not reckon *Christ* among those Gods, we must not number the only begotten Son among those Children. For *they knew not; neither would they understand, they walked on in darknes*: and whosoever were Gods only as they were, either did, or might do so. Whereas *Christ*, in whom alone dwelt all the fulness of the Godhead bodily, is not only distinguish'd from, but opposed to, such Gods as those, by his Disciples saying, *Now we are sure that thou knowest all things*; by himself proclaiming, *I am the light of the world: he that followeth me shall not walk in darknes*. S. Paul hath told us, *there be gods many, and lords many*; but withal hath taught us, that to us there is but one God, the Father, and one Lord *Jesus Christ*. In which words, as the Father is opposed as much unto the many Lords, as many Gods; so is the Son as much unto the many Gods, as many Lords; the Father being as much Lord as God, and the Son as much God as Lord. Wherefore being we find in Scripture frequent mention of one God, and beside that one an intimation of many Gods, and whosoever is called God, must either be that one, or one of those many; being we find our blessed Saviour to be wholly opposed to the many Gods, and consequently to be none of them, and yet we read him often stiled God, it followeth, that that name is attributed unto him in such a manner, as by it no other can be understood but the one Almighty and Eternal God.

Again, Those who deny our Saviour to be the same God with the Father, have invented rules to be the touchstone of the eternal Power and Godhead. First, where the name of God is taken absolutely, as the subject of any proposition, it always signifies the supreme Power and Majesty, excluding all others from that Deity. Secondly, where the same name is any way used with an Article, by way of excellency, it likewise signifieth the same supreme Godhead as admitting others to a communion of Deity, but excluding them from the supremacy. Upon these two rules they have raised unto themselves this observation, That whensoever the name of God absolutely taken is placed as the subject of any proposition, it is not to be understood of *Christ*: and wheresoever the same name is spoken of our Saviour by way of predicate, it never hath an Article denoting excellency annexed to it; and consequently leaves him in the number of those Gods who are excluded from the Majesty of the eternal Deity.

Now though there can be no kind of certainty in any such observations of the Articles, because the *Greeks* promiscuously often use them or omit them, without any reason of their usurpation or omission, (whereof examples are innumerable:) though if those rules were granted, yet would not their Conclusion

*Psal.* 82. 6.

5.

*Col.* 2. 9.

*John* 16. 30.

*John* 8. 12.

*1 Cor.* 8. 5, 6.

clusion follow, because the supreme God is often named (as they confess) without an Article, and therefore the same name may signify the same God when spoken of *Christ*, as well as when of the Father, so far as can concern the omission of the Article: yet to compleat my demonstration, I shall shew, first, that the name of God taken subjectively is to be understood of *Christ*; secondly, that the same name with the Article affixed is attributed unto him; thirdly, that if it were not so, yet where the Article is wanting, there is that added to the predicate which hath as great a virtue to signify that excellency as the Article could have.

S. Paul, unfolding the mystery of Godliness, hath delivered six Propositions together, and the subject of all and each of them is God. *Without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.* And this God which is the subject of all these Propositions must be understood of *Christ*, because of him each one is true, and all are so of none but him; He was the Word which was God, and was made flesh, and consequently *God manifested in the flesh*. Upon him the Spirit descended at his Baptism, and after his Ascension was poured upon his Apostles, ratifying his Commission, and confirming the Doctrine which they received from him; wherefore he was *God justified in the Spirit*. His nativity the Angels celebrated, in the discharge of his Office they ministred unto him, at his Resurrection and Ascension they were present, always ready to confess and adore him: he was therefore *God seen of Angels*. The Apostles preached unto all Nations, and he whom they preached was *Jesus Christ*. The Father *separated S. Paul from his Mother's womb, and called him by his grace, to reveal his Son unto him, that he might preach him among the heathen;* therefore he was *God preached unto the Gentiles*. John the Baptist spake *unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.* *We have believed in Jesus Christ,* saith S. Paul, who so taught the Gaoler trembling at his feet, *Believe in the Lord Jesus Christ, and thou shalt be saved:* he therefore was *God believed on in the world*. When he had been forty days on earth after his Resurrection, he was taken visibly up into Heaven, and sat down at the right hand of the Father: wherefore he was *God received up into glory*. And thus all these six Propositions, according to the plain and familiar language of the Scriptures, are infallibly true of *Christ*, and so of God, as he is taken by S. John, when he speaks those words, *the Word was God*. But all these cannot be understood of any other, which either is, or is called, God. For though we grant the Divine Perfections and Attributes to be the same with the Divine Essence, yet are they never in the Scriptures called God; nor can any of them with the least shew of probability be pretended as the subject of these Propositions, or afford any tolerable interpretation. When they tell us that *God*, that is, the \* Will of God, *was manifested in the flesh*, that is, was revealed by frail and mortal men, *and received up in glory*, that is, † was received gloriously on earth, they teach a language which the || Scriptures

1 Tim. 3. 16  
 1 Acts 8. 5, 55  
 9. 20. 11. 20.  
 17. 3, 18.  
 19. 13.  
 Rom. 16. 25.  
 2 Cor. 1. 19.  
 11. 4.  
 Phil. 1. 18.  
 1 Gal. 1. 15, 16.  
 m Acts 19. 4.  
 n Gal 2. 16.  
 o Acts 16. 31.

\* Deus, i. e. voluntas ipsius de servandis hominibus, per homines infirmos & mortales perfectè patefacta est, Dr. Catech. Racov. ad Quest. 59.

† Insignem in modum & summa cum gloria recepta fuit. 16. || For Θεός is not δόγμα Θεοῦ, much less is ἀναλήφθη received or embraced. Elias speaketh not of his reception, but his ascension, when he saith to Elisha, Τί ποιῶν σοι πείν ἢ ἀναληφθῶμαι ἀπὸ σοῦ; 2 Kings 2. 9. and Ἐὰν ἴδῃς με ἀναλαμβάνωσαν ἀπὸ σοῦ, καὶ ἔσαι σοι ὕψος. When he actually ascended, as the original ἕψθη, it is no otherwise translated by the Septuagint, than ἀναλήφθη Ἠλίας ἐν ὕψοις ὡς εἰς τὸ ἕψθη. Which language was preserved by the Hellenizing Jews: Ὁ ἀναληφθεὶς ἐν λαίλαπι πνεύματος, Sirac. 48. 9. and again, ἀναλήφθη ἕως εἰς τὸ ἕψθη, 1 Mac. 2. 58. Neither did they use it of Elias only, but of Enoch also. Οὐδὲ εἰς ἐπιόδον οἶθ' ὁ Ἐνώχ, καὶ ᾗ ἀπὸ τοῦ ἀναλήφθη ἀπὸ τῆς γῆς. The same Language is continued in the New Testament of our Saviour's Ascension, ἀελλήθη εἰς τὸ ἕψθη, Mar. 16. 19. ὁ ἀναληφθεὶς ἀπὸ ὑμῶν εἰς τὸ ἕψθη, Acts 1. 11. and singly, ἀναλήφθη, Acts 1. 2. and ἀελλήθη ἀπὸ ἡμῶν, Acts 1. 22. As therefore ἀνάληψις τῆς Μωσέως, in the Language of the Jews, was not the reception of Moses by the Israelites, but the assumption of his body; so ἀνάληψις τῆς Χρῆστου is the Ascension of Christ, Luke 9. 51. Wherefore this being the constant notion of the word, it must so be here likewise understood, ἀναλήφθη ἐν δόξῃ, as the vulgar Latin, (whose authority is pretended against us,) assumptum est in gloria; rendering it here by the same word by which he always translated ἀναλήφθη.

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know not, and the Holy Ghost never used, and as no Attributes, so no person but the Son can be here understood under the name of God: Not the Holy Ghost, for he is distinguished from him, as being justified by the Spirit; not the Father, who was not manifested in the flesh, nor received up in glory. It remaineth therefore that, whereas the Son is the only person to whom all these clearly and undoubtedly belong, which are here jointly attributed unto God, as sure as the name of God is expressed universally in the \* Copies of the Original Language, so thus absolutely and subjectively taken must it be understood of *Christ*.

\* For being the Epistle was written in the Greek Language, it

is enough if all those Copies do agree. Nor need we be troubled with the observation of Grotius on the place: *Suspectam nobis hanc lectionem faciunt interpretes veteres, Latinus, Syrus, Arabs, & Ambrosius, qui omnes legerunt ὁ ἄρσενος*. I confess the vulgar Latin reads it otherwise than the Greek, *Quod manifestatum est in carne*; and it cannot be denied but the Syriac, however translated by Tremellius, agreeth with the Latin; and both seem to have read ὁ instead of Θ.δς. But the joint consent of the Greek Copies and Interpreters are above the authority of these two Translators; and the Arabick set forth in the Biblia Polyglotta agreeth expressly with them. But that which Grotius hath farther observed is of far greater consideration: *Addit Hincmarus opusculo 55. illud Θ.δς hic positum a Nestorianis. For if at first the Greeks read ὁ ἄρσενος, and that ὁ were altered into Θ.δς by the Nestorians, then ought we to correct the Greek Copy by the Latin, and confess there is not only no force, but not so much as any ground or colour for our Arguments. But first, it is no way probable that the Nestorians should find it in the Original, ὁ, and make it Θ.δς, because that by so doing they had overthrown their own Assertion, which was, that God was not incarnate, nor born of the Virgin Mary; that God did not ascend unto Heaven, but Christ by the Holy Ghost remaining upon him, καὶ ἦ ἀναλυσθε αὐτὸ χρεισαίνων. Concil. Ephes. part. 1. cap. 17. Secondly, it is certain that they did not make this alteration, because the Catholick Greeks read it Θ.δς before there were such Hereticks, so called Nestoriani à Nestorio Episcopo, Patriarcha Constantinopolitano, Ang. Hæres. Nestorius, from whom that Heresy began, was Patriarch of Constantinople after Sisinnius, Sisinnius after Atticus, Atticus after Nestorius, who succeeded Joannes, vulgarly called Chrysostomus. But S. Chrysostom read not ὁ, but Θ.δς, as appears by his Commentaries upon the place; Θ.δς ἐταρσένος ἐν Ἐφῆσι, τῆς ἐκείνου, ὁ δὲ μωυζικός. And S. Cyril, who by all means opposed Nestorius upon the first appearance of his Heresy, wrote two large Epistles to the Queens Pulcheria and Eudocia, in both which he maketh great use of this Text. In the first, after the repetition of the words as they are now in the Greek Copies, he proceedeth thus; Τίς ὁ ἐν Ἐφῆσι φαρσαζεύς; ἢ Ἰσλῶν, ὅτι πάντι περὶ καὶ πάντως ὁ ἐκ θεοῦ παλαιοῦ λόγος ἦτο γὰρ ἔσται μέγα τὸ ἐπιτελεῖν μυστικῶν, θεοῦ ἐταρσένος ἐν Ἐφῆσι. Wherefore in S. Paul he read Θ.δς God, and took that God to be the Word. In the second, repeating the same Text verbatim, he manageth it thus against Nestorius; Εἰ θεοῦ ὢν ὁ λόγος ἐπαρσένος αἰχμητῶν, καὶ ἡ ἴδιου μωυζικοῦ τὸ ἴδιον θεοῦ, ἀλλ' ἐν οἷς ἡ ἀπὸ διαδόχων, μέγα δὲ τότε καὶ ἐμολογῆσθαι μέγα ἔστι τὸ ἐπιτελεῖν μυστικῶν εἰ ἢ ἀνδραγαθῶν νεῖς ἡ κοινὸς ὁ Χριστός, πῶς ἐν σαρκὶ παρεσθῆναι; καὶ τοῦ πῶς ἔχ' ἀπαν ἐναρτί, ὅτι πᾶς ἀνδραγαθῶν ἐν σαρκὶ περὶ θεοῦ, καὶ ἔχ' ἀπ' ἐπιτελεῖν ὁρᾶ τὸ νοῦν. And in the explanation of the second Anathematism, he maketh use of no other Text but this to prove the Hypostatical Union, giving it this gloss or exposition: Τί ἐστὶ τὸ ἐταρσένος ἐν σαρκὶ; τῆς ἐκείνου, ἡ γὰρ οὐκ ἐκ θεοῦ παλαιοῦ λόγος, &c. The same he urgeth in his Scholion de Unigeniti Incarnatione. So also Theodoret contemporary with S. Cyril: Θ.δς γὰρ ὢν καὶ θεοῦ ἕως, καὶ ἀσάρκον ἔχον ἢ φθόν, ἴδιον ἄπαν ἐπαρσένος ἐν σαρκὶ, σαρκῶς ἢ ἡμᾶς διὰ οὐρανοῦ ἐπέδραξεν, ἐν σαρκὶ γὰρ ἢ δεῖται ἴσον παρεσθῆναι οὐκ ἔστιν. Thirdly, Hincmarus does not say that the Nestorians put Θ.δς into the Greek Text, but that he which put it in was cast out of his Bishoprick for a Nestorian. His words are these: *Quidam nimirum ipsas Scripturas verbis illicitis imposturaverunt: sicut Macedonius Constantinopolitanus Episcopus, qui ab Anastasio Imperatore ideo a Civitate expulsus legitur, quoniam falsavit Evangelia, & illum Apostoli locum ubi dicit, quod apparuit in carne, justificatum est in Spiritu, per cognationem Græcarum literarum, O in Θ hoc modo mutando falsavit. Ubi enim habuit Qui, hoc est OΞ monofyllabum Græcum, litera mutata O in Θ vertit; & fecit ΘΣ, id est ut esset, Deus apparuit per carnem. Quapropter tanquam Nestorianus fuit expulsus. Hincm. Opus. 55. c. 18. Now whereas Hincmarus says expulsus legitur, we read not in Euagrius, or the Excerpta of Theodotus, or in Joannes Malala, that Macedonius was cast out of his Bishoprick for any such falsation. It is therefore probable that he had it from Liberatus, a Deacon of the Church of Carthage, who wrote a Breviary, collected partly out of the Ecclesiastical Histories and Acts of the Councils, partly out of the relations of such men as he thought fit to believe, extant in the fourth Tome of the Councils. In which, chap. 29. we have the same relation, only with this difference, that O is not turned into Θ, but into Ω, and so OΞ becomes not ΘΣ, but ΩΣ. So that first the Greek Copies are not said to have read it ὁ, but ὁ, and so not to have relation to the mystery, but to the person of Christ; and therefore this makes nothing can of OΞ make ΘΕΟΣ, it may ΩΣ, as we read in Liberatus; and then this is nothing to the Greek Text. Thirdly, Macedonius was no Nestorian, but Anastasius an Eutychian, and he ejected him, not as he did other Catholick Bishops under the pretence of Nestorianism, but for other reasons. However, Macedonius could not falsify all the Greek Copies, when as well those which were before his time, as those which were written since, all acknowledge Θ.δς. And if he had been ejected for substituting Θ.δς, without question Anastasius would have taken care for the restoring ὁ, which we find not in any Copy. It remaineth therefore that the Nestorians did not falsify the Text by reading Θ.δς ἐταρσένος, but that the ancient Greek Fathers read it so; and consequently, being the Greek is the Original, this Lesson must be acknowledged authentical.**

Acts 20. 28.

Again, S. Paul speaketh thus to the Elders of the Church of *Ephesus*; *Take heed unto your selves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.* In these words this doctrinal Proposition is clearly contained, God hath purchased the Church with his own blood. For there is no other word either in or near the Text which can by any Grammatical Construction be joined with the Verb, except the Holy Ghost, to whom

withm the Predicate is repugnant, both in respect of the act, or our Redemption, and of the means, the Blood. If then the Holy Ghost hath not purchased the Church; if he hath not blood to shed for our Redemption, and *without bloodshed there is no remission*; if there be no other word to which, according to the literal construction, the act of purchasing can be applied; if the name of God, most frequently joined to his \* Church, be immediately and properly applicable by all rules of Syntax to the Verb which followeth it: then is it necessary to be received as the subject of this Proposition, then is this to be embraced as infallible Scripture-truth, God hath purchased the Church with his own blood. But this God may and must be understood of Christ; it may, because he hath; it must, because no other person which is called God hath so purchased the Church. *We were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ.* With this price were we bought; and therefore it may well be said, that *Christ our God hath purchased us with his own blood.* But no other person which is, or is called, God, can be said so to have purchased us, because it is an act belonging properly to the Mediatorship; and *there is but one Mediator between God and men*: and the Church is *sanctified through the offering of the body of Jesus Christ once for all.* Nor can the expression of this act, peculiar to the Son, be attributed to the Father, because this blood signifieth death: and though the Father be Omnipotent, and can do all things, yet he cannot die. And though it might be said that he purchased us, because he gave his Son to be a ransom for us, yet it cannot be said that he did it *by his own blood*; for then it would follow, that he gave not his Son, or that the Son and the Father were the same Person. Beside, it is very observable, that this particular phrase of *his own blood*, is in the Scripture put by way of opposition to the blood of † another: and howsoever we may attribute the Acts of the Son unto the Father, because sent by him; yet we cannot but acknowledge that the blood and death was of another than the Father. *Not by the blood of goats and calves, but by his own blood he entred in once into the holy place*; and whereas *the High-Priest entred every year with the blood of others, Christ appeared once to put away sin by the sacrifice of himself.* He then which purchased us wrought it by his own blood, as an High-Priest opposed to the *Aaronical*, who made atonement by the blood of others. But the Father taketh no Priestly Office, neither could he be opposed to the legal Priest, as not dying himself, but giving another. Wherefore wheresoever the Father and the Son are described together as working the Salvation of man, the blood by which it is wrought is attributed to the Son, not to the Father: as when *S. Paul* speaketh of the *redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness; his, that is, his own righteousness*, hath reference to God the Father; but *his, that is, his own blood*, must be referred to Christ the Son. When he glorifieth the God and Father of our Lord *Jesus Christ*, attributing unto him, that he hath blessed, elected, predestinated, adopted, accepted us, made known unto us the mystery of his will, and gathered us together in one; in the midst of this acknowledgment he brings in *the Beloved in whom we have*

\* *Ἡ ἐκκλησία τῆς Θεοῦ.* For though the Church be properly the Church of Christ, Mat. 16. 18. Col. 1. 24. and in the plural we read once *ἐκκλησίαι τῆς Χριστοῦ*, Rom. 16. 16. as we do of the Churches of God, 1 Cor. 11. 16.   
 † *Ἡ ἐκκλησία τῆς Θεοῦ*, is frequently used; as 1 Cor. 1. 2. and 10. 32. and 15. 9. and 11. 22. 2 Cor. 1. 1. 1 Tim. 3. 9. 15. but *ἡ ἐκκλησία τῆς Χριστοῦ* not once named.   
 And therefore we have no reason to alter it in this Text, or to fancy it first written *Χριστοῦ*, and then made *Θεοῦ*, when it is so often written *Θεοῦ*, not *Χριστοῦ*. Some MSS. as the Alexandrian, and New Coll. MSS. read it *τῆς Κυρίου*, and the Interpreter of Irenæus, regere Ecclesiam Domini, l. 3. c. 14.   
 Others represent

sent *Κυρίου τῆς Θεοῦ*, followed by the Arabick Interpreter; which makes not at all against our Argument; but, because in this particular unusual, not like to be true. The Syriack translating it *Christi*, (ܡܢܢܝܫܘܬܗ) not *Domino*, as it is in the Latin Translation) gives rather an Exposition than a Version.   
 † *Ἰδιον αἷμα* is opposed to *αἷμα ἀλλόθιον*. And therefore it is observable, that the Author of the Racovian Catechism, in his Answer to this place of Scripture, doth never make the least mention of *ιδιον* or proprium, but only affirms that the blood of Christ may be called the blood of God the Father; & totidem verbis did Socinus answer to Wiekus before, but in his whole Answer concealed the force of *ιδιον*: whereas the strength of our Argument lies in those Words, *διὰ τῆς ἰδίου αἵματός*, or, as the Alexandrian MS. and one mentioned by Beza, *διὰ τῆς αἵματός τῆς ἰδίου*.   
 † Heb. 9. 12. Ver. 23, 26.   
 † Rom. 3. 25. *Ὁν παρέδωκεν ὁ Θεὸς ἱνασπύρω διὰ τὴν ἁμαρτίαν τῆς ἡμετέρας ἐν τῷ αἵματι αὐτοῦ, εἰς ἑξομολογήσειν τῆς δικαιοσύνης αὐτοῦ.*   
 † Eph. 1. 6, 7.

S

redemption

redemption through his blood, as that which cannot be attributed to the Father. *Christ* hath blessed us; and the Apostle saith, the Father hath blessed us: which is true, *because he sent his Son to bless us. Christ* hath made known unto us the will of his Father; and the Apostle saith, the Father *hath made known unto us the mystery of his will*; because he sent his Son to reveal it. *Christ* hath delivered us; and the Father is said to *deliver us from the power of darkness*: not that we are twice delivered, but because the Father delivereth us by his Son. And thus these general acts are familiarly attributed to them both; but still a difference must be observed and acknowledged in the means and manner of the performance of these acts. For though 'tis true, that the Father and the Son revealed to us the will of God; yet it is not true that the Father revealed it by himself to us; but that the Son did so, it is. They both deliver us from sin and death; but the Son *gave himself for our sins, that he might deliver us*; the Father is not, cannot be said to have given himself, but his Son; and therefore the Apostle giveth thanks unto the Father, *who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood.* Now this blood is not only the blood of the new Covenant, and consequently of the Mediator: but the nature of this Covenant is such, that it is also a Testament, and therefore the blood must be the blood of the Testator; *for where a Testament is, there must also of necessity be the death of the Testator.* But the Testator which died is not, cannot be, the Father, but the Son; and consequently, the blood is the blood of the Son, not of the Father. It remaineth therefore that God, who purchased the Church with his own blood, is not the Father of our Lord *Jesus Christ*, or any other which is called God, but only *Jesus Christ* the Son of God, and God. And thus have I proved the first of the three Assertions, that the name of *God* absolutely taken and placed subjectively, is sometimes to be understood of *Christ*.

The second, That the name of *God* invested by way of excellency with an Article, is attributed in the Scriptures unto *Christ*, may be thus made good. He which is called *Emmanuel* is named God by way of excellency; for that name, saith S. *Matthew*, being interpreted, is *God with us*, and in that interpretation the Greek \* Article is prefixed. But *Christ* is called *Emmanuel*; *that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel.* Therefore he is that *God with us*, which is expressed by way of Excellency, and distinguished from all other who are any ways honoured with that name: For it is a vain imagination to think that *Christ* is called *Emmanuel*, but that he is not what he is called: as *Moses* built an Altar, and called the name of it *Jehovah Nissi*, and *Gideon* another called *Jehovah Shalom*; and yet neither Altar was *Jehovah*; as *Jerusalem* was called the Lord our righteousness, and yet that City was not the Lord. Because these two notions, which are conjoined in the name *Emmanuel*, are severally true of *Christ*. First, He is *Emmanu*, that is, *with us*, for he hath dwelt among us: and when he parted from the earth, he said to his Disciples, *I am with you alway, even to the end of the world.* Secondly, He is *El*, and that name was given him, as the same Prophet testifieth, *For unto us a Child is born, unto us a Son is given; and his name shall be called Wonderful, Counsellor, the mighty God.* He then who is both properly called *El*, that is, *God*, and is also really *Emmanu*, that is, *with us*, he must infallibly be that *Emmanuel* who is *God with us*. Indeed if the name *Emmanuel* were to be interpreted by way of a proposition, *God is with us*, as the Lord our righteousness, and the Lord is there, must be understood where they are the names of *Jerusalem*; then should it have been the name not of *Christ*,

Act. 3. 26.  
Eph. 1. 9.

Col. 1. 13.

Gal. 1. 4.

Col. 1. 13, 14.

Heb. 9. 16.

Mat. 1. 23.

\* Καὶ ἑλθὼν εἰς τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ, ὃ ἔστι, μεθυσ- μὲν δι' ἡμῶν, Μεθ' ἡμῶν ὁ Θεός.

Ver. 22, 23.

Exod. 17. 15.

Judges 6. 24.

Jer. 33. 16.

John 1. 14.

Mat. 28. 20.

Ἐγὼ μεθ' ὑμῶν εἰμι.

Isa. 9. 6.

וְהוֹדוּ לָנוּ אֱלֹהִים

Ezek. 48. 35.

Christ, but of his Church : and if we under the Gospel had been called so, it could have received no other interpretation in reference to us. But being it is not ours, but our Saviour's name, it bears no kind of similitude with those objected appellations, and is as properly and directly to be attributed to the *Messias* as the name of *Jesus*. Wherefore it remaineth that Christ be acknowledged God with us, according to the Evangelical interpretation, with an expression of that excellency which belongeth to the supreme Deity.

Again, He to whom S. Thomas said, *My Lord and my God*, or rather, *The Lord of me, and the God of me*, he is that God before whose name the Greek Article is prefixed, which they require, by way of excellency.

But S. Thomas spake these words \* to Christ. For *Jesus spake unto Thomas, and Thomas answered and said unto him, My Lord and my God*. And in these † words he made confession of his Faith; for our Saviour replied, *Thomas, because thou hast seen me, thou hast believed*. And let him be the Lord of me, and the God of me, who was the Lord and the God of an Apostle.

\* Indeed it hath been answered, that these words are not to be referred to Christ, but to God the Father. So The-

odor. Mopsuestenus in his Commentary on S. John; Thomas quidem, cum sic credidisset, Dominus meus & Deus meus dicit, non ipsum Dominum & Deum dicens (non enim resurrectionis scientia docebat & Deum esse eum qui resurrexit) sed quasi pro miraculoso facto Deum collaudat. Syn. V. Collat. 4. As if Thomas had intended only to have praised God for raising Christ. But first, it is plain that Thomas answered Christ; secondly, that he spake unto him, that is to Christ, and consequently that the words which he spake belong to Christ; thirdly, that the words are a Confession of his Faith in Christ, as our Saviour doth acknowledge. And whereas Franciscus Davidis did object, that in a Latin Testament he found not & dixit ei, but & dixit without ei, it is sufficiently discountenanced by Socinus in his Epistle, affirming that all the Greek and Latin Copies had it, except that one which he had found: and therefore the omission must be imputed to the negligence of the Printer.

† Ὁ κύριός μου καὶ ὁ Θεός μου. Either in these words there is an Ellipsis of εἶπεν, Thou art my Lord, Thou art my God: or an Antiptosis, the Nominative Case used for the Vocative, as Ἐλπί, Ἐλπί, ὁ Θεός μου, ὁ Θεός μου, Mark 15. 34. Ἀλλὰ ὁ πατήρ, Mark 14. 36. and Χαῖρε ὁ βασιλεύς τῆ Ἰουδαίας, John 19. 3. If it be an Ellipsis of the Verb εἶπεν, so frequent in the Scriptures, and of the Person sufficiently understood in the preceding Pronoun, then is it evident that ὁ Θεός is attributed unto Christ; for then S. Thomas said unto him, Thou art ὁ Θεός μου. If it be an Antiptosis, though the construction require not a Verb, yet the signification virtually requireth as much, which is equivalent; for he acknowledgeth him as much God while he calleth him so, as if he did affirm him to be so. Neither can it be objected that the Article ὁ serveth only in the place of εἶπεν, as signifying that the Nominative is to be taken for the Vocative Case; because the Nominative may as well stand vocatively without an Article, as Ἰησοῦς υἱὸς Δαβὶδ, Mat. 1. 20. and Ἐλπίσω ἡμᾶς, Κύριε, υἱὸς Δαβὶδ, Mat. 20. 30, 31. and therefore when the Vocative is invested with an Article, it is as considerable as in a Nominative. And being these words were an expression of the Apostle's Faith, as Christ understood and approved them, they must contain in them, virtually at least, a Proposition; because no act of our Faith can be expressed, where the Object is not at least a virtual Proposition. And in that Proposition, ὁ Θεός must be the Predicate, and Christ, to whom these words are spoken, must also be the Subject. It cannot therefore be avoided, but that S. Thomas did attribute the name of God to our Saviour with an Article. Indeed to me there is no doubt but S. Thomas in these words did make as true and real a Confession of his Faith concerning the Person of Christ, as S. Peter did, when he answered and said, Thou art Christ, the Son of the living God, Mat. 16. 16. and consequently, that ὁ Κύριος, and ὁ Θεός do as properly belong unto him, as S. Peter's ὁ Χριστός and ὁ υἱός. As therefore Christ said to his Disciples, Vos vocatis me ὁ δισκουλός, καὶ ὁ Κύριος, & bene dicitis, sum etenim, John 13. 13. so he might have replied to Thomas, You call me ὁ Κύριος, and ὁ Θεός; and you say well, for I am so. As for the objection of Socinus, that though Θεός be here spoken of Christ, and that with an Article ὁ, yet that article is of no force because of the following Pronoun μου it is most groundless: for the Article ὁ cannot have relation to the following Pronoun μου, ἐπεὶ πῶς ἢ ἀποδοκίματον ἀντιπαραστήσει τῆ ἀποδοκίματου ἐπιθετικῆς ἀφαιρέσεως, ἀφαιρέσεως ἀφαιρέσεως, as that great Critick Apollonius Alexandrinus observes, l. 1. de Syntax. c. 30. And if for μου, it were ὁ ἐμὸς, yet even that Article would belong to Θεός, for in these words, ὁ Θεός ὁ ἐμὸς, neither Article belongs to ἐμὸς, but both to Θεός; for, as the same Critick observes in the same case, τὰ δύο ἀφαιρέσεως εἰς μίαν τὴν ἐπιθετικὴν ἀφαιρέσεως, καὶ ἀφαιρέσεως ἐπιθετικῆς, ὁ πατήρ ὁ ἐμὸς, κατηνάγκασται τὸ ἕτερον τῆ ἀφαιρέσεως ἐπιθετικῆς ἀντιπαραστήσει ἀφαιρέσεως. So that if ὁ Θεός be the supreme God, then ὁ Θεός μου must be my supreme God: as when David speaks to God ὁ Θεός, ὁ Θεός μου, πρὸς σὺ ὁρθεῖς, Psal. 62. 1. the latter is of as great importance as the former. So again, Psal. 42. 5. Ἐξομολογήσομαι ἐν κινήσει ὁ Θεός, ὁ Θεός μου, and 49. 3. ὁ Θεός ἐμοῦ ὡς ἤξει, ὁ Θεός ἡμῶν, and 70. 13. ὁ Θεός μου μακρῶν ἀπ' ἐμῶν, ὁ Θεός μου. I dare not therefore say to any person that he is ὁ Θεός μου, except that I do believe that he is ὁ Θεός. Wherefore I conclude that the words of S. Thomas, ὁ κύριός μου καὶ ὁ Θεός μου, are as fully and highly significative as those of David, ἠγάπησάν τῆ σαβῆ τὸ νοσῶς μου, ὁ βασιλεύς μου καὶ ὁ Θεός μου, Psal. 5. 2. or those, ὁ Θεός μου καὶ ὁ κύριός μου, εἰς τὸ δάλω μου, Psal. 35. 23. or those, τὰ δυναστεύειά σου, κωμῆ τῆ σωζόμενων ὁ βασιλεύς μου, καὶ ὁ Θεός μου, Psal. 84. 3. or those of S. John in the Revelation, as they lie in the Alexandrian and Complutensian Copies. Ἄξιός ἐστι, ὁ κύριός καὶ ὁ Θεός ἡμῶν ὁ ἀρχός, λαβῶν, &c. or that lastly in the most ancient Hymn, Κύριε ὁ Θεός, ὁ ἀμνὸς τῶ Θεῶ—ἐλήθησεν ἡμᾶς.

Nor have we only their required testimony of Christ's supreme Divinity, but also an addition of verity asserting that Supremacy. For he is not only termed *the God*, but, for a farther certainty, *the true God*: and the same Apostle, who said the Word was God, lest any cavil should arise by any omission of an Article, tho' so frequently neglected by all, even the most accurate Authors, hath also assured us that he is the true God. For, *we know, saith he,*

S 2

that

1 John 5. 20.

that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. \*This is the true God, and eternal life. As therefore we read in the Acts, of the <sup>h</sup> Word which God sent unto the children of Israel, preaching peace by Jesus Christ; he is Lord of all: where it is acknowledged that the Lord of all is by the Pronoun † he joined unto Jesus Christ, the immediate, not unto God, the remote antecedent; so likewise here the true God is to be referred unto Christ, who stands next unto it, not unto the Father, spoken of indeed in the Text, but at a distance. There is no reason alledged why these last words should not be referred to the Son of God, but only this, that in Grammatical construction they may be ascribed to the Father. As, when <sup>i</sup> another King arose which knew not Joseph, the same dealt subtilly with our kindred; the same referreth us not to Joseph, but to the King of Egypt. Whereas, if nothing else can be objected but a possibility in respect of the Grammatical construction, we may as well say that Joseph dealt subtilly with his kindred as the King of Egypt; for whatsoever the incongruity be in History, it makes no Solœcism in the Syntax. Wherefore being Jesus Christ is the immediate Antecedent to which the Relative may properly be referred; being the Son of God is he of whom the Apostle chiefly speaketh; being this is rendred as a reason why we are in him that is true, by being in his Son, to wit, because that Son is the true God; being in the language of S. John the constant Title of our Saviour is eternal life; being all these reasons may be drawn out of the Text it self, why the Title of the true God should be attributed to the Son, and no one reason can be raised from thence why it should be referred to the Father; I can conclude no less, than that our Saviour is the true God, so stiled in the Scriptures by way of eminency, with an Article prefixed, as the || first Christian Writers which immediately followed the Apostles did both speak and write.

\* Οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ἡ ζωὴ αἰώνιη. Hic agitur non solum de vero Deo, sed de illo uno vero Deo, ut articulus in Græco additus indicat. Catech. Racov. h Acts 10. 36. † Οὗτος for ὅς, as Acts 8. 26. καὶ Ἰησοῦς ἀλλήμεις Ἰαζαὺν αὐτὸν ἐστὶν ἕρημ. quæ est deserta. i Acts 7. 18, 19.

|| Δοξάζω Ἰησοῦν Χριστὸν καὶ Θεόν. Ignat.

Epist. ad Smyrn. Ἐν θελήματι τοῦ Πατρὸς, καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν. Id. Ep. ad Eph. Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ὁ ἐκνοσηθῆναι ὑπὸ Μαρίας. Ib. Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐκ Πατρὸς ἂν μάλλον φαίρει. Ep. ad Rom. Τὸ Θεῖον Λόγος πλοῦτος πλάσματα ἡμῶν. Cl. Alex. adv. Gentes. And it was well observed by the Author of the Μικρὰ Λαβύρινθος, written about the beginning of the third Century, that not only the ancient Fathers before him, as Justin, Miltiades, Tatianus, Clemens, Irenæus, Melito, &c. did speak of Christ as God, but that the Hymns also penned by Christians from the beginning did express Christ's Divinity. Παλμοὶ ἢ Ἰσοὶ καὶ ἄδελφοὶ ἀπ' ἀρχῆς ὑπὸ πάντων χροῦσται καὶ λόγος τοῦ Θεοῦ καὶ Χριστὸν ὑμῶν θεολογῶντες. And the Epistle of Pliny to Trajan testifies the same. Quod essent soliti statim die ante lucem convenire, carmenque Christo quasi Deo dicere.

But, Thirdly, were there no such particular place in which the Article were expressed, yet shall we find such Adjuncts fixed to the name of God when attributed unto Christ, as will prove equivalent to an Article, or whatsoever may express the supreme Majesty. As when S. Paul doth magnify the Jews, out of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. First, It is evident that Christ is called \* God, even he who came of the Jews, tho' not as he came of them, that is, according to the flesh,

Rom. 9. 5.

\* Tho' some would leave God out of the Text, upon

this pretence, because S. Cyprian, in lib. 2. adv. Judæos, citing this place, leaves it out. But that must needs be by the negligence of some of the Scribes, as is evident. First, Because Manutius and Morellius found the word Deus in their Copies, and both the MSS. which Pamelius used acknowledge it. Secondly, Because S. Cyprian produceth the Text to prove quod Deus Christus; and reckoneth it among the rest in which he is called expressly God. Thirdly, Because Tertullian, whose Disciple S. Cyprian professed himself, did both so read it, and so use it. Solum autem Christum potero Deum dicere, sicut idem Apostolus: Ex quibus Christus, qui est (inquit) Deus super omnia benedictus in ævum omne. Adv. Prax. And again in the same Book; Hunc & Paulus conspexit, nec tamen Patrem vidit. Nonne, inquit, vidi Jesum? Christum autem & ipsum Deum cognominavit: Quorum Patres & ex quibus Christus secundum carnem, qui est per (vel super) omnia Deus benedictus in ævum. Novatianus de Trin. useth the same Argument. And another ancient Author very expressly; Rogo te, Deum credis esse Filium, an non? Sine dubio, responsurus es, Deum; quia etsi negare voveris, sanctis Scripturis convinceris, dicente Apostolo, Ex quibus Christus secundum carnem, qui est super omnia Deus benedictus in secula. So also S. Aug. Non solum Pater Deus est, sicut etiam omnes Hæretici concedunt, sed etiam Filius; quod, velint nolint, coguntur fateri, dicente Apostolo, Qui est super omnia Deus benedictus in secula. De Trin. l. 2. c. 13. Et contra Faustum, l. 16. c. 15. As for the objection, that S. Chrysostom doth not signify in his Commentaries that he read Θεός in the Text: I answer, that neither does he signify that he read ὁ ἐστὶν πάντων, for in his exposition he passeth over wholly ὁ ἐστὶν πάντων Θεός, but it doth not follow that he read not ὁ ἐστὶν πάντων in the Text. But when he repeats the words of the Apostle, he agrees wholly with the Greek Text, ὁ ὢν ἐστὶν πάντων Θεός, καὶ υἱοῦτος; and Theodoret, who





whom we believe, *Jesus Christ*, as hath been proved by clear testimonies of the sacred Scriptures. Therefore the being which Christ had before he was conceived of the Virgin was not any created, but the Divine Essence; nor was he any Creature, but the true eternal God: which was our second Assertion, particularly opposed to the \* *Arian* Heresy.

\* This Heresy was so called from two who

bare the same name, and fell at the same time into the same opinion; one of them being a Presbyter, and Rector of a Church in Alexandria, the other a Deacon: as Alexander the Bishop of Alexandria, in his Epistle extant in Theodoret: *Εἰσι δὲ οἱ ἀναθεματιζόμενοι αἰεσίῳ ᾧ, ἀπὸ πρεσβυτέρων μὲν, Ἄρειος, ἀπὸ διακόνων δὲ, Ἀχίλλαιος, Εὐζώϊου, Ἀρειοῦ περιου, &c.* In the Epistle of the Arians to Alexander, he is reckoned amongst the Presbyters; \* *Ἀρειος, Ἀειθαλής, Ἀχίλλαιος, Κυπριανός, Σεραπάτης, Ἀρειος, πρεσβύτεροι.* Of these two Phœbadius contra Arian. Patrem & filium esse non unam personam, ut Sabellius, aut duas substantias, ut Arii, c. 25. The Heresy is so well known, that it needs no explication: and indeed it cannot be better described than in the Anathematism of the Nicene Council. *Τὸς δὲ λεγόμενοι, ὡς ποῦν ὅτι ἐκ τοῦ υἱοῦ, καὶ ἐκ τῆς ἁγίας τοῦ υἱοῦ ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ ὅσας ἐλάττωται ἔσθ, ἢ κλίσει, ἢ ἀλλοιωτῶν, ἢ πρεσβῶν ἢ ἰδὼν τοῦ θεοῦ, τῆς ἀναθεματικῆς ἢ καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας.* Thus translated by S. Hilary; Eos autem qui dicunt, erat quando non erat, & antequam nasceretur non erat, & quod de non exstantibus factus est, vel ex alia substantia aut essentia, dicentes esse convertibilem & immutabilem Deum, hos anathematizat Catholica Ecclesia.

\* *Ἔνα δὲ οὐδὲν ἀλόγητον, καὶ μίαν τῶν πάντων ἀρχῶν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.* S. Basil. Ep. 78.

*Ἐν ἀλόγητον, ὁ Πάτερ.* Alex. Ep. apud Theodoretum.

*Ἰ John 16. 15. Πάντα ὅσα ἔχει ὁ πατήρ, τὰ υἱοῦ ἔδωκεν, ἃς ἐμπαλιν τὰ τῶν υἱοῦ τῶ πατρὸς, ἃς ἔδωκεν ἔν τῷ κόσμῳ, ὅτι πάντα, ἃ πατήρ ἔχει καὶ τὸ ἴδιον κοινὸν καὶ ὁμοτημιον, ἃ καὶ τῶ υἱοῦ ἔδωκεν τῶ πατρί.*

S. Greg. Naz. Orat. 2. de Filio.

*John 5. 26. Hoc dixit, vitam dedit Filio ut haberet eam in semetipso, tanquam diceret Pater, qui est vita in semetipso, genuit, Filium qui esset vita in*

The third Assertion, next to be demonstrated, is, That the Divine Essence which *Christ* had as the Word, before he was conceived by the Virgin *Mary*, he had not of himself, but by communication from God the Father. For this is not to be denied, that there can be but one Essence properly Divine, and so but one God of infinite Wisdom, Power and Majesty; That there can be but \* one person originally of himself subsisting in that infinite Being, because a plurality of more persons so subsisting would necessarily infer a multiplicity of Gods; That the Father of our Lord *Jesus Christ* is originally God, as not receiving his eternal being from any other. Wherefore it necessarily followeth that *Jesus Christ*, who is certainly not the Father, cannot be a person subsisting in the Divine Nature originally of himself, and consequently, being we have already proved that he is truly and properly the eternal God, he must be understood to have the Godhead communicated to him by the Father, who is not only eternally, but originally God. *All things whatsoever the Father hath are mine, saith Christ*; because in him is the same fulness of the Godhead, and more than that the Father cannot have; but yet in that perfect and absolute equality there is notwithstanding this disparity, that the Father hath the Godhead not from the Son, or any other, whereas the Son hath it from the Father: *Christ* is the true God and eternal life; but that he is so, is from the Father: *For as the Father hath life in himself, so hath he given to the Son to have life in himself*, not by participation, but by communication. 'Tis true, our Saviour was so in the form of God, that he thought it no robbery to be equal with God: but when the *Jews* sought to kill him because he *made himself equal with God*, he answered them, *Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do*: by that connexion of his operations, shewing the reception of his Essence; and by the acknowledgment of his power, professing his substance from the Father. From whence he which was equal, even in that equality confesseth a priority, saying,

*Pro eo enim quod est genuit, voluit intelligi dedit, tanquam si cuiquam diceremus, dedit tibi Deus esse. S. Aug. Et paulo post, Quid ergo Filio dedit? dedit ei ut Filius esset; genuit ut vita esset; hoc est, dedit habere ei vitam in semetipso, ut esset vita non egens vita, ne participando intelligatur habere vitam. Si enim participando haberet vitam non in semetipso, posset & amittendo esse sine vita: hoc in Filio ne accipias, ne cogites, ne credas. Manet ergo Pater vita, manet & Filius vita. Pater vita in semetipso, non à Filio; Filius vita in semetipso, sed à Patre. So again, de Trinit. l. 1. c. 12. Plerumque dicit, dedit mihi Pater; in quo vult intelligi quod eum genuerit Pater: non ut tanquam jam existenti & non habenti dederit aliquid, sed ipsum dedisse ut haberet, genuisse ut esset. John 5. 18, 19. Tanquam diceret, Quid scandalizatis estis quia Patrem meum dixi Deum, quia æqualem me facio Deo? Ita sum æqualis, ut non ille à me, sed ego ab illo sum. Hoc enim intelligitur in his verbis, Non potest Filius à se facere quicquam, &c. hoc est quicquid Filius habet ut faciat, à Patre habet ut faciat. Quare habet à Patre ut faciat? quia à Patre habet ut possit, quia à Patre habet ut sit. Filio enim hoc est esse quod posse. S. Aug. in locum. Paulo post, Hoc est, Non potest Filius à se quicquam facere, quod esset, si diceret, non est Filius à se. Etenim si Filius est, natus est; si natus est, ab illo est de quo natus est.*



dependeth: God making all things by his Word, to whom he first communicated that Omnipotency which is the cause of all things. And this may suffice for the illustration of our third Assertion, that the Father hath communicated the Divine Essence to the Word, who is that *Jesus* who is the *Christ*.

The fourth Assertion followeth; That the Communication of the Divine Essence by the Father, is the Generation of the *Son*; and *Christ*, who was eternally God, not from himself, but from the Father, is the eternal Son of God. That God always had a Son, appeareth by *Agur's* question in the Proverbs of *Solomon*; *Who hath established all the ends of the earth; what is his name? and what is his Son's name? if thou canst tell.* And it was the chief design of *Mahomet* to deny this truth, because he knew it was not otherwise possible to prefer himself before our Saviour. One Prophet may be greater than another, and *Mahomet* might persuade his credulous Disciples that he was greater than any of the sons of men; but while any one was believed to be the eternal Son of God, he knew it wholly impossible to prefer himself before him. Wherefore he frequently inculcates that blasphemy in his \* Alcoran, that God hath no such Son, nor any equal with him: and his Disciples have † corrupted the Psalm of *David*, reading (instead of *Thou art my Son, this day have I begotten thee.*) *Thou art my Prophet, - I have educated thee.* The later || *Jews*, acknowledging the words, and the proper literal reading of them, apply them so unto *David*, as that they deny them to belong to *Christ*; and that upon no other ground, than that by such an exposition they may avoid the Christians Confession. But by the consent of the ancient *Jews*, by the interpretation of the blessed Apostles, we know these words belong to *Christ*, and in the most proper sense to him alone. <sup>b</sup> For, unto which of the Angels said he at any time, *Thou art my Son, this day have I begotten thee?* as the Apostle argues. And if he had spoken them unto any other man, as they were spoken unto him, the Apostle's Argument had been none at all.

\* This is often repeated above, and particularly in the last chapter but one, called Alechlas. Est ipse Deus uerus, Deus æternus, qui nec genuit, nec genitus est, & cui nullus est æqualis. And the Saracenicæ set forth by Sylburgius mention this as the first principle of

*Mahometanism*, "On εἰς τοὺς οὐρανοὺς ἔβην, ποιοῦντις τὸ θεῶν, μήτε γυνάθει, μήτε γυνήσασ. And Joannes Siculus and Georgius Cedrenus relate how Mahomet gave command, \* Ἐρε μόνον προσκυνοῦντις θεῶν, καὶ ἡ Χριστὸν ἡμῶν εἰς λόγον τοῦ θεοῦ ἔειπεν. ἐχθρὸν αὐτοῦ. And we read of his ridiculous History, that Christ, after his ascension into Heaven, was accused by God for calling himself his Son, and that he denied it, as being so named only by men without any authority from him. \* Ὁν ἀπαλάσσει καὶ Χριστὸν εἰς τὸ ἕνα καὶ ἡμῶν ὁ θεὸς, λέγων, Ὁ Ἰησοῦ, (ὃ εἶπες ἡ λόγον τοῦ θεοῦ, Ὁν οὐκ εἶμι τὸ θεὸν καὶ τὸν θεὸν καὶ ἀποκρίθη Ἰησοῦς, Ὁν ἐκ εἶπες ἡ γὰρ, εἰδὲ αἰχμαλωταί ἡ) δὲ λέγει οὐ ἀλλ' οἱ ἀνθρώποι λέγουσιν ὅτι εἶμι καὶ λόγον τοῦ θεοῦ.

† Alfirozabadius in his Kamuz: Dicitur Dei omnipotentis ad Jesum, (cui propitius sit & pacem concedat Deus) Tu es Nabia Propheta meus, ego waladtoea, fovi te; at dixerunt Christiani, Tu es Bonaya, Filius meus, ego waladtoea, te genui. Longè est supra hæc Deus. And to the same purpose Ebnol Athir: In Evangelio dixit Ihs, ego waladtoea, i. e. educavi te; at Christiani, dempta litera Lam akera, ipsum ei filium statuerant. Qui longè elatus est super ea quæ dicunt. Whereas then the Apostles attributed those words of the Psalm to Christ, the Mahometans, who could not deny but they were spoken of the Messias, were forced to corrupt the Text: and for that they pretend the eminency and excellency of the Godhead, as if it were beneath the Majesty of God to beget a Son, or be a Father: And indeed whosoever would bring in another Prophet greater than Christ, as he was than Moses, must do so.

|| I say, the later Jews so attribute those words to David, as if they belonged not to the Messias; but the ancient Jews understood them of the Christ; as appeareth not only out of those places in the Evangelists where the Christ, and the Son of God are synonymous; but also by the testimony of the later Jews themselves, who have confessed no less. So Rabbi David Kimchi in the end of his Commentaries on the second Psalm, ויש מפרשים זר: הזמור על נזב ומנוח והמשיח וכן פירש רביהינו ויל. Some interpret this Psalm of Gog and Magog, and the anointed is Messias the King; and so our Doctors of happy memory have expounded it. And Rabbi Solomon Jarchi not only confesseth that the ancient Rabbins did interpret it of the Messias, but shews the reason why the later Jews understood it rather of David, that thereby they might the better answer the Argument of the Christians deduced from thence: ידות נר: דרשו ארץ הענקים על מלך המשיח ולפי שסמנו להחשוב המינים נכון לפוהדו על דור עימנו. our Doctors have expounded it of the Messias: but as to the literal sense, and for the answering Hereticks, (that is, in their Language, Christians) it is rather to be interpreted of David, in his own person. <sup>b</sup> Heb. 1. 5.

Now that the Communication of the Divine Essence by the Father (which we have already proved) was the true and proper Generation by which he hath begotten the Son, will thus appear: because the most proper Generation which we know, is nothing else but a vital production of another in the same nature,

nature, with a full representation of him from whom he is produced. Thus man begetteth a son; that is, produceth another man of the same human nature with himself; and this production, as a perfect generation, becomes the foundation of the relation of Paternity in him that produceth, and of Filiation in him that is produced. Thus after the prolific blessing, *Be fruitful and multiply, Adam begat in his own likeness, after his image*: Gen. i. 28. and by the continuation of the same blessing, the succession of human generations hath been continued. This then is the known \* confession of all men, that a Son is nothing but another produced by his Father in the same nature with him. But God the Father hath communicated to the Word the same Divine Essence by which he is God; and consequently he is of the same Nature with him, and thereby the perfect image and similitude of him, and therefore his proper Son. In human generations we may conceive two kinds of similitude; one in respect of the internal nature, the other in reference to the external form or figure. The former similitude is essential and necessary; it being impossible a man should beget a son, and that son not be by nature a man: the latter accidental; not only sometimes the child representing this, sometimes the other parent, but also oftentimes neither. † The similitude then, in which the propriety of generation is preserved, is that which consisteth in the identity of nature: and this Communication of the Divine Essence by the Father to the Word is evidently a sufficient foundation of such a similitude; from whence *Christ* is called, *the image of God, the brightness of his glory, and the express image of his person*.

\* Κοινὸν ὁμοίωμα τῷ πατρὶ καὶ τῷ υἱῷ ὁμοιωσάμενος αὐτῷ ὡς ἡ ἐκείνου ἡ ἐξουσία καὶ ἡ δόξα ἐστὶν ἰσοπέδητος ἡ πατρὶ. Phot. Ep. 1. This is in the language of Aristotle, τὸ πρῶτον αὐτῶν ὁμοίωμα ἐστὶν τὸ εἶδος. And S. Basil, lib. 2. cont. Eunomium; πατρὶ μὲν γὰρ ἕστιν ὁ ἄπειρος τὸ εἶδος καὶ ἡ οὐσία ἐστὶν ἡ ἀρχὴ οὐσίης καὶ ἀρχὴ οὐσίας.

† Etiam si filius hominis, homo, in quibusdam similis, in quibusdam sit dissimilis patri; tamen quia ejusdem substantiæ est, negari verus filius non potest, & quia verus est filius, negari ejusdem substantiæ non potest. S. Aug. contra Maximin. c. 13. 2 Cor. 4. 4. Heb. 1. 3.

Nor is this Communication of the Divine Essence only the proper generation of the Son, but we must acknowledge it far more proper than any natural generation of the Creature, not only because it is in a more perfect manner, but also because the identity of nature is most perfect. As in the Divine Essence we acknowledge all the perfections of the Creatures, subtracting all the imperfections which adhere unto them here in things below; so in the Communication we must look upon the reality without any kind of defect, blemish, or impurity. In human generation the Son is begotten in the same nature with the Father, which is performed by derivation, or decision of part of the substance of the parent: but this decision includeth imperfection, because it supposeth a substance divisible, and consequently corporeal; whereas the Essence of God is incorporeal, spiritual and indivisible, and therefore his nature is really communicated, not by derivation or decision, but by a total and plenary Communication. In natural conceptions the Father necessarily precedeth the Son, and begetteth one younger than himself; for being generation is for the perpetuity of the Species, where the individuals successively fail, it is sufficient if the Parent can produce another to live after him, and continue the existence of his nature, when his person is dissolved. But this presupposeth the imperfection of mortality; wholly to be removed when we speak of him who inhabiteth eternity: the Essence which God always had without beginning, without beginning he did communicate; being always Father, as always God. \* Animals when they come to the perfection of nature, then become prolific; in God eternal perfection sheweth his eternal fecundity. And that which is most re-

\* Ἰδὲν τὰ ἴσα ἡδὲ τὰ ἴσα γέννησεν ὁ θεὸς ἡ ἀϊδίον τὸ γέννησεν, δια τὸ αἰεὶ τελειὸν ἢ φύσας. S. Athan. Orat. 2. This was it which so much troubled the Arians, when they heard the Catholicks constantly asserting, αἰεὶ θεός, αἰεὶ υἱός, ἀμα πατήρ, ἀμα υἱός.

Euseb. de Prep. Evang. ex Plotino. Ἄνθρωπον μὲν ἴδον τὸ ἐκ χεῖρας γεννᾶν, δια τὸ ἀτελές ἢ φύσας: θεὸς ἢ ἀϊδίον τὸ γέννησεν, δια τὸ αἰεὶ τελειὸν ἢ φύσας. S. Athan. Orat. 2. This was it which so much troubled the Arians, when they heard the Catholicks constantly asserting, αἰεὶ θεός, αἰεὶ υἱός, ἀμα πατήρ, ἀμα υἱός.

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avoid all necessity of an eternal generation. So the Racovian Catechism: *Causa cur Christo ista attributa (sc. proprium & unigenitum Dei Filium esse) competant, hæc est; quod inter omnes Dei filios & præcipuus sit, & Deo charissimus: quemadmodum Isaac, quia Abrahamo charissimus & hæres existit, unigenitus vocatus est, Heb. 11. 17. licet fratrem Ismaelem habuerit; & Solomon unigenitus coram matre sua, licet plures ex eadem matre fratres fuerint, 1 Paral. 3. 1, 2, 3, &c. And that this might be applied to the interpretation of the Creed, Schlictingius hath inserted it as a material Observation; Nam hic unicus seu unigena filius nominatur, qui cæteris longè charior est Patri, longè-que præstantior; and confirms the Interpretation with those two testimonies concerning Isaac and Solomon. But certainly this Observation of theirs is vain, or what else they say is false. For if Christ be called the Son of God, because conceived by the Holy Ghost, and none else was ever so conceived, then is he the only begotten by virtue of his generation. And if so, then is he not the only begotten, as Isaac and Solomon were, that is, by the affection and prelation of their Parents. Or if Christ were the Only-begotten, as Isaac and Solomon were, then was he not conceived after a singular manner, for the brethren of Solomon no way differed from him in their generation. It is plain therefore that this Interpretation was invented, that when all the rest should fail, they might stick to this.*

ticks, who take the *Only-begotten* to be nothing else but the most beloved of all the Sons; because *Isaac* was called the *only Son* of *Abraham*, when we know that he had *Ismael* beside; and *Solomon* said to be the *only-begotten before his Mother*, when *David* had other Children even by the Mother of *Solomon*. For the *only-begotten* and the *most beloved* are not the same; the one having the nature of a cause in respect of the other, and the same cannot be cause and effect to itself. For though it be true, that the only Son is the beloved Son; yet with this order, that he is therefore beloved, because the only, not therefore the only because beloved. Although therefore *Christ* be the *Only-begotten* and the beloved Son of God, yet we must not look upon these two Attributes as synonymous, or equally significant of the same thing, but as one depending on the other, Unigeniture being the foundation of his singular love. Beside, *Isaac* was called the only Son of *Abraham* for some other reason than because he was singularly beloved of *Abraham*, for he was the only Son of the Free-woman, the only Son of the promise made to *Abraham*, which was first this, *Sarah shall have a son*, and then, *In Isaac shall thy seed be called*. So that *Isaac* may well be called the only Son of *Abraham* in reference to the promise, as the Apostle speaks expressly; *By faith Abraham when he was tried, offered up Isaac, and he that had received the promises offered up his only-begotten Son*. Avoiding therefore these two expositions, as far short of the true notion of the *only-begotten*; we must look upon it in the most proper, full and significant sense, as signifying a Son so begotten as none other is, was, or can be: so as the term restrictive *only* shall have relation not only to the \* Father generating, but also to the Son begotten, and to the manner of the Generation. 'Tis true, the Father spake from Heaven, saying, *Thou art my beloved Son, in whom I am well pleased*, and thereby we are to understand, that whosoever of us are beloved by the Father, are so beloved in and through the Son. In the same manner *Christ* is the *Only-begotten* Son of God; and as many of us as God hath bestowed his love upon, that we should be called the Sons of God, are all brought into that near relation by our fellowship with him, who is by a far more near relation the natural and eternal Son.

Gen. 18. 14. and 21. 12.

Heb. 11. 17.

\* Eunomius would have it only *ὁ μόνος* in relation to the Father only. S. Basil shews that no way proper, and shews that *μονογενής* is not he which *ὁ μόνος* but *ὁ μόνος* & *ἕκτος*

την). S. Cyril adds these two, *ὁ μόνος* and *ὁ ἕκτος* together, in relation to the Father and the Son: *Μονογενής καὶ οὐσίον ὁ ἐκ θεῶ πατρὸς ἀνόμοιος αὐτῷ λόγῳ, ὅτι μόνος ἐκ μόνου γενήσεται τῷ πατρὶ, Epist. 1. ad Regin. As Rufinus doth in Unicus: Ideo subjungit Unicum hunc esse Filium Dei, Unus enim de uno nascitur. Expos. Symb. S Greg. Naz. adds to these two a third, in respect of the manner: *Μονογενής ἦ, ἕκτος ὅτι μόνος ἐκ μόνου καὶ μόνου, ἀλλ' ὅτι καὶ μονογενετικῶς ἕκτος ὡς τὰ ἑσμάτω. So he something obscurely and corruptly, but plainly enough in Damascene, who aims often to deliver himself in the words of Nazianzen: *Ἀρχὴ μόνογενής, ὅτι μόνος ἐκ μόνου τῷ πατρὶ μόνως ἐγενήθη. καὶ γὰρ ὁμοίου ἐτίθετο γεννητός τῷ τῷ οὐκ τῷ θεῷ γενήσεται, ἐκ δὲ ὅτι ἄλλος υἱὸς τῷ θεῷ.***

Having thus declared the interpretation of the word, that, properly, as Primogeniture consisteth in Praelation, so Unigeniture in Exclusion; and that none can be strictly called the *Only-begotten*, but he who alone was so begotten: we shall proceed to make good our Assertion, shewing that the Divine Essence was peculiarly communicated to the Word, by which he was begotten the Son of God, and never any was so begotten beside that Son.



the Father sometimes his own, sometimes his beloved, but \* never his adopted Son; he who by those proper and peculiar appellations is † distinguish'd from us, who can claim no higher filiation than that which we receive by the privilege of Adoption; he is truly the *Only-begotten Son* of God, notwithstanding the same God hath begotten us by his Word; and the reason why he is so, is, because the Divine Essence was communicated unto him in his natural and eternal Generation, whereas only the Grace of God is conveyed unto us in our Adoption. Indeed if we were begotten of the Essence of God as *Christ* was, or he were only by the Grace of God || adopted, as we are, then could he by no propriety of speech be called the *Only Son*, by reason of so many brethren: but being we cannot aspire unto the first, nor he descend unto the latter, it remaineth we acknowledge him, notwithstanding the first difficulty, by virtue of his natural and peculiar Generation, to be the *Only-begotten Son*.

\* Legi & re-  
legi Scriptu-  
ras Jesum Fi-  
lium Dei nus-  
quam adop-  
tione inveni.  
*Ambrosiaster*  
*Com. in Ep. ad*  
*Rem. Dices*  
*mihī, Cur ti-*  
*mes adoptri-*  
*um Chri-*  
*stum Domi-*  
*num nomina-*  
*re? Dico ti-*  
*bī, quia nec*  
*Apostoli eum*  
*sic nominā-*  
*runt, nec*  
*sancta Dei &*

Catholica Ecclesia consuetudinem habuit sic eum appellare. *Synod. Epist. Concil. Francoford. From whence they charge all those to whom they write that Synodic Epistle, that they should be satisfied with such expressions as they found in the Scriptures: Intelligite, fratres, quæ legitis, & nolite nova & incognita nomina fingere, sed quæ in S. Scripturâ inveniuntur tenete.*

† S. Aug. hath observed that S. Paul made use of *γεννητός*, that he might distinguish the filiation of Christ from ours. At verò etiam nos, quibus dedit Deus potestatem filios ejus fieri, de natura atque substantia sua non nos genuit, sicut unicum Filium, sed utique dilectione adoptavit. Quo verbo Apostolus sæpe uti non ob aliud intelligitur, nisi ad discernendum Unigenitum. *De consens. Evang. l. 2. c. 3. And S. Ambros. takes notice, that the name of true deſtroyeth that of adopted: Adoptivum filium non dicimus filium esse natura, sed eum dicimus natura esse filium qui verus est filius. De Incar. Sacr. c. 8.*

|| Si unicus, quomodo adoptivus, dum mul-ti sunt adoptivi filii? Unicus itaque de multis non potest dici. *Concil. Francof. Quod si etiam Unigenitus Filius factus dicitur ex gratia, non vere genitus ex natura, proculdubio nomen & veritatem Unigeniti perdidit, postquam fratres habere jam cepit: privatur enim hujus veritate nominis, si in Unigenito non est de Patre veritas naturalis. Fulgentius ad Thrasim. l. 3. c. 3. Si divina illa Filii sempiternaque nativitas non de natura Dei Patris, sed ex gratia creditur substituisse, non debet Unigenitus vocari, sed tantummodo genitus. Quoniam sicut ei nomen geniti largitas adoptionis paternæ contribuit, sic eum ab Unigeniti nomine nobis quoque tributa communio paternæ adoptionis exclusit. Unigenitus enim non vocatur, quamvis genitus possit vocari, cum genitis. Ib. c. 4.*

But though neither Men nor Angels be begotten of the substance of God, or by virtue of any such natural Generation be called Sons; yet one person we know, to whom the Divine Essence is as truly and really communicated by the Father as to the Son, which is the third person in the blessed Trinity, the Holy Ghost. Why then should the Word by that Communication of the Divine Essence become the Son, and not the Holy Ghost by the same? or if by receiving the same nature, he also be the Son of God, how is the Word the *Only-Son*? To this I answer, That the Holy Ghost receiveth the same Essence from the Father which the Word receiveth, and thereby becometh the same God with the Father and the Word: but though the Essence be the same which is communicated, yet there is a difference in the communication; the Word being God by Generation, the Holy Ghost by procession: and though \* every thing which is begotten proceedeth, yet every thing which proceedeth is not begotten. Wherefore in the Language of the sacred Scriptures and the † Church, the Holy Ghost is never said to be begotten, but to proceed from the Father; nor is he ever called the Son, but the Gift of God. *Eve* was produced out of *Adam*, and in the same nature with him, and yet was not born of him, nor was she truly the Daughter of *Adam*; whereas *Seth* proceeding from the same person in the similitude of the same nature, was truly and properly the Son of *Adam*. And this difference was not in the nature produced, but in the manner of production; *Eve* descending not from *Adam*

\* Non omne  
id quod pro-  
cedit nasci-  
tur, sicut om-  
ne id quod na-  
scitur proce-  
dit. *S. Aug.*  
*contra Max.*  
*l. 3. c. 14.*  
*who gives the*  
*same solution*  
*to the same ar-*  
*gument. Quæ-*  
*ris à me, si*  
*de substantia*

Patris est Filius, de substantia Patris est etiam Spiritus Sanctus, cur unus Filius sit, & alius non sit Filius. Ego respondeo, sive capias, sive non capias; De Patre est Filius, de Patre est Spiritus S. sed ille genitus est, iste procedens. *Εσαμψ τατς πατρως γεννηται, ος κενος γα το εγγενες ονωαι η λογον η το Αγιον Πνευμα. η μ. ως λογον, εκ τς νε ανωιδρον το η, ως Πνευμα, εκπορευω. Συμπεριση η το λογον το Πνευμα, η συγγενη ιδιον ανω ε ζωων, η παρομαρτων, η εκπορευωιδω. Theodoret. Serm. 2. p. 504.*

† Nunquam fuit non Pater, à quo Filius natus, à quo Spiritus Sanctus non natus, quia non est Filius. *Gennad. D. Eccles. Dog. Deus Pater innascibilis non ex aliquo, Deus Filius Unigenitus ex aliquo, hoc est, ex Patre, Spiritus S. innascibilis ex aliquo, hoc est, ex Patre. Isaac. lib. Fidei. Quod neque natum neque factum est, Spiritus S. est, qui à Patre & Filio procedit. S. Ambros. in Symb.*



as *Seth* did, by way of generation, that is, by natural fecundity. The Holy Ghost proceedeth from the Father in the same nature with him, the Word proceedeth from the same person in the same similitude of nature also; but the Word proceeding is the Son, the Holy Ghost is not, because the first procession is by way of Generation; the other is not. As therefore the Regeneration and Adoption of man, so the Procession of the Holy Ghost doth no way prejudice the eternal Generation, as pertaining solely to the Son of God.

Seeing then our Saviour *Jesus Christ* had a real being and existence before he was conceived by the Virgin *Mary*; seeing the being which he had antecedently to that Conception was not any created, but the one and indivisible Divine Essence; seeing he had not that Divinity of himself originally, as the Father, but by communication from him; seeing the communication of the same Essence unto him was a proper Generation; we cannot but believe that the same *Jesus Christ* is the begotten Son of God: and seeing the same Essence was never so by way of Generation communicated \* unto any, we must also acknowledge him the *Only-begotten*, distinguish'd from the Holy Ghost, as Son; from the adopted Children, as the natural Son.

\* Ὁς μὲν ἐν  
ὕδατος φυσικῶς  
καὶ πρὸ τοῦ  
πατρὸς ὡς ἡ  
μονογενὴς, ἕλα  
ἔχει ἐν ἑαυτῷ  
συλλαβῶν, ἕ-  
στὸς κατὰ με-  
τὰ τοὺς ἀποστό-  
λους. S. Ba-  
sil. Hom. de  
Fide.

The necessity of the belief of this part of the Article, that *Jesus Christ* is the proper and natural Son of God, begotten of the substance of the Father, and by that singular way of Generation the *Only Son*, appeareth first in the confirmation of our Faith concerning the Redemption of Mankind. For this doth shew such an excellency and dignity in the person of the Mediator as will assure us of an infinite efficacy in his actions, and value in his sufferings.

<sup>n</sup> Heb. 10. 4.  
<sup>o</sup> 1 Cor. 6. 20.  
and 7. 23.  
<sup>p</sup> 1 Pet. 1. 19.  
<sup>q</sup> Act. 20. 28.  
<sup>r</sup> Heb. 9. 14.

We know <sup>n</sup> it is not possible that the blood of bulls and goats should take away <sup>o</sup> sins: and we may very well doubt, how the blood of him, who hath no other nature than that of man, can take away the sins of other men; there appearing no such difference as will shew a certainty in the one, and an impossibility in the other. But since we may be <sup>o</sup> bought with a price, well may we believe the blood of *Christ* sufficiently <sup>p</sup> precious, when we are assured that it is the <sup>q</sup> blood of God: nor can we question the efficacy of it in <sup>r</sup> purging our conscience from dead works, if we believe *Christ* offered up himself through the *Eternal Spirit*. If we be truly sensible of our sins, we must acknowledge that in every one we have offended God; and the gravity of every offence must needs increase proportionably to the dignity of the party offended in respect of the offender; because the more worthy any person is, the more reverence is due unto him, and every injury tendeth to his dishonour; but between God and man there is an infinite disproportion; and therefore every offence committed against him, must be esteemed as in the highest degree of injury. Again, as the gravity of the offence beareth proportion to the person offended; so the value of reparation ariseth from the dignity of the person satisfying; because the satisfaction consisteth in a reparation of that honour which by the injury was eclipsed; and all honour doth increase proportionably as the person yielding it is honourable. If then by every sin we have offended God, who is of infinite eminency, according unto which the injury is aggravated; how shall we ever be secure of our reconciliation unto God, except the person who hath undertaken to make the reparation be of the same infinite dignity; so as the honour rendred by his obedience may prove proportionable to the offence and that dishonour which arose from our disobedience? This scruple is no otherwise to be satisfied than by a belief in such a Mediator as is the *Only-begotten Son* of God, of the same substance with the Father, and consequently of the same power and dignity with the God whom by our sins we have offended.

Secondly, The belief of the eternal Generation of the Son, by which he is the same God with the Father, is necessary for the confirming and encouraging

raging a Christian in ascribing that honour and glory unto Christ which is due unto him. For we are commanded to give that Worship unto the Son which is truly and properly Divine; the same which we give unto God the Father, who *hath committed all judgment unto the Son, that all men should honour the Son even as they honour the Father.* As it was represented to S. John in a Vision, when he *heard every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.* Again, we are commanded to *fear the Lord our God, and to \* serve him;* and that with such an emphasis, as by him we are to understand him alone, because *the Lord our God is one Lord.* From whence if any one arose among the Jews, teaching under the title of a Prophet to worship any other beside him for God, the judgment of the † Rabbins was, that notwithstanding all the Miracles which he could work, though they were as great as Moses wrought, he ought immediately to be strangled, because the evidence of this truth, that one God only must be worshipped, is above all evidence of sense. Nor must we look upon this Precept as valid only under the Law, as if then there were only one God to be worshipped, but since the Gospel we had another; for our Saviour hath commended it to our observation, by making use of it against the Devil in his temptation, saying, *Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* If then we be obliged to worship the God of Israel only, if we be also commanded to give the same Worship to the Son which we give to him; it is necessary that we should believe that the Son is the God of Israel. <sup>1</sup> *When the Scripture bringeth in the first-begotten into the world, it saith, Let all the Angels of God worship him;* but then the same Scripture calleth that first-begotten <sup>m</sup> *Jehovah, and the Lord of the whole earth.* For a man to worship that for God which is not God, knowing that it is not God, is affected and gross Idolatry; to worship that as God which is not God, thinking that it is God, is not the same degree, but the same sin: to worship him as God who is God, thinking that he is not God, cannot be thought an act in the formality void of Idolatry. Lest therefore while we are obliged to give unto him Divine worship, we should fall into that sin which of all others we ought most to abhor, it is no less necessary that we should believe that Son to be that eternal God, whom we are bound to worship, and whom only we should serve.

Thirdly, Our belief in *Christ* as the eternal Son of God, is necessary to raise us unto a thankful acknowledgment of the infinite love of God appearing in the sending of his only begotten Son into the world to die for sinners. This love of God is frequently extolled and admired by the Apostles. <sup>a</sup> *God so loved the world, saith S. John, that he gave his only begotten Son.* <sup>o</sup> *God commended his love towards us, saith S. Paul, in that while we were yet sinners Christ died for us; in that he spared not his own Son, but delivered him up for us all.* <sup>p</sup> *In this, saith S. John again, was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* If we look upon all this as nothing else but that God should cause a man to be born after another manner than other men, and when he was so born after a peculiar manner, yet a mortal man, should deliver him to die for the sins of the world; I see no such great expression of his love in this way of redemption, more than would have appeared if he had redeemed us any other way. 'Tis true indeed, that the reparation of lapsed man is no act of absolute necessity in respect of God, but that he hath as

John 5. 22, 23.  
Rev. 5. 13.

Deut. 6. 3, 4.  
\* The emphasis appears in this, that it is not barely  
וְיָרַע אֱלֹהֵי וְיָעֲבֹד  
& serves ei, but  
וְיָרַע וְיָעֲבֹד  
& ipiservies,  
with such a  
peculiar restriction as is  
expressed by the  
Chaldee Paraphrase,

וְיָרַע וְיָעֲבֹד  
& in conspectu ejus servies, by the  
LXX. ἡ αὐτοῦ  
μ.ο.φ. λατρεύσει  
and that  
restriction approved by our  
Saviour, Mat.

4. 10.  
† Moses  
Maim. Pref. in Seder Zeraim.  
<sup>k</sup> Mat. 4. 10.  
<sup>l</sup> Heb. 1. 6.  
<sup>m</sup> Psal. 97. 5.  
Εἰς ἡμῶν ὁμοιωθῆναι  
ἔδωκεν, ὡς ἄνευ ἑῶν  
ἔδωκεν, ἡ δὲ μίαν  
ἀεὶ ἔχει τῶν  
ταῦτα καὶ κοινῶν  
νοημάτων. Theod. Hæret.  
Fab. 1. 5. c. 2.

<sup>n</sup> John 3. 16.  
<sup>o</sup> Rom. 5. 8. and 8. 32.

<sup>p</sup> John 4. 9 10.

freely designed our Redemption as our Creation ; considering the misery from which we are redeemed, and the happiness to which we are invited, we cannot but acknowledge the singular love of God, even in the act of Redemption it self; but yet the Apostles have raised that consideration higher, and placed the choicest mark of the love of God in the chusing such means, and performing in that manner our reparation, by sending his *Only-begotten* into the World; by not sparing his own Son, by giving and delivering him up to be scourged and crucified for us; and the estimation of this act of God's love must necessarily increase proportionably to the dignity of the Son so sent into the World; because the more worthy the person of Christ before he suffered, the greater his condescension unto such a suffering condition; and the nearer his relation to the Father, the greater his love to us for whose sakes he sent him so to suffer. Wherefore to derogate any way from the Person and Nature of our Saviour before he suffered, is so far to undervalue the love of God, and consequently to come short of that acknowledgment and thanksgiving which is due unto him for it. If then the sending of Christ into the World were the highest act of the love of God which could be expressed; if we be obliged unto a return of thankfulness some way correspondent to such infinite love; if such a return can never be made without a true sense of that infinity, and a sense of that infinity of love cannot consist without an apprehension of an infinite dignity of nature in the person sent; then it is absolutely necessary to believe that Christ is so the *Only-begotten Son* of the Father, as to be of the same substance with him, of Glory equal, of Majesty co-eternal.

By this discourse in way of explication every Christian may understand what it is he says, and express his mind how he would be understood, when he maketh this brief Confession, I believe in *Christ the only Son* of God. For by these words he must be thought to intend no less than this: I do profess to be fully assured of this assertion, as of a most certain, infallible, and necessary truth, That *Jesus Christ*, the Saviour and *Messias*, is the true, proper and natural Son of God, begotten of the substance of the Father; which being incapable of division or multiplication, is so really and totally communicated to him, that he is of the same Essence with him, *God of God, Light of Light, very God of very God*. And as I assert him to be the Son, so do I also exclude all other persons from that kind of Sonship, acknowledging none but him to be begotten of God by that proper and natural Generation; and thereby excluding all which are not begotten, as it is a generation; all which are said to be begotten, and are called Sons, but are so only by adoption, as 'tis natural. And thus I believe in God the Father, and in *Jesus Christ* his *Only Son*.

### Our Lord.

**A**fter our Saviour's Relation founded upon his eternal Generation, followeth his Dominion, \* in all ancient Creeds, as the necessary consequent of his Filiation. For as we believe him to be the Son of God, so must we acknowledge him to be *our Lord*, because the Only Son must of necessity be Heir and Lord of all in his Father's House; and all others which bear the name of Sons, whether they be men or Angels, if compared to him must not be looked upon as Sons of God, but as Servants of Christ.

\* For though in the first Rules of Faith mentioned by Irenæus and Tertullian we find not Dominum nostrum, yet in all the Creeds afterwards we find those words; probably inserted because denied by the Valentinians, of whom Irenæus, Δια τούτο ἡ Σωτηρία λήγουσι, ἕτερον δὲ Κύριον ἐνομιάζουσιν αὐτὸν Δόλου, l. 1. c. 14

Three things are necessary, and more cannot be, for a plenary explication of this part of the Article. First, the proper notation of the word Lord in the Scripture-phrase, or language of the Holy Ghost: Secondly, the full signification of the same in the adequate latitude of the sense, as it belongs to Christ: Thirdly, the application of it to the person making confession of his Faith, and all others whom he involves in the same condition with himself, as saying, not my, nor their, but Our Lord.

First then, we must observe that not only Christ is the Lord, but that this title doth so properly belong unto him, that the Lord alone absolutely taken is \* frequently used by the Evangelists and Apostles determinately for Christ, insomuch that the Angels observe that Dialect, a Come, see the place where the Lord lay. Now for the true Notation of the word, it will † not be so necessary to enquire into the use or origination of the Greek, much less into the Etymology of the correspondent Latin, as to search into the Notion of the Jews, and the Language of the Scriptures, according unto which the Evangelists and Apostles spake and wrote.

And first, it cannot be denied but that the word which we translate the Lord, was used by the Interpreters of the Old Testament sometimes for † men with no relation unto any other than human Dominion. And as it was by the Translators of the Old, so is it also by the Penmen of the \* New. But it is most certain that Christ is called Lord in another notion than that which signifies any kind of human Dominion; because, as so, b there are many Lords, but he is in that notion c Lord which admits of no more than one. They are only d Masters according to the flesh; He e the Lord of glory, the Lord from heaven, f King of Kings, and Lord of all other Lords.

\* Mark 16. 19, 20. Luke 12. 42. and 24. 34. John 4. 1. and 6. 23. and 11. 2. and 20. 2, 18, 20, 25. and 21. 7. Acts 9. 1. 6. 10, 11, 15, 17, 27, 31, 42. and 11. 16, 24. and 13. 47. &c. Kυριου. † Mat. 28. 6. † For whosoever shall consider the signification of Kυριου in the Scriptures, I think he will

scarce find any footsteps of the same in the ancient Greeks. In our Sacred Writ it is the frequent name of God, whereas I imagine it is not to be found so used by any of the old Greek Authors. Julius Pollux, whose business is to observe what words and phrases may be properly made use of in that language, tells us the Gods may be called Θεοι or Δαιμόνες, but mentions not Kυριου, as neither proper, nor any name of God with them at all. Nor did they anciently use it in their OEconomicks; where their constant terms were not Kυριου, but δαδόντης and δούλος and they had then another kind of notion of it, as appears by the complaint of the servant in Aristophanes, Τὸ κάμαλον ἃ ἔχεται τὸ κύριον κερξίειν ὁ δαίμων, ἀλλὰ τὸ ἰωνυδόν. In which words, if they were interpreted by the Scripture usage, Kυριου would signify the Master, and ἰωνυδόν the person bought, that is, the Servant; whereas the place requires an interpretation wholly contrary; for ἰωνυδόν is not here ἰωνυδόν, but ἀγγελος, or ἰωνυδόν, as the Scholiast, Suidas and Moschopolus have observed; that is, not the Servant, but the Master who bought him. And though those Grammarians bring no other place to prove this active signification beside this of Aristophanes, by which means it might be still questionable whether they had rightly interpreted him without any authority; yet Phrynichus will sufficiently secure us of this sense. Ἐτυχον ἰωνυδόν οἰκίαν ἢ ἀξέν. ἐρταῦδα ἰδὲν ἐξ ἰωνυδόν τὸ ἀπὸ τοῦ πείραξ. ἰωνυδόν τὸ ἰωνυδόν δούλον. Ἐωνυδόν then here is he which buyeth, that is, the Master: and consequently Kυριου not the Master, but the Servant bought, whom he supposeth originally to have power over his own body. Indeed it was not only distinguished, but in a manner opposed to δαδόντης: as appears by that observation of Ammonius, thus delivered by Euthathius in Odys. 5. Kυριου γυναικός κὶ ἦν ἀνὴρ κὶ πατήρ, δαδόντης δὲ ἀργυρονήτων.

† As ἰωνυδόν is generally translated Kυριου when it signifies Lord or Master in respect of a servant or inferior. So Sarah called her husband, Gen. 18. 12. 1 Pet. 3. 6. so Eleazer his Master Abraham, Gen. 24. frequently. Thus Rachel saluted her Father Laban, Gen. 31. 35. and Jacob his Brother Esau, Gen. 33. 8. Potiphar is the Kυριου of Joseph whom he bought, Gen. 39. 2, &c. and Joseph in power is so saluted by his brethren, Gen. 42. 10. and acknowledged by his Servant, 44. 5. The general name in the Law of Moses for servant and master is παῖς and Kυριου, Exod. 21. 2, 4. It is indeed so plain that the ancient Jews used this word to signify no more than human power, that we find ἰωνυδόν the name of man so translated, as 1 Sam. 17. 32. עַלְיָו לַבַּיִת לַיְהוָה מִן הַיְּמִינִים עֹמֵד וְהָיָה הַיְּמִינִים וְהָיָה הַיְּמִינִים. \* For Kυριου is used with relation and in opposition to δαδόντης, Acts 16. 16. in the sense which the latter, not the ancient, Greeks used it: Παιδόν, τὸ ἐν δαδόντης ἐν τῷ πείραξ οἱ δὲ ἀρχαῖοι ἐν τῷ κερξίειν, as Phrynichus observes. As it is opposed to οἰκίαν, Luke 16. 13. (according to that of Etymol. Kυριου τὸ περὶ τὸν οἶκον, ἔχει δὲ περὶ τὸ οἰκίαν) to δούλος, Matt. 10. 24. and 18. 25, &c. And in the Apostolical Rules pertaining to Christian OEconomicks, the Master and Servant are δούλος and Kυριου. As also by way of addition Kυριου τῷ δούλῳ, Mat. 9. 38. Kυριου τῷ ἀμπελῶν, Matt. 20. 8. Kυριου τὸ οἶκος, Mark 13. 35. Insomuch as Kυριου is sometimes used by way of address or salutation of one man to another, (as it is now generally among the later Greeks, and as Dominus was anciently among the Latins, Quomodo obvios, si nothen non occurrat, Dominos salutamus, Sen.) not only of Servants to Masters, as Mat. 13. 27. or Sons to Parents, Mat. 21. 30. or inferiors to men in authority, as Mat. 27. 63. but of strangers; as when the Greeks spake to Philip, and desired him, saying, Kυριου, διδοῦ τὸ Ἰσραὴλ ἰδεῖν, John 12. 21. and Mary Magdalen speaking unto Christ, but taking him for a Gardener, Kυριου, εἰ σὺ ἐλάσσω αὐτὸν, John 20. 15. And it cannot be denied but this title was sometimes given to our Saviour himself in no higher or other sense than this: As when the Samaritan woman saw him alone at the well, and knew no more of him than that he appeared to be one of the Jews, she said, Kυριου, ἀλλημία εἰ ἔχεις, κὶ τὸ φρέαρ ἔστι βαθύ, John 4. 11. And the infirm man at the Pool of Bethesda, when he wist not who it was, said unto him, Kυριου, ἀνδραπον εἰ ἔχει, John 5. 7. The blind man, to whom he had restored his sight, with the same salutation maketh confession of his ignorance, and his faith, Τίς εἶ, κύριε; and πείραξ, κύριε, John 9. 36, 38. † 1 Cor. 8. 5. † Ib. v. 6. and Eph. 4. 5. † Col. 3. 22. † 1 Cor. 2. 8. and 15. 47. † Rev. 19. 16.

U

Nor



the fulfilling of his promises his name *Jehovah* was not known unto him : for though God spake expressly unto *Abraham*, *All the land which thou seest, to thee will I give it, and to thy seed for ever*, yet the History teacheth us, and *S. Stephen* confirmeth us, that *he gave him none inheritance in it, no not so much as to set his foot on, though he promised that he would give it to him for a possession.* Wherefore when God saith he was not known to *Abraham* by his name *Jehovah*, the interpretation of no other name can make good that expression : and therefore we have reason to believe the Word which the first *Greek* Translators, and after them the *Apostles*, used, may be appropriated to that notion which the Original requires ; as indeed it may, being derived from a Verb of the same signification with the \* *Hebrew* root, and so denoting the *Essence* or *Existence* of God, and whatsoever else may be deduced from thence, as revealed by him to be signified thereby.

\* It is acknowledged by all that יהוה is from יהוה

or יהוה, and God's own interpretation proves no less יהוה יהוה יהוה *Exod. 3. 14.* And though some contend that *fi*-*tu*-*ri*-*ti*-*o* is essential to the name, yet all agree the root signifieth nothing but *essence* or *existence*, that is, *to be*, or *יהוה*, or *יהוה*. Now as from יהוה in the Hebrew יהוה, so in the Greek *κείν* τὸ κρείον *Kéion*. And what the proper signification of κρείον is, no man can teach us better than *Hefychius*, in whom we read *Κρείον, ἰσχυρόν, ψυχάνη, κρείον* primā longā, κρείον primā brevi. *Sophocl. Oedipo Colon.* παρ' ὧ δὲ δὴν ἔκκειν. *Schol.* Θύον ἔκκειν, ἀπὸ τοῦ ἰκίον, ταυτὸν ἢ τὸ ἰσχυρόν. Hence was κρείον by the *Atticks* used for ἔξω *fit*: so I take it from the words of the *Scholias*t upon *Sophocles*, τὸ κρείον ἀποκρίσθαι ὅτι τὸ ἰσχυρόν ἢ ἰσχυρὸν ἢ ἰσχυρὸν, ἐν τῷ ἰσχυρὸν βαρύνον αὐτὸ ἰσχυρὸν μὲν ἐκ τῆς αἰτίας τοῦ ἰ, κρείον λέγοντες ἀπὸ τοῦ κρείον. Not that they used it by an *Apocope*, taking *n* from κρείον but that κρείον was taken in the sense of κρείον or κρείον, from κρείον, ἰσχυρόν, κρείον. ἢ or ἰσχυρόν, as the *Scholias*t upon those words of *Sophocles*, *Δελφία Δελφίω κρείον* *Kρείον*, ἢ γὰρ ἰσχυρόν. Neither know I better how to render κρείον than by ἰσχυρόν in the place of *Æschylus* his *Prometheus*,

Ζηλῶ σ' ὅθ' ἕναι' ἐκτὸς ἀπίας κρείον,  
 Πάντων μεταρῶν ἢ τιτολυμῶς ἐμῶ.  
 As the *Arundelian Scholias*t u' on the *Septem Thebana*, κρείον, ἰσχυρόν and in the same *Tragedy*, ἐκ' ἀπίας κρείον, is rendered by the more ancient *Scholias*t, ἢ ἐκ' ἀπίας as in the *Persa*, *Κρείον* κρείον, is by the same *Interpreter* explained κρείον ἢ ἰσχυρόν *Κρείον*. So the same *Poet* in his *Agamemnon*,

Ταυτῷ ἰκάνειν πέντε πλῆθυσμα,  
 Τραχῶς Ἄσπεδῶ εἰδέναι κρείον ὄπῳ.  
 Which the *Scholias*t renders thus: Ἐπανδύμαι διαφόρος ταυτῷ γνῶμῳ, τὸ μαθεῖν ἐν οἷα ὅθι παρὰ δόξῃ ὁ βασιλεὺς. And no other sense can be imagined of that verse in *Sophocles*, *Φοῖβα* *Κείον* τανδύς ἢ κρείον κρείον, than by rendering it, ἢ or ἰσχυρόν and p. 296. ἢ δ' εἰ κρείον κρείον, τὸ πῶς κρείον ἢ κρείον κρείον and p. 415. Ἄλλ' ἐκ δόξῃ ἢ κρείον τὸ πῶς κρείον or of that in *Euripides* his *Phœnissæ*,

Ὄν, τίς ἐν πύλαισι δικάτων κρείον ;  
 This original interpretation appeareth farther in the frequent use of κρείον for ἰσχυρόν, as it signifieth no more than *sum*: as in *Sophocles*, ἐκδύον κρείον for ἐκδύον, μῶν κρείον for μῶν, ἐκπειλῶν κρείον for ἐκπειλῶν, ὦν κρείον for ὦν, ἔξω κρείον for ἔξω, κρείον λέδον for λέδον, δρῶν κρείον for δρῶν, ἡπατῶν κρείον for ἡπατῶν, εἰρηκῶς κρείον for εἰρηκῶς, οἰκῶν κρείον for οἰκῶν, ἐκρείον ἔξω for ἔξω and in *Euripides*, ἔξω κρείον for ἔξω, εἰσκαίνου κρείον for εἰσκαίνου, ἀδικηδῶν κρείον for ἀδικηδῶν, or ἀδικηδῶν, as the *Scholias*t. From all which it undeniably appeareth, that the ancient signification of κρείον or κρείον is the same with εἶμι or ἰσχυρόν, *sum*, I am ; (which is much confirmed by that it was anciently observed to be a Verb transitive, as it was used by the forementioned *Author*, κρείον *Κύριος* ἀποκρίσθαι τὸ ἀποκρίσθαι ἀπὸ τῆς ἢ τὸ ἰσχυρόν ἢ τὸ ἰσχυρόν and consequently the proper interpretation of ΠΠΠ descending from the root of ΠΠΠ of the same signification. And well may we conceive the LXX. for this reason to have so translated it, because we find the origination delivered by them in that notion, rendering ΠΠΠ δ' Ὄν, *Exod. 3. 14.* ἐγὼ εἶμι δ' Ὄν ; and again, δ' Ὄν ἀπίστα μὲν ἀπὸς ὄμας. From whence considering the name ΠΠΠ proceeding from that root, and giving relation to that sense, they made use of the word κρείον for the standing interpretation of that name, as being equivalent to δ' Ὄν. We have no reason then to conceive either that they so translated it out of the superstition of the Jews (as some would persuade us, whom we have already refuted) or because they had no letters in the Greek language by which they could express the Hebrew name, whereas we find it often expressed even among the Gentile Greeks, but because they thought the Greek κρείον to be a proper interpretation, as being reducible to the same signification. For even they which are pretended to have read *Adonai* for *Jehovah*, as *Origen*, &c. do acknowledge that the Heathens and the ancient Hereticks descending from the Jews had a name by which they did express the Hebrew *Jehovah*. We know that *Oracle* preserved by *Macrobius*, *Saturnal. l. 1. c. 18.* φράξο δ' πάντων ὄμων δὲν ἐμῶν *Iad*. And *Diodorus* hath taught us from whence that name first came, mentioning *Moses* in this manner, ὅθι ἢ τοῖς *Iουδαίοις* *Μωσῶν* δ' *Iad* ὁ βασιλεὺς δὲν and *Theodoret* more expressly, *Quest. 15.* in *Exod. Καλέσθαι τὸν ὄμων* ἢ *Iad*, *Iουδαίοι* ἢ *Iad*. *Porph. l. 4. cont. Christian.* tells us, *Sanchoniathon* had his relations of the Jews, ὅθι *Iεσομβάλου* τὸν *ισραῆλ* δὲν τὸ *Iad*. *Eusebius* (as we formerly mentioned) said, *Iωσὺς* ἔην, *Iad* ὁ *σωτήρ*. *Hefychius*, *Iad* δαμ, *Iad* *Κωνσταντία*, taking *ia* in composition for the contraction of *ia*. As *Iωσὺς* ἐκ μῶσῃ, ὄμων πέντε. And the LXX. *Jer. 23. 6.* have rendered *יהוה* *Iωσὺς*, *id est*, *Dominus justus*, saith *S. Hierom*. And as the Heathens and the first Christians, so the Hereticks had among them the pronunciation and expression of the name ΠΠΠ. As the *Valentinian* was baptized ἐν τῷ ὄμων τὸ *Iad*. *Iren. l. 1.* and the *Ophiani* had their several Gods, among the rest, ἀπὸ τοῦ *μασίας* δ' *Iαδου* δαμ δ' ἢ *Ασφαίων*, ἢ δ' *Οεαίων* δαμ ἢ τὸ *Εβραϊκῶν* γερῶν δ' *Iad*, *Iad* πρὸς *Εβραϊκῶν* ὄμων δαμ δαμ. *Orig. cont. Cels. l. 6.* So I read it, not as it is in the Edition of *Hefschellius*, *Iad* in one word, or *Iad*, as our learned Countryman *Nicolaus Fullerus* hath endeavoured in vain to rectify it ; but *ia* *ia*, that is, the *Ophiani* took the name *Iad* from the Jews, among whom it signifies the same who is called *Jah*. For that it ought so to be read, appeareth by the former words of *Origen*, *Oior* δ' *Δελφία* δ' *Iαδου* δαμ δ' ἢ *Iad* δαμ δαμ ἢ *Iad* δαμ δαμ ἢ *Iad* δαμ δαμ. *Sὺ* ἢ *κρησθαίων* μυσταίων ἢ ἢ *κρησθαίων* νυκτοαίων δαμ δαμ *Iad*. In the printed Copy indeed it is *ia* δαμ, and in the Latin *Iadin*, but without sense: whereas dividing the words, the sense is manifest, and the reason of the former emendation apparent. Being then there were so many among the Greeks, which did in all ages express the Hebrew name, it can be no way probable that the LXX. should avoid it as inexpressible in their language.

Being

Being then this title *Lord* thus signifieth the proper name of God *Jehovah*, being the same is certainly attributed unto *Christ* in a notion far surpassing all other Lords, which are rather to be looked upon as Servants unto him: it will be worth our enquiry next, whether as it is the Translation of the name *Jehovah*, it belong to *Christ*; or whether though he be Lord of all other Lords, as subjected under his authority, yet he be so inferior unto him whose name alone is *Jehovah*, as that in that propriety and eminency in which it belongs unto the supreme God, it may not be attributed unto *Christ*.

This doubt will easily be satisfied, if we can shew the name *Jehovah* it self to be given unto our Saviour; it being against all reason to acknowledge the original name, and to deny the interpretation in the sense and full importance of that original. Wherefore if *Christ* be the *Jehovah*, as so called by the Spirit of God; then is he so the *Lord*, in the same propriety and eminency in which *Jehovah* is. Now whatsoever did belong to the *Messias*, that may and must be attributed unto *Jesus*, as being the true and only *Christ*. But the *Jews* themselves acknowledge that *Jehovah* shall be known clearly in the days of the *Messias*, and not only so, but that it is the \* name which properly belongeth to him. And if they cannot but confess so much who only read the Prophecies, as the Eunuch did, without an interpreter; how can we be ignorant of so plain and necessary a truth, whose eyes have seen the full completion, and read the infallible interpretation of them? If they could see

\* As Midrasch Tillim on 21, Psal. Echa Rabati, Lam. 1. 6:

Isa. 8. 13, 14.

Rom. 9. 33.

Hof. 1. 7. where it is farther observable that the Chaldee Paraphrase hath בְּמִסְרֵי יְהוָה

for בְּיְהוָה by the word for Jehovah.

Act. 4. 12. Zach. 10. 12.

Deut. 6. 4. Two Adversaries we have

to the exposition of this place, the Jew and the Socinian; only with this difference, that we find the less opposition from the Jew, from whom indeed we have so ample a concession as will destroy the other's contradiction. First, Socinus answers, the name belongeth not to Christ, but unto Israel; and that it so appears by a parallel place in the same Prophet, Jer. 33. 15, 16. Socin. refut. Jac. Wieki. cap. 6. Catech. Racov. de Pers. Christi, c. 1. Crellius de Deo & Attrib. lib. 1. cap. 11. To this we first oppose the constant interpretation of the Jews, who attribute the name Jehovah to the Messias from this one particular Text. As in the Sepher Ikkar. l. 2. c. 8. וְיִקְרָא הַכְּתוּב שֵׁם הַמְּשִׁיחַ וְיִקְרָא יְהוָה הַמְּשִׁיחַ וְיִקְרָא יְהוָה צְדִיקְנוּ The Scripture calleth the name of the Messias Jehovah our righteousness. And in Midrasch Tillim on Psal. 21. וְיִקְרָא לְסֹלֶךְ הַמְּשִׁיחַ בְּשֵׁמוֹ וּמָהוּ שֵׁמוֹ God calleth the Messias by his own name, and his name is J. hovah; as it is said (Exod. 15. 3.) The Lord is a man of war, Jehovah is his name. And it is written of the Messias, (Jer. 23. 6.) And this is the name which they shall call him, Jehovah our Righteousness. Thus Echa Rabati, Lam. 1. 6. וְהָיָה שֵׁם יְהוָה וְהָיָה שֵׁם יְהוָה וְהָיָה שֵׁם יְהוָה וְהָיָה שֵׁם יְהוָה What is the name of the Messias? R. Abba said, Jehovah is his name; as it is said (Jer. 23. 6.) And this is the name which they shall call him, Jehovah our righteousness. The same he reports of Rabbi Levi. The Rabbins then, though enemies to the truth which we deduce from thence, constrained by the literal importance of the Text, did acknowledge that the name Jehovah did belong to the Messias. And as for the collection of the contrary from the parallel place pretended, there is not so great a similitude as to enforce the same interpretation. For whereas in Jerem. 23. 6. it is expressly said, וְהָיָה שֵׁם יְהוָה וְהָיָה שֵׁם יְהוָה this is the name, in the 33. it is only וְהָיָה שֵׁם יְהוָה without any mention of a name; and surely that place cannot prove Jehovah to be the name of Israel, which speaks not one word of the name of Jerusalem: for where we read in Crellius, hoc scilicet nomen est, all but hoc is not Scripture, but the gloss of Crellius, and hoc it self cannot be warranted for the Interpretation of וְהָיָה שֵׁם יְהוָה nor quo for אֲשֶׁר; the simplest Interpretation of these words וְהָיָה שֵׁם יְהוָה וְהָיָה שֵׁם יְהוָה being, iste qui vocabit eam, he which calleth Jerusalem, is the Lord our righteousness, that is, Christ. And thus the first answer of Socinus is invalid: which he easily foreseeing, hath joined with the Jewish Rabbins in the second answer, admitting that Jehovah our righteousness is the name of the Messias, but without denying that Christ

is that Jehovah. To which purpose they assert those words, Jehovah our righteousness, to be delivered by way of proposition, not of apposition: and this they endeavour to prove by such places of Scripture as seem to infer as much. As Moses built an Altar, and called the name of it Jehovah Nissi, Exod. 17. 15. Gideon built an Altar unto the Lord, and called it Jehovah Shalom, Judg. 6. 24. And the name of the City in the last words of Ezekiel is Jehovah Shammah. In all which places it is most certain, that the Jehovah is not predicated of that of whose name it is a part; but is the Subject of a Proposition, given by way of nomination, whose Verb substantive or copula is understood. But from thence to conclude, that the Lord our righteousness can be no otherwise understood of Christ than as a Proposition, and that we by calling him so, according to the Prophet's prediction, can understand no more thereby, than that God the Father of Christ doth justify us, is most irrational. For first, it is therefore necessary to interpret those names by way of a proposition of themselves, because Jehovah cannot be the Predicate of that which is named; it being most apparent, that an Altar or a City built cannot be God: and whatsoever is not Jehovah without addition, cannot be Jehovah with addition. But there is no incongruity in attributing of that name to Christ, to whom we have already proved it actually given: and our Adversaries, who teach that the name Jehovah is sometimes given to the Angels representing God, must acknowledge that it may be given unto Christ, whom they confess to be above all Angels, and far more fully and exactly to represent the Father. Secondly, That which is the addition in those names cannot be truly predicated of that thing which bears the name. Moses could not say that Altar was his Exaltation, nor Gideon that it was his Peace. And if it could not so be predicated by it self, it could neither be by apposition, and consequently, even in this respect, it was necessary to make the name a Proposition. But our Righteousness may undoubtedly be predicated of him, who is here called by the name of the Lord our Righteousness; for the Apostle hath expressly taught us, that he is made Righteousness unto us, 1 Cor. 1. 30. And if it may be in it self, there can be no repugnancy in its predication by way of apposition. Thirdly, That addition of our righteousness doth not only truly belong to Christ, but in some manner properly and peculiarly so, as in that notion it can belong to no other person called Jehovah, but to that Christ alone. For he alone is the end of the Law for righteousness to every one that believeth, Rom. 10. 4. and when he is said to be made unto us righteousness, 1 Cor. 1. 30. he is thereby distinguished from God the Father. Being then Christ is thus peculiarly called our Righteousness in the Gospel, being the place of the Prophet forementioned speaketh of this as a name to be used under the Gospel, being no other person called Jehovah is ever expressly called our Righteousness in the Gospel; it followeth, not only that Christ may be so called, but that the Prophecy cannot otherwise be fulfilled, than by acknowledging that Christ is the Lord our Righteousness: and consequently that is his name, not by way of proposition, but of apposition and appropriation; so that being both Jehovah and our Righteousness, he is as truly Jehovah as our Righteousness.

may be framed against us, we know Christ is the <sup>P</sup> righteous branch raised unto <sup>P</sup> Jer. 23. 5, 6. David, the King that shall reign and prosper, in whose days Judah shall be saved, and Israel shall dwell safely; we are assured that this is his name whereby he shall be called, The Lord our Righteousness: the Lord, that is, Jehovah, the expression of his supremacy; and the addition of Our Righteousness can be no diminution to his Majesty. If those words in the Prophet, <sup>9</sup> Sing and rejoice, O daughter of Sion; for lo, I come, and I will dwell in the <sup>9</sup> Zech. 2. 10, midst of thee, saith the Lord (Jehovah) did not sufficiently of themselves <sup>11.</sup> denote our Saviour, who dwelt amongst us, as they certainly do; yet the words which follow would evince as much; And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee: For what other Lord can we conceive dwelling in the midst of us, and sent unto us by the Lord of Hosts, but Christ?

And as the original Jehovah was spoken of Christ by the holy Prophets; so the title of Lord, as the usual interpretation of that name, was attributed unto him by the Apostles. In that signal prediction of the first Age of the Gospel God promised by Joel, that whosoever shall call on the name of the Lord (Jehovah) shall be delivered: and S. Paul hath assured us that Christ is that Lord, by proving from thence, that whosoever believeth on him shall not be ashamed; Rom. 10. 9, and inferring from that, if we confess with our mouth the Lord Jesus, we <sup>11, 13.</sup> shall be saved. For if it be a certain truth, that whosoever confesseth the Lord Jesus shall be saved; and the certainty of this truth depend upon that foundation, that whosoever believeth on him shall not be ashamed; and the certainty of that in relation to Christ depend upon that other promise, Whosoever shall call on the name of the Lord shall be saved: then must the Lord in the thirteenth verse of the tenth Chapter to the Romans be the same with the Lord Jesus in the ninth verse; or else S. Paul's Argument must be invalid and fallacious, as containing that in the Conclusion which was not comprehended in the Premises. But the Lord in the ninth verse is no other than Jehovah, as appeareth by the Prophet Joel from whom that Scripture is taken. Therefore our Saviour in the New Testament is called Lord, as that name or title is the interpretation of Jehovah.

If we consider the Office of John the Baptist peculiar unto him, we know it was



Mat. 11. 10. *he of whom it is written in the Prophet Malachi, I will send my messenger, and he shall prepare the way before me: we are sure he which spake those words was (Jehovah) the Lord of hosts; and we are sure that Christ is that Lord before whose face John the Baptist prepared the way. The voice of him that crieth in the wilderness, saith Isaiah, prepare ye the way of the Lord (Jehovah:) and this is he that was spoken of by the Prophet Isaiah, saith S. Matthew: This is he of whom his Father Zechariah did divinely presage, Thou child shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his way. Where Christ is certainly the Lord, and the Lord \*undeniably Jehovah.*

\* I say therefore undeniably, because it is not only

the undoubted translation of the name יהוה in the Prophet, (which of it self were sufficient;) but also is delivered in that manner which is (though unreasonably) required to signify the proper name of God, *αετηδιση γδ αει αεσσιου Κυειου*. not *αυ Κυειου*, that is, without, not with, an Article. For now our Saviour's Deity must be tried by a kind of School-Divinity, and the most fundamental Doctrine, maintained as such ever since the Apostles times by the whole Catholick Church, must be examined, censured and condemned, by *ο, η, το*. Socinus first makes use of this observation against Wiekus; and after him Crellius hath laid it as a grave and serious foundation, and spread it out into its several Corners, to uphold the fabrick of his Superstruitions. First, Vox Jehovah magis quam cetera Dei nomina propriorum naturam sequitur; ideo etiam Græca Κύειου, cum pro illa ponitur, propriorum indolem, quæ licet, æmulatur. Secondly, Propriis nominibus articulus libentius subtrahitur, licet eum etiam sæpè concinnitatis potius quam necessitatis causâ admittant. Idem fit in voce Κύειου cum pro Jehovah ponitur. Thirdly, Hæc est causa cur in Novo Testamento, maxime apud Lucam & Paulum, vox Κύειου, cum Deum summum designat, articulo libentius careat; at cum de Christo subjectivè usurpatur, raro articulus omittitur. What strange uncertainties are these, to build the denial of so important an Article as Christ's Divinity upon? He does not say absolutely Jehovah is the proper name of God, but only that it doth more follow the nature of proper names than the other names of God. And indeed it is certain that sometimes it hath the nature of an appellative, as Deut. 6. 4. יהוה יהוה יהוה the Lord our God is one Lord; and yet if it be not always and absolutely a proper name, though all the rest were granted to be true, the Argument must be of no validity. Again, he cannot say an Article is never affixed to a proper name, but only that libentius subtrahitur, it is rather omitted than affixed: which yet is far from a certain or a true rule, especially in the language of the New Testament. For no man can deny Jesus to be the proper name of Christ, given him according to the Law at his Circumcision, *η ειλθη το ονομα ιησους* 'Insc̄s, Luke 2. 21. and yet whosoever shall read the Gospel of S. Matthew, will find it ten times *ο* 'Insc̄s with an Article, for once 'Insc̄s without it. And in the Acts of the Apostles, written in a more Attick style, S. Paul is oftner stiled *ο* Παυλ̄ than simply Παυλ̄. So Balaam, Gallio, &c. Some persons we find in the New Testament, whom, if we should stay till we found them without an Article, we should never call by their names at all; as Apelles, Balak, &c. Thirdly, *ο* Κύειου is so often used for that God who is the Father with an Article, and Κύειου for the Son without an Article, (For the Father, Mat. 1. 22. 2. 15. 5. 33. 22. 24. Mark 12. 36. Luke 1. 6, 9, 15, 25, 46. 2. 15, 22, 23. 10. 2. Acts 2. 25, 34. 3. 19. 17. 27. Rom. 15. 11. 1 Cor. 10. 26. 16. 7. 2 Cor. 5. 11. Eph. 5. 17, 19. Col. 3. 16, 20, 23. 2 Theff. 3. 3. 2 Tim. 1. 16. Heb. 8. 2, 11, 12, 14. Jam. 4. 10, 15. 1 Pet. 2. 3. For the Son, Mat. 3. 3. 22, 43, 45. Mark 1. 3. Luke 1. 76. 2. 11. 3. 4. 20. 44. John 1. 23. Acts 2. 36. 15. 36. 11. 16, 21. 15. 11. Rom. 1. 7. 10. 9, 12. 14. 6, 8, 14, 16, 2, 8, 11, 12, 13, 22. 1 Cor. 1. 3. 4. 17. 7. 22, 25, 39. 9. 1, 2. 10. 21. 11. 11. 12. 3. 14. 37. 15. 58. 16. 10, 19. 2 Cor. 1. 2. 2. 12. 4. 5. 10. 17. 11. 17. 12. 1. Gal. 1. 3. 5. 10. Eph. 1. 2. 2. 21. 4. 1, 5, 17. 5. 8. 6. 4, 10, 21, 23. Phil. 1. 2. 14. 2. 11, 19, 24, 29. 3. 1, 20. 4. 1, 2, 10. Col. 1. 3. 3. 17, 18, 24. 4. 7, 17. 1 Theff. 1. 1. 3. 5. 4. 1, 15, 17. 5. 2, 12. 2 Theff. 1. 1, 2. 13. 3. 4. 1 Tim. 1. 1. 2 Tim. 2. 24. Tit. 1. 4. Philem. 3. 16, 20. Jam. 1. 1. 2 Pet. 3. 8, 10. 2 John 3. Jude 14. Rev. 14. 13. 19. 16.) I say, they are thus so often used, that though they equal not the number of their contrary acceptions, yet they come so near, as to yield no ground for any such observation, as if the Holy Ghost intended any such Article-distinction. Nay, it is most evident that the sacred Penmen intended no such distinction, because in the same place speaking of the same person, they usually observe the indifferency of adding or omitting the Article. As Jam. 5. 11. *Τω σωουρωτω* 'Ιεσ̄ *ηκεστα*, *η το ηλ̄* Κυειου *ειδτε*, *οπ̄ πολυπλασχηος* *δεν ο Κυριου* *η οικισμων*. 2 Tim. 1. 18. *Δωη αυτω ο Κυριου* *δρασει* *ελεος* *αῡ Κυειου* *εσ̄ ελεση* *τη ημερα*. 1 Cor. 7. 17. *Ετασον* *ος* *κικλησων ο Κυριου*, *ετω* *αῡσειτω*. 22. *Ο γδ εσ̄ Κυειου* *κληεις* *δ̄υλ̄*, *απλ̄δ̄υτ̄* *Κυειου* *δ̄ει*. See Rom. 14. 6, 7, 8. Wherefore being Jehovah is not affirmed absolutely to be a proper name; being if it were, yet it appears that it is not the custom of the New Testament to use every proper name oftner without an Article than with one; being *ο* Κυριου is so often taken for him whom they acknowledge God, and Κυριου for him whom they cannot deny to be the Christ: it followeth that Christ, acknowledged to be the Lord, cannot by any virtue of an Article be denied to be the true Jehovah. We must not then think to decide this Controversy by the Articles, of which the sacred Penmen were not curious, and the Transcribers have been very careless: nor is there so great uncertainty of the ancient MSS. in any thing as in the words and Articles of Κυριου and Θεος. The Vulgar Edition, Rev. 1. 8. hath *λεγει ο Κυριου* only, the Complutenis *λεγει Κυριου ο Θεος*, Plantine, *λεγει ο Κυριου ο Θεος* against the Socinian Rule, who will have an accession by *ο* to Θεος, and a diminution by *ο* from Κυριου. As Rev. 4. 11. *Αξῑ ε̄*, *κυριε*, *λασειν* *η δ̄ξ̄αν* in other MSS. *Αξῑ ε̄ ο Κυριου η ο Θεος ημων ο αγ̄*, *λασειν η δ̄ξ̄αν*. 1 Cor. 11. 27. *το πατριον* *αῡ Κυριου* *αναξῑως* others with an addition, *το πατριον* *αῡ Κυριου* *αναξῑως* *αῡ Κυριου*. 1 Cor. 14. 37. the Vulgar Edition, *οπ̄ αῡ Κυριου* *εισιν* *ε̄πολαι* the Complutenis, *οπ̄ Κυριου*. So where we usually read *Χριστος*, divers ancient MSS. have *Κυριου*. Lastly, It is observable that even in these words of the Creed, which we now expound, *Κυριου* is spoken expressly of Christ without an Article, for so we read it, *Και εις* 'Insc̄ν *Χριστον*, *η̄ ο̄ν αῡ η̄ μονογεν̄*, *Κυριον* *η̄μων*.

Nor is this the only Notation of the Name or Title Lord taken in a sense Divine, above the expression of all mere human power and dominion; for as it is often used as the interpretation of the name Jehovah, so is it also for that of Adon or Adonai. The Lord said unto my Lord, saith David, that is, in the Original, Jehovah unto Adon; and that Adon is the Word, that Lord is Christ. We know the Temple at Jerusalem was the Temple of the most High God, and the Lord of that Temple in the emphasis of an Hebrew Article was Christ, as appeareth

Psal. 110. 1. † Chaldee Paraphrase.

peareth by that *Prophet*; *The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the Covenant, whom ye delight in.*

Now this Notation, as it is the interpretation of *Adon*, signifieth immediately and properly *dominion* implying a right of possession, and power of disposing. Which doth not only agree with that other notion of *Jehovah*, but presupposes it, as following and flowing from it. For he who alone hath a being or existence of himself, and thereby is the fountain of all things beside himself, must be acknowledged to have full power and dominion over all: because every thing must necessarily belong to him from whom it hath received what it is. Wherefore being *Christ* is the *Lord*, as that title is taken for *Jehovah*, the name of God, expressing the necessary existence and independence of his single Being, and consequently the dependency of all others upon him; it followeth, that he be acknowledged also the *Lord*, as that name expresseth *Adon*, signifying power authoritative and proper dominion. Thus having explained the Notation of the word *Lord*, which we propounded as the first part of our exposition; we come next to the second, which is, to declare the nature of this Dominion, and to shew how and in what respect *Christ* is the *Lord*.

Now for the full and exact understanding of the Dominion seated or invested in *Christ* as the *Lord*, it will be necessary to distinguish it according to that diversity which the Scriptures represent unto us. As therefore we have observed two Natures united in his Person, so must we also consider two kinds of Dominion belonging respectively to those natures; one inherent in his Divinity, the other bestowed upon his Humanity; one, as he is the Lord the Maker of all things, the other as he is made Lord of all things.

For the First, we are assured that the *Word was God*, that by the same *Word all things were made, and without him was not any thing made that was made*; we must acknowledge, that whosoever is the Creator of all things must have a direct Dominion over all, as belonging to the possession of the Creator, who made all things. Therefore the *Word*, that is, *Christ* as God, hath the supreme and universal Dominion of the World. Which was well expressed by that famous confession of no longer doubting, but believing *Thomas, my Lord and my God.*

For the Second, it is also certain that there was some kind of Lordship given or bestowed on *Christ*, whose very *Unction* proves no less than an imparted Dominion; as *S. Peter* tells us, that he was *made both Lord and Christ*. What *David* spake of man, the Apostle hath applied peculiarly unto him, *Thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet.*

Now a dominion thus imparted, given, derived, or bestowed, cannot be that which belongeth unto God as God, founded in the Divine Nature, because whatsoever is such is absolute and independent. Wherefore this Lordship thus imparted or acquired appertaineth to the human nature, and belongeth to our Saviour as the Son of man. The right of Judicature is part of this Power; and *Christ* himself hath told us, that the Father *hath given him authority to execute judgment, because he is the Son of man*; and by virtue of this delegated authority, the *Son of man shall come in the glory of his Father with his Angels, and reward every man according to his works.* Part of the same Dominion is the power of forgiving sins; as pardoning, no less than punishing, is a branch of the supreme Magistracy: and *Christ* did therefore say to the sick of the Palsie, *Thy sins be forgiven thee, that we might know that the Son of man had power on earth to forgive sins.* Another branch of that power is the alteration of the Law, there being the same authority required to abrogate or alter, which is to make a Law: and *Christ* asserted himself to be *greater than the Temple,*

shewing that the *Son of man was Lord even of the Sabbath-day.*

This Dominion thus given unto *Christ* in his human nature was a direct and plenary power over all things, but was not actually given him at once, but part while he lived on earth, part after his death and resurrection. For though  
*John 13. 3.* it be true that *Jesus knew*, before his death, that the Father had given all things into his hands: yet it is observable that in the same place it is written, that he likewise knew that he was come from God, and went to God: and part of that power he received when he came from God, with part he was invested when he went to God; the first to enable him, the second, not only so, but also to reward him. For to this end *Christ* both died, rose, and revived, that he might be Lord both of the dead and living.  
*Rom. 14. 9.* After his Resurrection he said to his Disciples, All power is given unto me in heaven and in earth. He drunk of the brook in the way, therefore he  
*Mat. 28. 18.* hath lift up his head. Because he humbled himself, and became obedient  
*Psal. 110. 7.* unto death, even the death of the cross: Therefore God hath also highly exalted him, and given him a name which is above every name; That at the name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that *Jesus Christ* is Lord, to the glory of God the Father. Thus for and after his death he was instated in a full power and dominion over all things, even as the Son of man, but exalted by the Father, who raised him from the dead, and set him at his right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the Church.  
*Eph. 1. 20, 21, 22.*

Now as all the power given unto *Christ* as man had not the same beginning in respect of the use or possession; so neither, when begun, shall it all have the same duration. For part of it being merely OEconomical, aiming at a certain end, shall then cease and determinate, when that end for which 'twas given shall be accomplished: part, being either due upon the union of the human nature with the divine, or upon covenant, as a reward for the sufferings endured in that nature, must be coæval with that union and that nature which so suffered, and consequently must be eternal.

Of the first part of this dominion did *David* speak, when by the spirit of  
*Psal. 110. 1.* Prophecy he called his Son his Lord; *The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool*; where the continuation of *Christ's* Dominion over his enemies is promised to be prolonged until their final and total subjection. For he must reign till he hath put all things under his feet. And as we are sure of the continuation of that Kingdom till that time, so are we assured of the resignation at that time. For when  
*1 Cor. 15. 25.* he shall have put down all rule, and all authority and power, then shall he deliver up the Kingdom to God, even the Father. 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. Thus he which was appointed to rule in the midst of his enemies during their rebellion, shall resign up his Commission after their subjection.  
*1 Cor. 15. 24, 28.*  
*Psal. 110. 2.*

But we must not look upon *Christ* only in the nature of a General, who hath received a Commission, or of an Ambassador, with perfect Instructions, but of the only Son of God, empower'd and employ'd to destroy the enemies of his Father's Kingdom: and though thus empower'd and commissioned, though resigning that authority which hath already had its perfect work, yet still the only Son and heir of all things in his Father's house, never to relinquish his dominion over those whom he hath purchased with his own blood, never to be deprived of that reward which was assigned him for his Sufferings:

ings: for if the prize which we expect in the race of our imperfect Obedience be an immaculate Crown, if the weight of glory which we look for from him be eternal; then cannot his perfect and absolute Obedience be crowned with a fading power, or he cease ruling over us, who hath always reigned in us. We shall for ever reign with him, and he will make us Priests and Kings; but so that he continue still for ever High Priest and King of Kings.

The certainty of this eternal Dominion of *Christ*, as Man, we may well ground upon the promise made to *David*, because by reason of that promise *Christ* himself is called *David*. For so God speaketh concerning his People; *I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my servant David a Prince among them. I the Lord have spoken it.* Ezek. 34. 23, 24. Now the promise was thus made expressly to *David*, *Thy house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever.* 2 Sam. 7. 16. And although that term *for ever* על עולם in the *Hebrew* Language may signify oft-times no more than a certain duration so long as the nature of the thing is durable, or at the utmost but to the end of all things; and so the OEconomical Dominion or Kingdom of *Christ* may be thought sufficiently to fulfil that promise, because it shall certainly continue so long as the nature of that OEconomy requireth, till all things be performed for which *Christ* was sent, and that continuation will infallibly extend unto the end of all things: yet sometimes also the same term *for ever* signifieth that absolute eternity of future duration which shall have no end at all: and that it is so far to be extended particularly in that promise made to *David*, and to be fulfilled in his Son, is as certain as the promise. For the Angel *Gabriel* did give that clear exposition to the blessed Virgin, when in this manner he foretold the glory of him who was then to be conceived in her womb; *The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.* Luke 1. 32, 33. Nor is this clearer in *Gabriel's* explication of the promise, than in *Daniel's* prevision of the performance, who saw in the night visions, and beheld, one like the son of man came with the clouds of heaven; *And came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Dan. 7. 13, 14.

Thus *Christ* is Lord both by a natural and independent Dominion: as God the Creator, and consequently the Owner of the works of his hands: and by a derived, imparted, and dependent right, as man, sent, anointed, raised and exalted, and so made Lord and *Christ*: which authority so given and bestowed upon him is partly OEconomical, and therefore to be resigned into the hands of the Father, when all those ends for which it was imparted are accomplished: partly so proper to the union, or due unto the passion, of the human nature, that it must be co-æval with it, that is, of eternal duration.

The third part of our explication is, the due consideration of the Object of *Christ's* Dominion, enquiring whose Lord he is, and how *ours*. To which purpose first observe the latitude, extent, or rather universality of his Power under which all things are comprehended, as subjected to it. For he is Lord of all, saith *S. Peter*, of all things, and of all persons; and he must be so, who made all things as God, and to whom all power is given as man. To him then all things are subjected whose subjection implieth not a contradiction. For he hath put all things under his feet: but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. God only then excepted, whose original Dominion is repugnant to the

Heb. 1. 6.  
Psal. 2. 8.

least subjection, all things are subject unto *Christ*; whether they be things in Heaven, or things on Earth. In heaven he is far above all Principalities and Powers, and all the Angels of God worship him; on Earth all nations are his inheritance, and the uttermost parts of the earth are his possession. Thus *Christ* is certainly our Lord, because he is the Lord of all; and when all things were subjected to him, we were not excepted.

But in the midst of this Universality of *Christ's* Regal Authority it will be farther necessary to find some propriety of Dominion, by which he may be said to be peculiarly our Lord. 'Tis true, he made us, and not we our selves, we are the work of his hands; but the lowest of his Creatures can speak as much. We are still preserved by his power, and as he made us, so doth he maintain us; but at the same time he feedeth the Ravens and cloareth the Lilies of the field. Wherefore beside his original right of Creation, and his continued right of preservation, we shall find a more peculiar right of Redemption, belonging properly to the sons of men. And in this Redemption though a single word, we shall find a \* double title to a most just Dominion, one of Conquest, another of Purchase.

\* For the right understanding of this double

title involved in the word redemption, it will be necessary to take notice of the ways by which human Dominion is acquired, and Servitude introduced. Servi aut nascuntur, aut fiunt, saith the Civilian, Inst. l. 1. tit. 3. but in Theology we say more, Servi & nascuntur, & fiunt. Man is born the Servant of God his Maker, man is made the servant of his Redeemer. Two ways in general they observed by which they came to serve, who were not born slaves. Fiunt aut jure gentium, id est, captivitate; aut jure civili, cum liber homo major viginti annis ad pretium participandum sese vendidit. Two ways then also there were by which Dominion over those servants was acquired, by Conquest or by Purchase, and both these were always accounted just. Dionysius Halicarnassens, an excellent Historian, a curious observer of the Roman Customs, and an exact judge of their actions, being a Grecian, justifieth the right which the Masters in Rome claimed over their servants upon these two grounds. Ἐπίσχον δὲ τῆς Ῥωμαίων αἱ τὴν δεξπίντων κήσεις καὶ τῶν διακοπῆς γινόμεναι τεύχεα. ἢ γὰρ ἀννοσιβητοὶ ἔσθ' αὐτῶν δουλοῦσι καὶ κατ' ἄδου πολλοὶ καὶ ἐκ τῆς λαφύρας, ἢ τῆς στρατηγικῆς (ὡς ἔφησαν) ἀμα ταῖς ἀλλοῖς ἀφελείαις καὶ δουρατώτες τῆς λαβῆς ἔχον, ἢ περιώροι παρ' ἑτέρων, καὶ τῶν αὐτῶν τεύχεα κείων ἡρωδῶν ἐκάλυπτο τῶν δόλων, Hist. l. 4. Where it is also farther to be observed, that the same persons were made slaves by Conquest, and possessed by Purchase; by Conquest to the City of Rome, by Purchase to the Roman Citizen. The General first took and saved them, and so made them his, that is, reduced them to the Will and Power of the State from which he received his Commission, and in whose name and for whose interest he fought. This State exposed their interest to sale, and so whatever right had been gained by the conquering Sword, was devolved on the Roman Citizen for a certain sum of Money paid to the State to defray the charges of that war. Thus every Lord or Master of a slave so taken had full power over him, and possession of him, by right of Purchase, unto which he was first made liable by Conquest. And though not exactly in that manner, yet by that double right, is *Christ* become our Lord, and we his Servants.

Rom. 6. 16.

Heb. 2. 14.

Col. 2. 15.]

We were first servants of the enemy of God; for him we obeyed, and his servants we are to whom we obey: when *Christ* through death destroyed him that had the power of death, that is, the Devil, and delivered us; he spoiled principalities and powers, and made a shew of them openly, triumphing over them. But contrary to the custom of triumphing Conquerors, he did not sell, but buy us; because while he saved us, he died for us, and that death was the price by which he purchased us; even so this dying Victor gave us life: upon the Cross, as his triumphant chariot, he shed that precious blood which bought us, and thereby became our Lord by right of Redemption, both as to Conquest and to Purchase.

Acts 3. 15.

1 Cor. 2. 8.

2 Thess. 2. 14.

Beside, he hath not only bought us, but provideth for us; whatever we have, we receive from him as the Master of the Family; we hold of him all temporal and eternal blessings, which we enjoy in this, or hope for in another life. He is the Prince of life, and by him we live; he is the Lord of glory, and we are called by his Gospel to the obtaining of the glory of our Lord. Wherefore he hath us under his dominion; and becomes our Lord by right of Promotion.

Rom. 6. 6, 13,  
19.

Lastly, Men were not anciently sold always by others, but sometimes by themselves; and whosoever of us truly believe in *Christ*, have given up our names unto him. In our baptismal Vow we bind our selves unto his Service, that henceforth we will not serve sin; but yield our selves unto God, as those that are alive from the dead, and our members

as instruments of righteousness unto God: that, as we have yielded our members servants to uncleanness, and to iniquity unto iniquity; even so we should yield our members servants to righteousness unto holiness. And thus the same Dominion is acknowledged by Compact, and confirmed by Covenant; and so Christ becomes our Lord by right of Obligation.

The necessity of believing and professing our faith in this part of the Article appeareth, first, in the discovery of our condition; for by this we know that we are not our own, neither our persons nor our actions. Know ye not, saith S. Paul, that ye are not your own? for ye are bought with a price. And ancient servitude, to which the Scriptures relate, put the servants wholly in the\* possession of their Master; so that their persons were as properly his as the rest of his goods. And if we be so in respect of Christ, then may we not live to our selves but to him; for in this the difference of † service and freedom doth properly consist: we cannot do our || own wills, but the will of him whose we are. Christ took upon him the form of a servant: and to give us a proper and perfect example of that condition, he telleth us, <sup>a</sup> I came down from heaven, not to do mine own will, but the will of him that sent me. First therefore we must conclude with the Apostle, reflecting upon Christ's Dominion and our Obligation, that <sup>b</sup> none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

1 Cor. 6. 19, 20.

\* Δύλακός ἐστιν ἡ ψυχή, ἡ δὲ ψυχή ἐστὶν ὁ ἄνθρωπος, ὡς ἂν κτήνη ᾖ, ἀνθρώπου ὄντος, καὶ τὸ δούλος ἐστὶν ὁ ἄνθρωπος, ὡς ἂν κτήνη ᾖ, ἀνθρώπου ὄντος. Ἄριστοτ. Πολ. 1. 1. c. 4. τὸ, τὸ δὲ καὶ τὸ ἐστὶν ὁ ἄνθρωπος, καὶ τὸ δὲ καὶ τὸ ἐστὶν ὁ ἄνθρωπος, ὡς ἂν κτήνη ᾖ, ἀνθρώπου ὄντος. Ἄριστοτ. Πολ. 1. 1. c. 4. τὸ, τὸ δὲ καὶ τὸ ἐστὶν ὁ ἄνθρωπος, καὶ τὸ δὲ καὶ τὸ ἐστὶν ὁ ἄνθρωπος, ὡς ἂν κτήνη ᾖ, ἀνθρώπου ὄντος.

χθ. Id. Eth. 1. 8. c. 9. And again more expressly, τίς μὲν ἔν ἡ φύσις τῶ δούλου, καὶ τίς ἡ δουλεία, ἐκ τούτων δέχον. Ὁ δὲ μὴ αὐτῶ οὐκ, ἀλλ' ἄλλο, ἀνθρώπου ἔστι, οὐδ' οὐκ οὐδὲ δούλος ἐστὶν ἄλλο δ' ἐστὶν ἀνθρώπου, ὡς ἂν κτήνη ᾖ, ἀνθρώπου ὄντος. So that the definition of a servant according to Aristotle is, he, who being a man, is notwithstanding the possession of a man's And although all relatives be predicated of each other in obliquo, as pater est filii pater, & filius patris filius, dominus est servi dominus, & servus domini servus; yet ye observe a difference in this, that a servant is not only servus domini, but simply Domini; but the master is not simply servi, but dominus servi. Ὁ μὲν δούλος τῶ δούλου δουλεία ἐστὶν, ἐκεῖνος ἢ οὐκ ἐστὶν ὁ δὲ δούλος ἢ μόνον δουλεία δούλος ἐστὶν, ἀλλὰ καὶ δούλος ἐκεῖνου. The servant then is so wholly in the possession and for the use of his master, that he is nothing else but a living tool or instrument; inasmuch, says he, that if all tools were like those of Dædalus, or the Tripods of Vulcan, which the Poets feign'd to move of themselves, Artificers would need no under-workmen, nor masters servants. † So Arist. Ethic. 4. Πρὸς ἄλλον ζῆν δουλικῶν and in the first of his Rhetoricks on the contrary, ἐλδοῦρε τὸ ὡς πρὸς ἄλλον ζῆν. || Τὸ ζῆν ὡς ἐλευθεῖαι πρὸς τὸ ἐλδοῦρε τῶν ζῆν, ἐμπρὸς τῶ δ' ἐλδοῦρε τῶν ζῆν, τὸ ζῆν μὴ ὡς βέλαις. Arist. Pol. 6. 2. Quid est libertas? potestas vivendi ut velis. Cic. Parad. <sup>a</sup> Joh. 6. 38. <sup>b</sup> Rom. 14. 7, 8.

Secondly, The same is necessary both to enforce and invite us to obedience; to enforce us, as he is the Lord; to invite us, as Christ the Lord. If we acknowledge our selves to be his servants, we must bring into captivity every <sup>a</sup> thought to the obedience of Christ. He which therefore died, and rose and revived, that he might become the Lord both of the dead and living, maketh not that death and resurrection efficacious to any but such as by their service acknowledge that Dominion which he purchased. He, though he <sup>b</sup> were a Son, yet learned obedience by the things which he suffered; And being made perfect, he is become the Author of eternal Salvation unto all them that obey him. Thus the consideration of the power invested in him, and the necessity of the service due unto him, should force us to obedience; while the consideration of him whom we are thus obliged to serve should allure and invite us. When God gave the Law with fire and thunder, the affrighted Israelites desired to receive it from Moses, and upon that receipt promised obedience. Go thou near, said they to him, and hear all that the Lord our <sup>c</sup> God shall say; and speak thou unto us, and we will hear it and do it. If they interpreted it so great a favour to receive the Law by the hands of Moses; if they made so ready and chearful a promise of exact obedience unto the Law so given; how should we be invited to the same promise, and a better performance, who have received the whole will of God revealed to us by the Son of Man, who are to give an account of our performance to the same Man set down at the right hand of the Father? He first took our nature to become our Brother, that with so near a Relation he might be made our Lord.

2 Cor. 10. 5.

Heb. 5. 8, 9.

Deut. 5. 27.

*Lord.* If then the Patriarchs did cheerfully live in the Land of *Goshen*, subject to the power and command of *Egypt*; because that power was in the hand of *Joseph* their exalted brother; shall not we with all readiness of mind submit our selves to the Divine Dominion now given to him who gave himself for us? Shall all the Angels worship him, and all the Archangels bow down before him, and shall not we be proud to join with them?

Thirdly, The belief of Christ's Dominion is necessary for the regulation of all power, authority and dominion on earth, both in respect of those which rule, and in relation to those that obey. From hence the most absolute Monarchs learn, that the people which they rule are not their own, but the Subjects of a greater Prince, by him committed to their charge. Upon this S. *Paul* doth ground his admonition to Masters, *Gave unto your servants that which is just and equal, knowing that ye also have a Master in heaven.* God gave a power to the *Israelites* to make hired Servants of their brethren, but not Slaves; and gives this reason of the interdiction, *For they are my servants which I brought forth out of the land of Egypt; they shall not be sold as Bondmen.* What tenderness then should be used towards those who are the Servants of that Lord who redeemed them from a greater bondage, who bought them with a higher price? From hence those which are subject learn to obey the powers which are of human ordination, because in them they obey the Lord of all. Subjects bear the same proportion, and stand in the same relation to their Governors, with Servants to their Masters: and S. *Paul* hath given them this charge, *Obey in all things your masters according to the flesh; And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.* Neither do we learn from hence only whom, but also how, to obey. For while we look upon one Lord in Heaven, while we consider him as the *Lord of Lords*, we regulate our obedience to them by our service due to him, and so are always ready to obey, but *in the Lord.*

Lastly, This Title of our Saviour is of necessary belief for our comfort and encouragement. For being Lord of all, he is able to dispose of all things for the benefit of those which serve him. He who commanded the unconstant winds, and stilled the raging seas, he who multiplied the loaves and fishes, and created wine with the word of his mouth, hath all creatures now under exact obedience, and therefore none can want whom he undertaketh to provide for. *For the same Lord over all is rich unto all that call upon him.* Many are the enemies of those persons who dedicate themselves unto his service; but our enemies are his, and part of his dominion is therefore given him, and to continue in him until all his enemies be made his footstool. Great is the power of the lusts of our flesh, which war in our members; but his grace is sufficient for us, and the power of that Spirit by which he ruleth in us. Heavy are the afflictions which we are called to undergo for his sake: but if we suffer with him, we shall reign together with him: and blessed be that Dominion which makes us all Kings, that he may be for ever Lord of Lords, and King of Kings.

After this explication, every Christian may perceive what he is to believe in this part of the Article, and express himself how he would be understood when he maketh this profession of his Faith, I believe in *Christ our Lord.* For thereby we may and ought to intend thus much; I do assent unto this as a certain and infallible truth, taught me by God himself, that *Jesus Christ*, the only Son of God, is the true *Jehovah*, who hath that Being which is originally and eternally of it self, and on which all other Beings do essentially depend: that, by the right of emanation of all things from him, he hath an absolute

solute, supreme and universal Dominion over all things as God : That as the Son of man he is invested with all power in Heaven and Earth : partly OEconomical, for the compleating our Redemption, and the destruction of our enemies, to continue to the end of all things, and then to be resigned to the Father ; partly consequent unto the union, or due unto the obedience of his Passion, and so eternal, as belonging to that Kingdom which shall have no end. And though he be thus Lord of all things by right of the first creation and constant preservation of them, yet is he more peculiarly the Lord of us who by Faith are consecrated to his service : for through the work of our Redemption he becomes our Lord both by the right of Conquest and of Purchase ; and making us the Sons of God, and providing heavenly Mansions for us, he acquires a farther right of Promotion, which, considering the Covenant we all make to serve him, is at last compleated in the right of a voluntary obligation. And thus I believe in *Christ our Lord*.

A R T I C L E III.

Which was conceived by the Holy Ghost, born of the Virgin Mary.



Hese words, as they now stand, clearly distinguish the Conception of *Jesus* from his Nativity, attributing the first to the Holy Ghost, the second to the blessed Virgin : whereas the ancient Creeds made no such distinction, but without any particular express mention of the Conception, had it only in this manner, \* *who was born by the Holy Ghost of the Virgin Mary ; or of the Holy Ghost and the Virgin Mary ;* understanding by the word *born*, not only the Nativity, but also the Conception and Generation. This is very necessary to be observed, because otherwise the addition of a word will prove the diminution of the sense of the Article. For they which speak only of the operation of the Holy Ghost in Christ's Conception, and of the manner of his Birth, leave out most part of that which was anciently understood under that one term of being *born* of the Holy Ghost and of the Virgin *Mary*.

\* *Deum Judæi sic prædicant solum, ut negent filium ejus; negent simul cum eo unum esse qui natus est de Spiritu Sancto ex Maria Virgine.*

*ne. Novatianus. Qui natus est de Spiritu Sancto ex Maria Virgine. Rufinus in Symbolum, S. Aug. Ench. ad Laurent. c. 34, 37, & 38. Natus de Spiritu S. & Maria Virgine, as also the Council of Francford in Sacrosyllabo. S. Aug. de Fide & Symb. Natus est per Spiritum S. ex Virgine Maria, Nonne de Spiritu S. & Virgine Maria Dei filius unicus natus est? S. Aug. de Prædest. Sancti. c. 15. Et paulo post, Quia natus est de Spiritu S. ex Maria Virgine. S. Leo Epist. 10. c. 2. Maximus Taurin. Chrysol. Eberius Uzam. Author Symbol. ad Catechum. Qui natus est de Spiritu S. ex Maria Virgine. So also Venantius Fortunatus. From whence Fulgentius de Fide ad Petrum Diaconum : Natus de Spiritu S. ex Maria Virgine in Symbolo acceptum, & corde ad justitiam credit, & ore ad salutem S. Ecclesia confitetur. Item prædicandum est quomodo Filius Dei incarnatus est de Spiritu S. ex Maria semper Virgine. Capitul. Caroli bz. and Alcuinus l. 3. de Trinitat. c. 1. Dicitur in Symbolo Catholicæ fidei, quod Christus de Spiritu S. & ex Maria Virgine sit natus. In the ancient MS. transcribed by the learned Archbishop of Armagh, Ὁν ἡγορευθη ἐν πνεύματι & αἰῶνι ἡ Μαριάμ ἡ παρθένος. So Paulus Samosatenus in his fifth Proposition ; Ἰησοῦς ὁ ἡγορευθεὶς ἐν πνεύματι & αἰῶνι ἡ Μαριάμ ἡ παρθένος. These, omitted in the Nicene Creed, were put in by the Council of Constantinople, upon the occasion of the Apollinarian Heresy, as was observed by Diogenes Bishop of Cyzicum in the Council of Chalcedon ; Ὁ ἰησοῦς πατρὶς οἱ μὲν ταῦτα, τὸ εὐαγγελιστῶν, ὃ εἶπεν οἱ ἀγιοὶ ἐν Νικαίᾳ πατρὶς, ἐπαφώνισαν εἰπόντες, ἐν πνεύματι & αἰῶνι ἡ Μαριάμ ἡ παρθένος. In the several expositions among the Sermons de Tempore, falsely attributed to S. Aug. Qui conceptus est de Spiritu S. natus ex Virgine Maria. So Eusebius Gallicanus. Homil. de Symbolo. And from thence it hath so continued, as we now read it, Which was conceived by the Holy Ghost, born of the Virgin Mary.*

That therefore nothing may be omitted which is pertinent to express the full intent, and comprehend the utmost signification of this Article, we shall consider three Persons mentioned, so far as they are concerned in it. The first is He who was conceived and born ; the second, He by whose energy or operation he was conceived ; the third, She who did conceive and bear him.

For the first, the Relative in the front of this carries us clearly back unto the former Article, and tells us that he which was thus conceived and born

was



was *Jesus Christ*, the only Son of God. And being we have already demonstrated that this only Son is therefore called so, because he was begotten by the Father from all Eternity, and so of the same substance with him; it followeth that this Article at the first beginning, or by virtue of its connexion, can import no less than this most certain, but miraculous truth, that \* He which was begotten by the Father before all works, was now in the fulness of time *conceived by the Holy Ghost, and born of the Virgin Mary*. Again, being by the Conception and Birth is to be understood whatsoever was done toward the production of the human nature of our Saviour; therefore the same Relative considered with the words which follow, it can speak no less than the Incarnation of that Person. And thus even in the entry of the Article we meet with the Incarnation of the Son of God, that great mystery wrapt up in that short sentence of *S. John, the word was made flesh*.

\* Huic, quem dudum de Patre natum ineffabiliter didicisti, nunc à Spiritu S. templum fabricatum intra secreta uteri Virginalis intellige. Ruff.

Indeed the Pronoun hath relation not only unto this, but to the following Articles, which have their necessary connexion with and foundation in this Third; for he who was *conceived and born*, and so made man, did in that human nature suffer, die, and rise again. Now when we say this was the Word, and that Word was God, being whosoever is God cannot cease to be so; it must necessarily follow, that he was made man by joining the human nature with the Divine. But then we must take heed lest we conceive, because the Divine Nature belongeth to the Father, to which the human is conjoined, that therefore the Father should be incarnate, or *conceived and born*. For as certainly as the Son was crucified, and the Son alone; so certainly the same Son was incarnate, and that Son alone. Although the human nature was conjoined with the Divinity, which is the nature common to the Father and the Son; yet was that union made only in the Person of the Son. Which

† The Heresy of the Patripassians seems only to have relation to the

suffering of our Saviour, because the word signifies no more than the Passion of the Father. But it is founded in an error concerning the Incarnation, it being out of question that he which was made man did suffer. Epiphanius observes, Noetus was the first which taught this Heresy, who lived 130 years before him, more or less, and when he was questioned for it, he denied it: *ὅτι τὸ μόνον αὐτῷ ὄξευσαι ταυτῶν ἢ κηρίων*. But certainly this Heresy was ancienter than Noetus; for the Patripassiani are named by S. Cyprian, *Epist. 73.* and Tertullian his Master chargeth it upon Praxeas: *Duo negotia Diaboli Praxeas Romæ procuravit, Prophetiam expulit, & Hæresim intulit; Paracletum fugavit, & Patrem crucifixit. Adv. Prax. c. 1.* And expressing the absurdity of that opinion; Itaque post tempus Pater natus & Pater passus, ipse Deus Dominus Omnipotens Jesus Christus prædicatur, c. 2. And *De Præsc. adv. Hæret.* Post hos omnes etiam Praxeas quidam Hæresim introduxit, quam Victorinus corroborare curavit. Hic Deum Patrem Omnipotentem Jesum Christum esse dicit, hunc crucifixum passumque contendit; mortuum præterea seipsum sibi sedere ad dextram suam, cum profana & sacrilega temeritate proponit, c. 53. After Praxeas, Noetus taught the same. *Ἐπόλιμος λέγειν ἃ πατέρα πικροῦναι, says Epiphanius: and being questioned for it, he answered, πῶς καὶ τὸν πατέρα; ἵνα θεὸν θεῶν λέγῃ, ἵνα ὀνομασθῆται, καὶ ἕκαστον ἄλλω αὐτῷ ἡμνηθῆναι, πικροῦντα, ἀποθανόντα. He thought the Father and the Son to be the same Person, and therefore if the Son, the Father to be incarnate. Ἰστοῦντα ἃ Χριστὸν ἐπὶ θεῶν, ἃ αὐτὸν εἶναι πατέρα καὶ υἱὸν καὶ ἄλλον πνεῦμα.* Epiph. Anaceph. After the Noetiani followed the Sabelliani. So Philastrius: Sabellius Discipulus ejus, qui similitudinem sui Doctoris itidem securus est, unde & Sabelliani postea sunt appellati, qui & Patripassiani, & Praxeani à Praxea, & Hermogeniani ab Hermogene, qui fuerunt in Africa, qui & ista sentientes abjecti sunt ab Ecclesia Catholica. So S. Aug. Sabelliani dicti sunt quidam Hæretici, qui vocantur & Patripassiani, qui dicunt ipsum Patrem passum esse. *Tract. 36. in Joh.* This I confess is denied by Epiphanius, who acknowledged Sabellius to have followed Noetus in many things, but not in the Incarnation or Passion of the Father. *Σεβηλαῖοι οἱ τὰ ὁμοίᾳ ἀνοήτως (I. ἀνοήτως, id est, Nonpensis, vel ἀνοήτως, id est, Nonτῶ, as S. Aug. Novato) θεῶν λέγοντες ὅτι τὸ μόνον λέγουσι καὶ μὴ πικροῦναι ἃ πατέρα.* This S. Augustin wonders very much at in Epiphanius: Sabelliani, inquit, similia Noeto dogmatizantes, præter hoc quod dicunt Patrem non esse passum; quomodo de Sabellianis intelligi potest, cum sic innouerint dicere Patrem passum, ut Patripassiani quam Sabelliani sæpius nuncupantur? *Aug. Her. 41.* Indeed the Latin Fathers generally call the Sabellians Patripassians; and not only so, but Theodoret doth so describe them as professing one Person, *ὅτι μὲν τὸ παλαιὸν ὡς πατέρα νομοθετήσαι, ὅτι δὲ τὸ καινὸν, ὡς υἱὸν ἐνανθρωπήσαι. l. 2. c. 9.* After the Sabelliani succeeded in the same Heresy the Priscillianists, as appeareth by Pope Leo, who shews they taught but one Person of the Father, Son, and Holy Ghost: *Quod blasphemiarum genus de Sabellii opinione sumpserunt, cujus Discipuli etiam Patripassiani merito nuncupantur; quia si ipse est Filius qui & Pater, crux Filii Patris est passio, & quicquid in forma servi Filius Patri obediendo sustinuit, torum in se Pater ipse suscepit. Ep. 93. c. 1.* Thus the Patripassian Heresy, beginning from Praxeas and Hermogenes, was continued by Noetus, Sabellius, and Priscillianus, and mingled with all their several Heresies, the sum and substance of which is thus well set down by Victorinus; Patripassiani Deum solum esse dicunt quem nos patrem dicimus; ipsum solum existentem & effectorem omnium, & venisse non solum in mundum, sed & in carnem, & alia omnia quæ nos Filium fecisse dicimus.

\* always

\* always thought to be a sufficient confutation of that fond opinion, in that the Incarnation is not subjoined to the first, but to the second Article; we do not say, *I believe in God the Father Almighty, which was conceived, but in his only Son, our Lord, which was conceived by the Holy Ghost.*

\* It appears plainly that Tertullian confuted Praxeas, by reducing him to

these words of the Creed. For when he had first declared, *Nos unicum quidem Deum credimus* (which was the objection of Praxeas) sub hac tamen dispensatione, quam οἰκονομίαν dicimus, ut unicus Dei sit & Filius sermo ipseus, qui ex ipso processerit, per quem omnia facta sunt, & sine quo factum est nihil. Then he subjoineth, *Hunc missum a Patre in Virginem, & ex ea natum hominem, & Deum, filium hominis, & filium Dei, & cognominatum Jesum Christum. Hunc passum, hunc mortuum, & sepultum, secundum Scripturas, & resuscitatum a Patre, & in caelos resumptum sedere ad dextram Patris, venturum judicare vivos & mortuos.* And that we may be assured that he used these words out of the Creed, it followeth, *Hanc Regulam ab initio Evangelii decucurrisset, &c.* This is yet farther evident out of Epiphanius, who tells us the Eastern Doctors confuted Noetus in the same manner, by reducing him to the words of the Creed. *Ἐνα Θεὸν ἀθάνατον, καὶ ἀχώρητον (just as Tertullian; Nos unicum quidem Deum credimus) ἀλλ' ὡς οἰδομένην διαιώς ἀξέσπετον καὶ ἕνα Χριστὸν ἕνα ἄνθρωπον, ἀλλ' ὡς οἰδομένην ἕνα Χριστὸν ὑἱὸν Θεοῦ; πάντων ὡς ἐκ πατρὸς ἀποθανόντα καὶ ἀνίσταμενον, ἀναστάντα, ἀναστάντα εἰς τὸ ἕξον ὄρα ἐν δεξιᾷ τοῦ πατρὸς, ἐρχόμενον κενεῖν αἱ ζώντας καὶ νεκρούς.* And when the Argument of Tertullian against Praxeas, and the Greeks against Noetus drawn from the Creed did not sufficiently convince the Patripassians, the Church of Aquileia, to exclude them wholly, added these two words to the first Article, *Invisibilem, and Impassibilem.* *Invisibilem, to shew he was not incarnate; Impassibilem, to shew he was not crucified.* So Rufinus in the conclusion of his exposition upon these words, *Credo in Deum Patrem Omnipotentem, addeth, His additur Invisibilem & Impassibilem; and then gives the reason, Sciendum quod duo isti sermones in Ecclesiae Romanae Symbolo non habentur. Constat autem apud nos additos Hæreseos causâ Sabellii, illius profectò quæ à nostris Patripassiana appellatur, id est, quæ Patrem ipsum vel ex Virgine natum dicit, & visibilem factum, vel passum affirmat in carne. Ut ergo excluderetur talis impietas de Patre, videntur hæc addidisse majores, & invisibilem Patrem atque impassibilem dixisse. Constat enim Filium, non Patrem, in carne & ex carne natum, & ex nativitate carnis Filium visibilem & passibilem factum.*

First then, we believe that he which was made flesh was the Word, that he which took upon him the nature of man was not the Father nor the Holy Ghost, nor any other person but the only-begotten Son. And when we say that Person was conceived and born, we declare he was made really and truly man, of the same human nature which is in all other men who by the ordinary way of generation are conceived and born. For the <sup>a</sup> *Mediator between God and Man is the Man Christ Jesus*: That since <sup>b</sup> *by man came death, by man also should come the resurrection of the dead.* As sure then as the first *Adam* and we who are redeemed are men, so certainly is the second *Adam* and our Mediator man. He is therefore frequently called the *Son of man*, and in that nature he was always promised. First <sup>c</sup> *to Eve*, as her seed, and consequently her Son. Then to *Abraham*, <sup>d</sup> *In thy seed shall all the nations of the earth be blessed*; and that <sup>e</sup> *seed is Christ*, and so the Son of *Abraham*. Next to *David*, as his son to sit upon his throne; and so he is <sup>f</sup> *made of the seed of David according to the flesh, & the son of David, the son of Abraham*, and consequently of the same nature with *David* and with *Abraham*. And as he was their Son, so are we his Brethren, as descending from the same Father *Adam*; <sup>h</sup> *and therefore it behoved him to be made like unto his brethren.* For he laid not hold on the Angels, but on the seed of *Abraham*. And so became not an Angel, but a Man.

<sup>a</sup> 1 Tim. 2. 5.  
<sup>b</sup> 1 Cor. 15. 21.  
<sup>c</sup> Gen. 3. 15.  
<sup>d</sup> Gen. 22. 18.  
<sup>e</sup> Gal. 3. 16.  
<sup>f</sup> Rom. 1. 3.  
<sup>g</sup> Matt. 1. 1.  
<sup>h</sup> Heb. 2. 17. 16.  
<sup>i</sup> Heb. 2. 14.  
\* Marcion, ut

As then man consisteth of two different parts, Body and Soul, so doth *Christ*: He assumed a Body, at his Conception, of the blessed Virgin. <sup>i</sup> *Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same.* The verity of his body stands upon the truth of his <sup>\*</sup> nativity; and the actions and Passions of his life shew the nature of his flesh.

Christi negaret, negavit etiam nativitatem, aut, ut nativitatem negaret, negavit & carnem: scilicet, ne invicem sibi testimonium redderent & responderent nativitas & caro; quia nec nativitas sine carne nec caro sine nativitate. Tertul. de Carne Christi, c. 1.

He was first born with a body which was prepared for him, of the same appearance with those of other Infants; he grew up by degrees, and was so far from being sustained without the accustomed nutrition of our bodies, that he was observed even by his enemies to come eating and drinking, and when he did not so, he suffered hunger and thirst. Those plowers never doubted of the true nature of his flesh, who plowed upon his back and made long furrows. The Thorns which pricked his sacred Temples, the Nails which penetrated through his Hands and Feet, the Spear which pierced his sacred Side, give sufficient testimony of the natural tenderness and frailty of his flesh. And left his fasting forty days together, left his walking on the waters and traversing the Seas, left his sudden standing in the midst of his Disciples when the doors

WERE

were shut, should raise an opinion that his body was not true and proper flesh; he confirmed first his own Disciples, *Feel and see*, that a *spirit hath not flesh and bones, as ye see me to have*. As therefore we believe the coming of *Christ*, so must we confess him to have come in the verity of our human nature, even in true and proper flesh. With this determinate expression was it always necessary to acknowledge him: For *every spirit that confesseth Jesus Christ come in the flesh is of God; and every spirit that confesseth not Jesus Christ come in the flesh is not of God*. This spirit appeared early in opposition to the Apostolical Doctrine; and *Christ*, who is both God and Man, was as soon denied to be Man as God. \* *Simon Magus*, the Arch-heretick, first began, and many after followed him.

\* *Simon Magus first made himself to be Christ; and*

*what he feigned of himself, that was attributed by others unto Christ. Dixerat se in monte Sina Legem Mofi in Patris persona dedisse Judæis, tempore Tiberii in Filii persona putativè apparuisse. S. Aug. So S. Cyril represents him, ἢ ἐν Ἐφραῖμ, ἢ ἐν Ἰερουσαλὴμ, ὡς Χριστὸν Ἰουδαίων πατέρα. Catech. 6. From this δόξα of his invention arose the Heresy of the Δουκταί. For Saturnilus or Saturninus followed his Disciple Menander with his putativè tantum hominem, as Irenæus; and in phantasmate tantum venisse, as Tertullian speaks. After him Valentinus and his followers, Epiphanius, Isidorus, and Secundus; then the Marcosians, Heracleonitæ and Ophitæ, Cerdon, Marcion, Lucanus, and generally the Manichees. Those were the Δουκταί or Φαρμακισαί, all conspiring in this, that Christ was not really what he appeared, nor did truly suffer what he seemed to endure. This early Heresy appeareth by the opposition which S. Ignatius made unto it in his Epistles.*

And certainly, if the Son of God would vouchsafe to take the frailty of our flesh, he would not omit the nobler part, our Soul, without which he could not be man. For *Jesus increased in wisdom and stature*; one in respect of his body, the other of his Soul. Wisdom belongeth not to the flesh, nor can the knowledge of God, which is infinite, increase: he then whose knowledge did improve together with his years must have a subject proper for it, which was no other than a human Soul. This was the seat of his finite Understanding and directed Will, distinct from the Will of his Father, and consequently of his Divine Nature; as appeareth by that known submission,

*Not my will, but thine be done.* This was the subject of those Affections and Passions which so manifestly appeared in him: Nor spake he any other than

a proper Language, when before his suffering he said, *My Soul is exceeding sorrowful, even unto death.* This was it which on the Cross, before the departure from the body, he recommended to the Father: teaching us

in whose hands the Souls of the departed are: For *when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the Ghost.* And as his death was nothing else but the separation of the Soul from his Body; so the life of *Christ* as Man did consist in the conjunction and vital union of that Soul with the Body. So that he which was *perfect God, was also perfect man, of a reasonable soul and human flesh subsisting.* Which is to be observed and asserted against the

† Of this kind † ancient Hereticks, who taught that *Christ* assumed human flesh, but that the Word or his Divinity was unto that Body in the place of an informing Soul.

Arius taught that *Christ* had nothing of man but the flesh, and with that the word was joined. \* *Ἀπειθὸς ὁ Ἄρειος μόνω ὡς ἐκπερὸς τοῦ θεοῦ ὁμοιωσέντι ἀπὸ τῆς ἰσότητος ἐν ἡμῶν ἀνθρώπου τρυφῆς ἡ ψυχῆς, ἢ λόγον ἐν τῇ Ἐκκλησίᾳ λέγει γινώσκοντα. Athan. de Adv. Christi. So Felicianus the Arian, in Vigilius de Unitate Trin. c. 17. Ita enim à majoribus nostris semper est traditum, quòd Christi corpus ad vicem animæ communis ipsius Filii Dei habitus animarum; nec accessione animalis spiritus indigens fuerit, cui inhabitans fons vitæ potuit conferre quòd vixit. Eunomius followed him in this particular: \* *Ἀπειθὸς ὁ καὶ Εὐνόμιος Ἰσῶμα μὲν αὐτὸν ἔρασαν εἰληφέναι, θεότητα δὲ ψυχῆς ἐμπροσθεν ἢ χεῖρας. Theod. l. 5. cont. Hæc. c. 11. Apollinaris distinguished between the Soul and the Mind, the ψυχή and the νῦς, and acknowledged that the Word assumed the Body and the Soul, or ψυχή of man, but not the Mind or Spirit, or the νῦς, but the Word it self was in the place of that. Apollinaristas Apollinaris instituit, qui de anima Christi ab Ecclesia Catholica dissenserunt, dicentes, sicut Ariani, Deum Christum carnem sine anima suscepisse. In questione testimoniis Evangelicis victi, mentem, quæ rationalis est anima hominis, non fuisse in anima Christi, sed pro hac ipsum verbum in ea fuisse, dixerunt. This was then the clear difference betwixt the Arian and Apollinarian Heresy: Apollinaristas quidem carnis & animæ naturam sine mente assumpsisse Deum credunt, Ariani verò carnis tantummodo. Facundus, l. 9. So that two things are to be observed in the Apollinarians, their Philosophy and their Divinity: their Philosophy, in making man consist of three distinct parts, the Body, the Soul and the Mind; their Divinity, in making the human nature of *Christ* to consist but of two, the Body and the Soul, and the third to be supplied by the Word. Which is excellently expressed by Nemesius de Nat. Hom. in respect of his Philosophy: Τὸν δὲ, ὡς ἔστι καὶ Πλάτωνος, ἀλλῶ ἔδ' ἢ ψυχῆς,**

ψυχῶν, ἢ ἄλλον ἢ τῶν ὀσμωπιδαντων, ἐκ τριῶν ἢ ἀνθρωπων... ἢ ψυχῶν, ἢ νῦ. Οἱ ἰκκ... ἢ ψυχῶν ἢ ἀνθρωπων... ἢ ψυχῶν ἢ ἀνθρωπων...

Thus the whole perfect and \* compleat nature of man was assumed by the Word, by him who was conceived and born of a woman, and so made a man. And being the Divine Nature which he had before could never cease to be what before it was, nor ever become what before it was not; therefore he who was God before by the Divine Nature which he had, was in this Incarnation made man by that human Nature which he then assumed; and so really and truly was † both God and Man. And thus this third Article from the conjunction with the second, teacheth us no less than the two natures really distinct in Christ incarnate.

\* Quid à Patre Christus acceperat, nisi quod & induerat? hominem sine dubio carnis animæque texturam. Tertul. de Resur. carn. c. 34. Hoc toto credito; jam mundo, puto quod & Dæmones confiteantur Filium Dei natum de Maria Virgine, & carnem naturæ humanæ atque animam suscepisse. S. Hier. Apol. 2. advers. Rufinum. † Nun ἢ ἡ πνεύματι ἀνθρώπου... ἢ ἀνθρώπου... ἢ ἀνθρώπου... ἢ ἀνθρώπου...

For if both natures were not preserved compleat and distinct in Christ, it must be either by the Conversion and Transubstantiation of one into the other, or by commixtion and confusion of both into one. But neither of these ways can consist with the Person of our Saviour, or the Office of our Mediator. For if we should conceive such a mixtion and confusion of substances as to make an union of Natures, we should be so far from acknowledging him to be both God and Man, that thereby we should profess him to be neither God nor Man, but a Person of a nature as different from both, as all mixt bodies are distinct from each element which concurs unto their composition. Besides, we know there were in Christ the Affections proper to the Nature of man, and all those infirmities which belong to us, and cannot be conceived to belong to that nature of which the Divine was but a part. Nor could our humanity be so commixed or confounded with the Divinity of our Saviour, but that the Father had been made Man as much as the Son, because the Divine Nature is the same both of the Father and the Son. Nor ought we to have so || low an esteem of that infinite and independent being, as to think it so commixed with or immersed in the creature.

conflatili quodam genere duas naturas in unam arbitremur redactas esse substantiam: hujusmodi enim commixtio partis utriusque corruptio est. Deus enim qui capax est, non capabilis, penetrans, non penetrabilis, implens, non implebilis, qui ubique simul totus, & ubique diffusus est per infusionem potentie sue, misericorditer naturæ mixtus est humanæ, non humana natura naturæ est mixta Divinæ. Leporius Libel. Emend.

Again, as the confusion, so the conversion of nature is impossible. For first, we cannot with the least shew of probability conceive the Divine Nature of Christ to be transubstantiated into the human nature; as those whom they call \* Flandrian Anabaptists in the Low-Countries at this day maintain. There is a plain repugnancy even in the supposition: for the nature of Man must be made, the nature of God cannot be made, and consequently cannot become the nature of Man. The immaterial, indivisible and immortal Godhead cannot be divided into a spiritual and incorruptible Soul, and a carnal and corruptible body; of which two Humanity consisteth. There is no other Deity of the Father than of the Son; and therefore if this was converted into that Humanity, then was the Father also that Man, and grew in knowledge, suffered, and died. We must not therefore so far stand upon the Propriety of speech, when it is written, † The Word was made flesh, as to destroy the Propriety both of the Word and of the Flesh.

\* Teste Episcopio, Instit. Theol. l. 4. c. 8. † In that proposition, ὁ λόγος ἦν σὰρξ ἐσαρκωτῆς, there

both been strange force used by men of contrary judgments, and for contrary ends, as to the word ἐσάρκωτῆς. The Socinians endeavouring to prove it can have no other sense than simply sicut, the word was flesh: The Flandrian Anabaptists stretching it to the highest sense of factum est, the Word was made flesh. It is confessed that the Verb ἦν in the use of the Greek Language is capable of either interpretation: it is also acknowledged that the most ancient Interpreters were divided

*divid in their Renditions. For the Syriack rendred it **כְּמִןּוֹתָּוּ בְּכָרְוּתָּוּ** Et. verbum caro fuit; the ancient Latin, Et verbum caro factum est. It cannot be denied but in the Scriptures it hath been used indifferently in either sense. And the same old vulgar Translation in some places renders it, as the Syriack doth here, Matth. 10. 16. **γίνεσθαι ὡς οἱ ὄφεις**, Estote ergo prudentes sicut serpentes; and 25. **Ἀφ' ἑνὸς τοῦ μαδῆσῆ ἴνα ἦσιν** ὡς ὁ δίδασκαλὸς αὐτῶν, Sufficiat discipulo ut sit sicut magister ejus. From whence it is evident that they placed not the force in the signification of the word **γίνεσθαι**, but in the circumstance of the matter in which 'twas used. Howsoever, neither of these Interpretations prove either of these Opinions. For if it be acknowledged that the Word was flesh, and it hath been already proved and presupposed by S. John in his precedent discourse, that the Word had a former being antecedent to his being flesh; it followeth, that he which was before the Word, and was not flesh, if after he were flesh, must be made such. And so the Socinian Observation falls. Again, If he which was made flesh was the Word, and after he was made such was still the Word, as certainly he was, and is still the same; then his being made or becoming flesh can no way evacuate that nature in which he did before subsist. And so the Flandrian Interpretation is of no validity.*

Secondly, we must not, on the contrary, invent a conversion of the human nature into the Divine, as the *Eutychians* of old did fancy. For sure the Incarnation could not at first consist in such a conversion, it being unimaginable how that which had no being should be made by being turned into something else. Therefore the humanity of Christ could not at the first be made by being the Divinity of the Word. Nor is the Incarnation so preposterously expressed, as if the flesh were made the Word, but that the Word was made flesh. And if the Manhood were not in the first act of Incarnation converted into the divine nature, as we see it could not be; then is there no pretence of any time or manner in or by which it was\* afterward so transubstantiated. Vain therefore was that old conceit of *Eutyches*, who thought the Union to be made so in the natures, that the Humanity was absorbed and wholly turned into the Divinity, so that by that transubstantiation the human nature had no longer being. And well did the ancient Fathers, who opposed this Heresy, make use of the Sacramental Union between the Bread and Wine and the Body and Blood of Christ, and thereby shewed, that the human nature of Christ is no more really converted into the Divinity, and so ceaseth to be the human nature, than the substance of the Bread and Wine is really converted into the substance of the Body and Blood, and thereby ceaseth to be both Bread and Wine. From whence it is by the way observable, that the Church in those days understood no such Doctrine as that of † Transubstantiation.

\* This was the proper Opinion of Eutyches, as appeareth by his own Confession in the Council of Chalcedon. **Ὁμολογῶ ἐν δύο φύσεων γνησίου καὶ κτίσιον ἡμῶν ἁπλῶς καὶ ἰσότητος, καὶ ὅτι ἕνωσιν μίαν φύσιν ἐμολογῶ.** *Art. 1. Two distinct natures be*

*confessed at first, but when the Union was once made be acknowledged but one. But when that Union was made be expressed not, nor could his followers agree; some attributing it to the Conception, some to the Resurrection, others to the Ascension. Howsoever, when they were united, his opinion clearly was, that the human nature was so absorbed into the Divine, so wholly made the same, that it ceased wholly to be what it was, and so there was but one, that is, the Divine, Nature remained. This is sufficiently express'd by S. Leo, who was the strongest opposer of him, and speaketh thus of his opinion, Serm. 8. de Nativ. Hic autem recentioris sacrilegii profanus assertor unitiorem quidem in Christo duarum confessus est naturarum; sed ipsa unione id dixit effectum, ut ex duabus una remaneret, nullatenus alterius existente substantiâ. And the Eranistes in the Dialogue of Theodoret arguing for that Opinion, being urged to declare whether in that Union one nature was made of them both, or one remaining, the other did not so, answer'd plainly, Ἐγὼ δὲ θεῶν τὰ ἀγῶμα ἐμωκίνας, κατὰ πρῶτον καὶ ἕκαστον τῶν τῶν καὶ ἀνθρώπων.* † There can be no time in which we may observe the Doctrine of the *Ancients* so clearly, as when they write professedly against an Heresy evidently known, and make use generally of the same Arguments against it. Now what the Heresy of Eutyches was is certainly known, and the nature of the Sacrament was generally made use of as an Argument to confute it. Gelasius Bishop of Rome hath written an excellent Book against Eutyches, de duabus naturis in Christo, in which he propoundeth their Opinion thus: Eutychiani dicunt unam esse naturam, id est, Divinam; and solâ existente Deitate, Humanitas illic esse jam destitit. That then which he disputes against is the Transubstantiation of the human nature into the Divine. The Argument which he makes use of against it is drawn from the Eucharist: Certè Sacramenta quæ sumimus corporis & sanguinis Christi Divina res est, propter quod & per eadem Divinæ efficiuntur consortes naturæ: & tamen esse non desinit substantia vel natura Panis & Vini. Et certè imago & similitudo corporis & sanguinis Christi in actione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur, hoc nobis de ipso Christo Domino sentiendum, quod in ejus imagine profitemur, celebramus, & sumimus, ut sicut in hanc, scilicet, in Divinam, transeant, S. Spiritu percipiente, substantiam, permanentes tamen in suæ proprietate naturæ: sic illud ipsum mysterium principale, cujus nobis efficientiam virtute nque veraciter representant, ex quibus constat propriè permanentibus, unum Christum, quia integrum verumque, permanere demonstrant. In which words 'tis plain he affirms the Union of the human nature of Christ to be the principal mystery, the representation of that mystery to be in the Sacrament of the Eucharist: He concludes from thence, that as in the representation the substance of the Bread and Wine remaineth in the propriety of their own nature, so the human nature of Christ in the greater mystery doth still remain. In the margin of this place in the Bibliotheca Patrum there is printed Cautè, as if there could be any danger in observing the sense of the Fathers, when they speak so expressly and considerately. In the same manner we find a Disputation between an Heretick and a Catholick in the second Dialogue of Theodoret, where Eranistes, as an Heretick, asks Orthodoxus by what names he calls the Bread and Wine after Consecration; who answers, the Body and Blood of Christ: From whence Eranistes argues, Ὁμοίως τοῖσι τὰ (ὄμοια τὰ εὐχαριστικὰ) (ὡματὶς τῆ καὶ ἀμαλῆ) ἀλλὰ δὲ οὐδὲν ἔστιν ἡ ἐκπατὴς ἐπιλήθως, καὶ δὲ καὶ ὁμοίως μεταβάλλει) καὶ ἔτι τὰ εὐχαριστικὰ (ὡμα καὶ ἀμαλῆ) εἰς ἑστίον μεταλλάσσεται καὶ δεῖται. As the Symbols of the Body and Blood of Christ are one thing before Consecration, and after

after that change their name, and become another; so the Body of Christ after his ascension is changed into the Divine substance. *To this Orthodoxus answers,* Ἐβλως αἰς ὑφ' αὐτῶν κερών, Ὑοῦ ἀρετῆν ἐν τῷ ἑαυτοῦ. Οὐδὲ ἄλλο ἢ ἡμεῖς ἐν τῷ μυστηρίῳ Ἐπισημασθέντες εὐχαριστίας, ἰσχυρὸν ἔστι τὸ πνεῦμα ἁγίου, καὶ τὸ ἅμαλλον, καὶ τὸ εἶδος, καὶ ἡ οὐσία ἐστὶ καὶ ἡ εἰδος, εἶα καὶ ἡ οὐσία ἡ αὐτῶν ἡ. The Bread and Wine even after Consecration leave not their own nature, but remain in their former substance, shape and form. *In the same manner,* καὶ ἐκείνο τὸ ἅμα τὸ ἔχει τὸ εἶδος καὶ τὸ εἰδος, καὶ ἡ οὐσία ἡ αὐτῶν ἡ. The Body of Christ hath the same form, figure and shape, and indeed the same bodily substance. *And when Eranikes still objects,* that the Bread is called the Body, and not Bread; Orthodoxus answers that he is mistaken; Οὐ γὰρ ἅμα μόνον, ἀλλὰ καὶ ἐστὶ καὶ ἡ οὐσία ἡ αὐτῶν ἡ. For it is not only called the Body, but also Bread of Life, and the Body it self we call the Divine Body. *Who sees not then,* that Theodoret believed no more that the Bread is converted into the Body, than that the Body is converted into the Divinity of Christ? *Who perceives not that he thought the Bread to be as substantially and really Bread after the Consecration,* as the Body of Christ is really a Body after his Ascension? *The same Argument is used by S. Chrysostom upon the same occasion against the Apollinarians in his Epistle ad Casarium, not yet published in Greek, and by Ephraimus in Photii Bibliotheca against the Eutychians. As therefore all the μετασχηματισμοὶ of the Sacramental Elements maketh them not cease to be of the same nature which before they were; so the human nature of Christ joined to the Divine, loseth not the nature of humanity, but continueth with the Divinity as a substance in it self distinct; and so Christ doth subsist not only ex, but in duabus naturis, as the Council of Chalcedon determined against Eutyches.*

Being then he which is conceived was the only Son of God; and that only Son begotten of the substance of the Father, and so always subsisted in the Divine Nature; being by the same Conception he was made truly Man, and consequently assumed a human nature; being these two natures cannot be made one either by commixtion or conversion, and yet there can be but one Christ subsisting in them both, because that only Son was he which is conceived and born: it followeth, that the Union which was not made in the nature, was made in the person of the Word; that is, it was not so made, that out of both natures one only should result, but only so, that to one Person no other should be added.

Nor is this Union only a scholastick speculation, but a certain and necessary truth, without which we cannot have one Christ, but two Christs, one Mediator, but two Mediators; without which we cannot join the second Article of our Creed with the third, making them equally belong to the same person; without which we cannot interpret the Sacred Scriptures, or understand the History of our Saviour. For certainly he which was before Abraham, was in the days of Herod born of a woman; he which preached in the days of Noah, began to preach in the days of Tiberius, being at that time about thirty years of age; he was demonstrated the Son of God with power, who was the seed of David according to the flesh; he who died on the Cross, raised him from the dead who died so, being put to death through the flesh, and quickned by the Spirit; he was of the fathers according to the flesh, who was God over all blessed for ever. Being these and the like actions and affections cannot come from the same nature, and yet must be attributed to the same Person; as we must acknowledge a diversity of natures united, so must we confess the identity of the person in whom they are conjoined, against the ancient Heresy of the \* Nestorians, condemned in the Council of Ephesus.

2 Pet. 3. 18.  
Rom. 9. 9.

\* This Heresy doth most formally contradict these

words of the Creed, because it immediately denies this truth, that the eternal Son of God was conceived and born. And in vain did Nestorius seek not only to avoid it in the Nicene Creed, but to make use of the words of the Creed even against the Unity of the Person of Christ. S. Cyril had well objected the series, order and consequence of that confession: Ἐφ' ἧς ἀρχῆς καὶ μεγάλῃ Σωδῶσ, αὐτὸν ἐκ Θεοῦ Πατρὸς καὶ ἐκ Θεοῦ ἁγίου ἑγενήθη, ὁ ἐκ Θεοῦ ἀληθινὸς Θεὸς ἀληθινὸς, τὸ πατρὸς τὸ ἐκ τῶν πατέρων, ὁ διὰ τὰ πάντα γεννητὸς ὁ Πατρός, καὶ τὸ ἀληθινὸν, σαρκωθῆναι τὴν καὶ ἐνανθρωπήσαι, παθεῖν, ἀνασταθῆναι τῇ τρίτῃ ἡμέρῃ, καὶ ἀναστῆναι ἐκ νεκρῶν. The strength of this objection lies in this, that Christ, the only-begotten Son, begotten of the Father before all Worlds, was incarnate. The answer of Nestorius was in this manner: Πιστεύομεν οἷς τὸ Κύριον ἡμῶν Ἰησοῦν Χριστόν, ὁ υἱὸν αὐτοῦ καὶ μονογενῆ, σκωπῶν ὅπως Ἰησοῦς, Χριστός, καὶ μονογενὴς, καὶ υἱός, ἡγεγενήθη διὰ τὴν κοινὰ καὶ θεοπάσιον καὶ ἐνανθρωπήσας, ὡς θεοπάσιον, ὅτι καὶ τὸ ἐνανθρωπήσας, καὶ τὸ παθεῖν, καὶ τὸ ἀνασταθῆναι, ἐποικωθῆναι ἐξ ἑαυτοῦ. And the strength, or rather the weakness, whereof is this: That first the Council plac'd the names of Jesus, Christ, and the only-begotten Son, names common to the Divinity and Humanity of Christ: and then upon them built the doctrine of his Incarnation. Whereas it is evident that, supposing the Only-begotten a term common to the Humanity and Divinity, yet the Council clearly expounds it of the eternal generation, adding immediately, begotten of his Father before all Worlds; neither is there any word between that Exposition and the Incarnation, but such as speak wholly of Christ as God. Therefore that only-begotten Son, who was begotten of his Father before all Worlds, descended from Heaven, and was incarnate. Thus S. Cyril in his second Epistle to Nestorius, and Nestorius in his second to him. Which mistake of his seems yet more strange to me, when I consider in the same Epistle of Nestorius that fundamental truth asserted, which of it self sufficiently, nay, fully confutes his Heresy: For he acknowledgeth the name of Christ to be ἀπαθὴς καὶ παθῶν ἰσχύς

ἐν μοναδικῷ ὄρει πρὸς αὐτοῦ ἐπιμαρτυροῦν, and consequently *Christ himself to be a single Person in a double nature, passible and impassible: which once granted, it evidently followeth, that he which was born from eternity, was also born in time, for by those several natiivities he had those several natures; that he which was impassible as God, might, and did suffer as man, because the same Person was of an impassible and a passible nature; impassible as God, passible as man. Wherefore by that which Nestorius hath confessed, and notwithstanding that which he hath objected, it is evident out of the Nicene Creed, that the Son of God, begotten of his Father before all Worlds, was incarnate and made Man; and as evident out of the Apostles Creed, especially expounded by the Nicene, that the same only-begotten Son was conceived by the Holy Ghost, and born of the Virgin Mary.*

### By the Holy Ghost.

**H**AVING thus dispatched the consideration of the first Person concerned in this Article, and the Actions contained in it so far as distinctly from the rest they belong to him, we descend unto the other two concerned in the same; and first to him whose operation did precede in the Conception, the Holy Ghost. Which second part some may think to require a threefold consideration; first, of the Conception; secondly, of the Person; thirdly, of the Operation. But for the Person or existence of the Holy Ghost, that is here only mentioned obliquely, and therefore to be reserved for another Article where it is propounded directly. And for the Conception it self, that belongeth not so properly to the Holy Ghost, of whom the act cannot be predicated. For tho' *Christ was conceived by the Holy Ghost*, yet the Holy Ghost did not conceive him, but said unto the Virgin, *Thou shalt conceive*. There remaineth therefore nothing proper and peculiar to this second part, but that Operation of the Holy Ghost in *Christ's* Conception, whereby the Virgin was enabled to conceive, and by virtue whereof *Christ* is said to be *conceived by him*.

Luke 1. 31.

Now when we say the Conception of our Saviour was wrought by the operation of the Spirit, it will be necessary to observe, first, what is excluded by that attribution to the Spirit; secondly, what is included in that operation of the Spirit.

Luke 1. 34.

Matth. 1. 18.

Luke 2. 27.

ver. 33.

John 1. 45.

Luke 2. 48.

Luke 3. 23.

For the first of these, we may take notice in the Salutation of the Angel, when he told the blessed Virgin she should conceive and bring forth a Son, she said, *How shall this be, seeing I know not a man?* By which words she excludeth first all men, and then her self: all men, by that assertion, *I know not a man*; her self, by the question, *How shall this be, seeing it is so?* First, our *Melchizedek* had no Father on earth, in general; not any man, in particular not *Joseph*. 'Tis true, *his mother Mary was espoused to Joseph*: but 'tis as true, *before they came together, she was found with child of the Holy Ghost*. We read in S. *Luke*, that *the parents brought up the child Jesus into the Temple*: but these Parents were not the Father and the Mother, but as it followeth, *Joseph and his mother marvelled at those things which were spoken of him*. 'Tis true, *Philip* calleth him *Jesus of Nazareth, the Son of Joseph*; and which is more, his Mother said unto him, *Behold, thy Father and I have sought thee sorrowing*: but this must be only the reputed Father of *Christ*, he being only, *as was supposed, the son of Joseph, which was the son of Eli*. Whence they must needs appear without all excuse, who therefore affirm our Saviour to have been the proper son of *Joseph*, because the Genealogy belongs to him; whereas in that very place where the Genealogy begins, *Joseph* is called the supposed Father. How can it then therefore be necessary *Christ* should be the true Son of *Joseph*, that he may be known to be the Son of *David*, when in the same place where it is proved that *Joseph* came from *David*, it is denied that *Christ* came from *Joseph*? And that not only in S. *Luke*, where *Joseph* begins, but also in S. *Matthew*, where he ends the Genealogy. <sup>2</sup> *Jacob begat Joseph the husband*

<sup>2</sup> Matth. 1. 16. Indeed in our Translation,

whom may relate to both, as well as one, and to Joseph as well as Mary; but in the Original it evidently belongs to Mary; Τὸν Ἰωσήφ τὸν ἀνδρῶς Μαρίας, ὃς ἐστὶν ἰσχυρότερον Ἰησοῦς.

of Mary, of whom was born Jesus, who is called Christ. Howsoever then the Genealogies are described, whether one belong to Joseph, the other to Mary, or both to Joseph, it is from other parts of the Scriptures infallibly certain, not only that Christ descended lineally from David according to the flesh, but also that the same Christ was begotten of the Virgin Mary, and not by Joseph.

Secondly, As the blessed Virgin excluded all mankind, and particularly Joseph, to whom she was then espoused, by her assertion; so did she exclude her self by the manner of the question, shewing that of her self she could not cause any such Conception. Although she may be thought the Root of Jesse, yet could she not germinate of her self; though Eve were the Mother of all living, yet generation was founded on the Divine Benediction which was given to both together: For God blessed them, and said *Gen. 1. 28.* *unto them, Be fruitful and multiply, and replenish the earth.* Though Christ was promised as the Seed of the Woman, yet we must not imagine that it was in the power of Woman to conceive him. When the Virgin thinks it impossible she should conceive because she knew not a man, at the same time she confesseth it otherwise as impossible, and the Angel acknowledgeth as much in the satisfaction of his answer, *For with God nothing shall be impossible.* *Luke 1. 37.* God then it was who immediately and miraculously enabled the blessed Virgin to conceive our Saviour; and while Mary, Joseph, and all men are denied, no person which is that God can be excluded from that operation.

But what is included in the conception by the Holy Ghost, or how his operation is to be distinguished from the Conception of the Virgin, is not so easily determined. The words by which it is expressed in Scripture are very general: First, as they are delivered by way of promise, prediction or satisfaction to Mary; *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee:* Secondly, as they suppose the Conception already past; *When his mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost;* and give satisfaction unto Joseph, *Fear not to take unto thee Mary thy Wife, for that which is conceived in her is of the Holy Ghost.* Now being the expressions in the Scriptures are so general, that from thence the operation of the Spirit cannot precisely be distinguished from the concurrence of the Virgin; much less shall we be able exactly to conclude it by that late distinction made in this Article, *conceived by the Holy Ghost, born of the Virgin;* because it is certain that the same Virgin also conceived him according to the Prophecy, *Thou shalt conceive and bear a Son:* and therefore notwithstanding that distinction, the difficulty still remains, how he was conceived by the Spirit, how by the Virgin. Neither will any difference of \* Prepositions be sufficient rightly to distinguish these operations. Wherefore there is no other way to bound or determine the Action of the Holy Ghost, but by that concurrence of the Virgin which must be acknowledged with it. For if she were truly the Mother of Christ, (as certainly she was, and we shall hereafter prove,) then is there no reason to deny to her in respect of him whatsoever is given to other Mothers in relation to the fruit of their

\* *As conceptus de Spiritu S. natus ex Maria Virgine. S. Aug. indeed hath delivered a distinction between De and Ex, after this manner, speak-*

*ing to those words of the Apostle, Quoniam ex ipso, & per ipsum, & in ipso, sunt omnia. Ex ipso non hoc significat quod de ipso. Quod enim de ipso est, potest dici ex ipso; non autem omne quod ex ipso est rectè dicitur de ipso. Ex ipso enim cælum & terra, quia ipse fecit ea; non autem de ipso, quia non de substantia sua. Sicut aliquis homo si gignat filium, & faciat domum, ex ipso filius, ex ipso domus; sed filius de ipso, sicut domus de terra & ligno. De Nat. Boni adv. Manich. c. 27. This distinction having no foundation in the Latin Tongue, is ill made use of for the illustration of this Article, because in the Greek Language of the Testament there is no such diversity of Prepositions, for as we read of Mary, ἡ ἁγία ἡρωδία ὁ ἱησοῦς, so also of the Holy Ghost, διὰ τὸν ἅγιον πνεῦμα ἐν ἀρούρα, and τὸ ἐν ἀρούρα ἡρωδία ἐν ἀρούρα ἁγία. It is therefore said as well ἐν ἀρούρα, as ἐν Μαριά. Again, the Vulgar observeth no such difference, as rendering for the one, de qua natus est Jesus, and for the other, in utero habens de Spiritu S. Correspondently in the Greek Creeds, οὐκ ἐκ τῆς ἁγίας, ἡρωδία ἐν ἀρούρα, or as in the Nicene, ἐν ἀρούρα; ἐν Μαριά. And the Latin not only de Spiritu S. ex Maria Virgine, but sometimes de Spiritu S. & Maria Virgine, and de Maria*



de Maria Virgine, Chrysol. and S. Aug. often de Trinitate. *Wherefore in vain have the Schools first accepted of S. Augustin's distinction, and then applied it to Christ's Conception; first taking the Preposition de to signify no less than a procession from the substance of the cause, and then acknowledge Christ so begotten of the Holy Ghost, because the eternal Son who was so begotten was of the same substance with the Holy Ghost. Thus Thomas Aquinas has delivered the Subtlety, Sum. p. 3. q. 32. a. 2. In Spiritu S. duplex habitudo consideratur respectu Christi. Nam ad ipsum filium Dei, qui dicitur esse conceptus, habet habitudinem consubstantialitatis; ad corpus autem ejus habet habitudinem causæ efficientis. Hæc autem præpositio De utramque habitudinem designat, sicut cum dicimus hominem aliquem esse de suo patre. Et ideo convenienter dicere possumus Christum esse conceptum de Spiritu S. hoc modo, quod efficientia Sp. S. referatur ad corpus assumptum, consubstantialitas verò ad personam assumentem. But this distinction of Consubstantiality and effective Causality can make nothing for the propriety of the Phrase; for the Preposition De significeth the material cause as well as the efficient, it must do so in respect of that which is the effect, if it require that the thing which is made be made of the substance of that de quo est: then must Christ, according unto that which is made, be made of the substance of the Holy Ghost; or, to speak in the words of the Scripture, Quod in ea natum est, de Spiritu Sancto est. Where either that which was conceived in the Virgin must be acknowledged of the substance of the Holy Ghost, or else the Preposition De must not be taken in S. Augustin's sense. However, being there is but one Preposition ea, common to both in the Original Greek; being the Vulgar Translation useth De indifferently for either; being where they have distinguished De and Ex, they have attributed Ex, which doth not signify Consubstantiality, to the Virgin, of whom they confess he did assume the substance of his Body, and De, which significeth (as they say) Consubstantiality to the Holy Ghost, of whose substance he received nothing: it followeth, that the difference in the prepositions can no way declare the different concurrence of the Spirit and the Virgin in Christ's conception.*

womb; and consequently, no more is left to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a Mother. When the Scripture speaketh of Regeneration, or the second Birth, it denieth all which belongeth to natural procreation, describing the *sons of God as begotten not of bloods, nor of the will of the flesh, nor of the will of man, but of God*: And in the Incarnation of our Saviour, we remove all will or lust of the flesh, we deny all will of Man concurring; but as the *bloods* in the Language of the *Hebrews* did signify that substance of which the flesh was formed in the womb, so we acknowledge in the generation of *Jesus Christ*, that he was made of the substance of his Mother.

John 1. 13.

But as he was so made of the substance of the Virgin, so was he not made of the substance of the Holy Ghost, whose essence cannot at all be made. And because the Holy Ghost did not beget him by any communication of his essence, therefore he is not the Father of him, tho' he were conceived by him. And if at any time I have said, Christ was begotten by the Holy Ghost of the *Virgin Mary*, if the Ancients speak as if he \* generated the Son, it is not so to be understood, as if the Spirit did perform any proper act of generation, such as is the foundation of Paternity.

\* As Chrysol. *Serm. 57. Ubi Spiritus generat, Virgo parturit, totum divinum geritur, nihil humanum. Et Serm. 62. Stupenti mundo solus aperi quid est, quod Spiritus generat, Virgo concipit, Virgo parit. † Deus ipse met ad sanguinem Mariæ addidit materiam, ex quibus deinde Christus conceptus & natus est.*

Again, as the Holy Ghost did not frame the human nature of Christ out of his own substance; so must we not believe that he formed any part of his flesh of any other substance than of the Virgin. For certainly he was of the Fathers according to the flesh, and was as to that truly and totally the Son of *David* and *Abraham*. The *Socinians*, who will acknowledge no other way before Christ's Conception by which he could be the Only-begotten Son of God, have been forced to invent a strange conjunction in the nature of *Christ*: one part received from the Virgin, and so consequently from *David* and from *Abraham*, from whom that Virgin did descend; another † framed by the Spirit, and conjoined with it; by the one part of which Humanity he was the Son of man, as by the other part he was the Son of God.

Smalcius, *De Vero & Naturali Dei Filio, c. 2.* Verum manet generationem & hanc dici posse, quatenus in Deum ea cadere potest, si ad sanguinem Mariæ addita sit ex parte Dei materia, ex qua cum sanguine Mariæ junctâ natus sit Christus. *Ib. c. 3.* What this was thus added to the substance of the Virgin, he elsewhere explains: Nos Dei virtutem in Virginis utero aliquam substantiam creatam vel immisisse aut ibi creasse affirmamus, ex qua juncto eo quod ex ipsius Virginis substantia accessit, verus homo generatus fuit. *This he doth not only without any authority affirm, but ground upon it the Sonship of Christ. For so it follows: Alias enim homo ille Dei filius à conceptione & nativitate proprie non fuisset. And again, Necessitas magna fuit ut Christus ab initio vitæ suæ esset Dei Filius, qualis futurus non fuisset, nisi Dei virtute aliquid creatum fuisset quod ad constituendum Christi corpus unum cum Mariæ sanguine concurrir. Thus while they deny the eternal generation of the Son, they establish a temporal in such manner as is not consonant with that Word which they pretend wholly to follow, and have made a body of Christ partly descending from the Father, partly not: and whereas as man he is like to us in all things, for only excepted: they have invented a body, partly like ours, partly not, and so in no part totally like. Indeed some of the ancients did speak so as to make the Holy Ghost the semen Dei: as Tertullian; Ergo jam Dei filius ex Patris Dei femine, i. e. Spiritu, ut esset hominis filius, caro ei sola erat ex hominis carne sumenda sine viri femine. Vacabat enim viri semen apud habentem Dei semen. De car. Christ. c. 16. And S. Hilary calls it Sementivam ineuntis Spiritus efficaciam, l. 2. de Trin. But in this*

they only understood the Operation of the Spirit, loep seminis. And whosoever spake of any proper semen; they abhorred; & appears by the 191. Serman de Tempore, nec ut quidam sceleratissimi opinantur, Spiritum S. dicimus pro femine fuisse, sed potentia & virtute Creatoris operatum. I know not whether be the greatest folly; to make the Holy Ghost the Father, as these men have done, by creating part of his body by way of seminal conjunction; or to make the same Spirit Mother of Christ, as the Nazarens did. In Evangelio Hebræorum quod lectitant Nazrazi, Salvator inducitur loquens, *Modo me arripuit mater mea, Spiritus Sanctus.* There is only this difference, that one is founded upon the authority of Scripture, the other upon the authority of a pretended, but no Scripture: the one maketh the Holy Ghost a partial, the other a total mother.

The belief of this is necessary to prevent all fear or suspicion of spot in this Lamb, of sin in this *Jesus*. Whatsoever our original corruption is, however displeasing unto God, we may be from hence assured there was none in him, in whom alone God hath declared himself to be well pleased. *Who can bring a clean thing out of an unclean?* saith *Job*; a clean and undefiled Redeemer out of an unclean and defiled Nature? He whose name is Holiness, whose operation is to sanctify, the Holy Ghost. Our *Jesus* was like unto us in all things as born of a Woman, sin only excepted, as *conceived by the Holy Ghost*. This original and total sanctification of the human nature was first necessary, to fit it for the personal union with the Word, who, out of his infinite love, humbled himself to become flesh, and at the same time, out of his infinite purity, could not defile himself by becoming sinful flesh. Secondly, The same Sanctification was as necessary in respect of the end for which he was made man, the Redemption of mankind; that as the \* first *Adam* was the fountain of our impurity, so the second *Adam* should also be the pure fountain of our righteousness. <sup>a</sup> *God sending his own Son in the likeness of sinful flesh, condemned sin in the flesh*; which he could not have condemned, had he been sent in sinful flesh. <sup>b</sup> *The Father made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him*; which we could not have been made in him, but that he <sup>c</sup> *did no sin, and knew no sin*. For whosoever is sinful wanteth a Redeemer; and he could have redeemed none who stood in need of his own Redemption. We are redeemed <sup>d</sup> *with the precious blood of Christ*: therefore precious, because of a *Lamb without blemish, and without spot*. Our atonement can be made by no other High-Priest than by him who is <sup>e</sup> *holy, harmless, undefiled, and separate from Sinners*. We cannot <sup>f</sup> *know that he was manifested to take away our sins, except we also know that in him is no sin*. Wherefore, being it is so necessary to believe the original holiness of our human nature in the Person of our Saviour; it is as necessary to acknowledge that way by which we may be fully assured of that sanctity, his conception by the Holy Ghost.

\* Illud unum peccatum, quod tam magnum in loco & habitu tantæ felicitatis admissum est, ut in uno homine originaliter, atque, ut ita dixerim, radicaliter, totum genus humanum damnaretur, non solvitur ac diluitur nisi per unum Mediatorem Dei & hominum, hominem Christum Jesum,

qui solus potuit ita nasci, ut ei opus non esset renasci. *S. August. Enchirid. cap. 48.* <sup>a</sup> *Rom. 8. 3.* <sup>b</sup> *2 Cor. 5. 21.* <sup>c</sup> *1 Pet. 2. 22.* <sup>d</sup> *1 Pet. 1. 19.* <sup>e</sup> *Heb. 7. 26.* <sup>f</sup> *1 Joh. 3. 5.* In quo non est peccatum, ipse venit auferre peccatum. Nam si esset in illo peccatum, auferendum esset illi, non ipse auferret. *S. August.*

Again, it hath been \* observed, that by this manner of Christ's conception is declared the freedom of the grace of God. For as the Holy Ghost is God, so is he also called the gift of God: and therefore the human nature in its first original, † without any precedent merit, was formed by the Spirit, and in its formation sanctified, and in its Sanctification united to the Word; so that the Grace was co-existent, and in a manner connatural with it. The Mystery of the Incarnation is frequently attributed in the Scriptures to the love, mercy and goodness of God. <sup>g</sup> *Through the tender mercy of our God the day-spring from on high hath visited us*: In this <sup>h</sup> *the kindness and love of God our Saviour toward man appeared*. And though these and such other

\* By *S. August.* Ex hoc quod de Spiritu S. est secundum hominem natiuitas Christi, quid aliud quam ipsa gratia demonstratur. *Enchi. 37.* † Modus iste quo natus est

Christus de Spiritu S. non sicut filius, & de Maria Virgine sicut filius, insinuat nobis gratiam Dei, quæ homo, nullis præcedentibus meritis in ipso exordio naturæ suæ quo esse cæpit, verbo Dei copularetur in tantam personæ dignitatem, ut idem ipse esset filius Dei qui filius hominis, & filius hominis qui filius Dei: ac sic in humanæ naturæ assumptione fieret quodammodo ipsa gratia naturalis quæ nullum peccatum possetmittere. Quæ gratia propterea per Spiritum S. fuerat significanda, qui ipse propriè sic est Deus, ut etiam dicatur Dei Donum, *Id. c. 40.*

*Luke 1. 78.*

*Tit. 3. 4.*

I

Scriptures

Scriptures speak properly of the love and mercy of God to man alone, offered unto him in the Incarnation of our Saviour, and so directly exclude the merits of other men only; yet because they speak so generally with reference to God's mercy, they may well be thought to exclude all universally.

\* Cùm ad naturam Dei non pertineat natura humana, ad personam tamen

Especially considering the impossibility of \* merit in *Christ's* Humanity, in respect of his conception; because all desert necessarily precedeth its reward, and *Christ* was not man before he was conceived, nor can that merit which is not.

unigeniti Filii Dei per gratiam pertinet humana natura; & tantam gratiam, ut nulla sit major, nulla prorsus æqualis. Neque enim illam susceptionem hominis ulla merita præcesserunt, sed ab illa susceptione merita ejus cuncta cæperunt. S. Aug. Tract. 82. in Joan.

Thirdly, Whereas we are commanded to be holy, and that even as he is holy; by this we learn from what foundation this holiness must flow. We bring no such purity into the World, nor are we sanctified in the Womb; but as he was sanctified at his Conception, so are we at our Regeneration. He was conceived not by man, but by the Holy Ghost, and we are *not of blood, nor of the will of the flesh, nor of the will of man, but of God*. The same overshadowing power which formed his human nature, reformeth ours; and the \* same Spirit assureth us a remission of our sins, which caused in him an exemption from all sin. He which was born for us upon his Incarnation, is born † within us upon our Regeneration.

John 1. 13.

\* Eâ gratiâ fit ab initio fidei suæ homo quicumque Christianus,

quâ gratiâ homo ille ab initio suo factus est Christus. De ipso Spiritu & hic renatus, de quo est ille natus. Eodem Spiritu fit in nobis remissio peccatorum, quo Spiritu factum est ut nullum haberet ille peccatum. S. Aug. de Prædest. Sanct. c. 15. † Nolite desperare; quod semel natum est ex Maria, quotidie & in nobis nascitur. Hieron. Comm. in Psal. 84. 17.

All which considered, we may now render a clear explication of this part of the Article, whereby every person may understand what he is to profess, and express what is the Object of his Faith, when he saith, I believe in *Jesus Christ, which was conceived by the Holy Ghost*. For hereby he ought to intend thus much; I assent unto this as a most necessary and infallible truth, that the only-begotten Son of God, begotten by the Father before all Worlds, very God of very God, was conceived and born, and so made man, taking to himself the human nature, consisting of a Soul and Body, and conjoining it with the Divine in the unity of his Person. I am fully assured that the Word was in this manner made flesh, that he was really and truly conceived in the womb of a woman, but not after the manner of men; not by carnal copulation, not by the common way of human propagation, but by the singular, powerful, invisible, immediate operation of the Holy Ghost, whereby a Virgin was beyond the Law of nature enabled to conceive, and that which was conceived in her was originally and compleatly sanctified. And in this latitude I profess to believe in *Jesus Christ, which was conceived by the Holy Ghost*.

**Born**





from all others of the same common nomination, as *Jacob* is called *Israel*, and *Abraham* the Friend of God, or Father of the faithful; so is this *Mary* sufficiently characterized by that inseparable companion of her name, *the Virgin*. For the full Explication whercof more cannot be required, than that we shew, first that the *Messias* was to be born of a *Virgin*, according to the prediction of the Prophets; secondly that this *Mary*, of whom *Christ* was born, was really a *Virgin* when she bare him, according to the Relations of the Evangelists; thirdly, that being at once the Mother of the Son of God, and yet a *Virgin*, she continued for ever in the same *Virginity*, according to the Tradition of the Fathers, and the constant Doctrin of the Church.

The obdurate *Jew*, that he might more easily avoid the truth of the second, hath most irrationally denied the first; resolved rather not to understand *Moses* and the Prophets, than to acknowledge the interpretation of the Apostles. It will therefore be necessary from those Oracles which were committed unto them, to shew the promised *Messias* was to be born after a miraculous manner, to be the Son of a woman, not of a man. The first promise of him seems to speak no less, *the seed of the woman shall bruise the serpent's head*: for as the name of *seed* is not generally or collectively to be taken for the generation of mankind, but determinately and individually for that one seed, which is *Christ*; so the woman is not to be understood with relation unto Man, but particularly and determinately to that *Sex* from which alone immediately that seed should come.

According to this first Evangelical promise followed that prediction of the Prophet, *The Lord hath created a new thing on the earth, a woman shall compass a man*. That new creation of a man is therefore *new*, and therefore a *creation*, because wrought in a woman only, without a man, compassing a man. Which interpretation of the Prophet is ancient, \* literal and clear, and whatsoever the *Jews* have invented to elude it, is frivolous and forced. For while they force the Phrase of *compassing a man*, in the latter part of the Prediction, to any thing else than a Conception, they do not only wrest the Scripture, but contradict the former part of the Promise, making the new creation neither new, as being often done, nor a Creation, as being easy to perform.

Jer. 31. 22.  
\* For it is not to be denied that the proper signification of סבב is circundare, or cingere. R. Judah has observed but one interpretation of this Verb.

כולם ענין : סבב and

Kimchi testifieth that all words which come from the root סבב signify incompassing, or circuition. Therefore those words, נקבה הסובב נר, must literally import no less than that a woman shall encompass, or enclose, a man, which, with the addition of a new creation, may well bear the interpretation of a miraculous Conception. Especially considering that the ancient Jews did acknowledge this sense, and did apply it determinately to the *Messias*: as appeareth in *Bereshit Rabba Parash. 89.* where shewing that God doth heal with that with which he woundeth, he saith, as he punished *Israel* in a *Virgin*, so would he also heal them with a *Virgin*, according to the Prophet, *The Lord hath created a new thing on the earth, a woman shall compass a man*. By the testimony of R. Huna in the name of R. Idi, and R. Josuah the Son of Levi, ילדהו זה מלך המשיח טב היום ילדהו This is *Messiah the King*, of whom it is written, (Psal. 2. 7.) This day have I begotten thee. And again in *Midrash Tillim*, upon the 2d *Plal*. R. Huna in the name of R. Idi, speaking of the sufferings of the *Messiah*, saith, That when his hour is come, God shall say, וכן הונא אומר אני עליו לבראתי, וכן הונא אומר אני עליו לבראתי I must create him with a new creation. And so (by virtue of that new creation) he saith, This day have I begotten thee. From whence it appeareth that this sense is of it self literally clear, and that the ancient Rabbins did understand it of the *Messias*; whence it followeth that the latter interpretations are but to avoid the Truth which we profess, that *Jesus* was born of a *Virgin*, and therefore is the *Christ*.

But if this Prophecy of *Jeremy* seem obscure, it will be sufficiently cleared by that of *Isaiah*, † Behold, a *Virgin* shall conceive and bear a Son, and shall call his name *Emanuel*. The ancient *Jews* immediately upon the promulgation of the Gospel, understanding well how near this place did press them,

† Isa. 7. 14.  
|| How soon these objections were made use of by the Jews, will ap-

pear by *Justin Martyr*, the first Writer which made any considerable Explication and Defense of the Christian Religion; who, in his Dialogue with *Trypho the Jew*, shews us what were the Objections of the Rabbins: 'Επει δὲ ὑμεῖς καὶ οἱ διδασκαλοὶ ὑμῶν παλαῖτε λέγειν, μηδὲ εἰρηάζετε τὴν περὶ τὴν εὐαγγελίαν τῶν Ἰουδαίων, ἰδὲ ἢ παρὰ τὸ εὐαγγέλιον ἔξετε, ἀλλ' ἰδὲ ἢ νεώτερον εὐαγγέλιον ἀψέψτε, καὶ τίνα τὸ ὕδωρ. And *Tertullian*, whose works are full of the Divinity of *Justin*; Si quando ad deiciendos aliquos ab hac divina prædicatione, vel convertere singulos simplices quosque gestitis, mentiri audetis, quasi non *Virginem*, sed *juvenculam*, concepturam Scriptura contineat. *Advers. Judeos*, c. 9. & *adv. Marcionem*, lib. 3. cap. 13.



is also evident out of his application of the Prophecy: *Behold, a Virgin shall be with Child, and shall bring forth a Son.* For by the same \* prediction it is as manifest that a Virgin should *bring forth*, as *conceive a Son.* Neither was her act of parturition more contradictory to Virginity, than that former of Conception.

\* Hæc est virgo quæ in utero concepit, virgoq; peperit filium. Sic enim

scriptum est, *Eccæ virgo in utero concipiet, & pariet Filium.* Non enim concepturam tantummodo Virginem, sed & parituram Virginem dixit. *S. Ambros. Epist. 7. ad Siricum.* So be argued from the Prophecy, and *S. Aug. from the Creed:* Si vel per nascentem corrumpetur ejus integritas, non jam ille de Virgine nasceretur; eumq; falso, quod ablit, de *virgine natum* tota confiteretur Ecclesia, quæ, imitans ejus matrem, quotidie parit membra, & Virgo est. *Enchir. c. 34.* As also *S. Ambrose in the same Epistle:* Quæ potuit Virgo concipere, potuit Virgo generare, quum semper conceptus præcedat, partus sequatur. Sed si doctrinis non creditur sacerdotum, credatur oraculis Christi, credatur monitis Angelorum, credatur Symbolo Apóstolorum, quod Ecclesia Romana intemeratum semper custodit & servat. And *S. Basil upon occasion of the same Prophecy:* Ἡ αὐτὴ γυνὴ καὶ παρθεῖ. Ὁ καὶ υἱὸς, καὶ ἐκ τῆς ἀγαθῆς καὶ παρθενίας μένους, καὶ ἡ τῆς τιμωροῦντος εὐλογίας κληρονομήσα. *Hom. 25.* Virgo peperit, quia Virgo concepit. *Vigil. de unitate Trinit. c. 10.*

Thirdly, We believe the Mother of our Lord to have been not only before and after his Nativity, but also for ever, the most immaculate and blessed Virgin. For although it may be thought sufficient \* as to the mystery of the Incarnation, that when our Saviour was conceived and born, his Mother was a Virgin; though whatsoever should have followed after could have no reflective operation upon the first-fruit of her womb; though there be no farther mention in the Creed, than that he was *born of the Virgin Mary:* yet the peculiar eminency and unparallel'd privilege of that Mother, the special honour and reverence due unto that Son, and ever paid by her, the regard of that Holy Ghost who came upon her, and the power of the Higheft which overshadowed her, the singular goodness and piety of *Joseph*, to whom she was espoused, have persuaded the Church of God in all Ages to believe that she still continued in the same Virginity, and therefore is to be acknowledged the † *Ever Virgin Mary.* As if the gate of the Sanctuary in the Prophet *Ezekiel* were to be understood of her; *This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord the God of Israel hath entred in by it, therefore it shall be shut.*

\* Μέχρι τῆς κατὰ τὴν οἰκονομίαν ἱσχυροῦς ἀναγκαία ἡ παρθεσία, τὸ δ' ἐκ τῆς ἀπολυτρώσεως ἡ τὸν πᾶν λόγον τῆς μυστηρίου καταλείψασα. *S. Basil. Hom. de Nativ. † For so the Greek Church always called her ἀειπαρθενῶς, and from them the Latins, Semper Virgo. † Ezek. 44. 2.*

|| Many indeed have taken the boldness to deny this truth, because not recorded in the sacred Writ; and not only so, but to assert the contrary as delivered in the Scriptures; but with no success. For though, as they object,

|| First we read in the time of Origen, that some did

*maintain the Virginity of Mary no longer than to Christ's Nativity.* In tantam nescio quis prorupit infamiam, ut affereret negatam fuisse Mariam à Salvatore, eo quod post nativitatem illius juncta fuerit Josepho. *Homil. 7. in Lucam.* Tertullian himself was produced as an Asserter of the same Opinion; nor does *S. Hierome deny it, though I think he might have done it.* Apollinaris, or at least his followers, delivered the same, says Epiphanius, and Eunomius witness, ἡ Ἰουδαία καὶ ἀφῆκεν κωδοῦσαν Σωτῆρα καὶ παρθεῖναι τῆ παρθεῖναι. Photius out of Philostorgius. Not that these words in Photius were the words of Philostorgius, for he was clearly an Eunomian, and therefore would never express their opinions with an ἡ παρθεῖναι. And as he always commended Eunomius, so he was not commended but by an Eunomian, that is, a man of his own Sect. As that Epigram,

Ἐυνομίαν ἡ Ἰουδαία ἠτίλεισα Θεῷ καὶ ἑστίον Κοῦρον

Which I therefore mention, because Gotofred hath made an unnecessary Emendation in the Verse ἡ Ἰουδαία ἠτίλεισα, and a worse Interpretation in the Inscription, taking the Eunomian to be a Catholick, and the name of the Sect for the name of a Man; and confirming this Error by a greater mistake, saying Eunomianus was the name of a Man, twice spoken of in Suidas, once in Euvowards, and again in ἡλεισα. 'Tis true indeed Suidas saith expressly, Euvowards, ὄνομα κείνου, and immediately adds these words, καὶ ἡ Euvowards ἡλεισα Βελισάριον τὸ δέον λέγον, as if Belisarius had baptized one whose name was Eunomianus. But the words are taken out of Procopius in Hist. Arcana, p. 2. from whence it appears that he who was baptized was by name Theodosius, and by Sect an Eunomian. And whatsoever his name was who wrote that Epigram on the History of Philostorgius, he was certainly by Sect an Eunomian, and that was intended in the Inscription, written without question by some Catholick, who thought no man could commend the History of Philostorgius but one of his own Opinion. These Contradictors of the perpetual Virginity of the Mother of our Lord afterwards increased to a greater number, whom Epiphanius calls by a general name Antidicomarianitæ. And from him *S. Aug. Antidicomarianitæ appellati sunt Hæretici, qui Mariæ Virginitati usque adeo contradicunt, ut affirmem eam post Christum natum viro suo fuisse commixtam, de Hæref. Condemned under that name by the sixth General Council, A.D. 481. The same were called by the Latins, Helvidiani, from Helvidius, (a Disciple of Auxentius the Arian) whose name is most made use of, because refuted by *S. Hierome.* He was followed by Jovinian a Monk of Milan, as *S. Hierome testifieth;* though *S. Augustine delivereth his opinion otherwise,* Virginitatem Mariæ destruebat, dicens eam pariendo fuisse corruptam. And Bonosus, a Bishop in Macedonia, referred by the Council of Capua to the judgement of Anysius Bishop of Thessalonica, was condemned for the same, as appeareth by the 79. Ep. of *S. Ambrose,* written to Theophilus*





born; whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine. The Apertion of the womb \* determineth the first-born; and the law of redemption excludeth all such tergiversation: \* Those that are redeemed, from a Month old thou shalt redeem; no staying to make up the relation, no expecting another birth to perfect the redemption. Being then † they brought our Saviour to Jerusalem, to present him to the Lord; As it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord: it is evident he was called the first-born of Mary according to the notion of the Law of Moses, and consequently that title inferreth no succession, nor proveth the Mother to have any other off-spring.

\* Definitivus sermo Dei quid sit Primogenitium; Omne, inquit, quod aperit vulvam. S. Hier. adv. Helv. Num. 18. 16. Luk. 2. 22.

Indeed, they thirdly object, it cannot be denied but that we read expressly in the Scriptures of the Brethren of our Lord; He went down to Capernaum, he, and his mother, and his Brethren; and, While he talked unto the people, his mother and his brethren stood without, desiring to speak with him. But although his Mother and his Brethren be named together, yet they are never called the Sons of his Mother; and the question is not whether Christ had any Brethren, but whether his Mother brought forth any other Children? 'Tis possible Joseph might have Children before Mary was espoused to him; and then as he was reputed and called our Saviour's Father, so might they well be accounted and called his Brethren, as the † ancient Fathers, especially of the Greek Church, have taught. Nor need we thus assert that Joseph had any off-spring, because the language of the Jews includeth in the name of brethren not only the strict relation of Fraternity, but also the larger of Consanguinity; and therefore it is sufficient satisfaction for that expression, that there were such persons allied unto the blessed Virgin. ‡ We be Brethren, said Abraham unto Lot; when Abraham was the Son of Terah, Lot of Haran, and consequently not his brother, but his nephew, and; as elsewhere properly styled, § the Son of his Brother. ¶ Moses called Misbael and Elzaphan the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your Brethren from before the Sanctuary; whereas those brethren were Nadab and Abihu, the Sons, not of Uzziel, but of Aaron. † Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: whereas Rebekah was the sister of Rachel's father. It is sufficient therefore that the Evangelists, according to the constant language of the Jews, call the kindred of the blessed Virgin the Brethren and Sisters of her only Son; which indeed is something the || later, but the most generally approved, answer.

John 2. 12. Mat. 12. 46.

† Origen first delivereth it out S. Matth. and Eusebius sheweth his Opinion, speaking of S. James the Brother of our Lord, Hist. Eccl. l. 2. c. 11. Τὸν δὲ τὰ κτλ λέγοντες ἐστὶν ἀδελφόν, ὅτι διὰ τὸ εἶναι Ἰωσήφ ἀδελφὸν τοῦ πατρὸς, ὅτι Ἰωσήφ πατὴρ ἐστὶν τοῦ Θεοῦ. So we read, as it is set forth by R. Stephan. But in my Book collated with an ancient MS.

ὁ κτλ εἶπεν ὁ Θεὸς τῷ Ἰωσήφ ὅτι νομιζομένη πατρὸς οἰορεὶ τῷ Χριστῷ, which is much more plain; for ἀδελφὸς τοῦ Θεοῦ is nothing so pertinent in this particular, as οὗτος τῷ. So Epiphanius: Ἦν γὰρ ὁ Ἰακώβ εἶπεν τοῦ Ἰωσήφ ἐκ γυναικὸς ἄλλης Ἰωσήφ, καὶ ἀπὸ Μαρίας. Heres. 29. And Heres. 42. speaking of the rest, he calls them, τὸς υἱοὺς Ἰωσήφ ἐκ τῆς ἄλλης γυναικὸς. Thus S. Hilary; Homines pravissimi hinc presumunt opinionis suae auctoritatem, quod plures Dominum nostrum fratres habuisse sit traditum, quasi Marix illi fuissent, & non potius Joseph ex priore conjugio suscepti. Com. in Matth. c. 1. Thus also S. Ambrose de Virg. And generally all the Fathers to that time, and the Greeks afterwards. S. Chryl. S. Cyril, Euthymius, Theophylact, OEcumenius, and Nicephorus. These all seem to have followed an old Tradition, which is partly still continued, in Epiphanius. Ἐξ ἧς εἶπεν ὁ Ἰωσήφ ἄλλῃ γυναικί ἐκ τῆς ἑτέρας Ἰέδα. καὶ κωσὶν ἀπὸ αὐτῆς παῖδας ἑξ, πρῶτος μὲν Ἰάκωβ, δεύτερος δὲ Ἰωσήφ. Heres. 78. The first of these six Children was James: μὴ αὐτὸν δὲ γινέσθαι παῖδα Ἰωσήφ καλεῖσθαι, ὅτι μὴ αὐτὸν θυμῶν, ἵνα τὰ Ἰέδα. καὶ δὲ θυμῶν, ἢ Μαρίας, καὶ ἢ Σαλώμην καλεῖσθαι. Thus had the Greeks a distinct relation of the sons and daughters of Joseph, and of the order of their generations. Whose authority I shall conclude with that of Jobius OEcon. l. 9. Ἐξ ἧς πατέρα καὶ ἀδελφὸς ἐπὶ γῆς ὀνομασίας ἄλλα πατέρα ἐκ ἐκ τῆς ἑτέρας καὶ ποικίλων τύπων ἐξελήξατο, ἀλλὰ τὸς ἐν ἀγαθῶν διακρίσεις. πῶς τῷ Ἰωσήφ, καὶ οἱ τῶν παίδων. Phot. Biblioth. 222. And that of Amphiloehus, Jun. Orat. in Diep. Ἠπίσταν δὲ πτε καὶ οἱ τῶ Ἰωσήφ υἱοὶ, καὶ δὲ μαρτυρεῖ ὁ Ευαγγελιστὴς, καὶ τὸ πτερὸν δὲ ἀληθῆς, γὰρ εὐφραδῶν Ἰακώβ καὶ Ἰέδα πατρὶ τῷ κοσμῷ, Θεὸς καὶ Κυρίῳ Ἰησοῦ Χριστῷ δὲ αὐτὸς αὐτὸς εἶπεν. Gen. 13. 8. Gen. 12. 5. Lev. 10. 4. Gen. 29. 12. || The first, I conceive, who returned this answer was S. Hierom, in a Tractate written in his youth at Rome against Helvidius; wherein, after a long discourse of several acceptions of Brethren in the Scriptures, he thus concludes: R estat igitur, ut fratres eos intelligas appellatos cognatione, non affectu, non gentis privilegio, non natura, quo modo Lot Abraham, quo modo Jacob Laban est appellatus frater. And as for the other Opinion of those which went before him, he says it was grounded merely upon an Apocryphal History, Com. in Mat. c. 12. Quidam fratres Domini de alia uxore Joseph filios suspicantur, sequentes deliramenta Apocryphorum, & quendam Escham mulierculam confingentes. Indeed Origen himself, followed in this particular by the Greek Church, did confess no less; who tells the Authors from whom that Interpretation first arose; Fratres autem Jesu parabant

putabant nonnulli esse, (ex traditione Hebræorum sumptâ occasione, ex evangelio quod titulum habet *justi Patrum*, aut ex libro Jacobi) filios Joseph ex priore uxore, quæ convixerat ipsi antequam duceret Mariam, in *Mat. 13. 55.* This Jacobus mentioned by Origen, is the same with him whom Eustathius mentions in Hexamero; Ἰακώβος ὁ ἱσραηλῆος λέγει τὸν πατέρα τοῦ Ἰησοῦ καὶ τὸν ἀδελφὸν αὐτοῦ καὶ τὸν ἀδελφὸν τῆς μητρὸς αὐτοῦ. Where he reckons Joseph inter τὸς υἱοὺς αὐτοῦ and Epiphanius calls Ἰακώβος ὁ Ἑβραῖος. S. Hierom therefore observing that the former Opinion of Joseph's Sons was founded merely upon an Apocryphal Writing, and being ready to assert the Virginité of Joseph as well as Mary, first invented the other Solution in the kindred of Mary, as founded not only in the language, but also testimony of the Scriptures. Quidam fratres Domini de alia uxore Joseph filios suspicantur, sequentes deliramenta Apocryphorum, & quandam Escham mulierem confingentes. Nos autem sicut in libro quem contra Helvidium scripsimus continetur, fratres Domini non filios Joseph, sed consobrinos Salvatoris, Mariæ liberos intelligimus materteræ Domini, quæ esse dicitur mater Jacobi minoris & Joseph & Judæ, quos in alio Evangelii loco fratres Domini legimus appellatos. Fratres autem consobrinos dici omnis Scriptura demonstrat. S. Hieron. in *Matth. 12. 49.* After S. Hierom, S. Aug. embraced this Opinion: Consanguinei Virginis Mariæ fratres Domini dicebantur. Erat enim consuetudinis Scripturarum appellare fratres quoslibet consanguineos & cognationis propinquos. In *Joh. Tract. 28:* item *Tract. 10.* & contra Faustum, l. 22. 35. Although therefore he seem to be indifferent in his Exposition of the Epistle to the Galatians, Jacobus Domini frater, vel ex filiis Joseph de alia uxore, vel ex cognatione Mariæ matris ejus, debet intelligi: yet because this Exposition was written while he was a Presbyter, and those before-mentioned after he was made a Bishop; therefore the former was taken for his undoubted Opinion, and upon his and S. Hierom's Authority, hath been generally since received in the Latin Church.

And yet this difficulty, tho' usually no farther considered, is not fully cleared; for they which impugned the perpetual Virginité of the Mother of our Lord, urged it farther, pretending that as the Scriptures called them the *Brethren of Christ*, so they also shewed them to be the Sons of *Mary* the Mother of *Christ*. For first the *Jews* express them particularly by their Names, *Is not his Mother called Mary? and his brethren James and Joses, and Simon, and Judas?* \* Therefore *James* and *Joses* were undoubtedly the brethren of *Christ*, and the same were also as unquestionably the Sons of *Mary*: For among the Women at the Cross we find *Mary Magdalen, and Mary the Mother of James and Joses*. Again, this *Mary* they think can be no other than the Mother of our Lord, because they find her early in the Morning at the *Sepulchre* with *Mary Magdalen* and *Salome*; and it is not † probable that any should have more care of the Body of the Son than the Mother. She then who was certainly present at the *Cross*, was not probably absent from the *Sepulchre*: Wherefore they conclude, she was the Mother of *Christ*, who was the Mother of *James* and *Joses*, the Brethren of *Christ*.

*Mat. 13. 55.*

\* From this place Helvidius argued, Hæc eadem vocabula in alio loco nominari, & eisdem esse fratres Domini filios Mariæ. S. Hier. advers. Helv. And from the next be concluded, Ecce Jacobus

& Joses, filii Mariæ, quos Judæi fratres appellarunt. † *Matth. 27. 56.* \* *Mark 16. 1.* † Here Helvidius exclaiming, triumphed; Quam miserum erit & impium de Maria hoc sentire, ut cum aliæ sæminæ curam sepulturæ habuerint, matrem ejus dicamus absentem?

And now the urging of this Argument will produce a greater clearness in the solution of the question. For if it appear that *Mary* the Mother of *James* and *Joses* was different and distinguished from *Mary* the Virgin; then will it also be apparent that the Brethren of our Lord were the Sons of another Mother, for *James* and *Joses* were so called. But we read in S. *John*, that there stood by the Cross of *Jesus*, his mother, and his mother's sister, *Mary* the wife of *Cleophas*, and *Mary Magdalen*. In the rest of the *Evangelists* we find at the same place *Mary Magdalen*, and *Mary* the mother of *James* and *Joses*; and again at the *Sepulchre*, *Mary Magdalen* and the other *Mary*: wherefore that other *Mary*, by the conjunction of these Testimonies, appeareth to be *Mary* the wife of *Cleophas*, and the mother of *James* and *Joses*; and consequently *James* and *Joses*, the Brethren of our Lord, were not the Sons of *Mary* his Mother, but of the \* other *Mary*, and therefore called his Brethren, according to the language of the *Jews*, because that the other *Mary* was the Sister of his Mother.

*John 19. 25.*

*Mat. 27. 56.*

*Mark 15. 40.*

*Matth. 28. 1.*

\* Jacobus qui appellatur frater Domini, cognomento Justus, ut nonnulli existimant, Joseph ex alia uxore; ut autem mihi videretur, Mariæ sororis Matris Domini, cujus Johannes in libro suo meminit, filius. S. Hieron. in *Catalogo*. Sicut in sepulchro ubi positum est corpus Domini, nec antea nec postea mortuus jacuit: sic uterus Mariæ nec antea nec postea quicquam mortale suscepit. S. Aug. in *Joh. Tract. 28.*

Notwithstanding therefore all these pretensions, there can be nothing found to raise the least suspicion of any interruption of the ever-blessed *Mary's* perpetual Virginité. For as she was a Virgin when she conceived, and after



Nestorius, which then began to grow up again. Now part of the Heresy of Nestorius, was the denial of this Θεοτόκος, and the whole was nothing else but the ground of that Denial. And therefore being he was condemned for denying of it, that Title must be acknowledged authentick, which he denied from the Time of the Council of Ephesus; in which those Fathers, saith Photius, expressly, ἡ παράχρησιν καὶ ἀειπαρθένον (Κεῖν) μήτε αὐτῶν καὶ ἀλλοτῶν καλεῖται καὶ ἀνομιεῖται Θεοτόκον παρὰ τὸ δόγμα, Epist. 1. And that it was so then is manifest, because by the denial of this the Nestorian Heresy was first discovered, not in Nestorius himself, but in his Presbyter Anastasius, who first in a Sermon magisterially delivered, Θεοτόκον ἢ Μαρίαν καλεῖτο μηδεὶς. Soc. Eccl. Hist. l. 7. c. 31. and Liberat. Breviar. c. 4. as also Euagrius and Nicephorus. Upon which Words arising a Tumult, Nestorius took his Presbyter's Part, teaching the same Doctrine constantly in the Church, καὶ παράχρησιν ἢ λέξιν τῶ Θεοτόκου ἐπέδιδον. And hereupon the Tumult grew so great, that a general Council for that reason was called by Theodosius Jun. τῶ Νεστωρίῳ ἢ ἀγίας Μαρίας εἶναι Θεοτόκον ἀνομιεῖται, as Justinian testifieth, Ep. ad V. Synodum. In which, when all Things seemed clearly to be carried against Nestorius and his Faction, he hoped to have reconciled all by this feigned Acknowledgment, Λεγάτω καὶ Θεοτόκος ἢ Μαρία, καὶ παυσάτω τὰ λυπηρὰ. Soc. l. 7. c. 34. Liber. Brev. c. 6. It is plain then, that the Council of Ephesus, which condemned Nestorius, confirmed this Title Θεοτόκος, I say, confirmed it; for 'tis evident that it was before used in the Church, by the Tumult which arose at the first denial of it by Anastasius; and so confirmed it as received before, because they approved the Epistles of S. Cyril, who proved it by the usage of those Fathers which preceded him. Where by the way it is observable, that while S. Cyril produceth Nine several Fathers for the use of this Word, and both before and after he produceth them, affirmeth that they all did use it; there are but Three of them who expressly mention it, Athanasius, Antiochus and Ammon, Epist. ad Reginas. And it is something to be admired, that he should so name the other Six, and recite those places out of them which had it not, when there were before him so many beside them that used it. As Gregory Nazianzen, Εἰς τὴν Θεοτόκον ἢ Μαρίας ἀνομιεῖται, χρεῖς ἐστὶ τὸ θεοτοκεῖν, Epist. ad Cledonium, and in his first Oration de Filio, speaking of the difference of his generation from that of others, καὶ ἴδιον ἐστὶ τῶν Θεοτόκον παρθένον; and S. Basil asserteth, μὴ καλεῖται θεοτοκεῖν ἢ ἀνομιεῖται, ὅτι ποῖς ἐπαύσατο εἶναι παρθένον ἢ θεοτοκεῖν. Hom. de Nat. Christi. And that in the Time of S. Basil and S. Gregory, this term was usual, appeareth by the Objection of Julian, who denied the Christians for thinking God could be born of a Woman; Θεοτόκον ἢ ὑμεῖς ἢ παύσατο Μαρίας καλεῖται. S. Cyr. Tom. 6. Before both these Eusebius speaketh of Helena, who built a Church at Bethlehem; Ἡ βασιλὶς ἡ θεοτοκεῖσα τὴν Θεοτόκον ἢ κύνον μήνησαν θαυμαστοῖς ἡλεκοσμί. de vita Const. l. 3. And before Eusebius, Alexander Bishop of Alexandria; ἀπαρχὴν γέγονεν ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, σῶμα ἑορίσας ἀλλοτῶν, καὶ ἴδιον, ἐκ τῆς Θεοτόκου Μαρίας. Ep. ad Alex. apud Theod. l. 1. c. 4. Before him Dionysius Alex. calls our Saviour τὸ παρθένο εἶναι ἐκ τῆς ἀγίας Παρθένου καὶ Θεοτόκου Μαρίας. Epist. ad Paulum Samosat. And speaking of the words of Isaiah, a Virgin shall conceive, Δείκνυσθαι ὅτι ἡ Θεοτόκος ἢ πᾶσα σωμάτων, ἢ παρθένο ἢ ἀνομιεῖται. Resp. ad Quest. 5. And in the answer to the same question, ἀνάμνησις ἀγίας ἡδρασας, καὶ σῶμα τῆς θεοτοκεῖσας ἢ ὑψίστης ἢ αἰώνιας ἢ σαρρῆς τῆς Θεοῦ, Μαρία ἢ Θεοτόκος, καὶ παρθένο. And again, ἐπισημαίνω καὶ πρὸς τὸν ἡμετέρον ἢ ἐκ τῆς Θεοτόκου. In answer to the 7th Question, διὰ τὸ φεῖν εἰς Αἰγύπτου τὸ Ἰωσήφ ἀμα τῆς Θεοτόκου Μαρίαν ἐν ἀσφάλει ἑορίσας ἢ ἡλεκοσμί ἡμῶν, and so often. Nay, yet before him Origen did not only use, but expound at large the meaning of that Title Θεοτόκος, in his first Tome on the Epistle to the Romans, as Socrat. and Liberatus testify. Well therefore did Antiochus, Bishop of Antioch, urge the ancient Fathers against Nestorius, calling it παρθενογενεῖς ὄνομα καὶ τελεμειθρον πολλοῖς τῶ Πατέρων. And again, Πολλοῖς τῶ Πατέρων καὶ συνέδριον, καὶ γερῶν, καὶ ῥηδόν. Τὸ τὸ ὄνομα, says he, ὑμεῖς τῶ Ἑλληνοματικῶν διδασκάλων παρῆν; οἱ τὸ καὶ χριστομῶν ἀπὸ πολλοῖ καὶ ἰπσιμῶν, οἱ τὸ μὴ χριστομῶν καὶ ἰπσιμῶν τῶ χριστομῶν. Concil. Ephes. p. 1. c. 25.

\* Although begun in the Greek Church, was resolved into its Parts by the Latins, and Θεοτόκος may be extended so the Virgin was plainly named the \* Mother of God. signify as much as the Mother of God, because τὸ λέγειν doth sometimes denote as much as γενᾶν, and therefore it hath been translated Dei Genitrix, as well as Deipara; yet those ancient Greeks which call the Virgin Θεοτόκος, did not call her μήνη τῆς Θεοῦ. But the Latins translating Θεοτόκος, Dei genitrix, and the Greeks translating Dei genitrix θεῦ μήνης, they both at last called her plainly the Mother of God. The first which the Greeks observed to style her so, was Leo the Great, as was observed by Ephraim Patriarch of Theopolis, whose Words have been very much mistaken by Two learned Men, Dionysius Petavius and Leo Allatius, who have produced them to prove that Leo Magnus was the first Man which ever used the Word Θεοτόκος. A strange Error this must needs appear in so great a Person as a Patriarch, and that of the Greek Church; and indeed not imaginable, considering how well he was versed in those Controversies, and how he compared the Words of Leo with those of the ancient Greek Fathers, and particularly of S. Cyril. His Words are these in his Epistle ad Zenobium, Πρῶτος ἐν ἀγίοις Λέων ἰδιωτῶς εἶπεν αὐταῖς λέξασιν, ὡς μήτηρ θεοῦ ἐστὶ ἢ ἀγία Θεοτόκος, τῶν παρὰ αὐτῶν πατέρων διαφυσίως ῥήματι μὴ τῶ φαιδρῶν. That is, Leo was the first who in plain terms called the Θεοτόκος, that is, Mary, the Mother of God; whereas the Fathers before him spake not the same in express Words. Petavius and Allatius have clearly mistaken the Proposition, making the Subject the Predicate, and the Predicate the Subject, as if he had first called the Mother of God Θεοτόκος, whereas he is said first to call the Θεοτόκος Mother of God, as appeareth by the Article added to the Subject, not to the Predicate. But if that be not sufficient, his Meaning will appear by another Passage to the same Purpose, in his Epistle ad Syncreticum; Ὅτι μήτε αὐτῶν θεῶν ἢ ἑλλοσσετ ἀνεῖπαν, ἐν οἷς λέγει. Καὶ πόθεν μοι ἔσται, ἵνα ἢ μήτηρ θεοῦ Κεῖν μὴ ἔλη παρὲς μὲ; Καρτέρεον ἢ ἄλλων μὴ ταῦτα ἢ λέξιν πρῶτος ὁ ὅπος Λέων ὁ Πάπας πρῶτος. Therefore as he took the Lord and God to be synonymous; so he thought Elizabeth first styled Mary, the Mother of God, because she called her the Mother of her Lord; and after Elizabeth, Leo was the first who plainly styled her so, that is, the Mother of God. And that we may be yet farther assured of his Mind, he produceth the Words of Leo the Pope, in his Epistle to Leo the Emperor: Ἀναθεματιστέον Νεστωρίον, ὁ ἢ μαρτίαν καὶ θεοτόκον Μαρίας ἔχῃ τῶ θεοῦ, ἀνομιεῖται ἢ μόνον, πρὸς δὲ εἶναι μήνη. The Sentence which he translates is this, Anathematizetur ergo Nestorius, qui beatam Virginem Mariam non Dei, sed hominis tantummodo, creditit genitricem. Epist. 97. c. 1. Where plainly genitrix Dei is translated μήνης Θεοῦ, and Θεοτόκος is added by Ephraim out of Custom in the Subject, being otherwise not at all in Leo's Words. It is therefore certain that first in the Greek Church they termed the blessed Virgin Θεοτόκος, and the Latins from them Dei genitrix, and mater Dei, and the Greeks from them again μήτηρ θεοῦ, upon the Authority of Leo, not taking notice of other Latins, who styled her so before him.

The Necessity of believing our Saviour thus to be born of the Virgin Mary, will appear both in respect of her who was the Mother, and of him who was the Son.

In respect of her it was therefore necessary, that we might perpetually preserve an Esteem of her Person proportionable to so high a Dignity. It was her own

own prediction, \* From henceforth all generations shall call me blessed; but the Obligation is ours, to call her, to esteem her so. \* If Elizabeth cried out with so loud a Voice, Blessed art thou among women, when Christ was but newly conceived in her Womb; what Expressions of Honour and Admiration can we think sufficient, now that Christ is in Heaven, and that Mother with him? † Far be it from any Christian to derogate from that special Privilege granted her, which is incommunicable to any other. We cannot bear too reverend a regard unto the Mother of our Lord, so long as we give her not that Worship which is due unto the Lord himself. Let us keep the Language of the Primitive Church: || Let her be honoured and esteemed, let him be worshipped and adored.

\* Luke 1. 48. Non æquan- da est mulie- ribus cunctis quæ genuit majestatem. Author lib. de singular. Clericorum. \* Helisaber & Zacharias non docere possunt quan- to inferiores sunt B. Ma- riz matri Do-

mini sanctitate, quæ conscia in se habitantis Dei liberè proclamat, Ecce ergo ex hoc beatam me dicent omnes generati- ones. S. Hier. adv. Pelag. l. 1. † Absit ut quisquam S. Mariam divinæ gratiæ privilegiis ut speciali gloriâ fraudare conerur. || Ἡ Μαρία ἐν τῇ μητρὶ, ὁ Κύριος ἐσθ' ἀποσπασθεῖσθαι ἐν τῇ μητρὶ ἐστὼ Μαρία, ὁ ὃ Πατήρ, καὶ Τίος, καὶ ἄγιος Πνεῦμα ἀποσπασθεῖσθαι. Τῷ Μαρία μὴ εἰς ἀποσπασθεῖσθαι. Epiph. Hæres. 79. Εἰ καλλίστη ἡ Μαρία, καὶ ἄμα, καὶ πρῶτη, ἀλλ' ἐκ οὗ τοῦ ἀποσπασθεῖσθαι. Ib. Ἡμεῖς ὃ ὃ ἡ ἰσχυρὸν διολογῆσθαι ἔδεν ὃ ὃ ἀνθρώπων τὸ ἐν ἀρσῇ διακρῖσθαι ὡς ἀνθρώπων αἰεὶς γεγενησθαι μῦθον ὃ ὃ ἔδεν ἀποσπασθεῖσθαι διὸν καὶ πᾶσι, καὶ ὃ αἰεὶ γε γέγονεν, καὶ τὸ πανάγιον πνεῦμα. Theod. Therapeut. 2. pag. 302.

In respect of him it was necessary, first, that we might be assured he was made, or begotten of a Woman, and consequently that he had from her the true nature of man. For he took not on him the nature of Angels, and therefore saved none of them, who for want of a Redeemer, are reserved in everlasting Chains under Darknes, unto the Judgment of the great Day. And Man once fallen had been, as deservedly, so irrevocably condemned to the same Condition, but that he took upon him the Seed of Abraham. For being we are partakers of Flesh and Blood, we could expect no Redemption but by him who likewise took part of the same. We could look for no Redeemer, but such a one, who by Consanguinity was our \* Brother. And being there is but one Mediator between God and Man, the Man Christ Jesus, we cannot be assured that he was the Christ, or is our Jesus, except we be first assured that he was a Man. Thus our Redeemer, the Man Christ Jesus, was born of a Woman, that he might † redeem both Men and Women; that both Sexes might rely upon him, who was of the one, and from the other.

Heb. 2. 16. Heb. 2. 14: \* Under that Notion did the ancient Jews expect him, as appeareth by the Targum, Cantic. 8. 1.

בְּהַרְוֵי יִשְׁמַן זֵימְנָן אֶתְּמַלֵּן מְלִיכָא

4

When the Messias shall reveal himself, the sons of Israel shall say unto him, Thou shalt be unto us a Brother. † Hornini liberatio in utroque sexu debuit apparere. Ergo, quia virum oportebat suscipere, qui sexus honorabilior est, conveniens erat ut feminei sexus liberatio hinc appareret, quod ille vir de femina natus est. S. August. Quæst. l. 83. Nolite vos ipsos contemnere, viri, filius Dei virum suscepit: nolite vos ipsas contemnere, femine, filius Dei natus ex femina est. Idem de agone Christi.

Secondly, It was necessary we should believe our Saviour conceived and born of such a Woman as was a most pure and immaculate Virgin. For as it behoved him in all things to be made like unto us; so in that great Similitude a Dissimilitude was as necessary, that he should be without Sin. Our Passover is slain, and behold the Lamb that taketh away the Sins of the World; but the Lamb of the Passover must be without Blemish. Whereas then we draw something of Corruption and Contamination by our seminal traduction from the first Adam; our Saviour hath received the same Nature, without any culpable Inclination, because born of a Virgin, without any seminal Traduction. Our High-Priest is separate from Sinners, not only in the Actions of his Life, but in the Production of his Nature. For as \* Levi was in the Loins of Abraham, and paid Tithes in him, and yet Christ, though the Son of Abraham, did not pay Tithes in him, but receive them in

Heb. 4. 15. Non eum in peccatis mater ejus in utero aluit, quem Virgo concepit, Virgo peperit, S. August. in Tract. 4. in Joban. Ergo ecce Agnus Dei. Non habeat iste traduce de Adam, carnem tantum

sumpsit de Adam, peccatum non assumpsit. Ibid. Verbum caro factum in similitudine carnis peccata omnia nostra suscepit, nullum reatus vitium ferens ex traduce prævaricationis exortum. Joban. 4. Epist. ad Constantinum. \* Levi

in Lumbis Abrahamæ fuit, secundum concupiscentiam carnalem, Christus autem secundum solam substantiam cor-  
 ralem. Cum enim sit in femine & visibilis corpulentia & invisibilis ratio, utrumque cucurrit ex Abraham, vel  
 etiam ex ipso Adam, usque ad corpus Mariæ, quia & ipsum eo modo conceptum & exortum est: Christus autem  
 visibilem carnis substantiam de carne Virginis sumpsit; ratio verò conceptionis ejus non à femine virili, sed  
 longè aliter ac desuper venit. S. Aug. de Gen. ad lit. l. 10. c. 19.

*Melchizedeck*: so though we being in the loins of *Adam*, may be all said to  
 sin in him; yet *Christ*, who descended from the same *Adam* according to the  
 flesh, was not partaker of that sin, but an expiation for it. For he which is  
 contained in the seminal virtue of his Parent, is some way under his natural  
 power, and therefore may be in some manner concerned in his actions: but  
 he who is only from him by his natural substance, according to a passive or  
 obediential power, and so receiveth not his propagation from him, cannot  
 be so included in him, as to be obliged by his Actions, or obnoxious to his De-  
 merits.

Thirdly, It was necessary that we should believe *Christ* born of that per-  
 son, that Virgin *Mary* which was espoused unto *Joseph*, that thereby we  
 might be assured that he was of the family of *David*. For whatsoever pro-  
 mises were made of the *Messias*, were appropriated unto him. As the seed  
 of the woman was first contracted to the seed of *Abraham*, so the seed of  
*Abraham* was next appropriated to the Son of *David*. He was to be called  
*the Son of the Highest*, and the Lord God was to give unto him the throne  
 of his Father *David*. When *Jesus* asked the *Pharisees*, What think ye of  
*Christ*, whose Son is he? they said unto him, the Son of *David*. When  
*Herod* demanded of the chief Priests and Scribes where *Christ* should be born;  
 they said unto him, In *Bethlehem of Judæa*, because that was the city of  
*David*, whither *Joseph* went up with *Mary*, his espoused wife, because he  
 was of the house and lineage of *David*. After *John* the Baptist, the fore-  
 runner of *Christ* was born, *Zacharias* blessed the Lord God of *Israel*, who  
 had raised up an horn of salvation for us in the house of his Servant *David*.  
 The Woman of *Canaan*, the blind men sitting by the way, and those other  
 blind that followed him cried out, Have Mercy on us, O Lord, thou Son of  
*David*. The very Children, out of whose mouths God perfected praise, were  
 crying in the Temple, and saying, Hosannah to the Son of *David*. And  
 when the Blind and Dumb both spake and saw, all the People were amazed,  
 and said, Is not this the Son of *David*? Thus by the publick and concur-  
 rent Testimonies of all the *Jews*, the promised *Messias* was to come of the  
 House and Lineage of *David*; \* for God had sworn with an Oath to him, that  
 of the Fruit of his Loins, according to the Flesh, he would raise up *Christ* to  
 sit upon his Throne. It was therefore necessary we should believe that our Sa-  
 viour<sup>a</sup> was made of the Seed of *David* according to the Flesh: Of which we are  
 assured, because he was born of that *Virgin Mary* who descended from him,  
 and was espoused unto *Joseph*, who descended from the same, that thereby  
 his Genealogy might be known.

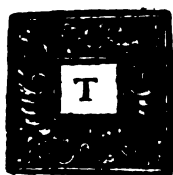
\* *Act.* 2. 30.  
 Atquin hinc  
 magis Chri-  
 stum intelli-  
 gere debetis  
 ex *David* de-  
 putatum car-  
 nali genere,  
 ob *Mariæ*  
 Virginis cen-  
 sum. De hoc  
 enim promiss-  
 so juratur in  
 Psalmo ad  
*David*, Ex  
 fructu ventris  
 tui collocabo  
 super thro-  
 num tuum.  
 Tertul. l. 3.  
 adv. Marcio-  
 nem, c. 20.  
<sup>a</sup> *Rom.* 1. 3.

The Consideration of all which will at last lead us to a clear Explication of  
 this latter Branch of the Article, whereby every Christian may inform him-  
 self what he is bound to profess, and being informed, fully express what is the  
 object of his Faith in this particular, when he saith, I believe in *Jesus Christ*,  
 which was born of the *Virgin Mary*. For hereby he is conceived to intend  
 thus much: I assent unto this as a most certain and infallible Truth, That  
 there was a certain Woman, known by the Name of *Mary*, espoused unto  
*Joseph of Nazareth*, which before and after her Espousals, was a pure and un-  
 spotted Virgin, and being and continuing in the same Virginity, did, by  
 the immediate Operation of the Holy Ghost, conceive within her Womb the  
 only-begotten Son of God; and, after the natural Time of other Women,  
 brought him forth as her first-born Son, continuing still a most pure and im-  
 maculate

maculate Virgin, whereby the Saviour of the world was born of a Woman under the Law, without the least Pretence of any original Corruption, that he might deliver us from the guilt of Sin; born of that Virgin which was of the House and Lineage of *David*, that he might sit upon his Throne, and rule for evermore. And in this Latitude I profess to believe in *Jesus Christ, born of the Virgin Mary.*

A R T I C L E IV.

**Suffered under Pontius Pilate, was crucified, dead, and buried.**



HIS Article hath also received some Accession in the particular expressions of *Christ's* Humiliation. For the first word of it, now generally speaking of his Passion, in the most ancient Creeds was no way distinguished from his Crucifixion; for as we say, *suffered and crucified*, they only, \* *Crucified under Pontius Pilate*: nor was his Crucifixion distinguished from his Death, but where we read, *crucified, dead, and buried*, they only, *crucified and buried*. Because the chief of his Sufferings were on the Cross, and he gave up the Ghost there; therefore his whole Passion and his Death were comprehended in his Crucifixion.

\* Crucifixus sub Pontio Pilato, & sepultus. *Ruffin.* in *Symb. Cas.* *stanus de incarn. Domini.* Credimus in

eum qui sub Pontio Pilato crucifixus est & sepultus. *S. August. de Fide & Symb. & de Trinitat. l. 1. c. 14.* Caput nostrum Christus est, crucifixum & sepultum, resuscitatum ascendit in caelum. *Idem. in Psal. 132.* Qui sub Pontio Pilato crucifixus est & sepultus. *Max. Taurin. Chrysol. Euseb. Gallie.* Τὸν ἐν τῷ Πιλάτῳ σταυρωθέντα καὶ ταφέντα. Qui sub Pontio Pilato crucifixus & sepultus, *MSS. Armach.* And besides these, a Witness without Exception, *Leo the Great; Unigenitum Filium Dei crucifixum & sepultum; omnes etiam in Symbolo confitemur. Epist. 10. cap. 5.* Afterwards the Passion was expressed: Passus sub Pontio Pilato, crucifixus & sepultus. *Etherius Usam.* And the Death: Passus sub Pontio Pilato, crucifixus, mortuus, & sepultus. *Author. lib. de Symb. ad Catechum.* Not but both these were expressed before in the Rule of Faith by Tertullian, but without particular mention of the Crucifixion. *Adv. Prax. c. 2.* hunc passum, hunc mortuum, & sepultum: as Optatus, Passus, mortuus, & sepultus resurrexit. *lib. 1.* Passus, sepultus, & tertia die resurrexit. *Capital. Caroli 82.* And generally the Ancients did understand determinately his crucifying, by that more comprehensive Name of his Suffering. For as *Marcellus and S. Cyril* have σταυρωθέντα καὶ ταφέντα, *Eusebius and the Nicene Council* to the same Purpose, have ταφέντα only in their Creeds. *As Clem. Alex. Pedag. l. 2. c. 3.* καὶ οὗτος ὁσὸν ἴσμεν, καὶ οὗτος κατὰ τὴν ἀποστολικήν. Which was farther enlarged afterwards by the Council of Constantinople into σταυρωθέντα, καὶ ταφέντα, καὶ ταφέντα.

But again, being he suffered not only on the Cross; being it was possible he might have been affixed to that cursed Tree, and yet not have died; therefore the Church thought fit to add the rest of his Sufferings, as antecedent, and his Death, as consequent to his Crucifixion.

To begin then with his Passion in general. In those words, He *suffered under Pontius Pilate*, we are to consider part as substantial, part as circumstantial. The Substance of this part of the Article consisteth in our Saviour's Passion, He suffered: The Circumstance of Time is added, declared by the present Governor, *under Pontius Pilate.*

Now for the explication of our Saviour's *Passion*; as distinct from those Particulars which follow in the Article, more, I conceive, cannot be required, than that we shew, *Who* it was that suffered, *How* he suffered, *What* it was he suffered.

First, If we would clearly understand him that suffered in his full Relation to his *Passion*, we must consider him both in his Office, and his Person; as *Jesus Christ*, and as the only-begotten Son of God. In respect of his Office, we believe that he which was the *Christ* did suffer; and so we make Profession to be saved by Faith in a suffering *Messias*. Of which, that we may give a just Account, First, we must prove that the promised *Messias* was to suffer: For if he were not, then by professing that our *Jesus* suffered, we should



should declare he was not *Christ*. Secondly, we must shew that *Jesus*, whom we believe to be the *Messias*, did really and truly suffer: For if he did not, then while we proved the true *Messias* was to suffer, we should conclude our *Jesus* was not that *Messias*. Thirdly, it will farther be advantageous for the illustration of this truth, to manifest that the sufferings of the *Messias* were determined and foretold, as those by which he should be known. And fourthly, it will then be necessary to shew that our *Jesus* did truly suffer whatsoever was determined and foretold. And more than this cannot be necessary to declare *Who* it was that suffered, in relation to his Office.

For the first of these, that the promised *Messias* was to suffer, to all Christians it is unquestionable; because our Saviour did constantly instruct the Apostles in this truth, both <sup>a</sup> before his death, that they might expect it, and <sup>b</sup> after, that they might be confirmed by it. And one part of the Doctrine which *S. Paul* disseminated through the world was this, <sup>c</sup> that the *Christ* must needs have suffered.

<sup>a</sup> Mark 9. 12.  
<sup>b</sup> Luke 24. 26,  
46.  
<sup>c</sup> Acts 17. 3.

But because these Testimonies will satisfy only such as believe in *Jesus*, and our Saviour himself did refer the disbelieving *Jews* to the Law and the Prophets, as those who testified of him; we will shew from thence, even from the Oracles committed to the *Jews*, how it was written of the Son of man, that he must suffer many things; and how the Spirit of *Christ* which was in the Prophets testified before-hand the Sufferings of *Christ*.

Mark 9. 12.  
1 Pet. 1. 11.

The fifty third Chapter of *Esay* is beyond all question a sad, but clear, description of a suffering person: a man of sorrows and acquainted with grief, oppressed, and afflicted, wounded and bruised, brought to the slaughter, and cut off out of the land of the living. But the person of whom that Chapter treateth was certainly the *Messias*, as we have \* formerly proved by the confession of the most ancient *Jews*, and may farther be evidenced both from them, and from the place it self. For surely no man's soul can be made an offering for our sins, but our Saviour's: nor hath God laid on any man the iniquity of us all, but on our Redeemer. Upon no Person but the *Messias* could the chastisement of our peace be; nor with any stripes could we be healed but his. It is sufficiently then demonstrated by the Prophet, that the suffering Person whom he describes was to be the *Christ*, in that he bare our griefs, and carried our sorrows.

\* Page 87.  
We shewed by the Authority of the Targum, the Bereſhith Rabba, and the Midrash upon Ruth, and by the confession of Solomon Jarchi and Moses Al-

shech, that the ancient Rabbins did interpret that Chapter of the *Messias*: which might seem a sufficient acknowledgment. But because this is the most considerable Controversy between us and the *Jews*, it will not seem unnecessary to prove the same truth by further Testimonies. In the Talmud Cod. Sanhedrin, to the question, What is the name of the *Messias*? it is answered, לַמָּוֶת הַלֵּפֶר. The Leper. And the reason of the name is there vendred מָוֶת הַלֵּפֶר because it is spoken in this Isa. 53. 4. Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, i. e. עָרַב. And because עָרַב is used of the Leprosy, Levit. 13. 13. therefore from עָרַב they concluded his name to be a Leper, and consequently did interpret that place of the *Messias*. In the Pesikta it is written, הַשָּׁמַיִם הִשְׁמַח בְּיָסוּרָיו God produced the Soul of the *Messias*, and said unto him, Wilt thou redeem my sons after 6000 years? He answered, I will. Wilt thou bear the Chastisements, to take away their sins, וְנָתַתְּ לָהֶם רַחֲמִים אֲשֶׁר יִשְׂחוּ אֵת אֶרֶץ חַיִּיךָ as it is written, Isa. 53. 4. Surely he hath born our griefs? And he answered, I will bear them with joy. Which is a clear testimony, considering the Opinion of the *Jews*, that all souls of men were created in the beginning, and so the soul of the *Messias* to suffer for the rest. The shift of the *Jews*, turning these expressions off from the *Messias*, and attributing of them to the people as to one, is something ancient: For we find that Origen was urged with that Exposition, in a Disputation with the *Jews*. Μὴ μνησθῆναι δὲ ποτὲ ἐν πνεύματι καὶ λεγομένου Ἰουδαίου Κορὸς ἐκλήθησθαι ταῖς πρῶταις χριστιανισμοῦ· ἐφ' οἷς ἔλαβον Ἰουδαίῳ, ταῦτα πρῶτον ὡς εἰς ἑνὸς τοῦ ἅλου καὶ γινόμενου ἐν τῇ διασπορᾷ καὶ πληθύνει, ἵνα πολλοὶ προσήλυτοι γίνωνται τῇ προσδοκίᾳ τῆ ἐπισημίας Ἰουδαίους τοῖς πολλοῖς ἔδνεον. Thus the Jew interpreted those places, Isa. 52. 14. His visage was so marred more than any man; 52. 15. that which had not been told them, they shall see; 53. 3. a man of sorrow, and acquainted with grief: and applied them to the people of Israel in their dispersions. But Origen did easily refute him, by retorting other places of the same Prophecy; as 53. 4. Surely he hath born our griefs, and carried our sorrows; ver. 5. he was wounded for our transgressions, he was bruised for our iniquities, and with his stripes are we healed. Σαφῶς δὲ, says he, οἱ ἐν ταῖς ἀμαρτίαις ἡμετέροις, καὶ ἰαθήντες, ἐκ τοῦ ἵ (ὡς ἔλεγε πεπονηθῆναι, ἢ τ' ἀπὸ τοῦ λαοῦ ἐνοῦναι, ἢ τ' καὶ οἱ ἀπὸ τῶ ἱδρῶν, καὶ τα ἀίσειν. But especially he confounded the Jew with those words of the 8th verse, He was cut off out of the land of the living, for the transgressions of my people was he stricken. Μάλιστα δὲ ἰδὲ εἰ μὴ ἐλάττω ἄλλοθεν ἀπὸ τῶ φασκίους ἀίσειν τοῦ, Ἀπὸ τῶ ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον. Εἰ δὲ ὁ λαός καὶ ἐνοῦναι οἱ ἐπὶ προσήλυτων, πῶς ἀπὸ τῶ ἀνομιῶν τοῦ λαοῦ τοῦ Θεοῦ ἀίσειν ἤχθη εἰς θάνατον ἕως, οἱ μὴ ἔτι εἰς τὸ λαοῦ τοῦ Θεοῦ; τίς δ' ἔτ' εἰ μὴ Ἰησοῦς Χριστός; Origen. adv. Celsum, l. 1.

This



needs be in any indifferent person's judgment advantageous to us, will appear, because the very invention of a double person is a plain confession of a twofold condition; and the different relations, which they prove not, are a convincing argument for the distinct Oeconomies, which they deny not. Why should they pretend to expect one to die, and another to triumph, but that the true *Messias* was both to triumph and to die, to be humbled and to be exalted, to put on the rags of our infirmity before the robe of Majesty and Immortality? Why should they tell of one Mediator to be conquered, and the other to be victorious, but that the Serpent was to bruise the heel of the Seed of the Woman, and the same Seed to bruise his head? Thus even while they endeavour to clude, they confirm our Faith; and, as if they were still under the cloud, their error is but as a shadow to give a lustre to our truth. And so our first Assertion remaineth firm; the *Messias* was to suffer.

Secondly, That *Jesus*, whom we believe to be *Christ*, did suffer, we shall not need to prove, because it is freely confessed by all his enemies. The *Gentiles* acknowledged it, the *Jews* triumphed at it. And we may well take that for granted, which is so far from being denied, that it is objected. If hunger and thirst, if revilings and contempt; if sorrows and agonies, if stripes and buffetings, if condemnation and crucifixion, be Sufferings, *Jesus* suffered. If the infirmities of our nature, if the weight of our sins, if the malice of man, if the machinations of Satan, if the hand of God could make him suffer, our Saviour suffered. If the Annals of times, if the writings of his Apostles, if the death of his Martyrs, if the confession of the *Gentiles*, if the scoffs of the *Jews*, be testimonies, *Jesus* suffered. Nor was there ever any which thought he did not really and truly suffer, but \* such as withal irrationally pretended he was not really and truly Man.

\* Those which were called by the Greeks Δοκταί and Φαντασμοί,

who taught that *Christ* was Man only putative, and came into the world only in Phantasmate, and consequently that he did only putative pati. These were called Δοκταί, not from their Author, but from their Opinion, that *Christ* did all things only in appearance, not reality. As Clemens Alexandrinus, Τῶν αἰρέσεων αἱ μὲν δὲ δόξουν τῶν ἰδανόντων τὸν ἰσχυρῶς, οὐκ ἔστιν ἡ δόξα τῶν. Strom. l. 7. viz. οἱ δοκταί Χριστὸν παρανομῶν καταλαβόντες. Id. l. 6. Neque in Phantasia, id est, absque carne, sicut Valentinus asserit, neque de thesi, putative imaginatum, sed verum corpus. Gennad. de Eccl. Dog. cap. 2. Where, for de thesi, I suppose we should read δοκταί. The original of this train of Hereticks is to be fetched from Simon Magus, whose assertion was, *Christum* nec venisse, nec à Judæis quicquam pertulisse. S. Aug. de Heres. Wherefore making himself the Father, Son, and Holy Ghost, he affirmed, se in Filii persona putative apparuisse, and so that he suffered as the Son amongst the Jews; ἀληθεία μὲν πεποιθήσασθαι, ἀλλὰ δόξασθαι μόνον. Damasc. de Heres. Now what Simon Magus said of himself, when he made himself the Son, that those who followed affirmed of *Christ*. As Saturninus, who taught *Christum* in substantia non fuisse, & phantasmate tantum quasi passum fuisse. Tertul. de Pres. adv. Heres. c. 46. Vide Epiph. mutitorp. Her. 23. c. 1. And Basilides, who delivered, εἶναι δὲ Χριστὸν φαντασματὸς ἐν τῷ σαρκί, μὴ εἶναι δὲ ἀνθρώπου, καὶ δὲ ἀπὸ τοῦ εἰληθέντος—ἔτι Ἰησοῦν φάσκον πεποθῆναι, ἀλλὰ Σίμωνα δὲ Κυβηλαίων. Epiph. Her. 24. c. 3. A Judæis non credunt *Christum* crucifixum, sed Simonem Cyrenensem, qui angariatus sustulit crucem ejus. S. Aug. Her. 4. Thus the Valentinians, particularly Marcus, the Father of the Marcionian Hereticks: Marcus etiam nescio quis Heresim condidit, negans resurrectionem carnis, & *Christum* non verè, sed putative, passum asseverans. S. Aug. Her. 14. Thus Cerdon: *Christum* in substantia carnis negat, in phantasmate solo fuisse pronunciat, nec omnino passum, sed quasi passum. Tertul. Pres. c. 51. *Christum* ipsum natum ex femina, neque habuisse carnem, nec verè mortuum vel quicquam passum, sed simulasse passionem. S. Aug. Her. 21. And the Manichees, who taught, *Christum* non fuisse in carne vera, sed simulatam speciem carnis ludificandis humanis sensibus præbuisse; ubi non solum mortem, verum etiam resurrectionem mentiretur. Idem. Her. 46. Whom therefore Vincentius Lirinensis calls Phantasia prædicatores, cap. 20.

Thirdly, To come yet nearer to the particular acknowledgment of this truth, we shall farther shew, that the promised *Messias* was not only engaged to suffer for us, but by a certain and express agreement betwixt him and the Father, the measure and manner of his Sufferings were determined, in order to the Redemption it self which was thereby to be wrought; and what was so resolv'd, was before his coming in the flesh revealed to the Prophets, and written by them, in order to the reception of the *Messias*, and the acceptation of the benefits to be procured by his Sufferings.

That what the *Messias* was to undergo for us was predetermined and decreed, appeareth by the timely acknowledgment of the Church unto the Father; *Ab: 4. 27, 28. Of a truth, against thy holy Child Jesus, whom thou hast anointed, both Herod*

*Herod and Pontius Pilate, with the Gentiles, and the People of Israel, Luke 16. 8. were gathered together: For to do whatsoever thy Hand and thy Counsel determined before to be done.* For as when the two Goats were presented before the Lord, that Goat was to be offered for a Sin-offering, upon which the lot of the Lord should fall; and that lot of the Lord was lift up on high in the hand of the High-priest, and then laid upon the Head of the Goat which was to die: So the *Hand* of God is said to have *determined* what should be done unto our Saviour, whose Passion was typified by that Sin-offering. And well may we say that the *Hand* of God as well as his *Counsel*, *determined* his Passion, because he was *delivered by the determinate Counsel and Foreknowledge of God.* Acts 2. 23.

And this determination of God's Counsel was thus made upon a Covenant or Agreement between the Father and the Son, in which it was concluded by them both what he should suffer, what he should receive. For beside the Covenant made by God with Man, confirmed by the Blood of Christ, we must consider and acknowledge another Covenant from Eternity, made by the Father with the Son. Which partly is expressed, *If he shall make his Soul an offering for Sin, he shall see his Seed, he shall prolong his Days*; partly by the Apostle, *Then said I, Lo, I come (in the Volume of the Book it is written of me) to do thy Will, O God.* In the Condition of *making his Soul an offering for Sin*, we see propounded whatsoever he suffered; in the acceptance, *Lo, I come to do thy Will, O God*, we see undertaken whatsoever was propounded. The determination therefore of our Saviour's Passion was made by Covenant of the Father who sent, and the Son who suffered.

And as the Sufferings of the *Messias* were thus agreed on by Consent, and determined by the Counsel of God; so they were revealed by the Spirit of God unto the Prophets, and by them delivered unto the Church; they were involved in the Types, and acted in the Sacrifices. Whether therefore we consider the Prophecies spoken by God in the Mouths of Men, they clearly relate unto his Sufferings by proper Prediction; or whether we look upon the Ceremonial Performances, they exhibit the same by an active Representation. *S. Paul's* Apology was clear, that he *said none other Things but those which the Prophets and Moses did say should come, that Christ should suffer.* Acts 26. 22. The Prophets *said* in express Terms, that the *Messias*, whom they foretold, should suffer: *Moses said* so in those Ceremonies which were instituted by his Ministry. When he caused the Passover to be slain, he *said* that *Shiloh* was the Lamb slain before the Foundations of the World. When he set the brazen Serpent up in the Wilderness, he *said*, the Son of Man should be lifted up upon the Cross. When he commanded all the Sacrifices for Sin, he *said*, without Effusion of Blood there was no Remission, and therefore the Son of God must die for the Sins of Men. When he appointed *Aaron* to go into the Holy of Holies on the day of Atonement, he *said*, *Christ*, our High-Priest, should never enter through the Veil into the highest Heavens, to make Expiation for us, but by his own Blood. If then we look upon the Fountain, the eternal Counsel of the will of God, if we look upon the Revelation of that Counsel, either in express Predictions, or Ceremonial Representations; we shall clearly see the truth of our third Assertion, That the Sufferings of the promised *Messias* were predetermined and foretold.

Now all these Sufferings which were thus agreed, determined and revealed as belonging to the true *Messias*, were undergone by that *Jesus of Nazareth*, whom we believe to be the true *Christ*. Never was there any suffering Type which he out-went not, never Prediction of any Passion which he fulfilled not, never any Expression of Grief and Sorrow which he felt not. When the appointed Time of his Death approached, he said to his Apostles,

B b

Behold,

*Luke 18. 31.* Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished. When he delivered them the blessed Sacrament, the Commemoration of his Death, he said, *Truly the Son of Man shall be accomplished.* After his Resurrection, he chastised the Dulness of his Disciples, who were so overwhelmed with his Passion, that they could not look back upon the antecedent Predictions; saying unto them, *O Fools and slow of Heart to believe all that the Prophets have spoken! ought not Christ to have suffered these Things, and to enter into his Glory?* After his Ascension, S. Peter made this Profession before the Jews, who had those Prophecies, and saw his Sufferings; *Those Things which God before had shewed by the Mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.* Whatsoever therefore was determined by the Counsel of God, whatsoever was revealed by the Prophets concerning the Sufferings of the *Messias*, was all fulfilled by that *Jesus* whom we believe to be, and worship as the *Christ*. Which is the Fourth and last Assertion propounded to express our Saviour's Passion, in relation to his Office.

Having considered him that *suffered* in his Office, we are next to consider him in his Person. And being in all this Article there is no Person expressly named or described, we must look back upon the former, till we find his Description and his Name. The Article immediately preceding, leaves us in the same Suspension; but for our Satisfaction refers us to the former, where we find him named *Jesus*, and described *the only-begotten Son* of God.

Now this Son of God we have already shewed to be therefore truly called the *Only-begotten*, because he was from all eternity generated of the Essence of the Father, and therefore is, as the eternal Son, so also the eternal God.

\* This is that inseparabilis connexio in the Creed, which Cassianus urges so much against Nestorius, De Incarn. l. 6.

Wherefore by the \* immediate Coherence of the Articles, and necessary Consequence of the Creed, it plainly appeareth, that the eternal Son of God, God of God, very God of very God, *suffered under Pontius Pilate, was crucified, dead and buried.* For it was no other Person which *suffered under Pontius Pilate*, than he which was *born of the Virgin Mary*; he which was *born of the Virgin Mary*, was no other Person than he which was *conceived by the Holy Ghost*; he which was *conceived by the Holy Ghost*, was no other Person than *our Lord*; and that *our Lord* no other than the *only Son of God*: Therefore by the immediate Coherence of the Articles it followeth, that *the only Son of God, our Lord, suffered under Pontius Pilate.*

1 Cor. 2. 8. AEs 20. 28. Dominum passum Symboli tenet auctoritas, & Apostolus tradidit, dicens, Si enim cognovissent, nunquam Dominum gloriæ crucifixissent. Vigil. advers. Erycb. l. 2.

That Word which was in the beginning, which then was with God, and was God, in the fulness of Time being made Flesh, did suffer. For the *Princes of this World crucified the Lord of Glory*; and *God purchased his Church with his own Blood.* That Person which was begotten of the Father before all Worlds, and so was really the *Lord of Glory*, and most truly *God*, took upon him the nature of Man, and in that Nature being still the same Person which before he was, did suffer. When our Saviour fasted Forty Days, there was no other Person Hungry, than that Son of God which made the World; when he sat down weary by the Well, there was no other Person felt that Thirst, but he which was eternally begotten of the Father, the Fountain of the Deity: when he was buffeted and scourged, there was no other Person sensible of those Pains, than that eternal Word which before all Worlds was impassible; when he was crucified and died, there was no other Person which gave up the Ghost, but the Son of him, and so of the same Nature with him, *who only hath Immortality.* And thus we conclude our first Consideration propounded, *viz.* Who it was which suffered; affirming that, in respect of his Office, it was the *Messias*; in respect of his Person, it was God the Son.

But the perfect Probation and Illustration of this Truth requireth, first a View of the Second Particular propounded, *How, or, In what he suffered.* For while

while we prove the Person suffering to be God, we may seem to deny the Passion, of which the Perfection of the Godhead is incapable. The Divine Nature is of infinite and eternal Happiness, never to be disturbed by the least degree of Infelicity, and therefore subject to no Sense of Misery. Wherefore while we profess that the Son of God did suffer for us, we must so far explain our Assertion, as to deny that the Divine Nature of our Saviour suffered. For being the Divine Nature of the Son is common to the Father and the Spirit, if that had been the Subject of his Passion, then must the Father and the Spirit have suffered. Wherefore as we ascribe the Passion to the Son alone, so must we attribute it to that Nature which is his alone, that is, the human. And then neither the Father nor the Spirit will appear to suffer, because neither the Father nor the Spirit, but the Son alone, is Man, and so capable of suffering.

Whereas then the Humanity of *Christ* consisteth of a Soul and Body, these were the proper Subject of his Passion; nor could he suffer any Thing but in both or either of these Two. For as the *Word was made Flesh*, though the Word was \* never made, (as being in the beginning God) but the Flesh, that is, the Humanity, was made, and the Word assuming it became Flesh; so saith *S. Peter*, *a Christ suffered for us in the Flesh*, in that nature of Man which he took upon him: And so God the Son did suffer, not in that Nature in which he was begotten of the Father before all Worlds, but in that Flesh which by his Incarnation he became. For he was *b put to death in the Flesh, but quickened in the Spirit*; suffered in the weakness of his Humanity, but rose by the Power of his Divinity. As he was made of the Seed of *David*, according to the *Flesh*, in the Language of *St. Paul*; so was he put to death in the *Flesh*, in the Language of *St. Peter*: and as he was declared to be the *Son of God with Power*, according to the *Spirit of Holiness*; so was he quickened by the *Spirit*. Thus the proper Subject and Recipient of our Saviour's Passion, which he underwent for us, was that Nature which he took from us.

Far be it therefore from us to think, that the Deity, which is immutable, could suffer; which only hath Immortality, could die. The Conjunction with Humanity could put no Imperfection upon the Divinity: Nor can that † infinite Nature by any external Acquisition be any way changed in its intrinsic and essential Perfections. || If the bright Rays of the Sun are thought to insinuate into the most noisome Bodies, without any Pollution of themselves, how can that spiritual Essence contract the least Infirmities by any Union with Humanity? We must neither harbour so low an Estimation of the Divine Nature, as to conceive it capable of any Diminution; nor so mean Esteem of the Essence of the Word, as to imagine it subject to the Sufferings of the Flesh he took; nor yet so groundless an Estimation of the great mystery of the Incarnation, as to make the Properties of one Nature mix in Confusion with the other. These were the wild Collections of the *Arian* and *Apollinarian* Hereticks, whom the Church hath long since silenced by a sound and sober Assertion, That all the Sufferings of our Mediator were subjected in his human Nature.

\* Ο λόγος  
σάρξ ἐγένετο,  
ἵνα καὶ ὁ λόγος  
αἰεὶ ἦ λόγος,  
καὶ σάρκα ἔχων  
ὁ λόγος, καὶ  
τὸ πάθος  
καὶ τὸ θάνατον  
ἀνεδέξατο, ἐν  
μορφῇ τῆς ἀν-  
θρώπου γεν-  
θεῖς, καὶ  
χει πάθος, καὶ  
ἀδύνατον ἐπέ-  
σεν.  
St. Athanas.  
de Incarn.  
I Pet. 4. 1.  
I Pet. 3. 18.  
Adeo salva  
est utriusque  
proprietas  
substantiæ, ut  
& Spiritus  
& Spiritus  
res suas eger-  
it in illo, id  
est, virtutes  
& opera &  
signa, & caro  
passiones suas  
functæ sit,  
esuriens sub  
Diabolo, siti-  
ens sub Sa-  
maritide,  
flens Laza-  
rum, anxia  
usque ad  
mortem, de-  
nique &  
morta est.  
Tertul. advers.  
Prax. c. 27.  
Clement. A-  
lex. Pedag.

L. I. c. 5. 91. c. † Τὸ ὅτι ὁ λόγος ἀθάνατος καὶ ἀναλλοίωτος αἰεὶ τοῦτόν ἐστιν, ἡ ἑνωτικῶν τῆς σαρκὸς φύσις, ὅταν ἐν ἐκείνῃ  
καὶ οἰκονομῶν ᾖ. Greg. Nyssen. Epist. || Ὡς ἐδ' ἡλιακῆ φωτὸς πᾶσαι τὰ ἀκτῖνες πᾶσι φαλλεῖται, καὶ ἑνωτικῶν  
καὶ ἡ ἀθανάτων ἐξαρτῶνται πρὸς τὸ πᾶν ἢ ἀσώματον τὸ θεῖον δύναμις ἢ ἂν πᾶσι τὸ ἴδιον, ἐδ' ἂν βλαστῆν ἑ-  
νωτικῶν ἀσώματος ἐπασιδόν. Euseb. Demon. Evang. l. 4. c. 15. ∴ This danger is the rather to be unfolded, because  
is is not generally understood. The Heresy of Arius, as it was condemned by the Council of Nice, is known to all. But  
that he made the Nature of the Word to suffer in the Flesh, is not so frequently or plainly delivered. This Phœbadius (the first  
of the Latin Church who wrote against the Arians) chargeth them with. Duplicem hunc statum, non conjunctum  
sed confusum, vultis videri; ut etiam unius vestrum, id est Epistola Potami, quæ ad Orientem & Occidentem  
transmissa est, quæ asserit, carne & spiritu Christi coagulatis per sanguinem Mariæ, & in unum  
corpus redactis, passibilem Deum factum. Hoc ideo, ne quis illum ex eo crederet, quem impassibilem satis constat. Lib. adv. Arianos, c. 7. And again, Non ergo est spiritus caro, nec caro spiri-  
tus, quod isti volunt egregii Doctores, ut factus sit scilicet Dominus & Deus noster ex hac substantiarum per-  
mixtione passibilis. Ideo autem passibilem volunt dici, ne ex impassibili credatur. Cap. 8. Ματῶν ἐν Ἀρειανῶν  
B b 2. φαντασθέν

σαλιδον), σαρκα μόνω υποσθένεισιν ἀνεληφέναι † Σελήσα, † ἢ τὸ πᾶν ἴσον ἐπὶ † ἀπαθὴ δεικνύσιν ἀναφύροντες ἀσθεῖ. S. Athan. lib. de Incarn. Of this S. Hilary is to be understood: Sed eorum omnis hic sensus, ut opinentur metum mortis in Dei Filium incidisse, qui afferunt non de æternitate prolatum, neque de infinitate paternæ substantiæ existisse, sed ex nullo illum qui omnia creavit effectum; ut assumptus ex nihilo sit, & cœptus ex opere & confirmatus ex tempore. Et ideo in eo doloris anxietas, ideo spiritûs passio cum corporis passione. Can. 31. in Matth. Where clearly he argues against the Arians. The right understanding whereof, is the only true way to reconcile those harsh Sayings of his, which so troubled the Master of the Sentences, and the whole Schools ever since.

And now the only Difficulty will consist in this, how we can reconcile the Person suffering, with the Subject of his Passion; how we can say that God did suffer, when we profess the Godhead suffered not. But this seeming Difficulty will admit an easy Solution, if we consider the intimate Conjunction of the Divine and Human Nature, and their Union in the Person of the Son. For \* hereby those Attributes which properly belong unto the one, are given to the other; and that upon good Reason. For being the same individual Person is, by the Conjunction of the nature of God, and the nature of Man, really and truly both God and Man; it necessarily followeth, that it is true to say, *God is man*, and as true, *A man is God*: because in this Particular, he which is Man is God, and he which is God is Man. Again, being by reason of the Incarnation it is proper to say, *God is man*, it followeth unavoidably, that whatsoever necessarily belongeth to the human Nature, may be spoken of God; otherwise there would be a Man to whom the nature of Man did not belong, which were a Contradiction. And being by virtue of the same Incarnation it is also proper to say, *A Man is God*, by the same necessity of Consequence we must acknowledge, that all the essential Attributes of the Divine Nature may truly be spoken of that Man; otherwise there would be one truly and properly God, to whom the Nature of God did not belong, which is a clear Repugnancy. Again, if the properties of the Divine Nature may be truly attributed to that Man which is God, then may those Actions which flow from those Properties, be attributed to the same. And being the Properties of the human Nature may be also attributed to the eternal Son of God, those Actions or Passions which did proceed from those Properties, may be attributed to the same Son of God, or God the Son. Wherefore as God the Son is truly Man, and as Man truly passible and mortal; so God the Son did truly suffer, and did truly die. And this is the only true † Communication of Properties.

Not that the essential Properties of one Nature are really communicated to the other Nature, as if the Divinity of Christ were passible and mortal, or his Humanity of original Omnipotence and Omnipresence; but because the same God the Son was also the Son of Man, he was at the same time both mortal and eternal: Mortal as the Son of Man, in respect of his Humanity; eternal, as the Son of God, in respect of his Divinity. The Sufferings therefore of the *Messias* were the Sufferings of God the Son: Not that they were the Sufferings of his Deity, as of which that was incapable; but the Sufferings of his Humanity, as unto which that was inclinable. For although the human Nature was conjoined to the Divine, yet it suffered as much as if it had been alone; and the Divine as little suffered, as if it had not been conjoined: Because each kept their respective Properties distinct, without the least Confusion in their most intimate Conjunction. From whence at last the Person suffering is reconciled to the Subject of his Passion: For God the Son being not only God, but also Man, suffered, though not in his Deity, by reason of which he is truly God; yet in his Humanity, by which he who is truly God, is as truly Man. And thus we conclude our two first Disquisitions: Who it was that suffered; in respect of his Office, the *Messias*, in respect of his Person, God the Son; How it was he suffered; not in his Deity: which

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\* Per indissolubilem unitatem Verbi & carnis omnia quæ carnis sunt ascribuntur & verbo, quomodo & quæ verbi sunt prædicantur in carne. Orig. in Ep. ad Rom. Διδ. ἢ ἀλειψῆ ἐνὸς φύτα ἢ τὴν προσληθεύσιν σαρκὸς ἢ προσλαθεύσιν θεότητος, ἀντιμαθεύσιν τὰ ὀνόματα ὅτι ἢ τὸ ἀνθρώπινον τὸ θεῖον, ἢ τὸ θεῖον τὸ ἀνθρώπινον, ἢ τὸν ὁμομαθεύσιν. Greg. Nyss. Ep. ad Theoph. Χρὴ ἰδύτοι εἶδέναι ὅτι ἢ ἕνωσις κοινὰ ποιῶ τὸ διόστα. Theodor. Dial. 3. † Called by the Schools ordinarily Communicatio idiomatum, by the ancient Greek Divines Ἀντιθεύσις, and sometimes Ἀντιμαθεύσις.

is impassible, but in his Humanity, which he assumed, cloathed with our Infirmities.

Our next enquiry is, What this God the Son did suffer, as the Son of Man; not in the Latitude of all his Sufferings, but so far as they are comprehended in this Article: Which first prescindeth all the antecedent Part, by the Expression of Time *under Pontius Pilate*, who was not Governor of *Judaea* long before our Saviour's Baptism; and then takes off his concluding Passion, by adding his Crucifixion and his Death. Looking then upon the Sufferings of our Saviour in the time of his preaching the Gospel, and especially before his Death, we shall best understand them, by considering them in relation to the subject or recipient of them. And being we have already shewed his Passion was wholly subjected in his human Nature, being that Nature consisteth of Two Parts, the Soul and Body; it will be necessary to declare what he suffered in the Body, what in the Soul.

For the first, As we believe the Son of God took upon him the Nature of Man, of which the Body is a Part; so we acknowledge that he took a true and real Body, so as to become Flesh of our Flesh, Bone of our Bone. This Body of Christ, really and truly human, was also frail and mortal, as being accompanied with all those natural Properties which necessarily flow from the condition of a frail and mortal Body: And though now the same body, exalted above the highest Heavens, by virtue of its Glorification, be put beyond all possibility of Passion; yet in the time of his Humiliation, it was cloathed with no such glorious Perfection; but as it was subject unto, so it felt Weariness, Hunger and Thirst. Nor was it only liable to those internal Weaknesses and natural Infirmities, but to all outward Injuries and violent Impressions. As all our corporal Pain consists in that Sense which ariseth from the Solution of that Continuity which is connatural to the Parts of our Body; so no Parts of his sacred Body were injuriously violated by any outward Impression, but he was truly and fully sensible of the Pain arising from that Violation. Deep was that Sense, and grievous was that Pain which those Scourges produced, *when the plowers ploughed upon his back, and made long their furrows*: the dilaceration of those nervous Parts created a most sharp and dolorous Sensation. The coronary Thorns did not only express the scorn of the Imposers, by that Figure into which they were contrived, but did also pierce his tender and sacred Temples to a Multiplicity of Pains, by their numerous acuminations. That spear directed by an impertinent Malice, which opened his Side, though it brought forth Water and Blood, caused no dolorous Sensation, because the Body was then dead: But the Nails which pierced his Hands and Feet, made another kind of Impression, while it was yet alive and highly sensible. Thus did the body of the Son of Man truly *suffer* the bitterness of corporal Pains and Torments inflicted by violent external Impressions.

As our Saviour took upon him both Parts of the nature of Man, so he *suffered* in them both, that he might be a Saviour of the whole. In what Sense the Soul is capable of suffering, in that he was subject to animal Passion. Evil apprehended to come, tormented his Soul with Fear, which was as truly in him, in respect of what he was to suffer, as Hope in reference to the Recompense of a Reward to come after and for his Sufferings. Evil apprehended as present, tormented the same with Sadness, Sorrow, and Anguish of Mind. So that he was truly represented to us by the Prophet, as *a Man of Sorrows, and acquainted with Grief*; and the proper Subject of that Grief he hath fully expressed, who alone felt it, saying unto his Disciples, *My Soul is exceeding sorrowful, even unto Death.*

Qui suscepit animam, suscepit animæ passionem. S. Ambros. de Eide. l. 2. c. 3.

Isa. 53. 3.

Matth. 26. 38.



We ought not therefore to question whether he suffered in his Soul or no ; but rather to endeavour to reach, if it were possible, the knowledge how far and in what degree he suffered : how bitter that grief, how great that sorrow and that anguish was. Which though we can never fully and exactly measure ; yet we may infallibly know thus much, both from the expressions of the Spirit of God, and from the occasion of his Sufferings, that the griefs and sorrows which he felt, and the anguish which he underwent, were most incomparably far beyond all sorrows of which any person here was sensible or capable.

The Evangelists have in such language expressed his Agony, as cannot but raise in us the highest admiration at the bitterness of that Passion. *He began to be sorrowful*, saith S. Matthew ; *He began to be sore amazed*, saith S. Mark ; and *to be very heavy*, say both : and yet these words in our Translation come far short of the \* original Expression, which render him suddenly, upon a present and immediate apprehension, possessed with fear, horror and amazement, encompassed with grief, and overwhelmed with sorrow, pressed down with consternation and dejection of mind, tormented with anxiety and disquietude of spirit.

\* The words in the Original are three, λυπήθη, ἐδαμύειτο, and ἀδμονεῖν.

λυπήθη, the first is of a known and ordinary signification, but in this case it is to be raised to the highest degree of its possible significancy, as appears by the words which follow, δαίμονος ἔτιν ἡ ψυχὴ μου. For, as the ancient Grammarians observe, ἡ (δαί) δαίμωνος ἔτιναι σιν δαίμωνι· and again, ἡ (δαί) δαίμωνος λαμβάνει ἀπὸ τοῦ (δαί) καὶ λείπον ἀπερδύσας καὶ δαίμονος ; and therefore δαίμωνος of it self must signify a man possessed with an excessive grief ; as in Æschylus, δαίμωνος καὶ πόνου, that is, according to the Scholiast, δαίμωνος ἄρα. But beside this Greek notation, here is to be observed a reference to the words of David, Psal. 42. 5. Ἰνατὶ δαίμονος ἔτιν ἡ ψυχὴ μου ; ἰηοὶ ἰηοὶ. So that it doth not only signify an excess of sorrow surrounding and encompassing the Soul ; but also such as brings a consternation and dejection of mind, bowing the Soul under the pressure and burthen of it. And if neither the notation of the word, nor the relation to that place in the Psalms, did express that sorrow, yet the following part of our Saviour's words would sufficiently evidence it, ὡς δαίμων, it was a sorrow which like the pangs of death compassed him, and like the pains of hell got hold upon him, Psal. 116. 3. The second word used by S. Mark alone, is ἐδαμύειτο, which with the Vulgar Latin is pavere, but in the Language of the Greeks bears a higher sense. Ἐδάμειτο (ἔδαμειναι καὶ ἐκπληξίς), says Etymologus : and Hesychius, Ἐδάμειτο, δαύμα, ἐκπληξίς. Gloss. Vet. Ἐδάμειτο, stupor. Philoponus, preserved by Eustathius Ἰλ. μ'. Ἐδάμειτο καὶ ἡ ἐκπληξίς δαίμονος καὶ πόνου ὅθεν ἔτιναι τὸ δαίμονος δ' Ἀχιλλεύς. where it is the observation of Eustathius, τὸ ἐδαμύειναι ἐπερδύσας ἢ νεωτέρως χρεῖται καὶ ἔχει δαμύειναι καὶ ἡ ἐδαμύειναι, καὶ ἐδαμύειναι, καὶ ἐκπληξίς. οὐδὲν οἷός ἐστιν Ὀμήρου· but not universally true. For (as to our purpose) we have both the use and sense of this word in the Old Testament. As 1 Sam. 14. 15. Ἐδαμύειναι ἢ γὰρ, and the earth quaked. And Psal. 48. 5. ἰηοὶ. Aquila, ἐδαμύειναι, Symmachus, ἐπερδύσας as Psal. 31. 22. Ἐγὼ δὲ ἐπὶ τῷ ἐκπληξίς μου ; Aquila, δαμύειναι ; Symmachus, ἐκπληξίς. The like is also in the passive termination : as Daniel expresses his fear in a vision, ἐδαμύειναι, καὶ πόνου ὅθεν ἔτιναι τὸ δαίμονος μου, Dan. 8. 17. and the wicked are described by the Wise man, δαμύειναι δεινῶς, καὶ ἰσχυροῦς ἐκπληξίς, Sap. 17. 3. From whence it appeareth, that δαμύειναι of it self signifieth a high degree of fear, horror, and amazement. Gloss. Vet. δαμύειναι, obstupeco, stupeo, paveco. And by the addition of the Preposition ἐπι the signification is augmented. Ἐδαμύειναι, ἐκπληξίς, Hesych. passively ; Ἐπιδαμύειναι καὶ ἐκπληξίς. Dan. 7. 7. actively, i. e. ἐκπληξίς. Such an augmentation in this word is justifiable by that rule left us in Eustathius, ad Iliad. ε. ἡ (ἐπι) δαίμωνος ἐ μόνον καὶ ἔξω δαίμωνος ὁμοίως, ἀλλὰ ὁ ἄλλα πολλὰς σημαίνει. Of which he gives an example in ἐκπληξίς, used by Aristophanes in Pluto, tho' not named by him. And again, ad Iliad. γ'. ἡ (ἐπι) δαίμωνος ὁμοίως δαίμωνος, ὅπως καὶ τὸ μάλα. Ἐδαμύειναι therefore is μάλα δαμύειναι, to be surprized with horror in the highest degree, even unto stupefaction. Gloss. Vet. Ἐδαμύειναι, obstupeco. The third word is Ἀδμονεῖν, Vulg. Lat. tædere in S. Mark, mæstus esse in S. Matthew : but it hath yet a farther sense. Ἀδμονεῖν, ἀδμονεῖν, ἀγωνία, says Hesychius. Ἀδμονεῖν τὸ λῆαν λυπῶσαι, Suidas. It signifieth therefore grief and anguish in excess, as appeareth also by the origination of it. For, as Eustathius observes, τὸ ἀδμονεῖν ἀδμονεῖν ἀδμονεῖν, ὁ δὲ ἀδμονεῖν ὡς ὅτι καὶ πόνου καὶ πόνου ἀδμονεῖν. Iliad. λ'. From ἀδμονεῖν ἀδμονεῖν, from ἀδμονεῖν ἀδμονεῖν. It hath therefore in it the signification of ἀδμονεῖν or λῆαν, satiety, or extremity. From whence it is ordinarily so expounded, as if it contained the consequence of the greatest fear or sorrow, that is, anxiety of mind, disquietude and restlessness. Ἀδμονεῖν, ἀδμονεῖν καὶ πόνου, ἀδμονεῖν, Etymol. As Antiochus is expressed by Plutarch, after the loss of 8000 men, being in want of all things necessary for the rest, κλεινοῦ παρ δαίμονος, καὶ βασιλεύσης, ἀδμονεῖν ἦλυε. So where the Heb. אַדְמוֹנִיּוֹת is by the LXX. translated ἐκπληξίς, by Symmachus it is rendered ἀδμονεῖν, Eccles. 7. 16.

This he first expressed to his Disciples, saying, *My Soul is exceeding sorrowful* ; and lest they should not fully apprehend the excess, adding *even unto death*, as if the pangs of death had already encompassed him, and, as the Psalmist speaks, *the pains of Hell* had got hold upon him. He went but a little farther before he expressed the same to his Father, falling on his face and praying, even *with strong crying and tears, unto him that was able to save him from death*. Nor were his cries or tears sufficient evidences of his inward sufferings, nor could the sorrows of his breast be poured forth either at his lips

lips or eyes ; the innumerable pores of all his Body must give a passage to more lively representations of the bitter anguish of his Soul : and therefore while he *prayed more earnestly*, in that agony *his sweat was as it were great drops of blood falling down to the ground*. As the Psalmist had before declared ; *I am Psal. 22. 14. poured out like water, and all my bones are out of joint : my heart is like wax, it is melted in the midst of my bowels*. The heart of our Saviour was as it were melted with fear and astonishment, and all the parts of his body at the same time inflamed with anguish and agony ; well then might that melting produce a sweat, and that inflamed and rarified blood force a passage thro' the numerous pores.

And as the Evangelists expressions, so the occasion of the Grief, will manifest the height and bitterness thereof : For God *laid on his own Son the iniquities of us all* ; and as we are obliged to be sorry for our particular sins, so was he grieved for the sins of us all. If then we consider the perfection and latitude of his Knowledge ; he understood all the sins of men for which he suffered, all the evil and the guilt, all the offence against the Majesty, and ingratitude against the Goodness of God, which was contained in all those sins. If we look upon his absolute Conformity to the will of God ; he was inflamed with most ardent Love, he was most zealous of his Glory, and most studious to preserve that Right which was so highly violated by those sins. If we look upon his Relation to the sons of men ; he loved them all far more than any did themselves, he knew those sins were of themselves sufficient to bring eternal destruction on their Souls and Bodies ; he considered them whom he so much loved, as lying under the wrath of God whom he so truly worshipped. If we reflect upon those Graces which were without measure diffused through his Soul, and caused him with the greatest habitual detestation to abhor all sin : If we consider all these circumstances, we cannot wonder at that Grief and Sorrow. For if the true Contrition of one single sinner, bleeding under the sting of the Law only for his own iniquities, all which notwithstanding he knoweth not, cannot be performed without great bitterness of sorrow and remorse ; what bounds can we set unto that Grief, what measures to that Anguish, which proceedeth from a full apprehension of all the transgressions of so many millions of sinners ?

Add unto all these present apprehensions, the immediate hand of God pressing upon him all this load, laying on his shoulders at once an heap of all the Sorrows which can happen unto any of the Saints of God ; that he, being *touched with the feeling of our infirmities*, might become a *merciful High-priest, able and willing to succour them that are tempted*. Thus *may we behold and see if there be any sorrow like unto that sorrow which was done unto him, wherewith the Lord afflicted him in the day of his fierce anger*. And from hence we may and must conclude, that the Saviour of Man, as he took the whole Nature of Man, so he suffered in whatsoever he took : in his Body, by internal Infirmities and external Injuries ; in his Soul, by Fears and Sorrows, by unknown and inexpressible Anguishes. Which shews us fully (if it can be shewn) the third Particular propounded, What our Saviour suffered.

That our Saviour did thus *suffer*, is most necessary to believe. First, that thereby we may be assured of the verity of his Human Nature. For if he were not Man, then could not Man be redeemed by him ; and if that Nature in which he appeared were not truly human, then could he not be truly Man. But we may be well assured that he took on him our Nature, when we see him subject unto our Infirmities. We know the Godhead is of infinite perfection, and therefore is exalted far above all possibility of molestation. When therefore we see our Saviour truly suffer, we know his

his Divine Essence suffered not, and thence acknowledge the addition of his Human Nature, as the proper subject of his Passion. And from hence we may infallibly conclude, surely that Mediator between God and Man was truly Man, as we are men, who when he fasted was an hungry, when he travelled was thirsty and weary as we are, who being grieved wept, being in an agony sweat, being scourged bled, and being crucified died.

Secondly, It was necessary Christ should suffer for the Redemption of lapsed men, and their reconciliation unto God; which was not otherwise to be performed than by a plenary satisfaction to his will. He therefore was by all his sufferings made an Expiation, Atonement, and Propitiation for all our sins. For Salvation is impossible unto sinners without Remission of sin; and Remission, in the decree of God, impossible without effusion of blood. Our Redemption therefore could not be wrought but by the blood of the Redeemer; but by a Lamb slain, but by a suffering Saviour.

*Psal. 110. 7.*  
*Luke 24. 26.*

Thirdly, It behoved Christ to suffer, that he might purchase thereby eternal Happiness in the Heavens both for himself the Head, and for the members of his Body. *He drunk of the brook in the way, therefore hath he lift up his head. Ought not Christ to suffer, and so to enter into his own glory?* And doth he not by the same right by which he entered into it, confer that glory upon us? The recompense of the reward was set before him, and thro' an intuition of it he cheerfully underwent whatsoever was laid upon him. He must therefore necessarily suffer to obtain that Happiness, who is therefore happy because he suffered.

Fourthly, It was necessary Christ should suffer, that we might be assured that he is truly affected with a most tender compassion of our afflictions. For this end was he subjected to Misery, that he might become prone unto Mercy: for this purpose was he made a Sacrifice, that he might be a compassionate High-Priest: and therefore was he most unmerciful to himself, that he might be most merciful unto us.

Fifthly, It was necessary the Son of man should suffer, thereby to shew us that we are to suffer, and to teach us how we are to suffer. For *if these things were done to the green tree, what shall be done to the dry?* Nay, if God spared not his natural, his eternal, his only-begotten Son; how shall he spare his adopted Sons, who are best known to be children because they are chastised, and appear to be in his paternal affection because they lye under his Fatherly correction? We are therefore Heirs, only because Cohcirs with *Christ*; and we shall be Kings, only because we shall reign together with him. It is a certain and infallible consequence, *If Christ be risen, then shall we also rise*; and we must look for as strong a coherence in this other, *If Christ hath suffered, then must we expect to suffer*. And as he taught the Necessity of, so he left us the Direction in, our Sufferings. Great was the example of *Job*, but far short of absolute perfection: the pattern beyond all exception is alone our Saviour, who hath taught us in all our afflictions the exercise of admirable Humility, perfect Patience, and absolute Submission unto the will of God.

And now we may perceive the full importance of this part of the Article, and every Christian may thereby understand what he is to believe, and what he is conceived to profess, when he makes this confession of his Faith, *He suffered*. For hereby every one is obliged to intend thus much: I am really persuaded within my self, and do make a sincere profession of this as a most necessary, certain and infallible Truth, That the only-begotten Son of God, begotten of the Father, and of the same Essence with the Father, did for the

Redemption of Mankind really and truly suffer; not in his Divinity, which was impassible, but in his Humanity, which in the Days of his Humiliation was subject unto our Infirmities: That as he is a perfect Redeemer of the whole Man, so he was a complete Sufferer in the whole; in his Body, by such dolorous Infirmities as arise internally from human Frailties, and by such Pains as are inflicted by external Injuries; in his Soul, by fearful Apprehensions, by unknown Sorrows, by Anguish inexpressible. And in this Latitude and Propriety I believe our Saviour suffered.

Under Pontius Pilate.

After the Substance of this part of the Article, consisting in our Saviour's Passion, He suffered, followeth the Circumstance of Time, declared by the present Governor, under Pontius Pilate. Which though the Name of a Stranger to the Commonwealth of Israel, and the Church of Christ, is well preserved to eternal Memory in the Sacred Articles of our Creed. For as the Son of God by his determinate Counsel, was sent into the World to die, in the fulness of Time, so it concerns the Church to be assured of the Time in which he died. And because the ancient Custom of the World was, to make their Computations by their Governors, and refer their Historical Relations to the respective times of their Government: Therefore, that we might be properly assured of the Actions of our Saviour which he did, and of his Sufferings, (that is, the Actions which others did to him) the present Governor is named in that Form of Speech which is proper to such Historical or Chronological Narrations, when we affirm that he suffered \* under Pontius Pilate.

\* Ἐπὶ Ποντίου Πιλάτου. Which Words are capable of a

double Construction. First, as they are used by S. Paul, 1 Tim. 6. 13. Ἰνσῦ, ὃς μαρτυροῦμαι ἔπι Ποντίου Πιλάτου ἡγουμένου, Who before Pontius Pilate witnessed a good Confession; that is, standing before him, as before a Judge. As of the same Person, Matt. 28. 14. Καὶ ἐὰν ἀκούσῃ αὐτοῦ ἐπὶ τῷ ἡγεμόνῳ, If this come to be tried before the Procurator. Thus Festus propounded it to S. Paul, Acts 25. 9. Θέλω κρινεῖσθαι ἐπ' ἐμοῦ; and S. Paul answered in the same propriety of Speech, ἐπὶ ταῖς βασιλείαις καὶ αἰσίων βασιλείων σαθροῦσθε. And in this Sense ἐπὶ is often used by the Greeks. Secondly, ἐπὶ Πιλάτῳ is under Pilate, that is, in the time of his Government, when and while he was Procurator of Judæa: Ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, Luke 3. 2. and ἐπὶ Ἀβιάθαι ὃς ἀρχιερεῖς, Mark 2. 26. Which is also according to the Custom and Language of the Greeks: As Καλακλυσιμῶς ἐπὶ Ἰσχυρίῳ. Marm. Arundel. Ὁ δὲ τῶν ἐπὶ τῷ Λαομάνθῳ ἑξαετασίῳ Τρώων, Plat. Epist. ad Archytam: And ἐπὶ τῷ βασιλεῖ, in this King's reign, is the common Phrase of Pausanias. Thus the Athenians among their Nine Ἀρχεῖς had one who was called Ἐπώνυμος, because his Name was used for the Denotation of that Year; and the Phrase was usually, ἐπὶ τῷ δαίνα, or ἐπὶ τῷ δαίνα ἀρχεῖ, and find it thrice in one Place. Ὁ δὲ γὰρ (Ἰσχυρίδης) ἐπὶ Λουσιμάχῳ, Πλάτων δ' ἐπὶ Ἀμεινίῳ γέγονεν, ἰὸς Περικλῆος ἐπὶ Λόππῳ. Laert. in Platone. In the same manner did the Lacedæmonians make their Historical Accounts by their Ephori, and the Argivi by the Priestesses of Juno: Ἐπὶ Χρυσίδῳ ἐπ' Ἀσφίῳ τότε πρὸς ἡλικίᾳ δούσῳ δέσποισι ἐπὶ ἱερῶν, καὶ Ἀινουσίῳ ἐφόρῳ ἐπὶ Σπάρτῃ, καὶ Πυθοδοκῆ ἐπὶ δούλιᾳ ἀρχεῖ Ἀθλωαίοις. Thucyd. 1. 2. And as the Greeks thus referred all actions to the times of these Governors, so did the Jews under the Roman Government, to the Procurators of Judæa; as appeareth by Josephus, who mentioning the first of that Office, Coponius, presently relates the Insurrection of Judas Galilæus in this manner: ἐπὶ τῷ (Κωταρίῳ) πρὸς ἀντὶς Γαλιλαίας, Ἰόδαῖος ὄνομα, εἰς ἀπόστασιν ἐνήγαγός τις ἐπιχειρῶν de Bell. Jud. 1. 2. c. 12. then names his Successor Ambivivius, ἐπ' ἑσάλωτον Ἰαμυριανὸν ἑξαετασίῳ after him Rufus, ἐπ' ἑσάλω καὶ τῷ πρὸς Καϊάφῳ. Antiq. Jud. 1. 18. c. 3. And in the same manner in the Creed, παθίσθη ἐπὶ Ποντίῳ Πιλάτῳ, our Saviour suffered under Pontius Pilate; that is, at the time when he was Procurator of Judæa; as Ignatius fully, ἐν καιρῷ τῷ ἡγεμονίας Ποντίου Πιλάτου. Epist. ad Magnesium.

And because he not only suffered under him as the present Governor, but also was arraigned and condemned by him as a Judge; therefore it will be necessary for the illustration of the Manner, and Confirmation of the Truth of our Saviour's Sufferings, to declare what hath been left and delivered to our Knowledge, both concerning his Person, and his Office.

For the first, we find him described by Two Names: Nor is any other Name of his extant, although, according to the \* general Custom of the Romans, speaking of the Romans, \* Pausanias

saith, Τεῖα ὅποτε ἡ ὀλίγησα, καὶ ἐπὶ πλῆθον ἐνδύσασθαι ἐπέσθη τῆς. And although Diomedes and Plutarch have observed, that even among the Romans there were some διώνυμοι, yet the prænomen was never omitted, as Priscian affirmed, Ex illo tempore consuetudo tenuit, ut nemo Romanus sit absque prænominē, lib. 2.

Pontius and he should have Three. The first of these Two is \* Pontius, the name descended to him from the original of his Family, which was very ancient; the second Pilatus, as a cognominal addition distinguishing from the rest descending from the same Original.

Pilatus were his Nomen and Cognomen, in the same manner as Julius and Cæsar are described by Suetonius: Non Cæsare & Bibulo, sed Julio & Cæsare, Cofs. actum scriberent, his eundem præponentes, nomine atque cognomine. lib. 1. cap. 20. Thus without a Prænomen or Agnomen, he is only known to us by his Nomen properly call'd, and his Cognomen. The Nature of which Two is thus described by the Ancients: Nomen proprium est gentilitium, id est, quod originem gentis & familiz declarat, ut Portius, Cornelius; Cognomen est quod uniuscujusque proprium, & nominibus gentilitiis subjungitur, ut Caro, Scipio. Diomedes de Orat. l. 1. Nomen quod Familiz originem declarat, ut Cornelius; Cognomen, quod nomini subjungitur, ut Scipio. Charisius l. 2. The first of these Dionysius calls τὸ οὐσχυμὸν καὶ πατρωνυμικὸν, Platarch οὐχίας ἢ ἄλλως κοινὸν and κοινὸν ἀπὸ οὐσχυίας; the second he calls προσηγορικὸν ἢ ἐπιθετικόν. Thus Pontius was his Nomen gentis or gentilitium, and Pilatus his Cognomen. As therefore Pontius Aquila, Pontius Cominius, Pontius Herennius, Pontius Paulinus, &c. so also Pontius Pilatus. Wherefore in vain have some of the Ancients endeavoured to give an Etymology of these Names, as they do of Greek and Hebrew Names in the Scripture, and think thereby to express the nature or actions of them that bare the Names. As Isidorus Hispal. Orig. l. 7. c. 10. Pontius declinans concilium, utique Judæorum: acceptâ enim aquâ lavit manus suas, dicens, Innocens ego sum à sanguine hujus justî. And Euty chius, Patriarch of Alexandria, deduced Pontius from an Island called Ponta, near to Rome. And S. Jerome, Quod significat nomen Pilati, i. e. Malleatoris, i. e. qui domat ferreas gentes, ad Mat. 15. Pilatus, Os malleatoris; quia dum Christum ore suo & justificat & condemnat, more Malleatoris utrinque ferit. Ibid. Pontius declinans concilium; Pilatus, Os malleatoris. S. Jer. de nom. Hebraicis, in Luca, & rursus in Actis. Where he lets us understand that these Etymologies were made from the Hebrew Language; and makes an Excuse, because the Letter P is here taken for the Hebrew פ, to which the Latin F more properly answers. Sed sciendum est quod apud Hebræos P litera non habetur, nec ullum nomen est quod hoc elementum sonet: abusive igitur accipiendâ, quasi per F literam scripta sint. Thus did they vainly strive to find an Hebrew Original, and that such an one as should represent the conditions of Pilate; when these Two Names are nothing else but the Roman Nomen and Cognomen of that Person.

He was by Birth a Roman: by Degree of the Equestrian Order, sent by Tiberius the Emperor to be a Governor of Judæa. For about Threescore Years before our Saviour's Birth, the Jews by Pompey the Great were made tributary to the Romans. And altho' during the Life of Hircanus the High-Priest, the reign of Herod and his Son Archelaus, the Roman State suffered the Jews to be ruled by their own Laws and Governors; yet when Archelaus was banished by Augustus, they received their Governors from the Roman Emperor, being made a part of the \* Province of Syria, belonging to his Care. In the Life of Augustus there was a Succession of Three, Coponius, Ambri vius, and Rufus. At the beginning of the Reign of Tiberius, they were governed by Valerius Gracchus, and at his Departure by Pontius Pilate.

\* Τῆς Ἀρχελᾶου ἐθναρχίας μισαποσύσης εἰς ἑπαρχίας. Joseph. de Bell. Jud. l. 2. c. 13. Τῆς Ἡ Ἀρχελᾶου ἡγεῖας ἰσραηλιῶν προσευμειδείων ἐν Συρίαν. in Antiq. Jud. l. 17. c. 15. Παρῶν δὲ Κυβήτης εἰς τὴν Ἰουδαίαν περιελάλην Συναίαν νομοφύλιον. Ibid. l. 18. τ. 1.

The Office which this Pilate bare was the Procuratorship of Judæa, as is most evident out of the History both of the \* Romans, from whom he received his Authority, and of the Jews, over whom he exercised his Dominion. But what was the Office of a † Procurator in those Times, tho' necessary for

\* Tacitus speaking of the Christians, Author nominis ejus Christus, qui Tiberio imperante per Procuratorem Pontium Pilatum supplicio affectus est. Annal. l. 15. And Tertullian, most skilful of their Laws and Customs, speaks thus of our Saviour; postremo oblatum Pontio Pilato, Syriam tunc ex parte Romanâ procuranti, Apologet. cap. 21. Whom S. Cyprian follows: Hunc Magistrum eorum—Pontio Pilato, qui tunc ex parte Romanâ Syriam procurabat, tradiderunt. advers. Demetr. Thus also Josephus for the Jews: Πρωθὸς δὲ εἰς Ἰουδαίαν ἐπίτροπος ὑπὸ Τιβερίου Πιλάτου, de Bell. Jud. l. 2. c. 14. And Philo, Πιλάτος ἦν τὸ ἑπάρχων ἐπίτροπος ἀποσταθείσης τῆς Ἰουδαίας, de legat. ad Caium. And therefore those Words of S. Luke c. 3. 1. ἡγεμῶνας ἐπέστειλε Πιλάτου τῆς Ἰουδαίας were properly translated by the old Interpreter, procurante Pontio Pilato Judæam. Thus Lucius Dexter ad annum Christi 28. Pontius Pilatus procurator Judææ à Tiberio mittitur in Judæam. And Justin Martyr most properly; Τὸν σαυρωθέντα ἐπὶ Ποντίῳ Πιλάτῳ, τὸν ἡρωιδῆος ἐν Ἰουδαίᾳ ἐπὶ χεῖρας Τιβερίου Καίσαρος ἐπέστειλε Ἰουδαίῳς ἡγεμῶν ἐπίτροπον. And again, ὡς τὸ ἰσραηλιτικὸν Ἰησοῦ Χριστοῦ, τὸν σαυρωθέντα ἐπὶ Ποντίῳ, τὸν ἡρωιδῆος ἐπίτροπον τῆς Ἰουδαίας. Dial. cum Tryph. As also Eusebius, Δωδεκάτη ἐπιταυτῶν τῆς Τιβερίας βασιλείας, ἐπίτροπος τῆς Ἰουδαίας ὑπὸ Τιβερίου καλεῖται Πιλάτος. Hist. l. 1. c. 10. And S. Jerom's Translation of his Chronicon; Pilatus Procurator Judææ à Tiberio mittitur. Thus it appears that Pilate of the Equestrian Order, was properly Procurator, as that Office was ordinarily given to Men of that Order, as Tacitus testifies: Cn. Julius Agricola utrumque avum procuratorem Cæsaris habuit, quæ equestris nobilitas est, in vit. Jul. Agr. Which is to be understood concerning the Imperial Provinces: for into those which were of the Provinces of the People, the Procurators sent by Cæsar were of the Liberti. For the Emperor sent into all the Provinces his Procurators, but with this Difference, as Dio observes; εἰς πάντα ὁμοίως τὰ ἔθνη, τὰ τε ἑαυτῶν καὶ τὰ τῶν ἄλλων, τὸς μὲν ἐν τῇ ἰσχυρίᾳ, τοὺς δὲ ἐν τῇ ἀπαιδευμένῳ, πέμπει. Hist. l. 53. † The Roman Procurator is ordinarily in Greek Authors expressed by their ἐπίτροπος, as the Gloss. Latin. Græc. Procurator, ἐπίτροπος. But yet they are not of the same Latitude in their Use; ἐπίτροπος comprehending the Notion of Tutor, as well as Procurator. Hesych. ἐπίτροπος, ὁ προστάτης χωρῶν, καὶ ὅλης τῆς οἰκίας, καὶ ὁρμηθῶν. Gloss. Vet. ἐπίτροπος, Procurator, Tutor. ἐπίτροπος therefore was used by the Greeks in both Nations,

ions, whereof Procurator of the Latins is but one. And in the Language of the Romans, he is a Procurator which undertakes to manage the Business of another Man. Procurator si negotium suscipit, saith Aſconius in Divin. and Sex-Pompeius, Procurator absentis nomine actor fit; he to whom the care of another Man's Estate or Affairs was committed. Gloss. Vet. Ἐπιστάτης, Commissum, & Ἐπιστάτης, procurator. In correspondence to these Procurators of the Affairs and Estates of private Persons, there were made such as did take Care in every Province of the Imperial Revenue; who, in respect of the Person whom they served, were called Procuratores Cæsaris, or Augustales; in respect of the Countries where they served, were termed Procuratores Provinciales. Their Office is best described by Dion. Hist. l. 53. Τὸς ἐπιπέτους, ἵνα ὁ δὲ τὰς τιμὰς ἀποσώδους ἐκλήσονται, καὶ ἀποσώδουσα σφίσι ἀναλίσκονται, ὀνομάζονται. We call, says he, these Ἐπιπέτους, that is, Procurators, which receive the publick Revenues, and dispose of them according to the Commands received from the Emperor. For they acted in his Name, and what was done by them, was accounted as done by the Emperor himself. Quæ acta gesta sunt à Procuratore Cæsaris, sic ab eo comprobari ac si à Cæsare gesta essent, Ulpian. l. 1. ff. As we read in Tacitus of the Emperor Claudius; Sæpius audita vox Principis, parem vim rerum habendam à Procuratoribus suis judicatarum, ac si ipse statuisset. Annal. l. 12. And in Suetonius; Ut rata essent quæ Procuratores sui in judicando statuerent, à Senatu precario exegit. The proper Office therefore of the Provincial Procurator was, to receive the Imperial Revenue, and dispose of it as the Emperor commanded, and to all Intents and Purposes to do such Things as were necessary thereunto, with such Authority, as if the Emperor himself had done them.

our present Purpose, is not so easy to determine, because it was but newly introduced into the Roman Government. For before the Dominion of that City was changed from a Commonwealth into an Empire, there was no such publick Office in any of the Provinces, and particularly in Judea none till after the Banishment of Archelaus, some Years after our Saviour's Birth. When Augustus divided the Provinces of the Empire into Two Parts, one of which he kept for his own Care, and left the other to the Inspection of the Senate, he sent, together with the President of each Province, as the Governor in chief of the Province, a Procurator, whose Office was, to take an account of all the Tribute, and whatsoever was due to the Emperor, and to order and dispose of the same for his Advantage. Neither was there at the first Institution of this Office, any other act belonging properly to their Jurisdiction, but such a Care and Disposal of the Imperial Revenue: Which they exercised as inferior and subordinate to the President, always supreme Provincial Officer.

Now Judea being made part of a Province of Syria, and consequently under the Care of the President of that Province, according to this Institution, a particular Procurator was assigned unto it, for the disposing of the Emperor's Revenue. And because the Nation of the Jews were always suspected of a Rebellious Disposition against the Roman State, and the President of Syria, who had the Power of the Sword, was forced to attend upon the other Parts of his Province; therefore the Procurator of Judea was furnished with \* Power of Life and Death, and so administered all the Power of the President, which was, as to the Jews, supreme. Which is very observable, as an eminent Act of the Providence of God, by which the full Power of Judicature in Judea was left in the Hands of the Resident Procurator.

\* This appears by Coponius, the first proper Procurator of Judæa, who was brought in by Quirinus Præses of Syria, when he

came to dispose of the Goods of Archelaus, and to reduce Judæa into the Form of a Province, and adjoin it to Syria. Of this Coponius Josephus writeth after this manner, Κοπονίους τε ἀπὸ (Κυρλιώ) συνηλαπημῆ). τοῦ μάλ' ἔϊπτιων ἡγεμόν' Ἰουδαίων τῆ ἐπι πάντων ἐξουσία, that being of the Equestrian Order, he was sent with Quirinus to govern the Jews with the supreme Power, Antiq. l. 18. c. 1. And yet more expressly, as to the Time, Occasion and Extent of his Power: Τὸς ἡ Ἀρχελαὺς χείρας εἰς ἐπαρτήσαν ἀειερασίαν, ἀπὸ ἐξουσίας τοῦ Ἰπτικῆς ἑταρωματοῦ τῆς ἐξουσίας, Κ. ποινῶς πικτῆ), μίχλει τὸ κλεινὸν λαβὼν ἐξουσίαν τῆς Καίσαρος ἐξουσία. Id. de Bell. Jud. l. 2. c. 11. When those Parts which were under the command of Archelaus were reduced into a Province, Coponius was sent thither by the Emperor, and furnished with Power of Life and Death. For although in the Proconsular Provinces, the Procurator of the Emperor had no Power but in those Things which belonged to the Exchequer; yet in those Provinces which were properly præsidiales, the Procurator was often loco Præsidis. From whence in the ancient Inscriptions we read of the same Person, Procurator & Præses Alpium, Procurator & Præses provinciarum per Orientem, Procurator & Præses provinciæ Sardinia. It was often therefore so, that the Procurator did Præsidis partibus fungi: as Ulpian. l. 8. de officio Proconsulis: In provinciam enim Præsidium provinciarum, nec aliter Procuratori Cæsaris, hæc cognitio injungitur, quam Præsidis partibus in provincia fungatur. And this is very necessary to be observed, because a Procurator barely as such, not armed with the Power of the Præses provinciæ, had not the Power of the Sword. As Antoninus to Valerius; Procurator meus, qui vice Præsidis non fungebatur, exsilij tibi pœnam non potuit irrogare. l. 9. Cod. de pœnis. And to Heliodorus; Procurator meus, qui vice Præsidis provinciæ non fungitur, sicut exigere pœnam desertæ accusationis non potest, ita judicare ut ea inferatur sententiâ suâ non potest, l. 3. C. Ubi Cause. This was plain in the Case of Lucilius Capito, Procurator of Asia minor, who was called in question for exceeding his Power, and deserted therein by Tiberius. Procurator Asia Lucilius Capito, accusante provinciâ, causam dixit magnâ cum adfervatione Principis, non se jus nisi in servitiâ & pecunias familiares dedisse. Quod si vim Prætoris usurpâset, manibusque militum usus foret, spreta in eo mandata sua, audirent socios. Tacit. Annal. And Dio upon the said Example observes in general, that the Procurators had no such Power. Οὐ δὲ ἐξὼ τῶν τοῦ τῶ ἀντικερατοῦ χεῖμα'λα δοικῶς πλῶν ἑδὲν ποιεῖν, ἢ τὰς νενομισμένας ἀποσώδους ἐκλήσειν, καὶ μετ' ἑπιθεωρῶν ἐν τῶ τῶ ἀποσώδους καὶ τῶ τῶς νενομιστῶν ἐξίσου τοῖς ἰδιωταῖς διατάξαι. But although the ordinary Procurators had no other Power, but to dispose of the Revenue, and determine private Causes; yet he which was vice Præsidis, had the Power of the Præses: and such a Procurator was Pontius Pilate in Judæa, as the others who preceded him also were.

For by this means it came to pass that Christ, who by the determinate Counsel of God was to die, and by the Prediction of the Prophets was to suffer in a manner not prescribed by the Law of *Moses*, should be delivered up to a Foreign Power, and so suffer Death after the Customs of that Nation to whose Power he was delivered. The Malice of the obstinate *Jews* was high to accuse and prosecute him, but the Power of the *Jews* was not so high as judicially to condemn him. For although the Chief Priests and the Elders and the Scribes condemned him guilty of Death; yet they could not condemn him to die, or pronounce the Sentence of Death upon him, but deliver him up unto *Pilate*: And when he refusing, said unto them, *Take ye him, and judge him according to your Law*; they immediately returned, *It is not lawful for us to put any Man to Death*. The Power of Life and Death was not in any Court of the *Jews*, but in the *Roman* Governor alone, as supreme; and \* therefore they answered him, it was *not lawful*: not in respect of the Law of *Moses*, which gave them both sufficient Power and absolute Command to punish divers Offenders with Death; but in Relation to the *Roman* Empire, which had taken all that Dominion from them. Forty Years before the Destruction of *Jerusalem*, the *Jews* themselves acknowledge that they lost this Power; which is sufficient to shew that they had it not when our Saviour suffered: And it is as true that they lost it Twenty Years before; at the Regulation of *Archelaus*, and the Coming of *Coponius* the Procurator with full Power of Life and Death. Wherefore our Saviour was delivered unto *Pilate*, as the supreme Judge over the Nation of the *Jews*, that he might pronounce the Sentence of Death upon him.

Mark 14. 64.

John 18. 30.  
31.

\* I say therefore the Jews answered, that it was not lawful for them to put any Man to Death, because that Power was taken out of their Hands. For although St. Augustine think they thought it not lawful in re-

spect of the Passover, Intelligendum est eos dixisse, non sibi licere interficere quendam, propter diei festi sanctitatem, quem celebrare jam ceperant, *Tract. 14. in Joann. and S. Cyril be of the same Opinion*; yet others of the Ancients deliver the true Cause why they apply themselves to *Pilate*, to be their want of Power; as *Ammonius* most expressly, *Τὸ ὄνειρον αὐτῶν ἢ ἀνάλογοι, ἀλλ' ἐπὶ τῷ Πιλάτῳ ἦσαν*; *μαλιστα δὲ τὸ πολὺ τὸ ἀρχὴ αὐτῶν ἢ τὴν ἐξουσίαν ἀπέβησαν, ἀπὸ τοῦ Ρωμαίου τῷ παραμάτῳ κειμένῳ* and upon those Words in *S. John*, *Ὡς ἐκπρόβητες τὸ ἀρχὴν, ἦσαν γὰρ ἀπὸ Ρωμαίων, εἶπον τῷ πτό.* So *Theophylact*. *Ἀγνοοῦν αὐτῶν εἰς τὸ παραίσιον, ἢ γὰρ εἶχον αὐτοὶ ἐξουσίαν ἀρεῖαν, ἀπε τῷ παραμάτῳ ἀπὸ Ρωμαίου κειμένων* and before him *S. Chrysostom*.

But how this Judge could be persuaded to an Act of so much Injustice and Impiety, is not yet easy to be seen. The numerous Controversies of the Religion of the *Jews*, did not concern the *Roman* Governors, nor were they moved with the frequent Quarrels arising from the different Sects. *Pilate* knew well it was for Envy that the Chief Priests delivered him; and when he had examined him, he found no fault touching those Things whereof they accused him. Three times did he challenge the Nation of the *Jews*, *Why? What Evil hath he done?* Three times did he make that clear Profession, *I have found no Cause of Death in him*. His own Wife admonished in a Dream, sent unto him, saying, *Have thou nothing to do with that Just Man*: And when he heard that he made himself the Son of God, he was more afraid: And yet notwithstanding these Apprehensions and Professions, he condemned and crucified him.

Matth. 27. 18.  
Luke 23. 14.

22.

Matth. 27. 19.  
John 19. 7, 8.

\* So Philo testified of him: *ὡς γὰρ τὸ πῶς αὐτῶν ἀρχαίων, ἢ ὡς τὸ ἀνάλογοι ἀπέβησαν* *de Legat. ad Caium.* And again: *Ὅτι ἂν εἴλωπος ἔσαν ἢ βασιλευσίων, ἀνθρώπων*

Here we must look upon the Nature and Disposition of *Pilate*, which inclined and betrayed him to so foul an Act. He was a Man of an \* high, rough, untractable and irreconcilable Spirit, as he is described by the *Jews*, and appeareth from the beginning of his Government, when he brought the Bucklers stamp with the Pictures of *Cesar* into *Jerusalem*, (which was an Abomination to the *Jews*,) and could neither be moved by the Blood of many, nor persuaded by the most humble Applications, and submissive Intreaties of the whole Nation, to remove them, till he received a sharp Reprehension and severe Command from the Emperor *Tiberius*. After that, he seized on the *Corban*, that sacred Treasury, and spent it upon an *Aqueduct*: Nor could all their religious and importunate Petitions divert his Intentions, but his Resolution

lution went through their Blood to bring in Water. When the *Galileans* came up to *Jerusalem*, to worship God at his own Temple, *he mingled* Luke 13. 1. *their Blood with their Sacrifices*. Add to this untractable and irreconcilable Spirit, by which he had so often exasperated the *Jews*, an avaricious and rapacious Disposition, which prompted him as much to please them; and we may easily perceive what moved him to condemn that Person to Death whom he declared innocent. The Evangelist telleth us that *Pilate, willing to content the People, released Barabbas unto them, and delivered Jesus to be crucified*. They accused him at *Rome* for all the <sup>a</sup> Insolencies and Rapines which he had committed, and by this Act he <sup>a</sup> thought to pacify them.

<sup>a</sup> For that which is observed by Philo upon the

*Dedication of the Shields at the first entrance into his Government, must needs be much more true at this time of our Saviour's Passion, when he had committed so many Insolencies, viz. that he feared the Jews should complain of him to Tiberius.* Γὰρ τὰ δ' αὐτῶν τὰ το μάλιστα αὐτῶν ἐξείλετο, καὶ ἀδείσαντα μὴ τὰ ὅμοια πρὸς ἀσπίδας καὶ ἄλλας αὐτῶ ἐπιτροπὰς ἐξελήξωσι τὰς ὕβρεις, τὰς ἀεργίας, τὰς αἰκίας, τὰς ἐπιρροίας, τὸς ἀεικίους καὶ ἐπαλλήλους φόβους, καὶ ἀϊωύσαν καὶ ἀργαλεωδέτως ἀμύματα διεξελθόντες. de Legat. ad Caium.

It was thus necessary to express the Person under whom our Saviour suffered; First, that we might for ever be assured of the <sup>b</sup> Time in which he suffered. The Enemies of Christianity began first to unsettle the Time of his Passion, that thereby they might at last deny the Passion it self; and the rest of their Falshood was detected by the <sup>c</sup> Discovery of their false Chronology. Some fixed it to the <sup>d</sup> Seventh Year of the Reign of *Tiberius*, whereas it is certain *Pontius Pilate* was not then Procurator in *Judæa*; and as certain that our Saviour was baptized Eight Years after, <sup>e</sup> in the *Fifteenth Year of the Reign of Tiberius Cæsar*. Some of the *Jews*, lest the Destruction of *Jerusalem* might seem to follow upon, and for our Saviour's Crucifixion, have removed it near Three score Years more backward yet, <sup>f</sup> placing his Death in the Beginning of *Herod's* Reign, who was not born till toward the Death of the same King. Others have removed it farther yet near <sup>g</sup> Twenty Years, and so vainly tell us how he died under *Aristobulus*, above Fifty Years before his Birth in *Bethlehem*. This they do teach their Profelytes, to this end, that they may not believe so much as the least Historical part of the blessed Evangelists. As therefore they deny the Time of our Saviour's Passion, in Design to destroy his Doctrine; so, that we might establish the Substance of the Gospel depending on his Death, it was necessary we should retain a perfect Remembrance of the Time in which

<sup>b</sup> Cautissime qui Symbolum tradiderunt, etiam tempus quo hæc sub Pontio Pilato gesta sunt designarunt, ne ex aliqua parte velut vaga & incerta gestorum traditio vacillaret. Ruffinus in Expos. Symb. Credimus itaque in eum qui sub Pontio Pilato crucifixus est & sepultus. Addendum enim erat Judicis nomen propter temporum cognitionem.

tionem. S. Aug. de Fide & Symb. Pilatus Judex erat in illo tempore ab Imperatore positus in Judæa, sub quo Dominus passus est; cujus mentio ad temporis significationem, non ad personæ illius pertinet dignitatem. Serm. 131. de Tempore. Irenæus speaking of S. Paul, Evangelizabat Filium Dei Christum Jesum, qui sub Pontio Pilato crucifixus est. l. 5. c. 12. And to make the more certain Character of Time, Ignatius added to the name of Pilate, that of Herod: Ἀλλ' ὡς ἐπὶ Πόντιου Πιλάτου καὶ Ἡρώδου τῆς ἐργασίας καθολικῶν ἀδελφῶν ἡμῶν ἐκ σαρκὸς. Epist. ad Smyrn. So Eusebius detected some of those which lived not long before him, Οὐκ ἔστι σαφὲς ἀπελήλυθα τὸ πλάσμα τῶν κατὰ τὸ Σωτήριον ἡμῶν ὑπομνήματα χάρις καὶ τῶν διαδεδομένων, ἐν οἷς πρῶτον αὐτὸς ὁ ἁγιοθεμιώστας χρένος τῶν πεπρακτότων ἀπλήρηται τῷ ἱεροῦ; Hist. Eccles. l. 1. c. 9. Ἐπὶ τῷ τῆς ἀρχῆς δ' ἔν ὑπαρχίας Τιβερίου, ἢ γίγρονεν ἔτις ἐξ ἡμῶν τῆ βασιλείας αὐτῶ τὰ πρὸς τὸ σωτήριον αὐτῶν πῶτος πλυνθῆναι περιέχει, καὶ ὅν δόξα τῶν χρένον ἡμῶν ἐπὶ τῆς πατρὸς τῆ Ἰουδαίας Πιλάτος. Euseb. Eccl. Hist. l. 1. c. 10. Luke 3. 1. Divers of the Jews place the Passion of Christ in the Year of their Account 3724, which is 69 Years before our common account of the Year in which he suffered. This Invention of their own, grounded upon no Foundation, and backed with not so much as the least Probability, they deliver as a Tradition among them, continued in this Rytbm,

בשנת ג' אלפים חמשים ושתיים  
בשנת תקלכ"ב בעצ"ב

i. e. In the Year 3724 he of Nazareth was taken, And in the Year 332 he was crucified on a Tree.

Not that they thought him taken in one Year, and crucified in another; but these Two unequal Numbers signify the same Year, the lesser Number being a period of Years, which Seven times numbred, equalleth the greater. So that their meaning is, that after Seven Periods, consisting of 332 Years, in the Year of the World 3724, Jesus of Nazareth was crucified. Others of the Jews pretend another Account, viz. that Jesus was born in the Year 3691, which was the Fourth of Jannæus, and crucified in the Year 3707, which was the Third of Aristobulus; making him the Disciple of R. Josuah the Son of Perachiah, according to that usual Phrase of theirs, כרבי יחוסע בן פרחיהו שדחפו לישו בשתי יודים Vide Sepher Juchasin he



he died: Nor need we be ashamed that the Christian Religion which we profess, should have so known an *Epocha*, and so late an Original. Christ came not into the World in the Beginning of it, but *in the fulness of Time*.

<sup>d</sup> Nota quod in Pilato & uxore ejus, justum Dominum confitentibus Gentilibus populi testimonium est. S. Hier. in Matth. 27. <sup>e</sup> That Pontius Pilate wrote unto Ti-

berius of the death and resurrection of our Saviour, is testified by Tertullian, who was best acquainted with the Roman History: Ea omnia super Christo Pilatus & ipse jam pro sua conscientia Christianus, Cæsari tum Tiberio renunciavit. Apol. c. 21. And again: Tiberius ergo, cujus tempore nomen Christianum in seculum introivit, annunciatum sibi ex Syria Palæstina, quæ veritatem illius (Christi) divinitatis revelarat, detulit ad Senatum cum prerogativa suffragii sui. c. 5. This is related by Eusebius out of Tertullian, in his Ecclesiastical History, l. 2. c. 2. and referred to the two and twentieth year of Tiberius in his Chron. Pilato de Christianorum dogmate ad Tiberium referente, Tiberius retulit ad Senatum, ut inter cætera sacra reciperetur. The Authority of this Express is grounded on the great Reputation of Tertullian, (as is observed also by the Author of the Chronicon Alexandrinum, who concludes the Relation with these words, ὡς ἰσχυρῶς Τερτυλλιανὸς ὁ Ῥωμαῖος,) and the general Custom by which all the Governors of the Provinces did give account unto the Emperor of all such passages as were most remarkable: παλαιῶν κειρατικῶν ἔθους τοῖς ἑδνῶν ἀρχαῖοις τὰ ἁγία σοῖσι καινοτομίαι. πρὸ ἧ βασιλείου ἀρχῆν ἐκκεστῆρι (σημαίνειν, ὡς μὲν ἐν αὐτῶν διαδεδεφεσχοι ἦ γενεαῶν. Euseb. Eccl. Hist. l. 2. c. 2. <sup>f</sup> The ancient Romans were desirous to preserve the memory of all remarkable passages which happen'd in the City: and this was done either in their A&A Senatûs, or A&A diurna populi; which were diligently made and kept at Rome. In the same manner, the Governors in the Provinces took care that all Things worthy of Remark should be written in publick Tables, and preserved as the A&A in their Government. And agreeably to this Custom, Pontius Pilate kept the Memoirs of the Jewish Affairs, which were therefore called A&A Pilati, in which an Account was given of our Blessed Saviour; and the Primitive Christians did appeal unto them in their Disputes with the Gentiles, as to a most undoubted Testimony. Justin Martyr urged them even unto the Roman Emperors: Καὶ πάντα ἐπὶ γέρονι, δωάδει μαδῶν ἐν ἧ ἐπὶ Ποῖσι Πιλᾶτου ἡρωιδῶν Ἀκτων. And again: Ὅτι ἡ πάντα ἐποίησαν, ἐν ἧ ἐπὶ Ποῖσι Πιλᾶτου ἡρωιδῶν Ἀκτων μαδῶν δωάδει. Apol. 2. And in the Differences between the Christians, they were cited by both Parties. As the Teflarefdecatitz alleged them for their Custom of the Observance of Easter, as Epiphanius testified of them: ἀπὸ ἧ Ἀκτων δῆδιν Πιλᾶτου ἀρχῆν ἧ ἀκρίβειαν ἀρκεῖναι, ἐν οἷς ἐμπερεῖ, τῆ σὲ ὀκτὼ κελανδῶν Ἀπριλλίων ἧ Σωτῆρ παρονδῖναι. And Epiphanius urges the same A&A against them, but according to other Copies: Ἐπὶ ἧ δρομῶν ἀντίγραφῶν ἐν ἧ (lege Ἀκτων) Πιλᾶτου, ἐν οἷς (σημαίνει, σὲ δεκαπέντε κελανδῶν Ἀπριλλίων τὸ πᾶθῶν γηλυιδῶν. Hæc. 50. The Author of the eighth Homily in Pascha, under the name of S. Chryostom, agreeth in this reading with the Teflarefdecatitz, ὁ ἧ χελῶν καδ' ὅν ἔπαθεν ὁ Σωτῆρ ἐκ ἡσθῶν) πρὸ ἧ ἱστορικῶν τὰ ἑπὶ Πιλᾶτου περαχδῖναι ἧ ἧ περδῖναι πρὸ ἧ τὸ Πάθα· ἱστορικῶν γῶν ὅπ τῆ σὲ ὀκτὼ κελανδῶν Ἀπριλλίων ἔπαθεν ὁ Σωτῆρ. Tom. 5. p. 942. These were also mentioned in the A&A S. Trachi, Probi & Andronici, cap. 9. Præfes dixit, Inique, non scis, quem invocas, Christum, hominem quidem fuisse factum, sub custodia Pontii Pilati, & punitum, cujus exstant A&A Passionis? These A&A in the time of Maximinus were adulterated, and filled with many Blasphemies against our Saviour; as appears by Eusebius, Hist. Eccl. l. 1. c. 9. ἐκῶν (σὲ ὡς ἀπλήλεγκῶ) τὸ πλάσμα ἧ χῆ τὸ Σωτῆρ ἧ μὲν ἱστορικῶν καδῖς ἧ πρὸ ἧ διαδεδωδῶτων; & l. 9. c. 5. Πλασμάδων δῆτα Πιλᾶτου ἧ τὸ Σωτῆρ ἧ μὲν ἱστορικῶν πῶσις ἐμπλεα χῆ τὸ Χριστὸ βλασφημία, γῶμ τὸ μῆζον ἧ πᾶσαν διαπέμπον) ἧ ἧ αὐτῶν ἀρχῶν.

Secondly, It was thought necessary to include the Name of *Pilate* in our Creed, as of one who gave a most powerful external <sup>d</sup> Testimony to the Certainty of our Saviour's Death, and the Innocency of his Life. He did not only profess, to the Condemnation of the *Jews*, that he found nothing worthy of Death in Christ; but left the same written to the *Gentiles* of the *Roman* Empire. Two ways he is related to have given most ample Testimony to the Truth: <sup>e</sup> First, by an Express written to *Tiberius*, and by him presented to the Senate; <sup>f</sup> Secondly, by Records written in Tables, of all things of moment which were acted in his Government.

Thirdly, It behoved us to take notice of the *Roman* Governor in the Expression of our Saviour's Passion, that thereby we might understand how it came to pass that Christ should suffer according to the Scriptures. The Prophets had foretold his Death, but after such a manner as was not to be performed by the *Jews*, according to whose Law and Custom no Man among them ever so died. Being then so great a Prophet could not die but in *Jerusalem*, being the Death he was to suffer was not agreeable to the Laws and Customs of the *Jews*; it was necessary a *Roman* Governor should condemn him, that so the Counsel of the Will of God might be fulfilled, by the Malice of the one, and the Customs of the other.

And now the Advantage of this Circumstance is discover'd, every one may express the Importance of it in this manner: I am fully persuaded of this Truth as beyond all Possibility of Contradiction, that in the *Fulness of Time* God sent his Son; and that the Eternal Son of God so sent by him, did suffer for the Sins of Men, after the fifteenth Year of *Tiberius* the *Roman* Emperor, and before his Death, in the Time of *Pontius Pilate* the *Cæsarean* Procu-

rator of *Judæa* ; who to please the Nation of the *Jews*, did condemn him whom he pronounced innocent, and delivered him, according to the Custom of that Empire, and in order to the fulfilling of the Prophecies, to die a painful and shameful death upon the Cross. And thus I believe in Christ, that *suffered under Pontius Pilate.*

**Was Crucified.**

**F**ROM the general consideration of our Saviour's Passion, we proceed to the most remarkable particular, his Crucifixion, standing between his Passion, which it concludeth, and his Death, which it introduceth. For the explication whereof it will be necessary, first, to prove that the promised *Messias* was to be crucified, that he which was designed to die for our sins, was to suffer upon the Cross ; secondly, to shew that our *Jesus*, whom we worship, was certainly and truly crucified, and did suffer whatsoever was foretold, upon the Cross ; thirdly, to discover what is the nature of Crucifixion, what peculiarities of suffering are contained in dying on the Cross.

That the *Messias* was to be crucified, appeareth both by Types which did apparently foreshew it, and by the Prophecies which did plainly foretel it. For though all those Representations and Predictions which the forward \* zeal of some ancient Fathers gathered out of the Law and the Prophets, cannot be said to signify so much, yet in many Types was the Crucifixion of Christ represented, and by some Prophecies foretold. This was the true and unremoveable *stumbling-block to the Jews*, nor could they ever be brought to confess the *Messias* should † die that Death upon a Tree to which the Curse of the Law belonged : and yet we need no other Oracles than such as are committed to those *Jews*, to prove that Christ was so to suffer.

\* The ancient Fathers following the steps of the Apostles, to prove all the particulars of our Saviour's death out of the Old Testament, have made use of those Types and

Prophecies which did really and truly foreshew it ; but together with them, partly out of their own conceptions, partly out of too much credit to the Translations, have urged those places which the Jews may most easily evade, and we can produce but with small or no pretence. As for the extending of the hands of Moses, they conceive it to be a perfect Type ; and Barnabas tells us, that the Spirit commanded Moses, that he should make the similitude of a Cross ; *ἀνελθὼν ἔστη ἐπὶ τοῦ πνεύματος, ἵνα τοῖσιν ἴππον σαυρῆ καὶ τὰ μέγιστα πάχην* but the Text assures us no more, than that Moses held up his hands, which might be without any similitude of a Cross. And when both were lifted up by Aaron and Hur, the representation is not certain. And yet, after Barnabas, Justin tells us, that Moses represented the Cross, *τὸς χειρῶν ἐκτετακῶν ἐκπεπαισῶν* and Tertullian calls it *Habitus Crucis*. In the same manner with the strange Indian Statue, which is described by Bardisanes as *ἀνδρείος ἐκείνους ὁρῶν, ἔχων τὰς χεῖρας ἠπλωμένας ἐπὶ πύρρον σαυρῆ*. Porphyr. de Styge. With less probability did they gather both the Name of *Jesus*, and the Cross of *Christ* from the 318 servants of Abraham. *Ἰσραὴλ δὲ λέγει, ποῖς δουρὶ γοσμμασι, καὶ ἐσὶ ἐνὶ τῷ σαυρόν*. Epist. Barn. c. 7. As if I H stood for *Jesus*, and T for the Cross. And yet Clemens Alex. follows him : *Φασὶν ἐν εἰδὶ τοῦ Κυριακοῦ ἡμεῖς ἴππον καὶ τὸ ἅμια τετρακοσίων στιχίων, τὸ δ' ἴσῳ καὶ τὸ ἦτα τὸνομα ἡμῶν τὸ ἑβραϊκόν*. Stromat. l. 6. As also S. Ambrose : *Nam & Abraham 318 duxit ad bellum, & ex innumeris trophæa hostibus reportavit, signoque Dominicæ crucis & nominis, &c.* Prol. ad L. 1. de Fide. Eos adsciscit quos dignos numero fidelium judicavit, qui in Domini nostri Jesu Christi Passione crederent. Trecentos enim T Græca litera significat ; decem & octo autem summum I H exprimit nomen. Id. de Abrab. l. 1. c. 3. And S. Augustin of another 300 : *Quorum numerus, quia trecenti erant, signum insinuat Crucis, propter literam T Græcam, qua iste numerus significatur.* And Clemens Alexandrinus again, of the 300 cubits in the Ark : *Εἶσι δ' οἱ τὸ τετρακοσίους πήχεις ἡμεῶν τὸ Κυριακοῦ ἡμεῖς λέγουσι*. Strom. l. 6. Sed sicut ille non multitudine nec virtute legionum, sed jam tum in Sacramento Crucis, ejus figura per literam Græcam T numero trecentorum exprimitur, adversarios principes debellavit ; ejus mysterii virtute trecentis in longum texta cubitis superavit Arca diluvium, ut nunc Ecclesia hoc seculum supernavigat. S. Paulinus Ep. 2. As unlikely a Type did they make Jacob's Ladder. Ego puto Crucem Salvatoris illam esse scalam quam Jacob vidit. Hieron. Scala usq; ad cælum attingens Crucis figuram habuit ; Dominus innixus scalz, Christus crucifixus ostenditur. Aug. These, and many others, by the Writers of the succeeding Ages, were produced out of the Old Testament as Types of the Cross, and may in some sense be applied to it being otherwise proved, but prove it not. † Trypho the Jew, in the Dialogue with Justin Martyr, when he had confessed many of the Christian Doctrines, would by no means be brought to this : *Εἰ δ' ἡ ἀτίμως ἕως σαυροδουλίας τῷ Χριστῷ (subaud. εἰδὶ) δραπεύω ἐπιπαύεται καὶ ὁ σαυροδουλίας ἐπὶ τὸ νόμον λέγεται εἶναι*. ὡς πρὸς τὸ ἀμύλι δραπεύω εἶναι. And afterwards granting his Passion, urgeth him to prove his Crucifixion : *ἡμεῖς γὰρ εἶδ' εἰς ἐνομίαν εἰδέναι δραπεύωδα*. So Tertullian describes the Jews, negates passionem Crucis in Christum prædicatam, & argumentantes insuper non esse credendum ut ad id genus mortis exposuerit Deus Filium suum, quod ipse dixit, Maledictus omnis homo qui pependit in ligno. Adv. Judæos, c. 10.

A clearer Type can scarce be conceived of the Saviour of the world, in whom all the Nations of the Earth were to be blessed, than *Isaac* was : nor can God the Father, who gave his only-begotten Son, be better expressed than

than by that Patriarch in his readiness to sacrifice his Son, *his only Son Isaac, whom he loved.* Now when that grand Act of Obedience was to be performed, we find *Isaac* walking to the Mountain of *Moriab* with the wood on his shoulders, and saying, *Here is the wood, but where is the sacrifice?* while in the command of God, and the intention and resolution of *Abraham*, *Isaac* is the sacrifice, who bears the wood. And the *Christ*, who was to be the most perfect Sacrifice, the person in whom all Nations were perfectly to be blessed, could die no other death in which the wood was to be carried; and being to die upon the Cross, was, by the formal \* custom used in that kind of death, certainly to carry it. Therefore *Isaac* † bearing the wood, did signify *Christ* bearing the Cross.

\* This custom is very considerable as to the explication of this Type;

and is to be therefore confirmed by the testimonies of the Ancients, which are most express. Βασίλειον πρὸς τὴν δαμιμόραν χθονίων κενύργος ἢ ἰδόντι σαυρὸν αὐτῷ (σημαίνει· ἵστικα γὰρ ὁ σαυρὸς θανάτου, καὶ ὁ μέλλων προσελθεῖν, ἐφόρειον αὐτὸν βασίλειον. Artemid. l. 2. c. 41. Τὸ μὲν οὖν αὐτῷ τῷ καταζουβίῳ ἔκαστος τῷ κενύργῳ ἐκείνῳ τῷ αὐτῷ σαυρὸν. Plutarch. de his qui sero puniuntur. So these not long after our Saviour's death. And much before it, Plautus in Carbonario, Patibulum ferat per urbem, deinde affigatur Cruci. † This is not only the Observation of the Christians, but the Jews themselves have referred this Type unto that Custom: For upon Gen. 22. 6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his Son, the lesser Bereshith hath this note כָּנָה עֲלוּבוֹ בְּכַחֲבוֹ as a man carries his Cross upon his Shoulders.

When the fiery Serpents bit the *Israëlites*, and much people died, *Moses*, by the command of God, made a *Serpent of Brass*, and put it upon a pole: and it came to pass that if a *Serpent* had bitten any man, when he beheld the *Serpent of Brass*, he lived. Now if there were no expresser promise of the *Messias*, than the *Seed of the Woman* which should bruise the *Serpent's head*: if he were to perform that Promise by the virtue of his Death; if no Death could be so perfectly represented by the hanging on the pole, as that of Crucifixion: then was that manifestly foretold which *Christ* himself informed *Nicodemus*, As *Moses* lifted up the *Serpent in the wilderness*, even so must the *Son of man* be lifted up.

John 3. 14. The common of man be lifted up. Phrase by which that death was expressed. In Crucem tolli: Paul. 1. 5. Sentent. Tit. 22, 23, & 25. As in the Chaldee קִיפּוּר by origination Elevatio, by use is particularly Crucifixio.

The Paschal Lamb did plainly typify that Lamb of God that taketh away the sins of the world; and the preparing of it did not only represent the Cross, but the Command or Ordinance of the Passover did foretel as much. For while 'tis said, *shall not break a bone thereof*, it was thereby intimated, that the Saviour of the world should suffer that death to which the breaking of the bones belonged, (and that, according to the constant Custom, was the punishment of Crucifixion) but only in that death should by the providence of God be so particularly preserved, as that not one bone of his should be touched. And thus the Crucifixion of the *Messias* in several Types was represented.

Justin Martyr speaks how the manner of the roasting of the Paschal Lamb did represent the affixing of a man upon the Cross, and thereby was a Type of Christ. τὸ κενύργον πρὸς αὐτὸν ἔλον γίνεσθαι, ὅτι πάλιν τῷ σαυρῷ δὲ τὴν πύξιν ἔμαλλον ὁ Χριστὸς (ὡς μολον λῶ· τὸ γὰρ ὀπταζόμενον ἐσθῆτατον, ὁμοιωσόμενον ἑμοίως τῷ ὁμοιωτῷ τῷ σαυρῷ ὀπταζόμενον). Εἰς γὰρ ὄρθῃ ὀβελίσκῳ διαπερνᾷ ἅπλο τῷ κατωτέρῳ ἰσχυρῶν μέγχε τῷ κεφαλῆς, καὶ εἰς πάλιν καὶ τὸ μακρότερον, ὃ προσεπτῶν καὶ αἱ χεῖρες τῷ πρὸς αὐτῷ. Dial. cum Tryphone. To which Arnoldus Carnotensis alludeth: In veru Crucis boni odoris affatio excoquat carnalium sensuum cruditatem; De Cena Domini, commonly attributed to S. Cyprian. Nor is the roasting of this Lamb any far-fetch'd figure of the Cross; for other roasting hath been thought a proper resemblance of it: where the body of the thing roasted hath limbs, as a Lamb, there it bears the similitude of a proper Cross, with an erect and transverse beam; where the roasted body is only of length and uniform, as a fish, there the resemblance is of a straight and simple saurds. As it is represented by Hesychius: Σκόλο-ἄν ὡς ὀπταζόμενον τὸ γὰρ παλαιὸν κενύργος ἀνεκλόπιζον ὀβελόντας ἔβλον δια τὴν ῥάχιν καὶ τὴν νῶτον, καὶ αὐτῶν τῶν ὀπταζόμενων ἵχθυσ ὀβελίσκων. Exod. 12. 46. Altho' indeed it must be confessed, that the Crucifixion and the Crucifixion were two several Punishments, and that they ordinarily made the Cross a lingering death: yet because the Law of Moses did not suffer the body of a man to hang upon a tree in the night, therefore the Romans, so far to comply with the Jews, did break the bones of those whom they crucified in Judæa constantly, whereas in other Countries they did it but occasionally.

Nor was it only thus prefigured and involved in the Typical Resemblances, but also clearly spoken by the Prophets in their particular and express Predictions. Nor shall we need the accession of any lost or additional Pro-



It was therefore sufficiently adumbrated by Types, and promulgated by Prophecies, that the promised *Messias* was to be *crucified*. And it is as certain, that our *Jesus*, the *Christ* whom we worship, and from whence we receive that Honour to be named *Christians*, was really and truly *crucified*. It was first the wicked Design of *Judas*, who betrayed him to that Death; it was the malicious Cry of the obdurate *Jews*, *Crucifie him, crucifie him*. He was actually *condemned* and *delivered* to that Death by *Pilate*, who gave sentence that it should be as they required: He was given into the Hands of the Soldiers, the \* Instruments commonly used in inflicting that Punishment, who <sup>a</sup> led him away to *crucifie him*. He underwent those previous Pains which customarily antecede that suffering, as † Flagellation, and bearing of the *Cross*: for <sup>b</sup> *Pilate when he had scourged Jesus, delivered him to be crucified*; <sup>c</sup> and he bearing his *Cross* went forth into *Golgotha*. They carried him forth out of the City, as by ‖ Custom in that kind of Death they were wont to do; and there between two Malefactors, \* usually by the *Romans* condemned to that Punishment, they *crucified him*. And that he was truly fastned to the *Cross*, appears by the Satisfaction given to doubting *Thomas*, who said, <sup>d</sup> *Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, I will not believe*: and our Saviour said unto him, *Reach hither thy finger, and behold my hands*: whereby he satisfied the Apostle, that he was the *Christ*; and us, that the *Christ* was truly crucified; against that fond † Heresie, which made *Simon the Cyrenæan* not only bear the *Cross*, but endure *Crucifixion*, for our Saviour. We therefore infer this second Conclusion from the undoubted Testimonies of his Followers, and unfeigned Confessions of his Enemies, That our *Jesus* was certainly and truly crucified, and did really undergo those Sufferings, which were pre-typified and foretold, upon the *Cross*.

\* That the Soldiers did execute the Sentence of Death given by the Roman Magistrates in their Provinces, and not only in the Camp, is evident out of the Historians of that Nation.

<sup>a</sup> Matth. 27. 31.

† Sciendum est Romanis Pilatum legibus ministrasse, quibus sancitum est, ut qui crucifigitur prius flagellis verberetur.

S. Hieron. ad Mat. 27. 27. To which Lucian alludes in his own Condemnation: 'Εμοί μὲ ἀποκαλοῦσθαι δεῦν αὐτὸν, ἢ Δία, μωροῦσθαι γὰρ πρότερον. Lucian in Piscatore. Multi occisi, multi capti, alii verberati crucibus affixi. Liv. l. 34. And l. 28. Ad palum deligatus, lacerato virgis tergo, cervicem cruci Romanæ subijciam. So Curtius reports of Alexander, Omnes verberibus affectos sub ipsis radicibus Petræ crucibus jussit affigi. Thus were the Jews themselves used, who caused our Saviour to be scourged and crucified: ἡμεῖς ἐν ἡμῶν καὶ προβασιμῶν τοῦ θανάτου πῦσαι αἰτίαν, ἀνεταυρῶτο. Joseph. excid. l. 5. c. 32. <sup>b</sup> Matth. 27. 26. <sup>c</sup> John 19. 17. ‖ This was observed both by the Jews and Romans, that their capital Punishments were inflicted without their Cities. And that particularly was observed in the Punishment of Crucifixion. Plautus;

Credo ego isthuc, exemplo tibi  
Esse eundem actutum, extra urbem dispeffis manibus,  
Patibulum cum habebis.

Tully; Cùm Mamertini more atque instituto suo crucem fixissent post urbem in via Pompeia. \* Thieves and Robbers were usually by the Romans punished with this Death. Thus Cæsar used his Pyrates, τὴν ἀνάσιν ἀπαύτως ἀνεταυρῶσι. Plut. in Vita. Imperator Provinciæ jussit Latrones crucibus affigi. Petron. Sat. Latronem istum, miserorum pignorum meorum peremptorem, cruci affigatis. Apuleius de Aur. Alin. l. 3. Latrocinium fecit aliquis, quid ergo meruit? Ut suspendatur. Sen. Epist. 7. Where suspendi is as much as crucifigi, and is so to be understood in all Latin Authors which wrote before the Days of Constantine. Famosos latrones, in his locis ubi grassati sunt, furca figendos, compluribus placuit. Callist. l. 38. de poenis. Where furca figendos is put for crucifigendos; being so altered by Tribonianus, who, because Constantine had taken away the Punishment, took also the Name out of the Law, <sup>d</sup> John 20. 25. 27. † This was the peculiar Heresie of Basilides, a Man so ancient, that he boasted to follow Glaucias as his Master, who was the Disciple of St. Peter. And Irenæus hath declared this Particularity of his: Quapropter neque passum eum: & Simonem quendam Cyrenæum angariatum portasse crucem ejus pro eo; & hunc secundum ignorantiam & errorem crucifixum, transfiguratum ab eo, uti putaretur ipse esse Jesus; & ipsum autem Jesum Simonis accepisse formam, & stantem irritasse eos, Adv. Her. l. 1. c. 23. And Tertullian, of the same Basilides: Hunc (Christum) passum à Judæis non esse, sed vice ipsius Simonem crucifixum esse: unde nec in eum credendum esse qui sit crucifixus, nè quis confiteatur in Simonem credidisse. De Præsc. Adv. Her. c. 46. From these is the same delivered by Epiphanius, Her. 24. and by St. Augustine, Her. 4.

Being thus fully assured that the *Messias* was to be, and that our *Christ* was truly crucified; it, thirdly concerns us to understand what was the nature of *Crucifixion*, what the Particularities of Suffering which he endured on the *Cross*. Nor is this now so easily understood as once it was: For being a *Roman Punishment*, it was continued in that Empire while it remained *heathen*: But when the Emperors themselves received *Christianity*, and the towering Eagles resigned the *Flags* unto the *Cross*, this Punishment

was \* forbidden by the supreme Authority, out of a due Respect and pious Honour to the Death of Christ. From whence it came to pass that since it hath been disused universally for so many hundred Years, it hath not been so rightly conceived as it was before, when the general Practice of the World did so frequently represent it to the Christians Eyes. Indeed if the Word which is used to denote that Punishment did sufficiently represent or express it, it were enough to say that Christ was crucified: but being the most usual or † original Word doth not of it self declare the Figure of the Tree, or manner of the Suffering; it will be necessary to represent it by such Expressions as we find partly in the Evangelical Relations, partly in such Representations as are left us in those Authors whose Eyes were daily Witnesses of such Executions.

\* This is observed by St. Austin, Sermon. 18. de Verbis Domini. Quia ipse honoratus erat fideles suos in fine hujus seculi, prius honoravit crucem in seculo, ut terrarum principes credentes in eum prohiberent aliquem

nocentium crucifigi. And Tract, 36. in Job. speaking of this particular punishment; Modo in poenis reorum non est apud Romanos; ubi enim Domini crux honorata est, putatum est quod & reus honoraretur si crucifigeretur. Whence appears, first, that in the days of St. Austin Crucifixion was disused: Secondly, that it was prohibited by the secular Princes. But when it was first prohibited, or by whom, he sheweth not. It is therefore to be observed, that it was first forbidden by the first Christian Emperor, Constantine the Great. Sozomenus gives this Relation; Αμολα του πρώτου νομομαρτυρου Ρωμανοις την του σταυρου τιμωρλια νόμου ἀνιλεν & χηστως τ' διαταξε αυ. l. 1. c. 8. † The Original Word in the New Testament, for the Tree on which our Saviour suffered, is σταυρος, and the Action or Crucifixion σταυρωσις, the Active σταυρον, and the Passive σταυρωθης. Now σταυρος, from which the rest mentioned are manifestly derived, hath of it self no other signification than of a Stake. As we find it first used by Homer. Οδυσ. ξ.

Σταυρος δ' εκτος ελασσε διαμπτεις ιθα, και ιθα, Πικυος και θαμνιος, το μιλαν θνυς αμφικιαστος. And 'Ιλ. α. Αμφι η οι μεγαλην αυλα ποιησαν ανεκτι Σταυροισιν πιτυοισι.

These are the same which Homer elsewhere calls Κολοπις, and the ancient Grammarians render each by other. As Eustathius; Σταυροι ορθα και απευμμεθρα ξυλα. οι δ' αυτοι και (κολοπις λισον), αφ' ου το ανασταλοπιζομα και ανασταυρωθης. So he, expounding σταυρος: And in the same manner expounding (κολοπις λισον) η οι τουου (κολοπις και σταυροι, εκ η τετων το ανασταλοπιζω, και ανασταυρωθι. As when Homer describes the Phœacian Walls, τειχεα μακρια, Υψηλα Κολοπισσιν ανεσθιστα, he gives this exposition: Σκολοπις η και νυν ξυλα ορθα, οι και σταυροι. In the same manner Hefysius; Σταυροι, οι καταπεπηγυτες Κολοπις, χηραις. And Σκολοπις, ορθια, (l. ορθα) και οξυα ξυλα σταυροι, χηραις and again, Λαρις, Φραμοις, δεισι ξυλοι: οι η, καλυμπος, οι η, σταυρις. Besides they all agree in the same Etymology, απο του ισουδ, and therefore always take it for a straight standing Stake, Pale, or Palisadoe. Thus κολοπις in Antiphon are briefly rendered ορθα ξυλα: but more expressly thus by Etymologus, Κολοπις, κυριος οι ισουδς, καταχρηστικως η και τα καταπεπηγυτα ξυλα, α και σταυρις καλυπτι. This is the undoubted signification of σταυρος, in vain denied by Salmasius, who will have it first to signify the same with furca, and then with crux; first the figure of Y, and then of T. Whereas all Antiquity renders it no other than as a straight and sharp Stake: In which signification it came at first to denote this punishment, the most simple and primo σταυρωσις or ανασταλοπις, being upon a single piece of Wood, a defixus & erectus stipes. And the Greeks which wrote the Roman History, used the word σταυρος as well for their palus as their crux. As when Antony beheaded Antigonus the King of the Jews, Dion thus begins to describe his Execution: Αριστων εμαρτυρωσ ταυρου προσθρας, not that he crucified him, as Baronius mistakes; but that he put him to another Death after the Roman Custom, as those died in Livy, l. 28. Deligati ad palum, virgisque; cæsi, & securi percussi. So that σταυρον προσθω, is ad palum deligare. Thus were the Heads of Men said ανασταυρωθωσι, as of Niger and Albinus in Dio and Herodian; which cannot but be meant of a single palus: And we read in Ctesias how Amytis put Inarus to death, ανασταυρωσ η εκι τρωσ σταυροισ, not that he crucified him upon three Crosses, but pierced his body with three Stakes fastned in the Ground, and sharpened at the upper end. As appears by the like Persian Punishment inflicted by Parysatis upon Melabates, as delivered by Plutarch in Artaxerxes: προσεταθη ινδωμου ζοντα, και το η (ζωμα πλασιον Δ)ς τρωσ σταυρων ανασταυρωσ, το η δεημα χηρις διακαπταλυστω: which the Latin Translator renders, in tres sustolli cruces, (a thing impossible;) whereas it was to be transversely fastned to three Stakes, piercing the Body lying, and thrust down upon them; which in the Excerpta of Ctesias is delivered only in the word ανασταυρωθω. Σταυρος therefore is no more originally than Κολοπις, a single stake, or an erect piece of wood upon which many suffered who were said ανασταυρωθης and ανασταλοπιζομα. And when other transverse or prominent parts were added in a perfect Cross, it retained still the Original Name, not only of σταυρος, but also of Κολοπις: as, εφυλω ως επιδωξεν θεοταθ απο του Κολοπιθ γωνι ενος αφωτος ηθουδ, &c. την επι του Κολοπιθ αυτου φωνη οτ' απεβη. Celsus apud Orig. l. 2. Thus in that long, or rather too long, Verse written by Audax to St. Augustine, Epist. 139. Expectat quos plena fides Christi de stipite pendens.

The Form then of the Cross on which our Saviour suffered was not a simple, but a compounded, Figure, according to the Custom of the Romans, by whose Procurator he was condemned to die. In which there was not only a straight and erected piece of Wood fixed in the Earth, but also a transverse Beam fastned unto that towards the top thereof: and beside these two

|| That the Figure and Parts of a Roman Cross, such as that was on which our Saviour suffered,

may be known, we must begin with the first Composition in the Frame or Structure of it: and that is the Conjunction of the two Beams, the one erect, the other transverse; the first to which the Body was applied, the second to which the Hands were fastned. These two, as the chief parts of the Cross, are several ways expressed: First, by the Jews, who had no one Word in their Language particularly to express that Punishment (as being not mentioned in the Law, or as all in use among them,) and therefore call it by a double Name, expressing the Conjunction of these Beams; ΤΥΝ ΤΩ Κραμεν & Subtegmen, the warp and the woof. The Greeks express the same, by the Letter Ταυ, as partly appears by what is already spoken of the Number 300, and is yet more evident by the Testimony of Lucian, who makes mankind complain of the letter Ταυ, because Tyrants in Imitation of that first made the Cross. Τη ηδ τουτω (ζωματι φασι της τυραντις απαλαθησεντας και μιμησαμεθωσ το πλασμα, επιταχηματι τοιςτη ξυλα τιχτησαντας, ανθρωπος ανασταλοπιζωσ τε αυτου. Jud.

*Vocal.* Ipsa est enim litera Græcorum Tau, nostra autem T. species crucis. *Tertull. adv. Marc. l. 3. c. 22. St. Jerome affirms the same of the Samaritan Tau : but there is no similitude to be found in that which is now in use, or any other Oriental, only in the Coptick Alphabet Salebdi, that is the cross Di. These two parts of the Cross are otherwise expressed by the Mast and Yard of a Ship. So Justin Martyr : Θάλασσα ἢ ἡ εἰς τὴν ἡμετέραν, ἢ κατὰ τὴν ἡμετέραν, ἢ τῆν νῆα τῆν ἡμετέραν. And Tertullian : Antenna navis crucis pars est. And Minutius Felix : Signum sane Crucis naturaliter visum in navi, cum velis tumentibus vehtitur. And Max. Taurin; Cum à nautis scinditur mare prius arbor erigitur, velum distenditur, ut cruce Domini facta aquarum fluentia rumpantur. Now because the Extremities of the Antenna are a kind of κέρατα, (as Virgil that great Master of Proprieties, Cornua velatarum obvertimus antennarum) therefore in Greek κεραία is antenna: and from thence the Greek Fathers applied the Words of our Saviour, Mat. 5. 18. Ἴσθα ἐν ἡμῖν κεραία εἰ μὴ παρήλθη ἀπὸ τοῦ νόμου, εἰς ἀνὰ πάντα ἡμέραν, to the Cross of Christ; τοῦ ἡεροῦ ἴσθα ἐστὶ τὸ ἄρθρον ξύλου, καὶ κεραία τὸ πλάγιον. Because ἴσθα is like the straight piece or Mast of the Cross, and κεραία the Yard or transverse part; therefore some of the Ancients interpreted this place of the Cross, says Theophylact on the place. And Gregor. Nyssen. l. 2. de vita Moïsi: Ἀληθῶς ἡ τὰς καθόρουθων ἀνωμαλίας ἐν τῷ νόμῳ μάστιγα τὸ κατὰ τὴν σαρκοῦ διακρίσι μυστήριον. Διὸ φησὶ περὶ τὸ Ἐυαγγέλιον, ὅτι ἐκ τοῦ νόμου τὸ ἴσθα καὶ ἡ κεραία εἰς κερὰ κέραι. (σημαίνει δὲ τὴν ἰσημίαν τῆν τε ἐκ πλάγιον γραμμῆν, καὶ τὴν κἀντίον, δι' ἣν τὸ ἄρθρον τοῦ σαρκοῦ καταγράφεται). Not that this is the true Interpretation of that place; for κεραία signifies a part of a Letter, as in Apollonius Syntax. l. 1. c. 7. τοῦ [α] τὴν κεραίαν ἀπὸ κέραι, but by that they testify their Apprehension of the Figure of a Cross; which is well expressed by Eusebius, describing the Form of the Cross which appeared to Constantine, ὑψηλὸν δέου χρυσῷ κατημφισμῶν κέραις εἶχον ἰσάροισιν σαρκοῦ σχήματι πεποιημένον, de Vita Constant. l. 1. c. 31. And this similitude of the Mast and Yard leads to the consideration of that part of the erected Pale which was eminent above the transverse Beam. For as the καρχησιον was above the κεραία, so the stipes did extend it self above the patibulum. And this is evident by those Expressions which make the two Beams have four sides, and four extremities, as two lines cutting each other at equal angles needs must have. These Theophanes and Gregory Nyssen call τὰς ἀπὸ τοῦ μίσην τέσσαρας προβολάς; Damascen. τὰ τέσσαρα ἄκρα τοῦ σαρκοῦ ἁγίου τοῦ μίσην κέντρον κεραιώδη καὶ στρογγυλῶδη. Hence Nonnus calls the Cross δόρυ τετραπύλων. And of these four parts the Fathers interpret the height, and breadth, and length, and depth, mentioned by S. Paul, Eph. 3. As Gregory Nyssen: Ἐπισημαίνει τὴν τὸ πᾶν ἀξιοκρατῶσαν τε καὶ σωτηρίαν δόξαν τῶν ἁγίων τοῦ σαρκοῦ καταγράφει— ὑψῶς καὶ βάθος καὶ πλάτος καὶ μήκος καὶ κατανοοῦμεν ἰσάροισιν κεραιὴν ἢ κατὰ τὸ ἄρθρον τοῦ σαρκοῦ διακρίσι μυστήριον ἰδίῳι προσαγορεύοντες ὀνόματι ὡς τὸ μὴ ἂν μίσην ἢ ἰσάροισιν ἢ πλάτος ἢ μήκος τὸ κατὰ τὴν συμβολῆν κατακρίσι μυστήριον, τὴν ἢ ἰσάροισιν καὶ ἰσάροισιν κεραιὴν τῶ τοῦ μήκος τε καὶ πλάτους ὀνόματι ἀξιοκρατῶσαν. Contra Euseb. Orat. 4. & idem. Catech. Orat. c. 32. & in Refur. Orat. 1. And S. Augustine makes the same Interpretation: In hoc mysterio figura Crucis ostenditur; which he thus expresseth: Latitudo est in eo ligno quod transversum desuper figitur.— longitudo in eo quod in ipso ligno usque ad terram conspicuum est.— altitudo est in eo ligni parte quæ ab illo quod transversum figitur sursum versus relinquitur, hoc est, ad corpus crucifixi, &c. Epist. 120. & alibi sæpe. These four parts are severally expressed by the Ancients, and particularly by the Figure of a Man with his hands stretched forth; which is the most proper similitude, because the Cross was first made adapted to that Figure. Quod caput emicat, quod spina dirigitur, quod humerorum obliquatio cornuat, si statueris hominem manibus expansis, imaginem Crucis feceris. Tertull. Adv. Nat. l. 1. c. 12.*

\* Beside the direct and transverse parts of the Cross, with their four Extremities, which only usually are considered, and represented in the Figures,

cutting each other transversely at right angles (so that the erected part extended it self above the transverse) there was also another \* piece of Wood infixed into, and standing out from, that which was erected and straight up. To that erected piece was his Body, being lifted up, applied, as Moses's Serpent to the Pole; and to the transverse Beam his Hands were nailed: upon the lower part coming out from the erected piece his Sacred Body rested, and his Feet were transfixed and fastned with Nails: his Head, being pressed with a Crown of Thorns, was applied to that part of the erect which stood above the transverse Beam; and above his Head to that was fastned the † Table on which

we must find yet another part, and a fifth Extremity. Irenæus giving several Examples of the Number 5, delivers it plainly thus, l. 2, c. 42. Ipse habitus Crucis fines & summitates habet quinque duos in longitudine, & unum in medio, ubi requiescit qui clavibus affigitur. Beside therefore the four Extremities of the direct and transverse Beams, there was a fifth ἄκρον in medio, (viz. of the erected palus) on which the crucified Body rested. This fifth part of the Cross fastned to the arrectarius stipes was before Irenæus acknowledged and described by Just. Martyr, under the Notion of the Horn of the Rhinoceros, taken to be a Figure or Type of the Cross. Μουσειουμῶν ἡ κεραία ἑδίων ἄλλῃ πνεύματος ἢ ἀρκαίου ἔχει ἅν τις ἐπιπῶν καὶ ἀποδιῶναι, εἰ μὴ τῷ τυπῶ ὅς τ' ἑαυτοῦ δέουσι. ἔριον ἡ τὸ ἐν ἐστὶ ξύλον, ἐφ' ἢ ἐστὶ τὸ ἀνάστατον μέρος εἰς κέραις κατακρίσι μυστήριον, ὅταν τὸ ἄλλο ξύλον προσαρμωθῆ, καὶ ἐκατέρωθεν ὡς κέρατα τῶ ἐν κεραιῶν παρεσσωμένην τὰ ἀκρὰ φαίη— καὶ τὸ ἐν τῷ μίσην πηνημίον ὡς κέραις καὶ αὐτὸ ἐξέχον ἐστὶν, ἐφ' ἢ ἐποχούσιν) οἱ σαρκοῦ κεραιῶν καὶ βλέπεται ὡς κέραις καὶ αὐτὸ (ὡς ἄλλοις κεραιῶν) ὑποκατακρίσι μυστήριον ἢ κεραιῶν. Dial. cum Tryphone. Where beside the ἄρθρον ξύλου, or arrectarius stipes, and the ἄλλο ξύλον, or transversarium lignum, there is a third, τὸ ἐν μίσην πηνημίον, fastned in the middle; ἐφ' ἢ ἐποχούσται τὸ σαρκοῦ κεραιῶν, says he: ubi requiescit qui clavibus affigitur, says Irenæus. So Tertullian, l. 1. adv. Natianens, c. 12. Pars Crucis, & quidem major, est omne robur quod directa statione defigitur. Sed nobis tota Crux imputatur, cum antenna scilicet sua, & illo sedilis excessu. Where the excessus is the τὸ ἐξέχον, signifying the nature, as the sedile signifieth the use of the part. Which in another place, in imitation of Justinus, he refers unto the Typical Unicorn: Nam & in antenna navis, quæ crucis pars est, extremitates cornua vocantur: Unicornis autem medio stipite palus. Adv. Marcion, l. 3. c. 18. & adv. Jud. c. 10. To this sedile in the Cross Mecænas seemeth to allude in those Words of Sentea; Hanc mihi vel acuta subfidem cruce fumer, & patibulo pendere districulum. Epist. 101. Of this Innocentius the first also speaks, Sermon. 1. de uno Mart. Fuerunt in Cruce Dominica ligna quatuor; stipes erectus, & lignum transversum, truncus suppositus, & titulus superpositus. This Gregorius Turonensis, after the use of the Cross was long omitted, interpreted of suppedaneum, a piece of Wood fastned under the Feet of him that suffered, De glo. Mart. c. 6. Clavorum ergo Dominicorum gratia, quod quatuor fuerint, hæc est ratio. Duo sunt affixi in palmis, & duo in plantis: & quæritur cur plantæ affixæ sint quæ in cruce sancta dependere visæ sunt potius quam stare. Sed in stipite erecto foramen factum manifestum est. Pes quoque parvulæ tabellæ in hoc foramen insertus est. Super hanc verò tabulam tanquam stantis hominis sacræ affixæ sunt plantæ. † That which was written over the Head of our Saviour is called simply by St. Luke ἐπιγραφὴ, by St. Matthew αἰτίαι, by St. Mark ἡ ἐπιγραφή ἢ αἰτίας, and by St. John τίτλος, making use of a Latin Word, as is observed by Nonnus: Καὶ Πλάτος ἑκατέρωθεν ἐπιγράφεται μυστήριον γόμφῳ Γράμματι, τὸ περὶ καλῶσι Λατινῶν τίτλον ὠν. From all which we may collect, that there was an Inscription

Inscription written over the Head of our Saviour, signifying the Accusation and pretended Crime for which he was condemned to that Death, Gloss. Vt. *Aiura*, causa, materia, titulus. *As Ovid. Trist. 3. Eleg. 1.*

*Causa superpositæ scripto testata coronæ,  
Servatos cives indicat hujus ope:*

that is, *OB CIVES SERVATOS* was ἡ ἐπιγραφὴ τῆς αἰτίας, causa scripto testata. *In the Language of Suetonius; Titulus, qui causam pœnæ indicavit. As Ovid. Fast. 6.*

*Vixit ut occideret damnatus crimine regni,  
Hunc illi titulum longa senectâ dabat.*

This was done according to the Roman Custom; as we read in Dio, l. 54. of the Son of Cæpio, τὸ δούλον τὸ προδόντα αὐτὸν διὰ τὰ ἐργασίαις μίσην μὴ γραμμάτων, τὴν αἰτίαν τῆς θανάτωσώς αὐτοῦ δηλῶσαν, διδραχμῶν, καὶ μὴ ταῦτα ἀναστροφάσας. This Title was written upon a Table, and that Table fastned to the upper part of the Cross. The Syriack, Arabic, and Persian Translations render τίτλον expressly a Table. And Hefychius, τίτλος, πτυχίον ἐπιγραμμά εἶχον, (not ἔχον, as it is printed) not the Inscription it self, but that upon which the Inscription was written. Thus the Epistle of the French unto the Christians in Asia, represents the Inscription of the Martyr Attalus in a Table: περιεχθεὶς κινῶν τοῦ ἀμφιδιάτρου, πίνακος αὐτὸν προάγοντος, ἢ ἐπιγραφῆς τοῦ Ῥωμαίου, Οὗτός ἐστιν Ἀττάλος ὁ Χριστιανός. Euseb. l. 5. c. 1. And Sozomen, describing the Invention of the Cross by Helena, says there were three several Crosses in the same place: καὶ χωρὶς ἄλλο ἔβλον ἐν μέρει λευκώματος, ῥήμασι καὶ γραμμασίν Ἑβραϊκοῖς, Ἑλλησικοῖς τε καὶ Ῥωμαίοις. This Nicephorus calls λευκὴ σανίδα, which is the proper interpretation of λευκωμα. Suidas, Λεύκωμα, τῶχος (Etymol. πινῆξ) γύψῳ ἀληθιμῶνος πρὸς γραφὴν πολιτικῶν πραγμάτων ἐπιτηδίου. Hefych. Σανίς, θύρα, λευκωμα. (as Julius Pollux joins Σανίς and λευκωμα together) ἐν ᾧ αἱ γραφαὶ Ἀθηναίων ἐγράφηοντο πρὸς τὴν καπέριον· τίθειαι ἢ καὶ ἐπὶ ταύτῃ leg. σαυροῦ. His meaning is, that such a λευκωμα as contained the Accusation or Crime of Malefactors was placed upon the Cross on which they suffered; and without question he spake this in reference to our Saviour's Cross because he used in a manner the same Words with St. John, τίθειαι ἐπὶ τοῦ σαυροῦ, says Hefych. ἔθην ἐπὶ τοῦ σαυροῦ, saith St. John. It was therefore a Table of Wood whitened and fastned to the top of the Cross, on which the Accusation or Crime was written, as it is expressed by Nicephorus: Σανίς λευκὴ ἢ βασιλία τῆς Ἰουδαίων γραφῶν ὁ Πιλάτος ὡς κερκαλὴς ἐτίθει, ἐν ἰδίῃ σήλης βασιλία τῆς Ἰουδαίων τῆς σαυροῦ θύρα κρυπτόων. Hist. Eccl. l. 8. c. 29. And thus there were, as Xanthopulus observes, Ὁ σαυρος, ἕλα, καὶ γραφῆς τίτλος ἄνω.

was written in Hebrew, Greek, and Latin Characters, the Accusation, according to the Roman Custom; and the writing was, **JESUS OF NAZARETH, THE KING OF THE JEWS.**

Thus by the Propriety of the Punishment, and the Titular Inscription, we know what Crime was then objected to the immaculate Lamb, and upon what Accusation Pilate did at last proceed to pass the Sentence of Death upon him. It was not any Opposition to the Law of Moses, not any Danger threatned to the Temple, but pretended Sedition and Affectation of the Crown objected, which moved Pilate to condemn him. The Jews did thus accuse him; *We found this fellow perverting the Nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King,* And when Pilate sought to release him, they cried out, saying, *If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a King speaketh against Cæsar.* This moved Pilate to pass Sentence upon him, and, because that Punishment of the Cross was by the \* Roman Custom used for that Crime, to crucifie him. \* *Auctores seditionis aut tumultus, pro qualitatis dignitate, aut in crucem tolluntur, aut bestiis obijciuntur. Paulus, l. 5. tit. 22.*

Two things are most observable in this Cross; the Acerbity, and the Ignominy of the Punishment: For of all the Roman ways of Execution it was † most painful, and most shameful. First, The exquisite Pains and Torments in that Death are manifest, in that the Hands and Feet, which of all the Parts of the Body are most nervous, and consequently most sensible, were pierced through with Nails; which caused not a sudden Dispatch, but a lingering and tormenting Death: Insomuch that the Romans, who most used this Punishment, did in their Language deduce their Expressions of Pains and Cruciation from the Cross. And the Acerbity of this Punishment appears in that those who were of any merciful Disposition would \* first cause such as were adjudged to the Cross to be slain, and then to be crucified. † *Illa morte pejus nihil fuit inter omnia genera mortium. S. Aug. in Joan. Tract. 36. Tully calls it crudelissimum-terribilissimum-que supplicium; and Aufonius, pœnæ extremum. || Ubi dolores acerrimi exagitant, cruciatus vocatur, à cruce nominatus: pendentes enim in ligno crucifixi, clavus ad lignum pedibus manibusque confixi, producta morte necabantur. Non enim crucifigi hoc erat occidi, sed diu vivebatur in Cruce: non quia longior vita eligebatur, sed quia mors ipsa protendebatur, ne dolor citius finiretur. S. Aug. Tract. in Joan. 36. To this Etymology did Terence allude in those Words, & illis crucibus, quæ nos nostramque adolescentiam habent despiciatui, & quæ nos semper omnibus cruciant modis. \* As it was observed of Julius Cæsar: Piratas, a quibus captus est, cum in ditionem redeisset, quoniam suffixurum se cruci ante juraverat, jugulari prius jussit, deinde suffigi. Suet. l. 1.*

As this Death was most dolorous and full of Acerbity, so it was also most infamous and full of Ignominy. The Romans themselves accounted it a \* servile



\* Vulcatius Gallicanus relates of Avianus Cassius, that in the case some Centurions which had been prosperous, in fighting with Orders given, Rapi eos jussit, & in cruce tolli, servilique supplicio affici: quod exemplum non exstabat. And Juvenal speaks with relation to this Custom, Pone cruce servo.

\* servile Punishment, and inflicted upon their Slaves and Fugitives: It was a high Crime to put that Dishonour upon any Free-man; and the greatest Indignity which the most undeserving † Roman could possibly suffer in himself, or could be contrived to shew their Detestation to such Creatures as were below || human Nature. And because when a Man is beyond Possibility of suffering Pain, he may still be subject to Ignominy in his Fame; when by other exquisite Torments some Men have tasted the Bitterness of Death, after that, they have in their \* breathless Corps, by virtue of this Punishment, suffered a kind of surviving Shame. And the exposing the Bodies of the Dead to the view of the People on the Cross, hath been thought a † sufficient Ignominy to those which died, and Terror to those which lived to see it. Yea, where the bodies of the Dead have been out of the Reach of their surviving Enemies, they have thought it highly opprobrious to their Ghosts to take their Representations preserved in their || Pictures, and affix them to the Cross. Thus may we be made sensible of the two grand Aggravations of our Saviour's Sufferings, the Bitterness of Pain in the Torments of his Body, and the Indignity of Shame in the Interpretation of his Enemies.

So Palæstrio in Plautus; Nisi quidem illa nos volt, qui servi sumus, propter suum amorem omnes crucibus contubernales dari. And again: Noli minitari; scio cruce[m] futuram mihi sepulchrum. Ibi majores mei siti sunt, pater, avus, proavus, abavus. So in Terence. Pam. Quid meritis es? Da. Crucem. And Horace. Si quis eum servum patenam qui tollere jussus, Semefos picces tepidumque ligurierit jus, in cruce suffigat. So Capitolinus of Pertinax, in cruce[m] sublatis talibus servis: and Herodian of Macrinus, ὅδῳλοι ὅσοι διαπίτες κατ'ἕλλησιν ἀιστολαπίδων. This punishment of the Cross did so properly belong to Slaves, that when Servants and Freemen were involved alike in the same Crime, they were very careful to make a distinction in their death, according to their condition: Ut quisque liber aut servus, suæ fortunæ a quoque sumptum supplicium est. Liv. l. 3. And then the Servants were always crucified. As Servius observes among the Lacedæmonians; Servos patibulis suffixerunt, filios strangulavere, nepotes fugaverunt. Æneid. 3. Novercæ quidem perpetuum indicitur exitum: servus verò patibulo suffigitur. Apul. Metam. l. 10. Thus in the Combustion at Rome, upon the death of Julius Cæsar; Ἀποκρίματα ἀποκρίματα ἴσως, καὶ συλλογιστὰς ἴσως ἐπερμώδιστος ὅσα θρασύτητα ἔσται, οἱ ἢ ἰλιθιοὶ κατὰ τοῦ κρηνοῦ κατ'ἕρπονται. Appian. de Bell. civil. l. 3. Ea nocte speculatores prehensi servi tres, & unus ex legione vernacula; servi sunt in cruce[m] sublatis, militi civiles abscissæ. Histius l. de Bell. Hist. Sg Africanus: Gravior in Romanos quàm in Latinos transfugas animadvertit: illos enim, tanquam patriæ fugitivos, crucibus affixit; hos, tanquam perfidos socios, securi percussit. Valer. Max. l. 2. This punishment of the Cross was so proper unto Servants, that servile supplicium in the Language of the Romans signifies the same: and tho' in the Words of Vulcatius before cited, they go both together, as also in Capitolinus, Nam & in cruce[m] milites tulit, & servilibus supplicii semper affect; yet either is sufficient to express Crucifixion: as in Tacitus, Malam potentiam servili supplicio expiavit, Hist. 4. And again, sumptum de eo supplicium in servilem modum; Hist. 2. And therefore when any Servants were made free, they were put out of fear of ever suffering this punishment. An verò servos nostros horum suppliciorum omnium metu dominorum benignitas una vindicta liberavit? vos à verberibus, ab unco, crucis denique terrore, neque res gestæ, neque acta ætas, neque nostri honores vindicabunt? Cic. Orat. pro Rabir. † Carnifex, & obliatio capitis, & nomen ipsum Crucis absit, non modo à corpore civium Romanorum, sed etiam à cogitatione, oculis, auribus. Harum enim omnium rerum non solum eventus atque perpessio, sed etiam conditio, expectatio, mentio denique, indigna cive Romano atque homine libero est. Cic. Orat. pro Rabir. Facinus est vincire civem Romanum, scelus verberare, parricidium necare: quid dicam in cruce[m] tollere, crudelissimum terribilissimumque supplicium? verbo satis digno tam nefaria res appellari nullo modo potest. Idem 5. in Verrem.

|| As when the Capitol was betrayed by the silence of Dogs, but preserved by the noise of Geese; they preserved the Memory by a solemn honouring of one yearly, and dishonouring of the other. Eadem de causâ supplicia annua canes pendunt, inter ædem Junonis & Summanæ vivi in furca sambucea arbore fixi. Plin. l. 9. c. 4. Πομπυὶ μίχρη ὅτι ἐπὶ μνήμῃ τὸ τότε συμπρωματῶν ἢ τῶν, κῶν καὶ ἀναστρωματῶν, ἢ ἢ μάλῃ ἐπὶ σπαρτῶν πολυτελοῦς καὶ φασίς καθήματα. Plutarch. de Fort. Rom. \* As Osetes the Persian, when he had treacherously and cruelly murdered Polycrates the Tyrant of Samos, ἀποκρίνας δὲ μὴ ἐν ἀξίᾳ ἀπὸ γῆρας ἀνταρτίων. Herod. l. 3. So Antiochus first cut off the Head of Achæzus, and then fastned his Body to a Cross. Ἐδεξέτο κῶν μὴ ἀπὸ γῆρας ἢ ταλαιπωροῦ, μὴτα ἢ ταῦτα τῆν κεφαλὴν ἀποκρίνας αὐτοῦ, καὶ κατ'ἕρποντας ἐπὶ ἑνὶν ἀσπῶν, ἀναστρωματῶν τὸ σῶμα. † This was the Design of Tarquinius Priscus, when the Extremity of Labour which he had laid upon his Subjects made many lay violent hands upon themselves; Passim conscita necè Quiritibus tædium fugientibus, novum & inexcogitatum antea posteaque remedium invenit ille Rex, ut omnium ita defunctorum figeret crucibus corpora, spectanda civibus simul, & feris volucribusque laceranda. Plin. l. 36. 15. who makes this handsome observation of it: Quamobrem pudor Romani nominis proprius, qui sæpe res perditas servavit in præliis, tunc quoque subvenit: sed illo tempore imposuit, tum crubescens cum puderet vivos, tanquam puditurum esset extinctos. || Thus they used Celsus, one of the 30 Tyrants of Rome, as Trebellius Pollio testifieth: Novo injuriæ genere imago in cruce[m] sublata, perfulsante vulgo, quasi patibulo ipse Celsus videretur affixus.

It is necessary we should thus profess Faith in Christ Crucified, as that Punishment which he chose to undergo, as that way which he was pleased to die. First, Because by this kind of Death we may be assured that he hath taken upon himself, and consequently from us, the Malediction of the Law. For we were all under the Curse, because it is expressly written, Cursed is every one that continueth not in all things which are written in the book of the

Deut. 27. 26.  
Gal. 3. 10.

†

Law

*Law to do them:* and as it is certain none of us hath so continued ; for the *Scripture hath concluded all under Sin*, which is nothing else but a Breach of the Law ; therefore the Curse must be acknowledged to remain upon all. But now *Christ hath redeemed us from the curse of the law, being made a curse for us* ; that is, he hath redeemed us from that general Curse, which lay upon all Men for the Breach of any part of the Law, by taking upon him that particular Curse, laid only upon them which underwent a certain Punishment of the Law ; for it is written, *Cursed is every one that hangeth on a tree*. Not that Suspension was any of the Capital Punishments prescribed by the Law of *Moses* ; not that by any Tradition or Custom of the *Jews* they were wont to punish Malefactors with that Death : but such as were punished with Death according to the Law or Custom of the *Jews*, were for the Enormity of their Fact oft-times after Death exposed to the Ignominy of a Gibbet ; and those \* who being dead were so hanged on a Tree, were accursed by the Law. Now though *Christ* was not to die by the Sentence of the *Jews*, who had lost the Supreme Power in Causes Capital, and so not to be condemned to any Death according to the Law of *Moses* ; yet the Providence of God did so dispose it, that he might suffer that Death which did contain in it that Ignominious Particularity to which the Legal Curse belonged, which is, *the hanging on a tree*. For he which is crucified, as he is affixed to, so he hangeth on the *Cross* : And therefore true and formal Crucifixion is often named by the general word † Suspension ; and the *Jews* themselves do commonly call our Blessed Saviour by that very || Name to which the Curse is affixed by *Moses* ; and generally have objected that he died a \* cursed Death.

Gal. 3. 22.

Gal. 3. 13.

Deut. 21. 23.

\* Deut. 21. 22. If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree. In which words being put to death, preceeds being hanged: *But, I confess in our Eng. Translat. is*

*hath another sense, [and he be to be put to death] as if he were to die by hanging. And so the Vulgar Latin, Et adjudicatus morti appensus fuerit patibulo, as if he were adjudged to be hanged, and so his Sentence were Suspension. And the Syriack yet more expressly, & appendatur ligao atque interficiatur. But there is no such Sense contained in the Original as the Vulgar, nor Futurition of Death as our English Translation mentioneth. The Hebrew אָרְבַּח in Hophal, that is, interfectus, occisus, morti factus fuerit ; or, as the LXX. clearly translate it, κְּרֻצִים, and the Chaldee אָרְבַּח & occisus fuerit. † As we before noted on the Words of Seneca : Thus the Greeks do often use κρυμῶν, for crucifigere. For Curtius speaking of the taking of Tyre by Alexander, says, Duo millia crucibus affixa per ingens littoris spatium pependerunt. And Diodorus Siculus relating the same, Τὸς ἡ νῆας πάλαιος ὄρας ἐν ἐκείνῳ τῷ δρυγίῳ κατακίοντο. So the same Curtius testifies that Muficanus was in cruce[m] sublat[us] : Of whom Arianus speaks thus ; τῶτον κρυμῶνας Ἀλέξανδρος κελῶν ἐν τῇ αὐτῇ γῆ. Thus in the language of the Scriptures, ἡ τῷ κρυμῶσιδιον κακίστην is one of the crucified Thieves, Luke 23. 39. And the Jews are said to have slain our Saviour, κρυμῶσαντες ἐπὶ ξύλου, Acts 5. 30. and 10. 39. The Latins likewise often use the word suspendere for crucifigere. As Ausonius, in the Idyllium, whose Title is, Cupido cruci affixus, describes him thus,*

Hujus in excelsis suspensum stipite Amorem.

*And when we read in Polybius, that they did ἀνασταυρώσαν τὸ Κομμα of Achæus ; Ovid describes his Punishment thus, More vel intereas capti suspensus Achæi,*

Qui miser auriferâ teste pendit aquâ.

*The Words of Moses are, Deut. 21. 23. וְלֹא יִלְוֶה אֲבִימֹן בְּאֵלֶיךָ, maledictio Dei suspensus : and this Word וְלֹא which is of it self simply suspensus, as 2 Sam. 18. 10. I saw Absalom בְּאֵלֶיךָ וְלֹא hanged on an Oak, is ordinarily attributed by the Jews to our Saviour, to signify that he was crucified. Hence they term Christians וְלֹא וְלֹא cultores suspensi ; and they call the Crucifix וְלֹא וְלֹא figuram suspensi. \* So Trypho the Jew objected to Justina Martyr : ἔτι δὲ ὁ ἱερέας λέγει ἡμῶν Ἰησοῦς ἀπέμωρε καὶ ἀπέμωρε γέγονεν, ὅτι καὶ τῆ ἐσχάτη καθάρσας τῆ ἐν τῷ ἵμῳ τῷ Θεῷ ἀεὶ παύει ἐκταυρώσῃ γὰρ. Dial. cum Trypho.*

Secondly, It was necessary to express our Faith in *Christ crucified*, that we might be assured that he hath *abolished in his flesh the enmity, even the law of commandments* ; which if he had not done, the strength and power of the whole Law had still remained : For all the People had said *Amen* to the Curse upon every one that kept not the whole Law ; *and entred into a curse and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord their God, and his judgments and his statutes.* Which was in the nature of a Bill, Bond, or Obligation, perpetually standing in force against them, ready to bring a Forfeiture or Penalty upon them, in case of non-performance of the Condition. But the strongest Obligations may be cancelled ; and one ancient Custom of cancelling Bonds was, by striking a Nail through the Writing :

Col. 2. 14. Writing: and thus God by our crucified Saviour, *blotted out the hand-writing of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross.*

Thirdly, Hereby we are to testify the Power of the Death of *Christ* working in us after the \* manner of Crucifixion. For we are to be <sup>a</sup> *planted in the likeness of his death*; and that we may be so, we must acknowledge, and cause it to appear, that *our old man was crucified with him, that the body of sin might be destroyed*; we must confess, that <sup>b</sup> *they that are Christ's have crucified the flesh, with the affections and lusts*; and they which have not, are not his. We must not <sup>c</sup> *glory, save in the Cross of our Lord Jesus Christ*: nor can we properly glory in that, except *by it the World be crucified unto us, and we unto the World.*

\* Εὐαγγελίου ἡδὲ ὁμοίως καθ' ἑαυτὸν πένου, ὡς καὶ καθ' ἑαυτὸν πένου τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος καὶ ἡμῶν. Ign. Epist. ad Smyr.

S. Augustine speaking of the Church; Mundatur ut non habeat maculam, extenditur ut non habeat rugam: Ubi eam extendit fullo nisi in ligno? Videmus quotidie à fullonibus tunicas quodammodo crucifigi. Crucifiguntur ut rugam non habeant. Psalm 132. Ἀνεφάρμοροι εἰς τὰ ὕψη ἄψ' ὁ μαχαίτης Ἰησοῦ Χριστοῦ, ὁ ἴσι σωτῆρς, χαλῶν χρώματι τῷ πτωχεύει τῷ ἀγίῳ. Ign. Epist. ad Eph. <sup>a</sup> Rom. 6. 5, 6. <sup>b</sup> Gal. 5. 24. <sup>c</sup> Gal. 6. 14.

\* Mori voluit pro nobis, parum dicimus; crucifigi dignatus est;

usque ad mortem Crucis obediens factus, elegit extremum & pessimum genus mortis, qui omnem fuerat ablaturus mortem; de morte pessima occidit omnem mortem. S. Aug. Tract. 36. in Joan.

Fourthly, By the Acerbity of this Passion we are taught to meditate on that bitter Cup which our Saviour drank: and while we think on those Nails which pierced his Hands and Feet, and never left that torturing Activity 'till by their dolorous Impressions they forced a most painful Death, to acknowledge the Bitterness of his Sufferings for us, and to assure our selves that by the \* worst of Deaths he has overcome all kinds of Death; and with Patience and Chearfulness to endure whatsoever he shall think fit to lay upon us, who with all Readiness and Desire suffered far more for us.

Fifthly, By the Ignominy of this Punishment, and universal Infamy of that Death, we are taught how far our Saviour descended for us, that while we were Slaves and in Bondage unto Sin, he might redeem us by a servile Death: for *He made himself of no reputation, and took upon him the form of a servant*; and so *He humbled himself, and became obedient unto death, even the death of the Cross*: teaching us the glorious Doctrine of \* Humility and Patience in the most vile and abject Condition which can befall us in this World, and encouraging us to imitate him, <sup>a</sup> *Who for the joy that was set before him, endured the cross, despising the shame*; and withal deterring us from that fearful Sin of falling from him, lest we should <sup>b</sup> *crucifie unto our selves the Son of God afresh, and put him to an open shame*, and so become worse than the Jews themselves, who crucified the Lord of Life without the Walls of Jerusalem, and for that unparallel'd Sin were delivered into the hands of the Romans, into whose hands they delivered him, and at the same Walls in such Multitudes were crucified, † till there wanted room for Crosses, and Crosses for their Bodies.

Phil. 2. 7, 8.

\* Humilitatis enim magister est Christus, qui humiliavit se ipsum, factus obediens, usque ad mortem, mortem autem crucis. S. Aug. in Jo. Tract. 51.

<sup>a</sup> Heb. 12. 2.

<sup>b</sup> Heb. 6. 6.

† Jof. de Bell.

Jud. 1. 6. c. 28.

Προσέβην δ' εἰς τρωπὴν δι' ἔργον καὶ μίσθον τὸν αἰώνιον ἄλλω ἄλλω ἡγήματι πρὸς γλυκίαν, καὶ ἀψ' τὸ πλεῖστον χάρις τε ἐπέλαπτε τοῖς σωτηρίαις, καὶ σωτοῖς τοῖς ἑσπέραις.

Lastly, By the publick Visibility of this Death, we are assured that our Saviour was truly dead, and that all his Enemies were fully satisfied. He was crucified in the Sight of all the Jews, who were made publick Witnesses that he gave up the Ghost There were many Traditions among the Heathens, of Persons supposed for some time to be dead, to descend into Hell, and afterwards to live again; but the Death of these Persons was never publicly seen or certainly known. It is easie for a Man that liveth, to say that he hath been dead; and if he be of great Authority, it is not difficult to persuade some credulous

dulous Persons to believe it. But that which would make his present Life truly miraculous, must be the Reality and Certainty of his former Death. The feigned Histories of *Pythagoras* and *Zamolxis*, of *Theseus* and *Hercules*, of *Orpheus* and *Protesilaus*, made no certain mention of their Deaths, and therefore were ridiculous in the Assertion of their Resurrection from Death. \* Christ, as he appeared to certain Witnesses after his Resurrection, so he died before his Enemies visibly on the Cross, and gave up the Ghost conspicuously in the Sight of the World.

\* This is excellently observed and expressed by Origen, who returneth this

*Answer to the Objection made by the Jews in Celsus, of those fabulous returns from the Dead:* Φίλοι ὁμοτιώσωμεν, ὅτι εἰ δύναιτο τὸ κατὰ τὸ ἴσθιν ἰσορρομῆσαι, ἐκ νεκρῶν ἐγρηγοῦσαι, τῆτοις ὡς ἑαυτοὶ λέγουσι, ἕκαστος μὲν γὰρ τὸ ληθόμενον κατὰ τὰς τοιαύτας βελβηθῆναι ἂν ἰδιότητάς αὐτῶν ἐπιτελέσειεν, ὡς ἄνθρωποι, καὶ καὶ αὐτὸν κρινάσιν ἰσχυροῦς πρὸς ἑς καταλείπειν. Ἰησοῦ δὲ σαρωδίτης ἐπὶ πάντων Ἰουδαίων, καὶ κατακείμενος αὐτῷ τῷ ἑσπέρῳ ἐν ἑσπέρῳ τῷ θανάτῳ αὐτῶν, πᾶς αἰσθάνεται ὡς ἀπὸ κλήσεως ἐκείνου λίσσιν αὐτὸς τοῖς ἰσορρομῆταις ἕρωςιν ἐς ἄδου κατακλιθεῖναι, καὶ κείνην ἀνελθούσιν; φάσκει δὲ ὅτι μήποτε πρὸς ἀπολογίαν, τοῦ ἐσαυροῦ δὲ Ἰησοῦ καὶ τοῦτου λέγειν ἂν, μάστιγα δὲ τὰ περὶ τῶν ἡρώων ἰσχυρῶν τῶν ἐς ἄδου κατακλιθεῖναι βιαζομένων, ὅτι εἰ καὶ ἰσχυροὶ οἱ Ἰησοῦς ἰεθῆναι ἀσκήσαντα, ἐκ ὧν δὲ ἄλλοι ἴδωσι ἀποβαίνειν ὅλα τῷ θανάτῳ τῶν Ἰουδαίων, ἕτα μὲν τοῦτ' ἀληθῶς ἢ ἀνασῆναι ἐκ νεκρῶν, χάρις ἔχει αὐτῷ τὸ ὑπονοεῖν περὶ τῶν ἡρώων καὶ περὶ τῆτοις λεχθέναι· μή ποί' ἐν πρὸς ἄλλους ἀντίως τοῦ σαρωδίτης Ἰησοῦ καὶ τοῦτου δύναιτο ἑαυτοὶ λέγειν τῷ αὐτοῦ ἐπιστήμῳ ἐπὶ τοῦ σαρωδίτου ἀποκλιθεῖναι, ἵνα μάστις ἔχη λέγειν ὅτι ἐκ νεκρῶν ἀνάσκειν. *Adv. Celsum, l. 2.*

And now we have made this Discovery of the true manner and nature of the Cross on which our Saviour suffered, every one may understand what it is he professeth when he declareth his Faith, and faith, I believe in *Christ crucified*. For thereby he is understood and obliged to speak thus much: I am really persuaded, and fully satisfied, that the Only-begotten and Eternal Son of God, *Christ Jesus*, that he might cancel the Hand-writing which was against us, and take off the Curse which was due unto us, did take upon him the Form of a Servant, and in that Form did willingly and cheerfully submit himself unto the false Accusation of the *Jews*, and unjust Sentence of *Pilate*, by which he was condemned, according to the *Roman Custom*, to the Cross; and upon that did suffer servile Punishment of the greatest Acerbity, enduring the Pain; and of the greatest Ignominy, despising the Shame. And thus I believe in *Christ crucified*.

Dead.

THOUGH Crucifixion of it self involveth not in it certain Death, and he which is fastned to a Cross is so leisurely to die, as that he being taken from the same may live; though when the insulting *Jews* in a malicious Derision called to our Saviour to *save himself*, and *come down from the Cross*; he might have come down from thence, and in saving himself have never saved us; yet it is certain that he felt the Extremity of that Punishment, and fulfilled the utmost Intention of Crucifixion: so that, as we acknowledge him *crucified*, we believe him *dead*.

For the Illustration of which part of the Article, it will be necessary, First, to shew that the *Messias* was to die; that no Sufferings, howsoever shameful and painful, were sufficiently satisfactory to the Determination and Predictions divine, without a full Dissolution and proper Death: Secondly, to prove that our *Jesus*, whom we believe to be the true *Messias*, did not only suffer Torments intolerable and inexpressible in this Life, but upon and by the same did finish this Life by a true and proper Death: Thirdly, to declare in what the Nature and Condition of the Death of a Person so totally singular did properly and peculiarly consist. And more than this cannot be necessary to shew we believe that *Christ was dead*.

First then, we must consider what *S. Paul delivered to the Corinthians* 1 Cor. 15. 3. *first of all*, and what also he received, *how that Christ died for our sins*

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according to the Scriptures; that the *Messias* was the *Lamb slain before the foundations of the world*, and that his Death was severally represented and foretold. For though the sacrificing *Isaac* hath been acknowledged an express and lively Type of the promised *Messias*; though, after he was bound and laid upon the Wood, he was preserved from the Fire, and rescued from the religious Cruelty of his Father's Knife; though *Abraham* be said to have offered up his only begotten Son, when *Isaac* died not; though by all this it might seem foretold that the true and great promised Seed, the *Christ*, should be made a Sacrifice for Sin, should be fastned to the Cross, and offered up to the Father, but not suffer Death: yet being *without effusion of blood there is no remission*, without Death no Sacrifice for Sin; being the saving of *Isaac* alive doth not deny the Death of the Antitype, but rather suppose and assert it as presignifying his Resurrection from the Dead, *from whence Abraham received him in a Figure*; we may safely affirm the ancient and legal Types did represent a *Christ* which was to die. It was an essential part of the Paschal Law, that the Lamb should be slain: and in the Sacrifices for Sin, which presignified a Saviour to sanctify the people with his own blood, the bodies of the beasts were burnt without the camp, and their blood brought into the sanctuary.

Nor did the Types only require, but the Prophecies also foretel, his Death. For he was brought, saith *Isaiah*, as a *Lamb to the slaughter*: he was cut off out of the land of the living, saith the same Prophet; and made his soul an offering for sin. Which are so plain and evident Predictions, that the \* *Jews* shew not the least Appearance of Probability in their

\* That this place of *Isaiah* must be understood of the

*Messias*, I have already proved against the *Jews* out of the Text, and their own Traditions, Their Objection particularly to these words, that the land of the living is the land of Canaan. So Solomon Jarchi, סֵאֲרָז חַיִּים הוּא אֶרֶץ יִשְׂרָאֵל From the land of the living, that is, the land of *Israel*. And D. Kimchi endeavours to prove that Exposition out of David, כִּי נִגְזַר מֵאֲרָצְ הַחַיִּים כִּי יֵלֶךְ נֶגְדָה מֵאֲרָץ שְׁנִקְרָא אֶרֶץ חַיִּים נִמְו אַחֲרָיךְ לְפָנַי בְּאֶרֶצַּ הַחַיִּים as if the land of the living must be the land of Canaan, because David professeth, he will walk before the Lord in the land of the living: whereas there is no more in that Phrase than that he will serve God while he liveth. As *Psal.* 27. 13. I had fainted unless I had believed to see the goodness of the Lord in the land of the living; and *Isa.* 38. 11. I said, I shall not see the Lord, even the Lord in the land of the living; which is sufficiently interpreted by the words which follow: I shall behold man no more with the Inhabitants of the World. The land of the living then was not particularly the land of Canaan: nor can they persuade us that it could not refer to *Christ*, because he was never removed out of that land: but to be cut off out of the land of the living is, certainly, to be taken away from them which live upon the earth, thus is, to die.

Being then the obstinate *Jews* themselves acknowledge one *Messias* was to die, and that a violent death; being we have already proved there is but one *Messias* foretold by the Prophets and shewed by those places which they will not acknowledge that he was to be slain: it followeth by their unwilling Confessions and our plain Approbations, that the promised *Messias* was ordained to die: which is our first Assertion.

Secondly, We affirm, correspondently to these Types and Promises, That *Christ our Passover is slain*; that he whom we believe to be the true and only *Messias* did really and truly die. Which Assertion we may with Confidence maintain, as being secure of any even the least Denial. *Jesus* of *Nazareth* upon his Crucifixion was so surely, so certainly dead, that they which wished, they which thirsted for his Blood, they which obtained, which effected, which extorted his Death, even they believed it, even they were satisfied with it: the Chief Priests, the Scribes and the Pharisees, the Publicans and Sinners, all were satisfied; the Sadducees most of all, who hugged their old Opinion, and loved their Error the better, because they thought him sure for ever rising up. But if they had denied or doubted of it, the very Stones would cry out and confirm it. Why did the Sun put on Mourning? Why were the Graves opened, but for a Funeral? Why did the Earth quake? Why were the Rocks rent? Why did the Frame of Nature shake, but because

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the God of Nature died? Why did all the People, who came to see him crucified, and love to feed their Eyes with such tragick Spectacles, why did they beat upon their Breasts and return, but that they were assured *it was finished*, there was no more to be seen, all was done? It was not out of Compassion that the mercilefs Soldiers brake not his Legs, but because they found him dead whom they came to dispatch; and being enraged that their Cruelty should be thus prevented, with an impertinent Villany they pierce his Side, and with a foolish Revenge endeavour to kill a dead Man; thereby becoming stronger Witnesses than they would, by being less the Authors than they desired, of his Death. For out of his sacred, but wounded Side, came Blood and Water, both as evident Signs of his present Death, as certain Seals of our future and eternal Life. These are the two blessed Sacraments of the Spouse of Christ, each assuring her of the Death of her Beloved. The Sacrament of Baptism, the Water through which we pass into the Church of Christ, teacheth us that he died to whom we come. *For know you not, saith S. Paul, Rom. 6. 3. that so many of us as are baptised into Jesus Christ, are baptised into his death?* The Sacrament of the Lord's Supper, the Bread broken, and the Wine poured forth, signifie that he died which instituted it; and *as often as we eat this bread, and drink this cup, we shew forth the Lord's death till he come.* I Cor. 11. 26.

Dead then our Blessed Saviour was upon the Cross; and that not by a feigned or metaphorical, but by a true and proper Death. As he was truly and properly Man, in the same mortal Nature which the Sons of Adam have; so did he undergo a true and proper Death, in the same manner as we die. Our Life appeareth principally in two Particulars, Motion and Sensation; and while both or either of these are perceived in a Body, we pronounce it lives. Nor that the Life it self consisteth in either or both of these, but in that which is the original Principle of them both, which we call the Soul; and the intimate Presence or Union of that Soul unto the Body is the Life thereof. The real Distinction of which Soul from the Body in Man, our blessed Saviour taught most clearly in that Admonition. *Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both body and soul in hell.* Now being Death is nothing else but the Privation or Reccession of Life, and we are then properly said to die when we cease to live; being Life consisteth in the Union of the Soul unto the Body, from whence, as from the Fountain, flow Motion, Sensation, and whatsoever vital Perfection; Death can be nothing else but the Solution of that vital Union, or the actual Separation of the Soul, before united to the Body. As therefore when the Soul of Man doth leave the Habitation of its Body, and being the sole Fountain of Vitality bereaves it of all vital Activity, we say that Body or that Man is dead; so when we read that Christ our Saviour died, we must conceive that was a true and proper Death, and consequently that his Body was bereft of his Soul, and of all vital Influence from the same.

<sup>a</sup> As the Philosophers have anciently expressed it, especially Plato, who by the Advantage of an Error in the Original of Souls, best understood the end of Life: Τὸ δὲ γὰρ θάνατον ἀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος, in Phædone. Again, Ὁ θάνατος τυγχάνει ἐν, οἷς ἐμοὶ δοκεῖ, ἕν ἄλλο ἢ δυοῖν πραγμάτων ἀφελούσις, τὴν ψυχῆς καὶ τοῦ σώματος, ἀπ' ἀλλήλων, in Gorgia. And more plainly and fully yet: Ἡ γένοιτο τί τὸ θάνατον εἶναι; Πάνυ γ', ἴφη Ἰππακράτης ὁ Σιμωνιάδης, Ἄρα μὴ ἀλλὰ τί ἢ τὴν τὴν ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; καὶ οὐκ αὐτὸ τεθνᾶναι, χωρὶς μὲν ἀπὸ τὴν ψυχῆς ἀπαλλαγῆν αὐτὸ καὶ ταῦτ' ὅσον γινώσκω, χωρὶς ἢ τὴν ψυχῆν τοῦ σώματος ἀπαλλαγῆν αὐτὴν καὶ αὐτὴν εἶναι; Ἄρα μὴ ἀλλὰ τί ἢ ὁ θάνατος ἢ τοῦτο; Οὐκ, ἀλλὰ τοῦτο, ἴφη, in Phædone. Thus with four several Words, λύσις, ἀφελούσις, χωρισμὸς, and ἀπαλλαγὴ, doth Plato express the Separation of the Soul from the Body, and maketh Death formally to consist of that Separation. This Solution is excellently expressed by Phocylides;

Οὐ καλὸν ἀρμονίῳ ἀναλύμεν ἀνθρώποις,  
 Ψυχῆ καὶ γὰρ μιμουσιν ἀκροὶ ἐὼ φθιμένοισι.  
 Πνεῦμα γὰρ ἐστὶ Θεοῦ χρεῖσι θνητοῖσι καὶ οὐκ ἄν,  
 Σώμα γὰρ οἷα γαίης ἔχοντο, καὶ πάντες ἐς αὐτὴν  
 Λυόμενοι κόνις ἰσμῖν' ἀπὸ δ' ἀπὸ πνεύματι δίδεται.

So Tertullian: Opus autem mortis in medio est, discretio corporis animæque. *De Anim. c. 51.* Si mors non aliud determinatur quam disjunctio corporis animæque, contrarium morti vita non aliud definietur quam conjunctio corporis animæque. *Ib. c. 27.* This Description of Death is far more philosophical than the Notion of Aristotle, who makes it to consist in the Corruption of Natural Heat; (*Ἀνάσχη τοῖνυ ἄμα τῷ τῆ ζῆν ἰσάριον καὶ τὴν τοῦ θάρμου φυσικοῦ σατηρίας, καὶ τὴν καλόμενον θάνατον ἴσως τὴν τύτου φθαίν.* in *Parv. Natur.* In as much as the Soul is not that natural Heat, and the Corruption of that Heat followeth upon the Separation of the Soul.

Nor is this only our Conception, or a doubtful Truth; but we are as much assured of the Propriety of his Death, as of the Death it self. For that the unspotted Soul of our Jesus was really and actually separated from his Body, that his Flesh was bereft of natural Life by the Seccession of that Soul, appeareth by his own Resignation, *Father, into thy hands I commend my spirit*; and by the Evangelist's Expression, *and having said thus, he gave up the Ghost*. When he was to die, he resigned his Soul; when he gave it up, he died; † when it was delivered out of the Body, then was the Body dead: and so the Eternal Son of God upon the Cross did properly and truly die.

Luke 23. 46.

\* This is expressed three ways, all signifying the Separation of his Soul from his Body.

St. Mark and St. Luke ἐξέπνευσε, which is of the same force with ἐξέψυχε. But because ἐκψύχω doth not always signifie an absolute Expiration, but sometimes a Lipostymie only: as Hefychius, Ἐκψύχουσι, λυκαδηνωῶσι. So Hippocrates useth it, Εἰς τὴν ἐξέπνευστον (καίτοι) ὄσους ἢ ἐκψύχουσι διὰ τὴν ἀφαιλίαν. l. 1. de Morbis, And again, Ἐκψύχουσι ἢ ἀπὸ τοῦ ἀίματος τὴν μετασυσσιν ἐξέπνευστον γνομίστω. Left therefore we should take ἐξέπνευστον in such an imperfect sense, S. Matthew hath it ἀφήκε τὸ πνεῦμα, and St. John παρέδωκε τὸ πνεῦμα. Which is a full Expression of the Seccession of the Soul from the Body, and consequently of Death, which is, in the Language of Secundus, πνεύματι ἀποσπασίς.

† These three Points or Distinctions of Time I have therefore noted, that I might occur to any Objection which possibly might arise out of the ancient Philosophical Subtlety, which Aulus Gellius reports to be agitated at the Table of Taurus. The Question was propounded thus, Quæsitum est, quando moriens moreretur, cum jam in morte esset, an tum etiam cum in vita foret? Where Taurus admonisheth the rest, that this was no light question; for, says he, gravissimi Philosophorum super hac re serid quæriverunt; & alii moriendi verbum atque momentum manente adhuc vitâ dici atque fieri putaverunt; alii nihil in illo tempore vitæ reliquerunt, totumque illud quod morti dicitur morti vindicârunt. The ancients Philosophers were divided; some saying a Man died in the time of his Life, others in the time of his Death: But Plato observed a Contradiction in both; for a Man can neither be said to die while he is alive, nor when he is dead; & idcirco peperit ipse aliud quoddam novum in confinio tempus, quod verbis propriis atque integris τὴν ἐκείνης φύσιν appellavit: which he thus describes in his Parmenides; Τὸ γὰρ ἐκείνης τοιούτων τι ἴσως Σημαίνω, ὡς ἐξ ἐκείνου μεταβάλλω εἰς ἑκάστην. So A. Gellius. l. 6. c. 13. Thus when our Saviour commended his Soul into the hands of the Father, he was yet alive; when the Soldier pierced his side, he was already dead: and the Instant in which he gave up the Ghost was the τὸ ἐκείνης when he died.

This Reality and Propriety of the Death of Christ is yet farther illustrated from the Cause immediately producing it, which was an external Violence and Cruciation, sufficient to dissolve that Natural Disposition of the Body which is absolutely necessary to continue the Vital Union of the Soul: the Torments which he endured on the Cross did bring him to that State in which Life could not longer be naturally conserved, and Death, without Intervention of supernatural Power, must necessarily follow.

For Christ, who took upon him all our Infirmities, Sin only excepted, had in his Nature not only a Possibility and Aptitude, but also a Necessity of dying; and as to any extrinsical Violence, able, according to the common course of Nature, to destroy and extinguish in the Body such an Aptitude as is indispensably required to continue an Union with the Soul, he had no natural Preservative; nor was it in the Power of his Soul, to continue its Vital Conjunction unto his Body bereft of a Vital Disposition.

John 10. 18.

It is true that Christ did voluntarily die, as he said of himself, *No man taketh away my Life from me, but I lay it down of my self, I have power to lay it down, and I have power to take it again.* For it was in his power to suffer or not to suffer the Sentence of Pilate, and the nailing to the Cross; it was in his power to have come down from the Cross, when he was nailed to it: but when by an Act of his Will he had submitted to that Death, when he had accepted and embraced those Torments to the last, it was not in the power of his Soul to continue any longer Vitality to the Body, whose Vigour was totally exhausted. So not by a necessary Compulsion, but voluntary Election, he took upon him a Necessity of dying.

Mark 15. 44.

'Tis true that Pilate marvelled he was dead so soon, and the two Thieves lived

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lived longer to have their Legs broken, and to die by the Accession of another Pain : but we read not of such long Furrows on their Backs as were made on his, nor had they such kind of Agony as he was in the Night before. What though *he cried with a loud voice, and gave up the ghost* ? What though *the Centurion, when he saw it, said, Truly this man was the Son of God* ? The Miracle was not in the Death, but in the Voice : the Strangeness was not that he should die, but that at the point of Death he should cry out so loud : he died not by, but with, a Miracle.

Should we imagine Christ to anticipate the time of Death, and to subtract his Soul from future Torments necessary to cause an Expiration ; we might rationally say the *Jews* and *Gentiles* were guilty of his Death, but we could not properly say they slew him : guilty they must be, because they inflicted those Torments on which in time Death must necessarily follow ; but slay him actually they did not, if his Death proceeded from any other Cause, and not from the Wounds which they inflicted : whereas St. Peter expressly chargeth his Enemies, <sup>a</sup> *Him ye have taken, and by wicked hands have crucified and slain* ; and again, <sup>b</sup> *The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree.* Thus was the Lamb properly slain, and the *Jews* Authors of his Death, as well as of his Crucifixion. Acts 2. 23. Acts 5. 30. In both which places the Original sheweth more expressly, that by their Crucifixion they slew him : in the former thus, ὡς χερσὶν ἀνόμων προσηλύτων ἀνέκλειται. In the latter thus, ὡς ἑμῶν διχαιρίσασθε κριμασάτης ἐπὶ ξύλου.

Wherefore being Christ took upon himself our Mortality in the highest sense, as it includeth a Necessity of dying ; being he voluntarily submitted himself to that bloody Agony in the Garden, to the hands of the Plowers who made long their Furrows, and to the Nails which fastned him to the Cross ; being these Torments thus inflicted and continued did cause his Death, and in this Condition *he gave up the ghost* ; it followeth that the only-begotten Son of God, the true *Messias* promised of old, did die a true and proper Death. Which is the second Conclusion in this Explication.

But, Thirdly, because Christ was not only Man, but also God, and there was not only an Union between his Soul and Body while he lived, but also a Conjunction of both Natures, and an Union in his Person : it will be farther necessary, for the understanding of his Death, to shew what Union was dissolved, what continued ; that we may not make that Separation either less or greater than it was.

Whereasthen there were two different substantial Unions in Christ, one of the Parts of his human Nature each to other, in which his Humanity did consist, and by which he was truly Man ; the other of his Natures, Human and Divine, by which it came to pass that God was Man, and that Man God : First, it is certain, as we have already shewed, that the Union of the Parts of his human Nature was dissolved on the Cross, and a real Separation made between his Soul and Body. As far then as Humanity consists in the essential Union of the Parts of human Nature, so far the Humanity of Christ upon his Death did cease to be, and consequently he ceased to be Man. But, secondly, the Union of the Natures remained still as to the Parts, nor was the Soul or Body separated from the Divinity, but still subsisted as they did before, by the Subsistence of the second Person of the Trinity.

The Truth of this Assertion appeareth, first, from the Language of this very *Creed*. For as we proved before, that the Only-begotten and Eternal Son of God, God of God, very God of very God, was *conceived* and *born*, and *suffered*, and that the Truth of these Propositions relied upon the *Communion* Credimus certe non in solum Deum Patrem, sed & in Jesum Christum filium ejus unicum, Dominum nostrum, totum ibi intellige, & verbum, & animam, & carnem. Sed utique confiteris etiam illud quod habet eadem Fides, in cum Christum te credere qui crucifixus est & sepultus. Ergo etiam sepultum Christum esse non negas & tamen sola caro sepulta est. Si enim erat ibi anima, non erat mortuus; si autem vera mors erat, & ejus vera sit resurrectio, sine anima fuerat in sepulchro, & tamen sepultus est Christus. Ergo Christus erat etiam sine anima caro, quia non est sepulta nisi caro. S. Aug. in Joh. Tr. 48.

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of Properties, grounded upon the Hypostatical Union: so while the *Creed* in the same manner proceedeth speaking of the same Person, that he *was buried* and *descended into Hell*, it sheweth that neither his Body, in respect of which he was buried, nor his Soul, in respect of which he was generally conceived to descend into Hell, had lost that Union.

Again, as we believe that God redeemed us by his own Blood, so also it hath been the constant Language of the Church, that God died for us: which cannot be true, except the Soul and Body in the instant of Separation, were united to the Deity.

Indeed, being all the Gifts of God are without Repentance, nor doth he ever substract his Grace from any without their Abuse of it, and a sinful Demerit in themselves; we cannot imagine the Grace of Union should be taken from Christ, who never offended, and that in the highest act of Obedience, and the greatest Satisfaction to the Will of God.

It is true, Christ cried upon the Cross with a loud Voice, saying, *My God, my God, why hast thou forsaken me?* \* But if that Dereliction should signify a Solution of the former Union of his Natures, the Separation had been made not at his Death, but in his Life: Whereas indeed those Words infer no more, than that he was bereft of such Joys and Comforts from the Deity, as should assuage and mitigate the Acerbity of his present Torments.

\* Greg. Nyss. Orat. 1. de Resur.  
 Ὅλον τὸ ἄνθρωπον τοῦ Θεοῦ, διὰ τὸ πρὸς ἑαυτὸν ἀκαρμίστως, εἰς τὴν βίαν φέρου μετασπινόμεντος, ἐν τῷ καιρῷ κατὰ τὸ πάθος οἰκονομίας ἢ θανάτου μέρους τὸ ἀπαξ ἐχρησθῆναι ἀνεχάρακτον ἀμεταμέλητον γὰρ τοῦ Θεοῦ τὰ χαρίσματα· ἀλλὰ τὴν μὲν ψυχὴν τοῦ σώματος ἢ θείας ἐκουσίας διεζούσῃ, ἑαυτὴν ἢ ἐν ἀμφοτέροις μένουσαν ἔδειξεν.

It remaineth therefore, that when our Saviour yielded up the Ghost, he suffered only an external Violence; and what was subject to such corporal Force did yield unto those dolorous Impressions. Being then such is the imbecility and frailty of our Nature, that Life cannot long subsist in exquisite Torments; the Disposition of his Body failed the Soul, and the Soul deserted his Body. But being no Power hath any force against Omnipotence, nor could any corporal or finite Agent work upon the Union made with the Word, therefore that did still remain entire both to the Soul and to the Body. The Word was once indeed without either Soul or Body; but \* after it was made Flesh, it was never parted either from the one or from the other.

\* This is the Conclusion of S. August. Ex quo Verbum

caro factum est, ut habitaret in nobis, & susceptus est à Verbo homo, id est totus homo, anima & caro, quid fecit passio, quid fecit mors, nisi corpus ab anima separavit? animam verò à Verbo non separavit. Si enim mortuus est Dominus— sine dubio caro ipsius expiravit animam, (ad tempus enim exiguum anima deseruit carnem, sed redeunte animà resurrectionem) à Verbo autem animam separatam esse non dico. Latronis animæ dixit, *Hodie mecum eris in Paradiso*. Fidelem latronis animam non deserbat, & deserbat suam? Absit: sed illius ut Dominus custodivit, suam verò inseparabiliter habuit. Si autem dixerimus, quia ipsa se anima posuit, & iterum, ipsa se sumpsit, absurdissimus sensus est: non enim quæ à Verbo non erat separata à seipſa potuit separari. *Tract. in Joh. 47.*

Thus Christ did really and truly die, according to the condition of Death to which the Nature of Man is subject: but although he was more than Man, yet he died no more than Man can die; a Separation was made between his Soul and Body, but no disunion of them and his Deity. They were disjoined one from another, but not from him that took them both together; \* rather by virtue of that remaining conjunction they were again united after their Separation. And this I conceive sufficient for the third and last part of our Explication.

\* Ἐπὶ διπλοῦν μὲν τὸ ἀνθρώπινον σύνταγμα, ἀπλῆ ἢ καὶ μονοειδὴς ἢ θεία-της φύσις, ἐν τῷ καιρῷ τοῦ σώματος ἀπὸ τῆς ψυχῆς ἀξιοζωτικῆς ἢ συνδιαχίζεται τῷ σωτήρι τὸ ἀδιαίρετον, ἀλλὰ τὸ ἑμπαλὸν γίνονται τῇ γὰρ ἰσότητι τῆς θείας φύσεως, τῆς κατὰ τὸ ἴσον ἐν ἀμφοτέροις ὕσῃς, πάλιν πρὸς ἀλλήλα τὰ ἀξιώτα συνφύεται. Greg. Nyss. Orat. 1. de Resur. Tam velox incorruptæ carnis vivificatio fuit, ut major ibi esset soporis similitudo quam mortis; quoniam Deitas, quæ ab utraque suscepti hominis substantia non recessit, quod potestate divisit, potestate conjunxit. *Leo Serm. 1. de Resur.*

\*

The

The Necessity of this part of the Article is evident, in that the Death of Christ is the most intimate and essential part of the Mediatorship, and that which most intrinsically concerns every Office and Function of the Mediator, as he was Prophet, Priest, and King.

First, It was necessary, as to the Prophetical Office, that Christ should die, to the end that the Truth of all the Doctrine which he delivered might be confirmed by his Death. He was <sup>a</sup> *the true and faithful witness*, <sup>b</sup> *who before Pontius Pilate witnessed a good confession.* <sup>c</sup> *This is he that came by water and blood: and there are three that bare witness in earth, the spirit, the water, and the blood.* He preached unto us a new <sup>d</sup> *and better covenant, which was established upon better promises*, and that was to be ratified with his Blood; which is therefore called by Christ himself the <sup>e</sup> *Blood of the New Testament*, or, <sup>f</sup> *Everlasting Covenant*: for that Covenant was also a Testament; and <sup>g</sup> *where a testament is, there must also of necessity be the death of the testator.* Besides, Christ, as a Prophet, taught us not only by Word, but by Example; and though every Action of his Life who came to fulfil the Law, be most worthy of our Imitation; yet the most eminent Example was in his Death, in which he taught us much Variety of Christian Virtues. What Example was that of Faith in God, <sup>h</sup> *to lay down his life, that he might take it again*; in the bitterness of his Torments to <sup>i</sup> *commend his spirit into the hands of his Father*; and <sup>k</sup> *for the joy that was set before him, to endure the cross, and despise the shame*? What a Pattern of Meekness, Patience, and Humility, for <sup>l</sup> *the Son of man to come, not to be ministred unto, but to minister, and give his life a ransom for many*; <sup>m</sup> *to be led like a sheep to the slaughter, and like a Lamb dumb before the shearer, not to open his mouth*; to <sup>n</sup> *endure the contradictions of sinners against himself*, and to <sup>o</sup> *humble himself unto death, even the death of the cross*? What a Precedent of Obedience, for the Son of God *to learn Obedience by the things that he suffered*; to be *made under the Law*, and, though he never broke the Law, to *become obedient unto death*; to go with Cheerfulness to the Cross upon this Resolution, *as my Father gave me commandment, even so I do*? What Exemplar of Charity, to *die for us while we were yet sinners* and enemies, *when greater love hath no man than this, to lay down his life for his friends*; to pray upon the Cross for them that crucified him, and to apologise for such as barbarously slew him; *Father, forgive them, for they know not what they do*? Thus Christ did suffer for us, leaving us an example, that we should follow his steps, that as he suffered for us, in the flesh, we would arm our selves likewise with the same mind. For he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. And so his Death was necessary for the Confirmation and Completion of his Prophetical Office.

Secondly, It was necessary that Christ should die, and by his Death perform the Sacerdotal Office. *For every High-priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.* But Christ had no other Sacrifice to offer for our Sins than himself. *For it was not possible that the blood of bulls and goats should take away sins*: and therefore when Sacrifice and Offering God would not, then *said he, Lo, I come to do thy Will, O God*; then did Christ determine to offer up himself for us. And because the Sacrifices of old were to be slain, and generally *without shedding of blood there is no remission*; therefore if he will offer Sacrifice for Sin, he must of Necessity die, and so *make his Soul an Offering for Sin.* If Christ be our Passover, he must be sacrificed for us. We were sold under Sin, and he which will redeem us must give his Life for our Redemption: for we could not be redeemed with corruptible things, as silver and gold, but only with the precious blood of Christ, as of a Lamb without blemish

*nish and without spot.* We all had sinned, and so offended the Justice of God, and by an Act of that Justice the Sentence of Death passed upon us; it was necessary therefore that Christ our Surety should die, to satisfy the Justice of God, both for that Iniquity, as the Propitiation for our Sins, and for that Penalty, as he which was to bear our Grievs. God was offended with us, and he must die who was to reconcile him to us. *For when we were enemies,* saith St. Paul, *we were reconciled to God by the death of his Son.* We were sometimes alienated, and enemies in our mind by our wicked works; yet now hath he reconciled us in the body of his flesh through death. Thus the death of Christ was necessary toward the great Act of his Priesthood, as the Oblation, Propitiation and Satisfaction for the Sins of the whole World: and not only for the Act it self, but also for our Assurance of the Power and Efficacy of it, (*For if the blood of bulls and goats sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our consciences from dead works?*) and of the Happiness flowing from it, (*for he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*) Upon this Assurance, founded on his Death, we have the freedom and boldness to enter into the Holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh. Neither was the Death of Christ necessary only in respect of us immediately for whom he died, but in reference to the Priest himself who died, both in regard of the Qualification of himself, and Consummation of his Office. *For in all things it behoved him to be made like unto his Brethren: that he might be a merciful and faithful High-priest, and having suffered being tempted, might be able to succour them that are tempted:* so that passing through all the previous Torments, and at last through the Pains of Death, having suffered all which Man can suffer, and much more, he became, as an experimental Priest, most sensible of our Infirmities, most compassionate of our Miseries, most willing and ready to support us under, and to deliver us out of, our Temptations. Thus being qualified by his utmost Suffering, he was also fitted to perfect his Offering. For as the High-Priest once every year for the Atonement of the Sins of the People entered into the Holy of Holies not without blood; so Christ being come an High-priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, by his own blood entered in once into the holy place, having obtained eternal Redemption for us. And this is the grand Necessity of the Death of Christ in respect of his Sacerdotal Office.

Thirdly, There was a Necessity that Christ should die in reference to his Regal Office. *O King, live for ever,* is either the loyal or the flattering Vote for Temporal Princes; either the Expression of our Desires, or the Suggestion of their own: whereas our Christ never shewed more sovereign Power than in his Death, never obtained more than by his Death. It was not for nothing that Pilate suddenly wrote, and resolutely maintained what he had written, *This is the King of the Jews.* That Title on the Cross did signify no less than that his Regal Power was active even there: for having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it; and through his death destroyed him that had the power of death, that is, the Devil. Nor was his Death only necessary for the present Execution, but also for the Asscution of farther Power and Dominion, as the means and way to obtain it. The Spirit of Christ in the Prophets of old testified before-hand the sufferings of Christ, and the glory that should follow. *He shall drink of the brook in the way,* saith the Prophet David; *therefore shall he lift up his head.* He humbled him-

†

himself, and became obedient unto death, even the death of the cross : Wherefore God also hath highly exalted him, and given him a name which is above every name. For to this end Christ both died, and rose, and revived, that he might be Lord of the dead and living.

Thus it is necessary to believe and profess our Faith in *Christ* who *died* : for by his Blood and the Virtue of his Death was our Redemption wrought, as by the Price which was paid, as by the Atonement which was made, as by the full Satisfaction which was given, that God might be reconciled to us, who before was offended with us, as by the Ratification of the Covenant made between us, and the Acquisition of full Power to make it good unto us.

After which Exposition thus premised, every Christian is conceived to express thus much when he makes Profession of Faith in *Christ Jesus* which *was dead* : I do really and truly assent unto this, as a most infallible and fundamental Truth, That the Only-begotten and Eternal Son of God, for the working out of our Redemption, did in our Nature, which he took upon him, really and truly die, so as by the Force and Violence of those Torments which he felt, his Soul was actually separated from his Body ; and although neither his Soul nor Body was separated from his Divinity, yet the Body bereft of his Soul was left without the least Vitality. And thus I believe in *Jesus Christ* which was *crucified* and *dead*.

And Buried.

WHEN the most precious and immaculate Soul of *Christ* was really separated from his Flesh, and that Union in which his natural Life consisted was dissolved, his sacred Body, as being truly dead, was laid up in the Chambers of the Grave : so that as we believe him *dead*, by the Separation of his Soul ; we also believe him *buried* by the Sepulture of his Body.

And because there is nothing mysterious or difficult in this part of the Article, it will be sufficiently explicated when we have shewn, first, that the promised *Messias* was to be buried ; and, secondly, that our *Jesus* was *so* buried as the *Messias* was to be.

That the *Messias* was to be buried, could not possibly be denied by those who believed he was to die among the *Jews* ; because it was the universal Custom of that Nation to \* bury their Dead. We read most frequently of the Sepulchres of their Fathers : and though those that were condemned by their supreme Power were not buried in their Fathers Graves, yet publick Sepulchres there were appointed even for them to lie in : and not only they, but all the Instruments which were used in the Punishment were buried with them. And yet besides the general Consequence of Death among the *Jews*, there was a perfect Type in the Person of *Jonas* : for as that Prophet \* was three days and three nights in the whale's belly ; so was the *Messias*, or the Son of man, to be three days and three nights in the heart of the earth.

\* It is observed by Tacitus of the Jews, in Opposition to the Roman Custom, Corpora condere, quam cremare è more Egyptio. Hist. l. 5. As of the Egyptians by others, &c.

ταυτην η Αιγυπτιακη η ταριχωνος, Ρωμαιοι η καιριοι, Παισιοι η εις τας λιμνας πανταυτος. Laert. Pyrrh. But the Jews received this Custom no more from the Egyptians than from the Persians, whom they may be rather said to follow, because they used not the Egyptian ταριχωνος : neither were they more distinguished from the Romans than from the Grecians, who also burned the Bodies of the Dead. Διολομωσι κατὰ τὰ ἴθνη τὰς ταφάς, οἱ μὲν Ἕλληες ἵκανον· οἱ ἡ Περσικὴ ἔθνη· οἱ ἡ Ἰουδαῖοι ἰσὺν ἀρχαίου· οἱ ἡ Σαυδοὶ κατεδιδου· ταριχωνος η Αιγυπτιακος. Lucian. ἀλλ' ὅμως. Although therefore it be not true, that the Jews received their Custom of burying their Dead from the Egyptians, because Abraham as the first purchased a Burying-place ; yet it hath been observed, and is certainly true, that their general Custom was so inter. Philo, one of their Writers, Ἀσφαλιστος καὶ πᾶσι χρησάμενος οἰκειότερον ἢ φύσιν χάριον ἀπένευμα γινω, εἰ μόνον ζῶσιν ἀλλὰ καὶ ἀπεθανῶσιν, ἢ αὐτῆ καὶ τῆν πρόθετα ὑποδραχμας ἡβουσι, καὶ τῶν ἐν τῷ βίω τελευταύτων ἀνάλυσι. l. 1. in Flaccum. \* Matt. 12. 40.

Nor was his Burial only represented Typically but foretold Prophetically, both by a suppositive Intimation, and by an express Prediction. The *Psalmist* intimated and supposed no less, when speaking in the Person of the *Christ*, he said, *My flesh shall rest in hope, for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.* That *Flesh* is there supposed only such, that is, a Body \* dead; and that Body *resting* in the Grave, the common Habitation of the Dead; yet *resting* there *in hope* that it should never see corruption, but rise from thence before that time in which Bodies in their Graves are wont to putrefie. Beside this Intimation, there is yet a clear Expression of the Grave of the *Messias* in that eminent Prediction of *Ijaiah*; *He was cut off out of the land of the living, and he made his grave with the wicked, and with the rich in his death.* For whatsoever the true Interpretation of the Prophecy be, (of which we shall speak hereafter) it is certain that he which was to be *cut off*, was to have a *Grave*: and being we have already shewn that he which was to be *cut off* was the *Messias*; it followeth, that by virtue of this Prediction the promised *Messias* was to be *buried*.

*Psal. 16. 9, 10*  
 \* So the Midrash Tillim  
 ancients ex-  
 pounded it,  
 My flesh shall  
 rest in hope  
 after death;  
 adding 'ר  
 אחר מיתה  
 וצדק ספר  
 ארמיהו  
 שכתב  
 ויהי  
 חוריהו  
 that Rabbi  
 Isaac said, he  
 taught by  
 these words,  
 that the Moth

and Worm should have no power over him. Whence by the Argument of St. Peter, it must be understood not of David: for his flesh saw Corruption; nor of any other but the *Messias*. And although the Rabbins are wont to say, That the Worms shall never eat the *Just*, in opposition to the last words of *Esay*; yet they must confess there is no Difference in the Grave: And therefore that Worm must signifie nothing else but the Corruption of the Body. Well therefore are those words paraphrased by *Dionysius*, ἐν ἰλαρίῳ κατωκίωσεν ἡ Γαῖα, ἀφ' τῆν ἰδίας ἰσομήλου ἀνάσσειν.  
 \* *Isa. 53. 8, 9.*

Secondly, That our *Jesus*, whom we believe to be the true *Messias*, was thus buried, we shall also prove, although it seem repugnant to the manner of his Death. For those which were sentenced by the *Romans* to die upon the Cross, had not the Favour of a Sepulchre, but their Bodies were \* exposed to the Fowls of the Air, and the Beasts of the Field; or if they escaped their Voracity, to the longer Injury of the † Air and Weather. A Guard was also usually † set about them, lest any pitying Hand should take the Body from the cursed Tree, and cover it with Earth.

\* To this Custom Horace  
*Horace*  
*Epist.*  
 16. l. 1. Non  
 hominem occi-  
 didi. Non pas-  
 ces in cruce  
 corvos. And  
 Juvenal, Vultur, jumento & canibus crucibusque relictis, Ad foetus properat, partemque cadaveris affert. So *Prudentius*, Crux illum tollat in auras, Videntesque oculos offerat alitibus, πρὸς εὐφ. *Hymn. 4.* This Punishment did appear in the Mythology of *Prometheus*; who though he were by some represented simply as δεσμώτης, by others particularly he is described as ἀνισχυραίνων, especially by *Lucian*, who delivers him προσηλλομένου, κριμαμένου, προσηπταλευόμενου, ἀνισχυρομένου, ἀνισχυροποιέμενου. And *Tertullian* speaking of *Pontus*, from whence *Marcion* came; Omnia torpent, omnia rigent: nihil illuc nisi feritas calet, quæ fabulas scenis dedit, de sacrificiis Taurorum, & amoribus Colchorum, & crucibus Caucaforum. *Adv. Marc. l. 1. c. 1.* He touches the subject of three Tragedies, *Medæa*, *Iphigenia in Tauris*, and *Prometheus Vincens*, or rather *Crucifixus*. As therefore the Eagle there did feed upon his Liver, so were the Bodies of crucified Persons left to the promiscuous Rapacity of carnivorous Fowls. So true it was of them what *Augustus* once said, Cui-dam sepulturam petenti respondit, jam illam in volucrum esse potestate. *Suet. c. 13.* Nor were they only in the Power of the Fowls of the Air, as *Prometheus* was, whom they durst not hang too low, lest Men should succour him, ἕτε γὰρ ταπεινὸν καὶ πρόσσιον ἐκωλύει χερῶν, says *Vulcan* in *Lucian* for that Reason; but ordinarily they hung so low upon the Cross, that the voracious Beasts might reach them, as *Apuleius* describes; Patibuli cruciatum, cum canes & vultures intima protrahunt viscera.  
 † So the Bodies were often left upon the Cross till the Sun and Rain had putrefied and consumed them. As when the Daughter of *Polycrates* did see her Father's Face in a Dream, to be washed by *Jupiter*, and to be anointed by the Sun, when he hung upon the Cross, it was performed. Πολυκράτης ἢ ἀνακριμαίνωνος ἐπὶ τῷ σταυρῷ τῆν ἄψιν ἢ ὑψίστην ἰλαρίῳ ἢ γὰρ ὑπὸ τοῦ Διὸς ἕως ἡμεῶν, ἐχρίστο ἢ ὑπὸ τοῦ ἡλίου, αἰεὶς αὐτὸς ἐν τῷ στήθεϊ ἰκμάδα. *Herod. Thalia.* Of which *Tertull.* *de Anim. c. 46.* Ut cum *Polycrati Samio* filia crucem prospicit de Solis unguine & lavacro Jovis. And which is farther thus expressed by *Valerius Maximus*: Putres ejus artus, & tabido cruore manantia membra, atque illam lævā cui *Neptunus* annulum manu piscatoris restituerat, situ marcidam, *Samos* lætis oculis aspexit, l. 6. c. 9. Thus were the Bodies of the Crucified left: ut in sublimi putrescerent. Quid? *Cyrenæum Theodorum Philosophum* non ignobilem nonne miramur? cui cum *Lyfimachus Rex* crucem minaretur, *Istis*, quæso, inquit, ista horribilia minitare purpuratis tuis: *Theodori* quidem nihil interest, humile an sublime putrescat. *Cicero*, l. 1. *Tusculanæ.* And so they perished, as the *Scythians* generally did, according to the Description of *Silius Italicus*, l. 13.

At gente in Scythica suffixa cadavera truncis  
 Lenta dies sepelit, putri liquentia tabo.

Thus whether by the Fowls or Beasts, or by the Injury of Time or Weather, the Flesh of those which were crucified was consumed; as *Artemidorus* observed, who concluded from thence, that it was bad for the Rich to dream of being crucified: Τὸν ἢ πλουσίους ἀλαπίπην γυμνάει γὰρ σαρκοφάγαι, καὶ τὰς σάρκας ἀπολλύουσιν οἱ σαυροβίτες. *Oncirocr. l. 2. c. 58.* || As appears by that Relation in *Petronius Arbitr*: Imperator Provincie latrones jussit crucibus affigi—Proxima autem nocte, cum miles qui cruces afferabat, ne quis ad sepulturam corpora detraheret, &c. And when that Soldier was absent, Itaque cruciati unius parentes, ut viderunt laxatam custodiam, detraxere nocte pendentem, supremoque mandaverunt officio. Where we see the Soldier set for a guard, and the end of that custodia, which the Greek Lexicographers do not well confine to the σταυρῶν ἢ δεσμο-

τῷ δεσμωτηρίῳ ἐπικειμένον) to keep the Body of him which was crucified from being buried by his Friends. Thus when Cleome- nces was dead, his Body was fastned to a Cross (another Example of the ignominy of this punishment) by the command of Pto- lomy; Ὁ δὲ Πτολεμαῖος, ὡς ἔγνω ταῦτα, προστάζει, τὸ μὲν ἄμα τοῦ Κλεομένης κειμέναι καταβυρσάσαντος. Where κειμέναι is again to be observed as taken for ἀνασυνῆσαι, for not long after in the same Author it follows, Ὀλίσιμος δὲ ὕστερον ἡμέραις, εἰ τὸ ἄμα τοῦ Κλεομένης ἀνεσυνῆθη τῷ ἑρμηνεύσει, εἶδον ἐμμεγέθη δράκοντα τῇ κεφαλῇ ἀπεκλεισμένον, καὶ ἀποκρούσασα τὸ πρόσωπον, ὡς μὴδὲν ἔρπον ἐφίπτιον ἑκακώσαιον. Where we see a Guard set to keep him from burial, and the voracious Fowls ready to seize on him, had they not been kept off by a Serpent involving his Head. Thus were Soldiers, upon the Crucifix- ion of any Person set as a Guard, τ ἀνεσυνῆθη τῷ ἑρμηνεύσει, ἢ κρούοντες, & crucem asservantes, viz. nē quis ad sepulturam corpus detraheret.

Under that Custom of the Roman Law was now the Body of our Saviour on the Cross, and the Guard was set; there was the Centurion and they that were with him, watching Jesus. The Centurion returned as soon as Christ was dead, and gave Testimony unto Pilate of his Death; but the Watch continueth still. How then can the ancient Predictions be fulfilled? How can this Jonas be conveyed into the Belly of the Whale? Where shall he make his grave with the wicked, or with the rich, in his death of crucifixion? By the Providence of him who did foretel it, it shall be fulfilled. They which petitioned that he might be crucified, shall intercede that he may be interred. For the Custom of the Jews required, that whosoever suffered by the Sentence of their Law should be buried, and that the same Day he suffered. Particularly they could not but remember the express words of Moses, If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day. Upon this general Custom and particular Law, especially considering the Sanctity of the Day approaching, the Jews, that the bodies should not remain upon the Cross on the Sabbath day, besought Pilate that their legs might be broken, and that they might be taken away. And this is the first step to the Burial of our Saviour.

סֵפֶר  
שְׁמֹר  
לְקַבֵּר  
אֶת  
הַגּוֹי  
בַּיּוֹם  
הַהוּא  
מַיְמוֹן.  
Treat. San-  
hed. cap. 15.  
So Josephus,  
Τοσαύτως ἰου-  
δαίων περὶ τὰς  
σαβῶνας πρόνοιαν  
ποιεῖσθαι,  
De Bell. Jud. l. 24. c. 18.

ὅτι καὶ τὸς ἐκ καταδικῆς ἀνασυνῆμενός πρό θάνατον ἡλίος ἀνελθῆναι καὶ δάπτειν. De Bell. Jud. l. 24. c. 18.  
\* Deut. 21, 22, 23. † John 19. 31.

For though by the common Rule of the Roman Law, those which were condemned to the Cross were to lose both Soul and Body on the Tree, as not being permitted either Sepulture or Mourning; yet it was in the Power of the Magistrate to indulge the leave of Burial: And therefore Pilate who crucified Christ because the Jews desired it, could not possibly deny him Burial when they requested it; he which professed to find no fault in him while he lived, could make no pretence for an accession of Cruelty after his Death.

\* Non solent autem lugeri (ut Neratius ait) hostes, vel perduelliones damnati, nec suspendiosi, nec qui manus sibi intulerunt, non tædio vitæ, sed malâ conscientiâ. Digest. l. 3. tit. 2. l. Liberatorum. † So Ulpianus, l. 9. de Officio Proconsulis; Corpora eorum qui capite damnantur cognatis ipsorum neganda non sunt: & id se observasse etiam Divus Augustinus libro decimo de vita sua scribit. Hodie autem eorum in quos animadvertitur corpora non aliter sepeliuntur quam si fuerit petatum & permiffum; & nonnunquam non permittitur, maximè majestatis causâ damnatorum. So Paulus, l. 1. Sententiarum: Corpora animadversorum quibuslibet petentibus ad sepulturam danda sunt. Obnoxiosè criminum digno supplicio subjectos sepulturæ tradi non vetamus. Cod. l. 3. tit. 43. l. 11.

lerunt, non tædio vitæ, sed malâ conscientiâ. Digest. l. 3. tit. 2. l. Liberatorum. † So Ulpianus, l. 9. de Officio Proconsulis; Corpora eorum qui capite damnantur cognatis ipsorum neganda non sunt: & id se observasse etiam Divus Augustinus libro decimo de vita sua scribit. Hodie autem eorum in quos animadvertitur corpora non aliter sepeliuntur quam si fuerit petatum & permiffum; & nonnunquam non permittitur, maximè majestatis causâ damnatorum. So Paulus, l. 1. Sententiarum: Corpora animadversorum quibuslibet petentibus ad sepulturam danda sunt. Obnoxiosè criminum digno supplicio subjectos sepulturæ tradi non vetamus. Cod. l. 3. tit. 43. l. 11.

Now though the Jews had obtained their request of Pilate, though Christ had been thereby certainly buried; yet had not the Prediction been fulfilled, which expressly mentioned the rich in his death. For as he was crucified between two Thieves, so had he been buried with them, because by the Jews there was appointed a publick place of Burial for all such as suffered as Malefactors.

Wherefore to rescue the Body of our blessed Saviour from the malicious hands of those that caused his Crucifixion, there came a rich man of Arimathea, named Joseph, an honourable Counsellour, a good man and a just; who also himself waited for the kingdom of God, being a disciple of Jesus, but secretly for fear of the Jews: this Joseph came and went in boldly unto Pilate,

Matt. 27.  
Mark 15.  
Luke 23.  
John 19.

and besought him that he might take away the body of Jesus. And Pilate gave him leave, and commanded the body to be delivered: he came therefore and took the body of Jesus.

John 3. 1, 10. and 19. 36. 46. Besides, there came also Nicodemus, which at the first came to Jesus by night, a man of the Pharisees, a ruler of the Jews, a master of Israel; this Nicodemus came and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

And thus was the Burial of the Son of God performed, according to the custom of the People of God. For the understanding of which there are three Things considerable: First, what was done to the Body, to prepare it for the Grave; Secondly, How the Sepulchre was prepared to receive the Body; Thirdly, How the Persons were fitted by the interring of our Saviour to fulfil the Prophecy.

Mark 14. 3, 8. As for fulfilling the Custom of the Jews as to the Preparation in respect of his Body, we find the spices and the linen clothes. When there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box and poured it on his head; Christ made this Interpretation of that Action, she is come before-hand to anoint my body to the burying.

Mark 16. 1. When Christ was risen, Mary Magdalen and the other Mary brought the spices which they had prepared, that they might come and anoint him.

Luke 24. 1. Thus was there an interpreted and an intended Unction of our Saviour, but really and actually he was interred with the Spices which Nicodemus brought, The Custom of wrapping in the Clothes we see in Lazarus rising from the

John 11. 44. Grave; for he came forth bound hand and foot with grave-clothes, and his face was bound about with a napkin. In the same manner when our Saviour

John 20. 6, 7. was risen, Simon Peter went into the sepulchre and saw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Thus according to the Custom of the Jews, was the Body of Christ bound in several Linen Clothes with an Aromatical Composition, and so prepared for the Sepulchre.

\* There are four words in the Gospel expressing the

Linen Clothes in which the Dead were buried, Συδών, ἰδώνια, κειρία, and Στάδιον, The Συδών is used by three Evangelists, as what was brought by Joseph: Καὶ ἀφορώσας συδῶνα, καὶ καθίλων αὐτὸν ἐν αὐτῇ τῇ συδῶνι, Mark 15. 46. and St. Matthew, and St. Luke, συνέθηκεν αὐτὸν συδῶνι. Ὅθεν is used by St. Luke and St. John, Ἐλάσθη ἐν τῷ σώματι Ἰησοῦ, καὶ ἴδονται αὐτὸ ἰδωνίαις. Now both these words shew that the Clothes were Linen. Συδών, tunica lineae, Gloss. Φουστῶνιον, λινῶν τι, ἴσως συνδόνιον, Ety. So Ὅθεν, λινὰ ἱμάτια, Helych. This was according to the Custom of the Jews, amongst whom there was a kind of Law, That they should use no other Grave-clothes. As therefore the Egyptians in Herodotus, λίσσαυτες, ἢ τὰρὰ κατατίλισσαν: πᾶν αὐτοῦ τὸ σῶμα συδῶνι, ἢ συστῶνι, so the Jews. But it is farther to be observed, that St. John saith ἴδονται αὐτὸ ἰδωνίαις, they bound up his Body with several Clothes, which signifies it was done fasciatim. As Herodotus in another case, σμύρῃσι τε ἰώρῃσι τε ἴλκωσι, καὶ συδῶνι, ἢ συστῶνι, κατατίλισσασσι. Whereas when Julius Pollux observeth, αἴψῃ δὲ πρὸς καὶ καταμάσσει συδῶνι, I conceive these ἰδώνια in St. John were such καταμάσσει συδῶνι, lineæ fasciæ, or institzæ, called in the case of Lazarus κειρία, for as he is described διδμῶνις κειρίας, so it is said of the Body of Christ, ἴδονται αὐτὸ ἰδωνίαις, they bound him with Linen Bandages or Swasthes. These are the καταμάσει συδῶνι, as the Grammarians interpret κειρία tanquam κειρία. So the ancient M. S. in the Library at St. James's reads it, διδμῶνις τὰς χεῖρας καὶ τὰς πόδας κειρίας. And so Helychius reads it, when he made that Interpretation. Κειρία, (leg. Κειρία) ἐπιθεωρία σφραγισμένη. What anciently κειρία was, will appear by the words of Julius Pollux: Καὶ μὲν τῶν τῆ κλιβῆ ἢ τῷ σμύρῃσι καταμάσσει, ἐν φέρον τὰ τυλιμᾶ, σμύρῃσι σμύρῃσι, τῶν, κειρία, the Bands or Cords by which the Beds or Couches are fastned, and upon which the Bedding lies. In this sense it is to be taken in that known place of Aristophanes, in Avibus.

Σμύρῃσι δὲ ἂν δέμῃσι ἐγὼ τῆ μῆ πόδι,  
Οὐδ' ἂν χαμῆνιαι πάντοτε κειρία ἔχον.

Of which Eustathius *Iliad.* β'. gives us this account: Φοσι μὴ ἂν δεθῆναι σμύρῃσι, κειρία ἔχον. ἴσως μὴ δεθῆναι σμύρῃσι πλῆρωτος, ἐὰν ἄλλοι ἔχου κειρία, ἴσως δὲ μὴ κλιβῆ. Hence the Grammarians give that Interpretation of Κειρία. As Etymologus, Κειρία σμύρῃσι τὸ χωρίον τὸ δεθῆναι τῶ κλιβῆ, in reference to that place of Aristophanes, otherwise it hath no relation to a Bed, but indifferently signifies any fascia or band. So the Scholiast of Aristophanes; Ἡ δὲ κειρία πόδις ζώνης οὐ χωρίον παροικῶς ἱματίου ἢ δεθῆναι τὰς κλιβῆς, not the Cord of a Bed, but a fascia or Girdle like unto it. With such Linen fasciæ, Swasthes, or Bandages, was the Body of Lazarus involved. Ἐκ πόδῃ ἀχρι κειρίας, Σφραγισμένη πλεκτησῶν ἄλλο δεθῆναι ἴσως κειρία, says Nonnus. And Juvenus,

Nec mora, connexis manibus pedibusque repente  
Procedit tumulo, vultum cui linea texit,  
Et totum gracilis connectit fascia corpus,

†

Hanc

Hence Basil Bishop of Seleucia, makes Lazarus come out of the Grave to live like an Infant in Swaddling-clothes. Ἐκείνου ἀναστὰς νεφός τετραγώνος τὰ τῷ θανάτῳ περιεκείμενον· σύμβολα· καὶ τὸ θάνατος ἀποδυόμενος, τὴν τάφῳ γούνην ἐκ ἡλλάξεο ἀλλ' ἐφίετο ταῖς κειρίαις ὡς ἐν τάφῳ τεθνήσκεις, καὶ μὴ τὸ κοινοῦ τὰ ἀπέβασα. Orat. in Publican & Pharif. The κειρίαι then were instituz, as the Vulgar Latin; fasciæ, as Juvenus and the Syriack Translation, כְּפָסְסִים בְּפָסְסִים. vinculus fasciis. Of the same nature I conceive were the ὀβύια mentioned in our Saviour's Burial; and so St. Augustine does expresse them in reconciling the rest of the Evangelists, who mentioned only Joseph and the Sindon, with St. John, who addeth Nicodemus and the ὀβύια. Neque hic aliquid repugnet rectè intelligentibus. Neque enim illi qui de Nicodemò tacuerunt, affirmaverunt, à solo Joseph Dominum sepultum, quamvis folius commemorationem fecerint; aut quia illi una sindone à Josepho involutum dixerunt, propterea prohibuerunt intelligi & alia lintea potuisse afferri à Nicodemò & superaddi: ut verum narraret Johannes quod non uno linteo, sed linteis, involutus sit; quamvis & propter sudarium quod capiti adhibebatur, & institas quibus totum corpus alligatum est, quia omnia de lino erant, etiam si una sindon ibi fuit, verissimè dici potuit, ligaverunt eum linteis. De consensu Evang. l. 3. c. 23. These which he calls instituz quibus totum corpus alligatum est, were the תַּחְרִיכֵי הַמָּוֶת, involucra mortui. Beside these we read in the History of Lazarus ἡ ὄψις αὐτοῦ σudaρίῳ περιεβλήτε, John 11. 44. And of our Saviour, καὶ τὸ σudaρίῳ, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ. The same is rendred by the Syriack כְּפָסְסִים, and Nonnus makes it a Syriack Word, Καὶ λινθῶν πεπύκατο καλύμματα, κνκλάδα κέφαλης, Σudaρίῳ τὸ περ ἵπτι Σύρων σόμα. Whereas the Word is not of a Syriack, but Latin Origination; and from the Latins came to the Greek and Eastern People, Sudor and Sudare, from whence Sudarium. Vatinius reus, agente in eum Calvo, sudario candido frontem deterfit. Quintil. Suetonius of Nero, Plurumq; prodiit in publicum ligato circa collum sudario. This was translated into their own Language by the latter Greeks, to signifie that which before was called ἡμιτόσιον and κωνιδάριον, as is observed by Julius Pollux; Τὸ ἡμιτόσιον, ἐστὶ μὲν καὶ τῶτο Αἰγύπτῳ, ἐπὶ δὲ ἀπὸ παλαιῶν ἐν τῇ μύσῳ Καρυάδιᾳ κωνιδάριον καλύβριον, ὃ οὖν Σudaρίῳ ὀνομάζεται. Ἀριστοφάνης γὰρ ἐν Πλάτῳ τοιαύτη τις ἡ δόξα, Ἐσπετα καθαροῦ ἡμιτόσιον λανθάν, Τὴν βλάβρασα περιέβητε: where τὴν βλάβρασα περιέβητε, is the same with that in Quintilian, frontem deterfit; ἡμιτόσιον then was the same with Sudarium. So the Scholiast upon this place: Ἡμιτόσιον ῥέουσι ἡμιτρέφεις λανθάν τὴν εἰς ἐκμαγίαν. This is the proper signification of Σudaρίῳ, viz. a Linnen Cloth used to wipe off Sweat: but when it was translated into the Chaldee or Syriack Language, it received a more general Signification, of any Cloth, or Veil, or Covering of Linnen, for any other use, As Ruth 3. 15. Bring the Veil that thou hast upon thee: the Chaldee rendreth it הַבִּי סוּדְרָתָא דְּרִי שֵׁיבָה and it held six measures of Barley. So when Moses is said to put a veil on his face, Exod. 34. 32. the Chaldee again rendreth it סוּדְרָתָא דְּרִי שֵׁיבָה אַנְפֵּי רַבִּיחַ אֶקְוִינִי עַל רִישִׁי. So the Rabbins ordinarily use סוּדְרָתָא דְּרִי שֵׁיבָה the veil or covering of his head: and in that sense it is here taken, not with any relation to the Etymology, as Nonnus conceived in those Words, Θεμῶν ἔχων ἰδρωτὰ καλυπτόμενον προσώπου, as if Lazarus had come sweating out of his Grave; but the only use, is being bound about the Head, and covering the Face, which the Epistle of Martialis calls sudarium mortuorum.

As for the Preparation of the Sepulchre to receive the Body of our Saviour, the Custom of the Jews was also punctually observed, in that Joseph of Arimathea had prepared a place of Burial for himself, and the manner of it is expressed: For in the place where he was crucified, there was a garden, and in the garden a new sepulchre wherein never man was laid, which Joseph had hewn out of the rock for his own tomb: there laid they Jesus, and rolled a great stone to the door of the sepulchre. And so Christ was buried after the manner of the Jews, in a Vault made by the \*Excavation of the rocky firm part of the Earth, and that Vault secured from external Injury by a great maffy Stone rolled to the Mouth or Door thereof. After which Stone once rolled thither, the whole Funeral Action was performed, and the Sepul-

chre was ὑπὸ πέτρας, for nine miles rocky underneath. It is therefore no wonder that in a Garden so near Jerusalem there should be found Ground which was petrosā. It is said therefore of Joseph, that μνημῖον ἔλατομῆσεν ἐν τῇ πέτρᾳ of the Sepulchre, that ἦν λατομῆσεν ἐν πέτρᾳ, and λαξάτον, which signifie no less than that it was cut out of a Rock: and Nonnus makes a particular Paraphrase to that purpose of λαξάτον only, Ἐλεν ἐν γούτων πέτρᾳ Τύμβου ἀδμηάτω βαθυομήνης ἀπὸ πέτρας Γλαυτῆς ἄλλ' οὐκ ἐκδοῦν. Where βαθυομήνης signifie the Excavation of the Rock, and γλαυτῆς the manner by which that Excavation was performed by Incision, or Esculption. But Salmasius hath invented another way, making the Earth to be digged, and a Sepulchre built by art, of stone, within it. And this Interpretation he endeavours to prove out of the Text; first alledging that πέτρα signifie, in the Writers of that Age, a Stone, not a Rock, and therefore λατομῆσεν ἐν πέτρᾳ is ἐν λίθῳ, made of stone: otherwise the Article would have been added ἐν τῇ πέτρᾳ, if he meant the Rock which was there. But this is soon answered; for in St. Matthew the Article is expressly added, ἔλατομῆσεν ἐν τῇ πέτρᾳ. St. Matthew therefore understood it of that Rock which was in the Garden: and the rest without question understood the same. Again, he objects that λατομῆς signifie not only lapides ex lapidicina cœdere, but also polire & quadrare ad ædificandum; and λαξάτον signifie the last only. Wherefore being it is said not only λατομῆσεν, which may be understood of building, but also λαξάτον, which can be understood of no other; therefore he concludes that it was a Vault built of a square stone within the Ground. But there is no necessity of such a precise sense of λαξάτον, which may be extended to any sense of λατομῆς, (as Origen indifferently λατομῆσεν ἢ λαξάτον μνημῖον ἐν πέτρᾳ) and that, when it speaks of a Jewish Custom, must be taken in that sense which is most congruous to their Custom, and as they used the Word. Now they rendred the Word λατομῆς by λατομῆς, as 1 Kings 5. 15. כָּבַד לַאֲוֹמֵן ἐν ἔרֶץ. Isa. 51. 2. כְּפָסְסִים בְּפָסְסִים אֶרֶץ אֶרֶץ הַכְּפָסִים, ἡμβλέπει εἰς τὴν εὐρίαν πέτραν ἢ ἔλατομῆσεν, unde excifit. As therefore Deut. 6. 11. λάκκος λατομῆσεν ὡς ἐν ἔλατομῆσεν. so Isa. 22. 26. Ὅτι ἔλατομῆσεν ἑσπετῶ ἡδὲ μνημῖον, καὶ ἵσραῆλ ἑσπετῶ ἐν πέτρᾳ ἑσπετῶ in both places λατομῆς is nothing else but λατομῆς, and there μνημῖον λατομῆσεν, in the Language of the Jews, is to be taken in the same sense with λάκκος-λελατομῆσεν, that is, digged or hewn out of the Ground. This is well expressed by Orig. Ἡ τάφῳ ἔχον τὴν καθαρότητα Δεσ τοῦ Συμβολικοῦ σημαίνει ἐν τῷ ἀποστειλάσ αὐτοῦ τὸ Σῶμα ἐν μνημῖον κατὰ ἑσπετῶν: ἐν τῷ λογῶν λίθῳ οἰκοδομητέτι, καὶ τὴν ἑσπετῶν ἔχοντι, ἀλλ' ἐν μῶν καὶ δι' ἑσπετῶν πέτρα λατομῆσεν καὶ λαξάτον 1. 2. ad. Celsum. And this cutting the Sepulchre out of the Rock, rather than building it in the Earth, is very material in the Opinion of St. Jerome, who makes this Observation on Matth. 27. In monumento novo, quod excifum fuerat à Petra, conditus est, ne si ex multis lapidibus ædificatum esset, suffocis tumuli fundamentis, ablatas furto diceretur: and gives this Interpretation of the Prophet Isaiah, Quod autem in sepulchro ponendus esset, Prophetæ testimonium est dicentis, Hic



*Hic habitabis in excisa spelunca petra fortissima, statimque post duos versiculos sequitur, Regem cum gloria Videbitis. Another use of the same Supposition is made likewise by St. Ambrose: Domini corpus tanquam per Apostolorum doctrinam infertur in vacuum & in novam requiem lapidis excisi; scilicet in pectus duritiæ gentilis quodam doctrinæ opere excisum Christus infertur, rude scilicet ac novum, & nullo antea ingressu timoris Dei pervium, in Matth. cap. 27. Thus was the Sepulchre prepared for the Body: and when Joseph had laid it there, προσκυλίσας λίθον μίσην πρὸς τὴν θύραν, he rolled a great stone to the door, the last part of that Solemnity. For this great Stone was said to be rolled, by reason of the bigness, as being not portable, (from whence arose the Women's Doubt, Mark 16. 3. Who shall roll us away the stone from the sepulchre?) and that very properly, for it had its Name from that rolling, being called constantly by the Jews, גולל אבן הנהולא, from גלל volvere. מלשון גלל. ותחתיה שבתים ברה פיהקבר מלמעלה מלשון גלל. אבן הנהולא Obadiah de Bartenora.*

\* This hath been observed by the Jews themselves. *ture completed: so that it was not \* lawful by the Custom of the Jews any more to open the Sepulchre, or disturb the interred Body.* אסור לפתוח הקבר אחר שנסתם הגולל it is prohibited for any man to open the sepulchre, after it is shut with the rolled stone.

Thirdly, Two eminent Persons did concur unto the Burial of our Saviour, a † Ruler and a Counsellor, Men of those Orders among the Jews as were of greatest Authority with the People; *Joseph of Arimathea*, rich and honourable, and yet inferior to *Nicodemus*, one of the great Council of the *Sanhedrim*: These two, though fearful while he lived to acknowledge him, are brought by the hand of Providence to inter him; that so the Prediction might be fulfilled which was delivered by *Isaiah* to this purpose. The Counsel of his Enemies, the Design of the Jews *made his grave with the wicked*, that he might be buried with them which were crucified with him: But *because he hath done no violence, neither was any deceit in his mouth*; because he was no ways guilty of those Crimes for which they justly suffered; that there might be a Difference after their Death, though there appeared little Distinction in it; the Counsel of his Father, the Design of Heaven, put him *with the rich in his death*, and caused a Counsellor and a Ruler of the Jews to bury him.

† So they are styled in the Scriptures, Joseph βυλιωτης, and Nicodemus ἄρχων and these two Powers ruled all them at Jerusalem under the Romans. As appeared when Agrippa prevented a War by the sudden raising of a Tax: Εἰς ἧτας κόμης οἱ τε ἄρχοντες καὶ οἱ βυλιωταὶ μεσιθίτης φίλους Γαλιλαίων. Joseph. l. 2. c. 29. \* Isa. 53. 9.

<sup>b</sup> Mark 15. 44, 45.

The Necessity of this Part of the Article appeareth, First, In that it gives a Testimony and Assurance of the Truth both of *Christ's* Death preceding, and of his Resurrection following. Men are not put into the Earth before they die: *Pilate* was very inquisitive whether our Saviour *had been any while dead*, and was fully satisfied by the Centurion, before he would *give the body to Joseph* to be interred. Men cannot be said to rise who never died; nor can there be a true Resurrection, where there hath not been a true Dissolution. That therefore we might believe *Christ* truly rose from the Dead, we must be first assured that he died: and a greater Assurance of his Death than this we cannot have, that his Body was delivered by his Enemies from the Cross, and laid by his Disciples in the Grave.

<sup>c</sup> Coloss. 2. 12. <sup>d</sup> Rom. 6. 4. || Quicquid gestum est in cruce Christi, in sepultura, in resurrectione

Secondly, A Profession to believe that *Christ was buried* is necessary, to work within us a Correspondence and Similitude of his Burial. For we are *buried with him in Baptism*, even *buried with him in Baptism unto death*; that like as *Christ was raised up from the dead by the glory of the Father*; even so we also should walk in newness of life. That || nothing may be done or suffered by our Saviour in these great Transactions of the Mediator, but may be acted in our Souls, and represented in our Spirits.

ne tertio die, in ascensione in caelum, & in sede ad dextram Patris, ita gestum est, ut his rebus, non mysticè tantum dictis, sed etiam gestis, configuraretur vita Christiana quæ hic geritur. Nam propter ejus crucem dictum est; *Qui autem Jesu Christi sunt, carnem suam crucifixerunt cum vitiis & concupiscentiis*; propter sepulturam, *Consepulti enim sumus cum Christo per baptismum in mortem*; propter resurrectionem, *ut quemadmodum Christus resurrexit a mortuis per gloriam Patris, ita & nos in novitate vite ambulemus*; propter ascensionem in caelum, sedemque ad dextram Patris, *Si autem resurrexistis cum Christo, qua sursum sunt querite, ubi Christus est ad dextram Dei sedens*, S. August. Enchirid. ad Laur. *And this was before observed by Origen. l. 2. adv. Cels.* Τα συμβεβηκότα ἀναστραμμῆνα τῷ Ἰησοῦ ἐκ ἐν ψυχῇ τῇ λήθῃ καὶ τῇ ἰσχυρίᾳ τῆν πάσαν ἔχει θνατοῖαν ἢ ἀλθίαν, Ἐκαστον ἦν αὐτῶν καὶ σύμβολον τινῶν εἶναι ὡς τῶν τοῖς σιωπηλοτάτοις ἐπιζητήσεσι τῇ γραφῇ ἀποδεικνύει. Ὡσαύτως ἐν τῷ σαρκοῦ αὐτὸν ἔχει τὴν δηλωμένην ἀλθίαν ἐν τῷ Χριστῷ, σωτηριώδη καὶ τῷ σηματοδοτοῦν ἐκ τοῦ, Ἐμοὶ ἢ μὴ γλοῖται καυχῶν εἰ μὴ ἐν τῷ σαρκοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' ἃ ἐμοὶ κόσμος ἐστραμῆ, κἀγα τῷ κόσμῳ. καὶ ὁ θάνατος αὐτοῦ ἀναστασιῶν, ἀλλ' τὸ, Ὁ ἦν ἀπίθανος ἀμαρτία ἀπίθανος ἰφθαλαξ, καὶ ἀλλ' τὸ ἢ δικαιοσύνην, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, καὶ τὸ, Εἰ ἦν σωπαθηόμενοι, καὶ συζησομεν. ἔτσι καὶ ἡ ταφὴ αὐτοῦ φθάνει ἐπὶ τῶν συμμορφῶν τῷ θανάτῳ αὐτοῦ, καὶ τῶν συσσωρευθῆναι αὐτῶ καὶ σωπαθηκότας, καὶ καὶ τῷ Παύλῳ λέγει τὸ, Συμπαθήσωμεν ἦν καὶ τῷ βαπτίσματι, καὶ σωκρίσωμεν αὐτῶ.

Thirdly,

Thirdly, It was most convenient that those pious Solemnities should be performed on the Body of our Saviour, that his Disciples might for ever learn what Honour was fit to be received and given at their Funerals. When *Annias* died, though for his Sin, yet they *wound him up, and carried him out, and buried him*: When *Stephen* was stoned, *devout men carried him to his burial, and made great lamentation over him*: And when *Dorcas* died, they *washed her, and laid her in an upper Chamber*: So careful were the Primitive Christians of the Rites of Burial. Before, and at our Saviour's time, the *Greeks* did much, the *Romans* more, use the burning of the Bodies of the Dead, and reserved only their Ashes in their Urns: But when Christianity began to encrease, the Funeral Flames did cease, and after a few \* Emperors had received Baptism, there was not a Body burnt in all the *Roman Empire*. For the first Christians wholly abstained from consuming of the dead Bodies with Fire, and followed the Example of our Saviour's Funeral, † making use of precious Ointments for the Dead, which they refused while they lived, and spending the Spices of *Arabia* in their Graves. The Description of the Persons which interred *Christ*, and the Enumeration of their Virtues, and the everlasting Commendation of her who brake the Box of precious Ointment for his Burial, have been † thought sufficient Grounds and Encouragements for the careful and decent Sepulture of Christians. For as natural Reason will teach us to give some kind of Respect unto the Bodies of Men, though dead, in reference † to the Souls which formerly inhabited them: So, and much more, the Followers of our Saviour, while they looked upon our Bodies as living *Temples of the Holy Ghost*, and bought by *Christ*, to be made one Day like unto his glorious Body, they thought them no ways to be † neglected

*This appears by Macrobius, who lived in the time of Theodosius junior, and testifies thus much; Licet uerendi corpora defunctorum usus nostro seculo nullus sit, lectio tamen docet, eo tempore quo igni dari honor mortuis habebatur, &c. l. 7. c. 7. That this was done by the*

*Christians is certain, because the Heathens anciently did object it to the Christians. Inde videlicet & execrantur rogos, & damnant ignium sepulturas. And the Answer given to this Objection was, Nec, ut creditis, ullum damnum sepulturae timemus, sed veterem & meliorem consuetudinem humani frequentamus. Minus. Felix in Oshavio. And Tertull. Et hoc etiam in opinione quorundam est; propterea nec ignibus funerandum aiunt, parcentes superfluo animæ. Alia est autem ratio pietatis istius, non reliquiis animæ adulatrix, sed crudelitatis etiam corporis nomine averfatrix, quod & ipsum homo non utique mereatur pœnali exitu impendi. De anima. c. 51. At ego magis ridebo vulgus tunc quoque, cum ipsos defunctos atrocissimè exurit, quos postmodum gulossimè nutrit, iisdem ignibus & promerens & offendens. O pietatem de crudelitate ludentem! sacrificet, an insultet, cum crematis cremat? Idem. de Resur. Carn. c. 1. † The Heathens objected it to the Primitive Christians; Reservatis unguenta funeribus. Minutius Felix. And Tertullian confesseth it, Thura planè non emimus. Si Arabiæ queruntur, sciant Sabæi plures & cariores suas merces Christianis sepeliendis profigari, quam Æthiæ fumigandis. Apol. c. 42. And speaking of Spices, lib. de Idololat. Etiam hominibus pigmenta medicinalia, nobis quoque insuper ad solatia sepulturae usui sunt. So Clem. Alex. Μυρίζονται οί φη νεκροί. And again, Αι γάρ υαίμετροι χριστιανών μύρον κηρύσας, ή Συμβιωτικώς άποκύνουσιν. Pedag. l. 2. c. 8. || Ipse Dominus die tertio resurrexerat religiosæ mulieris bonum opus prædicat, prædicandumque commendat, quod unguentum pretiosum super membra ejus effuderit, atque hoc ad eum sepeliendum fecerit. Et laudabiliter commemorantur in Evangelio, qui corpus ejus de cruce acceptum diligenter atque honorificè tegendum sepeliendumque curarunt. Verum istæ authoritates non hoc admonent, quod insit ullus cadaveribus sensus: sed ad Dei providentiam, cui placent etiam talia pietatis officia, corpora quoque mortuorum pertinere significant, propter fidem resurrectionis, aut presentem. S. August. de Civitate Dei, l. 1. c. 13.*

*\* Οὐδὲν δὲ λυπεῖ ἡμᾶς, ἂν τὸ ἐπὶ Ἡρακλίτῃ λεγόμενον, ὅτι Κέλσος παρελήθει, ὅτι νεκρὸς εἰσι κοπρίῃ ἐκδηλότερος, καίτοιγε αὐτοὶ τις ἂν καὶ περὶ τούτου, ὅτι τὰ μὲν κοπρία ἐκδηλῆτα εἶναι, οἱ δ' ἐξ ἀνθρώπων γίνεται, ἀφ' τῆν ἐνοικίωσαν ψυχῆν, καὶ μάλιστα ἰαν ἢ ἀσπιότις, ἐκ ἐκδηλῆται. Κατὰ γὰρ πρὸς ἀσπιότις ἢ ἰόμων, μὲν τ' ἐνδελχμῆς ὡς πρὸς τὰ τειαυῦτα τιμῆς ταφῆς ἀξιοῦται ἵνα μὴ ὑβρίζωμεν τῇ δυνάμει τῆν ἐνοικίωσαν ψυχῆν ἀπορίπτουτες, μὲν τὸ Ἡρακλίῳ αὐτῆν τὸ ζῶμα, ὡς καὶ τὰ τῶν κηλοῶν σώματα. Orig. adv. Celsum, l. 5.*

*Νεμισσάμαί γε μὲν ἔδην  
Κλαίω, ὡς καὶ θάνησι βροτῶν καὶ πέτμον ἐπίωγ.  
Τούτῳ ν καὶ γέρας εἰσι ὀζυροῖσι βροτοῖσι,  
Κεραδαί τε κομῶ, βαλίην τ' ἀπὸ δάκρυ παριῶν. Odyss. δ.*

† Nec ideo tamen contemnenda & abjicienda sunt corpora defunctorum, maximèque justorum atque fidelium, quibus tanquam organis & vasis ad omnia bona opera Sanctus usus est Spiritus. Si enim paterna vestis & annulus, ac si quid hujusmodi tantò charius est posteris, quantò erga parentes major existit affectus; nullo modo ipsa spernenda sunt corpora, quæ utique multò familiarius atque conjunctius quàm quælibet indumenta gestamus. Hæc enim non ad ornamentum vel adiutorium quod adhibetur extrinsecus, sed ad ipsam naturam hominis, pertinent. S. Aug. de Civitate Dei, l. 1. c. 13. Ταῦτα τιμῆς ὁ ἐπάρχει, ἀποτίθῃσι ἐν οἴκῳ τιμῆ τὸ σῶμα μὲν ἴτερον ὁμοιωτῶν ἰεῶν σωμάτων. Εἰ γὰρ ἐν ψυχῇ καὶ σώματι τὴν Θεοφιλή ζῶν ὁ κεκοιμημένος ἐξίω, τιμῆς ἴσαι μὲν τῆς οὐσίας ψυχῆς καὶ τὸ συνωβλῆσαι αὐτῆν σῶμα κατὰ τοὺς ἱεροὺς ἰδῶτας, ἔθην ἢ θύια δικαιοσύνη μὲν τῷ σφίτιν σῶματος αὐτῆ δυνάται τὰς ἀμοιβαίας λήξαι, ὡς ὁμοιωτῶν καὶ συμμῶσχω τῆς οὐσίας ἢ τῆς ἰωντίας ζῶης. Dionys. Ecl. Hierarch. c. 7. Propter patrem militiam Christi deseram, cui sepulturam Christi causâ non debeo, quam etiam omnibus ejus causâ debeo? S. Hieron. Epist. ad Heliodorum.

after

after Death, but carefully to be laid up in the Wardrobe of the Grave, with such due respect as might become the Honour of the Dead, and Comfort of the Living. And the decent Custom of the Primitive Christians was so acceptable unto God, that by his Providence it proved most \* effectual in the Conversion of the Heathens and Propagation of the Gospel.

\* This was observed by Julian the Apostate,

who, writing to an idolatrous High-Priest, puts him in mind of those things by which he thought the Christians gained upon the World, and recommends them to the Practice of the Heathen Priests. Of these he reckons three; the Gravity of their Carriage, their Kindness to Strangers, and their Care for the Burial of the Dead. Τὸ ἦν ἡμεῖς διέμαθα ταῦτα ἀπ' αὐτῶν, ὡς ἀποβλάσαντες ἡμεῖς τὴν αἰθερότητα (so he calls Christianity, because they rejected all the Heathen Gods) σωπύξηντες, ἢ περὶ τῶν ἑταίρων φιλοφροσύνη, καὶ περὶ τῶν ταφῶν τῶν νεκρῶν προνομία, καὶ ἡ πεπλασμένη σιμωότης κατὰ τὸ βίον; ἢ ἕκαστω αἰσῶμαι χρεῖται παρ' ἡμῶν ἀλαθῶς ἐπιτηδεύειν. Epist. 49. ad Arfacium. And as Julian observed the Care of Burial as a great Encouragement to the Heathens to turn Christians, so Gregory Nazianzen did observe the same to the great Dishonour of the Apostate, comparing his Funeral with his Predecessors. Ὁ μὲν γὰρ (that is Constantius) ὠρακτικώταται πανδήμους ἐμφυμίαις τε καὶ πομπαῖς, καὶ τότε τοὺς δὲ ταῖς ἡμετέροις σιμωαῖς, ἀδαῖς παντοῦ καὶ δευδουχίας, αἷς Χριστιανοὶ τιμῶν, μελέτων ἐνστάτη νομιζομένων· καὶ γίνεται παντοῦ παύσις καὶ παύσις ἢ ἐκκομιδὴ τοῦ σώματος. But as for Julian, μῆμεν γὰρ ἡμεῖς ἔχοντες αὐτῶν, καὶ τοὺς ἀπὸ τῆς σκλήρας αἰχμῶν ἐπομπήσαντες ἢ τὰς ἡμετέρας αὐτῶν ἐπομπήσαντες πόλις ἢ τὰς αἰετῶν ἀτιμῶν, καὶ τὰς ἐξ ἡμετέρας καὶ ἀσπίτων, καὶ οὐδὲ θιαυτὸς αὐτῶν ὄψισι. Steliceus. 2.

Thus I believe the Only-begotten and Eternal Son of God, for the Confirmation of the Truth of his Death already past, and the Verity of his Resurrection from the Dead suddenly to follow, had his Body, according to the Custom of the Jews, prepared for a Funeral, bound up with Linen Cloths, and laid in Spices; and after that accustomed Preparation, deposited in a Sepulchre hewn out of a Rock, in which never Man was laid before, and by rolling of a Stone unto the Door thereof, entombed there. Thus I believe that *Christ was buried.*

ARTI-

ARTICLE V.

He descended into Hell: the third day he rose again from the dead.



THE former part of this Article, of the *Descent into Hell*, hath not been so \* anciently in the *Creed*, or so universally, as the rest. \* First, it is to be observed, The first Place we find it used in was the Church of *Aquileia*; that the *Descent into Hell* was not in the ancient *Creeds* was less than 400 Years after *Christ*. After that it came into the † *Roman Creed*, and † *others*, and hath been acknowledged as a part of the *Apostles* or *Rules of Faith*. Some tell us that it was not in the

*Confession of Ignatius Epist. ad Magnesi. But indeed there is no Confession of Faith in that Epistle; for what is read there was thrust in out of Clemens his Constitutions. In like manner, in vain is it objected that it was omitted by Polycarp, Clemens Romanus, and Justin Martyr, because they have not pretended any Rule of Faith or Creed of their Times. But that which is material in this Cause, it is not so to be found in the Rules of Faith delivered by Irenæus, lib. 1. cap. 2. by Origen. lib. xxi. cap. 1. in Proem, or by Tertullian, adv. Praxeam, cap. 2. de Virg. veland. c. 1. de Præscript. adv. Hæret. cap. 13. It is not expressed in those Creeds which were made by the Councils as larger Explications of the Apostles Creed: not in the Nicene or Constantinopolitan, not in that of Ephesus or Chalcedon; not in those Confessions made at Sardica, Antioch, Seleucia, Sir-mium, &c. It is not mentioned in several Confessions of Faith delivered by particular Persons: not in that of Eusebius Cæsa-riensis, presented to the Council of Nice, Theodoret. l. 1. c. 2. not in that of Marcellus Bishop of Ancyra, delivered to Pope Julius, Epiphani. Hæret. 72. not in that of Arius and Euzoios, presented to Constantine, Socrat. l. 1. c. 19. not in that of Acacius Bishop of Cæsarea, delivered in to the Synod of Seleucia, Socrat. l. 2. c. 40. not in that of Eustathius, Theophilus and Silvanus, sent to Liberius, Socrat. l. 4. c. 12. There is no mention of it in the Creed of St. Basil, Tract. de Fide, in Alcatæis; in the Creed of Epiphanius, in Ancorato, c. 120. Gelasius, Damasus, Macarius, &c. It is not in the Creed ex-pounded by St. Cyril, (though some have produced that Creed to prove it) it is not in the Creed expounded by St. Augustine de Fide & Symbolo; nor in that De Symbolo ad Catechumenos, attributed to St. Augustine; nor in that which is ex-pounded by Maximus Taurinensis, nor in that so often interpreted by Petrus Chrysologus; nor in that of the Church of An-tioch, delivered by Cassianus, de Incarn. l. 6. neither is it to be seen in the MS. Creeds set forth by the learned Archbishop of Armagh. Indeed it is affirmed by Rufinus, that in his Time it was neither in the Roman nor the Oriental Creeds: Sciendum sane est, quod in Ecclesiæ Romanæ Symbolo non habetur additum, descendit ad inferna; sed neque in Orientis Ecclesiis habetur hic sermo. Russ. in Exposit. Symboli. It is certain therefore (nor can we disprove it by any acknowledged Evidence of Antiquity) that the Article of the Descent into Hell was not in the Roman or any of the Oriental Creeds. † That the Descent into Hell came afterwards into the Roman Creed appeareth, not only because we find it there of late, but because we find it often in the Latin Church many Ages since: As in that produced by Etherius against Elipandus in the Year 785, in the 115 Serm. de Tempore, falsely ascribed to St. Augustine, where it is attributed to St. Thomas the Apostle; and in the Ex-position of the Creed falsely ascribed to St. Chrysostome. † As in the Creed attributed to St. Athanasius, which though we cannot say was his, yet we know was extant about the Year 600, by the Epistle of Isidorus Hispalensis ad Claudium Du-cem. It was also inserted into the Creed of the Council of Ariminum, Soc. l. 2. c. 37, and of the fourth Council of Toledo, held in the Year 633: and of the sixteenth Council of the same Toledo, held in the Year 693.*

Indeed the *Descent into Hell* hath \* always been accepted, but with a \* *Quis nisi in-fidelis nega-verit fuisse apud inferos Christum? S. August. Epist. 99.* various Exposition; and the *Church of England* at the Reformation, as it received the *three Creeds*, in *two* of which this Article is contained, so did it also make this one of the *Articles of Religion*, to which all who are ad-mitted to any *Benefice*, or received into *Holy Orders* are obliged to subscribe. And at the first Reception it was propounded with a certain *Explication*, and thus delivered in the fourth Year of *King Edward the Sixth*, with reference to an express place of *Scripture* interpreted of this *Descent*: † *That the Bo-dy of Christ lay in the Grave until his Resurrection; but his Spirit, which he gave up was with the Spirits which were detained in Prison, or in Hell, and preached to them, as the place in S. Peter testifieth.* So likewise after the same manner in the *Creed* set forth in *Metre* after the manner of a *Psalm*, and still remaining at the end of the *Psalms*, the same *Explication* is deliver-ed in this *Stave*;

And so he died in the flesh,  
But quickned in the spirit:  
His body then was buried,  
As is our use and right.

† 1 Pet. 3. 19. Nam corpus usque ad Resurrectionem in sepulchro jacuit; Spiritus ab illo emissus cum spiritibus qui in carcere si- ve in inferno detinebantur fuit, illisque prædicavit, ut testa-tur Petri locus, &c. Articuli ann. 1552. Which place was also made use of in the Exposition of the Creed contained in the Catechism set forth by the Authority of King Edward, in the seventh Year of his Reign.

G g His

*His spirit did after this descend  
Into the lower parts,  
Of them that long in darkness were,  
The true light of their Hearts.*

Article 3.  
1562.

But in the *Synod* ten Years after, in the Days of *Queen Elizabeth*, the Articles, which continue still in force, deliver the same Descent, but without any the least Explication or Reference to any particular place of Scripture, in these Words; *As Christ died for us and was buried, so also it is to be believed that he went down into Hell.* Wherefore being our Church hath not now imposed that Interpretation of *St. Peter's* Words, which before it intimated; being it hath not delivered that as the only place of Scripture to found the *Descent into Hell* upon; being it hath alledged no other place to ground it, and delivered no other Explication to expound it: we may with the greater liberty pass on to find out the true Meaning of this Article, and to give our particular Judgment in it, so far as a Matter of so much Obscurity and Variety will permit.

First then, It is to be observed, that as this Article was first in the *Aquileian Creed*, so it was delivered there not in the express and formal Term of *Hell*, but in such a Word as may be capable of a greater Latitude, *Descendit in inferna*: which Words as they were continued in \* other *CreeDs*, so did they find a double Interpretation among the *Greeks*; some translating *Inferna, Hell*; others, the *lower parts* †: the first with relation to *S. Peter's* Words of *Christ*, *Thou shalt not leave my soul in Hell*; the second referring to that of *S. Paul*, *He descended into the lower parts of the earth.*

\* Descendit in Inferna, or ad Inferna, is the general writing in the ancients MSS. as the learned

Archbishop

testifies of those in the *Benedictine* and *Cottonian* Libraries; to which I may add those in the Library at *Westminster*: we see the same likewise in that of *Elipandus*, *Descendit ad Inferna*. Which words are so recited in the *Creed* delivered in the *Catechism* set forth by the Authority of *Edw. VI.* An. Dom. 1553. † So the ancients MSS. in *Bennet-College* Library, *καταβόρρα εις τα κατωτερα* and the *Confession* made at *Sirmium*, *εις τα κατωθιου καταβόρρα*. Since that it is *Descendit ad inferos*, and *καταβόρρα εις αιδη*, or *Descendit ad inferum*, as *Venantius Fortunatus*. For *τα κατωτερα* is a fit Interpretation, if we take *Inferna* according to the *Vulgar Etymology*; as *St. Augustine*, *Inferi eo quod infra sint*, *Latine appellantur*, *De Gen. ad lit. l. 12. c. 34.* or as *Nonius Marcellus*, *Inferum ab imo dictum, unde inferi quibus inferius nihil.* Again, *Inferna* may well be translated *αιδη*, if it be taken according to the true Origination, which is from the *Greek* *ιηρος*, with the *Æolick* digamma, from which *Dialect* most of the *Latin* Language came, *Ερφηρος*, *Inferni*. Now *ιηρος* according to the *Greek* composition, is nothing else but *κατωθιου*, *Etym.* *Ερφηρος*, *ει ηρφηρος*, *απο του εο τη ηρα κειδη*, *ο ερω*, *ει τη ηρη* and *Suid.* *Ερφηρος*, *νυφης*, *απο του εο τη ηρα κειδη*. *Ερφη* is anciently the *Earth*, from whence *ηρα*, *χαμηλη*, to the *Earth*: *ιηρος* then are in the *Earth*, as they supposed the *Manes* or *Spirits* of the *Dead* to be; from whence *Homer*, *Iliad.* *ο*, *Αιδης* *ιηρωων ανωρων*, of *Pluto*; and *Helioc.* *Τειρω* *Αιδης* *ιηρωων καταβυθιων ανωρων* and in imitation of them *Æschylus* elsewhere calls *τις ηυς νηρω* & *τις ηυς ιηρωων*. And as *ιηρος*, the *Souls* of the *Dead* in the *Earth*, so are *Inferi* in the first acception, that is *Manes*. *Pomponius Mela*, *Augilæ manes tantum Deos putant; which Pliny delivers thus*, *Augilæ inferos tantum colunt, and Solinus*, *Augilæ verò solos colunt inferos.* *Inferi* were then first *ιηρος*, the *Souls* of *Men* in the *Earth*: and as *Manes* is not only put for the *Souls* below, but also for the *Place*, as in the *Poet*;

————— *Manesque profundi,*  
and ———— *Hæc manes veniat mihi fama sub imos;*

so *Inferi* is most frequently used for the place under Ground where the *Souls* departed are, and the *Inferna* must then be those *Regions* in which they take up their *Habitations*. And so *Descendit ad Inferna*, *καταβω εις αιδη*, and *Descendit ad Inferos*, are the same. \* *Act.* 2. 27. † *Ephes.* 4. 9.

\* So are the words cited in *Ruffinus*, *Crucifixus sub Pontio Pilato, descendit in inferna.*

Secondly, I observe that in the *Aquileian Creed*, where this Article was first expressed, there was no mention of *Christ's* Burial; but the Words of their Confession ran thus, \* *crucified under Pontius Pilate, he descended in inferna.* From whence there is no question but the Observation of *Ruffinus*, who first

And his Observation upon them is this; *Sciendum sane est, quod in Ecclesie Romanæ Symbolo non habetur additum, Descendit ad inferna: sed neque in Orientis Ecclesiis habetur hic sermo: vis tamen verbi eadem videtur esse in eo quod sepultus est. Expos. Symb.* The same may also be observed in the *Athanasian Creed*, which has the *Descent*, but not the *Sepulture*; who suffered for our *Salvation*, descended into *Hell*, rose again the third day from the dead. Now is this only observable in these two, but also in the *Creed* made at *Sirmium*, and produced at *Ariminum*, in which the Words run thus, *καταβόρρα, εις κατωτερα, εις αποβυθια, εις εις τα κατωθιου καταβόρρα.* Where though the *Descent* be expressed, and the *Burial* be

be not mentioned, it is most certain, those Men which made it (Hereticks indeed, but not in this) did not understand his Burial by that Descent: and that appears by addition of the following words; *ὡς τὰ καταχθόνια κατεβόητα, καὶ τὰ ἐνταῦθα αἰωνομή-  
εντα, ἢ πύλας αἰδῶ ἰδούρι, ἰφύριαν* For he did not dispose and order things below by his Body in the Grave: nor could the Keepers of the Gates of Hell be affrighted with any sight of his Corps lying in the Sepulchre.

expounded it, was most true, that though the *Roman* and *Oriental Creeds* had not their words, yet they had the sense of them in the word *buried*. It appeareth therefore, that the first intention of putting these words in the *Creed* was only to express the Burial of our Saviour, or the Descent of his Body into the Grave. But although they were first put in the *Aquileian Creed*, to signify the Burial of *Christ*, and those which had only the Burial in their *Creed*, did confess as much as those which without the Burial did express the *Descent*; yet since the *Roman Creed* hath added the *Descent* unto the *Burial*, and expressed that Descent by words signifying more properly *Hell*, it cannot be imagined that the *Creed*, as it now stands, should signify only the Burial of *Christ* by his Descent into *Hell*. But rather, being the ancient Church did certainly believe that *Christ* did some other way descend beside his Burial; being though he interpreted those words of the Burial only, yet in the relation of what was done at our Saviour's Death, he makes mention of his Descent into Hell, beside, and \* distinct from, his \* Sepulture; being those who in After-Ages added it to the Burial, did actual-  
ly believe that the Soul of *Christ* descended: it followeth that, for the Exposition of the *Creed*, it is most necessary to declare in what that De-  
scend consisteth.

\* For having produced many places of Scripture to prove the Circumstances of our Saviour's Death, and

having cited those particularly which did belong unto his Burial, he passes farther to his Descent, in these words; Sed & quòd in infernum descendit, evidentèr prænuntiatur in Psalmis, ubi dicit, *Et in pulverem mortis deduxisti me;* & iterùm, *Qua utilitas in sanguine meo dum descendo in corruptionem;* & iterùm, *Descendisti in limum profundi, & non est substantia.* Sed & *Matthæus* dicit, *Tu es qui venturus es, an alium expectamus?* Undè & *Petrus* dixit, *Quia Christus mortificatus carne, vivificatus autem spiritu.* In ipso, ait, *Et eis qui in carcere inclusi erant in diebus Noe?* in quo etiam quid operis egerit in inferno declaratur. Sed & ipse Dominus per Prophetam dicit tanquam de futuro, *Quia non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem:* quòd rursus propheticè nihilominus ostendit impletum, cum dicit, *Dominus, eduxisti ab inferno animam meam, salvasti me à descendensibus in lacum.* Whence it appeareth, that though *Ruffinus* thought that the sense of descendit ad inferna was expressed in sepultus est; yet he did distinguish the Doctrine of *Christ's* Descent into Hell from that of his Burial.

Thirdly, I observe again, that whatsoever is delivered in the *Creed*, we therefore believe because it is contained in the Scriptures, and consequently must so believe it as it is contained there; whence all this Exposition of the Whole is nothing else but an Illustration and Proof of every particular Part of the *Creed* by such Scriptures as deliver the same, according to the true Interpretation of them and the general Consent of the Church of God. Now these Words, as they lie in the *Creed*, *He descended into Hell*, are no where formally and expressly delivered in the Scriptures; nor can we find any one place in which the Holy Ghost hath said in express and plain Terms that *Christ* as he died and was buried, so *he descended into Hell*. Wherefore being these Words of the *Creed* are not formally expressed in the Scripture, our Inquiry must be in what Scriptures they are contained virtually; that is, where the Holy Ghost doth deliver the same Doctrine, in what Words soever, which is contained, and to be understood in this Expression, *He descended into Hell*.

Now several places of Scripture have been produced by the Ancients as delivering this Truth, of which some without question prove it not: but three there are which have been always thought of greatest validity to confirm this Article, First, that of *S. Paul* to the *Ephesians* seems to come very near the Words themselves, and to express the same almost \* in Terms: \* *Now that he*

For the first Expression

which we find in *Ruffinus*, *Descendit in inferna*, comes most near to this Quotation; especially if we take the ancient Greek Translation of it: *κατεβόητα ὡς τὰ κατώτατα.* For if we consider that *κατώτατα* may well have the signification of the Superlative, especially being the LXX. hath so translated Psalm 63. 9. *σιελεύσω* ὡς τὰ κατώτατα τῆ γῆ; and Psalm 139. 15. *καὶ ἡ ὑπόστασις μου ἐν τοῖς κατώτατοις τῆ γῆς.* what can be nearer than these two, *κατεβόητα ὡς τὰ κατώτατα,* and *κατεβόητα ὡς τὰ κατώτατα;* or these two, *κατεβόητα ὡς τὰ καταχθόνια,* and *κατεβόητα ὡς τὰ κατώτατα μίση τῆ γῆ;*

\* *Ephes. 4. 9.*

\* This appears by their quotation of this Place to prove, or express, the Descent into Hell, as Irenæus does, l. 5. c. 26. Origen. Hom. 35. in Matt. Athanasius, Epist. ad Epictetum, Hilarius in Psal. 67. S. Jerome upon the Place, Inferiora autem terræ infernus accipitur, ad quem Dominus noster Salvatorque descendit. So also the Commentary attributed to S. Ambrose and S. Hilary, Si itaque hæc omnia Christus unicus est, neque alius est Christus mortuus alius sepultus, aut alius descendens ad inferna, & alius ascendens in cælos, secundum illud Apostoli, Ascendit autem quid est, &c. De Trinit. l. 10. \* John 3. 13. \* John 8. 23. \* Psalm 139. 15. \* Psalm 63. 9. \* Job. 1. 21.

ascended, what is it but that he descended first into the lower parts of the earth? This many of the ancient \* Fathers understood of the Descent into Hell, as placed in the lowest parts of the Earth: and this Exposition must be confessed so probable, that there can be no Argument to disprove it. Those lower parts of the earth may signify Hell, and Christ's descending thither may be, that his Soul went to that Place when his Body was carried to the Grave. But that it was actually so, or that the Apostle intended so much in those Words, the Place it self will not manifest. For we cannot be assured that the Descent of Christ, which S. Paul speaks of, was performed after his Death; or if it were, we cannot be assured that the lower parts of the earth did signify Hell, or the Place where the Souls of Men were tormented after the Separation from their Bodies. For as it is written, \* No man ascended up to heaven, but he that descended from heaven; so this may signify so much, and no more, In that he ascended, what is it but that he descended first? And for the lower parts of the earth, they may possibly signify no more than the Place beneath: as when our Saviour said, *Ye are from beneath, I am from above; ye are of this world, I am not of this world:* or as God spake by the Prophet, *I will shew wonders in heaven above, and signs in the earth beneath.* Nay, they may well refer to his Incarnation, according to that of David, *My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth;* or to his Burial, according to that of the Prophet, *Those that seek my soul to destroy it, shall go into the lower parts of the earth:* and these two References have a great Similitude according to that of Job, *Naked came I out of my mother's womb, and naked shall I return thither.*

\* As Hermes, l. 3. Simil. 9. Irenæus, l. 4. c. 45. Clem. Alexand. Strom. l. 6. Orig. Hom. 35. in Mat. S. Athanas. l. de Incarn. & Epist. ad Epictetum. Epiph. Hæres. 77. S. Cyril de recta fide ad

Theodoretum. l. 12. in Joban. Orat. Pasch. & alibi sapius. Author. Comment. Ambros. ascript. ad Rom. 10. Russ. in Exposit. Symb. † For in his Answer to Euodius, Epist. 99. he thus begins; Quæstio quam mihi proposuisti ex Epistola Apostoli Petri solet nos, ut te latere non arbitror, vehementissime commovere, quomodo illa verba accipienda sint tanquam de inferis dicta. Replico ergo tibi eandem quæstionem, ut sive ipse potueris, sive aliquem qui possit inveneris, auferas de illa atque finias dubitationem meam. Then setting down in order all the Difficulties which occurred as that unto in the Exposition of the Descent into Hell, he concludes with an Exposition of another nature: Considera tamen, ne forte totum illud quod de conclusis in carcere spiritibus qui in diebus Noe non crediderant Petrus Apostolus dicit, omnino ad inferos non pertinent, sed ad illa potius tempora quorum formam ad hæc tempora transtulit.

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the Words, *being put to death in the flesh, but quickned by the spirit, by which also he went and preached unto the spirits in prison.* Now that Spirit by which Christ was quickned is \* that by which he was raised from the dead, that is the Power of his Divinity, as St. Paul expresseth it, *Though he was crucified through weakness, yet he liveth by the power of God:* in respect of which he preached to those which were disobedient in the Days of Noah, as we have already <sup>b</sup> shewn.

\* Quid est enim quod vivificatus est spiritus, nisi quod eadem caro qua solâ fuerat mortificatus, vivificante spiritu resurrexit? Nam quod fuerat animâ mortificatus Jesus, hoc est, eo spiritu qui hominis est, quis audeat dicere? cum mors animæ non sit nisi peccatum, à quo ille omnino immunis fuit cum pro nobis carne mortificaretur. S. Aug. Epist. 99. Et alibi. Certe anima Christi non solum immortalis secundum ceterarum naturam, sed etiam nullo mortificata peccato vel damnatione punita est, quibus duabus causis mors animæ intelligi potest, & ideo non secundum ipsam dici potuit, Christus vivificatus spiritu. In ea re quippe vivificatus est in qua fuerat mortificatus. Ergo de carne dictum est: ipsa enim revixit animâ redeunte, quia ipsa erat mortua animâ recedente. Mortificatus ergo carne dictus est: quia secundum solam carnem mortuus est, vivificatus autem spiritum, quia illo Spiritu operante in quo ad quos (leg. eos) veniebat & prædicabat, etiam ipsa caro vivificata surrexit, in qua modò ad homines venit.

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<sup>a</sup> 2 Cor. 13.

<sup>b</sup> Pag. 112.

The third, but principal Text, is that of *David*, applied by St. Peter. For *David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoyce, and my tongue was glad: moreover also my flesh shall rest in hope. Because thou wilt not leave my Soul in hell, neither wilt thou suffer thine holy One to see corruption.* Thus the Apostle repeated the Words of the *Psalmist*, and then applied them: *He being a Prophet, and seeing this before, spake of the resurrection of Christ, that his Soul was not left in Hell, neither his flesh did see corruption.* Now from this place the Article is clearly and infallibly deduced thus: If the Soul of Christ were not left in Hell at his Resurrection, then his Soul was in Hell before his Resurrection: But it was not there before his Death: therefore upon or after his Death, and before his Resurrection, the Soul of Christ descended into Hell; and consequently the Creed doth truly deliver, that Christ, being crucified, was dead, buried, and descended into Hell. For as his Flesh did not see Corruption by virtue of that Promise and Propheticall Expression, and yet it was in the Grave, the Place of Corruption, where it rested in Hope until his Resurrection; so his Soul, which was not left in Hell, by virtue of the like Promise or Prediction, was in that Hell, where it was not left, until the Time that it was to be united to the Body for the performing of the Resurrection. We must therefore confess from hence that the Soul of Christ was in Hell; and no Christian can deny it, saith St. *Augustin*, \* it is so clearly delivered in this Prophecy of the *Psalmist* and Application of the Apostle.

\* Dominum quidem carne mortificatum venisse in in-

fernum satis constat. Neque enim contradici potest vel prophetia quæ dixit, *Quoniam non derelinques animam meam in inferno*, (quod ac aliter quisquam sapere auderet, in Actibus Apostolorum idem Petrus exponit) vel ejusdem Petri illis verbis quibus eum asserit *salvisse Inferni dolores*, in quibus impossibile erat eum teneri. Quis ergo nisi infidelis negaverit fuisse apud inferos Christum? Epist. 99.

The only Question then remains, not of the Truth of the Proposition, but the Sense and Meaning of it. It is most certain that *Christ descended into Hell*; and as infallibly true as any other Article of the Creed: but what that *Hell* was, and how *he descended* thither, being once questioned, is not easily determined. Different Opinions there have been of old, and of late more different still, which I shall here examine after that manner which our subject will admit. Our present Design is an Exposition of the Creed as now it stands, and our Endeavour is to expound it according to the Scriptures in which it is contained: I must therefore look for such an Explication as may consist with the other parts of the Creed, and may withal be conformable unto that Scripture upon which the Truth of the Article doth rely: And consequently, whatsoever Interpretation is either not true in it self, or not consistent with the Body of the Creed, or not conformable to the Doctrine of the Apostle



Apostle in this particular, the Expositor of that Creed by the Doctrine of the Apostle must reject.

First then, we shall consider the Opinion of *Durandus*, who, as often, so in this, is singular. He supposeth this Descent to belong \* unto the Soul, and the Name of *Hell* to signifie the Place where the Souls of dead Men were in Custody : but he maketh a Metaphor in the Word *descended*, as not signifying any Local Motion, nor inferring any real Presence of the Soul of Christ in the Place where the Souls of dead Men were ; but only including a Virtual Motion, and inferring an Efficacious Presence, by which Descent the Effects of the Death of Christ were wrought upon the Souls in Hell : and because the Merits of Christ's Death did principally depend upon the Act of his Soul, therefore the Effect of his Death is attributed to his Soul as the principal Agent ; and consequently Christ is truly said at the Instant of his Death to *descend into Hell*, because his Death was immediately efficacious upon the Souls detained there. This is the Opinion of *Durandus*, so far as it is distinct from others.

\* Cùm Articulus sit; Christum ad Inferos descendisse, & non possit intelligi ratione Divinitatis, secundum quam est ubique; nec ratione corporis secundum quod fuit in sepulchro; restat quòd intelligatur ratione animæ: quo

supposito, videndum est qualiter anima Christi descendit ad infernum. *Durand. lib. 3. dist. 22. q. 3.*

But although a Virtual Influence of the Death of Christ may be well admitted in reference to the Souls of the Dead, yet this Opinion cannot be accepted as to the Exposition of this Article ; being neither the Creed can be thought to speak a Language of so great Scholastick Subtily, nor the Place of *David*, expounded by *S. Peter*, can possibly admit any such Explication. For what can be the Sense of those Words, *thou shalt not leave my soul in Hell*, if his being in Hell was only virtually acting there? If the Efficacy of his Death were his Descent, then is he descended still, because the Effect of his Death still remaineth. The Opinion therefore of *Durandus*, making the Descent into Hell to be nothing but the Efficacy of the Death of Christ upon the Souls detained there, is to be rejected, as not expositive of the Creed's Confession, nor consistent with the Scripture's Expression.

† *Calvin. Instit. l. 2. c. 16. §. 10.* Si Christus ad inferos descendisse dicitur nihil mirum est, cùm eam mortem pertulerit quæ sceleribus ab irato Deo infligitur: *which he expresseth profusely in another phrase.* Cùm diros in anima cruciatus damnati ac perditum hominis pertulerit.

The next Opinion, later than that of *Durandus*, is, That the † Descent into Hell is the suffering of the Torments of Hell ; that the Soul of *Christ* did really and truly suffer all those Pains which are due unto the Damned ; that whatsoever is threatned by the Law unto them which depart this Life in their Sins, and under the Wrath of God, was fully undertaken and born by *Christ* ; that he died a true and natural Death, the Death of *Gehenna*, and this dying the Death of *Gehenna* was the *descending into Hell* ; that those which are now saved by Virtue of his Death, should otherwise have endured the same Torments in Hell which now the Damned do and shall endure, but that he, being their Surety, || did himself suffer the same for them, even all the Torments which we should have felt, and the Damned shall.

|| Quid igitur? Christus personam suam secundum humanitatem pœnam gehennalem nobis debitam passus est, animam principaliter, corpore secundario, utroque casualiter ad merendum, ad nos suo ipsius merito liberandos. *Parkerus de Descensu, l. 3. §. 48. Et statim, §. 49.* Descendisse namque Servatorem, modo supra memorato, ad Haden mortis gehennalis, innumeris patet argumentis.

This Interpretation is either taken in the strict Sense of the Words, or in a Latitude of Expression ; but in neither to be admitted as the Exposition of this Article. Not if it be taken in a strict, rigorous, proper and formal Sense ; for in that Acception it is not true. It must not, it cannot, be admitted that *Christ* did suffer all those Torments which the Damned suffer ; and therefore it is not, it cannot, be true, that by suffering them he descended into Hell. There is a Worm that never dieth, which could not lodge within his Breast ; that is, a Remorse of Conscience, seated in the Soul, for what that Soul hath done : but such a Remorse of Conscience could not be in *Christ*, who though

he took upon himself the Sins of those which otherwise had been damned, yet that Act of his was a most virtuous, charitable, and most glorious Act, highly conformable to the Will of God, and consequently could not be the Object of Remorse. The Grief and Horror in the Soul of *Christ*, which we have expressed in the Explication of his Sufferings antecedent to his Crucifixion, had reference to the Sins and Punishment of Men; to the Justice and Wrath of God; but clearly of a nature different from the Sting of Conscience in the Souls condemned to eternal Flames. Again, an essential part of the Torments of Hell is a present and constant sense of the everlasting displeasure of God, and an Impossibility of obtaining Favour, and avoiding Pain; an absolute and complete despair of any better condition, or the least relaxation: But *Christ*, we know, had never any such resentment, who looked upon the reward which was set before him, even upon the Cross; and offered up himself a sweet-smelling Sacrifice; which could never be efficacious, except offered in Faith. If we should imagine any damned Soul to have received an express Promise of God, that after 10000 Years he would release him from those Torments, and make him everlastingly happy, and to have a true Faith in that Promise, and a firm Hope of receiving eternal Life; we could not say that Man was in the same condition with the rest of the damned, or that he felt all that Hell which they were sensible of, or all that Pain which was due unto his Sins: because hope and confidence, and relying upon God, would not only mitigate all other pains, but wholly take away the bitter anguish of Despair. *Christ* then, who knew the beginning, continuance, and conclusion of his Sufferings, who understood the determinate minute of his own Death and Resurrection, who had made a Covenant with his Father for all the degrees of his Passion, and was fully assured that he could suffer no more than he had freely and deliberately undertaken, and should continue no longer in his Passion than he had himself determined, he who by those Torments was assured to overcome all the Powers of Hell, cannot possibly be said to have been in the same condition with the damned, and strictly and properly to have endured the Pains of Hell.

Again, If we take the Torments of Hell in a metaphorical sense, for those Terrors and Horrors of Soul which our Saviour felt, which may therefore be called infernal Torments, because they are of greater Extremity than any other Tortures of this Life, and because they were accompanied with a sense of the Wrath of God against the Unrighteousness of Men; yet this cannot be an interpretation of the Descent into Hell, as it is an Article of the *Creed*, and as that Article is grounded upon the Scriptures. For all those Pains which our Saviour felt (whether as they pretend, properly infernal, or metaphorically such) were antecedent to his Death; part of them in the *Garden*, part on the *Cross*; but all before he commended his Spirit into the hands of his Father, and gave up the Ghost. Whereas it is sufficiently evident that the Descent into Hell, as it now stands in the *Creed*, signifieth something commenced after his Death, contradistinguished to his Burial; and, as it is considered in the Apostle's Explication, is clearly to be understood of that which immediately preceded his Resurrection; and that also grounded upon a confidence totally repugnant to infernal Pains. For it is thus particularly expressed: *I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoyce, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell.* Where the Faith, Hope, Confidence, and Assurance of *Christ* is shewn, and his *flesh*, though laid in the Grave the place of Corruption, is said to *rest in hope*, for this very reason, because God would not *leave his soul in hell*. I conclude therefore, that the Descent into Hell is not the enduring the



He in *Greek*, and is translated *Hell*, doth certainly in some other Places signify no more than the Grave, and is translated so. As where Mr. *Ainsworth* followeth the Word, <sup>a</sup> *For I will go down unto my Son mourning to hell*; our Translation aiming at the Sense, rendereth it, *For I will go down into the grave unto my Son mourning*. So again he, <sup>b</sup> *Ye shall bring down my gray hairs with sorrow unto hell*, that is, *to the grave*. And in this sense we say, <sup>c</sup> *The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up*.

<sup>a</sup> Gen. 37. 35.

<sup>b</sup> 42. 38.  
<sup>c</sup> 1 Sam. 2. 6.

Now being the *Soul* is sometimes taken for the Body deserted by the Soul, and *Hell* is also sometimes taken for the Grave, the Receptacle of the Body dead; therefore it is conceived that the Prophet did intend these Significations in those Words, *Thou shalt not leave my soul in hell*; and consequently the Article grounded on that Scripture must import no more than this, *Christ* in respect of his Body bereft of his Soul, which was recommended into, and deposited in the hands of his Father, *descended into the grave*.

This Exposition hath that great Advantage, that he which first mentioned this Descent in the Creed, did interpret it of the Burial; and where this Article was expressed, there that of the Burial was omitted. But notwithstanding those Advantages, there is no Certainty of this Interpretation: First, Because he \* which did so interpret, at the same time, and in the Tenure of that Expression, did acknowledge a Descent of the Soul of *Christ* into *Hell*; and those other † Creeds which did likewise omit the Burial, and express the Descent, did shew, that by that Descent they understood not that of the Body, but of the Soul. Secondly, Because they which put these Words into the *Roman* Creed, in which the Burial was expressed before, must certainly understand a Descent distinct from that; and therefore though it might perhaps be thought a probable Interpretation of the Words of *David*, especially taken as belonging to *David*, yet it cannot pretend to be an Exposition of the Creed, as now it stands.

\* *Ruffinus, who first mentioned this Article, did interpret it of the Grave; as we have already observed; but yet he did believe a Descent distinct from that, in the Exposition of the Creed:*

*Sed & quod in infernum descendit, evidenter pronuntiatur in Psalmis. &c. and then citing that of St. Peter, Unde & Petrus dixit, Quia Christus mortificatus carne vivificatus autem spiritu, in ipso, ait, & ei: qui in carcere inclusi erant in diebus Noe, in quo etiam quid operis egerit in inferno declaratur, as we before more largely cited the same place.*

† *I shewed before, that in the Creed made at Sirmium there was the Descent mentioned, and the Burial omitted, and yet that Descent was so expressed that it could not be taken for the Burial: Besides now I add, That it was made by the Arians, who in few Years before had given in another Creed, in which both the Burial and the Descent were mentioned; as that of Nice in Thracia, ἀποθνήσκοντα, καὶ ταφίζοντα, καὶ οὗς τὰ καταχθόνια καταλιπόντα, ὃν αὐτὸς ὁ αἰθερῆς ἐπέμωξεν. Theodoret. Hist. l. 2. c. 21. and not long after gave in another at Constantinople to the same purpose, ταφίζοντα, καὶ ἀποθνήσκοντα, καὶ ταφίζοντα, καὶ οὗς τὰ καταχθόνια καταλιπόντα, ὃν τινὰ καὶ αὐτὸς ὁ αἰθερῆς ἐπέμωξεν. Socrat. lib. 2. c. 4.*

The next Opinion is, That the Soul may well be understood either for the noble part of Man distinguished from the Body; or else for the Person of Man consisting of both Soul and Body, as it often is; or for the Living Soul, as it is distinguished from the Immortal Spirit: but then the term *Hell* shall signify no Place, neither of the Man, nor of the Body, nor of the Soul; but only the State or Condition of Men in Death, during the Separation of the Soul from the Body. So that the Prophecy shall run thus, *Thou shalt not leave my Soul in Hell*, that is, Thou shalt not suffer me to remain in the common State of the Dead, to be long deprived of my Natural Life, to continue without Exercise, or Power of exercising my vital Faculty: And then the Creed will have this Sense, that *Christ* was crucified, dead and buried, and descended into *Hell*; that is, he went unto the Dead, and remained for a Time in the State of Death, as other Men do.

But this Interpretation supposeth that which can never appear, that *Hades* signifieth not Death it self, nor the Place where Souls departed are, but the State and Condition of the Dead, or their Permansion in Death; which is a Notion wholly new, and consequently cannot interpret that which repre-

H h senteth

\* The Opinion of the ancient Greeks in this case is excellently expressed by Tertulian, who shows three kinds of men to be thought not to descend ad inferos when they die; the first Insepulti, the second Aori, the third Bizothanati. Creditum est, insepultos non ante ad inferos redigi quam iusta perceperint. De Anim. c. 56.

senterth something known and believed of old, according to the Notions and Conceptions of those Times. And that this Notion is wholly new, will appear, because not any of the ancient Fathers is produced to avow it, nor any of the Heathen Authors which are produced do affirm it: Nay, it is evident that the *Greeks* did always by *Hades* understand a Place into which the Souls of Men were carried and conveyed, distinct and separate from that Place in which we live; and that their different Opinions shew, placing it, some in the Earth, some under it, some in one unknown Place of it, some in another. But especially *Hades*, in the Judgment of the ancient *Greeks*, cannot consist with this Notion of the State of Death, and the Permanstion in that Condition, because there were many which they believed to be dead, and to continue in the State of Death, which yet they believed not to be in *Hades*, as\* those who died before their Time, and those whose Bodies were unburied. Thus likewise the ancient Fathers differed much concerning the Place of the *Infernus*; but never any doubted but that signi-

ficatum est, insepultos non ante ad inferos redigi quam iusta perceperint. De Anim. c. 56. Aiunt & immaturâ morte præventas eousque vagari isthic, donec reliquatio compleatur ætatis quâcum pervixissent si non intempetivè obiissent. Ibid. Proinde extorres inferum habebantur, quas vi creptas arbitrantur, præcipue per atrocitates suppliciorum; crucis dico & securis, & gladii, & feræ. Ib. The Souls then of those whose Bodies were unburied were thought to be kept out of Hades till their Funerals were performed, and the Souls of them who died an untimely or violent Death, were kept from the same Place until the Time of their natural Death should come. This he further expresses in the Terms of the Magicians, whose Art was conversant about Souls departed. Aut optimum est hic retinere secundum ahoros, (i. e. æorus) aut pessimum, secundum Bizothanatos, (Βιζωθανάτους) ut ip-sis jam vocabulis utar, quibus auctrix opinionum istarum Magica sonat, Hostanes, & Typhon, & Dardanus, & Damigeron, & Nestabis, & Bernice. Publica jam literatura est quæ animas etiam iusta ætate lapsas, etiam probâ morte disjunctas, etiam promptâ humatione dispunctas, evocaturam se ab inferum incolatu pollicetur, cap. 57. Of that of the Insepulti, he produceth the Example of Patroclus: Secundum Homicum Patrochum funus in somnis de Achille flagitan-tem, quod non alias adire portas inferum posset, arceatibus eum longè animabus sepulorum. The Place he intended is thus, Ibid. ψ.

Θάπτει μὲν, ὅτι τάχα τὰς ψυχὰς αἰδῶς πηγάω.  
Τὰ δὲ μὲν ἀργεῶν ψυχὰς, αἰδῶλα κειμέναι.  
Ὅδὲ μὲν καὶ μίσησθε ὑπὸ πύλασιν ἰσθμῶν.

In the same manner he describes Elpenor, Odyss. λ.

Πρώτη δὲ ψυχὴ Ἐλπίνοσθε ἦλθεν ἰταῖον,  
Ὅ γὰρ περὶ τὰσπετο ὑπὸ χθονὸς ἱερουδίας.

Where it is the Observation of Eustathius, Ὅτι δὲ τὰ ἐν ταῖς Ἑλλασσι, τὰς τὴν αἰδῶσπετο ψυχὰς μὲν ἀναμνησθῆ ταῖς λοιπαῖς. And the same Eustathius observes an extraordinary Accusation in that Question of Penelope concerning Ulysses, upon that same ground, Odyss. δ.

Εἶπον ἔτι ζῶν, καὶ ἄρα φάσθε ἡλιόιο·  
Ἢ ἔτι τῆσπε, καὶ εἰ αἰδῶσπε δῆμοισι.

Tò δὲ καὶ ἄρα φάσθε ἡλίω, δὲ ἀφῶσπετα ἰνοίας κίττα. ἄς δμωτῶν ἐν ζῶ μὲ, μὲ βλάσπεν δέ. Ὅσπε δὲ καὶ τὸ, αἰ αἰδῶσπε δῆμοισι, πρὸς ἀναμνησθῆ ταῖς λοιπαῖς κατὰ τὸ τὸ ἐν ταῖς Ἑλλασσι μῶσπε, ἢ πᾶς τῆσπε καὶ ἐν αἰδῶσπε γίνωσπε, εἰ μὲ καὶ πρὸς δῶσπε, καὶ εἰ Ἐυρωπιδὲ ἰμφοῖσπε Πολυδῶσπε. ἄς τὸ ἢ ἄρα τῆσπε, καὶ αἰ αἰδῶσπε δῆμοισι ἀπὸ τῶσπε, ἢ ἄρα τῆσπε, καὶ τῆσπε. It is here very observable that, according to the Opinion of the Greeks, to be dead is one thing, and to be in Hades is another: and that every one which died was not in Hades, ἢ πᾶς τῆσπε καὶ ἐν αἰδῶσπε γίνωσπε, as Eustathius speaks. Legimus præterea in Sexto insepulorum animas vagas esse, Serv. in Æneid. 3. The Place which he intended I suppose is this,

Hæc omnis, quam cernis, inops inhumataque turba est;  
Portitor ille Charon; hi quos vehit unda sepulti,  
Nec ripas datur horrendas nec rauca fluentæ  
Transportare prius quàm sedibus ossa quierunt.  
Centum errant annos, volitantque hæc littora circum. Virg. Æn. 6.

Thus he is to be understood in the Description of the Funeral of Polydorus, Æneid. 3.

Ergo in-stauramus Polydoro funus, & ingens  
Aggeritur tumulo tellus, animamque sepulchro  
Condimus.

Not that anima does there signify the body, as some have observed; but that the Soul of Polydorus was then in rest when his Body received Funeral Rites, as Servius, Legimus præterea in Sexto insepulorum animas vagas esse, & hinc constat non legitimè sepultum fuisse. Ritè ergo reddita legitimâ sepulurâ; redit ad quietem sepulchri, saith Servius; or rather, in the sense of Virgil, ad quietem inferni, according to the Position of Palinurus,

Sedibus ut saltem placidis in morte quiescam.

And that the Soul of Polydorus was so wandering about the Place where his Body lay unburied, appeareth out of Euripides in Hecuba, where he speaketh thus, Νῦν ὑπὸ μητρὸς φίλος Ἐκάβης αἰσῶν, σᾶμ' ἰρμῶσπε, ἰμῶν, Τριταῖον ἢ δὲ φέρισπε αἰαγῶσπε. And in the Troades of the same Poet this ἀλο, or erratio vagabunda insepulorum, is acknowledged by the Chorus in these Words, Ὡ φίλοσπε, ἢ πῶσπε μοι. Σὺ μὲ φθίμωσπε ἀλαμῶσπε Ἄδασπε, ἀσπῶσπε. And when their Bodies were buried, then their Souls passed into Hades, so the rest. So was it with Polydorus, and that Man mentioned in the History of the Philosophers Athenodorus, whose umbra or phasma walked after his Death. Inveniuntur ossa inserta catenis & implicita, quæ corpus avo ter-râq; putrefactum nuda & exesa reliquerat vinculis: collecta publicè sepeliuntur; domus postea ritè conditis manibusca-ruit. Plin. l. 7. Epist. 27. This was the Case of the Insepulti. And for that of the Bizothanati, it is remarkable that Dido sbreatmeth Æneas.

—————sequar

—sequar atris ignibus absens.  
 Et cum frigida mors animā seduxerit artus,  
 Omnibus umbra locis adero.—

Upon which Place Servius observes. Dicunt Physici Bizothanatorum animas non recipi in originem suam, nisi vagantes legitimū tempus fasi compleverint; quod Poetæ ad sepulturam transferunt, ut *Centum errant annos*. Hoc ergo nunc dicit Dido, *Occisura me ante diem sum; vaganti mihi dabis pœnas: Nam te persequar, & adero quā diu erravero semper.*

fied some \* Place or other: and if they had conceived any such Notion as the State of Death, and the Permanſion of the Dead in that State, they need not to have fallen into Doubts or Questions; the Patriarchs and the Prophets being as certainly in the State of Death, and remaining so, as *Corah, Dathan,* and *Abiram* are, or any Person which is certainly condemned to everlasting Flames. Though therefore it be certainly true that *Christ* did truly and properly die, as other Men are wont to do, and that after Expiration he was in the State or Condition of the Dead, in Deadlihood, as some have learned to speak; yet the Creed had spoken as much as this before, when it delivered that he *was dead*. . And although it is true that he might have died, and in the next Minute of Time revived, and consequently his Death not (precisely taken) signifie any Permanſion or Duration in the State of Death, and therefore it might be added, *he descended into Hell*, to signifie farther a Permanſion or Duration in that Condition: yet if *Hell* do signifie nothing else but the State of the Dead, as this Opinion doth suppose, then to *descend into Hell* is no more than to be dead; and so notwithstanding any Duration implied in that Expression, *Christ* might have ascended the next Minute after he descended thither, as well as he might be imagined to revive the next Minute after he died. Being then to *descend into Hell*, according to this Interpretation, is no more than to be dead; being no Man ever doubted but that Person was dead who died; being it was before delivered in the Creed that *Christ* died, or, as we render it, *was dead*; we cannot imagine but they which did add this part of the Article to the Creed, did intend something more than this, and therefore we cannot admit this Notion as a full or proper Exposition.

\* *Adh. 3. τὸ πρὸς ἡμῶν ἀποδίδω, ἢ γούρ ἀφαιρῆς τῆς ἀρχαίας, ὁ τὰς ψυχὰς ἡμῶν ἐκτείνει ἐκδηρῶν διχομύτος. Andreas Cæsar. in Apocal.*

There is yet left another Interpretation grounded upon the general Opinion of the Church of *Christ* in all Ages, and upon a probable Exposition of the Prophecy of the *Psalmist*, taking the *Soul* in the most proper sense for the Spirit or Rational part of *Christ*; that part of a Man which, according to our Saviour's Doctrine, the *Jews* could not kill; and looking upon *Hell*, as a Place distinct from this part of the World where we live, and distinguished from those Heavens whither *Christ* ascended, into which Place the Souls of Men were conveyed after or upon their Death; and therefore thus expounding the Words of the *Psalmist* in the Person of *Christ*: Thou shalt not suffer that Soul of mine which shall be forced from my Body by the Violence of Pain upon the Cross, but resigned into thy hands, when it shall go into that Place below where the Souls of Men departed are detained; I say, thou shalt not suffer that Soul to continue there as theirs have done; but shalt bring it shortly from thence, and re-unite it to my Body.

For the better understanding of this Exposition, there are several things to be observed, both in respect to the Matter of it, and in reference to the Authority of the Fathers. First therefore, this must be laid down as a certain and necessary Truth, That the Soul of Man, when he dieth, dieth not, but returneth unto him that gave it, to be disposed of at his Will and Pleasure; according to the ground of our Saviour's Counsel, *Fear not them which kill the body, but cannot kill the soul.* That better part of us therefore in and after Death doth exist and live, either by virtue of its spiritual and immortal Nature, as we believe; or at least the Will of God, and his Power upholding and pre-

erving it from Dissolution, as many of the Fathers thought. This Soul thus existing after Death, and separated from the Body, though of a nature spiritual, is really and truly in some place; if not by way of Circumscription, as proper Bodies are, yet by way of Determination and Indistancy; so that it is true to say, this is really and truly present here, and not elsewhere.

Again, the Soul of Man, which, while he lived, gave Life to the Body, and was the Fountain of all vital Actions, in that separate Existence after Death, must not be conceived to sleep, or be bereft and stript of all vital Operations, but still to exercise the Powers of Understanding and of Willing, and to be subject to the Affections of Joy and Sorrow. Upon which is grounded the different Estate and Condition of the Souls of Men during that Time of Separation; some of them by the Mercy of God being placed in Peace and Rest, in Joy and Happiness; others by the Justice of the same God left to Sorrow, Pains and Misery.

As there was this different State and Condition before our Saviour's Death, according to the different kinds of Men in this Life, the Wicked and the Just, the Elect and Reprobate: So there were two Societies of Souls after Death; one of them which were happy in the Presence of God, the other of those which were left in their Sins and tormented for them. Thus we conceive the Righteous *Abel* the first Man placed in this Happiness, and the Souls of them that departed in the same Faith to be gathered to him. Whosoever it was of the Sons of *Adam* which first died in his Sins was put into a Place of Torment; and the Souls of all those which departed after with the Wrath of God upon them, were gathered into his sad Society.

Now as the Souls at the Hour of Death are really separated from the Bodies; so the Place where they are in Rest or Misery after Death is certainly distinct from the Place in which they lived. They continue not where they were at that Instant when the Body was left without Life; they do not go together with the Body to the Grave; but as the Sepulchre is appointed for our Flesh, so there is another Receptacle, or Habitation and Mansion for our Spirits. From whence it followeth, that in Death the Soul doth certainly pass by a real Motion from that Place, in which it did inform the Body, and is translated to that Place, and unto that Society, which God of his Mercy or Justice hath allotted to it. And not at present to enquire into the Difference and Distance of those several Habitations, (but for Method's sake to involve them all as yet under the Notion of the Infernal Parts, or the Mansions below) it will appear to have been the general Judgment of the Church, that the Soul of *Christ* contradistinguished from his Body, that better and more noble part of his Humanity, his Rational and Intellectual Soul, after a true and proper Separation from his Flesh, was really and truly carried into those Parts below, where the Souls of Men before departed were detained: and that by such a real translation of his Soul, he was truly said to have descended into Hell.

Many have been the Interpretations of the Opinion of the Fathers made of late; and their Differences are made to appear so great, as if they agreed in nothing which concerns this Point: whereas there is nothing which they agree in more than this which I have already affirmed, the real Descent of the Soul of *Christ* unto the Habitation of the Souls departed. The Persons to whom, and End for which he descended, they differ in; but as to a Local Descent into the Infernal Parts, they all agree. Who were then in those Parts, they could not certainly define; but whosoever were there, that *Christ* by the Presence of his Soul was with them, they all determined.

That this was the general Opinion of the Church, will appear, not only

by the Testimonies of those \* ancient Writers which lived successively, and wrote in several Ages, and delivered this Exposition in such express Terms as are not capable of any other Interpretation; but also because it was generally used as an Argument against the *Apollinarian* Heretic: than which nothing can shew more the general Opinion of the Catholicks and the Hereticks, and that not only of the present, but of the precedent Ages. For it had been little less than ridiculous to have produced that for an Argument to prove a Point in Controversie, which had not been clearer than that which was controverted, and had not been some way acknowledged as a Truth by both. Now the Error of *Apollinarius* was, That *Christ* had no proper Intellectual or Rational Soul, but that the Word was to him in the place of a Soul: and the † Argument produced by the Fathers for the Conviction of this Error was that *Christ* descended into Hell; which the *Apollinarians* could not deny; and that this Descent was not made by his Divinity, nor by his Body, but by the Motion, and Presence of his Soul, and consequently that he had a Soul distinct both from his Flesh and from the Word. Whereas if it could have then been answered by the Hereticks, as now it is by many, that his Descent into Hell had no relation to his Soul, but to his Body only, which descended to the Grave; or that it was not a real, but only virtual Descent, by which his Death extended to the Destruction of the Powers of Hell; or that his Soul was not his intellectual Spirit, or immortal Soul, but his living Soul, which descended into Hell, that is, continued in the State of Death: I say, if any of these Senses could have been affixed to this Article, the *Apollinarians* Answer might have been found, and the Catholicks Argument of no validity. But being those Hereticks did all acknowledge this Article; being the Catholick Fathers did urge the same to prove the real Distinction of the Soul of *Christ* both from his Divinity and from his Body, because his Body was really in the Grave when his Soul was really present with the Souls below: it followeth that it was the general Doctrine of the Church, that *Christ* did descend into Hell, by a local Motion of his Soul, separated from his Body, to the Places below where the Souls of Men departed were.

*As Irenæus, l. 5. c. 26. Cum enim Dominus in medio umbræ mortis abierit, ubi animæ mortuorum erant, post deinde corporaliter resurrexit, manifestum est, quia & discipulorum ejus, propter quos & hæc operatus est Dominus, animæ abibunt in invisibilem locum definitum eis à Deo, &c. Clemens Alexandrinus was so clearly of that opinion, that he thought the Soul of Christ preached Salvation to the Souls in Hell. Stom. lib. 6. And Tertullian proves that the Inferi are a Cavity in the Earth where the Souls of dead Men are, be-*

*cause the Soul of Christ went thither. De Anima, cap. 55. Quòd si Christus Deus, quia & homo mortuus secundum Scripturas, & sepultus secundum eandem hic quoque legi satisfecit, formâ humanæ mortis apud Inferos functus, nec antè ascendit in sublimiora cælorum quàm descendit in inferiora terrarum, ut illic Patriarchas & Prophetas compotes sui faceret; habes & regionem Inferum subterraneam credere, & illos cubito pellere qui satis superbè non putent animas fidelium inferis dignas. Γνωμή σώματος μόνιμος ψυχῇ τοῖς γυναικῶν σωματων ἄμειλι ψυχῶν. Orig. contra Celsum. lib. 2. Ipsa anima, etiam fuit in abyssu, jam non est, quia scriptum est, Non dereliques animam meam in inferno. S. Ambros. de incarn. cap. 5. Si ergo secundum hominem quem Verbum Deus suscepit putamus dictum esse, Hodie parvulus eris in Paradiso, non ex his verbis in cælo existimandum est esse Paradisum. Neque enim ipso die in cælo futurus erat homo Christus Jesus, sed in inferno secundum animam, in sepulchro autem secundum carnem. Et de carne quidem, quòd eo die in sepulchro sit posita, manifestum est Evangelium. Quòd verò illa anima in infernum descenderet, Apostolica doctrina prædicat. Quandoquidem B. Petrus ad hanc rem testimonium de Psalmis adhibet, Quoniam non dereliques animam meam in inferno, neque dabis sanctum tuum videre corruptionem. Illud de anima dictum est, quia ibi non est derelicta, unde tam citò remeavit; illud de corpore, quòd in sepulchro corrumpi celeri resurrectione non potuit. S. August. Epist. 57. ad Dardanum. Καταβὰς μέχρι καὶ χθονὸς Ἐπιθμῶ ἰφαιμῶν, Κατίβας δ' ἰσὸν τάρταρα, ψυχῶν ἰδί μὴν θάνατος ἔμειν ἔθνη. Φεῖξεν σε γῆρας τότε Ἄιδας ὁ παλαιγενής. Καὶ λαοβέρος κίων Ἀνιχάσαστο βηλοῦ. Synes. Hymn. 9. Ψυχὴ ἢ ἡ θεία τῆν πρὸς αὐτὸν λαχοῦσα σωδομήν τι καὶ ἔνισον καταπιφθίτηκα μὲ εἰς ἄδης, θεοπρεπὴ ἢ δυναμὴ καὶ ἔξουσία χρωμένη καὶ τοῖς ἐκείνῃ πνύμασι κατιφαιμένο. Cyril. Alex. Dial. de Incarn. Ο μὲ τὰ φῶς αὐτοῦ σώμα μόνον ἰπιδίχαστο, ψυχῆ ἢ μέντω ὁ ἄδης. Anast. apud Euseb. Panopl. Postquam igitur exaltatus est, id est, à Judæis in cruce suspensus, & spiritum reddidit, unita suæ Divinitati Anima ad inferorum profunda descendit. Autor. Serm. de tempore. Corpore in sepulchro seposito, Divinitas cum anima hominis ad inferna descendens vocavit de locis suis animas sanctorum. Gaudentius Brix. Tract. 10. In hoc Divinitas Christi virtutem suæ impassibilitatis ostendit, quæ ubique, semper & ineffabiliter præsens, & secundum carnem suam in inferno sine doloribus fuit, & secundum animam suam in sepulchro sine corruptione jacuit; quia nec carni suæ defuit, cum animam suam in inferno dolere non sineret; nec animam suam in inferno deseruit, cum in sepulchro carnem suam à corruptione servaret. Judgen. ad Trajannand. l. 3. c. 31.*

† *What the Apollinarian Heretic was is certainly known: they denied that Christ had an human Soul, affirming the Word was to him in the place of a Soul. Apollinaristas Apollinarius instituit, qui de anima Christi à Catholicis dissenserunt, dicentes, sicut Ariani, Deum Christum carnem sine anima suscepisse. In quaestione testimonii Evangelicis victi, meatem, quâ rationalis est anima hominis, non fuisse in anima Christi, sed pro hac ipsum Verbum in ea fuisse, dixerunt. S. Aug. de Hæres. Against this Heretic the Catholicks argued from the Descent into Hell, as that which was acknowledged by them all, even by the Arians, (with whom the Apollinarians in this agreed) as we have shewn before by three several Creeds of theirs in which they expressed this Descent. This is the Argument of Athanasius in his fourth Dialogue de Trinitate, which is particularly with an Apollinarian: Ὡσαύτῃ ἐν ἰδύαστο ὁ Θεὸς ἐν μὴματι καὶ ἐν τὰφῃ; Ἰσοῦς, εἰ μὴ εἶχεν τὸ τιθίμενον σῶμα: ὅτως ἐν ἀν ἰλεχθῆ καταχωρηῶν τοῦ σώματος, καταχῶ*



πανταχού ὄν και τα πάντα περιέχον, εἰ μὴ ἔχει τὴν χωρισμένην ψυχὴν, μὴ ἢ και τοῖς ἐν ἄδου ἐπηγγελίσαστο· Ἄλλ' ἔτι γὰρ αὐτὸν ἀνακαρῆν τοῦ σώματος λείπει και ἐν ἄδου γιγνώσκει και τοῦτο ἐστὶ τὸ ὑπὲρ ἡμῶν ἐν ἄδου φησὶ ἄλλ' τὴν ψυχὴν και ἐν μνήματι τιθῆναι ἄλλ' τὸ σῶμα. *But because these Dialogues may be questioned as not genuine, the same Arguments may be produced out of his Book de Incarnatione Christi, written particularly against Apollinarius: Πιστεύετε ἂν, ὅτι ὁ ἴσθων ἡμῶν ἀσώματος ἐστὶ ἡ ψυχὴ· τοῦτο και τ' πρώτης πλάσιος δικαιοσύνης, και τ' δευτέρας ἀβλαστίας δηλώσει, εὐ μόνον ἐφ' ἡμῶν τέταρ δικαιοσύνης, ἀλλὰ και ἐν αὐτῷ τῷ θανάτῳ τοῦ Χριστοῦ ἐδικαιώθη· τὸ μίτον μὴ τὰ φέρε φέρεται, ἢ ὃ μὴ ἐν ἄδου ἀβλαστία· Ἄλλ' ἔτι τὸ ὅτι τὸν τ' τοῦτον πολλὰ μίτρον και τοῦ μ' τάφου σωματικῆν ἐπιδηχομένην τὴν ἐπίστασιν, ἐκείνη παρὲν τὸ σῶμα, τοῦ ὃ ἄου ἀσώματος· πῶς ἐκεί παρὲν ὁ Κύριος ἀσώματος, ὡς ἀσώματος ἐν μίτῳ ὑπὸ τοῦ θανάτου; ἵνα ψυχῆς ταῖς ἐν δισμοῖς κατεχόμεναις μετὰ ἴδως ψυχῆς ἀνεπίδηκτον τ' δισμῶν τοῦ θανάτου ὡς ἀσώματος παρὲν τὰς, ἀφ' ἡμῶν τὰ δισμῶν ψυχῶν τ' ἐν ἄδου κατεχόμεναι.* Thus Euthymius, in his Commentary upon the Words of the Psalmist, Thou shalt not leave my Soul in Hell, Τίθῃσι και τ' ἐλπίδες τὴν αἰτία. Καὶ γὰρ οὐκ ἐγκαταλείψεις, φησὶ, τὴν ψυχὴν μου ἐν ἄδου, ὅπου τῶν τετελευτηκῶν αἰ ψυχῆς κατέχου. τόπος ἢ ὁ ἄδου ὑπὸ γῆν ἀποκεκλιμένον τὰς τῶν ἀποθνήσκοντων ψυχῆς· πῶς ταῖς ὁ λόγος Ἀπολλινάριος, ὁ τὴν προσληφθέντα ἄρκα δεσμεύειν ἐν ψυχῇ τῆ ἀνῆν; ὡς αἰετοῦ. *And from hence we may understand the Words of Theodore, who at the end of his Exposition of this Psalm thus concludes; Οὐτοὶ ὁ ψαλμῶς και τὴν Ἁγίου και τὴν Ἐπιτομίου, και Ἀπολλινάριου φηροβλάβειαν ἐδείχθη. Which is in reference to those Words, Thou shalt not leave my Soul in Hell. In the same manner, Leporius Presbyter (quod malè ienserat de Incarnatione Christi, corrigens, as Gennadius observeth, and particularly disavowing that of the Arians and Apollinarians, Deum hominemque commixtum, & tali confusione carnis & Verbi quali aliquod corpus effectum) does thus express the Reality and Distinction of the Soul and Body of the same Christ: Tam Christus filius Dei tunc mortuus jacuit in sepulchro. quam idem Christus filius Dei ad interna descendit; sicut beatus Apostulus dicit, Quod autem ascendit, quid est nisi quod descendit primum in inferiores partes terra? Ipse utique Dominus & Deus noster. Jesus Christus unicus Dei qui cum anima ad interna descendit, ipse cum anima & corpore ascendit ad Coelum. Libel. Emendationis. And Capreolus Bishop of Carthage, writing against the Nestorian Heresy, proveth that the Soul of Christ was united to his Divinity when it descended into Hell, and follows that Argument, urging it at large: In which Discourse among the rest he hath this Passage; Tantum abest, Deum Dei filium incommutabilem ab inferis potuisse concludi, ut nec ipsam adsumptionis animam exitiabiliter susceptam aut tenaciter derelictam, sed nec carnem ejus credimus contagione alicujus corruptionis infectam. Ipsius namque vox est in Psalmo, sicut Petrus interpretatur Apostolus, Non derelinques animam meam apud inferos, neque dabis sanctum tuum videre corruptionem. Epist. ad Hispan. Lastly, The true Doctrine of the Incarnation against all the Enemies thereof, Apollinarians, Nestorians, Eutychians, and the like, was generally expressed by declaring the Verity of the Soul of Christ really present in Hell, and the Verity of his Body as the same time really present in the Grave; as it is excellently delivered by Fulgentius: Humanitas vera Filii Dei nec tota in sepulchro fuit, nec tota in inferno; sed in sepulchro secundum veram carnem Christus mortuus jacuit, & secundum animam ad infernum Christus descendit, & secundum eandem animam ab inferno ad carnem quam in sepulchro reliquerat, rediit: secundum divinitatem verò suam, quæ nec loco tenetur nec fine concluditur, totus fuit in sepulchro cum carne, totus in inferno cum anima: ac pro hoc plenus fuit ubique Christus; quia non est Deus ab humanitate quam susceperat separatus, qui & in anima sua fuit, ut solutis inferni doloribus ab inferno victrix rediret, & in carne sua fuit, ut in celeri resurrectione corrumpi non posset. Ad Thrasimund. lib. 3. c. 34.*

Nor can it be reasonably objected, that the Argument of the Fathers was of equal force against these Hereticks, if it be understood of the Animal Soul, as it would be if it were understood of the Rational; as if those Hereticks had equally deprived *Christ* of the Rational and Animal Soul. For it is most certain that they did not equally deprive *Christ* of both; but most of the *Apollinarians* denied an human Soul to *Christ* \* only in respect of the Intellectual part, granting that the Animal Soul of *Christ* was of the same Nature with the Animal Soul of other Men. If therefore the Fathers had proved only that the Animal Souls of *Christ* had descended into Hell, they had brought no Argument at all to prove that *Christ* had an Human Intellectual Soul. It is therefore certain that the Catholick Fathers in their Opposition to the *Apollinarian* Hereticks, did declare, that the Intellectual and Immortal Soul of *Christ* descended into Hell.

\* At first indeed the Apollinarians did so speak, as if they denied the Human Soul in both Acceptations; but afterwards they clearly affirmed the ψυχὴ, and denied the νοῦς alone. So Socrates testifies of them: Πρότερον μὲν ἄλλοι ἀναλεφθῆναι τ' ἀνθρώπων ὑπὸ τοῦ θεοῦ λόγου ἐν τῇ οικονομίᾳ τ' ἀνθρωπίνης ψυχῆς ἀνέν· εἶτα ὡς ἐκ μετανοίας ἐπιδηφόμενοι, προσέθησαν ψυχὴν μ' ἀνιληφθῆναι, τοῦν ὃ ἐκ ἔχειν αὐτῆν, ἀλλ' εἶναι τ' Θεοῦ λόγου ἀντί τοῦ εἰς τὸν ἀναλεφθῆντα ἀνθρώπων. Hist. l. 2. c. 46. Nam & aliqui eorum fuisse in Christo animam negare non potuerunt. Videre absurditatem & insaniam non ferendam. Animam irrationalem cum habere voluerunt, rationalem negaverunt; dederunt ei animam pecoris, subtraxerunt animam hominis. S. Aug. Tract. 47. in Job. This was so properly indeed the Apollinarian Heresy, that it was thereby distinguished from the Arian. Nam Apollinariſtæ quidem carnis & animæ naturam sine mente adsumpſiſſe Dominum credunt, Ariani verò carnis tantummodo. Facundus, l. 2. c. 3.

The only Question which admitted any Variety of Discrepancy among the Ancients was, Who were the Persons to whose Souls the Soul of *Christ* descended? and that which dependeth on that Question, What was the End and Use of his Descent? In this indeed they differed much, according to their several Apprehensions of the Condition of the Dead, and the Nature of the Place into which the Souls before our Saviour's Death were gathered; some looking on that Name which we translate now *Hell, Hades, or Infernus*, as the

\* com-

\* common Receptacle of the Souls of all Men, both to the Just and Un-just, thought the Soul of Christ descended unto those which departed in the true Faith and Fear of God, the Souls of the Patriarchs and the Prophets and the People of God.

Some of the ancient Fathers did believe that the word *adēs*, in the Scriptures had the same

signification which is both among the Greeks, as comprehending all the Souls both of the Wicked and the Just; and so they took Infernus in the same latitude. As therefore the ancient Greeks did assign one *adēs*, for all which died, Πάρας ὁμῶς θνάσκουσιν ἀδης δόξα; ἀνδρώνων ἀδω πάντας ἕνεκεν θροῦ. As they made within that one *adēs*, two several Receptacles, one for the Good and Virtuous, the other for the Wicked and Unjust, (according to that of Diphilus, Καὶ γὰρ καὶ ἀδω δύο τρεῖς νομίμασθε, Μῶν δικαίων, κατὰ τὴν ἀσπίδων ἰδὲν· and that of Plauto, Οὐτὶς ἢ δὴ ἐπειδὴν τελευτήσωσι, δικαιοσύνη ἐν τῷ λαμβάνει ἐν τῇ τροφῇ, ἢ ἐν φηρατῶν τὰ ἄδω, ἢ μὲν εἰς μακαρίων ψυχῶν, ἢ ἢ εἰς τάρταρον· and that of Virgil.

Hic locus est partes ubi se via findit in ambas;
Dextera quæ Ditiis magni sub mœnia tendit;
Hac iter Elysiūm nobis: at læva malorum
Exercet pœnas, & ad impia Tartara mittit.)

As they did send the best of Men to *adēs*, there to be happy, and taught Rewards to be received there as well as punishments: (Αἰδῆ) ἢ ἰσὸν τῷ μακάριον Πυδάρου ταυτὶ παρὶ τῷ ἰσθμῶν ἐν ἀδω, Τοῖσι λάμπει μὲν ἄδω ἀελίου τῶν ἰσθμῶν νύκτα κέρου, φανεροῦσθαι τὸ λαμπρῶν εἰς προέσκειον αὐτῶν. Plus. de consolat. ad Apollon. Ὡς τριστάβητι Κύβηθ βεβῆσθαι, οἱ ταῦτα διαφύκτου τίλη Μολῶν· ἐς ἀδω· τοῦσθ δὲ μόνου ἐκεί τῶν ἰσθμῶν, τοῖς δ' ἄλλοις παρὶ ἐκεί κακῶν, Sophocles.) So did the Jews also before and after our Saviour's time. For Josephus says, the Soul of Samuel was brought up ἐξ ἀδω, and delivers the Opinion of the Pharisees after this manner, Antiq. Jud. l. 18. c. 2. Ἀβραάμ τὸ ἴσθμον πρὸς αὐτοῖς, ἵνας καὶ ἰσὸν χθονὸς δικαιοσύνης τὸ καὶ τιμῶν εἰς ἀσπίδων ἢ κακίας ἐπιπέδου ἐν τῷ βίῳ γέγονε· and of the Sadducees after this manner, ἕνεκεν τὸ τῶν δικαιοσύνη, καὶ τῶν καὶ ἀδω τιμῶν καὶ τιμῶν ἀσπίδων. Therefore the Jews which thought the Souls immortal did believe that the Just were rewarded, as well as the Unjust punished, ἰσὸν χθονὸς or καὶ ἀδω. And so did also most of the ancient Fathers of the Church. There was an ancient Book written de Universi natura, which some attributed to Justin Martyr, some to Irenæus, others to Origen, or to Caius a Presbyter of the Roman Church in the time of Victor and Zephyrinus, a Fragment of which is set forth by David Hoeschelius in his Annotations upon Photius, delivering the state of *adēs*, at large. Παρὶ ἢ ἀδω, ἐν ᾧ (κατὰ τὸν) ψυχῶν δικαιοσύνην καὶ ἀδω, ἀσπίδων ἀσπίδων. Here then were the Just and Unjust in Hades, but not in the same place. Οἱ ἢ δικαιοσύνη ἐν τῷ ἀδω ἢ καὶ (κατὰ τὸν), ἀλλ' ἐν τῷ αὐτῷ τῶν ἢ καὶ ἀδω. Μῶν δὲ εἰς τῶν τὸ χθονὸς ἀσπίδων, &c. There was but one Passage into the Hades, saith he; but when that Gate was passed, the Just went on the right hand to a place of Happiness, (Τοῦτο ἢ ὄνομα καλῶς νομῶν Ἀβραάμ) and the Unjust on the left to a place of Misery. Οὐτὸν ὃ παρὶ ἀδω λέγει, ἐν ᾧ ψυχῶν πάντων κατὰ τὸν ἀσπίδων ἀσπίδων ἢ ὄνομα ἀσπίδων. Tertullian wrote a Treatise, de Paradiso, now not extant, in which he expressed thus much: Habes etiam de Paradiso a nobis libellam, quo constituimus omnem animam apud Inferos sequestrari in diem Domini, De Animâ, cap. 55. S. Jerome on the third Chapter of Ecclesiastes: Ante adventum Christi omnia ad Inferos pariter ducebantur: Unde & Jacob ad Inferos pariter descensurum se dicit; & Job pius & impius in Inferno queritur retentari: & Evangelium, Chaos magnum interpositum apud Inferos; & Abraham cura Lazaro, & divitem in sepulchris, esse testatur. And in his 25<sup>th</sup> Epistle, Perfacilis ad ista responsio est; Luxisse Jacob filium, quem putabat occisum, ad quem & ipse erat ad inferos descensurus, dicens, Descendam ad Filium meum lugens in infernum: quia necdum Paradisi januam Christus effregerat, necdum flammam illam romphæam & vertiginem præfidentium Cherubin sanguis ejus extinxerat. Unde & Abraham, licet in loco refrigerii, tamen apud inferos cum Lazaro fuisse scribitur. And again, Nequeo satis Scripturæ laudare mysteria, & divinum sensum in verbis licet simplicibus admirari: quod, & Moyses plangitur; & Jesus Nave, vir sanctus, sepultus fertur, & tamen fletus non esse scribitur. Nempe illud, quod in Moysæ, id est, in lege veteri, sub peccato Adam omnes tenebantur elogia & ad inferos descendentes consequenter lacrymæ prosequerentur. In Jesu verò, id est, in Evangelio, per quem Paradisus est apertus, mortem gaudia prosequuntur. Τὸ πρῶτον ὃ θάνατον εἰς τὸ ἀδω κατὰ τὸν ἢ ἢ ὄνομα παρὶ τῷ Χριστῷ πρὸς τὸ Χριστὸν ὡς ἀσπίδων. S. Chryl. Panegy. ad Sanctos Mart. And in his Treatise proving that Christ is God, he makes this Exposition of Isaiah 45. 2. Πύλας χαλκῶν σωθήσονται, καὶ ἰσθμῶν ἰσθμῶν σωθήσονται, καὶ ἀνοίξω θύρας ἰσθμῶν, ἀνοίξω θύρας ἰσθμῶν, ἀνοίξω θύρας ἰσθμῶν, ἀνοίξω θύρας ἰσθμῶν. Et γὰρ καὶ ἴσθμῶν ἢ, ἀλλὰ φησὶν ἰσθμῶν ἰσθμῶν, καὶ οὐκ ἰσθμῶν, ἢ Ἀβραάμ, τὸν ἰσθμῶν τὸ ἰσθμῶν διὸ καὶ θύρας ἰσθμῶν ἰσθμῶν. This Doctrine was maintained by all those who believed that the Soul of Samuel was raised by the Witch of Endor: for though he were so great a Prophet, yet they thought that he was in Hades; and not only so, but under the power of Satan. Thus Justin Martyr in his Dialogue with Trypho: Φαίνεται ἢ καὶ ὅτι πᾶσαι αἱ ψυχῶν τῷ ἄνω δικαιοσύνη καὶ προφητῶν ὡς ἰσθμῶν ἰσθμῶν τῷ τοῦτον ἀνοίξω, οὐκ ἢ καὶ ἐν ἰσθμῶν ἰσθμῶν ἰσθμῶν τῷ αὐτῶν πρῶτον ἰσθμῶν. Who was followed in this by Origen, Anastasius Antiochenus, and others.

But others there were who thought Hades or Infernus was never taken † S. Augustine in † the Scriptures for any place of Happiness; and therefore they did not conceive the Souls of the Patriarchs or the Prophets did pass into any such Infernal Place; and consequently, that the Descent into Hell, was not his going to the Prophets or the Patriarchs, which were not there. For as, if it had been only said that Christ had gone unto the Bosom of Abraham, or to Paradise, no Man would ever have believed that he had descended into

thence, upon this ground, that he thought the word Infernus was never taken in the Scripture with a good sense; Quamquam illud me nondum invenisse confiteor, inferos appellatos ubi justorum animæ acquiescunt. De Genes ad literam, l. 12. c. 33. Proinde, ut dixi, nondum inveni, & adhuc quero; nec mihi occurrit Inferos alicubi in bono possessive Scripturam, duntaxat Canonicam. Ibid. Non faciliè alicubi Scripturarum Inferorum nomen positum invenitur in bono. Epist. 57. Præsertim qui nè ipsos quidem Inferos usquam Scripturarum locis in bono appellatos potui recipere. Quod si nusquam in divinis autoritatibus legitur, non utique sinus ille Abraham, id est, secretæ cujusdam quietis habitatio, alicui pars Inferorum fuisse credenda est. Quoniam in his ipsi tanti Magistri verbis, ubi ait dixisse Abraham, Inferos: & nos chaos magnam firmatum est, satis, ut opinor, apparet, non esse quandam partem quasi membrum Inferorum tantu illius felicitatis sinum. Epist. 99.

Hell; so that being it is only written, *Thou shalt not leave my soul in hell*, it seems incongruous to think that he went then unto the Patriarchs who were not there.

Now this being the diversity of Opinions anciently in respect of the Persons unto whose Souls the Soul of *Christ* descended at his Death, the difference of the End or Efficacy of that Descent is next to be observed. Of those which did believe the Name of *Hades* to belong unto that general Place which comprehended all the Souls of Men, (as well those which died in the Favour of God, as those which departed in their Sins) \* some of them thought that *Christ* descended to that place of *Hades* where the Souls of all the Faithful, from the Death of the Righteous *Abel* to the Death of *Christ*, were detained; and there dissolving all the Power by which they were detained below, translated them into a far more glorious Place, and estated them in a condition far more happy in the Heavens above.

\* This is the Opinion generally received in the Schools, and delivered as the Sense of the Church of God in all Ages: But

though it were not so general as the Schoolmen would persuade us, yet it is certain that many of the Fathers did so understand it. Ὁ μὲν ἐπὶ σωτηρίᾳ τῶν ἐν αἰδο ψυχῶν παρῆν, ἐκ μακρῶν αἰώνων τὴν ἀφίξιν αὐτοῦ περιμένον. Euseb. de Demonstrat. l. 10. Κατὰ τὰς ἐκ τὰ καταχθονία, ἵνα κρείττονι λυτρώσονται τὰς δικαίας. Cyril. Catech. 4. Ἡμιλλὰ γὰρ ἡ θεία τολιού τὰ πάντα τὰ κατὰ μυστήριον τοῦ πάθους, καὶ τὴν τῆ ψυχῆ καταλιθεῖν ἐς τὰ καταχθονία, ἐπὶ τὸ ἐργάσασθαι τὴν ἐκ τῶ προκακομημένων σωτηρίαν, φησὶ τὸ ἁγιῶν πατριάρχων. Translatum erat Enoch, raptus Elias: sed non est servus supra Dominum. Nullus enim ascendit in caelum, nisi qui descendit de caelo. Nam & Moysen, licet corpus ejus non apparuerit in terris, nusquam tamen in gloria caelesti legimus, nisi postquam Dominus suae resurrectionis pignore vincula solvit Inferni, & piorum animas elevavit. S. Ambros. l. de Fide ad Gratianum. Qui in eo loco detinebantur sancti vinculorum solutionem in Christi adventu sperabant. Nemo enim ab Inferni sedibus liberatur nisi per Christi gratiam. Ed igitur post mortem Christus descendit. Ut Angelus in caminum Babylonis ad tres puceros liberandos descendit, ita Christus ad fornacem descendit Inferni, in quo clausae justorum animae tenebantur. Postquam ed descendit, Inferorum claustra perfodit, diripuit, vastavit, spoliavit, vincetas inde animas liberando. S. Hier. in Ecclesiasten.

\* Just. Mart. in his Dialogus with Trypho first begins: Ἀλλὰ μὲν οὐδὲ ἀποδοξάσαντες φημι πάσας τὰς

Others of them understood no such translation of place, or alteration of condition there, conceiving that the Souls of all Men are \* detained below still, and shall not enter into Heaven until the general Resurrection. They made no such distinction at the Death of *Christ*, as if those which believed

ψυχὰς ἰγὰ (ἡρώων τῶν ἐν αἰσ ἀλλοῦς τοῖς κακοῖς) ἀλλὰ τι; τὰς μὲν οὐρανῶν ἐν κρείττονι καὶ χάρι μέρει, τὰς δὲ αἰδίου ἐν σκοτεινῶν ἐν χροῖσι, τὸ κρείττονι ἀποδοξάσαντες φησὶ τὸν. After him Irenaeus, l. 5. c. 26. Cum Dominus in medio umbræ mortis abierit ubi animi mortuorum erant, post deinde corporaliter, resurrexit, & post resurrectionem assumptus est; manifestum est quia & discipulorum ejus, propter quos & hæc operatus est Dominus, animæ abibunt in invisibilem locum definitum eis à Deo, & ibi usque ad resurrectionem commorabuntur, sustinentes resurrectionem; post recipientes corpora & perfecte resurgentes, hoc est, corporaliter, quemadmodum & Dominus resurrexit, sic venient in conspectum Dei. Nemo enim est discipulus super magistrum: perfectus autem omnis erit sicut magister ejus. Quomodo ergo magister noster non statim evolans abiit, sed sustinens definitum à Patre resurrectionis suae tempus, (quod & per Jonam manifestum est) post triduum resurgens assumptus est; sic & nos sustinere debemus definitum à Deo resurrectionis nostrae tempus præaunciatum à Prophetis, & sic resurgentes assumi, quotquot Dominus hoc dignos habuerit. Tertullian followeth Irenaeus in this particular: Habes & regionem Inferam subterraneam credere & illos cubito pellere qui satis superbe non putent animas fidelium Inferis dignas, servi super Dominum & discipuli super magistrum, aspersione se forte in Abraham sinu expectandæ resurrectionis solatium carpere. De Anima c. 55. Nulli patet caelum terrâ adhuc salvâ, ne dixerim clausâ. Cum transactione enim mundi referantur regna caelorum. ib. Eam itaque regionem sinum dico Abraham, etsi non caelestem, sublimiorem tamen Inferis, interim refrigerium præbituram animabus justorum, donec consummatio rerum resurrectionem omnium plenitudine mercedis expungat. Adv. Marc. l. 4. c. 34. Omnes ergo animæ penes Inferos? Inquis. Velis & nolis, & supplicia jam illic & refrigeria habes, pauperem & divitem. Cur enim non putes animam & puniri & severi in Inferis, interim sub expectatione utriusque judicii in quadam usurpatione & candida ejus? De anima. cap. 48. S. Hilary, in his Commentary upon these Words of the Psalm, Dominus custodiet introitum tuum & exitum tuum ex hoc & usque in seculum: Non enim temporis hujus & seculi est ista custodia, non aduri sole atque lunâ, & ab omni malo conservari; sed futuri boni expectatio est, cum exeuntes de corpore ad introitum illum regni caelestis per custodiam Domini fideles omnes reservabuntur, in sinu scilicet interim Abraham collocati, quò adire impios interjectum Chaos inhabit, quousque introcundi rursus in regnum caelorum tempus adveniat. Custodit ergò Dominus exitum, dum de corpore exeuntes secreti ab impiis interjecto Chao quiescunt. Custodit & introitum dum nos in æternum illud & beatum regnum introducit. And at the end of the second Psalm, judicii enim dies vel beatitudinis retributio est æterna, vel poenæ: tempus verò mortis habet unumquemque suis legibus, dum ad judicium unumquemque aut Abraham reservat aut poena. Thus Gregory Nyssen still leaves the Patriarchs in Abraham's Bosom, in expectation of admittance into Heaven: Καὶ γὰρ οἱ αὐτοὶ τῶν Ἀβραμ πατριάρχων τοῦ μὲν ἰδίῳ τὰ ἀθάνατον ἐπιθυμῶν ἔχον, καὶ ἐν ἀντικειμένῳ τῶν ἐπιθυμῶν πατρίδα καθὼς φησὶ ὁ Ἀπόστολος: ἀλλὰ ἁμῶν ἐν τῷ ἐλπίσειν ἔτι τὴν χάριν αὐτοῦ, τοῦ Θεοῦ κρείττονι τι περὶ ἡμῶν προβλεψαμένου, κατὰ τὴν τοῦ Παύλου φωνήν, ὅτι μὲν, φησὶ, χάρις ἡμῶν τελειωθήσεται. De Hominis Opificio, cap. 22. These therefore which conceived that the Souls of the godly now after Christ's Ascension do go unto the Bosom of Abraham, where the Patriarchs and Prophets were and are, and that both remain together till the general Resurrection, did not believe that Christ did therefore descend into Hell, that he might translate the Patriarchs from thence into Heaven.

in a Saviour to come should be kept out from Heaven till he came, and those which now believe in the same Saviour already come should be admitted thither immediately upon their Expiration.

But such as thought the Place in which the Souls of the Patriarchs did reside could not in Propriety of Speech be called *Hell*, nor was ever so named in the Scriptures, conceived, that as our Saviour went to those who were included in the proper Hell, or Place of Torment, so the End of his Descent was to deliver Souls from those Miseries which they felt, and to translate them to a Place of Happiness and a glorious Condition. They which did think that Hell was wholly emptied, that every Soul was presently released from all the Pains which before it suffered, were branded with the Name of \* Heretick : but to believe that many were delivered, was both by them and many others counted Orthodox.

\* S. Augustine in his Book de Hæresibus reckons this

as the seventy ninth Heresie: Alia descendente ad Infernos Christo credidisse incredulos, & omnes inde existimat liberatos. And though he gives the Heresie without a Name, as he found it in Philastrius, yet we find the Opinion was not very singular. For Euodius propounded it to St. Augustine as a Question in which he desired satisfaction, an descendens Christus omnibus evangelisavit, omnesque à tenebris & penis per gratiam liberavit, ut à tempore resurrectionis Domini iudicium expectetur exinanitis inferis? And in his Answer to that Question, he looks not upon the affirmative part as an Heresie, but as a doubtful Proposition. His Resolution, first, is, that it did not concern the Prophets and the Patriarchs, because he could not see how they should be thought to be in Hell, and so capable of a Deliverance from thence: Addunt quidam hoc beneficium antiquis etiam Sanctis fuisse concessum, Abel, Seth, Noe, & domui ejus, Abraham, Isaac, & Jacob, aliisque Patriarchis & Prophetis, ut cum Dominus in infernum venisset, illis doloribus solverentur. Sed quoniam modo intelligatur Abraam, in cujus sinu pius etiam pauper ille susceptus est in illis fuisse doloribus, ego quidem non video: explicant fortasse qui possunt. Epist. 69. ad Euodium. Et paulo post: Unde illis iustis qui in sinu Abraham erant cum ille in inferna descenderet nondum quid contulisset inveni, à quibus eum secundum beatificam presentiam suæ Divinitatis nunquam video recessisse. And yet in another he will not blame them that believed the contrary, nor did he think their Opinion absurd. Si enim non absurdè credi videtur, antiquos etiam Sanctos, qui venturi Christi tenuerunt fidem, locis quidem à tormentis impiorum remotissimis, sed apud Inferos, fuisse, donec eos inde sanguis Christi ad ea loca descensus erueret, &c. De Civitate Dei, l. 20. c. 15. His second Resolution was, That Christ did by his Descent relieve some out of the Pains of Hell, taking Hell in the worst sense. Quia evidentia testimonia & Infernum commemorant & dolores, nulla causa occurrit cur illuc credatur venisse Salvator, nisi ut ab ejus doloribus salvos faceret. Epist. 99. Quamobrem teneamus firmissimè quòd fides habet fundatissimam auctoritate firmata, quia Christus mortuus est secundum Scripturas, & quia sepultus est, & quia resurrexit tertià die secundum Scripturas; & cætera quæ de illo, testantur veritate, conscripta sunt. In quibus etiam hoc est, quòd apud inferos fuit, solutis eorum doloribus quibus eum erat impossibile teneri; à quibus etiam rectè intelligitur solvisse & liberasse quos voluit. Ibid. His third Resolution was, That how many these were which were delivered out of Hell was uncertain, and therefore temerarious to define. Sed utrùm omnes quos in eis invenit, an quosdam quos illo beneficio dignos judicavit, adhuc requiro. Ibid. Hoc scilicet quod scriptum est, Solutis doloribus Inferni, non in omnibus, sed in quibusdam accipi potest, quos ille dignos ista liberatione judicabat: ut neque frustra illic descendisse existimetur, nulli eorum profuturus qui ibi tenebantur inclusi; nec tamen sit consequens, ut quod Divina quibusdam misericordia justitiæque concessit, omnibus concessum esse putandum sit. Ibid. Potest & sic, ut eos dolores eum solvisse credamus quibus teneri ipse non poterat, sed quibus alii tenebantur quos ille noverat liberandos. Verùm quinam isti sunt temerarium est definire. Si enim omnes omnino dixerimus tunc esse liberatos qui illuc inventi sunt, quis non gratuletur, si hoc possumus ostendere? Ibid. Thus the Opinion of St. Augustine is clear, That those which departed in the Faith of Christ were before in Happiness and the beatifical Presence of God, and so needed no Translation by the Death of Christ; and of those which were kept in the Pains of Hell, some were loosed and delivered from them, some were not; and this was the proper End or Effect of Christ's Descent into Hell. Thus Capreolus: Ipse in homine est visitare Inferorum dignatus abstrusa, & præpositos mortis presentia invictæ majestatis exterruit, & propter liberandos quos voluit, Inferorum portas referari præcepit. Epist. ad Hispanos. S. Ambrose: Ipse autem inter mortuos liber remissionem in Inferno positam soluta mortis lege donabat. De Incarn. c. 5. Όλοι γαρ υιους συλαστας τον εδου, και τας αφαντας τοις τον κενουνησθαι τον πνευματος αναπαυσας πύλας, ησημας τε και μονον αφος εισεσι τον Αβελαν ανισιν. S. Cyril. Homil. Pasch. 7. Who speaks full as high as those words of Euodius, or that Heretick, whatsoever it was, which is mentioned, though not named, by Philastrius. For ησημας και μονον Αβελαν is as much as Inferi exinaniti; and ανωστας τον εδου τον πνευματι (which he useth in another Homily) is the same.

The Means by which they did conceive that *Christ* did free the Souls of Men from Hell was the Application of his Death unto them, which was propounded to those Souls by \* preaching of the Gospel there: That as he revealed here on Earth the Will of God unto the Sons of Men, and propounded himself as the Object of their Faith, to the End that whosoever believed in him should never die; so after his Death he shewed himself unto the Souls departed, that whosoever of them would yet accept of and acknowledge him should pass from Death to Life.

\* This preaching of the Gospel to the Dead, was the general Opinion of the Fathers, as the End of his Descent, or

Means, by which that good was wrought for the Souls below, which was effected by his Death. Propter Dominum in ea quæ sub terra descendisse, evangelisantem & illis adventum suum, remissam peccatorum existentem his qui

qui credunt in eum. Crediderunt autem in eum omnes qui sperabant in eum, id est, qui adventum ejus prænunciaverunt, & dispositionibus ejus servierunt, Justi, & Prophetæ, & Patriarchæ, quibus similiter ut nobis remisit peccata. *Irenæus, l. 4. c. 45.* Ἐμφυτὸν ἦν, ὁμοίαν καὶ τὸ Σωτῆρ, ἐπὶ τὸ ἄδου ἔργον αὐτοῦ· ἔπειθ' ἔν τε πεσέμενος, τὸς εἰς αὐτὸν πιστεύουσι θεολογῶντες ἄλλ' τοῦ κηρύσματος, ὅσοι ποτ' ἔτυχον γνησιότητος, ἐλευσέντες εἰς Ἰουδαίαν. Εἰ μὲν ἔν ὁ Κύριος δι' ἑδὴν ἔτην εἰς ἄδου κατέβη, ἢ ἄλλ' τὸ ἐπιγέμισσας, ἢ ἄσπερ κατέβηεν ἦτοι πάντας ἐπιγέμισσας, ἢ μόνους Ἑβραίους. Εἰ μὲν οὖν πάντας, ἄσπερ οὐκ αὐτὸς εἰς αὐτὸν πιστεύουσι, καὶ ἐξ ἑδὴν ὄντες τυχόντων, ἐξομολογησάμενοι ἦδη αὐτῷ. *Clem. Alex. Strom. l. 6.* Τριμῶν ἦν αἰνῶν κηρύσας καὶ τοῖς ἐν φυλακῇ πνεύμασι. Πληρῆστέη γὰρ ἦτονος ἢ τὴν φιλαυτορίας ἐπιδικῆς ἦν, τῆ μὴ μόνον ἀναστῆσαι Φυλακῆς, τὸς ἔτι ζῶντας ἐπὶ τῆ γῆς, ἀλλὰ καὶ τοῖς ἦδη κατοικοῦσιν, καὶ ἐν τοῖς τῷ αἵματος μυχῶν καθαρίσιν ἐς ζωὴν, κατὰ τὸ κηρύσασθαι μόνον, ἀσπερ οὐκ ἐν αὐτῷ. *S. Cyril. in Joan. l. 12.* Πολλοὶ δὲ ἀμαρτῆρας ἢ γὰρ, ὡς τῶν τοῖς τῶν ἀποστόλων κατὰ τὸν καιρὸν καὶ τοῖς ἐν αἵματι Χριστοῦ τῷ ἀπολύτῳ τῷ ἄδου. Λόγῳ γὰρ ὁ τῷ μωυσιτικῷ κηρύσας. Εἰς τοῦτο γὰρ ἀπῆλθεν καὶ αἰετῆ, ὡς καὶ νεκρῶν καὶ ζῶντων κυριώσῃ καὶ πάλιν, τοῖς ἐν φυλακῇ πνεύμασι, ὡς ἀπῆλθεν μὲν (καὶ ζῶσι) ἢ πνεύματι· ταῦτις, ὅσοι οἱ μὲν αἰετῆ, καὶ ἄλλ' τοῦτο ἀμαρτῆρας, μιμησιότητος κατακρίθῃσιν, ἀπῆ δὲ ἐλευθέρως ἄσπερ γνησιότητος, καὶ διχτομενῆσιν τοῦ πνεύματος· ὅσοι ἢ καὶ ἐν αἵματι Χριστοῦ τῇ δικαιοσύνῃ πεπνεύμασιν, τῷ πνεύματι εὐφροσύνης ἀπῆλθεν. *Johannes apud Photium, lib. 3. cap. 38.*

Thus did they think the Soul of *Christ* descended into Hell to preach the Gospel to the Spirits there, that they might receive him who before believed in him, or that they might believe in him who before rejected him. But this cannot be received as the End, or way to effect the End, of *Christ's* Descent; nor can I look upon it as an Illustration of this Article, for many Reasons. For first, I have already shewed that the Place of *S. Peter*, so often mentioned for it, is not capable of that Sense, nor hath it any relation to our Saviour after Death. Secondly, The Ancients seem upon no other Reason to have interpreted this place of *S. Peter* in that manner, but because other Apocryphal Writings led them to that Interpretation, upon the Authority whereof this Opinion only can rely. A place of the Prophet *Jeremy* was first \* produced, that *the Lord God of Israel remembered his dead, which slept in the land of the grave, and descended unto them, to preach unto them his salvation.* But being there is no such Verse extant in that Prophet or any other, it was also delivered that it was once in the Translation of the *Septuagint*, but rased out from thence by the *Jews*: which as it can scarce be conceived true, so if it were, it would be yet of doubtful Authority, as being never yet found in the *Hebrew* Text. And *Hermes* in his Book, called the *Pastor*, was † thought to give sufficient Strength to this Opinion; whereas the Book it self is of no good Authority, and in this Particular is most extravagant: for he taught, that not only the Soul of *Christ*, but also the Souls of the Apostles, preached to the Spirits below; that as they followed his Steps here, so did they also after their Death, and therefore descended to preach in Hell.

\* Justin Martyr in his Dialogue with Trypho the Jew, Καὶ ἀπὸ τῶν λόγων τοῦ αὐτοῦ ἱερῆως ἁγίου ταῦτα ἐβλάστησαν, Ἐμφυτὸν ἦν Κύριος ὁ Θεὸς ἀπὸ Ἰσραὴλ τῶν νεκρῶν αὐτοῦ, τῶν κηρυτῶν ἡμῶν εἰς τὴν χάριτος, καὶ κατέβη πρὸς αὐτὸς ἐπιγέμισσας αὐτοῦ.

† Clemens Alexandrinus first brings a strange place of Scripture to prove *Christ's* preaching in Hell, Strom. l. 6. Διότι ὁ Κύριος ἐπιγέμισσας καὶ τοῖς ἐν αἵματι. Φασὶ γὰρ ὅτι ἡ γραφὴ, Λόγῳ ὁ αἵματι τῆ ἀπολύτῃ, εἶδος μὲν αὐτοῦ ἐν ἡδονῇ, Φωνῆ ἢ αὐτοῦ ἐκείνην· which he thus interprets; ἔχ' ὅτι τῶν δὲ Φωνῆ λαβὸν ἔπειθ' ἐν τῷ προσημῶνι, ἀλλ' οἱ ἐν αἵματι κατακρίθῃσιν καὶ εἰς ἀπῆλθεν αὐτὸς ἰνδιδικῆς, κατὰ τὸ ἐν τῷ ὄνοματι εἰς θάλασσαν ἕκοντες ἀποκρίθῃσιν· αὐτοῖς τῶν αἰσῶν οἱ ἐπιγέμισσας τῷ θείῳ δυνάμει καὶ Φωνῆ· and then seeming to aim at the place of *S. Peter*, he passes to another Proof, which he had produced in his second Book: Διδίχῃ ἢ καὶ τῷ δόκτωρ Στρωματί, τοῖς Ἀποστόλοις, ἀκαλύθῃ τῷ Κυρίῳ, καὶ τοῖς ἐν αἵματι ἐπιγέμισσας· which he there proves by the Authority of the Book called *Pastor*, and attributed to *Hermes*: Ὁ Ἐμφυτὸν ἦν ἢ πρὸς τοῖς Ἀποστόλοις καὶ τοῖς διδασκῶν, τὸς κηρύστας τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, καὶ κηρυτῶν, τῆ δυνάμει καὶ τῆ πίστι κηρύσας τῶν προκηρυτῶν, Strom. l. 2. which words are thus in the old Latin Translation of *Hermes*, lib. 3. Similit. 9. Quoniam hi Apostoli & doctores qui predicaverunt nomen Filii Dei, cum habentes fidem ejus & potestatem defuncti essent, predicaverunt hui qui antè obierunt. And then Clemens supplies that Authority with a Reason of his own, that as the Apostles were to imitate *Christ* while they lived, so they did also imitate him after Death: Ἐχῶν γὰρ, αἵματι, ὡσπερ κηρυτῶν, ἔτις ἢ κηρυτῶν τοῖς αἰετῶν τῶν μωυσιτικῶν ἡδονῆ τῷ διδασκῶν. Stromat. l. 6. And therefore they preached to the Souls in Hell as *Christ* did before them. This is the Doctrine of Clemens Alexandrinus out of his Apocryphal Authorities.

Nor is this only to be suspected in reference to those pretended Authorities which first induced Men to believe it, and to make forced Interpretations of Scripture to maintain it; but also to be rejected in itself, as false, and inconsistent with the Nature, Scope and End of the Gospel, (which is to be preached with such Commands and Ordinances as can concern those only which are in this Life) and as incongruous to the State and Condition of those Souls to whom *Christ* is supposed to preach. For if we look upon the Patriarchs and Prophets, and all Saints before departed, it is certain they were never *disobedient in the days of Noah*; nor could they need the Publication of the Gospel after the Death of *Christ*, who by virtue of that Death were accepted in him while they lived, and by that Acceptation had received a Reward long before. If we look upon them which died in Disobedience, and were in Torments for their Sins, they cannot appear to be proper Objects for the Gospel preached. The Rich Man, whom we find in their Condition, desired one might be sent from the Dead to preach unto his Brethren then alive, lest they also should come unto that Place: but we find no Hopes he had that any should come from them which were alive to preach to him. For if the living, who *heard not Moses and the Prophets, would not be* Luc. 16. 31. *persuaded though one rose from the dead*; surely those which had been disobedient unto the Prophets, should never be persuaded after they were dead.

Whether therefore we consider the Authorities first introducing this Opinion, which were Apocryphal; or the Testimonies of Scripture, forced and improbable; or the Nature of this Preaching, inconsistent with the Gospel; or the Persons to whom *Christ* should be thought to preach, (which, if dead in the Faith and Fear of God, wanted no such Instruction; if departed in Infidelity and Disobedience, were unworthy and incapable of such a Dispensation) this Preaching of *Christ* to the Spirits in Prison cannot be admitted either as the End, or as the Means proper to effect the End, of his Descent into Hell.

Nor is this Preaching only to be rejected as a Means to produce the Effect of *Christ's* Descent, but the Effect itself pretended to be wrought thereby, whether in reference to the Just or Unjust, is by no means to be admitted. For though some of the Ancients thought, as is shewn before, that *Christ* did therefore descend into Hell, that he might deliver the Souls of some which were tormented in those Flames, and translate them to a Place of Happiness: yet this Opinion deserveth no Acceptance, neither in respect of the Ground or Foundation on which it is built, nor in respect of the Action or Effect it self. The Authority upon which the Strength of this Doctrine doth rely, is that place of the *Acts, whom God hath raised up, loosing the pains of Hell*, for so they read it; from whence the Argument is thus deduced: God did loose the Pains of Hell when *Christ* was raised. But those Pains did not take hold of *Christ* himself, who was not to suffer any thing after Death; and consequently he could not be loosed from or taken out of those Pains in which he never was: in the same manner the Patriarchs and the Prophets, and the Saints of old, if they should be granted to have been in a Place sometimes called Hell, yet were they there in Happiness, and therefore the delivering them from thence could not be the loosing of the Pains of Hell: It followeth then, that those alone which died in their Sins were involved in those Pains, and when those Pains were loosed then were they released; and being they were loosed when *Christ* was raised, the Consequence will be, that he descending into Hell, delivered some of the damned Souls from their Torments there.



The next Consideration is, whether by Virtue of his Descent the Souls of those which before believed in him, the Patriarchs, Prophets, and all the People of God were delivered from that Place and State in which they were before; and whether *Christ descended into Hell* to that end, that he might translate them into a Place and State far more glorious and happy. This hath been in the later Ages of the Church the vulgar Opinion of most Men, and that as if it followed necessarily from the Denial of the former. He delivered not the Souls of the Damned, \* therefore he delivered the Souls of them which believed, and of them alone: Till at last the Schools have followed it so fully, that they deliver it as a Point of † Faith and infallible Certainty, that the Soul of *Christ* descending into Hell, did deliver from thence all the Souls of the Saints which were in the Bosom of *Abraham*, and did confer upon them actual and essential Beatitude, which before they enjoyed not. And this they lay upon two grounds: first, that the Souls of Saints departed saw not God; and secondly, that *Christ* by his Death opened the Gate of the Kingdom of Heaven.

*So Gregory the Great, after he had proved that none of the Damned were released by Christ's Descent, thus infers and concludes: Hæc itaque omnia pertractantes nihil aliud tenent nisi*

quod vera fides per Catholicam Ecclesiam docet, quia descendens ad Inferos illos solummodò ab Inferni claustris eripuit, quos viventes in carne per suam gratiam in fide & bonâ operatione servavit. *l. 6. Epist. 179.* So *Isidore Hispalensis by way of Opposition*; Ideo Dominus in Inferno descendit, ut his qui ab eo non pœnaliter detinebantur viam aperiret revertendi ad cœlos. So *Venerable Bede upon the place of St. Peter*; Catholica fides habet, quia descendens ad Inferna Dominus non incredulos inde, sed fideles tantummodò suos educens, ad cœlestia secum regna perduxerit: neque exutis corpore animabus & inferorum carcere inclusis, sed in hac vita vel per seipsum, vel per suorum exempla sive verba fidelium, quotidie viam vitæ demonstrat. † *These are the Words of Suarez in 3. Thoma. Disputas. 43. Sect. 3.* Primò ergo, certum est Christum descendendo ad Inferos animabus sanctis, quæ in sinu Abraham erant, essentialem beatitudinem & cætera animæ dona quæ illam consequuntur contulisse. Hoc de fide certum existimo quia de fide est, illas animas non vidisse Deum ante Christi mortem. Deinde est de fide certum, Christum per mortem aperuisse hominibus januam regni: ideoque de fide etiam certum est, animas Sanctorum omnium post Christi mortem decedentium (si nihil purgandum habeant) statim videre Deum. Ergo idem est de prædictis animabus.

But even this Opinion, as general as it hath been, hath neither that Consent of Antiquity, nor such Certainty as it pretendeth, but is rather built upon the Improbabilities of a worse. The most ancient of all the Fathers, whose Writings are extant, were so far from believing that the End of *Christ's* Descent into Hell was to translate the Saints of old into Heaven, that they thought them not to be in Heaven yet, nor ever to be removed from that Place in which they were before *Christ's* Death, until the general Resurrection. Others as we have also shewn, thought the Bosom of *Abraham* was not in any Place which could be termed Hell; and consequently could not think that *Christ* should therefore descend into Hell to deliver them which were not there. And others yet which thought that *Christ* delivered the Patriarchs from their Infernal Mansions, did not think so exclusively or in opposition to the disobedient and damned Spirits, but conceived many of them to be saved as well as the Patriarchs were, and \* doubted whether all

*We have shewed this before to have been the Opinion of the most ancient, producing the express Testimonies of Justin Martyr, Irenæus, Tertullian, Hilary, Gregory Nyssen. So also Novatian, l. de Trinitate, Quæ infra terram jacent*

neque ipsa sunt digestis & ordinatis potestatis vacua. Locus enim est quo piorum animæ impiorumque ducantur, futuri judicii præjudicia sentientes. \* *We have already shewn that many did believe all the damned souls were saved then; and S. Augustine had his adhuc requiro, when he wrote unto Euodius concerning that Opinion. Beside, the Doubt of that great Divine, Gregory Nazianzen, is very observable, who in his Oration de Paschate hath these words, 'As eis æδου κατὴν συγκατάθεσιν ἡγάθη καὶ τὰ ἐπισημὰ τοῦ Χριστοῦ μυστήρια τὴν ἡλικίαν καὶ τὴν ἀποκατάστασιν; τὴν ὁ λόγος; ἀπλῶς εὐλόγησεν πάντας ἐπιφανῶς, ἢ καὶ τῶν πιστωμένων; Where his Question is clearly this, Whether Christ appearing in Hell did save all without exception, or did save there as he does here, only such as believed. To this it is answered by Suarez two ways, that it is the ordinary and universal Law; that none of the Damned should be saved: An verò ex speciali privilegio sua voluntate & arbitrio aliquem damnatum ex Gehenna Christus eduxerit, dubitari quoquo modo potest.—Et juxta hæc possent intelligi Nazianzenus & Augustinus. But this will by no means solve their Authorities; for neither of them did doubt or question whether some of the Damned were released, but whether all were released or some only: which Suarez did very well perceive, and therefore was ready in the same Sentence with another Answer, Quamquam Nazianzenus non videatur illa scripsisse verba, quoniam de hac veritate dubitaret, sed solum ut proponeret quid de hoc mysterio inquirere ac scire oporteat. Which is as much as to say, that He was satisfied of the Truth, but desired to satisfy no Man else. Whereas it is clear that it was a Doubt in his Age, as we have before shewn, and that he would leave it still a Doubt and undetermined. And as for the other, Augustinus rectè potest intelligi de animabus Purgatorii, it is certainly false, unless they will enlarge that Purgatory as wide as Hell; for the Question was of emptying that.*

were



were not so saved or no. Indeed I think there were very few (if any) for above 500 Years after *Christ*, which did so believe *Christ* delivered the Saints out of Hell, as to leave all the Damned there; and therefore this Opinion cannot be grounded upon the prime Antiquity, when so many of the Ancients believed not that they were removed at all, and so few acknowledged that they were removed alone.

And if the Authority of this Opinion in respect of its Antiquity be not great, the Certainty of the Truth of it will be less. For first, if it be not certain that the Souls of the Patriarchs were in some Place called *Hell* after their own Death, and until the Death of *Christ*; if the Bosom of *Abraham* were not some Infernal Mansion, then can it not be certain that *Christ* descended into Hell to deliver them. But there is no certainty that the Souls of the Just, the Patriarchs, and the rest of the People of God, were kept in any Place below, which was, or may be called the Hell: the Bosom of *Abraham* might well be in the Heavens above, far from any Region where the Devil and his Angels were; the Scriptures no where tell us that the Spirits of just Men went unto, or did remain in Hell; the Place in which the Rich Man was in Torments after Death is called *Hell*, but that into which the Angels carried the Poor Man's Soul is not termed so. There was a vast Distance between them two, nor is it likely that the Angels which see the Face of God should be sent down from Heaven to convey the Souls of the Just into that Place where the Face of God cannot be seen. When God translated *Enoch*, and *Elias* was carried up in a Chariot to Heaven, they seem not to be conveyed to a place where there was no Vision of God; and yet it is most probable, that *Moses* was with *Elias* as well before as upon the Mount: nor is there any Reason to conceive that *Abraham* should be in any worse Place or Condition than *Enoch* was, having as great a Testimony that he pleased God, as *Enoch* had.

Secondly, It cannot be certain that the Soul of *Christ* delivered the Souls of the Saints of old from Hell, and imparted to them the Beatifical Vision, except it were certain that their Souls are in another Place and a better Condition now than they were before. But there is no Certainty that the Patriarchs and the Prophets are now in another Place and a better Condition than they were before our blessed Saviour died; there is no Intimation of any such Alteration of their State delivered in the Scriptures: there is no such Place with any Probability pretended to prove any actual Accession of Happiness and Glory already past. *Many shall come from the East and West, and shall sit down with Abraham and Isaac, and Jacob in the Kingdom of Heaven*; there then did the Gentiles which came in to *Christ* find the Patriarchs, even in the Kingdom of Heaven; and we cannot perceive that they found them any where else than *Lazarus* did. For the Description is the same, *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your selves thrust out*. For as the Rich Man in hell lift up his eyes being in torments, and seeth *Abraham* afar off, before the Death of *Christ*; so those that were in weeping and gnashing of teeth, saw *Abraham, and Isaac, and Jacob, and the Prophets*, when the Gentiles were brought in.

Thirdly, Though it were certain that the Souls of the Saints had been in a Place called *Hell*, as they were not; though it were also certain that they were now in a better Condition than they were before *Christ's* Death, as it is not; yet it would not follow that *Christ* descended into Hell to make this Alteration; for it might not be performed before his Resurrection, it might not be effected till his Ascension, it might be attributed to the Merit of his Passion, it might have no Dependence on his Descension. I conclude therefore that

that there is no Certainty of Truth in that Proposition which the Schoolmen take for a Matter of Faith, That Christ delivered the Souls of the Saints from that Place of Hell which they call *Limbus of the Fathers*, into Heaven; and for that Purpose after his Death descended into Hell.

Wherefore being it is most infallibly certain that the Death of *Christ* was as powerful and effectual for the Redemption of the Saints before him, as for those which follow him; being *they did all eat the same spiritual meat, and did all drink the same spiritual drink*; being *Abraham* is the Father of us all, and we now after *Christ's* Ascension are called but to walk in the steps of the Faith of that Father; being the Bosom of *Abraham* is clearly propounded in the Scriptures as the Place into which the blessed Angels before the Death of *Christ* conveyed the Souls of those which departed in the Favour of God, and is also \* promised to them which should believe in *Christ* after his Death: being we can find no Difference or Translation of the Bosom of *Abraham*, and yet it is a Comfort still † to us that we shall go to him, and while we hope so never fear that we shall go to Hell; I cannot admit this as the End of *Christ's* Descent into Hell, to convey the Souls of *Abraham, Isaac, and Jacob*, and those which were with them, from thence: nor can I think there was any Reference to such an Action in those Words, *Thou shalt not leave my soul in Hell.*

\* Although the Bosom of Abraham in express and formal terms be spoken only of Lazarus whom Christ being yet alive in the flesh supposed dead; yet the same

*Bosom* is virtually and in terms equivalent promised to those which afterwards should believe. For the Joys of the Life to come are likened to a Feast, in which according to the Custom then in use, they lay down with the Head of one toward the Breast of the other, who is therefore said to lie in his Bosom, as we read of St. John, ἠνακαίματος ἐν τῷ κόλπῳ Ἰησοῦ thus in that heavenly Feast in the Kingdom of God, Lazarus is ἀνακαίματος ἐν τῷ κόλπῳ Ἀβραάμ. And in the same Chapter Christ saith, that Many shall come from the East and from the West, καὶ ἀνακαίθησονται μετὰ Ἀβραάμ, discumbens cum Abrahamo, sit down with Abraham, as we translate it after our Custom, at the same Feast, that is, ἀνακαίθησονται ἐν τοῖς κόλποις τοῦ Ἀβραάμ, &c. as Euthymius, Quia Deus Abraham, cæli conditor, Pater Christi est; idcirco in regno cælorum est & Abraham, cum quo accubiturz sunt nationes quæ crediderunt in Christum filium creatoris.

† St. Augustine often shews the Comfort which he had in going to the Bosom of Abraham: As in the case of his Friend Nebridius, Nunc ille vivit in sinu Abraham. Quicquid illud est quod illo significatur sinu, ibi Nebridius meus vivit, dulcis amicus meus, tuus autem, Domine, adoptivus ex liberto filius ibi vivit. Nam quis alius tali animæ locus? Confess. l. 9. c. 3. And he seats that place (as uncertain as before) where it was before. Post vitam istam parvam nondum eris ubi erunt Sancti, quibus dicitur, Venite benedicti Patris, percipite regnum quod vobis paratum est ab initio mundi. Nondum ibi eris, quis nescit? Sed jam poteris ibi esse ubi illum quondam ulcerosum pauperem dives ille superbus & sterilis in mediis suis tormentis vidit à longè requiescentem, Concio 1. in Psalm 36. And this he necessarily takes for a sufficient Comfort to a dying Christian, who seats that Place in conspectu Domini, de Civit. Dei, lib. 1. cap. 12. and looked upon them which were in it, as upon those à quibus Christus secundum beatificam præsentiam nunquam recessit. Epist. 99.

Another Opinion hath obtained, especially in our Church, that the End for which our Saviour descended into Hell, was to triumph over Satan and all the Powers below within their own Dominions. And this hath been received as grounded on the Scriptures and Consent of Fathers. The Scriptures produced for the Confirmation of it are these two, *Having spoiled principalities and powers, he made a shew of them openly, triumphing over them*: And, *when he ascended up on high, he led captivity captive, and gave gifts unto men*. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? By the Conjunction of these two they conceive the Triumph of *Christ's* Descent clearly described in this manner. Ye were buried with *Christ* in baptism, with whom ye were also raised; and when ye were dead in sins, he quickned you together with him, forgiving your sins, and cancelling the hand-writing of Ordinances that was against us, and spoiling powers and principalities, he made an open shew of them, triumphing over them in himself. That is, say they, ye died and were buried with *Christ*, who fastned the hand-writing of Ordinances to the Cross, that he might abolish it, from having any right to tie or yoke his Members. Ye likewise were quickned, and raised together with *Christ*, who spoiled Powers and Principalities, and triumphed over them in his own Person. So that these Words, *spoiling principalities and powers,*

Col. 2. 11.  
Eph. 4. 8, 9.  
B. Bill. p. 294.  
Col. 2. 12, 13,  
14, 15.

*powers*, are not referred to the Cross but to *Christ's* Resurrection. This Triumph over Satan and all his Kingdom, the same Apostle to the *Ephesians* setteth down as a Consequent to *Christ's* Death, and pertinent to his Resurrection, *Ascending on high he led captivity captive*: and this, *He ascended: what meaneth it, but that he descended first into the lower parts of the earth!* So that ascending from the lower parts of the Earth he led *captivity captive*, which is all one with he triumphed over powers and principalities. With this Coherence and Conjunction of the Apostle's Words, together with the Interpretation of the ancient Fathers, they conceive it sufficiently demonstrated, that *Christ* after his Death, and before his Resurrection, in the lowermost Parts of the Earth, even in Hell, did lead Captivity captive, and triumphed over Satan.

Eph. 4. 8. 9.

But notwithstanding, I cannot yet perceive either how this Triumph in Hell should be delivered as a certain Truth in it self, or how it can have any Consistency with the Denial of those other ends which they who of late have embraced this Opinion do ordinarily reject. First, I cannot see how the Scriptures mentioned are sufficient to found any such Conclusion of themselves. Secondly, I cannot understand how they can embrace this as the Interpretation of the Fathers, who believe not that any of the Souls of the Damned were taken out of the Torments of Hell, or that the Souls of the Saints of old were removed from thence by *Christ's* Descent; which were the Reasons why the Fathers spake of such a triumphing in Hell, and leading Captivity captive there.

That the triumphing in the Epistle to the *Colossians* is not referred to the Cross but to the Resurrection, cannot be proved; the Coherence cannot inforce so much; no Logick can infer such a Division that the *blotting out of the hand-writing* belongeth precisely to our burial with him; and the *triumphing over principalities and powers*, particularly to our being quickned together with him; or that the *blotting out* was performed at one time, and the *triumphing* at another. Our present Translation attributeth it expressly to the Cross, rendring the last Words, *triumphing over them in it*, that is, in the Cross, mentioned in the former Verse; and though \* anciently it have been read *triumphing over them in himself*, yet still there are these two great Advantages in our side; First, That if we read, *in it*, it proves the Triumph spoken of in this Place performed upon the Cross; and if we read *in himself*, it proveth not that the Triumph was performed in any other Place, because he was *himself* upon the Cross. Secondly, The ancient † Fathers of the Greek Church read it as we do, *in it*, and interpret the Triumph of his Death; and those others of the Latin Church, which did read it otherwise, did also acknowledge with the Greeks the Cross not only to be the Place in which the Victory over Satan was obtained, but also to be the Trophy of that Victory, || and the triumphal Chariot.

So the Vulgar Latin, *Pallam triumphans illos in semetipso*; as also the Syriack, *ܩܢܝܡܐ*  
So Novatianus de Trin. *Triumphatis illis in semetipso*. S. Hilary; *Triumphans eos in semetipso*. So Ambrosi, Augustine, and Pacianus.

† OEcumenius sheweth their Reading, *Θριαμβεύσας αὐτοὺς ἐν αὐτῷ*, and Interpretation, *Θριαμβὸς λέγεται ἡ ποτιὸν τῶν ἡττημένων πέμπη καὶ πανήγυρις. Ἐθριαμβεύσων αὐτῶν διὰ τοῦ σταυροῦ, τὴν ποτιὸν ἰνίκου, καὶ κατ' αὐτῷ θριαμβῶν κατὰ ἀποτίλητον. Ἐν αὐτῷ then is διὰ τοῦ σταυροῦ, and this θριαμβὸς ποτιὸς on the Cross will no way agree with that actual Triumph in Hell. But Theophylact yet more clearly, *Θριαμβεύσας αὐτοὺς ἐν αὐτῷ, τὴν ποτιὸν, ἢ τῷ σταυρῷ τοὺς δαίμονας ἡττημένους διὰ τοῦ σταυροῦ γὰρ λέγεται ὅταν τις ἀπὸ νίκης παλαμῶν ἐπανέλθῃ δημοσίᾳ περὶ τὴν ταλῆ τοὺς ἡττηθέντας δεινῶς παρὶς δούκων. Ἐν τῷ σταυρῷ ἢ τῷ σταυρῶν σταυρῶν ὁ Κρίστος, ἅπαντες ἐν δημοσίᾳ διαστῆναι Ἕλληνας, Ῥωμαίους, Ἰουδαίους τοὺς δαίμονας ἡττημένους. And this Exposition they received from St. Chrysostom, who makes the θριαμβισμὸς on the Cross to consist in the Death upon it. Ἐκὼς τῆς πληγῆς ἔλαβον ὁ δαίμων ὁ πρὸ σώματος ἑαυτοῦ τὴν καίρην λαβῶν. Where it is to be observed that the Triumph is not attributed to the Soul departed from the Body and descended into Hell, but rather to the Body left by the Soul and hanging on the Cross; διὰ τοῦ οὐκ εἶναι σώματος, καὶ οὐκ ἔχειν τὴν κατ' αὐτῶν χαριστήριον ἕκαστος, says Phedoret. And before all these Origen most expressly, *Visibiliter quidem Filius Dei in cruce crucifixus est, invisibiliter verò in ea cruce diabolus cum principatibus suis & potestatibus affixus est cruci. Non tibi hoc videbitur verum, si tibi horum testem produxero Apostolum Paulum? Quod erat contrarium nobis, tulit illud de medio affigens cruci suæ, exuens principatus & potestates traduxit liberè, triumphans eas in ligno crucis. Ergo duplex Dominicæ crucis est ratio; una illa, quæ dicit Petrus quòd Christus crucifixus nobis reliquit exemplum; & hæc secunda, quæ crux illa trophæum Diaboli fuit, in quo & crucifixus est & triumphatus. In Josuam. Requievit ut Leo cum in cruce positus principatus & potestates exiit, & triumphavit eos cum ligno crucis. Idem.***

|| Tertullian: *Serpentis spoliū, devictō Principe mundi, Affixit ligno refugarum*

refugarum immane trophæum. Prudentius, Dic trophæum passionis, dic triumphalem crucem. *Cassem. Hymn. 9.* S. Hilary most expressly, Manus ejus edocte ad bellum sunt cum vicit seculum: Ego enim, ait, vici mundum, cum extensus in crucem invictissimis armis ipsius passionis instruitur. Et possisti, inquit, ut arcum arcum brachia mea, cum de omnibus virtutibus ac potestatibus in ipso trophæo gloriosæ crucis triumphavit, & principatus & potestates traduxit cum fiducia triumphans in semetipso, in Psal. 143. Where it is observable that the Father does read it in semetipso, and interprets it in cruce. Nos quoniam trophæum jam videmus, & quod currum suum triumphator ascendit, consideremus quod non arborum, non quadrijugis plaustri manubias de mortali hoste quæsit, sed patibulo triumphali captiva de seculo spolia suspendit. S. Amb. l. 10. in c. 23. S. Luca; and amongst the rest of the Captives he reckons afterwards, captivum principem mundi, & spiritualia nequitie quæ sunt in cœlestibus. To this alludes Fulgentius, l. 3. ad Thrasim. Sic oportuit peccatorum nostrorum chirographum deleri, ut dum vetus homo noster simul cruci affigitur, tanquam in trophæo triumphatoris victoria panderetur. Whether therefore we read it *ἐν αὐτῷ* with the Greeks, that is, *ἐν σαυρῷ*, or, *ἐν ἰουρῷ* with the Latins in seipso, it is the same: for he triumphed over the Devil by himself upon the Cross, as in the same case it is written, Eph. 2. 16. *καὶ ἀποκατάλλαξεν τὰς ἀπορτίους ἐν ἑαυτῷ ἐν τῷ θανάτῳ τοῦ σώματος τῷ Θεῷ ὁ Χριστὸς τὸ σαυρῷ, ἀποκτίνας τὴν ἰσχὺν ἐν ἑαυτῷ.*

This Place then of S. Paul to the Colossians cannot prove that Christ descended into Hell, to triumph over the Devil there; and if it be not proper for that purpose of it self, it will not be more effectual by the Addition of that other to the Ephesians. For, first, we have already shewn, that the descending into the lower parts of the Earth, doth not necessarily signifie his Descent into Hell, and consequently cannot prove that either those things which are spoken in the same place, or in any other, are to be attributed to that Descent. Again, if it were granted, that those Words did signifie Hell, and this Article of our Creed were contained in them, yet would it not follow from that Scripture, that Christ triumphed over Satan while his Soul was in Hell; for the Consequence would be only this, That the same Christ who led Captivity captive, descended first into Hell. In that he ascended (and ascending led Captivity captive) what is it but that he descended first? The Descent then, if it were to Hell, did precede the triumphant Ascent of the same Person, and that is all which the Apostle's Words will evince. Nay farther yet, the Ascent mentioned by S. Paul cannot be that which immediately followed the Descent into Hell, for it evidently signifieth the Ascension which followed forty Days after his Resurrection. It is not an Ascent from the Parts below to the Surface of the Earth, but to the Heavens above, an ascending up on high, even far above all Heavens. Now the leading captivity captive belongeth clearly to this Ascent, and not to any Descent which did precede it. It is not said, that he descended first to lead captivity captive; and yet it must be so, if Christ descended into Hell to triumph there: it is not said, when he had led captivity captive, he ascended up on high; for then it might be supposed that the Captives had been led before: but it is \* expressly said, ascending up on high, he led captivity captive; and consequently that triumphant Act was the immediate Effect of his Ascension. So that by these two Scriptures no more can be proved than this, That Christ triumphed over Principalities and Powers at his Death upon the Cross, and led Captivity captive at his Ascension into Heaven. Which is so far from proving that Christ descended into Hell to triumph there, that it is more proper to persuade the contrary. For why should he go to Hell to triumph over them, over whom he had triumphed on the Cross? Why should he go to captivate that Captivity then, which he was to captivate when he ascended into Heaven?

\* The Original Words do manifestly shew that this triumphant Act did not precede this Ascens: For had it been *ἀιχμαλωτισίας ἀντὶς ἐν ἑαυτῷ*, we might well

have expounded it thus, Christ did lead Sin and Death and Satan captive; and when he had done so, ascended up on high: but being it is written *ἀντὶς ἐν ἑαυτῷ*, that is, having ascended up on high, *ἡχμαλωτισίας ἀιχμαλωτισίας*, he captivated a Captivity, the Ascens must here precede the Captivation, though not in Time (as it did the giving of Gifts) yet in Nature: so that it is not proper to say, by Captivating he ascended; but it is proper to express it thus, by Ascending he led captive a Captivity.

As for the Testimonies of the Fathers, they will appear of small Validity to confirm this triumphant Descent as it is distinguished from the two former Effects, the Removal of the Saints to Heaven, and the Delivering the Damned from the Torments of Hell. In vain shall we pretend that Christ descended into Hell to lead Captivity captive, if we withal maintain, that

\* So S, Hierome on that place of the Ephelians, Inferiora autem terræ infernus accipitur, ad quem Dominus nosfer Salvatorque descendit, ut Sanctorum animas quæ ibi tenebantur includere, secum ad cœlos Victor abduceret.

And on Matt. 12. 29. Alligatus est fortis, & religatus in Tartarum, & Domini contritus pede; & direptis sedibus Tyranni, captiva ducta est captivitas. So Arnoldus Carnotensis, is to be understood, De Unctione Chrismatis, Passus est rex illudi, & vita occidi descendensque ad inferos captivam ab antiquo captivitate reduxit; Applying it to the Custom of the Church, Omnino convenit, ut eo tempore quo Christus captivos eduxit ab inferis, reconciliati peccatores ad Ecclesiam reducantur. Ibid. Thus Athanasius, when he speaks of Christ's triumphing over Satan in Hell, he mentions τ' αἰθλο σκυλευθητα, Hell spoiled, to wit, of those Souls which before it kept in hold. Otherwise in the same Oration, in Passionem & Crucem, he acknowledgeth the Triumph on the Cross; Έδου ἡ τ' νικητιν τ' θριαμβουοντα (not θριαμβουοντα) κατὰ τοῦ διαβόλου, μὴ ἄλλα συζημεν ἄλλ' ἑαυτῷ βασίλει τὸ τρώπαν. Thus Leo the Emperor, Χριστος ἀνίστη τ' αἰθλο αιχμαλωτίας, κ' τοῖς αιχμαλωτοῖς ἑλευθερίας κερειας. Hom. de Resurr. And thus Macarius supposeth Christ victoriously speaking unto Hell and Death, Καλῶν τοῖ αἰθλο κ' τ' θάνατο, ἑβαλε τὰς ἑκαλωμῆρας ψυχὰς. Author libelli de Paschate, under the Name of St. Ambrose, Expers peccati Christus cum ad Tartari ima descenderet, seras inferni januasque confringens, vincetas peccato animas, mortis dominatione destructa è diaboli faucibus revocavit ad vitam. Atque ita divinum triumphum æternis caracteribus est conscriptum, dum dicit, Ubi est, mors, aculeus tuus? Ubi est, mors, victoria tua? cap. 4. And the Commentaries under the same Name, Gratia Dei abundavit in descensu Salvatoris, omnibus dans indulgentiam, cum triumpho sublati eis in cœlum. ad Rom. 5. 14. Secundum animam descendit ad inferna & spoliavit principes tenebrarum ab animabus electorum. Egbert. Serm. 9. contra Casbaros. Thus still the Fathers which speak of spoiling Hell, of leading Captivity captive, of triumphing over Satan in his own Quarters, are to be understood in respect to those Souls which they thought were taken out of the Custody, Possession, or Dominion of Satan, whether Just or Unjust.

when he descended thither he brought none away which were captive there. This was the very Notion which those \* Fathers had, that the Souls of Men were conquered by Satan, and after Death actually brought into Captivity; and that the Soul of *Christ* descending to the Place where they were, did actually release them from that Bondage, and bring them out of the Possession of the Devil by Force. Thus did he conquer Satan, spoil Hell, and lead Captivity captive, according to their Apprehension. But if he had taken no Souls from thence, he had not spoiled Hell, he had not led Captivity captive, he had not so triumphed in the Fathers sense. Wherefore, being the Scriptures teach us not that *Christ* triumphed in Hell; being the Triumph which the Fathers mention, was either in relation to the damned Souls which *Christ* took out of those tormenting Flames as some imagined, or in reference to the Spirits of the Just, which he took out of those Infernal Habitations, as others did conceive; being we have already thought fit not to admit either of these two as the Effect of *Christ's* Descent, it followeth that we cannot acknowledge this as the proper End of the Article.

Nor can we see how the Prophet *David* could intend so much, as if when he spake those Words in the Person of our Saviour, *Thou shalt not leave my soul in Hell*, he should have intended this, Thou shalt not leave my Soul separated from my Body, and conveyed into the Regions of the damned Spirits, amongst all the Principalities and Powers of Hell; I say, thou shalt not leave me there, battering all the Infernal Strength, redeeming the Prisoners, leading Captivity captive, and victoriously triumphing over Death, and Hell, and Satan. In sum, those Words of the Prophet cannot admit any Interpretation involving a glorious, triumphant, and victorious Condition, which is not a subject capable of Dereliction. For as the Hope which he had of his Body, that it should not see Corruption, supposed that it was to be put in the Grave, which could not of it self free the Body from Corruption; so the Hope that his Soul should not be left in Hell, supposeth it not to be in such a State as was of it self contradictory to Dereliction.

And this leads me to that End which I conceive most conformable to the Words of the Prophet, and least liable to Question or Objection. We have already shewn the Substance of the Article to consist in this, That the Soul of *Christ*, really separated from his Body by Death, did truly pass unto the Places below, where the Souls of Men departed were. And I conceive the End for which he did so, was, That he might undergo the Condition of a dead Man as well as of a living. He appeared here in the Similitude of sinful Flesh, and went into the other World in the Similitude of a Sinner. His Body was laid in a Grave, as ordinarily the Bodies of dead Men

are;

are ; his Soul was conveyed into such Receptacles as the Souls of other Persons use to be. All, which was necessary for our Redemption by way of Satisfaction and Merit, was already performed on the Cross ; and all, which was necessary for the actual Collation and Exhibition of what was merited there, was to be effected upon and after his Resurrection : in the interim therefore there is nothing left, at least known to us, but to satisfy the Law of Death. This he undertook to do, and did : and though the ancient Fathers by the several Additions of other Ends have something obscured this, yet it may be sufficiently observed in their \* Writings, and is certainly most conformable to that Prophetical Expression, upon which we have hitherto grounded our Explication, *Thou shalt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.*

\* Irenæus *sc* calls his Descendens, legem mortuorum servare. l. 5. c. 26. and

S. Hilary expresses that which I intend very clearly, *Morte non interceptus est unigenitus Dei Filius; ad explendam quidem hominis naturam, etiam morti se, id est, discessioni se tanquam animæ corporisq; subiecit, & ad infernas sedes, id quod homini debitum videtur esse, penetravit. Enar. in Psal. 53. And before him Tertullian, Christus Deus, quia & homo mortuus secundum Scripturas, & sepultus secus eandem, huic quoque legi satisfecit, formam humanæ mortis apud inferos functus. De Anima, c. 55. Ἦλθεν αὐτὸς ὁ ἦ πάσαν σαρτὴν, καὶ τὰς ἡμῶν χρεωσυμνίας τιμωρίας εἰς τὴν εἰς ἡμῶν, ἀπὸ ἡμῶν, ἀναμάρτητον αὐτοῦ ὑποδύλατο σώμα. Καταβρύχθη μετὰ τὸ θάνατον εἰς τὸ ἄδω ἀνοδύλατο καὶ τοῦτο, καὶ παύσθη ἐκαστῶς εἰς αὐτόν. Gelas. Añ. Conc. Nic. l. 2. c. 32. This St. Austin calls proprietas carnis, *Cant. Felician. c. 11. Scio ad inferos Divinitatem Filii Dei descendisse proprietate carnis; scio ad cœlum ascendisse carnem merito Deitatis. And afterwards he calls it, injuriam carnis. Erat uno atque eodem tempore ipse totus etiam in inferno, totus in cœlo, illic patiens injuriam carnis, hic non relinquens gloriam Deitatis. c. 14. Impleta est Scriptura quæ dicit, Et cum iniquis reputatus est. Quod & alius intelligi potest, dicente de semetipso Domino, Reputatus sum cum descendentibus in lacum: factus sum sicut homo sine adjutorio, inter mortuos liber. Verè enim reputatus est inter peccatores & iniquos ut descenderet ad Infernum. S. Hierom in Isai. c. 53. v. 12. Ruffinus, in his Exposition of the Creed, descending upon that place in the Psalms, factus sum sicut homo sine adjutorio, inter mortuos liber. Non dixit homo, sed sicut homo. Sicut homo enim erat quia etiam descenderat in infernum; sed inter mortuos liber erat, quia à morte teneri non poterat. Et ideo in uno natura humanæ fragilitatis, in alio divinæ potestatis majestatis ostenditur. And yet more pertinently Fulgentius, Restabat ad plenum nostræ redemptionis effectum ut illuc usque homo sine peccato à Deo susceptus descenderet; quousque homo separatus à Deo peccati merito cecidisset, id est, ad infernum, ubi solebat peccatoris anima torqueri, & ad sepulchrum ubi consueverat peccatoris caro corrumpi. Ad Thrasim. c. 30. Εἰ εἶν καὶ αὐτὸς ἕλετο, κίρηθ' ἐν τῷ πωπῶς, καὶ διαπῶς, καὶ φῶς ἦ ἐν σκότει, καὶ ζωὴ ἦ ἀπῶτων; θάνατε γίνῶσθ, καὶ τὴν εἰς ἄδω κατάβῃσιν ἐπιδύλαθ, ὡς ἐν κατὰ πάντα ἡμῶν ὁμοιωθὶ χρεῖς ἀμωρίας, &c. Andreas Cres. Serm. in vitam humanam. I conclude this with that Exposition of S. Hilary upon the Words of the Psalmist, If I go down into Hell, thou art there also: Humanæ ista lex necessitatis est, ut conspultis corporibus ad inferos animæ descendant: quam descensionem Dominus ad consummationem veri hominis non recusavit. Psal. 138.**

Secondly, By the Descent of *Christ* into Hell, all those which believe in him are secured from descending thither; he went into those Regions of Darkness that our Souls might never come into those Torments which are there. By his Descent he freed us from our Fears, as by his Ascension he secured us of our Hopes. He passed to those Habitations where Satan hath taken up Possession and exerciseth his Dominion; that having no Power over him, we might be assured that he should never exercise any over our Souls departed, as belonging unto him. *Through death he destroyed him that had the power of death, that is, the Devil;* and by his actual Descent into the Dominions of him so destroyed, secured all which have an Interest in him of the same Freedom which he had. Which Truth is also still preserved (though among many other strange Conceptions) \* in the Writings of the Fathers. Having thus examined the several Interpretations of this part of the Article, we may now give a brief and safe Account thereof, and teach every one how they may express their Faith without any Danger of Mistake, saying, I give a full and undoubting Assent unto this as to a certain Truth, That when all the Sufferings of *Christ* were finished on the Cross, and his Soul was separated from his Body, though his Body were dead, yet his Soul died not; and though it died not, yet it underwent the Condition of the Souls of such as die; and being he died in the Similitude of a Sinner,

\* As we read of the Opinion in Tertullian's Time, tho' not of him; Sed in hoc, inquit, Christus inferos adiit, ne nos adiremus. Cæterum quod delictum Ethnicorum & Christianorum,

rum, si carcer mortuis idem? De Anima, cap. 55. Aut ipsius vox est hic, *Et erussi animam meam ab inferno inferiari, aut nostra vox per ipsum Christum Dominum nostrum; quia ideo ille pervenit usque ad infernum, ne nos remaneremus in inferno. S. August. in Psal. 85. Πάσαν γὰρ αὐτὸς ἡμῶς ἀνίδωθε, καὶ πωπῶν αὐτὸς ἡμῶς; ἔτρηθε, καὶ εἰς τὸ ἄδω καταβῶσιν, ἡμῶς ἀνίφθη. Athan. in Omnia mihi trad. &c.*

his Soul went to the Place where the Souls of Men are kept who die for their Sins, and so did wholly undergo the Law of Death: but because there was no Sin in him, and he had fully satisfied for the Sins of others which he took upon him; therefore as God suffered not his Holy One to see Corruption, so he left not his Soul in Hell, and thereby gave sufficient Security to all those who belong to *Christ*, of never coming under the Power of Satan, or suffering in the Flames prepared for the Devil and his Angels. And thus, and for these Purposes, may every Christian say, I believe that *Christ descended into Hell*.

### He Rose again.

**W**HATSOEVER Variations have appeared in any of the other Articles, this Part, of *Christ's* Resurrection, hath been constantly delivered without the least Alteration, either by way of Addition or \* Diminution. The whole Matter of it is so necessary and essential to the Christian Faith, that nothing of it could be omitted; and in these few Expressions the whole Doctrine is so clearly delivered, that nothing needed to be added. At the first View we are presented with three Particulars: First, The Action it self, or the Resurrection of *Christ*, *he rose again*. Secondly, The Verity, Reality, and Propriety of that Resurrection, *he rose from the dead*. Thirdly, The Circumstance of Time, or Distance of his Resurrection from his Death, *he rose from the dead the third day*.

\* For though Eusebius Gallicanus and Venantius Fortunatus leave out the last Word, à mortuis, and some Copies in Rufinus have it not; yet it is generally expressed in all the rest, which are more ancient than Eusebius or Fortunatus: and therefore that Omission is to be imputed rather to Negligence either of the Author or the Scribe, than to the usage of the Church in their Age. Quòd die tertio resurrexit à mortuis Dominus Christus, nullus ambigit Christianus. S. Aug. Serm. in Vigilis Pascha.

For the Illustration of the first Particular, and the Justification of our Belief in *Christ's* Resurrection, it will be necessary, First, To shew the promised *Messias* was to rise from the Dead; and Secondly, That *Jesus*, whom we believe to be the true and only *Messias*, did so rise as it was promised and foretold. As the *Messias* was to be the Son of *David*, so was he particularly typified by him and promised unto him. Great were the Oppositions which *David* suffered both by his own People and by the Nations round about him; which he expressed of himself, and foretold of the *Messias*, in those Words, *The Kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed*, that is, his *Christ*. From whence it came to pass, That *against the holy child Jesus, whom God had anointed, both Herod and Pontius Pilate, with the Gentiles and the People of Israel, were gathered together, to do whatsoever the hand and the counsel of God determined before to be done*, which was to crucifie and slay the Lord of Life. But notwithstanding all this Opposition and Persecution, it was spoken of *David*, and foretold of the Son of *David*, *Yet have I set mine anointed upon my holy hill of Sion. I will declare the Decree, the Lord hath said unto me, Thou art my son, this day have I begotten thee*. As therefore the Persecution in respect of *David* amounted only to a Depression of him, and therefore his Exaltation was a settling in the Kingdom; so being the Conspiracy against the *Messias* amounted to a real Crucifixion and Death, therefore the Exaltation must include a Resurrection. And being he which rises from the Dead, begins as it were to live another Life, and the Grave to him is in the manner of a Womb to bring him forth; therefore when God said of his Anointed, *Thou art my son, this day have I begotten thee*, he did foretell and promise that he would raise the *Messias* from Death to Life.

But

But because this Prediction was something obscured in the Figurative Expression, therefore the Spirit of God hath cleared it farther by the same Prophet, speaking by the Mouth of *David*, but such Words as are agreeable not to the Person, but the Son of *David*, *My flesh shall rest in hope* ; for thou Psal. 16. 10. wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. As for the Patriarch *David*, he is both dead and buried, and his Flesh consumed in his Sepulchre ; but being a Prophet, and knowing that Act. 2. 31. God had sworn with an oath to him, that of the fruit of his loyns according to the flesh he would raise up Christ to sit on his throne ; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. They were both to be separated by his Death, and each to be disposed in that Place which was respectively appointed for them : but neither long to continue there, the Body not to be detained in the Grave, the Soul not to be left in Hell, but both to meet, and being re-united to rise again.

Again, Left any might imagine that the *Messias* dying once might rise from Death, and living after Death, yet die again, there was a farther Prophecy to assure us of the Excellency of that Resurrection and the Perpetuity of that Life to which the *Messias* was to be raised. For God giving this Promise to his People, *I will make an everlasting covenant with you*, (of which the *Messias* was to be the Mediator, and to ratifie it by his Death) and adding this Expression, *even the sure mercies of David*, could signifie no less than that the *Christ*, who was given first unto us in a frail and mortal Condition, in which he was to die, should afterwards be given in an immutable State, and consequently that he being dead should rise unto eternal Life. And thus by virtue of these three Predictions we are assured that the *Messias* was to rise again, as also by those Types which did represent and presignifie the same. *Joseph*, who was ordained to save his Brethren from Death who would have slain him, did represent the Son of God, who was slain by us, and yet dying saved us ; and his being in the Dungeon typified *Christ's* Death ; \* his being taken out from thence represented his Resurrection, as his Erection to the Power of *Egypt* next to *Pharaoh*, signified the Session of *Christ* at the Right Hand of his Father. *Isaac* was sacrificed, and yet lived, to shew that *Christ* should truly die, and truly live again. And *Abraham* offered him up, <sup>a</sup> *accounting that God was able to raise him up even from the dead, from whence also he received him in a figure*. In *Abraham's* intention *Isaac* died, in his expectation he was to rise from the Dead, in his Acceptation being spared he was received from the Dead, and all this acted to † presignifie, that the only Son of God was really and truly to be sacrificed and die, and after Death was really to be raised to Life. What was the Intention of our Father *Abraham* not performed, that was the Resolution of our Heavenly Father and fulfilled. And thus the Resurrection of the *Messias* was represented by Types, and foretold by Prophecies ; and therefore the *Christ* was to rise from the Dead.

\* Post duos annos die- rum, tertio incipiente, de carcere educitur Joseph. Et noster Joseph Christus Dominus die tertio à mortuis resurrexit. Præsentatur Pharaoni, mundo resurrectionis declaratur—Data est Joseph à Pharaone, in tota Ægypto potestas. Et

noster Joseph Christus Dominus post resurrectionem dicit, Data est mihi omnis potestas in cælo & in terra. Prosper. de Promis. & Præd. p. 1. c. 29. † Ideo Isaac immolatus non est, quia resurrectio Filio Dei servata est. Prosper. de Prom. & Præd. p. 1. c. 17. Οὕτως γὰρ τοῦ ἁγίου πνεύματος τὸ μύησις μυστήριον τυπικῶς ἀμφοτέρους ἐπιμαρτυροῦν, τὰ τε ἡσκαμίνω ὑπὸ καὶ τῷ συμπικραδιχθίντι προβάτῳ, ὅτι διχθῆναι ἐν μὲ τῷ προβάτῳ τὸ τοῦ θανάτου μυστήριον, ἢ τῷ μοιρολογίῳ τῆς ζωῆς, τῆς μὴ διακοπόμενης τῷ θανάτῳ. Greg. Nyss. Orat. 1. in Resur.

That Jesus, whom we believe to be the true and only *Messias*, did rise from the Dead according to the Scriptures, is a certain and infallible Truth, delivered unto us, and confirmed by Testimonies Human, Angelical, and Divine. Those pious Women which thought with sweet Spices to anoint him dead, found him alive, *held him by the feet, and worshiped him*, and as the first Preachers of his Resurrection, *with fear and great joy ran to bring his Disciples word*. The blessed Apostles follow them, *to whom also he shewed himself*



*Acts* 1. 3. 4. 33. himself alive after his passion by many infallible proofs; who with great power gave witness of the resurrection of the Lord Jesus, the principal part of whose Office consisted in this Testimony, as appeareth upon the Election of *Matthias* into the Place of *Judas*, grounded upon this Necessity.

*Acts* 1. 21, 22. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, must one be ordained to be a witness with us of his resurrection. The rest of his Disciples testified the same, to whom he also appeared, even to five hundred brethren at once. These were the Witnesses of his own Family, of such as worshiped him, such as believed in him. And because the Testimony of an Adversary is in such Cases thought of greatest Validity, we have not only his Disciples, but even his Enemies to confirm it. Those Soldiers that watched at the Sepulchre, and pretended to keep his Body from the Hands of his Apostles; they which felt the Earth trembling under them, and saw the countenance of an Angel like lightning, and his raiment white as snow; they who upon that Sight did shake and became as dead men, while he whom they kept became alive: even some of these came into the city and shewed unto the chief priests all the things that were done. Thus was the Resurrection of Christ confirmed by the highest human Testimonies, both of his Friends and Enemies, of his Followers and Revilers.

But so great, so necessary, so important a Mystery had need of a more firm and higher Testimony than that of Man: and therefore an Angel from Heaven, who was ministerial in it, gave a present and infallible Witness to it. He descended down, and came and rolled back the stone from the door, and sat upon it. Nay, two Angels in white, sitting the one at the head, the other at the feet where the body of Jesus had lain, said unto the Women, Why seek ye the living among the dead? he is not here but is risen. These were the Witnesses sent from Heaven, this the Angelical Testimony of the Resurrection.

*John* 20. 12. And if we receive the witness of Men, or Angels, the witness of God is greater, who did sufficiently attest this Resurrection: not only because there was no other Power but that of God which could effect it, but as our Saviour himself said, The Spirit of truth, which proceedeth from the Father, he shall testify of me; adding these Words to his Apostles, and ye shall bear witness, because ye have been with me from the beginning. The Spirit of God sent down upon the Apostles did thereby testify that Christ was risen, because he sent that Spirit from the Father; and the Apostles witnessed together with that Spirit, because they were enlightened, comforted, confirmed and strengthened in their Testimony by the same Spirit. Thus God raised up Jesus, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to those who did eat and drink with him after he rose from the dead. And thus, as it was foretold of the Messiah, did our Jesus rise; which was the first part of our Enquiry.

For the Second, concerning the Reality and Propriety of Christ's Resurrection, expressed in that Term *from the dead*, it will be necessary first to consider what are the essential Characters and Proprieties of a true Resurrection; and secondly, to shew how those Proprieties do belong and are agreeable to the raising of Christ. The proper Notion of the Resurrection consists in this, that it is a substantial Change by which that which was before, and was corrupted, is re-produced the same thing again. It is said to be a Change, that it may be distinguished from a second or new Creation. For if God should annihilate a Man or Angel, and make the same Man or Angel out of nothing, though it were a Restitution of the same thing, yet were it not properly a Resurrection, because it is not a Change or proper Mutation, but a pure and

total Production. This Change is called a substantial Change to distinguish it from all accidental Alterations: He which awaketh from his Sleep, ariseth from his Bed, and there is a greater Change from Sicknes to Health, but neither of these is a Resurrection. It is called a Change of that which was, and hath been corrupted, because things immaterial and incorruptible, cannot be said to rise again; Resurrection implying a Re-production, and that which after it was, never was not, cannot be re-produced. Again, of those things which are material and corruptible, of some the Forms continue and subsist after the Corruption of the whole, of others not. The Forms of inanimate Bodies, and all irrational Souls, when they are corrupted, cease to be; and therefore if they should be produced out of the same Matter, yet were not this a proper Resurrection, because thereby there would not be the same Individual which was before, but only a Restitution of the *Species* by another Individual. But when a Rational Soul is separated from its Body, which is the Corruption of a Man, that Soul so separated doth exist, and consequently is capable of Conjunction and Re-union with the Body; and if the two be again united by an Essential and Vital Union, from which Life doth necessarily flow, then doth the same Man live which lived before; and consequently this Re-union is a perfect and proper Resurrection from Death to Life, because the same Individual Person consisting of the same Soul and Body, which was dead, is now alive again.

Having thus delivered the true Nature of a proper Resurrection, we shall easily demonstrate that *Christ* did truly and properly rise from the Dead. For First, by a true, though miraculous Generation, he was made Flesh; and lived in his human Nature a true and proper Life, producing Vital Actions as we do. Secondly, He suffered a true and proper Dissolution at his Death; his Soul being really separated, and his Body left without the least Vitality, as our dead Bodies are. Thirdly, The same Soul was reunited to the same Body, and so he lived again the same Man. For the Truth of which, two Things are necessary to be shewn upon his appearing after Death; the one concerning the Verity, the other concerning the Identity of his Body. All the Apostles doubted of the first; for when *Christ* stood in the midst of them, *they were affrighted and supposed that they had seen a spirit*. But he sufficiently assured them of the Verity of his Corporeity, 39. saying, \* *Handle me and see: for a spirit hath not flesh and bones, as ye see me have*. He convinced them all of the Identity of his Body, saying, *Behold my hands and my feet, that it is I my self; especially unbelieving Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing*. The Body then in which he rose, must be the same in which he lived before, because it was the same with which he died.

\* Thus Ignatius disputes against the Doctors, in his days, Εγὼ ᾧ μισθὸν τῆς ἀναστάσεως ἐστὶν ἡ σὰρξ αὐτῶν ἐκεῖ καὶ πνεύματι ὄντων.

τὸς περὶ Πέτρον ἔλεγε, ἴση αὐτοῖς, λάβετε, ἠγγαφήσατέ μοι καὶ ἴδτε ὅτι ἐκ κρέατος καὶ οὐκ ἐκ νεφελῶν. Καὶ ἰσχυρῶς αὐτοῦ ἠμάρτο καὶ ἐπέσπασσε, κρηνηντικὸς τῆς σαρκὸς αὐτοῦ καὶ τοῦ πνεύματος. — Μετὰ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν ὡς σαρκίως, καὶ ἐπὶ πνευματικῶς ἠμάρτο τῷ Πατρὶ. Epist. ad Smyrn. Palpandam carnem Dominus præbuit, quam janis clausis introduxit, ut esse post resurrectionem ostenderet corpus suum & ejusdem nature & alterius gloriæ. Greg. Hom. 26. in Evangelio. Resurrexit Christus, absoluta res est. Corpus erat, caro erat, pependit in cruce, positus est in sepulchro, exhibuit illam vivam qui vivebat in illa. S. Aug. 158. De Tempore.

And that we might be assured of the Soul as well as of the Body. First, He gave an Argument of the Vegetable and Nutritive Faculty, saying unto them, *Have ye here any meat? and they gave him a piece of a broiled fish, and of an honey-comb, and he took it and did eat before them*. Secondly, Of the Sensitive part, conversing with them, shewing himself, seeing and hearing them. Thirdly, He gave Evidence of his Rational and Intellectual Soul, by speaking to them and discoursing out of the Scriptures, concerning those things which he spake *unto them while he was yet with them*. Thus did he shew,

\* Ideo clausis ad discipulos ostiis introibat, & flatu suo dabat Spiritum Sanctum, & dato intelligentiæ lumine sanctorum Scripturarum occulta pandebat; & rursus idem vulnus lateris, fixuras clavorum, & omnia recentissimæ passionis signa monstrabat, ut agnosceretur in eo proprietates divinitatis humanæque naturæ individua permanere.

Leo, Serm. 1. de Resurrectione.

† Ut mediator Dei & hominum homo Christus Jesus resurrectione clarificaretur, prius humiliatus est passione: non enim à mortuis resurrexisset si mortuus non fuisset. Humilitas claritatis est meritum, claritas humilitatis est præmium. S. Aug. Tract. 104. in Job.

shew, that the Body which they saw was truly and vitally informed with an human Soul. And that they might be yet farther\* assured that it was the same Soul by which that Body lived before, he gave a full Testimony of his Divinity by the Miracle which he wrought in the Multitude of Fishes caught, by breathing on the Apostles the Holy Ghost, and by ascending into Heaven in the Sight of his Disciples. For being *no man ascended into Heaven but he which came from heaven, the Son of man which was in heaven*, being the Divinity was never so united to any human Soul but only in that Person, it appeared to be the same Soul with which he lived and wrought all the Miracles before. To conclude, being *Christ* appeared after his Death with the same Body in which he died, and with the same Soul united to it, it followeth that *he rose from the dead* by a true and proper Resurrection.

Moreover, that the Verity and Propriety of *Christ's* Resurrection may farther appear, it will be necessary to consider the Cause thereof, by what Power and by whom it was effected. And if we look upon the meritorious Cause, we shall find it to be *Christ* himself. For he by his voluntary Sufferings in his Life, and exact Obedience at his Death, did truly † deserve to be raised unto Life again. Because he drank of the Brook in the way, because he humbled himself unto Death, even to the Death of the Cross, therefore was it necessary that he should be exalted, and the first Degree of his Exaltation was his Resurrection. Now being *Christ* humbled himself to the Sufferings both of Soul and Body; being whatsoever suffered, the same by the Virtue and Merit of his Passion was to be exalted; being all other Degrees of Exaltation supposed that of the Resurrection; it followeth from the meritorious Cause that *Christ* did truly rise from the Dead with the same Soul and the same Body, with which he lived united, and died separated.

The Efficient Cause of the Resurrection of *Christ* is to be considered either as Principal or Instrumental. The Principal Cause was God himself; for no other Power but that which is omnipotent can raise the Dead. It is an Act beyond the Activity of any Creature, and unproportionate to the Power of any finite Agent. *This Jesus hath God raised up*, saith the Apostle, *whereof we are all witnesses*. And generally in the Scriptures as our, so *Christ's* Resurrection is attributed unto God; and as we cannot hope after Death to rise to Life again without the Activity of an infinite and irresistible Power; no more did *Christ* himself, who was no otherwise raised than by an eminent Act of God's Omnipotency; which is excellently set forth by the Apostle, in so high an Exaggeration of Expressions, as I think is scarce to be parallel'd in any Author, || *That we may know what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power which he wrought in Christ, when he raised him up from the dead*. Being then Omnipotency is a Divine Attribute, and Infinite Power belongs to God alone: being no less Power than Infinite could raise our Saviour from the Dead, it followeth, That whatsoever Instrumental Action might occur, God must be acknowledged the principal Agent.

Act. 2. 32.

|| Eph. 1. 19. Κατὰ τὸ ὑπερέβαλλον μυστήριον καὶ δυνάμεως αὐτοῦ, κατὰ τὴν ἐνεργίαν τοῦ κράτους καὶ ἰσχύος αὐτοῦ, ἃ ἐνεργήσεν ἐν τῷ Χριστῷ.

Which Words our Translation comes far short of, and I doubt our Language can scarce reach it. For first, here are δυνάμεις, and ἰσχύς, two Words to express the Power of God, and the Validity and Force of it, but not sufficient; wherefore there is an Addition to each of them, μυστήριον καὶ δυνάμεως, and κράτος καὶ ἰσχύς, two Words more to express the eminent Greatness of this Power and Force, but not sufficient yet; and therefore there is another Addition to each Addition; τὸ ὑπερέβαλλον μυστήριον, and ἡ ἐνεργία τοῦ κράτους, to set forth the Emminence and Activity of that Greatness; and all yet as it were but flat and dull, till it be quickned with an active Verb, ἐνεργήσεν ἐν τῷ Χριστῷ ἰσχύος αὐτοῦ ἐκ νεκρῶν. All which he set on work, all which he actuated in Christ, when he raised him from the Dead.

And therefore in the Scriptures the Raifing of *Christ* is attributed to God the Father (according to thofe Words of the Apostle, *Paul an Apostle not of Gal. 1. 1. men neither by men, but by Jesus Christ, and God the Father who raised him from the dead*) but it is not attributed to the Father alone. For to whomsoever that infinite Power doth belong, by which *Christ* was raised, that Person must be acknowledged to have raised him. And because we have already proved that the eternal Son of God is of the same Essence, and consequently of the same Power with the Father, and shall hereafter shew the same true also of the Holy Ghost; therefore we must likewise acknowledge that the \* Father, Son and Holy Ghost raised *Christ* from the dead. Nor is this only true by virtue of this Ratiocination, but is also delivered exprefly of the Son, and that by himself. It is a weak Fallacy used by the *Socinians*, who maintain, That God the Father only raised *Christ*, and then say, they teach as much as the Apostles did, who attribute it always either generally unto God, or particularly to the Father. For if the Apostles taught it only so, yet if he which taught the Apostles, taught us something more, we must make that also part of our Belief. They believe the Father raised *Christ*, because *S. Paul* hath taught them so, and we believe the same; they will not believe that *Christ* did raise himself, but we must also believe that, because he hath said so. These were his Words unto the *Jews*, *Destroy this temple, and in three days I will raise it up*; and this is the Explication of the Apostle, *But he spake of the temple of his body, which he might very properly call a Temple, because the fulness of the Godhead dwelt in him bodily. And when he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the Scripture and the word that Jesus had said.* Now if upon the Resurrection of *Christ* the Apostles believed those Words of *Christ*, *Destroy this temple, and I will raise it up*, then did they believe that *Christ* raised himself; for in those Words there is a Person mentioned which raised *Christ*, and no other Person mentioned but himself.

\* Quis nisi solus Filius resurrexit, quia solus mori potuit qui carnem habuit? & tamen ab hoc opere quo solus Filius resurrexit non erat Pater alienus de quo scriptum est, Qui suscitavit Jesum. An forte se ipse non suscitavit? Et ubi est quod ait, Solvite templum hoc, & triduo suscitabo illud; & quod postea tem habere se dicit ponendi & iterum sumendi animam?

*mam suam? Quis autem ita desipiat, ut Spiritum Sanctum resurrectionem hominis Christi dicat non co-operatum. cum ipsum hominem Christum fuerit operatus. S. August. contra Sermon. Arian. cap. 25. John 2. 19, 21. Coloss. 2. 9.*

A strange Opposition they make to the Evidence of this Argument, † saying, That God the Father raised *Christ* to life, and *Christ* being raised to life, did lift and raise his Body out of the Grave, as the Man sick of the Palsie raised himself from the Bed, or as we shall raise our selves out of the Graves when the Trump shall sound: And this was all which *Christ* could do. But if this were true, and nothing else were to be understood in those Words of our Saviour, he might as well have said, *Destroy this temple, and in three days any one of you may raise it up.* For when Life was restored unto it by God, any one of them might have lifted it up, and raised it out of the Grave, and have shewn it alive.

† Aliter Deus Christum suscitavit, aliter Christus corpus suum. Deus Christo vitam restituendo, Christus vitam recuperata corpus suum levando, & è sepulchro prodeundo, seque post mortem vivum sistendo præbendoque. Sic & Paralyticus ille crexerat corpus suum, accepta à Christo sanitate: sic & omnes mortui surgent, & ex monumentis prodibunt, recepta ab eodem Christo vita. Confessionis Sociniana Vindicta.

*vum sistendo præbendoque. Sic & Paralyticus ille crexerat corpus suum, accepta à Christo sanitate: sic & omnes mortui surgent, & ex monumentis prodibunt, recepta ab eodem Christo vita. Confessionis Sociniana Vindicta. John 2. 19.*

This Answer therefore is a mere shift: For to raise a Body which is dead, is in the Language of the Scriptures to give Life unto it, or to quicken a mortal Body. *For as the Father raiseth up the dead and quickneth them, even so the Son quickneth whom he will.* He then which quickneth the dead Bodies of

*John 5. 21. Eγείρω τοὺς νεκροὺς and ζωοποιῶ is the*

*same thing; and therefore one in the Apodosis answereth to both in the Protasis, and sheweth that Christ raiseth and quickneth whom he will, which demonstrateth his infinite and absolute Power, Καὶ τοὺς τὸ οὐδὲ θάνατον ἀπ' ἑαυτοῦ ποιεῖ, τὸ, ὡς θάλασσα ἐστὶν ἰσὺς. Ἐὶ ἢ ὡς θάλασσα, θάνατος ἀπ' ἑαυτοῦ ποιεῖ, τὸ ἢ θάλασσα ἕρως: εἰ ἢ ἡ θάνατος ἀπ' ἑαυτοῦ, ἕρως ὡς θάλασσα. Τὸ μὲν ἢ θάλασσα ἡ ποιεῖ ἕρως, ἢ θάλασσα θάνατος τὴν ἀκαταλλάξιον. τὸ ἢ ὡς θάλασσα, ἢ ἕρως τὴν ἰσότητα. S. Chryl. Hom. 38. in Job. Where it is very observable that though ἐγείρω τοὺς νεκροὺς and ζωοποιῶ be the same in the language of the Scriptures, yet ἐγείρω and ζωοποιῶ are not the same. By which observation the late learned Bishop of Ely, hath most evidently detected this Socinian Cavil. Si quis obstinatè vocem Excitabo [ἐγείρω] urgere vult, is animad-*

vertet quid D. Jesus alibi dicat, Eum qui perdidit animam, vivificaturum eam. Ubi si quis insistere vellet ipsis verbis, eum colligere oportet, Credentes etiam ipsos sese vivificaturos, & à mortuis excitaturos. *Cat. Rac. pag. 278.* For ἐγὼ hath manifest relation to the dead, but ζωογονῶ unto the living. And therefore our Translation hath very well rendered those words. Luc. 17. 33. ὅς ἐστιν ἀπολύει αὐτὸν, ζωογονεῖ αὐτήν, Whosoever shall lose his life shall preserve it: So that ζωογονεῖν ψυχὴν is to preserve life, which Interpretation is most evident out of the Antithesis of the same place. ὅς ἐστιν ζητήσῃ τὴν ψυχὴν αὐτοῦ ζωσάι, ἀπολύει αὐτήν. For σώσας and ἀπολύει in the former part are the same with ἀπολύει and ζωογονεῖ in the latter. And beside, this is the language of St. Luke, who, Acts 7. 19. says that the Egyptians ill intreated the Israelites, τοῦ ποιῆν ἄνθρωποι τὰ βράβη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. So that they cast out their young children, to the end they might not live, that is, remain alive, Syr. נִשְׁרָפְתָּ וְנִשְׁרָפְתָּ, ne servarentur, ne viverent, as the Arabic. In which words there is a manifest reference to that place in Exodus, where thrice this word is used in that sense by the LXX, as 1. 17. יִחְיֶה אֶת הַמָּרְסִים וְיִשְׁמְרוּן אֶת הַמָּרְסִים, V. T. sed conservabant mares, Chald. יִשְׁמְרוּן אֶת הַמָּרְסִים so verse 18. יִשְׁמְרוּן אֶת הַמָּרְסִים and 22. וְיִשְׁמְרוּן אֶת הַמָּרְסִים. And indeed יִשְׁמְרוּ in Piel, is often used for keeping or preserving alive, and is so several times translated, ζωογονεῖν as well as ζωοῖν, as Jud. 8. 19. וְיִשְׁמְרוּן אֶת הַמָּרְסִים אֹתָם, ἵνα ἂν ἀπέκτανται ὑμᾶς, V. T. Si servassetis eos, non vos occiderem. If ye had saved them alive, I would not slay you. 1 Sam. 27. 9. יִחְיֶה יִשְׁמְרוּן אֶת הָאִשָּׁה, ἢ τὴν γυναῖκα. V. T. Nec relinquerebatur viventem virum aut mulierem. And left neither man nor woman alive. And which is yet nearer to our purpose. 1 Kings 20. 31. וְיִשְׁמְרוּן אֶת הַמָּרְסִים אֹתָם אֲדָמָה וְאֲדָמָה וְאֲדָמָה וְאֲדָמָה. V. T. forsitan salvabit animas nostras. Peradventure he will save thy life. So that ζωογονεῖν in the Language of the LXX. is to save alive, and ζωοῖν τὴν ψυχὴν, is to preserve one's life. So that S. Luke in the Text cited by the Socinians, could intend no more than that he which was ready to lose his life for Christ should thereby preserve it, and consequently he speaks nothing of the raising of the dead.

others when he raiseth them, he also quickned his own Body when he raised that. The Temple is supposed here to be dissolved, and being so to be raised again; therefore the suscitation must answer to the dissolution. But the temple of Christ's Body was dissolved when his Soul was separated, nor was it any other way dissolved than by that separation. God suffered not his Holy One to see corruption, and therefore the parts of his Body, in respect of each to other, suffered no dissolution. Thus as the Apostle desired to be dissolved and to be with Christ, so the temple of Christ's Body was dissolved here, by the separation of his Soul; for the temple standing was the body living; and therefore the raising of the dissolved temple was the quickning of the body. If the Body of Christ had been laid down in the sepulchre alive, the temple had not been dissolved; therefore to lift it up out of the sepulchre when it was before quickned, was not to raise a dissolved temple, which our Saviour promised he would do, and the Apostles believed he did.

Again, It is most certainly false that our Saviour had power only to lift up his Body when it was revived, but had no power of himself to re-unite his Soul unto his Body, and thereby to revive it. For Christ speaketh expressly of himself, *I lay down my life (or soul) that I might take it again. No man taketh it from me, but I lay it down of my self. I have power to lay it down, and I have power to take it again.* The laying down of Christ's Life was to die, and the taking of it again was to revive, and by his taking of his Life again he shewed himself to be the resurrection and the life. For he which was made of the seed of David according to the flesh, was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. But if Christ had done no more in the Resurrection, than lifted up his Body when it was revived, he had done that which any other Person might have done, and so had not declared himself to be the Son of God with power. It remaineth therefore, that Christ by that power which he had within himself, did take his Life again which he had laid down, did re-unite his Soul unto his Body, from which he separated it when he gave up the Ghost, and so did quicken and revive himself: And so it is a certain truth, \* not only that God the Father raised the Son, but also that God the Son raised himself.

John 10. 17, 18.

\* Καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνίστη- σεν ἑαυτὸν. Iren.

ad Smyrn. Si peccati confessor revixit à morte, quis eum suscitavit? Nullus mortuus est sui ipsius suscitator. Ille se potuit suscitare qui mortuà carne non mortuus est. Etenim hoc suscitavit quod mortuum fuerat. Ille se suscitavit qui vivebat in se, in carne autem suscitandà mortuus erat. Non enim Pater solus Filium suscitavit, de quo dictum est ab Apostolo, Propter quod eum Deus exaltavit, sed etiam Dominus seipsum, id est, corpus suum: unde dicit, Salvus templum hoc, & in triduo suscitabo illud. S. Aug. de Verb. Domini. Serm. 8.

From this Consideration of the efficient cause of Christ's Resurrection, we are yet farther assured, That Christ did truly and properly rise from the dead in

in the same Soul, and the same Body. For if we look upon the Father, it is beyond all Controversie that he raised his own Son: And as while he was here alive, God spake from Heaven, saying, *This is my well-beloved Son*; so after his Death it was the same Person, of whom he spake by the Prophet, *Thou art my Son, this day have I begotten thee*. If we look upon *Christ* himself, and consider him with Power to raise himself, there can be no greater Assurance that he did totally and truly arise in Soul and Body by that Divinity which was never separated either from the Body or from the Soul. And thus we have sufficiently proved our second Particular, the Verity, Reality, and Propriety of *Christ's* Resurrection, contained in those Words, *He rose from the dead*.

The Third Particular concerns the Time of *Christ's* Resurrection, which is expressed by *the third day*; and those Words afford a double Consideration; one in respect of the Distance of Time, as it was after three Days; the other in respect of the Day, which was the third Day from his Passion, and the precise Day upon which he rose. For the first of these, we shall shew that the *Messias*, who was foretold both to die and to rise again, was not to rise before, and was to rise upon the third Day after his Death; and that in correspondence to these Predictions, our *Jesus*, whom we believe to be the true *Messias*, did not rise from the Dead until, and did rise from the Dead upon the third Day.

The Typical Predictions of this Truth were two, answering to our two Considerations, one in reference to the Distance, the other in respect of the Day it self. The first is that of the Prophet *Jonas*, who *was in the belly of the great fish three days and three nights*, and then by the special Command of God he was rendred safe upon the dry Land, and sent a Preacher of Repentance to the great City of *Niniveh*. This was an exprefs Type of the *Messias* then to come, who was to preach Repentance and Remission of Sins to all Nations; that *as Jonas was three days and three nights in the whale's belly, so should the Son of Man be three days and three nights in the heart of the earth*: And as he was restored alive unto the dry Land again, so should the *Messias*, after three Days, be taken out of the Jaws of Death, and restored unto the Land of the Living.

The Type in respect of the Day was the waved Sheaf in the Feast of the First-fruits, concerning which this was the Law of God by *Moses*, *When ye be come into the land which I give unto you, and shall reap the harvest thereof, then shall ye bring a sheaf of the first-fruits of your harvest unto the Priest: And he shall wave the sheaf before the Lord to be accepted for you: On the morrow after the sabbath the Priest shall wave it. And he shall offer that day when ye wave the sheaf, an He-Lamb without blemish of the first year for a burnt-offering unto the Lord*. For under the Levitical Law, all the Fruits of the Earth in the Land of *Canaan* were prophane; none might eat of them till they were consecrated, and that they were in the Feast of the First-fruits. One Sheaf was taken out of the Field and brought to the Priest, who lifted it up as it were in the Name of all the rest, waving it before the Lord, and it was accepted for them, so that all the Sheafs in the Field were holy by the Acceptation of that: *For if the first-fruits be holy, the lump also is holy*. And this was always done the Day after the Sabbath, that is, the Paschal Solemnity, after which the Fulness of the Harvest followed: By which thus much was foretold and represented, that as the Sheaf was lifted up and waved, and the Lamb was offered on that Day by the Priest to God, so the promised *Messias*, that immaculate Lamb which was to die, that Priest which dying was to offer up himself to God, was upon this Day to be lifted up and raised from the Dead, or rather to shake and lift up and present himself to God, and so to be accepted

for us all, that so our Dust might be sanctified, our Corruption hallowed, our Mortality consecrated to Eternity. Thus was the Resurrection of the *Messias* after Death typically represented both in the Distance and the Day.

And now in reference to both Resemblances, we shall clearly shew, that our *Jesus*, whom we believe, and have already proved to be the true *Messias*, was so long and no longer dead, as to rise *the third day*; and did so order the Time of his Death, that the Third Day on which he rose might be that very Day on which the Sheaf was waved, the Day after that Sabbath mentioned in the Law.

As for the Distance between the Resurrection and the Death of *Christ*, it is to be considered, first, generally in it self, as it is some Space of Time: Secondly, as it is that certain and determinate Space of Three Days. *Christ* did not, would not, suddenly arise, lest any should doubt that he ever died. It was as necessary for us that he should die, as that he should live; and we, which are to believe them both, were to be assured as well of the one as of the other. That therefore we may be ascertained of his Death, he did some time continue it. \* He might have descended from the Cross before he died, but he would not, because he had undertaken to die for us. † He might have revived himself upon the Cross after he had given up the Ghost, and before *Joseph* came to take him down; but he would not, lest as *Pilate* questioned whether he were already dead, so he might doubt whether he ever died. The Reward of his Resurrection was immediately due upon his Passion, but he deferred the receiving of it, lest either of them being questioned, they both might lose their Efficacy and intended Operation. It was therefore necessary that some Space should intercede between them.

\* De cruce descendere poterat, sed differebat ut de sepulchro resurgeret.

S. Aug. in Joh. Tract. 22.

† Ἠδύνατο μὲν καὶ παρ' αὐτὰ τοῦ θανάτου τὸ σωμα διαγύρειν καὶ πάλιν διῆξαι ζῶν·

ἀλλὰ καὶ τοῦτο καλῶς προῖδεν ὁ Σωτὴρ ὡς πεποιμένος· Εἶπε γὰρ ἅν τις μὴδ' ὄλων αὐτὸ τέθνηται, ἢ μὴδὲ τέλος αὐτοῦ τὸν θάνατον ἐψαυίται, εἰ παρ' αὐτὰ τὴν ἀνάστασιν ἢ ἐπιδήξας; Τάχα ἢ καὶ ἐν ἴσῳ τοῦ διαστήματος ἔτος τοῦ τοῦ θανάτου τοῦ καὶ τῆς ἀναστάσεως ἄδελον ἰγόντο τὸ περὶ τῆς ἀφθαρσίας κλίος. Ὅταν ἴσα διχρῆ πικρὸν τὸ σῶμα, καὶ μίαν ὑπάρκειν μίσην ὁ Λόγος, καὶ τριταῖον τοῦτο πᾶσιν ἰδιζῆν ἀφθαρτον. S. Athanas. de Incarnat. Verbi. Καὶ τριῖς ἢ ἡμέρας δια τοῦτο συνεχάρων, ἵνα πιστῆ ὅτι ἀπέθανεν, οὐ γὰρ τῷ σαρκὶ αὐτῷ μόνον βιβαιοῦται, καὶ τῇ πύττω ὄψει, ἀλλὰ καὶ τῷ χρόνῳ τῶ ἡμερῶν. S. Chrysostr. Homil. 43. in Mat.

Again, Because *Christ's* Exaltation was due unto his Humiliation, and the first Step of that was his Resurrection; because the Apostles after his Death were to preach Repentance and Remission of Sins through his Blood, who were no way qualified to preach any such Doctrine till he rose again; because the Spirit could not be sent till he ascended, and he could not ascend into Heaven till he rose from the Grave; therefore the Space between his Resurrection and Passion could not be long; nor can there be any Reason assigned why it should any longer be deferred, when the Verity of his Death was once sufficiently proved. Lest therefore his Disciples should be long held in suspense, or any Person after many Days should doubt whether he rose with the same Body with which he died, or no; that he might shew himself alive while the Soldiers were watching at his Grave, and while his Crucifixion was yet in the Mouths of the People, he would not stay || many Days before he rose. Some Distance then of Time there was, but not great, between his Crucifixion and his Resurrection.

† Ἐπειμὲν μὲν οὖν τοῦ διχρῆσαι τὸν θάνατον ἐν τῷ σώματι τριταῖον ἀνίστασθαι τοῦτο·

ἴσα ἢ μὴ ἐπὶ πολὺ διαμῦναν καὶ φθαρὴν τέλος ἕτερον ἀναστάσεως ἀπιστῆ, ὡς αἴα αὐτὸ ἀλλ' ἕτερον σωμα φέρον (ἡμίλλε γὰρ ἂν τις καὶ δι' αὐτὸν χρόνον ἀπιστῆ τῷ φαινομένῳ καὶ ἐπιλαυνόμενῳ τῶν φαινομένων) δια τοῦτο οὐ πλείον τιν τριῶν ἡμέρας, ἀλλ' ἐπὶ πολὺ τοὺς ἀκούσαντας αὐτοῦ περὶ τῆς ἀναστάσεως παρείδωσαν· ἀλλ' ἐπὶ τῶν ἀκούσῶν αὐτῶν ἡκούων ἔχοντων τὸν λόγον, καὶ ἐπὶ τῶν ὀφθαλμῶν αὐτῶν ἰδουμένων, καὶ τῆς διαγωγῆς αὐτῶν ἰσημένων, καὶ ζῶντων ἐπὶ γῆς ἔτι, καὶ ἐπὶ τόσῳ ὄντων τῶν θαυματοποιῶν καὶ μαθητευομένων περὶ τοῦ θανάτου τοῦ Κυριακοῦ σώματος, αὐτὸς ὁ τοῦ Θεοῦ υἱὸς ἐν τριταῖα διαστήματι τὸ φαινομένον σωμα ἰδουμένων ἀνάστασιν καὶ ἀφθαρτον. Ibid.

The particular Length of this Space is determined in *the third day*: But that Expression being capable of some Diversity of Interpretation, it is not so easily conclu-

concluded how long our Saviour was dead or buried before he revived or rose again. It is written expressly in St. Matthew, that as Jonas was three days and three nights in the whale's belly, so should the Son of man be three days and three nights in the heart of the earth. From whence it seemeth to follow, that Christ's Body was for the space of three whole Days and three whole Nights in the Grave, and after that space of Time arose from thence. And hence some have conceived, that being our Saviour rose on the Morning of the first Day of the Week, therefore it must necessarily follow that he died and was buried on the fifth Day of the Week before, that is on Thursday; otherwise it cannot be true that he was in the Grave three Nights.

But this Place, as express as it seems to be, must be considered with the rest in which the same Truth is delivered; as when our Saviour said, After three days I will rise again: And again, Destroy this Temple, and in three days I will build it up, or, within three days I will build another made without hands. But that which is most used, both in our Saviour's Prediction before his Death, and in the Apostle's Language after the Resurrection, is, that \* he rose from the dead the third day. Now according to the Language of the Scriptures, if Christ were slain and rose the third Day, the Day in which he died is one, and the Day on which he arose is another, and consequently there could be but one Day and two Nights between the Day of his Death and of his Resurrection. As in the Case of Circumcision, the Male Child eight Days old was to be circumcised, in which the Day on which the Child was born was one, and the Day on which he was circumcised was another, and so there were but six complete Days between the Day of his Birth and the Day of his Circumcision. The Day of Pentecost was the fiftieth Day from the Day of the Wave-offering; but in the Number of the fifty Days was both the Day of the Wave-offering and of Pentecost included; as now among the Christians still it is. Whit Sunday is now the Day of Pentecost, and Easter-day the Day of the Resurrection, answering to that of the Wave-offering; but both these must be reckoned to make the Number of fifty Days. Christ then who rose upon the first Day of the Week (as is confessed by all) died upon the sixth Day of the Week before: For if he had died upon the fifth, he had risen not upon the third, but the fourth Day, as † Lazarus did. Being then it is most certain that our Saviour rose on the third day; being according to the constant Language of the Greeks and Hebrews, he cannot be said to rise to life on the third Day, who died upon any other Day between which and the Day of his Resurrection there intervened any more than one Day: Therefore those other Forms of Speech which are far less frequent, must be so interpreted as to be reduced to this Expression of the third day so often reiterated.

Mat. 12. 40.  
Mat. 27. 64.  
Mark 8. 32.  
John 2. 19.  
Mark 14. 58.  
Mat. 16. 21.  
17. 23.  
20. 19.  
Mark 9. 31.  
10. 34.  
Luke 9. 22.  
18. 33.  
24. 7. 46.  
Acts 10. 40.  
1 Cor. 15. 4.  
These several Phrases are used; first, that Christ was in the heart of the Earth τρις ἡμέρας, καὶ τρις νύκτας: secondly, that he was to rise μετὰ τρις ἡμέρας: thirdly, that he would rebuild this Temple in τρις ἡμέρας: and lastly, that he rose τῆ τρίτῃ ἡμέρᾳ, which is the most general and con-

stant Form of Speech. † Lazarus is said to be τετραήμερος, four days dead, that is counting the Day on which he died, and the Day on which his Sister spake so to our Saviour at his Sepulchre. And being he was raised then, he rose τῆ τετάρτῃ ἡμέρᾳ, the fourth day. Our Saviour rose τῆ τρίτῃ ἡμέρᾳ, and therefore he was τριταῖος when he arose; and so the Fathers call him, as you may observe in the Words last cited out of Athanasius. || As we read in Plutarch, Σολῶς ὁ Θεαίσιος ἐξέθαν, καὶ τριταῖος ἦν πρὸς τὰς ταφὰς αὐτῆς ἀνήνευκε. De his qui sero puo. And of that Spirit in a Boy possessed, who hated all Women, ἐστὶ ἡ γυνὴ πρὸς τὴν ἰσθμὸν ὑβρίσει, τριταῖοι κειμένη γαμψέσσα ἴσιον. Philostrat. l. 3. 12. What this τριταῖος is, the Greek Grammarians will teach us. Πρὸς μὲν τὸ πῶτα ἀπαρτὰ τὸ τρίον τυχὸν ἢ τέσσαρα, πρὸς δὲ τὸ πῶτα τὸ τρίον ἢ τετάρτον ἐπὶ τῆς αἰσῆς, πρὸς δὲ τὸ πῶτα τὸ τρίτον ἢ τετάρτον, ὡς πρὸς τὸ ποσὸν ἀπ' ὁρατοῦ παρὰ ἀπαρτῆς τὸ τετάρτον τυχὸν ἢ τετραταῖος, ὡς τριτὸν ἡμέρας ἔχει ἀπ' οὗ παρῆμι ἢ τετάρτῳ. Schol. Eurip. Hecuba. τριταῖο then, in respect of his coming to or from any Place, is that Person which is now the third day in or from that Place; which cannot be better interpreted, as to the Greek Language, than in the Expression of a Tertian Fever, called so because the second Accession is upon the third Day from the first, and the third from the second, &c. In which case there is but one Day between, in which the Patient is wholly free from his Disease: From whence καὶ τριταῖος and τετάρτῳ is the same in the Language of the Physicians. This is excellently expressed by Alexander Aphrodisæus in that Problematical Question, Δὲ τί ὁ μὲν τριταῖος ἐν θερμῷ χυμῷ γιγνέσθαι, καὶ ἔχειν μασίζωσιν καὶ καταμύνησιν χολῆς, παρὰ μίαν νύκτα: ὁ δὲ ἀμφημερὸς, ἔχειν πῶσιν τὸ φλέγμα τῆ βαρῆτατι καὶ ψυχρότατι καὶ ἡμέραν: ὁ δὲ τετραταῖος δια δύο ἡμέρας μίαν, Probl. 10. l. 2. The Quotidian Ague hath its Accessions καὶ ἡμέρας: the Tertian παρὰ μίαν (sub. ἡμέρας) after one Day of perfect Intermision; the Quartan δια δύο ἡμέρας μίαν. In the same manner he mentions the κίμπτῳ, the ἰσθμῳ, and ἰσθμῳ in all which this is constantly observable, that the Days of perfect Intermision are fewer by two, than the number in the name of the Fever: For if the Fever be a τριταῖος, the Day of Intermision is but one, if τετρα-



τεταραταῖς two, if τριηκταῖς three, if ἑξήκονταῖς five, if ἑπτὰθήμεναι seven. Thus if our Saviour were one whole Day in the Grave, and did the Day before, and rose the Day after, he did rise τετραταῖς if he were two whole Days in the Grave, he rose τεταραταῖς. So Aristotle, ἂν τι ὁ νεκρῶν βασις τριταῖς λέγῃ; πῶς οὐκ ἐστὶ ἀπὸ τριταῖς καὶ ἀδελφῶν ἀρχῆς; ἢ τρίτη ἡ κρισίμος. Probl. 14. Sect. 26. τῇ τρίτῃ therefore and τριταῖς is the same. For from τρίτη comes τριταῖς, and from τεταρτῇ τεταραταῖς, in which ἡμέρα is always understood. Τεταραταῖς, τετραήμερος. Suidas. Τριταῖς then is τρίημος· πρῶτος τριταῖς. Ἄν τριτῆς and τεταραταῖς, ἂν τεταρτῆς. Thus being Christ did certainly rise τῇ τρίτῃ ἡμέρῃ, he did rise according to the Greeks τριταῖς and according to the same then he must also rise τῇ τρίτῃ ἡμέρῃ, that is, one Day only interceding between the Day of his Death, and the Day of his Resurrection.

When therefore we read that *after three days* he would raise the Temple of his Body, we must not imagine that he would continue the space of three whole Days dead, and then revive himself; but upon the third Day he would rise again: As *Joseph* and his Mother, *after three days found him in the temple*, that is, the third Day after he tarried behind in *Jerusalem*. And when we read, that he was three Days and three Nights in the Heart of the Earth, we must not look upon these Nights as \* distinct from the Days, but as *Moses* spake, *the evening and the morning*, that is, the Night and the Day, *were the first day*; and as the Saint spake unto *Daniel*, *Unto two thousand and three hundred evenings and mornings*, intending thereby so many Days: Nor must we imagine that those three Days were completed after our Saviour's Death, and before he rose; but that upon the first of those three Days he died, and upon the last of those three Days he rose. As we find that <sup>b</sup> *eight days were accomplished for the circumcising of the child*; and yet *Christ* was born upon the first, and circumcised upon the last of those † eight Days: Nor were there any more than six whole Days between the Day of his Birth and the Day of his Circumcision; the one upon the five and twentieth of *December*, the other upon the first of *January*. And as the *Jews* were wont to speak, the Priests in their Courses by the Appointment of *David* were to minister before the Lord eight Days, whereas every Week a new Course succeeded, and there were but seven Days Service for each Course, (the Sabbath on which they began, and the Sabbath on which they went off, being both reckoned in the eight Days;) so the Day on which the Son of God was crucified, dead, and buried, and the Day on which he revived and rose again, were included in the Number of three Days. And thus did our Saviour rise from the Dead upon the third Day properly, and was three Days and three Nights in the Heart of the Earth || synecdochically.

Luke 2. 46.

\* A Night and a Day in the Hebrew Language, not ased to Compositions, is the same with the Greek νυκθήμερον or ἡμερονύκτιον,

וַיְהִי עֶרְבַּי וַיְהִי בֹקֶר וַיְהִי אֶחָד  
The evening and the morning were the first day, For though God called the light Day, and the darkness he called night, yet at the same time that Day and that Night was called Day. So that the same word עֶרְבַּי in the same verse signifieth both the Natural and Artificial

Day. And the Evening and the Morning are sometimes put instead of the Day; as Dan. 8. 14. עַד עֶרְבַּי בֹּקֶר אַרְבָּעַיִם וְשָׁלוֹשׁ יָמִים Unto two thousand and three hundred days, and verse 26. מִרְאֵה הָעֶרְבַּי וְהַבֹּקֶר which we translate, the vision of the evening and the morning, but might be rather translated in reference to the former, the Vision of the Days, viz. the 2300 Days before spoken of. Now though a Day be thus diversly taken, yet in the measuring of any Time which containeth in it both Days and Nights, a Day is always taken in that sense in which it comprehendeth both Day and Night. Thus Galen, who is very punctual and exact in all his Language, and full of Expositions of the Words he useth, to prevent Mistakes, being to speak of the Critical Days, gives notice that by a Day he understands not that space of Time which is opposed to the Night, but that which comprehendeth both the Night and the Day. Ἡμεῖρας δηλωσέντι παρ' ὅλων τ' ἡμέρας ἐκαστῆρας ἐκ ὧν τ' ἡμέρας αὐτῆς μόνης συνεσθῆσαν, ἀλλὰ καὶ τ' νυκτὸς χρόνον καθάπερ ὅν καὶ τ' μῆνα τριάκοντα ἡμερῶν αἶμα λεγομένη, οὐ μόνον τούτων τῶν χρόνων ὅν ὡσαύτ' ἡγῆς ὁ ἥλιος φαίνεται προσπαρονοῦντας ἡμέρας, ἀλλὰ καὶ τῶν τῆς μεσῆς αὐτῶν προσεσθῆντας οὕτως δὲ πως καὶ τῶν ἑαυτῶν πέντε καὶ ἑξήκοντα καὶ τριακονταῖον ἡμερῶν αἶμα φησὶν. De Crisisti, l. 2. This is observed by St. Basil to be also the Custom of the Scriptures, upon these words in Genesis, Ἐγένετο ὡν ἑσπέρα, ἔγένετο πρωὶ, τὸ ἡμερονύκτιον λέγει· οὐκ ἔστι προσπαρονοῦντων, ἡμέρα καὶ νύξ, ἀλλὰ τῷ ἐπικρητοῦντι τῶν πάντων προσπαρονοῦντων αἰωνίως. Ταῦτα ὡν καὶ ἐν πάσῃ γραφῇ τῶν συνθῆσαι ἡμερῶν ἐν τῇ τοῦ Χρονοῦ μετρίῃ, ἡμερῶν ἡμερονύκτιον οὐκ ἔστι καὶ νύκτας μετὰ τ' ἡμερῶν. In Hexam. Hom. 2. Now being generally in all computations of Time, as St. Basil observeth ἐν τῇ τοῦ χρόνου μετρίῃ, a Day was taken for the whole space of Day and Night; and as the Evening and Morning signifieth the same, that is a Day; and 2300 Evenings and Mornings no more than so many Days; and so three Days and three Nights in the computation of time signifieth no more than three Days. For God called the Light Day, and the Darkness he called Night, and the evening and the morning were the first day, and the evening and the morning were the second day, &c. Being three Days in the Language of the Scripture are said to be fulfilled when the third Day is come, though it be not wholly passed over; it followeth that to be three Days dead, or to be three Days and three Nights dead, in the Hebrew Language, cannot necessarily infer any more, than that the Person spoken of did continue dead till the third day. Dan. 8. 14.

† Luke 2. 21.

As we read of the Circumcision of our Saviour, ἐκλήθησαν ἡμέρας ἑπτὰ so of Zachary, ἐκλήθησαν αἱ ἡμέρας τ' λειτουργίας αὐτοῦ and though the Number ἑπτὰ were not expressed, yet it is to be understood according to the Language of the Scripture in other cases, and of Josephus particularly in this, Διέταξεν ἡ μῆνα πωτρίων διακουσῶν τῷ Θεῷ ἐπὶ ἡμέρας ὅσων, ἀπὸ σαββάτου ἐπὶ σαββάτου. || So St. Hierome on Jonas 2. 1. Et erat Jonas in ventre piscis tribus diebus & tribus noctibus: Hujus loci mysterium in Evangelio Dominus exponit, & superfluum est vel idipsum vel aliud dicere. Hoc solum quaerimus, quomodo tres dies & tres noctes fuerit in corda

terraz. Quidam in *ἑσπέρῃ*, quando sole fugiente, ab horâ sextâ usque ad horam nonam nox successit diei, in duas dies & noctes dividunt, & apponentes Sabbatum, tres dies & tres noctes æstimant supputandas: nos verò *Κυριακῆς* totum intelligamus à parte; ut ex eo quod in *ἑσπέρῃ* mortuus est, unam diem suppetamus & noctem, & Sabbati alteram; tertiam verò noctem, quæ diei Dominicæ nuncupatur, referamus ad exordium diei alterius: nam & in Genesi nox præcedentis diei (add non) est sed sequentis, id est, principium futuri, non finis præteriti. To the same purpose S. Augustine: Ipsum autem triduum non totum & plenum fuisse Scriptura testis est; sed primus dies à parte extremâ totus annumeratus est; dies verò tertius à parte primâ & ipse totus; medius autem inter eos, i. e. secundus dies absolutè totus viginti quatuor horis suis, duodecim nocturnis, & duodecim diurnis. Crucifixus est enim primò Judæorum vöcibus horâ tertiâ; cum esset dies sexta Sabbati. Deinde, in ipsa cruce suspensus est horâ sextâ, & spiritum reddidit horâ nonâ. Sepultus est autem cum jam serò factum esset: sic sese habent verba Evangelii, quod intelligitur in fine diei. Unde libet ergo incipias, etiamli alia ratio reddi potest, quomodo non sit contra Evangelium Johannis, ut horâ tertiâ ligno suspensus intelligatur, totum diem primum non comprehendis. Ergo à parte extremâ totus computabitur, sicut tertius à parte primâ. Nox enim usque ad diluiculum quo Domini resurrectio declarata est, ad tertium diem pertinet. de Trinit. l. 4. c. 6. And after him Leo the Great: Ne turbatos Discipulorum animos longa mœstitudo cruciaret, denunciatam tridui moram tam mirâ celeritate breviavit, ut dum ad integrum secundum diem pars primi novissima & pars tertii prima concurrir, & aliquantum temporis spatio decideret, & nihil dierum numero deperiret. De Resur. Domini, Serm. 1. Isidor. Pefus. Epist. 114. l. 1.

This is sufficient for the clearing the precise Distance of *Christ's* Resurrection from his Crucifixion, expressed in the determinate number of three Days: The next Consideration is, what Day of the Week that *third day* was, on which *Christ* did actually rise, and what belongeth to that Day in relation to his Resurrection. Two Characters there are which will evidently prove the particularity of this third Day; the first is the description of that Day in respect of which this is called the *third*, after the manner already delivered and confirmed; the second is the Evangelist's expression of the time on which *Christ* rose.

The Character of the Day in which our Saviour died is undeniable, for it is often expressly called the \* *Preparation*; as we read, they therefore laid *Jesus* in the Garden, *a* because of the *Jews* preparation day, for the sepulchre was nigh at hand. And *b* the next day that followed the preparation, the chief Priest and Pharisees asked a Guard. Now this Day of Preparation was the Day immediately before the Sabbath or some other great Feast of the *Jews* called by them the Eve of the Sabbath or the Feast; and therefore called the Preparation, because on that Day they did prepare whatsoever was necessary for the celebration of the following Festival, according to that Command in the case of Manna, *c* It shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily. This Preparation being used both before the Sabbath and other Festivals, at this time it had both relations: For

*ἡ παρασκευὴ*, Parasceue interpretatur preparatio, sicut S. Augustine; and in the Greek Language is signifieth generally any Preparation of what nature soever: but in this case it signifieth rather the Time in

which preparation was made, as Luke 23. 54. Καὶ ἡμερῆς ἦν παρασκευὴ and that Preparation among the *Jews* for the Sabbath; as St. Mark 15, 42. Ἐπεὶ ἦν παρασκευὴ ὁ Ἰησοῦς ἀποπέθετο τὸν σώματος. and in the Edit of Augustus Cesar, ἡμερῆς τῆς παρασκευῆς ἐστὶν ἡμερῆς ἡ παρασκευὴ ἀπὸ τῆς σάββατος. Jud. Ant. l. 6. c. 10. which is well expressed by Synesius, Ep. 4. ἡμερῆς ἡ παρασκευὴ ἢ τῆς παρασκευῆς ἢ τῆς παρασκευῆς, τὴν ἡμερῆς τῆς παρασκευῆς ἀπὸ τῆς σάββατος. This preparation of the Hebrews was answerable to the cena pura of the Gentiles, as the old Glossary, Cena pura, προσεβάζειν, & in Gloss. Latino-Græco, Parasceue cena pura, id est, preparatio quæ fit pro sabbato. From whence some of the Fathers so interpret the Eves of the Jewish Sabbaths, as Tertullian, Dies observatis & menses & tempora & annos & sabbata, ut opinor, & cenâs puras & jejuniâ & dies magnos. Adv. Marcion. l. 5. c. 4. Acceleratam vult intelligi sepulturam ne advesperasceret, quando jam propter parasceuen, quam cenam puram Judæi Latine usitatus apud nos vocant, facere tale quid non licebat. S. Aug. Tract. 76. in Job. And the ancient Translators of the Greek Fathers did use the Latin cena pura for the Greek, παρασκευὴ. As the Interpreter of S. Chrysostom, Serm. in Natalem. Joh. Bapt. Quâ enim die conceptus est Dominus, eadem die & passus est; eadem ipsâ die cena pura fuit, in quâ & luna quarta decima occurrit. So likewise the old Interpreter of Irenæus, Parasceue quæ dicitur cena pura id est, sexta feria, quam & Dominus ostendit passus in ea. Iren. l. 5. c. 23. & lib. 1. Moheni sextâ die dixisse, quæ est in cenâ purâ. As therefore the cena pura among the Gentiles was that Time in which they prepared and sanctified themselves for their sacred Solemnities, so the *Jews* did make use of what word to signify their Sanctification; and of the Greek παρασκευὴ so signify the Preparation of all things used on their Holy Days, upon the Eve thereof, or Day before. Parasceue Latine preparatio est, sed isto verbo Græco libentius, utuntur Judæi in hujusmodi observationibus, etiam qui magis Latine quam Græcè loquuntur, sicut S. Aug. Tract. 117. in Job. So that the same Father testifies that the *Jews* speaking Latin in his Time, did sometimes use parasceue, significans cena pura, for their Eve of Preparation. Otherwise, in their own Language they called it ערב or ערבית; by which generally they understood the sixth Day of the Week, the Day before the Sabbath. For so they reckoned the Days of the Week in Beresith Rabba, ראשון the first of the Week, שני the second, שלישי the third, רביעי the fourth, חמישי the fifth, שבת the Eve, שבת the Sabbath. Thus in Hebrew ערבית the Sabbath, in Latin cena pura, were used by the *Jews* for the same Day, the Friday or sixth of the Week; but now for that alone, but for the Eve of any great Festival which answered to a Sabbath; so that they had their ערב השבת, and ערב שבת, as παρασκευὴ τῆς σαββάτου, and παρασκευὴ τῆς ἑσπέρης. And when a great Festival fell upon the Sabbath, then as the Festivities were both one Day, so the Eve so both was the same Friday. And such was the Day of Preparation on which our Saviour was crucified. <sup>a</sup> Job. 19. 42. <sup>b</sup> Mat. 27. 62. <sup>c</sup> Exod. 16. 5.

first, it was the Preparation to a Sabbath, as appeareth by those words of *St. Mark*, <sup>a</sup> *Now when the even was come, because it was the preparation, that is, the day before the sabbath;* and those of *St. Luke*, <sup>b</sup> *That day was the preparation, and the sabbath drew on.* Secondly, It was also the Eve of a Festival, even of the great Day of the Paschal Solemnity, as appeareth by *St. John*, who saith, when *Pilate* sat down in the Judgment-seat, <sup>c</sup> *it was the preparation of the passover.* And that the great Paschal Festivity did then fall upon the Sabbath, so that the same Day was then the Preparation or Eve of both, appeareth yet farther by the same Evangelist, saying, *The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, for that sabbath day was an high day;* that is, not only an ordinary or weekly Sabbath, but also a great Festival, even a Paschal Sabbath. Now being the Sabbath of the *Jews* was constant and fixed to the seventh Day of the Week, it followeth that the Preparation or Evethereof must necessarily be the sixth Day of the Week, which from the Day, and the infinite benefit accruing to us by the Passion upon that Day, we call *Good Friday*. And from that Day being the sixth of one, the third must consequently be the \* eighth, or the first of the next Week.

\* ἑβδόμενός τε  
λέγει, ὡς τὰ  
τῶν ἑβδόμενων

ἡμερῶν διὰ τὴν ἄλληλ' ἀπεκατέστησαν, ὡς ἡ κατασκευὴ τὰ πάντα ἀρχὴν ἡμερῶν ὄντας ποιῶσα. ὁ ἔστι ἄλλο κόσμος ἀρχὴ διὰ τὴν ἀφορμὴν τῶν ἡμερῶν τῆν ὀρθρινὴν εἰς ἀφροσύνην. ὡς ἡ καὶ ὁ Ἰησοῦς ἀπέβη ἐκ νεκρῶν, καὶ φανερωθεὶς ἀπέβη εἰς τοὺς ζῶντας. Βαρναβᾶ Ἐπιστ., σ. 11. Ἡ μὲν γὰρ πνευματικὴ ἀνάστασις ἐκ κυριακῆς ἐκ ὀρθρινῆς ἢ κυριακῆς ὀνομαζέται. Θεοδοῦτος, Ἐπιστ. 1. Ἡ δὲ σήμερον ἡ ἀποκατασκευὴ καλεῖται τῆν ὀρθρινὴν ἡμέραν ἐκ παντὸς ἀποκατασκευῆς τὰ θανάτῳ, τῆν ἡμέραν ἢ τὴν ἀληθινῆς ἀποκατασκευῆς ἢ ἀποκατασκευῆς ἀπὸ τῆς πλάνης καὶ ποικιλίας, διὰ τοῦ ἀπὸ νεκρῶν ἀναστῆσαι ἐν μιᾷ τῇ (ἑβδόμενῃ ἡμέρᾳ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμερῶν. Μία γὰρ ἡ ἑβδόμενη πρώτη ἡμέρα τῆς πνεύσεως ἡμερῶν κατὰ τὴν ἀρχαίαν πάλιν τῆς πνεύσεως ἡμερῶν τῆς κυριακῆς, ὄντας καλεῖται), καὶ πρώτη ὄντα ἡμέρα. *Justinus Dial. cum Tryphone.* Cum in septimo die Sabbati nomen fit & observantia constituta, tamen nos in octava die quæ & ipsa prima est, perfecti Sabbati festivitate lætamur. *S. Hilari. Com. in Psal. Prolog.* Hæc octava festivitatis quæ ad caput redit, perfectumque hominem declarat, significatur fortasse & circumcissione octavâ die in veteri Testamento, & Domini resurrectione post Sabbatum, quod est utique octavus idemque primus dies. *S. August. de Sermon. Dom. in monte, l. 1. c. 11.* Καὶ τὸ εἶδος καὶ τὸ πρῶτον ἡμερῶν ἀποκατασκευῆς καλεῖται τῆν ὀρθρινὴν καὶ ἐκ ταύτης κατασκευῆς, ἐπισημαίνεται ἐν ταύτῃ ὁ Κύριος ἡμερῶν Ἰησοῦς Χριστός τῆν ἐκ νεκρῶν ἀνάστασιν ἡμερῶν ἐκ τῆς ὀρθρινῆς. διὸ καὶ ἐν ταύτῃ ἡμερῶν γρηγορεῖται καὶ πρώτη καλεῖται, ὡς ἀρχὴ ζωῆς ἡμερῶν ἀποκατασκευῆς, καὶ ὄντας, ὅτι ἐπισημαίνεται τῇ τῇ Ἰουδαίῳ ἑβδόμενῃ. *Theophilus Alexand.*

The next Character of this third Day is the expression of the time of the Resurrection in the Evangelists. *When the sabbath was past*, saith *St. Mark*, which was the Day after the Preparation on which he was buried, *Very early in the morning the first day of the week*, *In the end of the sabbath, as it began to dawn towards the first day of the week*, saith *St. Matthew*. *Upon the first day of the week early in the morning*, saith *St. Luke*. *The first day of the week early when it was yet dark*, saith *St. John*. By all which Indications it appeareth that the Body of *Christ* being laid in the Sepulchre on the Day of the Preparation, which was the Eve of the Sabbath, and continuing there the whole Sabbath following, which was the conclusion of that Week, and farther resting there still and remaining dead the Night which followed that Sabbath, but belonged to the first Day of the next Week, about the end of that Night early in the Morning, was revived by the accession and union of his Soul, and rose again out of the Sepulchre.

Whereby it came to pass, that the obligation of the Day, which was then the Sabbath, died and was buried with him, but in a manner by a diurnal Transmutation revived again at his Resurrection. Well might that Day which carried with it a remembrance of that great deliverance from the *Egyptian* Servitude, resign all the Sanctity or Solemnity due unto it, when that Morning once appeared upon which a far greater Redemption was confirm'd. One Day of seven was set apart by God in imitation of his Rest upon the Creation of the World, and that seventh Day which was sanctified to the *Jews* was reckoned in relation to their deliverance from *Egypt*. At the second delivery of the Law we find this particular Cause assigned, *Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm, therefore the Lord thy God,*

*Deut. 5. 15.*

commanded thee to keep the Sabbath-day. Now this could not be any special Reason why the *Jews* should observe a Seventh Day ; first, because in reference to their Redemption, the Number of Seven had no more relation than any other Number ; secondly, because the Reason of a Seventh Day was before rendred in the Body of the Commandment it self. There was therefore a double Reason rendred by God why the *Jews* should keep that Sabbath which they did ; one Special, as to a Seventh Day, to shew they worshiped that God who was the Creator of the World ; the other Individual, as to that Seventh Day, to signifie their Deliverance from the *Egyptian* Bondage, from which that Seventh Day was dated.

Being then upon the Resurrection of our Saviour a greater Deliverance and far more plenteous Redemption was wrought than that of *Egypt*, and therefore a greater Observance was due unto it than to that, the individual Determination of the Day did pass upon a stronger Reason to another Day, always to be repeated by a Seventh Return upon the Reference to the Creation. As there was a Change in the Year at the Coming out of *Egypt*, by the Command of God ; *This month, the month of Abib, shall be unto you Exod. 12. 2. the beginning of months, it shall be the first month of the year to you ;* so at this time of a more eminent Deliverance a Change was wrought in the Hebdomadal or Weekly Account, and the First Day is made the Seventh, or the Seventh after that First is sanctified. The First Day, because on that *Christ* rose from the Dead ; and the Seventh Day from that first for ever, because He who rose upon that Day was the same God who created the World and rested on the Seventh Day : *For by him all things were created that are in heaven and that are in the earth, all things were created by him and for him. Coloss. i. 16.*

This Day did the Apostles from the Beginning most religiously observe, by their meeting together for Holy Purposes, and to perform Religious Duties. The first Observation was performed providentially, rather by the Design of God than any such Inclination or Intention of their own : For *the same day, John 20. 19. saith the Evangelist, that is the Day on which Christ rose from the Dead, at evening, being the first day of the week, the disciples were assembled for fear of the Jews.* The second Observation was performed voluntarily, for *John 20. 26, after eight days again his disciples were within, and Thomas with them.* The First Day of the Week, when *Christ* rose by the Providence of God, the Disciples were together, but *Thomas* was absent ; upon the First Day of the next Week they were all met together again in Expectation of our Saviour, and *Thomas* with them. Again, *when the day of Pentecost was fully come, Acts 2. 2. which was also the First Day of the Week, they were all with one accord in one place ;* and having received the Promise of the Holy Ghost they spake with Tongues, preached the Gospel, and the *same day were added unto them about three thousand Souls. Acts 2. 41.* The same Practice of Convening we find continued in the following Years : For *upon the first day of the week, when the disciples came together to break bread, Paul preached unto them : and the same Apostle gave express Command concerning the Collection for the Saints both of the Churches of Galatia and of Corinth ; Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him. Acts 20. 7.*

From this Resurrection of our Saviour, and the constant Practice of the Apostles, this First Day of the Week came to have the Name of the *Lord's-Day*, and is so called by *S. John*, who says of himself in the *Revelation, I Rev. 1. 10. was in the Spirit on the Lord's-Day.* And thus the Observation of that Day, which the *Jews* did sanctifie, ceased, and was buried with our Saviour ; and in the stead of it, the Religious Observation of \* that Day on which the Son

αὐτὸ ἐπιπέσει γίνεσθαι. Justin Mart. Apol. 2. Ὁ παῦλος ποστ. Τῆς ἡμέρας αὐτῆς ἐν ἧ ἡμέρᾳ ἐν ἧ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας, κόσμους ἐποίησεν, καὶ ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῆς αὐτῆς ἡμέρας ἐν νεκρῶν ἀνίστη. Τῆς γὰρ μετὰ τῆς Κρονικῆς ἐσαύρωσαν αὐτὸν, καὶ τῆς μετὰ τὴν Κρονικῆν, ἧτις ἐστὶν ἡμέρα, φωνῆς τοῖς ἀποστόλοις

λοις αὐτοῦ καὶ μαθηταῖς, ἰδὼντες ταῦτα, ἄπερ εἰς ἐπίσημον καὶ ὑμῶν ἀνιδόκαρον. *This I take to be, without question, that status dies which is mentioned by Pliny in his Epistle to Trajan.* Affirmabant hanc fuisse summam vel culpæ suæ vel erroris, quod essent soliti stato die ante lucem convenire, carmenq; Christo quasi Deo canere. *Lib. 10. Ep. 97.* Nobis quibus Sabbata extranea sunt & neomeniæ & feriæ à Deo aliquando dilectæ, munera commendant? strenæ consonant? Iustus, convivia constrepunt? O melior fides nationum in suam sectam, quæ nullam solennitatem Christianorum sibi vindicat, non Dominicum Diem, non Pentecostem, *Tertul. de Idol. c. 14.* Nam quod in Judaica circumcissione carnali octavus dies observabatur, sacramentum est in umbra atque imagine antè præmissum, sed veniente Christo in veritate completum. Nam quia octavus dies idem post Sabbatum primus dies futurus erat, quo Dominus resurgeret & nos vivificaret, & circumcissionem nobis spiritualem daret, hic dies octavus, id est, post sabbatum primus & Dominicus præcessit in imagine. *S. Cyr. l. 3. Epist. 9.* Eusebius reports how Constantine taught his Soldiers to observe the Lord's-Day, *Καὶ γὰρ καὶ ἡμεῖς ἔχοντες ἡγίασιν κατὰλλοι τὴν κυρίαν ἀληθῶς καὶ πρώτου, ὅπως κυριακὴν τὴν καὶ πρώτην, τὴν δὲ καὶ φωνὴν καὶ ζαῖς ἀνωσσίας τὴν καὶ ἀγαθὴν πάσης ἐπισημῶν.* *Orat. de Laudib. Constant. c. 9.* Quid est secunda sabbati nisi Dominica dies quæ Sabbatum sequatur? Dies autem Sabbati erat dierum ordine posterior, sanctificatione legis anterior. Sed ubi finis legis advenit, & resurrectione suâ octavum sanctificavit, cœpit eadem prima esse quæ octava est, & octava quæ prima, habens ex numeri ordine prærogativam, & ex resurrectione Domini sanctitatem. *S. Ambros. Enar. in Psal. 47.* Dicat aliquis, Si dies observari non licet, & menses & tempora & annos, nos quoq; simile crimen incurrimus, quartam Sabbati observantes, & parasceven, & diem Dominicam. *S. Hier. in Epist. ad Gal. c. 4. ver. 10. And S. Aug. in answer to that Objection, Nam nos quoq; & Dominicum diem & Pascha solenniter celebramus & quolibet alias Christianas dierum festivitates. cont. Adimant. c. 16.* Dies Dominicus non Judæis sed Christianis resurrectione Domini declaratus est, & ex illo habere cœpit festivitatem suam. *S. Aug. Epist. 119.* Hæc tamen septima erit Sabbatum nostrum, cujus finis non erit vespera, sed Dominicus dies vel octavus æternus, qui Christi resurrectione factus est, æternam non solum spiritus verum etiam corporis requiem præfigurans. *Idem de Civit. Dei, l. 12. c. 30.* Dominicum diem Apostoli & Apostolici viri ideo religiosa solennitate habendum sanxerunt, quia in eodem Redemptor noster à mortuis resurrexit. Quique ideo Dominicus appellatur ut in eo à terrenis operibus vel mundi illecebris abstinentes tantum divinis cultibus serviamus, dantes scilicet diei huic honorem & reverentiam propter spem resurrectionis nostræ quam habemus in illa. Nam sicut ipse Dominus, Jesus Christus & Salvator resurrexit à mortuis, ita & nos resurrecturos in novissimo die speramus. *Aust. Serm. de Tempore, Serm. 251. Et paulo post, Sancti doctores Ecclesiæ decreverunt omnem gloriam Judaici Sabbatismi in illam transferre, ut quod ipsi in figura, nos celebraremus in veritate. Max. Taurin. de Pentecost. Herm. 3.* Dominica nobis ideo venerabilis est atq; solennis, quia in ea Salvator velut sol oriens discussis infernorum tenebris, luce resurrectionis emicuit, ac propterea ipsa dies ab hominibus seculi Dies solis vocatur, quod ortus eum sol justitiz Christus illuminet. *Πατριάρχης ἡ μὲν παρασκευὴ πρὸς τὸ σάββατον τὴν ταφὴν, ἡ Κυριακὴ τὴν ἀνάστασιν. Author. Clem. Constitut. l. 5. c. 13.* Ὅτι αὐτὸν δὲ χριστιανὸς Ἰουδαῖον καὶ ἐν τῷ σαββάτῳ γολάζειν, ἀλλὰ ἐργάζεσθαι αὐτοὺς ἐν τῇ αὐτῇ ἡμέρᾳ, τὴν ἡ Κυριακὴν προσημῶντας, εἴ γε δὴναυτο, γολάζειν, ὡς χριστιανὸς· εἰ δὲ ἐρηθῆεν Ἰουδαῖοι, ἴσως αὐτὸν ἀνάβηται παρὰ Χριστῷ. *Concil. Laodic. Can. 29.*

of God rose from the Dead, by the constant Practice of the blessed Apostles, was transmitted to the Church of God, and so continued in all Ages.

This Day thus consecrated by the Resurrection of *Christ* was left as the perpetual Badge and Cognisance of his Church. As God spake by *Moses* to the Israelites, *Verily my Sabbath shall ye keep, for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that do sanctifie you;* thereby leaving a Mark of distinction upon the *Jews* who were by this means known to worship that God whose Name was *Jehovah*, who made the World, and delivered them from the hands of *Pharaoh*: So we must conceive that he hath given us this Day as a Sign between him and us for ever, whereby we may be known to worship the same God *Jehovah*, who did not only create Heaven and Earth in the Beginning, but also raised his Eternal Son from the Dead for our Redemption. As therefore the *Jews* do still retain the Celebration of the Seventh Day of the Week, because they will not believe any greater Deliverance wrought than that of *Egypt*: as the *Mahometans* religiously observe the Sixth Day of the Week in Memory of *Mahomet's* Flight from *Mecca*, whom they esteem a greater Prophet than our Saviour: as these are known and distinguished in the World by these several Celebrations of distinct Days in the Worship of God; so all which profess the Christian Religion are known publicly to belong unto the Church of *Christ* by observing the First Day of the Week upon which *Christ* did rise from the Dead, and by this Mark of Distinction are openly \* separated from all other Professions.

\* Quid hac die felicius in qua Dominus Judæis mortuus est, nobis resurrexit? in qua Synagogæ cultus occubuit, & est ortus Ecclesiæ; in qua nos homines fecit secum surgere & vivere & sedere in cœlestibus, & impletum est illud quod ipse dixit in Evangelio, *Cum autem exaltatus fuero à terra, omnia traham ad me.* Hæc est dies quam fecit Dominus, exultemus & lætemur in ea. Omnes dies quidem fecit Dominus, sed cæteri dies possunt esse Judæorum, possunt esse Hæreticorum, possunt esse Gentilium; Dies Dominica, dies resurrectionis, dies Christianorum, dies nostra est. *Explan. in Psalm 117. sub nomine Hieron.*

That *Christ* did thus rise from the Dead, is a most necessary Article of the Christian Faith, which all are obliged to believe and profess, to the Meditation whereof the Apostle hath given a particular Injunction. *Remember that*

Jesus

*Jesus Christ of the seed of David was raised from the dead.* First, Because without it our Faith is vain, and by virtue of it strong. By this we are assured that he which died was the Lord of Life; and though he were crucified through weakness, yet he liveth by the power of God. By this <sup>2 Cor. 13. 4.</sup> Resurrection from the Dead, he was declared to be the Son of God; and <sup>Rom. 1. 4.</sup> upon the Morning of the third Day did those Words of the Father manifest a most important Truth, *Thou art my Son, this day have I begotten thee.* <sup>Mat. 13. 33.</sup> In his Death he assured us of his Humanity, by his Resurrection he demonstrated his Divinity.

Secondly, By his Resurrection we are assured of the Justification of our Persons; and if we believe on him that raised up Jesus our Lord from <sup>Rom. 4. 24.</sup> the dead, it will be imputed to us for righteousness: For he was delivered <sup>25.</sup> for our offenses, and was raised again for our justification. By his Death we know that he suffered for Sin, by his Resurrection we are assured that \* the Sins for which he suffered were not his own. Had no Man been a sin- \* S. Chryso-  
ner, he had not died; had he been a Sinner, he had not risen again: but dy- stom excel-  
ing for those Sins which we committed, he rose from the Dead to shew that- lently upon  
he had made full Satisfaction for them, that we believing in him might ob- that place,  
tain Remission of our Sins, and Justification of our Persons. <sup>2</sup> God sending <sup>ἡμεῖς πῶς τὸν αἰ-  
his own Son in the likeness of sinful flesh, for sin condemned sin in the flesh, τίου εἰπὼν τοῦ  
and raising up our Surety from the Prison of the Grave, did actually absolve, θανάτου, τὴν αὐ-  
and apparently acquit him from the whole Obligation to which he had bound τὴν καὶ ἀπόδη-  
himself, and in discharging him acknowledged full Satisfaction made for us. <sup>ἐν τῆς ἀναστάσε-  
ως ποιῶν</sup>). Διὰ  
<sup>τί γὰρ ἔσω-  
ρόθη, φησὶ;</sup>  
<sup>οὐ δὲ αἰκίαν ἀ-  
μαρτίας· καὶ  
δύλου ἐκ τῆς  
ἀμαρτίας· ὅ  
γὰρ ἦν ἀμαρτω-  
λός, πῶς ἀν-  
κέναι ἀνίστη.</sup></sup>

<sup>b</sup> Who then shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again.

ἴστω; αἱ δὲ ἀπίστη, εὐδολοῦ ὅτι ἀμαρτωλός οὐκ ἦν· αἱ δὲ ἀμαρτωλός οὐκ ἦν, πῶς ἔσωροθη; δι' ἵτιους· αἱ δὲ δι' ἵτιους. <sup>Rom. 8. 3.</sup> <sup>Rom. 8. 33, 34.</sup>

Thirdly, It was necessary to pronounce the Resurrection of Christ as an Article of our Faith, that thereby we might ground, confirm, strengthen and declare our Hope. For the God and Father of our Lord Jesus Christ according to his abundant mercy hath begotten us again unto a lively hope <sup>1 Pet. 1. 3, 4.</sup> by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled. By the Resurrection of Christ his Father hath been said to have begotten him; and therefore by the same he hath begotten us who are called brethren and co-heirs with Christ. For if when we were <sup>Rom. 1. 10.</sup> enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. He laid down his Life, but it was for us; and being to take up his own, he took up ours. We are the Members of that Body of which Christ is the Head; if the Head be risen, the Members cannot be far behind. He is the first-born from the dead, <sup>Col. 1. 18.</sup> and we the sons of the Resurrection, The Spirit of Christ abiding in us maketh us the Members of Christ, and by the same Spirit we have a full Right and Title to rise with our Head. For if the Spirit of him that raised <sup>Rom. 8. 11.</sup> up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his spirit that dwelleth in us. Thus the Resurrection of Christ is the Cause of our Resurrection by a double Causality, as an Efficient, and as an Exemplary Cause. As an Efficient Cause, in regard our Saviour by and upon his Resurrection hath obtained Power and Right to raise all the Dead; For as in Adam all die, so in <sup>1 Cor. 15. 22.</sup> Christ shall all be made alive. As an exemplary Cause in regard that all <sup>Rom. 6. 5.</sup> the Saints of God shall rise after the Similitude and in Conformity to the Resurrection of Christ; For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. He shall

*Phil. 3. 21. change our vile bodies that they may be like unto his glorious body : That  
1 Cor. 15. 49. as we have born the image of the earthly, we may also bear the image of  
the heavenly.* This is the great Hope of a Christian, That *Christ* rising from the dead hath obtained the Power, and is become the Pattern of his Resurrection. *The breaker is come up before them ; they have broken up and have passed through the gate, their King shall pass before them, and the Lord at the head of them.*

Fourthly, It is necessary to profess our Faith in *Christ* risen from the Dead, that his Resurrection may effectually work its proper Operation in our Lives. For as it is efficient and exemplary to our Bodies, so it is also to our Souls. *When we were dead in sins, God quickned us together with Christ.* And, as *Christ* was raised from the dead by the glory of the Father, even so we should walk in newness of life. To continue among the Graves of Sin while *Christ* is risen, is to incur that Reprehension of the Angel, *why seek ye the living among the dead!* To walk in any habitual Sin, is either to deny that Sin is Death, or *Christ* is risen from the Dead. Let then *the dead bury their dead*, but let not any Christian bury him who rose from Death that he might live. *Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.* There must be a spiritual Resurrection of the Soul, before there can be a comfortable Resurrection of the Body. *Blessed and holy is he that hath part in this first resurrection, on such the second death hath no power.*

Having thus explained the manner of *Christ's* Resurrection, and the Necessity of our Faith in him risen from the Dead, we may easily give such a brief Account as any Christian may understand what it is he should intend when he makes Profession of this part of the Creed ; for he is conceived to acknowledge thus much, I freely and fully assent unto this as a Truth of infinite Certainty and absolute Necessity, That the eternal Son of God, who was crucified and died for our Sins, did not long continue in the State of Death, but by his infinite Power did revive and raise himself, by re-uniting the same Soul, which was separated, to the same Body which was buried, and so rose the same Man : and this he did the third Day from his Death ; so that dying on *Friday* the sixth Day of the Week, the Day of the Preparation of the *Sabbath*, and resting in the Grave the *Sabbath-day*, on the Morning of the First Day of the Week he returned unto Life again, and thereby consecrated the Weekly Revolution of that First Day to a religious Observation until his Coming again. And thus I believe *the third day he rose again from the dead.*

ARTICLE VI.

He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty.



**T**HIS Article hath received no Variation, but only in the Addition of the Name of *God*, and the Attribute *Almighty*; the \* Ascendit in caelos, sedet ad dextram Patris. Rufinus in Symb. S. Aug. in Enchirid. Maximus Taurin. Ancients using it briefly thus, *He ascended into Heaven, sitteth at the right hand of the Father*. It containeth two distinct parts; one transient, the other permanent; one as the Way, the other as the End: the first is *Christ's* Ascension, the second is his Session.

Chrysol. Auctor. Expos. Symb. ad Catechumenos, Venantius Fortunatus, the Latin and Greek MSS. set forth by the Archbishop of Armagh. S. August. de Fide & Symb. hath it, Sedet ad dextram Dei Patris; to which was afterwards added omnipotentis. Sedet ad dextram Patris omnipotentis. Euseb. Gallican. Sedet ad dextram Dei Patris omnipotentis. Estherius Uxam. & Auctor Sermonum de Tempore, the Greek and Latin MSS. in Bennet College Library.

In the Ascension of *Christ* these Words of the Creed propound to us Three Considerations and no more: the First of the Person, *He*, the Second of the Action, *ascended*; the Third of the Termination, *into Heaven*. Now the Person being perfectly the same which we have considered in the precedent Articles, he will afford no different Speculation but only in Conjunction with this particular Action. Wherefore I conceive these Three things necessary and sufficient for the Illustration of *Christ's* Ascension: First, To shew that the promised *Messias* was to ascend into Heaven; Secondly, To prove that our *Jesus*, whom we believe to be the true *Messias*, did really and truly ascend thither: Thirdly, To declare what that Heaven is, unto which he did ascend.

That the promised *Messias* should ascend into Heaven, hath been represented Typically, and declared Prophetically. The High-Priest under the Law was an express Type of the *Messias* and his Priestly Office; the Atonement which he made was the Representation of the Propitiation in *Christ* for the Sin of the World: For the making this Atonement, the High-Priest was appointed once every Year to enter into the Holy of Holies, and no oftner. For *the Lord said unto Moses, Speak unto Aaron thy brother that he come not at all times into the Holy place within the Veil before the Mercy-seat, which is upon the Ark, that he die not.* None entered into that Holy Place but the High-Priest alone; and he himself could enter thither but once in the Year; and thereby shewed that the *High-priest of the good things to come, by a greater and more perfect Tabernacle not made with hands, was to enter into the Holy Place, having obtained eternal redemption for us.* The *Jews* did all \* believe that the Tabernacle did signify this World, and the Holy of Holies the highest Heavens; wherefore as the High-Priest did slay the Sacrifice, and with the Blood thereof did pass through the rest of the Tabernacle, and with that Blood enter into the Holy of Holies; so was the *Messias* here to offer up himself, and being slain to pass through all the Courts of this World below, and with his Blood to enter into the highest Heavens, the most glorious Seat of the Majesty of God. Thus *Christ's* Ascension was represented Typically.

ταύς ἡμᾶς ἐπὶ τῶν ἄλλων τὰς βλασφημίας ἀκούοντας· ἵνα αὐτὸς ᾗ τύπος τοῦ ἀπομιμήσου καὶ διαλύσαντι τὸ ὄλον, οὗτος ἀφθόσιος Ἰδιὸν καὶ μὴ Σωθῆσιως Σωπῶν, εἰρήσῃ γινέσεται, τῆν τε φωνήν τεμάχοντα πυχῶν ἕσταν ἡμᾶς εἰς τριπ, καὶ δίο μίσην πᾶσιν ἁμαρτίας τοῖς ἰσχύσιν, ὡστὲρ βέβηλόν τινα καὶ κοινὸν τόπον τῆν γῆν καὶ τῆν θάλασσαν ἀποσημαίνου· καὶ γὰρ ταῦτα πᾶσιν ἰδοῦ ἱσθῶσα· τῆν ὅ τριτῆν μῶσαι μόνον ἀειγράφε τῶ Θεῷ, δια τὸ καὶ τῶ ἰσθῶν ἀντιβῆλόν εἶναι ἀνθρώπου, Joseph. Antiq. l. 5. c. 8. Where it is to be observed, that the Place which St. Paul calls the first Tabernacle, Josephus terms



βάβυλόν τινά καὶ κτιστὸν τόπον, a common and prophane Place, as representing this World in which we live, and our Life and Conversation here: as the Apostle seems to speak, Heb. 9. 1. Ἐξῆς ἢ οὐ καὶ ἡ πρώτη σκηνὴ δικαιοσύνης λατρίας τὸ τὴ ἀγία κοσμίον. For ἄγιος κοσμίον sanctum seculare, or as the Syriack בית קורשא עלמניא domus sancta mundana, may well be that part of the Tabernacle which represented this World, and therefore termed common and prophane in respect of that more holy part which represented Heaven.

The same Ascension was also declared Prophetically, as we read in the  
 \* Psal. 68. 18. Prophet David, \* *Thou hast ascended up on high, thou hast led captivity captive, thou hast received gifts for men:* which Phrase *on high*, in the Language of David signifying Heaven, could be applied properly to no other Conqueror but the *Messias*; not to *Moses*, not to *David*, not to *Joshua*, nor to any but the *Christ*; who was to conquer Sin, and Death, and Hell, and triumphing over them to ascend unto the highest Heavens, and thence to send the precious and glorious Gifts of the Spirit unto the Sons of Men. The Prophecy of *Micah* did foretel as much, even in the Opinion and Confession of the \* *Jews* themselves, by those Words, *The breaker is come up before them: they have broken up and have passed through the gates and are gone out by it; and their Kings shall pass before them, and the Lord at the head of them.* And thus *Christ's* Ascension was declared Prophetically as well as Typically; which was our first Consideration.

turn on high,  
 that is in the language of the Chaldee Paraphrase, לבי שכנתך חזב, return to the house of thy majesty; and Psal. 93. 4. יהוה אלוהיך בשרוכי, the Lord on high is mighty, Chal. בשמי שרומי, in the upper heavens, Psal. 71. 19. Thy righteousness, O Lord, is עד שמי מ'ומי, usque ad excoelum; the Chaldee again, ער שמי מ'ומי. In the same manner in this place, עליה לטרום thou hast ascended on high, the Chaldee Paraphrase translates לרקיע thou hast ascended the firmament: and he addeth immediately משה נביא - O thou Prophet Moses: yet above is a plain Contradiction in that Interpretation; for if it were meant of Moses it cannot be the Firmament; if it were the Firmament, it cannot be understood of Moses, for he never ascended thither.  
 \* This Breaker up is by the Confession of the Jews the Title of the Messias, So the Author of Sepher Abchath Ruchal in his Description of the coming of the Messias makes use of this place. And the same appeared farther by that Saying of Moses Haddershan in Bereshith Rabba. נפיעו: מלטהוה אברהם נטעה מלטהוה משיח עליה הפיע לפניהונו: The Plantation from below is Abraham, the Plantation from above is Messias, as it is written, the breaker is come up before them, &c. So too on Gen. 40. 9. Again the same Bereshith Rabba, Gen. 44. 18. מנהוה אברהם נטעה מלטהוה משיח עליה הפיע לפניהונו: When shall we rejoice? when the Feet of the Shechinah shall stand upon the Mount of Olives; and again, מנהוה אברהם נטעה מלטהוה משיח עליה הפיע לפניהונו: When? when the captives shall ascend from Hell, and Shechinah in the head, as it is written (Mic. 2. 13.) *Their King shall pass before them, and the Lord in the head of them.*

Secondly, Whatsoever was thus represented and foretold of the promised *Messias*, was truly and really performed by our *Jesus*. That Only-begotten and Eternal Son of God, who by his Divinity was present in the Heavens while he was on Earth, did by a local Translation of his human Nature, really and truly ascend from this Earth below on which he lived, into the Heavens above, or rather above all the Heavens, in the same Body and the Soul with which he lived and died and rose again.

The Ascent of *Christ* into Heaven was not metaphorical or figurative, as if there were no more to be understood by it, but only that he obtained a more heavenly and glorious State or Condition after his Resurrection. For whatsoever alteration was made in the Body of *Christ* when he rose, whatsoever glorious Qualities it was invested with thereby, that was not his Ascension, as appeareth by those Words which he spake to *Mary*, *Touch me not, for I am not yet ascended to my Father.* Although he had said before to *Nicodemus*, *No man ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven;* which Words imply that he had then ascended; yet even those concern not this Ascension. For that was therefore only true, because the Son of man, not yet conceived in the Virgin's Womb, was not in Heaven, and after his Conception by virtue of the Hypostatical Union was in Heaven; from whence speaking after the manner of Men, he might well say, that he had ascended into Heaven; because whatsoever was first on Earth and then in Heaven, we say ascended

†

ascended into Heaven. Wherefore beside that grounded upon the Hypostatical Union, beside that glorious Condition upon his Resurrection, there was yet another, and that more proper Ascension: for after he had both those ways ascended, it was still true that he had not yet ascended to his Father.

Now this kind of Ascension, by which Christ had not yet ascended when he spake to Mary after his Resurrection, was after to be performed; for at the same time he said unto Mary, Go to my brethren, and say unto them, I ascend unto my Father and your Father. And when this Ascension was performed, it appeared manifestly to be a true local Translation of the Son of Man, as Man, from these Parts of the World below into the Heavens above, by which that Body which was before locally present here on Earth, and was not so then present in Heaven, became substantially present in Heaven, and no longer locally present in Earth. For when he had spoken unto the Disciples, and blessed them, laying his Hands upon them, and so was corporally present with them, even while he blessed them he parted from them, Luke 24. 50, and while they beheld, he was taken up, and a cloud received him out of their sight, and so he was carried up into heaven, while they looked steadfastly towards heaven as he went up. This was a visible Departure, as it is described, a real removing of that Body of Christ which was before present with the Apostles; and that Body living after the Resurrection, by Virtue of that Soul which was united to it; and therefore the Son of God according to his Humanity was really and truly translated from these Parts below unto the Heavens above, which is a proper local Ascension.

Thus was Christ's Ascension visibly performed in the Presence and Sight of the Apostles, for the Confirmation of the Reality and the Certainty thereof. \* They did not see him when he rose, but they saw him when he ascended; because an Eye-witness was not necessary unto the Act of his Resurrection, but it was necessary unto the Act of his Ascension. It was sufficient that Christ shewed himself to the Apostles alive after his Passion; for being they knew him before to be dead, and now saw him alive, they were thereby assured that he rose again: for whatsoever was a Proof of his Life after Death, was a Demonstration of his Resurrection. But being the Apostles were not to see our Saviour in Heaven, being the Session was not to be visible to them on Earth, therefore it was necessary they should be Eye-witnesses of the Act, who were not with the same Eyes to behold the Effect.

\* Βλεπόντων μὲν οὐκ ἀνίστη, βλεπόντων δὲ ἐκέρθη· ἐκιδύων ἰνιάδα ἢ ὄψις τὸ πᾶν ἰσχυαί· καὶ ᾗ τ' ἀναστῆσαι τὸ μὲν τί· λαθ' εἶδον, τῆν δ' ἀρχὴν οὐκ εἶτι· καὶ τῆς ἀναλήψεως τῆν μὲν ἀρχὴν εἶδον, τὸ δ' ἐτέλει· οὐκ εἶτι· παρίστα γὰρ ἰκνεῖν τὸ τῆν

ἀρχὴν εἶδον, αὐτοῦ τοῦ ταῦτα φηγομένου παρόντος, καὶ τοῦ μὴ μὴ δὴ δεικνύοντος ὅτι οὐκ ἔστιν ἰκνεῖν· ἄλλα τὸ μετὰ ταῦτα λόγῳ εἶδον μαθῆναι. S. Chryf. Hom. 2. in Act. Apost.

Beside the Eye-witnesses of the Apostles, there was added the Testimony of the Angels; those blessed Spirits which ministred before, and saw the Face of God in Heaven, and came down from thence, did know that Christ ascended up from hence unto that Place from whence they came: and \* because the Eyes of the Apostles could not follow him so far, the Inhabitants of that Place did come to testify of his Reception, For behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. We must therefore acknowledge and confess against the wild Heresies of old, that the Eternal Son of God who died and rose again, did with the same Body and Soul, with which he died and rose, ascend up to Heaven; which was the second Particular considerable in the Article.

\* Ἐπιθετοὶ οὐκ ἀρμυνοῦσι οἱ ὀφθαλμοὶ διδῆναι τὸ ὄψος, οὐδὲ παιδύσαι πότιρον εἰς τ' οὐρανοῦ ἀναλήψαντος· ὅτι μὲν αὐτὸς εἶναι Ἰησοῦς ἡδίστων ἐξ ἧν διελθῆτα πρὸς αὐτὸν (πρόθετον γὰρ

ὡς ἐπὶ ἰδύστας γινώσκαι) ὅτι ἡ εἰς τ' οὐρανοῦ ἀναλαμβάνεται, αὐτοὶ λακόν εἰδόμενοι οἱ ἄγγελοι. S. Chryf. Hom. 2. in Acta Apost. \* Act 1. 10. 11. † The various Heresies in the Primitive Time concerning the Humanity of Christ ascended

ascended into Heaven, are briefly touched by Tertullian ; Ut & illi erubescant, qui affirmant carnem in coelis vacuum sensu ut vaginam exempto Christo sedere, aut qui carnem & animam tantundem, aut tantummodò animam, carnem verò non jam. *De carne Christi, c. 24.* Of which Gregory Nazianzen, *Εἰς ἀποκριθῆναι τῆν σάρκα λέγει, καὶ ἡμερῆν ἔχει τῆν θεότητα σώματι, ἀλλὰ μὴ κατὰ τοῦ προσλήμματος καὶ εἶναι καὶ ἔχει, μὴ ἰδοὺ τὴν ὄψαν τῆς παρουσίας.* Epist. 1. ad Cledonium. The Apellitæ taught that Christ left his Body dissolved in the Air, and so ascended into Heaven without it ; Hunc Apellem dicunt quidam etiam de Christo tam falsâ sensisse, ut diceret eum non quidem carnem duxisse de caelo, sed ex elementis mundi accepisse, quæ mundo reddidit cum sine carne resurgens in caelum ascendit. S. Aug. *Heret. ref. 23.* This Opinion of Apelles is thus delivered by Epiphanius in his own Words. *Ἐν τῷ ἑρχοῦ ἀπὸ τῶν ἑκατοντῶν ἔδωκεν εἰς τὴν γῆν καὶ συναγαγὼν ἑαυτὸν ἀπὸ τῶν τριῶν σῶματι—Ἐδωκεν ὁ Χριστὸς ἑαυτὸν καθὼς αὐτὸ τῷ σώματι, καὶ ἐσωρεύθη εἰς ἀλλοτρίαν, καὶ ἔδωκεν αὐτὴν τῆν σάρκα τοῖς ἑαυτοῦ μαθηταῖς, καὶ ἀναβῆναι αὐτὴν τῆν ἐκτεθειμένην ἑαυτοῦ ἀπεκρίσσει πάλιν, ἵνα τῶν τῶν σωζομένων τὸ ἴδιον ἀποδοῖς, τὸ θεμελίον τῆς θρησκείας, τὸ ψυχρὸν τῷ ψυχρῷ, τὸ ἕρπῃ τῷ ἕρπῃ, τὸ ὑψηλὸν τῷ ὑψηλῷ· καὶ οὕτως διαλύσας ἀπ' αὐτοῦ πάλιν τὸ ἑσπάραι σῶμα ἀνέστη εἰς τὸ οὐρανόν, ὅθεν καὶ ἦκε.* Hæref. 44. Of whom Gregory Nazianzen is to be understood in that Epistle before cited, ἢ εἰς τὸ αἶμα ἐχίθη καὶ διαλύθη, ὡς φωνῆς φύσις, καὶ ὁμοῦς ῥύσις, καὶ ἀσπραπῆς θεοῦ οὐκ ἔσμεν.

Thirdly, Being the Name of *Heaven* admitteth diverse Acceptions in the sacred Scriptures, it will be necessary to enquire what is the true Notion of it in this Article, and what is the proper Termination of *Christ's* Ascension. In some Sense it might be truly said *Christ* was in Heaven before the Cloud took him out of the Apostles Sight ; for the Clouds themselves are called the Clouds of Heaven : but that Heaven is the first ; and our Saviour certainly ascended at least as far as *S. Paul* was caught up, that is, into the third Heaven ; For *we have a great High-priest that is \* passed through the heavens.* And needs must he pass through the Heavens, because he was <sup>a</sup> *made higher than the heavens ;* For <sup>b</sup> *he that descended is the same also that ascended up far above all heavens.* When therefore *Christ* is said to have ascended into Heaven, we must take that Word as signifying as much as the Heaven of Heavens ; and so *Christ* is ascended through and above the Heavens, and yet is still in Heaven : for he is <sup>c</sup> *entred into that within the veil,* there is his Passage through the Heavens : <sup>d</sup> *into the holy place, even into heaven it self, to appear in the presence of God,* this is the Heaven of Heavens. For thus said the Lord, *the heaven is my throne, and the earth is my footstool ;* and as *Christ* descended unto the Footstool of his Father in his Humiliation, so he ascended unto the Throne of his Father in his Exaltation. This was the Place of which our Saviour spake to his Disciples, *What and if you shall see the Son of man ascend up where he was before ?* Had he been there before in Body, it had been no such Wonder that he should have ascended thither again : but that his Body should ascend unto that Place where the Majesty of God was most resplendent ; that the Flesh of our Flesh, and Bone of our Bone should be seated far above all Angels and Archangels, all Principalities and Powers, even at the Right Hand of God ; this was that which *Christ* propounded as worthy of their greatest Admiration. Whatsoever Heaven then is higher than all the rest which are called Heavens ; whatsoever Sanctuary is holier than all which are called Holies ; whatsoever Place is of greatest Dignity in all those Courts above, into that Place did he ascend, where in the Splendor of his Deity he was before he took upon him our Humanity.

As therefore when we say *Christ* ascended, we understand a literal and local Ascent, not of his Divinity, (which possesseth all Places, and therefore being every where is not subject to the Imperfection of removing any whither) but of his Humanity, which was so in one Place that it was not in another : so when we say the Place into which he ascended was Heaven, and from the Expositions of the Apostles must understand thereby the Heaven of Heavens or the highest Heaven, it followeth that we believe the Body with the Soul of *Christ* to have passed far above all those Celestial Bodies which we see, and to look upon that Opinion as a low Conceit which left his Body in the † Sun.

Heb. 4. 14.  
\* We read it indeed into the heavens, but the Original imports as much as through ; διελθὼν τοὺς οὐρανοὺς, Vul. qui penetravit coelos.  
<sup>a</sup> Heb. 7. 26.  
<sup>b</sup> Eph. 4. 10.  
<sup>c</sup> Heb. 6. 19.  
<sup>d</sup> Heb. 9. 12, 26.

† The Seleuciani and Hermiani taught that the Body of *Christ* ascended no farther than the Sun, in which it was deposited, of whom Philastrius, and out of him S. Austin thus, Negant Salvatore in carne sedere ad dexteram Patris, sed eâ se exuisse perhibent, eamque in Sole posuisse, accipientes occasionem de Psalmo, In sole posuit Tabernaculum suum. Hæref. 59. The same Opinion Gregory Nazianzen attributeth to the Manicheans,

Πῶς γὰρ τὸ Σῶμα αὐτοῦ, ἢ μὴ μὲν τοῦ προσλαβέντος; ἢ γὰρ διὰ κατὰ τοὺς Μανιχαίων λόγους τῷ ἡλίῳ ἀναπέσθαι; ἢ ἡ τιμωρὴ διὰ τῆς ἀτιμίας. Epist. 1. ad Cledonium. And S. Austin says they taught the Sun to be Christ, Manichæi Solem istum oculis carnis visibilem, expositum & publicum, non tantum hominibus, sed etiam pecoribus ad videndum, Christum Dominum esse putarunt. Tract. 34. in Job. This Opinion is more clearly set down, but without a Name, in the Catena Patrum on the 18th Psalm. Οὐ γὰρ προσέτιον τοῖς ἑρμηνεύουσιν ὅτι φασὶν ὅτι μὲν τὴν ἀνάστασιν ὁ Σῶντες ἐν τῇ ἡλιακῇ Φαίμα ἀπέσθαι ὁ ἑρμηνεύει τὸ σῶμα, φυλάττει μὴ μὲν τὸ δυνάμεις παρουσίας. This was the old Heresie of Hermogenes, as is related by Theodoret, Οὐτὸν (ὁ Ἑρμολόγιος) τοῦ Κυρίου τὸ σῶμα ἐν τῷ ἡλίῳ ἕπου ἀποστήναι, ἢ τὸ διαβολὸν καὶ τοὺς δαίμονας εἰς τὸ ἕλλο ἀναχθῆναι. Hæref. Fab. lib. 1. cap. 19.

It was necessary to profess this Article of Christ's Ascension. First, For the Confirmation and Augmentation of our Faith. Our Faith is thereby confirmed, in that we believe in him who is received unto the Father, and therefore certainly came from the Father; his Father sent him, and we have received the Message from him, and are assured that it is the same Message which he was sent to deliver, because he is so highly rewarded by him that sent him for delivering it. Our Faith is thereby exalted and augmented, as being the evidence of things not seen. The farther the Object is removed from us, the more of \* Faith hath that Act which embraceth it. Christ said unto Thomas, *because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed:* and that blessedness by this Ascension he hath left to the whole Church. That Christ ascended is the ground and glory of our Faith; and by virtue of his being in Heaven, our Belief is both encouraged and commended; for his Ascension is the Cause, and his Absence the Crown of our Faith: Because he ascended, we the more believe; and because we believe in him who hath ascended, our Faith is the more accepted.

Heb. 11. 1. \* Magnarum hic vigor est mentium, & valde fidelium lumen est animarum, incunctanter credere quæ corporeo non videntur intuitu, & ibi figere deside-

rium quod nequeas inferre conspectum. Hæc autem pietas undè in nostris cordibus nasceretur, aut quomoddò quicquam justificaretur per fidem, si in iis tantum salus nostrâ consisteret quæ obtutibus subjacerent? Leo in Ascen. Serm. 2. Fides eorum qui Deum visuri sunt, quamdiu peregrinantur corda mundantur, quod non videt credit, nam si vides non est fides: credenti colligitur meritum, videnti redditur præcium. Eat ergo Dominus & pareat locum; eat ne videatur, lateat ut credatur: tunc enim locus paratur, si ex fide vivatur: creditus desideretur ut desideratus habeatur, desiderium dilectionis præparatio est mansionis. S. August. Tract. 68. in Job. \* Job. 20. 29.

Secondly, It is necessary to believe the Ascension of Christ for the corroboration of our Hope. We could never expect our Dust and Ashes should ascend the Heavens; but being our Nature hath gone before in him, we can now hope to follow after him. He is our \* Head, and where that is, the Members may expect admission: for in so great and intimate an Union there is no fear of separation or exclusion. *There are many mansions in his Father's house.* And when he spake of ascending thither, he said expressly to his Disciples, *I go to prepare a place for you, and will come again and receive you unto my self, that where I am, there ye may be also.* The † first-fruits of our Nature are ascended, and the rest is sanctified. *This is the new and living way which he consecrated for us through the veil, that is to say, his flesh.* And hence we <sup>d</sup> have our hope as an anchor of the soul both *sure and steadfast, which entred into that within the veil, whither the fore-runner is for us entred.* For if Christ in his Ascension be the fore-runner, then are there || some to follow after; and not only so, but they which follow are to go on in the same way, and to attain unto the same place: and if this fore-runner be entred for us, then we are they which are to follow and overtake him there; as being of the same Nature, Members of the same Body, Branches of the same Vine, and therefore he went thither before us as the first-fruits before those that follow, and we hope to follow him as coming late to the same Perfection.

\* Christi ascensio nostra provectio est, & quod præcessit gloria capitis, eo spes vocatur & corporis. Leo de Ascen. Serm. 1. † 2<sup>o</sup> Δὲ τὸ αὐτὸ ἰσχυρῶς ἐπιπέσει, ἐπιπέσει ἡμεῖς τῆς ἀπαρχῆς τοῦ ἡμετέρου Φυλάματός, τῆς σάρκα, ἐν τῇ σάρκα, ἐν τῇ σάρκα, ἐν τῇ σάρκα. S. Chr. Oras. 1. de Ascens. Διὸ λατὸν χρῆσθαι ἡμεῖς τὰς ἐπιπέσεις

πρὸς τὴν ἡμετέραν ἀπαρχὴν ἀποπέμψαι. Ibid. Orat. 2. <sup>c</sup> Heb. 10. 20. <sup>d</sup> Heb. 6. 19, 20. || There is a double Notion of πρόδρομος, so this purpose, one of a man sent before to make Preparations for others which follow; in which it is well observed by St. Chrysostom: Ὁ ὃ πρόδρομος τῶν ἐπὶ πρόδρομος, ὡς καὶ Ἰωάννης τοῦ Χριστοῦ, καὶ ἐν αὐτῷ ἀπλῶς ἐπέσθαι. ἀλλ' ἔτι πρόδρομος ὡς καὶ ἡμεῖς ἐπέσθαι καταλαβῆναι. Οὐ πῶς γὰρ τοῦ πρόδρομος καὶ ἑ ἑπεσθῆναι ἐπὶ αὐτῷ ὡς τὸ μέσον. ἐπὶ αὐτῷ ἢ ἐν αὐτῷ πρόδρομος. ἢ ἡ πρόδρομος καὶ τοὺς ἐπεσθῆναι ἐν τῇ αὐτῇ καὶ αὐτῷ ὡς ἡμεῖς καὶ ἡμεῖς. N 2

ἐν μὲ ὄδωσιν, τοὺς ἢ ἐπιματαλαμβάνειν. Hom. 11. in Epist. ad Hebræos. Another Notion there is among the Greeks of the Fruit which is ripe and come to perfection before the rest, as Isaiah 28. 4. Καὶ ἴσται τὸ ἀστὸν τὸ ἰσπίον ἢ ἰσπίδος ἢ δόξος ἢ ἀσπί τοῦ ἴσπου ὡς πρόδρομος σῖκος, תרנגול, tanquam primitivæ, or fructus primogeniti, ficus præcox. Hæfychius. Πρόδρομος, τὰ ἐν τῷ ἄξει ἕλα, ἢ τὰ προακμαζόντα σῖκος. lege Πρόδρομοι; for they indeed are properly τὰ προακμαζόντα σῖκος, præcozes ficus. For so Theophrastus, speaking particularly πρὸ σῖκος, bath these Words, ἀκαλιχωμένη ἢ πλείων ἢ τοιαῦτος ὄφρατος, ὅταν αὐτὴ ἐπιγίγται μαλακὸς καὶ ὑγρὸς ἢ θήμιος, ἱκανώτατος τῶν βλάστησιν· ὅτι ἢ τοῦτο συμβαίνει φανερὸν, ὅτι ἐκ τούτου τοῦ μήρους ὁ καρπὸς ἀίσται, ὅταν καὶ ἢ πρόδρομοι. De Causis Plant. lib. 5. cap. 1. Ἐν paulὸ post, Πάλιν ἢ τὰς πρόδρομους αἱ μὲν φέρονται, αἶψα, ἢτε Λακωνικὴ καὶ Λευκαυμφάλιος καὶ ἕτεραι πλείως, αἱ δ' ἢ φέρονται. The First-fruits of the early Figs were called πρόδρομοι, and the Tree which bare them προτρυφή. Now as this early Fruit doth fore-run the latter Fruit of the same Tree, and comes to Ripeness and Perfection in its kind before the rest; so our Saviour goes before those men of the same Nature with him, and they follow in their time to the Maturity of the same Perfection.

¶ Ephes. 2. 6. As therefore <sup>a</sup> God hath quickned us together with Christ, and hath raised us up together by virtue of his Resurrection; so hath he also made us sit together in heavenly places in Christ Jesus, by virtue of his Ascension. We are already seated there \* in him, and hereafter shall be seated by him; in him already as in our Head, which is the ground of our Hope; by him hereafter, as by the Cause conferring, when Hope shall be swallowed up in Fruition.

<sup>a</sup> Τὴν κεφαλὴν καθίζουμένη καὶ τὸ σῶμα συκάθηται. Ἀλλ' αὐτὸ ἐπιφέρει, ἐν Χριστῷ ἱεσοῦ. S. Chryso-  
<sup>b</sup> Mat. 6. 21. <sup>c</sup> John 12. 32.

Thirdly, The Profession of Faith in Christ ascended, is necessary for the Exaltation of our Affections. <sup>b</sup> For where our treasure is, there will our hearts be also. <sup>c</sup> If I be lifted up from the earth, I will draw all men unto me, saith our Saviour; and if those words were true of his Crucifixion,

<sup>d</sup> 2 Kings 2. 2. how powerful ought they to be in reference to his Ascension? <sup>d</sup> When the Lord would take up Elijah into heaven, Elisha said unto him; As the Lord liveth, and as thy soul liveth, I will not leave thee: When Christ is ascended up on high, we must follow him with the Wings of our Medita-

<sup>e</sup> Col. 3. 1, 2, 3. tions, and with the Chariots of our Affections. <sup>e</sup> If we be risen with Christ, we must seek those things which are above, where Christ sitteth on the right hand of God. If we be dead, and our life hid in Christ with God, we must set our affection on things above, not on things on earth. Christ is ascended into Heaven to teach us that we are Strangers and Pilgrims here, as all our Fathers were, and that another Country belongs unto us: From

<sup>f</sup> 1 Pet. 2. 11. <sup>g</sup> Phil. 3. 19. <sup>h</sup> Ephes. 2. 19. whence we <sup>f</sup> as strangers and pilgrims should learn to abstain from fleshly lusts; and not mind earthly things; as knowing that we are <sup>g</sup> Citizens of Heaven, from whence we look for our Saviour, the Lord Jesus, yea <sup>h</sup> fellow Citizens with the Saints, and of the household of God. We should trample upon our Sins, and subdue the Lusts of the Flesh, that our Conversation may be correspondent to our Saviour's Condition; that where the Eyes of the Apostles were forced to leave him, thither our Thoughts may follow him.

Fourthly, The Ascension of Christ is a necessary Article of the Creed in respect of those great Effects which immediately were to follow it, and did absolutely depend upon it. The blessed Apostles had never preached the Gospel, had they not been indued with Power from above; but none of that Power had they received, if the Holy Ghost in a miraculous manner had not descended: And the Holy Ghost had not come down, except our Saviour had ascended first. For he himself, when he was to depart from his Disciples, grounded the necessity of his Departure upon the certainty of this

<sup>i</sup> John 16. 7. Truth, saying, If I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. Now if all the Infallibility of those Truths, which we as Christians believe, depend upon the certain Information which the Apostles had, and those Apostles appear to be no way infallible till the Cloven Tongues had sat upon them, it was first absolutely necessary that the Holy Ghost should so descend. Again, being it was impossible that the Spirit of God in that manner should come down, until the Son of God had ascended into Heaven; being it was not fit that the second Advocate should officiate on Earth, till the first Advocate had entered upon his Office

in Heaven; therefore in respect of this great work the Son of God must necessarily ascend, and in reference to that Necessity we may well be obliged to confess that Ascension.

Upon these Considerations we may easily conclude what every Christian is obliged to confess in those Words of our Creed, *He ascended into Heaven*: for thereby he is understood to express thus much, I am fully persuaded, that the Only-begotten and Eternal Son of God, after he arose from the Dead, did with the same Soul and Body with which he rose, by a true and local Translation, convey himself from the Earth on which he lived, through all the Regions of the Air, through all the Celestial Orbs, until he came unto the Heaven of Heavens, the most glorious Presence of the Majesty of God: And thus I believe in *Jesus Christ who ascended into Heaven*.

### And sitteth on the Right Hand of God the Father Almighty.

THE Second part of the Article containeth two Particulars; the Session of the Son, and the Description of the Father: The First sheweth that *Christ* upon his Ascension is set down *at the right hand of God*; the Second assureth us that the God, at whose Right Hand *Christ* is set down, is the *Father Almighty*.

For the Explication of *Christ's* Session, Three things will be necessary: First, To prove that the promised *Messias* was to sit at the Right Hand of God; Secondly, To shew that our *Jesus*, whom we believe to be the true *Messias*, is set down at the Right Hand of God; Thirdly, To find what is the Importance of that Phrase, and in what Propriety of Expression it belongs to *Christ*.

That the promised *Messias* was to sit at the Right Hand of God, was both pre-typified and foretold. *Joseph* who was betrayed and sold by his Brethren, was an express Type of *Christ*; and though in many things he represented the *Messias*, yet in none more than in this, that being taken out of the Prison he was exalted to the Supreme Power of *Egypt*. For thus *Pharaoh* spake to *Joseph*, *Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou.* Gen. 41. 40. And *Pharaoh* took off the ring from his hand, and put it upon *Joseph's* hand, and arrayed him in the vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had, and they cried before him, *Bow the knee*; and he made him ruler over all the land of *Egypt*. 42, 43. Thus *Joseph* had the Execution of all the Regal Power committed unto him; all Edicts and Commands were given out by him, the managing of all Affairs was through his Hands, only the Authority by which he moved, remained in *Pharaoh* still. This was a clear Representation of the Son of Man, who by his sitting on the Right Hand of God, obtained Power to rule and govern all Things both in Heaven and Earth, (especially as the ruler of his house, that is, the Church) with express Command that all Things both in Heaven and Earth, and under the Earth, should bow down before him: but all this in the Name of the Father; to whom the Throne is still reserved, in whom the original Authority still remains. And thus the Session of the *Messias* was pre-typified.

The same was also expressly foretold, not only in the Sense, but in the Phrase. *The Lord said unto my Lord, saith the Prophet David, Sit thou at my right hand until I make thine enemies thy footstool.* Psal. 110. 1. The Jews have endeavoured to avoid this Prophecy, but with no Success: some make the



fit down at the right Hand of God. His Ascension was the Way to his Session, and his Session the End of his Ascension; as the Evangelist expresseth it, *He was received up into heaven, and sat on the right hand of God*; Mark 16. 19. or as the Apostle, *God raised Christ from the dead, and set him at his own right hand in the heavenly places.* There could be no such Session without an Ascension; and *David is not ascended into the heavens, but he saith* Acts 2. 34. *himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.* Therefore let all the house of Israel know assuredly, let all the blind and wilful Jews be convinced of this Truth, that God hath not set at his own Right Hand neither Abraham nor David, neither Ezechias nor Zorobabel, but hath made that same Jesus whom they have crucified both Lord and Christ.

This was an Honour never given, never promised to any Man but the *Messias*: the glorious Spirits stand about the Throne of God, but never any of them sat down at the Right Hand of God. *For to whom of his Angels* Heb. 1. 13. *said he at any time, Sit on my right hand, until I make thine enemies thy footstool.* But Christ was so assured of this Honour, that before the Council of the Chief Priests and the Elders of the People, when he foresaw his Death contrived, and his Cross prepared, even then he expressed the Confidence of his Expectation, saying, *Hereafter shall the Son of man sit on the right hand of the power of God.* And thus our Jesus, whom we worship as the true promised *Messias*, is gone into heaven, and is on the right hand of God. Which was our second Consideration.

Our next Enquiry is, What may be the utmost Importance of that Phrase, and how it is applicable unto Christ. The Phrase consists of two Parts, and both to be taken metaphorically: First therefore, we must consider what is the *right hand of God*, in the Language of the Scriptures; Secondly, what it is to sit down at that Right Hand. God being a Spirit can have no material or corporeal Parts; and consequently as he hath no Body, so in a proper Sense can have no \*Hands at all: but because God is pleased to descend to our Capacity; and not only to speak by the Mouths of Men, but also, after the manner of Men, he expresseth that which is in him by some Analogy with that which belongs to us. The Hands of Man are those Organical Parts which are most † active, and executive of our Power; by those the Strength of our Body is expressed, and most of our Natural and Artificial Actions are performed by them. From whence the Power of God, and the Exertion and Execution of that Power is signified by the Hand of God. Moreover being by a general Custom of the World the Right Hand is more used than the Left, and by that general Use acquireth a greater Firmitude and Strength, therefore the *right hand* of God signifieth the exceeding great and infinite Power of God.

\* Credimus etiam quod sedet ad dexteram Dei Patris. Nec ideo tamen quasi humanam formam circumscriptum esse Deum Patrem arbitrandum est, ut de illo cogitantibus dextrum aut sinistrum habitus animo occurat.

S. Aug. de Fide & Symb.

† Succedunt brachia & validi lacertorum tori, validæ ad operandum manus, & proceribus digitis habiles ad tenendum: Hinc aptior usus operandi, hinc scribendi elegantia, & ille calamus scribæ velociter scribentis, quo divinæ vocis exprimuntur oracula. Manus est quæ cibum ori ministrat; manus est quæ præclaris enitet factis, quæ conciliatrix divinæ gratiæ sacris infertur altaribus, per quam offerimus & sumimus sacramenta cœlestia. Manus est quæ operatur pariter atque dispensat divina mysteria, cujus vocabulo non dedignatus est se Dei Filius declarari, dicente David, *Dextra Domini exaltavit me.* Manus est quæ fecit omnia, sicut dixit Deus omnipotens, *Nome manus mea fecit hæc?* S. Ambros. Hexam. l. 6. c. 9.

Again, Because the most honourable Place amongst Men is the Right Hand, (as when Bathsheba went unto King Solomon, *he sat down on his throne, and caused a seat to be set for the King's mother, and she sat on his right hand*) therefore the *right hand* of God signifies the glorious Majesty of God.

Thirdly, Because the Gifts of Men are given and received by the Hands of Men, and every perfect Gift comes from the Father of Lights, therefore the *right hand* of God is the Place of Celestial Happiness and Perfect Felicity; according



*Psal.* 16. 11. according to that of the Psalmist, *In thy presence is fulness of joy, at thy right hand pleasures for evermore.*

Now as to the first Acception of the *right hand* of God, *Christ* is said to sit down at the *right hand* of the Father in regard of that absolute Power and Dominion which he hath obtained in Heaven; from whence it is expressly said, *Hereafter ye shall see the Son of man sitting on the right hand of Power.*

*Mat.* 27. 64.  
*Mark* 14. 62.  
*Luke* 22. 69.

As to the second Acception, *Christ* is said to sit on the *right hand* of God in regard of that \* Honour, Glory, and Majesty which he hath obtained there; wherefore it is said, *When he had by himself purged our sins, he sat down on the right hand of the Majesty on high*: and again, *We have an High-priest who is set on the right hand of the throne of the Majesty in the heavens.*

\* Secundum consuetudinem nostram illi confessus offertur qui aliquo opere perfecto hon-

oris gratia promeretur ut sedeat. Ita ergo & homo *Jesus Christus* passione sua diabolum superans, resurrectione sua inferna reserans, tanquam perfecto opere ad caelos victor adveniens, audit à Deo Patre, *Sede ad dextram meam.* *Max. Taurin. Hom.* 1. de Pentecoste. \* *Heb.* 1. 3. \* *Heb.* 8. 1.

In reference to the third Acception, *Christ* is said to sit on the *right hand* of God, because now after the Labours and Sorrows of this World, after his Stripes and Buffetings, after a painful and shameful Death, he resteth above in unspeakable Joy, and everlasting \* Felicity.

\* Ad dextram intelligendum est dictum esse in summa beati-

tudine, ubi iustitia & pax & gaudium est. *S. Aug. de Fide & Symb.* Quid est Patris dextra, nisi illa aeterna ineffabilisque felicitas quo pervenit Filius hominis, etiam carnis immortalitate percepta? *Idem contra Serm. Arian.* Beatus est à beatitudine, quæ dextra Patris vocatur; ipsius beatitudinis nomen est dextra Patris. *De Symb. ad Catech.* Salus temporalis & carnalis in sinistra est, salus aeterna cum Angelis in dextra est. Ideo jam in ipsa immortalitate positus *Christus* dicitur sedere ad dextram Dei. Non enim *Deus* habet in seipso dextram aut sinistram; sed dextra Dei dicitur felicitas illa, quæ quoniam ostendi non potest, tale nomen accipit. *S. Aug. in Psal.* 137.

As for the other part of the Phrase, that is, his *Session*, we must not look upon it as determining any Posture of his Body in the Heavens, correspondent to the Inclination, and Curvation of our Limbs: for we read in the Scriptures a more general term which signifies only his being in Heaven, without any expression of the particular manner of his Presence. So *S. Paul*, who is even at the *right hand of God*; and *S. Peter*, Who is gone into heaven, and is at the *right hand of God*. Beside, we find him expressed in another position than that of *Session*: for *Stephen* looking stedfastly into heaven, saw the glory of *God*, and *Jesus* standing on the *right hand of God*: And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of *God*. He appeared standing unto *Stephen*, whom we express sitting in our Creed; but this is rather a difference of the Occasion, than a diversity of Position. He

*Rom.* 8. 34.  
1 *Pet.* 3. 22.

\* Ἐπι τὸ κέντρον καθήμενος αὐτοῖς ἢ τῆς δεξιᾶς αὐτοῦ

appeared \* standing to *Stephen*, as ready to assist him, as ready to plead for him, as ready to receive him: and he is oftner expressed *sitting*, not for any positional Variation, but for the variety of his Effect, and Operation.

*S. Chrysost. Hom.* 18. in Acta. Si major gratia & manifestatio intelligentia in Novo est quam in Veteri Testamento, quare *Elia*s Propheta sedentem in throno Majestatis vidit Deum Sabaoth, in novo autem *Stephanus* primus Martyr stantem se vidisse ait *Jesus* à dextris Dei? Quid est illud, ut hic subiectus videatur post triumphos, & illic quasi Dominus antequam vinceret? Prout causa erat fecisse, ita & Dominus se ostendit. Propheta enim visus est quasi rex corripuens plebem, & hoc se ostendit quod erat, hoc est, sedentem, in pace enim erat causa divinitatis ejus. *Stephano* autem ut stans appareret fecit calumnia *Judeorum*. In *Stephano* autem Salvatoris causa vim patiebatur. Ideo sedente *Judice* Deo stans apparuit, quasi qui causam diceret; & quia bona causa ejus est, ad dextram *Judicis* erat; Omnis qui causam dicit, stet necesse est. *S. Aug. Quest. in Novo Test.* 88. Sedere judicantis est, stare vero pugnantis vel adjuvantis. *Stephanus* ergo in labore certaminis positus, stantem videt quem adiutorem habuit. Sed hunc post ascensionem *Marcus* sedere scribit, quia post ascensionis suæ gloriam *Judex* in fine videbitur. *Greg. Hom.* 29. in Evang. *Maxim. Taurin. de Pentec. Hom.* 1. moves the Question. Quæ sit ratio quod idem Dominus à *David* sedens prophetatur, stans vero à *Stephano* prædicatur? and then renders this Reason, Ut modò ejus omnipotentia, modò misericordia describatur. Nam utique pro potestate regis sedere dicitur, pro bonitate intercessoris stare suggeritur. Ait enim beatus *Apostolus*, quia *Advocatum* habemus apud Patrem *Jesus* *Christum*. *Judex* est igitur *Christus* cum residet: *Advocatus* cum assurgit. *Judex* planè *Judeis*, *Advocatus* *Christianis*. Hic enim stans apud Patrem, *Christianorum* licet peccantium causas exorat; ibi residet cum Patre *Pharisæorum* persequentium peccata condemnans. Illis indigenans vehementer ulciscitur; his interveniens leniter miseretur. Hic stat ut suscipiat *Stephani* Martyris spiritum; ibi residet ut condemnet *Jude* proditoris admissum.

This

This Phrase then to *fit*, preſcinding from the corporal poſture of Seſſion, may ſignifie no more than habitation, poſſeſſion, permanſion, and continuance; as the ſame word in the \* *Hebrew* and *Greek* Languages often ſignifies. And thus our Saviour is ſet down at the right hand of God in Heaven; becauſe he which dwelt with us before on Earth, is now aſcended up into Heaven, and hath taken his manſion or habitation there; and ſo hath he ſeated himſelf, and † dwelleth in the higheſt Heavens.

וּשְׁבִי  
 properly ſignifies to ſit, is familiarly uſed for permanent, and habitavit; as Judges 5. 17.

וּשְׁבִי לְפָנַי לַלַּיְלָה לְשִׁבְעַת יָמִים  
 Ἀσὴρ ἐκάθισεν ἐν ὄρει τῆς θύρας τῆς ἐκκλησίας τῆς θαλάσσης  
 Ἀσὴρ ἐκάθισεν ἐν ὄρει τῆς θύρας τῆς ἐκκλησίας τῆς θαλάσσης  
 Therefore ſhall ye abide at the door of the Tabernacle of the Congregation, day and night, ſeven days. Upon which place S. Aug. Quid eſt quod dicit Moyses ad Aaron & filios ejus cum ſanctificantur ad inſeſſendum ſacerdotium? Ad oſtium tabernaculi teſtimonii ſedebitis ſepſem dies, die & nocte, ne moriamini. Numquid nam credibile eſt ſitu corporis uno loco ſedere præceptos per dies ſeptem die & nocte, unde ſe omnino non commoverent? Nec tamen hic tanquam allegoricè aliquid ſignificatum, quod non fieri, cogendi fumus accipere, ſed potiùs agnoſcere locutionem Scripturarum, ubi Seſſionem pro habitatione & commoratione poſuit. Non enim quia dictum eſt de Semei, quòd ſederet in Hieruſalem annos tres, ideo putandum eſt per totum illud tempus in ſella ſediſſe & non ſurrexiſſe. Hinc & ſedes dicuntur ubi habent commorationem quorum ſedes ſunt; habitatio quippe hoc nomen accepit. *Quæſt. ſuper Levit. 24.* And this is as familiar with the Latins as the Hebrews. Si venti eſſent, nos hic Corcyræ non ſederemus. *Cic. l. 9. Epist.* Id horreum fuit præſidium Pœnis ſedentibus ad Tribiam. *Liv. l. 2. de Bell. Pun.* † *Sedet ad dextram Patris.* Credite ſedere, intelligite habitare; quomodo dicimus de quocunq; homine, in iſta patria ſedit per tres annos. Dicit illud & Scriptura ſediſſe quendam in civitate tantum tempus. Numquid ſedit, & nunquam ſurrexit? Ideo hominum habitationes ſedes dicuntur. Ubi habitantur ſedes, numquid ſemper ſedetur, non ſurgitur, non ambulatur? Et tamen ſedes vocantur. Sic ergo credite habitare Chriſtum in dextera Dei Patris ubi eſt. *Auſtor. lib. de Symb. ad Catech.*

Again, the notion of *ſitting* implieth reſt, quietneſs, and indiſturbance; according to that promiſe in the Prophet, *They ſhall ſit every man under his fig-tree, and none ſhall make them afraid.* So Chriſt is aſcended into Heaven, where reſting from all pains and ſorrows, he is ſeated free from all diſturbance and oppoſition; God having placed him at his right hand, until he hath made his Enemies his Footſtool.

Mic. 4. 4.

Thirdly, This *ſitting* implieth yet more than quietneſs or continuance, even \* *Dominion*, *Sovereignty*, and *Majeſty*; as when *Solomon* ſat in the Throne of his Father, he reigned over *Iſrael* after the death of his Father. And thus *Chriſt* is ſet down at the right hand of the throne of God. And *S. Paul* did well interpret thoſe words of the Prophet, *Sit thou on my right hand, until I make thine enemies thy footſtool*, ſaying, *he muſt reign till he hath put all enemies under his feet.*

\* Ipſum verbum ſedere regni ſignificat poteſtatem. S. Hier. Com. ad Eph. c. 1. v. 19.

Fourthly, This *ſitting* doth yet more properly and particularly imply the right of *Judicature*, and ſo eſpecially expreſſeth, *a King that ſitteth in the throne of Judgment*; as it is written, *in mercy ſhall the Throne be eſtabliſhed, and he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgment, and haſting righteouſneſs.* And ſo *Chriſt* † ſitting at the right hand of God is manifeſted and declared to be the great Judge of the quick and the dead. Thus to *ſit* doth not ſignifie any peculiar inclination or flexion, any determinate location or poſition of the Body, but to be in Heaven with permanence of Habitation, happineſs of Condition, regular and judiciary Power; as in other † *Authors* ſuch ſignifications are uſual.

† Sedere quòd dicitur Deus, non membrorum poſitionem, ſed judiciariam ſignificat poteſtatem, quæ illa Majeſtas nunquam caret.

ret, ſemper digna dignoſ tribuendo, quamvis in extremo judicio multò manifeſtius inter homines Uaigeniti Dei Filii Judicis vivorum & mortuorum clariùs indubitata effulgebit. S. *Auguſt. de Fide & Symb. cap. 7.* Hoc quòd dicitur Filii ſedere ad dextram Patris, demonſtrat quòd ipſe homo, quem ſuſcepit Chriſtus, poteſtatem accepit Judicantis. *Auſtor. l. 3. de Symb. ad Catechum.* † *Moſt anciently ſedere did ſignifie no more than eſſe, to be in any place; as Servius notes on that place of Virgil, Æneid. 9.*

Luco tum fortè parentis  
 Piliſſimi Turanus ſacrad' valle ſedebat.

Sedebat, ut *Aſper* dicit, erat. Quæ clauſula antiqua eſt, & de uſu reſtota. And then he goes on to ſhow, that ſedere is taken for that which Men were wont to do ſitting. Secundùm *Plautum* autem ſedere eſt conſilium capere, qui inducit in *Moſtallaria* ſervum dicentem, *Sine juxta aram ſedeam & dabo meliora conſilia.* Sed ſecundùm *Augures* ſedere eſt augurium captare: Namque poſt designatas cœli partes à ſedentibus captabantur auguria. Quod & ſupra ipſe oſtendit latenter, inducens *Picum* ſolum ſedentem: ut,

Parvâque ſedebat  
 Succinctus trabes

Quod eſt augurum, cum quos ſtantes induxerit. Ergo ſedebat, aut erat, aut conſilia capiebat, aut augurabatur.

The

The importance of the language being thus far improved, at last we find the substance of the Doctrine; which is, that sitting at the right hand of God was our Mediator's solemn entry upon his regal Office, as to the Execution of that full Dominion which was due unto him. For *worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* Wherefore *Christ* after his Death and Resurrection saith, *All power is given unto me in heaven and in earth.* For *because he humbled himself, and became obedient unto death, even the death of the cross, therefore God hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.* And this obedience and submission was and is due unto him, because God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principalities and powers, and might and dominion, and every name that is named not only in this world, but also in that which is to come; and hath put all things under his feet; and gave him to be the head over all things to the Church.

Rev. 5. 12.

Mat. 28. 11.  
Phil. 2. 8, 9,  
10.

1 Sam. 7. 16.

Psal. 132. 12.

There was an expresse promise made by God to *David*, *Thine house and thy Kingdom shall be established for ever before thee, thy throne shall be established for ever.* This promise strictly and literally taken was but conditional: and the Condition of the promise is elsewhere expressed, *Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore.* Notwithstanding this promise this Kingdom of *David* was intercepted, nor was his Family continued in the Throne: Part of the Kingdom was first rent from his Posterity, next the Regality it self; and when it was restored, translated to another Family: and yet we cannot say the promise was not made good, but only ceased in the obligation of a Promise, because the condition was not performed. The posterity of *David* did not keep the Covenant and Testimony of their God, and therefore the Throne of *David* was not by an uninterrupted lineal Succession established to Perpetuity.

But yet in a larger and better Sense, after these intercessions, the Throne of *David* was continued. When they had sinned, and lost their Right unto the Crown, the Kingdom was to be given unto him who never sinned, and consequently could never lose it; and he being of the Seed of *David*, in him the Throne of *David* was without Interception or Succession continued. Of him did the Angel *Gabriel* speak at his Conception, *The Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.* Thus the Throne of *Christ* is called the Throne of *David*, because it was promised unto *David*, and because the Kingdom of *David* was a type, resemblance, and representation of it; insomuch that *Christ* himself in respect of this Kingdom is often called *David*, as particularly in that Promise, *I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a Prince among them.*

Luke 1. 32,  
33.Jer. 30. 9.  
Ezek. 37. 24,  
25.  
Hof. 3. 5.  
Ezek. 34. 23,  
24.  
1 Sam. 16. 13.

2 Sam. 2. 4.

Now as *David* was not only first designed, but also anointed King over *Israel*, and yet had no possession of the Crown; seven years he continued anointed by *Samuel*, and had no share in the Dominion; seven years after he continued anointed in *Hebron* only King over the Tribe of *Judah*; at last he was received by all the Tribes, and so obtained full and absolute regal Power over all *Israel*, and seated himself in the royal City of *Jerusalem*: So *Christ* was born King of the *Jews*, and the conjunction of his human Nature with his Divine in the Union of his Person was a sufficient unction to his regal Office,

fice, yet as the Son of Man he exercised no such Dominion, professing that his *Kingdom was not of this world*; but after he rose from the dead, then as it were in *Hebron* with his own Tribe he tells the Apostles, *All power is given unto him*; and by virtue thereof, gives them injunctions; and at his Ascension he enters into the *Jerusalem* above, and there sits down at the right hand of the Throne of God, and so makes a solemn entry upon the full and entire Dominion over all things; then could St. Peter say, *Let all the house of Israel know assuredly, That God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* Act. 2. 36.

The immediate Effect of this regal Power, the proper Execution of this Office, is the subduing of all his Enemies; for he is *set down on the right hand of God, from henceforth expecting till his enemies be made his foot-stool.* Heb. 10. 12, 13. This was the ancient custom of the oriental Conquerors, to tread upon the Necks of their subdued Enemies; as when *Josbua* had the five Kings as his Prisoners, he *said unto the men of war which went with him, come near, put your feet upon the necks of them.* Josb. 10. 24. Thus to signify the absolute and total Conquest of *Christ*, and the dreadful Majesty of his Throne, all his Enemies are supposed to lie down before him, and he to set his feet upon them.

The Enemies of *Christ* are of two kinds, either temporal or spiritual; the temporal Enemies I call such as visibly and actually oppose him, and his Apostles, and all those which profess to believe in his Name. Such especially and principally were the *Jews*, who rejected, persecuted, and crucified him; who after his Resurrection, scourged, stoned, and despightfully used his Disciples; who tried all ways and means imaginable to hinder the propagation, and dishonour the profession of Christianity. A part of his regal Office was to subdue these Enemies, and he sat down on the right hand of God that they might be made his Footstool: which they suddenly were according to his Prediction, *There be some standing here which shall not taste of death till they see the son of man coming in his kingdom.* Mat. 16. 28. For within few years the Temple, the City, and the whole Polity of the *Jews* were destroyed for ever in a revenging manner by the hands of the *Romans*, which they made use of to crucify the Lord of Life. The *Romans* themselves were the next Enemies, who first complied with the *Jews* in *Christ's* Crucifixion, and after in defence of their heathen Deities endeavoured the Extirpation of Christianity by successive Persecutions. These were next to be made the footstool of the King of Kings; and so they were when *Rome* the regnant City, the head of that vast Empire, was taken and sack'd; when the Christians were preserved, and the Heathens perished; when the Worship of all their Idols ceased, and the whole *Roman* Empire marched under the banner of Christianity. In the same manner all those Persons and Nations whatsoever, which openly oppose and persecute the name of *Christ*, are Enemies unto this King, to be in due time subdued under him, and when he calleth, to be slain.

The spiritual Enemies of this King are of another nature; such as by an invisible way make opposition to *Christ's* Dominion, as Sin, Satan, Death. Every one of these hath a Kingdom of its own, set up and opposed to the Kingdom of *Christ*. The Apostle hath taught us, that *sin hath reigned unto death*; and hath commanded us not to let it reign in our mortal bodies, that we should obey it in the lusts thereof. There is therefore a Dominion and Kingdom of Sin set up against the Throne of the immaculate Lamb. Satan would have been like the most High, and being cast down from Heaven, hath erected his throne below; he is the *Prince of this world*: the spirit which now worketh in the children of disobedience is the *Prince of the power of the air*; and thus the rulers of the darkness of this world oppose themselves

to the true light of the world. Death also hath its dominion, and, as the  
 Rom. 5. 14. Apostle speaks, *reigned from Adam to Moses*; even by one offence death  
 17. *reigned by one*, and so set up a ruling and a regal Power against the *Prince*  
 Acts 3. 15. *of Life*.

For the destruction of these Powers was *Christ* exalted to the right hand  
 of God, and by his regal Office doth he subdue and destroy them all. And  
 yet this destruction is not so universal, but that Sin, Satan, and Death, shall  
 1 Cor. 15. 24. still continue. 'Tis true he shall *put down all rule and authority, and pow-*  
 er, but this amounts not so much to a total destruction, as to an absolute  
 Phil. 3. 21. subjection: for as he is *able*, so will he *subdue all things unto himself*. The  
 principal end of the regal Office of the Mediator, is the effectual redemption  
 and actual salvation of all those whom God hath given him; and whosoever or  
 whatsoever opposeth the Salvation of these, is by that opposition consti-  
 tuted and become an enemy of *Christ*. And because this enmity is grounded  
 upon that opposition, therefore so far as any thing opposeth the Salvation  
 of the sons of God, so far it is an enemy, and no farther: And consequent-  
 ly *Christ*, by sitting at the right hand of God, hath obtained full and abso-  
 lute power utterly to destroy those three spiritual Enemies, so far as they  
 make this opposition; and farther than they do oppose, they are not destroy-  
 ed by him, but subdued to him: whatsoever hindreth and obstructeth the  
 bringing of his own into his Kingdom, for the demonstration of God's mer-  
 cy, is abolished; but whatsoever may be yet subservient to the demonstration  
 of his Justice, is continued.

*Christ* then as King destroyeth the power of Sin in all those which be-  
 long unto his Kingdom, annihilating the guilt thereof by the virtue of his  
 death, destroying the dominion thereof by his actual Grace, and taking  
 away the spot thereof by Grace habitual. But in the reprobate and dam-  
 ned Souls, the spot of Sin remaineth in its perfect dye, the dominion of  
 Sin continueth in its absolute power, the guilt of Sin abideth in a perpet-  
 ual obligation to eternal Pains: but all this in subjection to his Throne, the  
 Glory of which consisteth as well in punishing Rebellion as rewarding  
 Loyalty.

Again, *Christ* sitting on the right hand of God destroyeth all the strength  
 of Satan and the powers of Hell: by virtue of his Death perpetually re-  
 presented to his Father, *he destroyeth him that had the power of death,*  
 Heb. 2. 14. *that is, the Devil*. But the actual destruction of these powers of dark-  
 ness hath reference only to the elect of God. In them he preventeth the  
 Ephes. 6. 11. *wiles*, those he taketh out of the *snare*; in them he destroyeth the *works*,  
 those he preserveth from *the condemnation of the Devil*. He freeth them  
 2 Tim. 2. 26. here from the prevailing power of Satan by his Grace; he freeth them  
 1 John 3. 8. hereafter from all Possibility of any infernal opposition by his Glory. But  
 1 Tim. 3. 6. still the reprobate and damned Souls are continued Slaves unto the powers  
 of Hell; and he which sitteth upon the Throne delivereth them to the De-  
 vil and his Angels, to be tormented with and by them for ever; and this  
 power of Satan still is left as subservient to the demonstration of the Divine  
 Justice.

Thirdly, *Christ* sitting on the Throne of God at last destroyeth Death it  
 1 Cor. 15. 26. self: For *the last enemy which shall be destroyed is death*. But this destruction  
 reacheth no farther than removing of all power to hinder the bringing of all  
 such persons as are redeemed actually by *Christ* into the full possession of his  
 Heb. 13. 14. heavenly Kingdom. *He will ransom them from the power of the grave, he*  
*will redeem them from death. O death, he will be thy plague; O grave, he*  
*will be thy destruction*. The Trump shall sound, the Graves shall open, the  
 Dead shall live, the Bodies shall be framed again out of the Dust, and the  
 Souls which left them shall be re-united to them, and all the Sons of Men shall  
 return

return to Life, and Death shall be *swallowed up in victory*, The Sons of God shall then be made completely happy both in Soul and Body, never again to be separated, but to inherit eternal Life. Thus he who sitteth at the right hand of God *hath abolished death, and brought life and immortality to light*. But to the reprobate and damned Persons, Death is not destroyed but improved. They rise again indeed to Life, and so the first Death is evacuated; but that Life to which they rise is a *second*, and a far worse Death. And thus *Christ* is set down at the right hand of God, that he might subdue all things to himself.

The regal Power of *Christ*, as a branch of the Mediatorship, is to continue till all those Enemies be subdued. *For he must reign till he hath put all enemies under his feet. But now we see not yet all things put under him.* Therefore he must still continue there: and this necessity is grounded upon the promise of the Father, and the expectation of the Son. *Sit thou on my right hand, until I make thine enemies thy footstool*, saith the Father; upon which words we may ground as well the Continuation as the Session. Upon this promise of the Father, the Son *sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool*. Being then the promise of God cannot be evacuated, being the Expectation of *Christ* cannot be frustrated; it followeth, that our Mediator shall exercise the regal Power at the right hand of God till all opposition shall be subdued.

When all the enemies of *Christ* shall be subdued, when all the chosen of God shall be actually brought into his Kingdom, when those which refused him to rule over them, shall be slain, that is, when the whole office of the Mediator shall be completed and fulfilled, then every branch of the execution shall cease. As therefore there shall no longer continue any act of the prophetic part to instruct us, nor any act of the priestly part to intercede for us, so there shall be no farther act of this regal Power of the Mediator necessary to defend and preserve us. The beatifical Vision shall succeed our information and instruction, a present fruition will prevent oblation and intercession, and perfect security will need no actual defence and protection. As therefore the general notion of a Mediator ceaseth when all are made one, because *a Mediator is not a Mediator of one*; so every part or branch of that Mediatorship, as such, must also cease, because that Unity is in all parts complete. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For when all things shall be subdued unto him, then shall the Son also himself be subject unto him that hath put all things under him, that God may be all in all.*

Now though the Mediatorship of *Christ* be then resigned, because the end thereof will then be performed; though the regal Office as part of that Mediatorship be also resigned with the whole; yet we must not think, that *Christ* shall cease to be a King, or lose any of the power and honour which before he had. The Dominion which he hath was given him as a reward for what he suffered: and certainly the reward shall not cease when the work is done. He hath promised to make us Kings and Priests, which honour we expect in Heaven, believing we shall *reign with him* for ever, and therefore for ever must believe him King. *The kingdoms of this world are become the kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever*; not only to the modiflicated eternity of his Mediatorship, so long as there shall be need of regal Power to subdue the enemies of God's Elect; but also to the complete eternity of the duration of his humanity, which for the future is co-eternal to his divinity.

Let us should imagine that *Christ* should ever cease to be King, or so interpret this Article, as if he were after the Day of Judgment to be removed from the right hand of God, the ancient Fathers added those words to the *Nicene Creed*, \* whose kingdom shall have no end, against the Heresie which then arose, denying the eternity of the kingdom of *Christ*:

\* Οὐδ' βασιλείας ἐν ἑσρατίῳ. We find not these

Words in the *Nicene Creed*, as it was in it self before the *Additions* at *Constantinople*. But not long after, *S. Cyril* expounds them in his *Catechism*, and *Epiphanius* in *Ancorato*, repeating two several *Credo's*, a shorter and a longer, §. 120, and 121, both these Words in both. After this they were added expressly to the *Constantinopolitan Creed*. And the reason of their insertion, without question, was that which *S. Cyril* insinuateth in his *Explication*, that is, the *Heresie* which was then newly begun. Καὶ ποτὶ τῶν ἀποστόλων λέγουσι, ὅτι τέλος ἔχει ἡ Χριστοῦ βασιλεία, μίσθωσι τὴν αἰώνιον, τοῦ δόξαντος ἐν ἄλλῃ φωνῇ προσφάτως παρὰ τῶν Γαλιατῶν ἀναφύσει ἐτόλμησε λέγειν, ὅτι μὴ τὸ τέλος τοῦ κόσμου ὁ Χριστὸς οὐ βασιλεύει· καὶ ἐτόλμησε αὐτῷ, ὅτι ὁ Λόγος ἐκ Πατρὸς ἐξελθὼν, οὕτως ἐκ Πατρὸς πάλιν ἀναλωθὴς οὐκ ἐστὶν ἐστὶν. Catech. 15. This was the particular *Heresie* of *Marcellus Bishop* of *Ancyra*, followed by *Photinus* born in the same place, and therefore termed by *S. Cyril* παρὰ τῶν Γαλιατῶν ἀναφύσει. It consisted of two parts; first, that the *Kingdom* of *Christ* did wholly cease at the end of this *World*; secondly, that the *Word* was resolved again into the *Father*, and consequently did not only cease to reign, but also cease to exist. Which is yet more plainly expressed by *Eusebius* in his second *Book* against *Marcellus*. Καὶ πάλιν τοῦτων ἀποστόλων προσφάτως μὴ τὸ τέλος τοῦ κόσμου ὁ Χριστὸς οὐ βασιλεύει, τοῦ δὲ Λόγου ἐκ Πατρὸς ἐξελθὼν, οὕτως ἐκ Πατρὸς πάλιν ἀναλωθὴς οὐκ ἐστὶν ἐστὶν. τῆς ἑαυτοῦ σαρκὸς ἐξήμου καταλιθωσόμενος ὑπὸ τοῦ λόγου, ὡς μήτε τὸ υἱὸν τοῦ Θεοῦ ποτε ὕφισται, μήτε τὸ υἱὸν τοῦ ἀνθρώπου ὃν ἀναλίσκει. This *Heresie* of *Marcellus* *S. Basil* properly calls an impiety, as the impiety of the *Kings* ἡμῶν Ἰησοῦ Χριστοῦ. Epist. 78. And again, Epist. 52. ὡς αὐτὸν τῶν ὑπαρχῶν τῆς τοῦ μονοθεοῦς Διότητος· which he there more fully expresseth. Ὁς (Μαρκελλος) Λόγῳ μὴ ἀφ᾽ ἑαυτοῦ τὸν μονοθεὸν δίδουσι κατὰ χροίαν καὶ ἐν καιρῷ προελθόντα, πάλιν ἢ ἐν τῷ οὐδὲν ἐξελθὼν ἐπαναφύσει, οὕτως καὶ τῆς ἐξόδου αὐτοῦ, οὕτως μὴ τῆν ἐκείνου ὕφισται. This *Existence* of the *Word* and the *Kingdom* of the *Son*, this *Heresie* made coeval; beginning when the *Word* came from the *Father*, that is, as the *Incarnation*; and ending when the *Word* returned into the *Father*, that is as the *Day of Judgment*. Which is manifestly delivered by the *Eastern Bishops* in that *Profession of Faith* which they sent to those in *Italy*. Ἄλλ' ἐν τοῖσι Χριστὸν αὐτὸν γεννηθέντα καὶ υἱὸν τοῦ Θεοῦ, ἐξ οὗ τῆν ἡμετέραν οὐκ ἐκ πατρὸς Ἐκκλησίαν ἀναλίσκει, καὶ τετρακοσίῳ ὅλον ἐστὶν. Ἐκ τοῦ γὰρ τοῦ Χριστοῦ ἀρχῆν βασιλείας ἐχρήσαντο διδοῦναι, καὶ τέλος ἔχου αὐτῶν μὴ τῆν συντήρησιν καὶ κρίσιν. Τοῦτοι ἢ υἱὸν ἐκ ἀπὸ Μαρκελλοῦ καὶ Φωτινοῦ τῶν Ἀγκυραγοραίων, ὃν τῆν προαιώνιον ὑπαρχῆν τὴν καὶ Διότητα τοῦ Χριστοῦ, καὶ τῆν ἀτελεύτητον αὐτοῦ βασιλείαν ἀντιτίθει, ἵσχυομαι δεῖν τὴν μοναχίαν. SOCIET. l. 2. c. 19. But although *Marcellus* did thus teach the *Kingdom* of *Christ* not to be eternal, yet his *Heresie* did not so much consist in this *Denial* of this *Eternity* as of the *Subsistence* and *Person* of our *Saviour*: for otherwise he did truly teach that *Christ* was an eternal *King*; as appeareth out of his own words in his *Book* against *Asterius* the *Arian*, cited by *Eusebius*, Οὐκ οὐκ ἔφη τῶν δεῦν ἔχει ἢ κατὰ ἀνάγκην αὐτοῦ αἰωνομίας τὴν καὶ βασιλείαν, οὐδὲν γὰρ ἔφη βούλειαν ἢ τοῦτο τὸ ὑπὸ τοῦ Ἀποστόλου φησὶν, ὡς ὁ Θεὸς ἔχει ἢ τοῦ ἐχθροῦ αὐτοῦ ὑποσέβων τῶν ποδῶν αὐτοῦ· οὐκ οὐκ ἔφη τῶν ἐχθρῶν καὶ ὑποσέβων τῶν ποδῶν, οὐκ ἔφη καὶ τῆς ἐκείνου βασιλείας πάντων καθόλου βασιλείας ὑπαρχῶν. And therefore he made the same *Confession* with the *Catholicks*, when he delivered an *Account* of his *Faith* to *Julius Bishop* of *Rome*. Πιστῶν ἢ ὑπάρχει τῶν δεῦν ἡμετέρας, ὅτι ὡς Θεὸς, καὶ ὁ τοῦτου μονοθεοῦ υἱὸς λόγος ὁ αὐτὸν συνπαρῶν τῷ Πατρὶ, καὶ μετὰ πάντων ἀρχῆν τοῦ αἰῶνος ἐχρήσαντο, ἀληθῶς ἐκ τοῦ Θεοῦ ὑπαρχῶν, οὐ κτισθῆναι, ἢ παλαιῶν ἀλλ' αἰεὶ ὄν, αἰεὶ συμβασιλεύοντων τῷ Θεῷ καὶ Πατρὶ, οὐ τῆς βασιλείας, κατὰ τὴν τοῦ Ἀποστόλου μαρτυρίαν, οὐκ ἔστιν τέλος. Epiph.Hazref. 72. §. 2.

The profession of Faith in *Christ*, as sitting on the right hand of God, is necessary; First, To mind us of our Duty, which must needs consist in subjection and obedience. The Majesty of a King claimeth the loyalty of a subject; and if we acknowledge his Authority, we must submit unto his power. Nor can there be a greater incitation to obedience, than the consideration of the nature of his Government. Subject we must be whether we will or no; but if willingly, then is our service perfect freedom; if unwillingly, then is our averfeness everlasting misery. † Enemies we all have been; under his feet we shall be, either adopted or subdued. A double Kingdom there is of *Christ*; one of Power, in which all are under him; another of Propriety, in those which belong unto him: None of us can be excepted from the first; and happy are we if by our obedience we shew our selves to have an interest in the second, for then that Kingdom is not only *Christ's* but ours.

† Inimicus eras, eris sub pedibus ejus aut adoptatus, aut vincetus. S. Augustino.

|| Βασιλείας τοῦ Θεοῦ δύο αὐτῶν ἢ γὰρ μὴ κατ' οἰκονομίαν, τὴν ἢ κατὰ δημοκρατίαν· βασιλεία μὴ γὰρ ἀπάπτων καὶ Ἑλλήνων καὶ Ἰουδαίων καὶ διαφόρων καὶ τῶν ἀποστειρωμένων κατὰ τὸν τῆς δημοκρατίας λόγον· βασιλεία ἢ ἢ πικρῶν καὶ ἐκόντων καὶ ὑποκταγμένων κατὰ τὸν τῆς οἰκονομίας. S. Chrysost. Hom. 59. in 1 ad Corinth.

Secondly, It is necessary to believe in *Christ* sitting on the right hand of God, that we might be assured of an auspicious protection under his gracious Dominion. For God by his exaltation hath given our Saviour to be the head over all things to the Church; and therefore from him we may expect direction and preservation. There can be no illegality where *Christ* is the Law-giver; there can be no danger from hostility where the Son of God is the defender.

The very name of \* head hath the signification not only of Dominion but of Union ; and therefore while we look upon him at the right hand of God, we see our selves in Heaven. This is the special Promise which he hath made us since he sat down there, *To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.* How should we rejoice, yea rather how should we and tremble at so great an Honour !

*This is the Exclamation of S. Chrysoft. upon those Words of S. Paul. Βαβαί ! πού πά- λιν και τον Έκ- κλησιαν ἀνή- γαγχα, αἰαση*

διὰ τῶς ἔκων μοχαῶς, εἰς ἕψθ αὐτῆ ἀνάγαγε μέγα, και αὐτῆ ἐκάθισεν εἰς ἐκίον τ' θρονον ἵθα ἡ κεφαλή ἐκεί και τὸ ἄμα· ἰδίαι γαρ μίση διαφύεται ἡ κεφαλή κῆ τὸ ἄμα· ἡ γαρ διαφύκτο, οὐκ ἐν εἰς ἄμα, ἐκ ἐν εἰς κεφαλή. *Hom. 3. in Epist. ad Ephes. Rev. 3. 21. Βαλαμεθα, μάλλον ἡμῶς φοβῆσαι διησι.* † Ἐπίου τ' θρονον τον βασιλικον, ἐόνου τ' τιμῆ τῆ ὑπερβαδῶν. τοῦτα κῆ γέννη, εἰγα ἔχοι κόλασων, τίνα τιμωρίαν ; ἰπὸσπον τῶς ἔγγυος ἡ κεφαλή (εἰ κἀθῆ) (τοῦτο μόνον και ἀπέσχη πρὸς πᾶν ὄντιον) τῶς ἐν διέλιθ ἔσται. *Idem ibidem.*

Thirdly, The Belief of *Christ's* glorious Session is most necessary in respect of the immediate Consequence, which is his most gracious Intercession. Our Saviour is ascended as the true *Melchisedech*, not only as the *King of Salem*, *Heb. 7. 1.* the Prince of Peace, but also as the *Priest of the most high God*, and whereas every *Priest*, according to the Law of *Moses*, stood daily ministring and offering oftentimes the same Sacrifices which could never take away sins, *Heb. 10. 11, 12.* this man after he had offered one Sacrifice for sins for ever, sat down on the right hand of God. And now *Christ* being set down in that Power and Majesty, though the Sacrifice be but once offered, yet the virtue of it is perpetually advanced by his Session, which was founded on his Passion : for he is entered into heaven it self, now to appear in the presence of God for us. Thus, *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* What then remaineth to all true Believers but that triumphant Exclamation of the Apostle, *Who shall lay any thing to the charge of God's elect ? It is God that justifieth ; who is he that condemneth ? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* For he which was accepted in his Oblation ; and therefore sat down on God's right Hand, to prove this Acceptation continues his Intercession ; and having obtained all Power by virtue of his Humiliation, representeth them both in a most sweet Commixtion ; by an humble Omnipotency, or omnipotent Humility, appearing in the Presence, and presenting his \* Postulations at the Throne of God.

*S. Austin discoursing upon that place of S.*

*Paul, 1 Tim. 2. 1. I exhort that first of all, supplications, prayers and intercessions be made for all men, observe the nature of intercession. Pro Interpellationibus autem quod nosti, secundum codices credo vestros, postulationes posuisti. Hæc interim duo, id est, quod alii postulationes, alii interpellationes interpretati sunt, unum verbum transferre voluerunt, quod Græcus habet ἐπιπέθει. Et profecto advertis: Sed nosti aliud esse interpellare, aliud postulare. Non enim solemus dicere, postulant interpellaturi, sed interpellant postulaturi. Veruntamen ex vicinitate verbum usurpatum cui proquinquitas ipsa impetrat intellectum, non est velut censoria notatione culpandum. Nam & de ipso Domino Jesu Christo dictum est, quod interpellat pro nobis. Numquid interpellat, & non etiam postulat? Imò verò quia postulat pro eo positum est interpellat. Evidenter quippe alibi de eo dicitur, Si quis peccaverit. Advocatum habemus ad Patrem, Jesum Christum justum, ipse est exoratio pro peccatis nostris. Quanquam fortassis codices apud vos etiam in eo loco de Domino Jesu Christo non habent interpellat pro nobis, sed postulat pro nobis. In Græco enim, quo verbo hic positæ sunt interpellationes, quas ipse posuisti postulationes, ipsum & illic verbum est, ubi scriptum est, interpellat pro nobis. Cùm igitur & qui precatur oret, & qui interpellat Deum ad hoc interpellat ut oret & precetur, &c. Epist. 59. ad Romanum, Quest. 5.*

Having thus explicated the Session of our Saviour, we are next to consider the Description of him at whose right hand he is set down ; which seems to be delivered in the same terms with which the Creed did first begin, *I believe in God the Father Almighty* : and indeed, as to the expression of his Essence, it is the same Name of *God* ; as to the setting forth his relation, it is the same Name of *Father* ; but as to the adjoining Attribute, though it be the same word, it is not the same notion of *Almighty*. What therefore we have spoken of



of the Nature of God, and the Person of the Father, is not here to be repeated, but supposed; for *Christ* is set down at the right hand of that God and of that Father, which we understand when we say, *I believe in God the Father*. But because there is a difference in the Language of the *Greeks* between that word which is rendred \* *Almighty* in the first Article, and that which is so rendred in the sixth, because That peculiarly signified Authority of Dominion, This more properly Power in Operation; therefore we have reserved this notion of Omnipotency now to be explained.

\* In the first Article it is Παντοκράτωρ, in the sixth Παντοδύναμος. See p. 50.

And this Di-

stinction is very material, and much observed by the *Greeks*; as *Dionysius Areopagita* (whoever that is) in his Book De Divinis Nominibus, in the 18<sup>th</sup> Chapter, explicates the δυναμιονίαν, or παντοδύναμιον, and in the 10<sup>th</sup> Chapter παντοκράτειαν, as two distinct Names with different Notions of God. Of the Παντοκράτωρ, which we have already considered, he gives this account, Το μὲν γὰρ λέγεται, διὰ τὸ πάντα αὐτῷ εἶναι παντοκρατορικῆν ἐξουσίαν καὶ περιέχουσαι τὰ ὅλα, καὶ ἐνδύουσαι καὶ διευλαλιούσαι καὶ ἀποφύγουσαι, καὶ ἀφ᾽ ἑαυτῆς ἢ ἐαυτῆς τὸ πᾶν ἀποτελοῦσαι, καὶ ἐξ ἑαυτῆς τὰ ὅλα καθάπερ ἐκ ῥίζης παντοκρατορικῆς προήγουσαι, καὶ ἐκ ἑαυτῆς τὰ πάντα καθάπερ ἐκ πυλῶνα παντοκρατορικῆς ἐκτείνουσαι, καὶ συνήκουσαι αὐτὰ, ὡς πάντων ἰσχυροκράτη, τὰ συνήκουσα πάντα κατὰ μίαν ὑπερχούσαν πάντα συνεχῆ ἀσφαλίζουσαν, καὶ οὐκ ἴσταν αὐτὰ διακρίσασθαι ἑαυτῆς, ὡς ἐκ παντελῶς ἰστίαις κενώμενα, Ὁ Θεοκράτορας. But of the δυναμιονίαν he gives another account, as we shall see hereafter.

In which, two things are observable; the Propriety, and the Universality; the Propriety in the Potency, the Universality in the Omnipotency; first, that he is a God of Power; secondly, that he is a God of infinite Power. The Potency consisteth in a proper, innate, and natural force or activity, by which we are assured that God is able to act, work, and produce true and real effects, which do require a true and real power to their Production: and in respect of this he is often described unto us under the notion of a *mighty* God. The omnipotency or infinity of this Power consisteth in an ability to act, perform, and produce, whatsoever can be acted or produced, without any possibility of impediment or resistance: and in this respect he is represented to us as an *Almighty* God. And therefore such an omnipotency we ascribe unto him: which is sufficiently delivered in the Scriptures, first by the Testimony of an Angel, *For with God nothing shall be impossible*; secondly, by the Testimony of Christ himself, who said, *With men it is impossible, but not with God; for with God all things are possible*. Now he, to whom all things are possible, and to whom nothing is impossible, is truly and properly omnipotent. Thus whatsoever doth not in it self imply a repugnancy of being or subsisting, hath in reference to the Power of God a possibility of Production: and whatsoever in respect of the Power of God hath an impossibility of Production, must involve in it self a Repugnancy or Contradiction.

This Truth, though confessed by the Heathens, hath yet been denied by some of them; but with poor and insufficient \* Arguments, that we shall need no more than an explication of the Doctrine to refute their Objections.

\* The Arguments which the Heathens used are brief-

ly touched by Plutarch, but were more largely delivered by Pliny. Ἀρρητόν ἤδ' (Φυσί) ἐν Καλλιμάχῳ τῷ λόγῳ. Ἐὶ Θεὸν εἶσθε, ἴσθ' ὅτι καὶ ῥίζαι Δαίμονι πᾶν δυνατοί. (so it must be read) εἰδὲ ἤδ' ὁ Θεὸς δυνατοὶ πᾶν ποιῶν. Ἐπίτορον ἢ Θεὸς εἶσι, ποιῶν τὴν χριστὴν μάλασαν, τὸ ἢ πῦρ ψυχρῶν, τὸ ἢ καθεύδον ἐγδόν, καὶ τὸ σκωπτόν. Plutarch de Plac. Philos. l. 1. c. 7. Imperfectæ verò in nomine naturæ præcipua solatia, ne Deum quidem posse omnia. Namque nec sibi potest mortem consciscere, si velit, quod homini dedit optimum in tantis vitæ pœnis, nec mortales æternitate donare, aut revocare defunctos, nec facere ut qui vixit non vixerit, qui honores gessit non gesserit, nullumque habere in præterita jus præterquam oblivionis: atque (ut facietis quoque argumentis societas hæc cum Deo copuletur) ut bis dena viginti non sint, ac multa similiter efficere non posse, per quæ declaratur haud dubiè naturæ potentia, idque esse quod Deum vocamus. Plin. Nat. Hist. l. 2. c. 7. Add unto these the Objection of Elymas the Sorcerer, recorded by Dionysius. Καίτοι Φυσί Ἐλύμας, ἂ γράγῃ, Ἐὶ παντοδύναμος εἶσι ὁ Θεός, πᾶς λέγεται τι μὴ δύνασθαι πρὸς τοῦ καθ' ἑαυτῆς Θεολόγῳ. Δευτέρῳ) ἢ τῷ Θεῷ Παύλῳ φησάντι, μὴ δύνασθαι τὸ Θεὸν ἑαυτὸν ἀρήσασθαι. De Divinis Nominibus, cap. 8.

First then we must say God is omnipotent, because all Power, whatsoever is in any Creature, is derived from him; and well may he be termed *Almighty*, who is the Fountain of all Might. There is no activity in any Agent, no influence of any Cause, but what dependeth and proceeded from the principal

cipal Agent or the first of Causes. \* There is nothing in the whole Circumference of the Universe but hath some kind of Activity, and consequently some Power to act; (for nothing can be done without a Power to do it :) and as all their Entities flow from the first of Beings, so all their several and various Powers flow from the first of Powers: and as all their Beings cannot be conceived to depend on any but an infinite Essence, so all those Powers cannot proceed from any but an infinite Power.

\* Ἡ ἀπειροδύναμις τοῦ Θεοῦ διαδίδουσις πάντα τὰ ἔντα χωρὶς, καὶ οὐδὲν ἐστὶ τῶν ἐν τῶν ὁ παντοδύναμος ἀφύρηται τὸ ἔχειν τίνα δύναμιν, ἀλλ'

ἢ νοερῆς, ἢ λογικῆς, ἢ αἰσθητικῆς, ἢ ζωτικῆς, ἢ αἰσιώδη δύναμιν, ἔχει. Καὶ αὐτὸ ὅ, κ' ἴσους εἰπὼν, τὸ αἶμα δύναμιν, οὐς τὸ αἶμα ἔχει τὸ θεὸς τῆς ὑπερσίου δυνάμεως. Dionys. Areopag. De Divin. Nom. cap. 8.

Secondly, God may be called omnipotent, \* because there can be no resistance made to his Power, no opposition to his Will, no rescue from his Hands. *The Lord of hosts hath purposed, and who shall disannul it? his hand is stretched out, and who shall turn it back? He doth according to his will, in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou?* According to the degrees of Power in the Agent and the Resistent, is an Action performed or hindred: if there be more degrees of Power in the Resistent than the Agent, the Action is prevented; if fewer, it may be retarded or debilitated, not wholly hindred or suppressed. But if there be no degree of Power in the Resistent in reference to the Agent, then is the Action totally vigorous; and if in all the Powers, beside that of God there be not the least degree of any resistance, we must acknowledge that Power of his, being above, all opposition, to be infinite. As *Jehosaphat* said, *In thine hand, O God, is there not power and might, so that none is able to withstand thee?* From hence there is no difficulty with God to perform any thing; no greater endeavour or activity to produce the greatest than the least of Creatures: but an equal facility in reference unto all things: which cannot be † imagined but by an infinite excess of power above and beyond all resistance.

\* Neque enim veraciter ob aliud vocatur omnipotens, nisi quia quicquid vult potest; nec voluntate creaturæ voluntatis omnipotentis impeditur effectus. S. Aug. Ench. ad Lat. cap. 96. Isa. 14. 27. Dan. 4. 35.

Thirdly, God is yet more properly called omnipotent, because his own active Power extendeth it self to all things; neither is there any thing imaginably possible which he cannot do. Thus when God several ways had declared his Power unto *Job*, *Job answered the Lord, and said, I know that thou canst do every thing.* Now that must needs be infinite activity which answereth to all kinds of possibility. Thus the power of God is infinite extensively, in respect of its object, which is all things; for whatsoever effects there be of his power, yet still there can be more produced; intensively, in respect of the action, or perfection of the effect produced; for whatsoever addition of perfection is possible, is within the sphere of God's omnipotency. The object then of the Power of God is whatsoever is simply and absolutely possible, whatsoever is in it self such as that it may be; and so possible every thing is which doth not imply a contradiction. Again, whatsoever implieth a contradiction is impossible, and therefore is not within the object of the Power of God, because impossibility is the contradiction of all Power. For that is said to imply a contradiction, which if it were, it would necessarily follow that the same thing would be and not be. But it is impossible for the same thing both to be and not to be at the same time and in the same respect: and therefore whatsoever implieth a contradiction is impossible. From whence it followeth, that it may be truly said, God cannot effect that which involveth a contradiction, but with no derogation from his Power: and it may be as truly said, God can effect whatsoever involveth not a contradiction, which is the expression of an infinite Power.

† Nisi omnipotens esset, non unâ eademque facilitate summa atque imaginabiliter facisset. Fulgent. de Fide ad Petrum, cap. 3. Quis est omnipotens nisi qui omnia potest? S. Aug. de Trin. lib. 4. cap. 7. Job 42. 1, 2.

Now an action may imply a contradiction two ways, either in respect of the

the Object or in respect of the Agent. In respect of the Object it may imply a contradiction immediately or consequentially. That doth imply a contradiction immediately, which plainly and in terms doth signify a Repugnancy, and so destroys it self, as for the same thing to be and not to be, to have been and not to have been. And therefore it must be acknowledged that it is not in the Power of God \* to make that not to have been, which hath already been : but that is no derogation to God's Power, because not within the object of any Power. And he may certainly have all Power, who hath not that which belongeth to no Power. Again, that doth imply a contradiction consequentially, which in appearance seemeth not to be impossible, but by necessary consequence, if admitted, leadeth infallibly to a contradiction. As that one Body should be at the same time in two distinct places, speaks no repugnancy in terms ; but yet by consequence it leads to that which is repugnant in it self ; which is, that the same Body is but one Body, and not but one. Being then a covert and consequential contradiction is as much and as truly a contradiction as that which is open and immediate, it followeth that it is as impossible to be effected, and therefore comes not under the Power of God.

\* Το γινώσκον  
 οὐκ ἐπιθυμῶν  
 μὴ θνήσκειν, διὸ  
 ἡθεὺς Ἀγα-  
 θῶν. Μὴτε γὰρ  
 αὐτῷ καὶ Θεὸς  
 ἐπιθυμῶν. Ἀ-  
 γάθῃτα ποιοῦν  
 οὐκ ἐπιθυμῶν ἢ  
 ἀποβῆναι.  
 Arist. Esbic.  
 Eud. l. 5. c. 2.  
 Quisquis di-  
 cit, Si omni-  
 potens est  
 Deus, faciat  
 ut quæ facta  
 sunt facta  
 non fuerint,  
 non videt hoc se dicere, si omnipotens est faciat ut ea quæ vera sunt eo ipso quo vera sunt falsa sint. S. Aug. contra  
 Faustum, l. 26. c. 5. It is granted therefore to be true, which Pliny objects, Deum non facere ut qui vixit non vixerit,  
 qui honores gessit, non gesserit; as this proves nothing against Omnipotency because it is no All of Possibility. Had the All  
 objected been feasible, and God had not the Power to effect it, then had he wanted some Power, and consequently had not  
 been omnipotent. But being it is not want of Power in the Agents, but of Possibility in the Object, it proveth no Deficiency in  
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non videt hoc se dicere, si omnipotens est faciat ut ea quæ vera sunt eo ipso quo vera sunt falsa sint. S. Aug. contra Faustum, l. 26. c. 5. It is granted therefore to be true, which Pliny objects, Deum non facere ut qui vixit non vixerit, qui honores gessit, non gesserit; as this proves nothing against Omnipotency because it is no All of Possibility. Had the All objected been feasible, and God had not the Power to effect it, then had he wanted some Power, and consequently had not been omnipotent. But being it is not want of Power in the Agents, but of Possibility in the Object, it proveth no Deficiency in God.

That doth imply a Contradiction in respect of the Agent, which is repugnant to his essential Perfection ; for being every Action floweth from the Essence of the Agent, whatsoever is totally repugnant to that Essence, must

\* Neque enim  
 & vitam Dei  
 & præscienti-  
 am Dei sub  
 necessitate  
 ponimus, si  
 dicamus, Ne-  
 cesse est De-  
 um semper  
 vivere & cunc-  
 ta præscire,  
 sicut nec potestas ejus minuitur, cum dicitur mori fallique non posse. Sic enim hoc non potest, ut potius si posset,  
 minoris esset utriusque potestatis; Rectè quippe Omnipotens dicitur qui tamen mori & falli non potest. Dicitur enim  
 Omnipotens faciendo quod vult, non patiendo quod non vult. Quod si ei accideret, nequaquam esset Omnipotens.  
 Unde propterea quedam non potest quia Omnipotens est. Aug. de Civ. Dei, l. 5. c. 10. Nam ego dico quanta non  
 possit. Non potest mori, non potest peccare, non potest mentiri, non potest falli. Tanta non potest, quæ si posset  
 non esset Omnipotens. Autor. Serm. 119. ad Temp. Heb. 6. 18. † Nunquid mentitur Deus? Sed  
 non mentitur; quia impossibile est mentiri Deum. Impossibile autem istud nunquidnam infirmitatis est? Non utique.  
 Nam quomodo omnia potest, si aliquid efficere non potest? Quid ergo ei impossibile? Illud utique quod natura  
 ejus contrarium est, non quod virtuti arduum. Impossibile, inquit, est ei mentiri, & impossibile istud non infirmitatis  
 est, sed virtutis & majestatis; quia veritas non recipit mendacium, nec Dei virtus levitatis errorem. S. Amb. Apoc. in  
 Num. Si volunt invenire quod Omnipotens non potest, habent profus, ego dicam, mentiri non potest. Credamus  
 ergo quod potest non credendo quod non potest. S. Aug. de Civ. Dei, l. 22. c. 25. 2 Tim. 2. 13. This was  
 the Argument of Elymas the Sorcerer before-mentioned, to which Dionysius gives this answer, Ἡ ταυτῶν ἀρρηκῶν ἰσχυρῶν  
 ἀληθείας ἐστὶν ἢ ἡ ἀλήθεια οὐκ ἐστὶν καὶ ἡ ἀλήθεια ἰσχυρῶν τοῦ οὐκ ἰσχυρῶν. Εἰ ταύτων ἡ ἀλήθεια οὐκ ἐστὶν, ἢ ἡ ἀρρηκῶν  
 ἀληθείας τοῦ οὐκ ἰσχυρῶν, οὐκ ἐστὶν οὐκ ἰσχυρῶν ὁ Θεὸς οὐ δύναται. καὶ τὸ μὴ εἶναι οὐκ ἐστὶν, ὅς ἐστιν τις φωνὴ τῆ  
 μὴ δύναται, καὶ τὸ μὴ εἶναι κατὰ εἴρησιν οὐκ εἶναι. De Divin. Nom, cap. 8. Φαμίεν ἢ καὶ ὅτι οὐ δύναται αἰσχρῶς ὁ Θεός, ἐπεὶ ἴσται  
 ὁ Θεὸς δύναται μὴ εἶναι Θεός· εἰ γὰρ αἰσχρῶν δὲ ὁ Θεός, οὐκ ἐστὶ Θεός. Orig. cont. Cels. l. 5. Jobius gives this Solution to  
 the same Objection. Ἄ φαμίεν μὴ δύναται τὸ εἶναι, ταῦτα ἢ μῆτε ἔντων ἐστὶ μῆτε δυνατῶν ὅλας ἐφασκῶναι. ποῦ γὰρ ἰσχυρῶν  
 ἀρρηκῶν τῆ Θεοῦ ἰσχυρῶν, ἢ ἡ εἴρησιν, ἢ ἡ ἀγαθότητος ἰσχυρῶν, ἢ τῶν ἀληθῶν ψεύδους ἰσχυρῶν; Παροδοτικῶν ἢ ἰσχυρῶν καὶ λή-  
 γεται, ὡς τότε πᾶντα αὐτῷ καὶ ἑαυτῶν ἢ δημιουργημάτων πάντα δύναται ὅτι βύλιται. Job. de Verb. Incarn. l. 3. apud  
 Photium in Biblioth. Ὁ Ἀπόστολος φησὶ περὶ τοῦ Θεοῦ καὶ περὶ εἴρησιν, Ἐν οἷς ἀδύνατον ψεύσασθαι Θεός. οὐκ ἀδύνατος τῶν κατὰ  
 γῶν τὸ περὶ αὐτοῦ δυνάμει, ἀλλὰ μονοθεῖο ἰσχυρῶν, ὅτι ἀνεπίδετος ἐστὶ τοῦ ψεύδους ἢ ἀληθείας πατῶν. Καὶ ἀλλοχρῶν ἢ ταῦ  
 τῶ ἰσχυρῶν τῆ ἰσχυρῶν ἰσχυρῶν. Ἐὰν ἀρρηκῶν αὐτῶν ἐκείνης πεισῆς μῆτε ἀρρηκῶν γὰρ ἰσχυρῶν οὐ δύναται. Καὶ τοῦτο γὰρ οὐκ ἀδύνατος  
 ἐστὶν ἀπόδειξις, ἀλλ' ἀνεπιβεβλήτου ἰσχυρῶν, ὅτι οὐκ ἔγχρησιν τῆν θείαν φύσιν ἰσχυρῶν ἀρρηκῶν. Isid. Pelus. Ep. 335. l. 3. Theo-  
 doret upon this place of S. Paul, It is impossible for God to lie. Οὐκ ἀδύνατος τὸ ἀδύνατον, ἀλλὰ ἰσχυρῶν κατὰ δύναμιν δυνα-  
 τῶν. Οὕτω γὰρ, φησὶν, ἐστὶν ἀλήθης ὡς ἀδύνατος εἶναι ψεύδης ἐν αὐτῷ ἰσχυρῶν ποτὶ. Τὸ δύνατον ἰσχυρῶν (ita lege, non ἀδύνατον  
 οὐκ) τῆ ἀληθείας διὰ τοῦ ἀδύνατου σημαίνεται. And upon that, He cannot deny himself, πάλιν οὐκ ἐστὶν οὐ δύναται τῆ ἀδύνατον  
 δύναμει ἰσχυρῶν ἀρρηκῶν, &c. Theod. Dial. 3.

involve a Contradiction as to the Agent. Thus we may say God cannot sleep, God cannot want, God cannot \* die; he cannot sleep whose Being is spiritual : he cannot want, whose Nature is all-sufficient; he cannot die, who is essentially and necessarily existent. Nor can that be a Diminution of his Omnipotency, the contrary whereof would be a Proof of his Impotency, a Demonstration of his Infirmitiy. Thus it is *impossible for God to † lye*; to whom we say nothing is impossible ; and, he who can do all things, *cannot*

sicut nec potestas ejus minuitur, cum dicitur mori fallique non posse. Sic enim hoc non potest, ut potius si posset, minoris esset utriusque potestatis; Rectè quippe Omnipotens dicitur qui tamen mori & falli non potest. Dicitur enim Omnipotens faciendo quod vult, non patiendo quod non vult. Quod si ei accideret, nequaquam esset Omnipotens. Unde propterea quedam non potest quia Omnipotens est. Aug. de Civ. Dei, l. 5. c. 10. Nam ego dico quanta non possit. Non potest mori, non potest peccare, non potest mentiri, non potest falli. Tanta non potest, quæ si posset non esset Omnipotens. Autor. Serm. 119. ad Temp. Heb. 6. 18. † Nunquid mentitur Deus? Sed non mentitur; quia impossibile est mentiri Deum. Impossibile autem istud nunquidnam infirmitatis est? Non utique. Nam quomodo omnia potest, si aliquid efficere non potest? Quid ergo ei impossibile? Illud utique quod natura ejus contrarium est, non quod virtuti arduum. Impossibile, inquit, est ei mentiri, & impossibile istud non infirmitatis est, sed virtutis & majestatis; quia veritas non recipit mendacium, nec Dei virtus levitatis errorem. S. Amb. Apoc. in Num. Si volunt invenire quod Omnipotens non potest, habent profus, ego dicam, mentiri non potest. Credamus ergo quod potest non credendo quod non potest. S. Aug. de Civ. Dei, l. 22. c. 25. 2 Tim. 2. 13. This was the Argument of Elymas the Sorcerer before-mentioned, to which Dionysius gives this answer, Ἡ ταυτῶν ἀρρηκῶν ἰσχυρῶν ἀληθείας ἐστὶν ἢ ἡ ἀλήθεια οὐκ ἐστὶν καὶ ἡ ἀλήθεια ἰσχυρῶν τοῦ οὐκ ἰσχυρῶν. Εἰ ταύτων ἡ ἀλήθεια οὐκ ἐστὶν, ἢ ἡ ἀρρηκῶν ἀληθείας τοῦ οὐκ ἰσχυρῶν, οὐκ ἐστὶν οὐκ ἰσχυρῶν ὁ Θεὸς οὐ δύναται. καὶ τὸ μὴ εἶναι οὐκ ἐστὶν, ὅς ἐστιν τις φωνὴ τῆ μὴ δύναται, καὶ τὸ μὴ εἶναι κατὰ εἴρησιν οὐκ εἶναι. De Divin. Nom, cap. 8. Φαμίεν ἢ καὶ ὅτι οὐ δύναται αἰσχρῶς ὁ Θεός, ἐπεὶ ἴσται ὁ Θεὸς δύναται μὴ εἶναι Θεός· εἰ γὰρ αἰσχρῶν δὲ ὁ Θεός, οὐκ ἐστὶ Θεός. Orig. cont. Cels. l. 5. Jobius gives this Solution to the same Objection. Ἄ φαμίεν μὴ δύναται τὸ εἶναι, ταῦτα ἢ μῆτε ἔντων ἐστὶ μῆτε δυνατῶν ὅλας ἐφασκῶναι. ποῦ γὰρ ἰσχυρῶν ἀρρηκῶν τῆ Θεοῦ ἰσχυρῶν, ἢ ἡ εἴρησιν, ἢ ἡ ἀγαθότητος ἰσχυρῶν, ἢ τῶν ἀληθῶν ψεύδους ἰσχυρῶν; Παροδοτικῶν ἢ ἰσχυρῶν καὶ λήγεται, ὡς τότε πᾶντα αὐτῷ καὶ ἑαυτῶν ἢ δημιουργημάτων πάντα δύναται ὅτι βύλιται. Job. de Verb. Incarn. l. 3. apud Photium in Biblioth. Ὁ Ἀπόστολος φησὶ περὶ τοῦ Θεοῦ καὶ περὶ εἴρησιν, Ἐν οἷς ἀδύνατον ψεύσασθαι Θεός. οὐκ ἀδύνατος τῶν κατὰ γῶν τὸ περὶ αὐτοῦ δυνάμει, ἀλλὰ μονοθεῖο ἰσχυρῶν, ὅτι ἀνεπίδετος ἐστὶ τοῦ ψεύδους ἢ ἀληθείας πατῶν. Καὶ ἀλλοχρῶν ἢ ταῦ τῶ ἰσχυρῶν τῆ ἰσχυρῶν ἰσχυρῶν. Ἐὰν ἀρρηκῶν αὐτῶν ἐκείνης πεισῆς μῆτε ἀρρηκῶν γὰρ ἰσχυρῶν οὐ δύναται. Καὶ τοῦτο γὰρ οὐκ ἀδύνατος ἐστὶν ἀπόδειξις, ἀλλ' ἀνεπιβεβλήτου ἰσχυρῶν, ὅτι οὐκ ἔγχρησιν τῆν θείαν φύσιν ἰσχυρῶν ἀρρηκῶν. Isid. Pelus. Ep. 335. l. 3. Theodoret upon this place of S. Paul, It is impossible for God to lie. Οὐκ ἀδύνατος τὸ ἀδύνατον, ἀλλὰ ἰσχυρῶν κατὰ δύναμιν δυνατῶν. Οὕτω γὰρ, φησὶν, ἐστὶν ἀλήθης ὡς ἀδύνατος εἶναι ψεύδης ἐν αὐτῷ ἰσχυρῶν ποτὶ. Τὸ δύνατον ἰσχυρῶν (ita lege, non ἀδύνατον οὐκ) τῆ ἀληθείας διὰ τοῦ ἀδύνατου σημαίνεται. And upon that, He cannot deny himself, πάλιν οὐκ ἐστὶν οὐ δύναται τῆ ἀδύνατον δύναμει ἰσχυρῶν ἀρρηκῶν, &c. Theod. Dial. 3.

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deny himself. Because a Lye is repugnant to the Perfection of Veracity, which is essential unto God as necessarily following from his infinite Knowledge, and infinite Sanctity. We who are ignorant may be deceived, we who are sinful may deceive; but it is repugnant to that Nature to be deceived which is no way subject unto Ignorance; it is contradictory to that Essence to deceive, which is no way capable of Sin. For as it is a plain Contradiction to know all things, and to be ignorant of any thing, so is it to know all things and to be deceived; as it is an evident Contradiction, to be infinitely holy, and to be sinful, so is it to be infinitely holy and deceive. But it is impossible for any one to lye, who can neither deceive nor be deceived. Therefore it is a manifest Contradiction to say that God can lye, and consequently it is no Derogation from his Omnipotency, that he cannot. Whatsoever then God cannot do, whatsoever is impossible to him, doth not any way prove that he is not Almighty, but only shew that the rest of his Attributes and Perfections are as essential to him as his Power; and as his Power suffereth no resistance, so the rest of his Perfections admit no repugnance. Well therefore may we conclude him absolutely \* omnipotent, who by being able to effect all things consistent with his Perfections, sheweth infinite Ability: and by not being able to do any thing repugnant to the same Perfections, demonstrateth himself subject to no Infirmary or Imbecillity. And in this manner we maintain God's Omnipotency, with the † best and eldest, against the worst and latest of the heathen Authors.

\* Theodoret having proved that there were many things which fell not under the Power of God, at last thus concludes,

Πολλὰ τοίνυν ἀρηκτὰ ἀδύνατα ὄντα τῷ παντοδυνάμῳ Θεῷ. Ἄλλα τὸ μὴ δυνατῶν τι τέλει, ἀπέρι δυνάμει, οὐκ ἀδυνατίας τεμαίριον· τὸ ἢ γὰρ δυνατῶν, ἀδυνατίας δυνάμει, οὐ δυνάμει. Ὅτι τούτων ἴκασιν τὸ ἀρχαῖον τοῦ Θεοῦ κηρύττειν καὶ ἀλλοίωτον. Dial. 3. And Origen cont. Cels. l. 3. gives this for the Christian's general Rule. Δύναται καὶ ἡμῶν πᾶσις ἡ Θεός, ἀπέρι δυνάμει τοῦ Θεοῦ εἶναι, καὶ τοῦ σοφοῦ εἶναι οὐκ ἔχοντα. And the words of Celsus, though ill intended, are yet very true. Αὐτός γὰρ (ὁ Θεός) εἶσι ὁ πάντων ἔσται λόγος, οὐδὲν οὐκ οὐδὲν τι ἄδυνατον οὐδὲ παρ' ἑαυτοῦ ἠγνώσασκεν. Apud Orig. l. 4. And so Origen in his Answer confesses. Ἄλλα καὶ κατ' ἡμῶν οὐδὲν οὐδὲν τι ἄδυνατον οὐδὲ παρ' ἑαυτοῦ ἠγνώσασκεν εἶναι Θεός. † It was the constant Opinion of the most ancient Heathens, as appeareth by Homer, who expresseth it plainly, Odyss. κ'.

Χαλεπὸν ἢ τ' ὀνόματι  
Ἀδύνατοι γὰρ θεοῖσι, θεὸς δὲ τὰ πάντα δύναται.

And the same sense is attributed to Linus in a Distich cited for him by Scodæus; but may rather be thought to have been made by some of the Pythagoreans. For this was the plain Doctrine of Pythagoras, who taught his Scholars to believe Miracles, and so doubt of nothing said to be done by the Gods, because all things were possible to them; Οὐ γὰρ εἶναι τὰ μὲν δυνατὰ τῶν θεῶν, (vel potius τοῖς θεοῖς) τὰ ἢ ἀδύνατα, ἕπερ αἰσθᾶται τοὺς σοφισμένους, ἀλλὰ πάντα δύναται καὶ ἡ ἀρχὴ ἢ αὐτὸ εἶναι τῶν ἰσῶν, ἢ ἑαυτοῦ φασὶ μὲν εἶναι Λίνου, ἐπιρρήτως ἰσῶν ἑαυτοῦ.

Ἐπιπέδον γὰρ πᾶσι· ἐπὶ οὐκ εἰς οὐδὲν ἄλλοτος.  
Ῥάδια πάντα Θεῷ τιλίσαι, καὶ ἀνηυτοὶ οὐδὲν. Iamb. de Vit. Pythag. c. 28.

So Epicharmus a Disciple of Pythagoras: Ἀδύνατοι οὐδὲν Θεῷ. So Pater Omnipotens, and Jupiter Omnipotens, familiar in Virgil and the Poets before and after him. These do far outweigh the authority in Plutarch, and that of Pliny, with the addition of Galen, who opposeth the Opinion of the Philosophers to that of Moses expressly, and to our Saviour obliquely, Ὁ γὰρ δὴ τὸ βυλλήθῃσι τοιαύτας ἡρώδης μόνος ἠΐταρακεῖ· οὐδὲ γὰρ ἐν τῇ κίτῳ ἐκείνῃ ἐβλήθησαν ἀνθρώπων πνεύματα, δυνατὸν αὐτῷ. Which seems to be opposed to those words of our Saviour, God is able to raise children unto Abraham out of these stones. Καὶ τούτ' εἶσι κατ' ὅ τῆς Μωσέως διδασκᾶς ἢ ἡμετέρας καὶ Πλάτωνος· καὶ ἡ ἔκλειπεν παρ' Ἑλλήνων ἐρώδης μεταχρησισμῶν τοὺς περὶ φύσεως λόγους διαφέρει. Τῷ μὲν γὰρ ἀρκεῖ τὸ βυλλήθῃσι τ' Θεῷ κοσμίωσαι τὴν ἕλῳ, ἢ δ' οὐδὲ κοσμίωσαι· πάντα γὰρ εἶναι τῷ Θεῷ δυνατὰ νομίζει, καὶ ἐν τῇ τῶσαν ἰσῶν ἢ βούη ἐβλήθη ποιεῖν· ἡμῶν δ' οὐκ οὐτὴν γινώσκουμεν, ἀλλ' εἶναι γὰρ τῶν λόγων ἰδιότητα φασὶ, καὶ τούτοις μὲν ἰσῶν ἐβλήθη ἕλῳ τῶν Θεῶν, ἀλλ' ἐκ τῶν δυνατῶν ἡρώδης τὸ βλήθῃσι ἀρῶν. De Usu Part. l. 11.

Thus God is omnipotent, and God only. For if the Power of all things beside God be the Power of God, as derived from him, and subordinate unto him, and his own Power from whence that is derived can be subordinate to none, then none can be omnipotent but God.

Again, we say, that God the Father is Almighty; but then we cannot say, that the Father only is Almighty: for the Reason why we say the Father is Almighty, is because he is God; and therefore we cannot say that he\* only is Almighty, because it is not true that he only is God.

\* Non ergo quispiam audebit quamlibet creaturam sive coelestem sive terrestrem dicere Omnipotentem, nisi solam Trinitatem, Patrem scilicet & Filium & Spiritum Sanctum.

Non enim cum dicimus nos credere in Deum Patrem Omnipotentem, sicut Hæretici Ariani, negamus filium Omnipotentem, aut Spiritum Sanctum. Augustin. Lib. de Symbolo ad Catechum. l. 2. c. 3.

P p God,

God, hath the same reason and foundation of Omnipotency which the Father hath, and consequently is to be acknowledged properly and truly omnipotent as the Father is. But we have already shewed that the Son of God is truly God; and shall hereafter shew that the Holy Ghost is also God, and that by the same Nature by which the Father is God. The *Father* therefore is *Almighty*, because the Father is God; *the Son Almighty*, because the Son is God; and the *Holy Ghost Almighty*, because the Holy Ghost is God. The Father, Son, and Holy Ghost are God by the same Divinity: therefore, the Father, Son, and Holy Ghost are omnipotent by the same Omnipotency. The *Father* then is not called *Almighty* by way of exclusion, but is here mentioned with that Attribute peculiarly, \* because the Power of God answereth particularly to the right hand of God, as being the *right hand of power*. The *Father* therefore is here described by the Notion of *Almighty*, to shew, that *Christ* having ascended into Heaven, and being set down at the *right hand of God*, is invested with a greater Power than he exercised before; and that Power which was then actually conferred upon him, acknowledgeth no Bounds or Limits; but *all Power* in the ultimate extent of its infinity is *given unto* him, who is set down on the right hand of him who is *God the Father*; and, being so, is therefore truly and properly *Almighty*.

\* Nor is it unusual in other Authors to make use of the word Omnipotens, rather in relation to the present occasion, than in reference to the Person who is said to be omnipotens; as is observed by Servius upon that Verse of Virgil, *Æneid.* 9.

Jupiter omnipotens audacibus annue coeptis.

Hoc epitheton interdum ad gloriam numinis positum, interdum ad causam dicentis. Namque hoc loco dicendo *Omnipotens* ostendit eum etiam his qui per se minus valent præstare posse virtutem.

It is necessary to profess Belief in God *Almighty*; First, because the acknowledgment of his Omnipotency begetteth that Fear and Reverence, Submission and Obedience which is due unto his infinite Majesty. Our God is a *great God, a mighty, and a terrible*; therefore terrible because mighty. *I will forewarn you*, saith our Saviour, *whom ye shall fear: Fear him which after he hath killed hath power to cast into hell, I say unto you fear him*. Three times we are commanded to fear, and one only Reason rendred, but sufficient for a thousand Fears, the Power of him who is able eternally to punish us. God gave a general Command to *Abraham*, and with it a powerful persuasion to Obedience, when he said unto him, *I am the almighty God, walk before me, and be thou perfect*. It was a rational Advice which the Apostle gives us. *Humble your selves under the mighty hand of God, that he may exalt you in due time*. And it is a proper Incentive to the observation of the Law of God, to consider that he is the *one Law giver who is able to save and to destroy*.

Secondly, The belief of God's Omnipotency is absolutely necessary, as the foundation of our Faith. All the Miracles which have been seen, were therefore wrought, that we may believe; and never Miracle had been seen, if God were not omnipotent. The Objects of our Faith are beyond all natural and finite Power; and did they not require an infinite Activity, an Assent unto them would not deserve the Name of Faith. If God were not *Almighty*, we should believe nothing; but being he is so, \* why should we disbelieve any thing? what can God propound unto us, which we cannot assent unto, if we can believe that he is Omnipotent.

\* This was the Argument which the Pythagoreans used, who be-

lieved many miraculous Actions, which others looked upon as fabulous; because they would disbelieve nothing which was referred to the divine Power; and the reason of that was, because they thought all things possible to God; as we shewed before. Τὸν τρωάτων ἰ (saith Iamblichus, having related several strange Actions either fabulous or miraculous) ἢ δακτύλων μυθικῶν ἀπομνημονεύσιν, ὡς μὴδὲν ἀπιστοῦντες ὅ, τι αὐτοῖς τὸ θεῶν ἀίωγεται. And whereas others looked upon them as weak and simple People for giving credit to such fabulous relations, πρὸς πάντα τὰ τωαῦτα οὐχὶ αὐτοῖς εὐθις νομίζουσι, ἀλλὰ τοὺς ἀπιστοῦντας. Iamb. de Vit. Pythag. cap. 28.

Thirdly,

Thirdly, It is not only necessary in matters of bare faith, and notions of belief, but in respect of the active and operative reliance upon the promises of God. This was the particular confidence of *Abraham* the Father of the faithful, *who staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being persuaded that what he had promised he was able also to perform.* The promises of God are therefore <sup>Rom. 4. 20.</sup> <sup>21,</sup> \* firm and sure, because he is both willing and able to perform them. We <sup>\* Nulla est in promissis Dei falsitas, quia nulla est in faciendis difficultas aut impossibilitas. Fulgens. l. 1. Ad Maxim.</sup> doubt or distrust the promises of Men, either because we may fear they intend not to do what they have promised, or cannot do what they intend: In the first, we may suspect them, because they are subject to iniquity; in the second, because they are liable to infirmity. But being God is of infinite sanctity, he cannot intend by breaking his promises to deceive us: Therefore if he be also of infinite power, he must be able to perform what he intended, and consequently we can have no reason to distrust his promises. From whence every good Christian may say with the Apostle, *I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.* I am assured that if I be a sheep, and hear my Saviour's voice, the powers of darkness and the gates of hell can never prevail against me; for it was the voice of the Son of God, <sup>2 Tim. 1. 12.</sup> *My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand.* <sup>John 10. 20.</sup>

Lastly, The belief of God's omnipotency is necessary to give Life to our devotions. We ask those things from Heaven which none but God can give, and many of them such, as if God himself were not *Almighty*, he could not effect. And therefore in that form of prayer which *Christ* hath taught us, we conclude all our petitions unto the Father with that acknowledgment, *For thine is the kingdom, the power and the glory.* Nor can there be a <sup>Mat. 6. 13;</sup> greater encouragement in the midst of all our Temptations, than that we are invited to call upon him in the day of trouble, *who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.* <sup>Eph. 3. 20;</sup>

After this explication of our Saviour's session, we may conclude what every Christian ought, and may be supposed to intend, when he maketh profession to believe that *Christ is set on the right hand of God, the Father Almighty.* For thereby he is conceived to declare thus much: I assent unto this as a most infallible and necessary truth, that *Jesus Christ* ascending into the highest Heavens, after all the troubles and sufferings endured here for our redemption, did rest in everlasting happiness; he which upon earth had not a place to lay his head, did take up a perpetual habitation there, and sit down upon the throne of God, as a Judge, and as a King, according to his office of Mediator, unto the end of the World; according to that which he merited by his Mediatorship, to all eternity; which hand of God the Father Almighty signifieth an omnipotent power, able to do all things without any limitation, so they involve not a contradiction, either in themselves or in relation to his perfections. And thus I believe *in Jesus Christ, who sitteth at the right hand of God the Father Almighty.*

ARTICLE VII.

From \* thence he shall come to judge the Quick and the Dead.

\* Or from whence; the Latins sometimes inde, sometimes unde. And the Greek is ἔθεν, unde, both in the ancients MS. in Sir Robert Cotton's Library, and in the Creed of Marcellus. But ἐκῶθεν ἐρχόμενον, in the latter MS. in



HIS Article containeth in it four particular considerations and no more; First, That *Christ*, who is gone from us, shall come again. Secondly, That the place from whence he shall then come, is the highest Heaven, to which he first ascended, for from thence he shall come. Thirdly, That the end for which he shall come, and the action which he shall perform when he cometh, is to judge; for from thence he shall come to judge, Fourthly, That the object of that action, or the persons whom he shall judge, are all Men, whether dead before, or then alive; for from thence he shall come to judge the quick and the dead.

Bennet College Library. Others neither ἔθεν, nor ἐκῶθεν, but καίτιν as Justin Martyr, Ἡμῶν ἐπέγνωμεν Χριστὸν ὁὖτος Θεοῦ γεννηθέντα καὶ ἀναστάντα, καὶ ἀναβληθέντα εἰς τοὺς οὐρανοὺς, καὶ καίτιν ὡς Ἐρχομένου κριτὴν πάντων ἀπλῶς ἀθάπτων μὲχρις αἰῶτος Ἀδάμ, Dial. cum Tryphone. Others without inde or unde, only venturus, as the Nicene Creed, ἐρχόμενον ζῶντων, οὐθεν καίτιν ἐρχόμενον ἢ ζῶντων καίτιν, and Fortunatus leaving out inde venturus, hath only judicaturus vivos & mortuos.

For the illustration of the first Particular, two things will be necessary, and no more; First, To shew that the promised *Messias* was to come again after he once was come: Secondly, To declare how our *Jesus* (whom we have already proved once to have come as the true *Messias*) did promise and assure us of a second coming.

That the *Messias* was to come again, was not only certainly, but copiously foretold; the Scriptures did often assure us of a second Advent. As often as we read of his griefs and humility, so often we are admonished of his coming to suffer: As often as we hear of his power and glory, so often we are assured of his coming to judge. We must not fanſie with the *Jews*, a double *Messias*, one the Son of *Joseph*, the other of *David*; one of the Tribe of *Ephraim*, the other of *Judah*; but we must take that for a certain Truth, which they have made an occasion of their error; that the *Messias* is twice to come, once in all humility, to suffer and die, as they conceived of their Son of *Joseph*; and again in glory, to govern and judge, as they expect the Son of *David*. Particularly, *Enoch the seventh from Adam* prophesied of his Advent, saying, Behold the Lord cometh with ten thousand of his Angels. And more particularly *Daniel* saw the representation of his judiciary power and glory; I saw in the night visions, and behold, one like the Son of man, came with the clouds of heaven, and came to the ancient of days, and they brought him before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. This Son of man the \* *Jews* themselves confes to be the

Jude 14.

Dan. 7. 13, 14.

\* R. Saadiah Gaon ad locum.

וְהָיָה כְּכִנּוּי בְּנֵי אָדָם

לְאֲדָנָי שְׂבַל יְמֵינוּ In Bereshith Rabba, speaking of the Genealogy concluding (1 Chron. 3. 34.) with Anani the youngest of the seven Sons of Elioenai, the Author asks this Question, וְיִמֵּי הוּא עֲנִי וְיִמֵּי הוּא עֲנִי and who is this Anani? and answers it thus, הוּא הַמְּשִׁיחַ זֶה פְּשִׁיחַ שֶׁנִּי מוֹרֵה הַיּוֹת בְּחַוּוֹי לִילֵי אֲזָרוּ עִם עֲנִי שְׂמִיא כְּבֵר אֲנִשׁ אַחֲרָה הוּא; it is written, Dan. 7. 15. I saw in the night visions, and behold one like the Son of man came with Anani, that is, the clouds of heaven; Solomon Farchi ad locum, אֲנִשׁ הוּא סְלֵק הַמַּשְׁיחַ, and Aben Ezra, ibidem, אֲסִר רַב יִשְׁעָה כִּי וְהָיָה כְּבֵר, וְסוּר אֲדָם דְּרוֹגָה סוּר הַמַּשְׁחָה כְּאֲמָרוֹ כְּבֵר אֲנִשׁ; So the Author of Tzeror Hammor; אֲנִשׁ הַמַּשְׁחָה וּבְנֵי הַדְּבָר; The Mystery of Man is the Mystery of the *Messias*, according to that of Daniel, he came as the Son of man. This place is mentioned for one of the כְּוִנּוֹי which speak of the *Messias*, in the Midrash Tillim, Psal. 2. And the Midrash upon the 21<sup>st</sup> Psal. v. 7. הַמַּשְׁחָה כְּתוּב אַחֲרָיִם עִם עֲנִי שְׂמִיא כְּבֵר אֲנִשׁ; speaking of the *Messias*. Indeed the *Jews* do so generally interpret this place of Daniel of the *Messias*, that they made it an Argument to prove that the *Messias* is not yet come, because no man hath yet come with the Clouds of Heaven.

promised





when he departed from us ; For *he ascended into heaven, and sitteth on the right hand of God, and from thence he shall come* : that is, from, and out of the highest Heaven (where he now sitteth at the right hand of God) shall  
*Christ* hereafter come to judge both the Quick and the Dead. For *him must the heaven receive till the time of the restitution of all things* ; and when  
 that time is fulfilled, from that Heaven shall he come. For *the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. Our conversation ought to be in heaven, because from thence we look for our Saviour the Lord Jesus. Our High-priest is gone up into the Holy of Holies not made with hands, there to make an Atonement for us; therefore as the People of Israel stood without the Tabernacle, expecting the return of Aaron, so must we look unto*  
 the Heavens, and expect *Christ* from thence, *when the Lord Jesus shall be revealed from heaven with his mighty Angels*. We do believe that *Christ* is set down on the right hand of God ; but we must also look upon him, as coming thence, as well as sitting there; and to that purpose *Christ* himself hath joined them together, saying, *Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven*. Thus shall the Saviour of the World come from the right hand of Power, in fulness of Majesty, from the highest Heavens, as a Demonstration of his Sanctity, that by an undoubted Authority, and unquestionable Integrity, he might appear most fit *to judge both the quick and the dead* : which is the end of his second Coming, and leads me to the third Consideration, the Act of his Judging : *From whence he shall come to judge*.

For the explication of this Action, as it stands in this Article, three Considerations will be necessary, First, How we may be assured that there is a Judgment to come, that any one *shall come to judge*. Secondly, In case we be assured that there shall be a Judgment, how it appeareth that he which is ascended into Heaven, that is, that *Christ* shall be the Judge. Thirdly, In case we can be assured that we shall be judged, and that *Christ* shall judge us, it will be worthy our Inquiry, in what this Judgment shall consist, how this Action shall be performed : and more than this cannot be necessary to make us understand, that *he shall come to judge*.

That there is a Judgment to come after this Life, will appear demonstrable, whether we consider our selves who are to undergo it, or God who is to execute it. If we do but reflect upon the frame and temper of our own Spirits, we cannot but collect and conclude from thence, that we are to give an account of our Actions, and that a Judgment hereafter is to pass upon us. There is in the Soul of every Man a Conscience, and whosoever it is, it giveth testimony to this Truth. The antecedent or directive Conscience tells us what we are to do, and the subsequent or reflexive Conscience warns us what we are to receive. Looking back upon the Actions we have done, it either approves or condemns them ; and if it did no more, it would only prove that there is a Judgment in this life, and every Man his own Judge. But being it doth not only allow and approve our good Actions, but also doth create a Complacency, Apology, and Confidence in us; being it doth not only disprove and condemn our evil Actions, but doth also constantly accuse us, and breed a fearful Expectation and Terror in us; and all this pre-scinding from all relation to any thing either to be enjoyed or suffered in this Life : it followeth that this Conscience is not so much a Judge as a Witness, bound over to give testimony, for or against us, at some Judgment after this Life to pass upon us. For all men are *a Law unto themselves*, and have *the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another, in the day when God shall judge the secrets of men*.

Again,

Again, If we consider the God who made us, and hath full Dominion over us, whether we look upon him in himself, or in his word, we cannot but expect a Judgment from him. First, If we contemplate God in himself, we must acknowledge him to be the Judge of all mankind, *so that a man shall say, verily he is a God that judgeth in the earth.* Now the same God who is our Judge, is, by an attribute necessary and inseparable, just; and this justice is so essential to his Godhead, that we may as well deny him to be God, as to be just. It was a rational expostulation which *Abraham* made, *Shall not the judge of all the earth do right?* We may therefore infallibly conclude that God is a most just Judge; and if he be so, we may as infallibly conclude that after this life he will judge the World in righteousness. For as the affairs of this present world are ordered, though they lie under the disposition of Providence, they shew no sign of an universal Justice. The wicked and disobedient persons are often so happy as if they were rewarded for their Impieties; the innocent and religious often so miserable, as if they were punished for their Innocency. Nothing more certain, than that in this life, rewards are not correspondent to the virtues, punishments not proportionable to the Sins of Men. Which consideration will enforce one of these conclusions; either that there is no Judge of the actions of mankind; or if there be a Judge, he is not just, he renders no proportionate rewards or punishments; or lastly, if there be a Judge, and that Judge be just, then is there a judgment in another World, and the effects thereof concern another Life. Being then we must acknowledge that there is a Judge, which judgeth the earth; being we cannot deny but God is that Judge, and all must confess that God is most just; being the rewards and punishments of this life are no way answerable to so exact a justice as that which is divine must be; it followeth that there is a judgment yet to come, in which God will shew a perfect demonstration of his justice, and to which every man shall in his own bosom carry an undeniable witness of all his actions.

From hence the Heathen, having always had a serious apprehension both of the power of the conscience of Man, and of the exactness of the justice of God, have from thence concluded that there is a judgment to come. In-  
 somuch that when *S. Paul reasoned of righteousness and temperance and judgment to come, Felix trembled.* The discourse of righteousness and temperance touched him who was so highly and notoriously guilty of the breach of both; and a pre-conception which he had of judgment after death, now heightened by the Apostle's particular description, created an horror in his soul and trembling in his limbs. The same Apostle discoursing to the *Athenians*, the great lights of the Gentile world, and teaching them this Article of our Creed, that *God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;* found some which mocked when they heard of the resurrection of the dead, but against the day of judgment none replied. That was\* a principle of their own, that was confessed by all who either believed themselves, or a God; a Conscience, or a Deity.

\* This principle of a judgment to come, Justin Martyr propounds to the Gentiles, as generally ac-

knowledge by all their Writers, and as the great encouragement of his *Apology for the Christian Religion*: Έπει ταύτω ημῶ ὁ κριτὴ ἀληθοῦς θεοσεβείας πρῶτα λέγει, ἢ οὐδὲν ἴσμεν προτιμότερον τοῦ ἀειδύτου βίου προηρηθῆναι ἡμῶν νόμοις. Ἀφ' τῆν μίλλουσαι μετὰ τῆν τελευταίην τοῦδ' αὐτοῦ βίου ἰστιά χρεῖσιν· ἢ οὐ μόνον οἱ ἡμῖν κατὰ θεῶν κρηττοῦσι πράγματι προφητῶν τε καὶ νομοδότην, ἀλλὰ καὶ οἱ παρ' ἡμῶν νομισθέντες ἴσμεν σοφοί, οὐ ποιηταὶ μόνον ἀλλὰ καὶ φιλόσοφοι, οἱ τῆν ἀληθῆ καὶ θεῶν ἐπινοήσαντες παρ' ἡμῶν εἰδέναι γινώσκοντες. *ad Græcos Cohort. 1.* Tertullian shews the same not only from the Writings but the constant conversation and language even of the Gentiles. Anima licet corporis carcere pressa, licet institutionibus pravis circumscripta, licet libidinibus & concupiscentiis evigorata, licet falsis Diis exancillata, cum tamen respicit ut ex crapula, ut ex fomnio, ut ex aliqua valetudine, & sanitatem suam patitur, & Deum nominat, hoc solo quia propriè verus hic unus Deus bonus & magnus. Et quodd Deus dederit omnium vox est. Judicem quoque contestatur illum, Deus videt, & Deo commendo, & Deus mihi reddet. O testimonium animæ naturaliter Christianæ! *Apol. adv. Genes.* Indeed the ancient Gentiles have expressed the judgment to come very exactly: As Philemon cited by Justin Martyr do

Monarch.



Now if God, as God, be the Judge of all, then whosoever is God is Judge \* of all Men ; and therefore being we have proved the Father and the Son, and shall hereafter also prove the Holy Ghost to be God, it followeth that the \* Father and the Son, and the Holy Ghost shall judge the World ; because the Father, Son, and Holy Ghost, in respect of the same divinity, have the same autocratical power, dominion and authority.

\* Πάρεσι τῶν  
ἐν τῇ κρείττῃ  
τότε ὁ Θεός  
πάντων πατρὸς,  
συγκαταξομένη  
Χριστοῦ καὶ Συμ-  
παρόντος Ἁ-  
γίου Πνεύμα-  
τος. S. Cyril.  
Catech. 15.

But notwithstanding in that particular day of the general Judgment to come, the execution of this judiciary Power shall be particularly committed to the Son, and so the Father and the Holy Ghost shall actually judge the World no otherwise but by him. For God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained. It is God who judgeth, it is Christ by whom he judgeth. For the Father judgeth no man, but hath committed all judgment to the Son. There is therefore an original, supreme, autocratical, judiciary Power ; there is a judiciary Power delegated, derived, given by Commission. Christ as God hath the first together with the Father and the Holy Ghost : Christ as Man hath the second from the Father expressly, from the Holy Ghost concomitantly. For the Father hath given him authority to execute judgment, because he is the Son of man ; not simply because he is Man, therefore he shall be Judge, (for then by the same reason every Man should judge, and consequently none, because no Man could be judged if every Man should only judge) but because of the three Persons which are God, he only is † also the † Son of Man ; and therefore for his affinity with their nature, for his sense of their infirmities, for his appearance to their eyes, most fit to represent the greatest mildness and sweetness of equity, in the severity of that just and ir-  
respective Judgment.

Acts 17. 31.

John 5. 22.

John 5. 27.

† This Explan-  
ation I  
thought neces-  
sary to insert,  
because it  
seems to me  
the only way  
to end that

Controversie which is raised upon the Interpretation of those words of St. John, which we ordinarily read thus, ver. 27. Καὶ ἕκαστος ἴδων αὐτὸν καὶ κρείσσον αὐτοῦ ὅτι υἱὸς ἀνθρώπου ἐστίν. 28. Μὴ θαυμάζετε τούτο. By which distinction, those words, because he is the Son of man, have reference to the precedens Sentence. But anciently they have been otherwise distinguished, Καὶ ἕκαστος αὐτὸν καὶ κρείσσον αὐτοῦ. Ὅτι υἱὸς ἀνθρώπου ἐστίν ἢ μὴ θαυμάζετε τούτο. So the old Spanish Translation, ver. 27. ἮΝ ΤΩΝ ἸΟΥΔΑΙΩΝ ἸΣΤΟΡΙΑ ΚΑΙ ΤΟΥΤΟ Εἶπε ὁ υἱὸς τοῦ ἀνθρώπου ὅτι υἱὸς ἀνθρώπου ἐστίν ἢ μὴ θαυμάζετε τούτο. And St. Chrysostome is so earnest for this Reading, that he chargeth the former Distinction upon Paulus Samosatenus, as invented by him in favour of his Heresie; That Christ was nothing else but purely Man. Ὅτι υἱὸς ἀνθρώπου ἐστίν, μὴ θαυμάζετε τούτο. Παῦλος ὁ Ἰσσοστατινὸς οὐκ οὕτω φησὶν, ἀλλὰ πῶς ; ἕκαστος ἴδων αὐτὸν κρείσσον αὐτοῦ ὅτι υἱὸς ἀνθρώπου ἐστίν ἢ μὴ θαυμάζετε τούτο. λέγει ἄλλοι μὴ θαυμάζετε τούτο ἀλλ' αἰδομένη ἀκούσθαι ἕκαστος αὐτὸν κρείσσον αὐτοῦ ὅτι υἱὸς ἀνθρώπου ἐστίν ἢ μὴ θαυμάζετε τούτο. Euthymius followeth the distinction of St. Chrysostome, and Theophylact makes the same Argument, Χρὶς ἢ γινώσκουσιν ὅτι Παῦλος ὁ Ἰσσοστατινὸς ψιλῶς ἀπόρρητον δόγματιζον τὸ Κεῖνον, οὕτως ἀπογινώσκουσιν τούτο τὸ θαυμάζον. Καὶ ἕκαστος ἴδων αὐτὸν καὶ κρείσσον αὐτοῦ, ὅτι υἱὸς ἀνθρώπου ἐστίν ἢ μὴ θαυμάζετε τούτο. Ἰσσοστατινὸς ἢ ἕκαστος ἴδων αὐτὸν καὶ κρείσσον αὐτοῦ, οὐκ ὅτι υἱὸς ἀνθρώπου ἐστίν, ἀλλ' ὅτι Θεός. But although this division of the words be lost by S. Chrysostome and Theophylact changed upon Paulus Samosatenus the Heretick, yet we find no other distinction in the ancient Copies; nor did the ancient Latin Fathers any otherwise read it than Paulus did. We must then acknowledge no other Coherence than the ordinary. That God gave his Son power to judge, because he was the Son of man. Nor need we, to avoid the Arguments of St. Chrysostome, change the ὅτι into καὶ ὅτι, the quia into quatenus; for it is not rendered as the absolute Reason in it self, but in relation unto God, or the Persons of the Trinity: The Father shall not judge, nor the Holy Ghost, because those two Persons are only God; but all judgment is committed to God the Son, because he is the Son of man.

Nor was this reason only in respect of us who are to be judged, but in regard of him also who is to judge; for we must not look only upon his being the Son of Man, but also upon what he did and suffered as the Son of man. He humbled himself so far as to take upon him our nature; in that nature so taken, he humbled himself to all the infirmities which that was capable of, to all the miseries which this Life could bring; to all the pains and sorrows which the Sins of all the World could cause: And therefore in regard of his humiliation did God exalt him, and part of the exaltation due unto him was this Power of judging. The Father therefore, who is only God, and never took upon him either the nature of Men or Angels, judgeth no man; (and the same reason reacheth also the Holy Ghost) but hath

John 5. 22, 27.

Q 9 commit-

committed all judgment to the Son; and the reason why he hath committed it to him is, *because he is*, not only the Son of God, and so truly God; but also the Son of man, and so truly Man; *because he is that Son of man*, who suffered so much for the Sons of Men.

From whence at last it clearly appeareth not only that it is a certain truth that *Christ* shall judge the World, but also the reasons are declared and manifested unto us why he hath that power committed unto him, why *He shall come to judge the quick and the dead*. For certainly it is a great demonstration of the justice of God, so highly to reward that Son of man, as to make him Judge of all the World, who came into the World and was judged here; to give him absolute power of absolution and condemnation, who was by us condemned to die, and died that he might absolve us; to cause all the Sons of Men to bow before his Throne, who did not disdain for

their sakes to \* stand before the Tribunal and receive that Sentence, *let him be crucified*; which event as infallible, and reason as irrefragable, *Christ* himself did shew at the same time when he stood before the Judgment-seat, saying, *a Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

\* Veniet Christus ut iudex, qui stetit sub iudice: veniet in ea forma, in qua iudicatus est, ut videant in quem pupugerunt, & cognoscant Judæi quem negaverunt, convincat eos homo ille susceptus & ab eis crucifixus. *Author de Symb. ad Catech. l. 2. c. 4.* Veniet ergo, fratres mei, veniet ille; qui prius venit occultus, veniet in potestate manifestus. Ille qui iudicatus est veniet iudicaturus. Ille qui stetit ante hominem, iudicaturus est omnem hominem. *Idem l. 2. c. 8.* Iudex hic erit filius hominis; forma illa hic iudicabit quæ iudicata est. Audite & intelligite, jam hoc Propheta dixerat, *Videbunt in quem pupugerunt.* Ipsam formam videbunt quam lancea percusserunt. Sedebit Iudex qui stetit sub iudice. Damnabit veros reos qui factus est falsus reus. Ipse veniet, forma illa veniet. *S. Aug. de Verbis Domini. Serm. 24.* \* *Matth. 26. 64.*

Again, if we look upon our selves which are to be judged, whom can we desire to appear before, rather than him who is of the same nature with us? If the children of *Israel* could not bear the presence of God as a Law-giver, but desired to receive the Law by the hand of *Moses*; how should we appear before the presence of that God judging us for the breach of that Law; were it not for a better Mediator, of the same nature that *Moses* was and we are, who is our Judge? In this appeareth the wisdom and goodness of God, that making a general Judgment, he will make a visible Judge, which all may see who shall be judged. *Without holiness no man shall ever see God*; and therefore if God, as only God, should pronounce sentence upon all Men, the ungodly † should never see their Judge. But that both the righteous and unrighteous might see and know who it is that judgeth them; *Christ* who is both God and Man is appointed Judge; so as he is Man all shall see him, and as he is God they only shall see him who by that Vision shall enjoy him.

† Cùm boni & mali visuri sunt iudicem vivorum & mortuorum, proculdubio eum videre non poterunt

mali, nisi secundum formam quæ filius hominis est; sed tamen in claritate in qua iudicabit, non in humilitate in qua iudicatus est. Cæterum illam Dei formam in qua æqualis est Patri proculdubio impii non videbunt. Non enim sunt mundicordes, *Beati enim mundicordes, quoniam ipsi videbunt Deum. S. Aug. de Trin. l. 1. c. 13.* Hoc rectum erat ut iudicandi viderent iudicem. Iudicandi autem erant boni & mali. *Beati enim mundi corde, quoniam ipsi Deum videbunt.* Restabat ut in iudicio forma servi & bonis & malis ostenderetur, forma Dei solis bonis servaretur. *Idem de verbis Dom. Serm. 64.* Et potestatem dedit ei iudicium facere quia filius hominis est. Puto nihil esse manifestius. Nam qui Filius Dei est æqualis Patri, non accepit hanc potestatem iudicii faciendi, sed habet illam cum Patre in occulto. Accepit autem illam ut boni & mali eum videant iudicantem, quia filius hominis est. Visio quippe Filii hominis exhibebitur & malis. Nam visio formæ Dei non nisi mundis corde, quia *ipsi Deum videbunt*, id est, solis piis exhibebitur, quorum dilectioni hoc ipsum promittit quia seipsum ostendit illis. *Idem rursus, de Trin. lib. 1. cap. 13.*

*Christ Jesus* then, the Son of God, and the Son of man, he which was born of the *Virgin Mary*, he which suffered under *Pontius Pilate*, he which was crucified, dead and buried, and descended into hell, he which rose again from the dead, ascended into heaven, and is set down on the right hand of God: He, the same Person, in the same Nature, *b shall come to judge the quick and the dead.*

*b Matth. 26: 27.*

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dead. For the Son of man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his works. He then which is to come is the Son of man : and when he cometh, it is to judge. The same Jesus which was taken up from the Apostles into heaven, shall so come in like manner as they saw him go into heaven. That Son of man then, which is to judge, is our Jesus, even the same Jesus, and shall come in the same manner, by a true and local translation of the same Nature out of Heaven. For God will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given an assurance unto all men, in that he hath raised him from the dead. He then which ascended into Heaven, was the same which was raised from the dead ; and by that Resurrection God assured us that the same Man should judge us. For to this end Christ both died, and rose and revived, that he might be the Lord both of the dead and living. It appeareth therefore by God's determination, by Christ's Resurrection and Ascension, that the Man Christ Jesus is appointed Judge.

This office and dignity of the Son of man was often declared by several figurative and parabolical Descriptions. John the Baptist representeth him that cometh after him, by this delineation of an Husbandman; *Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but will burn up the chaff with unquenchable fire.* The Son of man describes himself as an Housholder, saying to the Reapers in the time of Harvest, \* *Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn :* And this harvest is the end of the world. He representeth himself under the notion of a Fisherman, *casting a net into the sea, and gathering of every kind ; which, when it was full, he drew to the shore and sat down and gathered the good into vessels, but cast the bad away.* He is the Bridegroom who took the wise Virgins *with him to the marriage, and shut the door upon the foolish.* He is the Man who travelling into a far Country, delivered the Talents to his Servants, and *after a long time cometh again, and reckoneth with them, exalting the good and faithful, and casting the unprofitable servant into utter darkness.* Lastly, he is the Shepherd, and is so expressly described in relation to this Judgment. For *When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit down upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd his sheep from the goats. And he shall set the sheep on his right hand, and the goats on his left.* Being then the Son of man is thus constantly represented as making the great decretory Separation, and the last judicatory Distinction between Man and Man ; as an Husbandman separating the Wheat, some time from the Chaff, some time from the Tares ; as a Fisherman gathering the good Fish, casting the bad away ; as a Bridegroom receiving the wise, excluding the foolish Virgins ; as a Master distinguishing the Servants of his Family, rewarding the faithful, punishing the unprofitable ; as a Shepherd, dividing his Sheep from the Goats, placing one on the right hand, the other on the left ; it plentifully proveth that the Son of man is appointed the Judge of all the Sons of men. And thus it appeareth that Christ is he who shall be the Judge ; which is the second Consideration subservient to the present Explication.

Thirdly, It being thus resolved that the Son of man shall be the Judge, our next Consideration is, What may the nature of this Judgment be : in what that judicial Action doth consist ; what he shall then do, when he shall come to judge. The reality of this Act doth certainly consist in the final determination, and actual disposing of all Persons in Soul and Body to their eternal Condition : And in what manner this shall particularly be performed

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\* S. Austin speaking of the Particulars foretold to be exhibited as the Day of Judgment, concludes them in this manner. Quæ omnia quidem ventura esse credendum est, sed quibus modis & quo ordine veniant magis tunc docebit rerum experientia, quam nunc valet consequi ad perfectum hominem intelligentia. De Civit. Dei, l. 2. c. 30.

† Dominus non accepta personam judicat mundum; unusquisque secundum quæ fecit accipiet. Si fuerit bonus, bonitas eum antecedit; si nequam, merces nequitie eum sequitur. Ep. Barnab. c. 3.

‡ Mat. 25. 34. Verse 41.

§ Mat. 25. 34. Verse 46.

¶ Mat. 25. 34. Verse 46.

‡ Mat. 25. 34. Verse 46.

¶ Mat. 25. 34. Verse 46.

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is not so \* certain unto us; but that which is sufficient for us, it is represented under a formal judiciary Process. In which first there is described a Throne, a Tribunal, a Judgment-seat: for <sup>a</sup> *In the regeneration the Son of man shall sit in the throne of his glory*: And that this Throne is a seat not only of Majesty but also of Judicature, appeareth by the following words spoken to the Apostles, *Ye also shall sit upon the thrones judging the twelve tribes of Israel*. As in that Vision in the Revelation, <sup>b</sup> *I saw thrones and they sat upon them, and judgment was given unto them, And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away*. This Throne of *Christ* is expressly called his Judgment-seat, when the Apostle tells us, <sup>c</sup> *We shall all stand before the judgment-seat of Christ*, and <sup>d</sup> *we must all appear before the judgment-seat of Christ*. In respect then of the Son of man, he shall appear in the proper form and condition of a Judge, sitting upon a Throne of Judicature. Secondly, There is to be a personal appearance of all Men before that seat of Judicature upon which *Christ* shall sit, for *we must all appear*, and *we shall all stand before that judgment-seat*. <sup>e</sup> *I saw the dead*, saith the Apostle, *stand before the throne of God*. Thus <sup>f</sup> *all nations shall be gathered before him*. <sup>g</sup> *He shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other*. For the <sup>h</sup> *coming of our Lord Jesus Christ is our gathering together unto him*. Thirdly, When those which are to be judged are brought before the Judgment-seat of *Christ*, all their Actions shall appear; <sup>i</sup> *He will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts*: He will <sup>k</sup> *bring every work into judgment, with every secret thing, whether it be good, or whether it be evil*. To this end, in the Vision of *Daniel*, when *the judgment was set, the books were opened*; and in that of *S. John*, <sup>l</sup> *the books were opened; and the dead were judged out of those things that were written in the books according to their works*. Fourthly, After the manifestation of all their actions, there followeth a † definitive Sentence passed upon all their Persons according to those actions, which is the fundamental and essential Consideration of this Judgment; the sentence of Absolution, in these words expressed, <sup>m</sup> *Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world*; the sentence of the Condemnation in this manner, <sup>n</sup> *Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels*. Lastly, After the promulgation of the sentence, followeth the execution: As it is written, <sup>o</sup> *And these shall go away into everlasting punishment, but the righteous into life eternal*. Thus appeareth *Christ's* majesty by sitting on the Throne; his authority, by convening all before him; his knowledge and wisdom, by opening all secrets, revealing all actions, discerning all inclinations; his justice, in condemning Sinners; his mercy, in absolving Believers; his power, in his execution of the sentence. And thus the Son of man *shall come to judge*, which is the last particular subservient to the third consideration of this Article.

The fourth and last consideration is, What is the object of this Action; who are the Persons which shall appear before that Judge, and receive their sentence from him; what is the latitude of that Expression, *the quick and the dead*. The Phrase it self is delivered several times in the Scriptures, and that upon the same occasion; for *Christ* was *ordained of God to be the judge of quick and dead*, and so his Commission extendeth to both: He is *ready to judge the quick and the dead*; his resolution reacheth to each; and as he is ordained and ready, so *shall he judge the quick and the dead*; the execution excludeth neither. But although it be the Scripture language, and therefore certainly true; yet there is some ambiguity in the Phrase and therefore the intended sense not evident.

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The Holy Ghost speaketh of Death in several notions, which makes the quick and the dead capable of several interpretations. Because after Death the Soul doth live, and the Body only remaineth dead; therefore \* some have understood the Souls of Men by the *quick*, and their Bodies by *the dead*: And then the meaning will be this, that *Christ* shall come to judge immediately upon the Resurrection, when the Souls which were preserved alive shall be joined to the Bodies which were once dead; and so Men shall be judged entirely both in Body and Soul, for all those actions which the Soul committed in the Body. Now though this be a truth, That Men shall be judged when their Souls and Bodies are united; though they shall be judged according to those works which their Souls have acted in their Bodies; yet this is not to be acknowledged as the interpretation of this Article, for two reasons: First, because it is not certain that all Men shall die, at least a proper death, so that their Bodies shall be left any time without their Souls: Secondly, because this is not a distinction of the parts of Man, but of the persons of Men.

*So Theophylact testifieth, τινος ἢ τοῦ ψυχῆς καὶ σώματος ἰδέσθαι. Com. in 2 Tim. 4. 1. Indeed Isidorus Pelusiota giveth this as the first Interpretation. Το κριτικὸν ζῶντας καὶ νεκρούς, ταῦτά ἐστι, τὸ καὶ ψυχὴν καὶ σῶμα εἰς κρίσιν ἰδέσθαι, καὶ οὕτω ἐν*

Ἐπιτομή περὶ χωρισμῶν· ἀλλ' ὡσπερ κοινὴν τὴν σῶταίδια συνάφειαν ἐποίησαντο, οὕτω καὶ τὴν ἐκείθεν διπλὴν ἡμετέρας ὑφ' ἡμῶν ἐπιτομῆς. *Epist. 222. lib. 1.*

Again, Because the Scripture often mentioneth a death in trespasses and sins, and a living unto righteousness, others have conceived by *the quick* to be understood the † just, and by *the dead* the unjust: So that *Christ* shall judge *the quick*, that is the just, by a sentence of absolution; and *the dead*, that is the unjust, by a sentence of condemnation. But though the dead be sometimes taken for sinners, and the living for the righteous, though it be true that *Christ* shall judge them both; yet it is not probable that in this particular they should be taken in a figurative or metaphorical sense, because there is no adjunct giving any such intimation, and because the literal sense affordeth a fair explication: Farther yet, because the Scripture in the same particular naming the quick and the dead sufficiently teacheth us that it is to be understood of a corporeal Death, *Whether we live or die*, saith the Apostle, *we are the Lord's: for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

*† This is the second Exposition, delivered by Isidorus Pelusiota so such as are not satisfied with the first, Εἰ ἢ καὶ ἄλλως ζῶντας, οὕτω διακρίναι, ζῶντας τοὺς ἀίσιμους βίαν καὶ θεοφιλέως ἀποδοῦναι αὐτοῖς ἀτιμολόγητους ἀμοιβάς.*

κρίναι τοὺς νεκροὺς καὶ τοὺς ἀμαρτήμασι, καὶ τὸ δοῦναι αὐτοῖς τέλει ὡς εἰς τὰ φερόμενα τῆ ἐκείθεν καταχώσαντας βαρυμίας, καὶ ἀμνηστίας αὐτοῦ. *Epist. 222. lib. 1.* *† Rom. 14. 9.*

Thirdly, Therefore by *the dead* are understood all those who ever died before the time of *Christ's* coming to Judgment, and by the *quick* such as shall

*† This is the third Exposition of Isidorus Pelusiota.*

*Εἰ ἢ καὶ ἄλλως, οὕτως, κρίναι τότε ζῶντας καταλειφθέντας, καὶ τοὺς ἡδη περὶ αὐτῶν κειομένους. Ib. Others of the Fathers give the second and third Explication, leaving it indifferens, and preferring neither; as S. Chrysoft. "Ἦτοι ἀμαρτανόλους λέγει καὶ δικαίους, ἦτοι καὶ τοὺς ἀπειθοῦντας καὶ τοὺς ἰὺν ὄντας, ὅτι πολλοὶ καταλειφθήσονται ζῶντες. Com. in 2 Tim. 4. 1. Duobus autem modis accipi potest quod vivos & mortuos judicabit; sive ut vivos intelligamus quos hic nondum mortuos, sed adhuc in ista carne inventurus est ejus adventus; mortuos autem, qui de corpore priusquam veniat exiere, vel exituri sunt: sive vivos justos, mortuos autem injustos, quoniam justus quoque judicabuntur. S. August. in Enchirid. c. 54. Credimus etiam inde venturum convenientissimo tempore, & judicaturum vivos et mortuos, sive istis nominibus justis & peccatores significantur; sive quos tunc ante mortem nostram in terris inventurus est appellati sunt vivi, mortui vero qui in ejus adventu resurrecturi sunt. Idem. de Fide & Symb. c. 8. Inde venturus judicare vivos & mortuos. Vivos qui super fuerint, mortuos qui præcesserint. Potest & sic intelligi, vivos, justos; mortuos, injustos; utrosque enim judicet sua cuique retribuens. Justis dicturus est in judicio, Venite Benedicti, &c. Sinistris quid? Ite in ignem, &c. Sic judicabuntur à Christo vivi & mortui. Auctor. l. 1. de Symb. ad Catechum. Duobus modis hæc sententia accipitur. Vivi & mortui in anima, item vivi & mortui in corpore. In corpore secundum priorem judicabit vivos in anima credentes, & mortuos in anima fidem nullam habentes: secundum posteriorem judicabit vivos in carne, quos præfentes invenerit ejus adventus; judicabit & mortuos in carne, quos resuscitaturus est Deus excelsus. Auctor. l. 4. de Symb. ad Catechum. c. 7. But although these two Expositions were thus indifferently propounded, yet the former ought by no means so to be received as any way to evacuate or prejudice the latter. Quod autem dicimus in Symbolo, in adventu Domini vivos ac mortuos judicandos, non solum justos & peccatores significari, sicut Diodorus putat; sed & vivos eos qui in carne inveniendi sunt credimus, qui adhuc morituri creduntur, vel immutandi sunt, ut alii volunt, ut fuscitati continuo, vel reformati, cum antè mortuis judicentur. Gemadus de Dogmat. Eccl. c. 8.*



be then alive: So that the quick and the dead, literally taken, are considered in relation to the time of *Christ's* coming; at which time there shall be a Generation living upon the face of the Earth, and before which time all the Generations passed since the Creation of the World shall be numbred among the dead. And this undoubtedly is the proper and \* literal sense of the Article, That *Christ* shall come to judge, not only those which shall be alive upon the Earth at his appearing, but also all such as have lived and died before. None shall be then judged while they are dead: whosoever stand before the Judgment-seat shall appear alive; but those which never died, shall be judged as they were alive; those that were dead before, that they may be judged, shall rise to Life. He shall judge therefore *the quick*, that is those which shall be † then alive when he cometh; and he shall judge *the dead*, that is those which at the same time shall be raised from the dead.

\* This is the clear Interpretation of Theodoret, without the least mention of any other,

Νεκρῶν καὶ ζῶντων ἅπαντων ἑκείνου κέκληται, ἵνα μὴ ἀποθνήσκουσιν οἱ νεκροὶ ἀπὸ τῆς ἀρχῆς, καὶ τοὺς κατὰ τὸ ἑσπερινὸν κερὰν ἀποθνήσκουσιν ἐκείνου. Πάντες γὰρ φησὶ, οὐ κοιμηθῆσόμεθα, πάντες ὃ ἀλλαγόμεθα. Com. in 2 Tim. 4. 1

† This is cleared by the Author of the Questions and Answers under the Name of Justin Martyr. Εἰ τὸ ἑσπερινὸν δῶρα πᾶσι τοῖς θανούσιν ὁ Θεὸς δίδουσι ἰσχυρῶς, καὶ πάντες ἐκ τῶν τάφων ἀναστάντες τῷ κυρίῳ μετὰ τὴν μίλλυσιν, πῶς πληρωθήσεται τὸ, κρινεὶ νεκροὺς καὶ ζῶντας ἑκείνου; πῶς ἡ νεκρὰ κριθῆναι δυνήσονται, εἰ τὰ μὲν σώματα ἐν μνήμασιν ἔσονται, αἱ δὲ ψυχαὶ ἑσπερινῶν κερῶν ἀποθνήσκουσιν; Οὐ πάντες, φησὶ, κοιμηθῆσόμεθα. κρινεὶ οὖν ζῶντας μὲν, τοὺς τότε ζῶντας, νεκροὺς δὲ, τοὺς αὐθαίμακτους ἐκ τῶν νεκρῶν.

Quæst. 109.

The only doubt remaining in this Interpretation is, Whether those that shall be found alive when our Saviour cometh, shall still so continue till they come to Judgment; or upon his first appearance they shall die, and after death revive, and so together with all those which rise out of their Graves, appear before the Judgment-seat. The consideration of our Mortality, and the cause thereof, (*that it is appointed for all men once to die, in that death hath passed upon all*) might persuade us that the last Generation of Mankind should taste of Death as well as all the rest that went before it; and therefore it hath been thought, especially of late, that those whom *Christ* at his coming finds alive, shall immediately die; and after a sudden and universal Expiration, shall be restored to Life again, and joined with the rest whom the Graves shall render, that all may be partakers of the Resurrection.

|| Omnium enim hominum erit resurrectio. Si omnium erit, ergo omnes moriuntur, ut mors ab Adam ducta omnibus Filiis ejus dominetur, & maneat illud privilegium in Domino, Non dabis sanctum tuum videre corruptionem. Hanc rationem maximâ Patrum turbâ tradente suscepimus. Gemadius, de Eccl. Dogmas. cap. 7.

But the Apostle's description of the last Day mentioneth no such kind of Death, yea rather excludeth it, *For we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord.* In which words, they which remain unto the coming of the Lord, are not said to die or to rise from the dead, but are distinguished from those which are asleep and rise first; yea, being alive, are \* caught up together with them, having not tasted Death.

\* This is the Observation of Epiphanius, who from these Words proves as much: For having repeated the Text, he thus inferns, Ἀπὸ τῆς Συνελθούσης ἐκείνης λέξεως ἐστὶν ἰδίῳ τῷ ἐπιχώρῳ. Ἀκριβῶς γὰρ ὁ ἄγγελος ἄποσολος ἑξ ἑνὸς τρόπου τὸ εἶδεν εἰς μίαν ἐπιπέδου Συνέγερσιν, ἀπὸ τοῦ, ἡμεῖς ἀποκληθῆσόμεθα ἐν νεφέλαις εἰς Συνάντησιν αὐτοῦ. ἢ αὐτὸς εἶπεν τούτα τὸ Σῶμα, καὶ οὐκ ἔτιρον ὡς τούτο, ὁ γὰρ ἀρκαγίως εἶπεν τούτους. Hæres. 65. §. 70.

1 Cor. 15. 51.

The same is farther confirmed by the Apostle, saying, *Behold I shew you a mystery, we shall not all sleep, but we shall all be changed.* Which being added to the former, putteth this Doctrine out of question: For the living which remain at the coming of *Christ* are opposed to them which are asleep, and the opposition consists in this, that they shall not sleep; which sleep is not opposed to a long death, but to death it self, as it followeth, *the dead shall be raised*

raised incorruptible, and we (which shall not sleep) shall be changed; so \* that their Mutation shall be unto them as a Resurrection. And the Colla- tion of these two Scriptures maketh up this Conclusion so manifestly, that I conceive no Man had ever doubted or questioned the Truth of it, had they not first differed in the † reading of the Text.

ti & non nudi inveniamur; id est, antè voluimus superinduere virtutem cœlestem æternitatis, quàm carne exuamur. Hujus enim gratiæ privilegium illos manet, qui ab adventu Domini deprehendentur in carne, & propter duritias temporum Antichristi merebantur compendio mortis per demutationem expunctæ concurrere cum resurgentibus, sicut Thessalonicensibus scribit. *Tert. de Res. Carn. c. 41.* Sancti qui die consummationis atque judicii in corporibus repertiendi sunt, cum aliis sanctis qui ex mortuis resurrecturi sunt, rapiuntur in nubibus obviam Christo in aere, & non gustabunt mortem; eruntque semper cum Domino, gravissimâ mortis necessitate calcatâ, unde ait Apostolus, *Omnes quidem non dormiemus, omnes autem immutabimur.* Theod. *Heraclotes Com. ad loc. apud S. Hieron. Ep. 152.* Apollinarius licet aliis verbis eadem quæ Theodorus asseruit; quosdam non esse morituros, sed de præsentì vita rapiendos in futuram, ut mutatis glorificisque corporibus sint cum Christo. *S. Hieron. ib.* Ὁ ἡ λὶγὴ τοῦτο ἔσω· οὐ πάντες μὲ ἀποθανοῦ- μθα, πάντες ἢ ἀλλαγῶμεθα, καὶ οἱ μὴ ἀποθνήσκοντες· ὄντοισι ἢ κακίῳ. Μὴ τοῦτω ἐπιδαῖν ἀποθνήσκεις ἂν τοῦτο θύσης, φησὶ, ὡς οὐκ ἀνασπασίμῳ. Εἰσὶ ἢ τρεῖς καὶ τοῦτο διαφύξῃ, καὶ ὅμως οὐκ ἀρκεῖ τοῦτο αὐτοῦ, εἰς τὴν ἀνάστασιν ἐκείνω, ἀλλὰ δεῖ καὶ ἐκεῖνα τὰ ἴματά τὰ μὴ ἀποθνήσκοντα ἀλλαγῆναι, καὶ εἰς ἀθανάτων μεταπιστῆν. *S. Chrys. ad loc. So S. Hierome speaking of that place, 1 Thess. 4.* Hoc eis ipsius loci continentia sciri potest, quòd Sancti qui in adventu Salvatoris fuerint depre- hensi in corpore, in iisdem corporibus occurrant ei, ita tamen ut inglorium & mortale gloria & in- corruptione & immortalitate mutetur: ut qualia corpora mortuorum surrectura sunt, in talem substantiam etiam vi- vorum corpora transformentur. *S. Hier. Ep. 148. ad Marcell. And S. Austin, in relation to the same place,* Revera quantum ad verba beati Apostoli pertinet, videtur asserere quosdam in fine sæculi, adveniente Domino, cum futura esse resurrectio mortuorum, non esse morituros, sed vivos repertos in illam immortalitatem quæ Sanctis etiam cæteris datur repente mutandos, & simul cum illis rapiendos, sicut dicit, in nubibus. Nec aliquid aliud mihi visum est quo- ties de his verbis volui cogitare. *S. Aug. ad tertiam Quæst. Dulcitii.* These and others of the Ancients have clearly de- livered this Truth, so that Gennadius, notwithstanding his maxima Patrum turba for the contrary, did well confess, Verum quia sunt & alii æque Catholici & eruditi viri, qui credunt animâ in corpore manente immutandos ad incor- ruptionem & immortalitatem eos qui in adventu Domini vivi inveniendi sunt; & hoc eis reputari pro resurrectione ex mortuis, quòd mortalitatem præsentis vitæ immutatione deponant, non morte. Quolibet quis acquiescat modo, non est hæreticus, nisi ex contentione hæreticus fiat. *De Eccl. Dogm. c. 7.* † There have been observed three several Readings of that place, 1 Cor. 15. 51. one of the Latin, two of the Greek. Illud autem breviter in fine com- moneo; hoc, quod in Latinis codicibus legitur, Omnes quidem resurgemus, non omnes autem immutabimur; in Græcis voluminibus non haberi, sed vel Omnes dormiemus, non autem omnes immutabimur; vel, Non omnes dormiemus, omnes autem immutabimur. *S. Hieron. Ep. 152.* But there was not one of these three only in the Latin Copies, that is the first; but one which was in the Greek, was also in the Latin, that is the second. For both these *S. Austin* takes notice of. Nam & illud quod in plerisque codicibus legitur, Omnes resurgemus, unde fieri poterit, nisi omnes moriamur? Resurrectio quippe, nisi mors præcesserit, nulla est. Et quod nonnulli codices habent, Omnes dormiemus, multo facilius & aper- tius id cogit intelligi. *Ad 3 Quæst. Dulcis.* Sed aliud rursus occurrit quod idem dicit Apostolus cum de resurrectione corporum ad Corinthios loqueretur, Omnes resurgemus, vel sicut alii codices habent, Omnes dormiemus. *Idem de Ci- vit. Dei, l. 20. c. 20.* Two Readings thereof were anciently in the Latin, two in the Greek; one of the Greek in the Latin, and no more. First then that Reading, Omnes quidem resurgemus, &c. which is at this day in the vulgar Latin, was by the Testimony of St. Jerome and St. Austin the ordinary Reading in their Times, and is also used by Tertullian, Ho- rum demutationem ad Corinthios dedit dicens, Omnes quidem resurgemus, non autem omnes demutabimur. *De Resur. Carn. c. 42.* And although St. Jerome testifieth that it was not to be found in the Greek Copies, yet to the same purpose it is amongst the Variz Lectioes March. Velef. Πάντες ἀναστήσομεθ, ἀλλὰ οὐ πάντες ἀπαλλαγῶμεθα. And in Codice Cla- rromontano, the Greek is erased in this place, but the Latin left is, Omnes quidem resurgemus. As for the second Reading, Omnes dormiemus, &c. this was anciently in the Latin Copies, according to St. Austin; and also in the Greek, according to S. Jerome. Didymus did so read it, and contended for that Reading. Scio quòd in nonnullis codicibus scriptum sit, Non quidem omnes dormiemus, omnes autem immutabimur; Sed considerandum est an ei quod præmissum est, omnes im- mutabimur, possit convenire quod sequitur, Mortui surgent incorrupti, & nos immutabimur. Si enim omnes immutabun- tur, & hoc commune cum cæteris est, superfluum fuit dicere, & nos immutabimur. Quamobrem ita legendum est, Omnes quidem dormiemus, non autem omnes immutabimur. *Apud S. Hieron. Ep. 152.* Indeed Acacius Bishop of Cæsarea doth not only acknowledge this Reading, but saith it was in most Copies. Dicamus primùm de eo, quod magis in plurimis codicibus invenitur, Ecce mysterium dico vobis, Omnes quidem dormiemus, non omnes autem immutabimur. *The Alexandrian MS. may confirm this Lesson, which reads it thus.* Οἱ πάντες μὲ οὐ κοιμηθήσομεθα, οὐ πάντες ἢ ἀλλαγῶμεθα, for the first ἢ is not written in the Line, but above it. And the Ethiopick Version to the same purpose, Omnes nos moriemur, sed non omnes nos immutabimur. The third Reading, Non omnes dormiemus, &c. though it were not anciently in the Latin, yet it was frequently found in the Greek Copies. Acacius testifieth thus much, Transeamus ad secundam lectionem, quæ ita fertur in plerisque codicibus, Non quidem omnes dormiemus, omnes autem immutabimur. *apud Hier. ib.* It was so an- ciently read in the Time of Origen, as appeareth by the Fragments taken by S. Jerome out of his Ἑλληνικὰ upon the first Epistle to the Thessalonians (which he mentioneth himself in his second Book against Celsus) and by his words in the fifth against Celsus, οὐκ ἔπαλαθον μετὰ τινῶ ἀπορίας διελθεῖν ὡς τὸ Ἀποστόλου τοῦ Ἰησοῦ τοῦ, οὐ πάντες κοιμηθήσομεθα, πάντες ἢ ἀλλαγῶ- μεθα. The same is acknowledged by Theodorus Heraclotes, Apollinarius, Didymus, S. Chrysostome, Theodoret. The- ophylact, and OEcumenius. The same is confirmed by the ancient Syriack Translation: כָּל בְּרִיָּה בְּיָמֵי חַיֵּיהֶּם תָּמוּת וְלֹא כֻלָּם תִּשְׁתַּחֲוֶה וְלֹא כֻלָּם תִּשְׁתַּחֲוֶה וְלֹא כֻלָּם תִּשְׁתַּחֲוֶה וְלֹא כֻלָּם תִּשְׁתַּחֲוֶה כַּד אֵלֶּיךָ וְלֹא כֻלָּם תִּשְׁתַּחֲוֶה כַּד אֵלֶּיךָ וְלֹא כֻלָּם תִּשְׁתַּחֲוֶה כַּד אֵלֶּיךָ וְלֹא כֻלָּם תִּשְׁתַּחֲוֶה כַּד אֵלֶּיךָ. Being then of the three Readings, but two were anciently found in the Greek Copies, Quæritis quo sensu dictum sit, & quo modo in prima ad Cor. Epistolâ Pauli sit legendum, Omnes quidem dormiemus, non autem omnes im- mutabimur; an juxta quædam exemplaria, Non omnes dormiemus, omnes autem immutabimur; utrumque enim in Græcis codicibus invenitur. *S. Hieron. ib.* But as of those two but one is now to be found, and the Greek Fathers successfully have ac- knowledged no other, being that which is left agrees with the most ancient Translations, we have no Reason to doubt or que- stion it.

Wherefore being the place to the Thessalonians sufficiently proves it of it self, being that to the Corinthians, as we read it, invincibly confirmeth the same truth, I conclude that the living, when Christ shall come, are properly distin-

distinguished from all those which die before his coming; because Death itself hath passed upon the one, and only a change different from Death shall pass upon the other; and so conceive that *Christ* is called the Lord and Judge of the quick and dead, in reference at least to this Expression of the Creed. For although it be true of the living of any age to say that *Christ* is Lord and Judge of them and of the dead, yet in the next age they are not the living but the dead which *Christ* shall come to judge, and consequently no one Generation but the last can be the quick which he shall judge. As therefore to the interpretation of this \* Article, I take that distinction to be necessary; That in the end of the World all the Generations dead shall be revived, and the present Generation living so continued, and *Christ* shall gather them all to his Tribunal-seat, and so shall truly come to judge both *the quick and the dead*.

\* This was well observed by S. Austin: Si autem in illis verbis Apostoli nullus alius sensus poterit repe-

riri, & hoc eum intelligi voluisse, clarum erit, quod videntur ipsa verba clamare; id est, quod futuri sunt in fine seculi, & secundo adventu Domini, qui non exspolientur corpore, sed superinduantur immortalitate, ut absorbeatur mortale à vita: huic sententiæ proculdubio conveniet quod in Regula Fidei confitemur, *venturum Dominum, judicaturum vivos & mortuos*, ut non hic intelligamus, vivos justos, mortuos autem injustos, quamvis judicandi sint & justus & injusti, sed vivos, quos nondum exiisse, mortuos autem, quos jam exiisse de corporibus adventus ejus inveniet. *Ad 3. Quæst. Dulciti.* And Origen long before did make the same Exposition of these Words, That he might be Lord both of the dead and living. Rom. 14. 9. *Ὅρα γὰρ εὖ τοῦτοις, ὅτι ἀπέθανον ἰησοῦς, ἵνα νεκρῶν κυριεύσῃ, καὶ ἀνίστηται μὴ μόνον νεκρῶν ἀλλὰ καὶ ζώντων κυριεύσῃ. Καὶ οἶδὲ γὰρ ὁ Ἀπόστολος νεκρῶν μὴ ὄντων κυριεύει ὁ Χριστὸς, τοὺς οὕτω κατελιγμένους εὖ τῇ πρὸς Κορινθίους προτέρα (καλπίως γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται) ἀφ᾽ ἑαυτοῦ ζώντων ἢ αὐτοῦ καὶ τοὺς ἀλλοτρίους, ἐτίμας ὅτι αἱ ἐγερθήσονται νεκρῶν. Ἐχθρὸν ἢ καὶ πρὸς τοῦτοις ἢ λέγει αὐτοῦ, Καὶ ἡμεῖς ἀλλοτρίοι μὴ εἴμεθα, ἵνα νεκρῶν ἐγερθήσονται) πρώτος. Ἀλλὰ καὶ εὖ τῇ πρὸς Θεσσαλονικεῖς προτέρα ἐτίμας λέγει τὴν αὐτὴν διαφοράν κυριεύσῃ φησιν, ἀλλὰ μὴ ἵνα τοὺς κακωμένους, ἀλλὰ καὶ τοὺς ζώντας λέγει, Sic. l. 2. contra Celsam. Which Exposition is far more proper than that of Methodius, Ἐπὶ τῶν ψυχῶν καὶ ἐπὶ τῶν σαρμάτων ἐξουσιάζει, ζώντων μὴ τῶν ψυχῶν, καθὼ ἀνάστασις, νεκρῶν ἢ τῶν σαρμάτων. Phot. in Biblio. Cod. 234. And Ruffinus, Quid autem dicitur judicare vivos & mortuos, nisi quod alii vivi, alii mortui ad judicium veniant? sed animæ simul judicabuntur & corpora, in quibus vivos animas, corpora mortuos nominavit. *Expos. in Symb.**

To believe an universal Judgment to come is necessary: First, to prevent the dangerous doubts arising against the ruling of the World by the Providence of God; that old Rock of offence upon which so many Souls have suffered Shipwreck. That which made the Prophet *David* confess, his feet were almost gone, his steps had well nigh slipt, had hurried multitudes of Men to eternal Perdition. The conspicuous prosperity of the wicked, and apparent miseries of the righteous; the frequent persecution of virtue, and eminent rewards of vice: the sweet and quiet departures often attending upon the most dissolute, and horrid tortures putting a period to the most religious Lives, have raised a strong temptation of doubt and mistrust, whether there be a God that judgeth the earth. Nor is there any thing in this Life considered alone, which can give the least rational satisfaction in this temptation. Except there be a Life to come after such a Death as we daily see, except in that Life there be rewards and punishments otherwise dispensed than here they are, how can we ground any acknowledgment of an over-ruling Justice? That therefore we may be assured that God who sitteth in Heaven ruleth over all the earth, that a divine and most holy Providence disposeth and dispenseth all things here below; it is absolutely necessary to believe and profess, that a just and exact retribution is deferred, that a due and proportionable dispensation of Rewards and Punishments is reserved to another World; and consequently that there is an universal Judgment to come.

Psal. 73. 2.

Secondly, It is necessary to believe a Judgment to come, thereby effectually to provoke our selves to the breaking off our Sins by repentance, to the regulating our future actions by the word of God, and to the keeping a conscience void of offence toward God and toward Man. Such is the sweetness of our Sins, such the connaturalness of our Corruptions, so great our confidence of impunity here, that except we looked for an account hereafter, it were unreasonable to expect that any Man should forsake his delights; renounce his complacencies, and by a severe repentance create a bitterness to his own Soul. But being once persuaded of a Judgment, and

withal possessed with a Sense of our Sins, who will not tremble with *Felix*? who will not  *flee from the wrath to come*? what must the *hardness* be of that *impenitent heart* which *treasureth up unto itself wrath against the day of wrath and revelation of the righteous judgment of God*? We are naturally inclined to follow the bent of our own Wills, and the inclination of our own Hearts: all external Rules and Prescriptions are burthensome to us; and did we not look to give an account, we had no reason to satisfy any other Desires than our own: especially the dictates of the Word of God are so pressing and exact, that were there nothing but a commanding Power, there could be no expectation of Obedience. It is necessary then that we should believe that an account must be given of all our actions; and not only so, but that this account will be exacted according to the rule of God's revealed Will, that *God shall judge the secrets of men by Jesus Christ, according to the Gospel*. There is in every Man not only a Power to reflect, but a necessary Reflection upon his Actions; not only a voluntary Remembrance, but also an irresistible Judgment of his own Conversation. Now if there were no other Judge beside our own Souls, we should be regardless of our own Sentence, and wholly unconcerned in our own Condemnations. But if we were persuaded that these Reflections of Conscience are to be so many Witnesses before the Tribunal of Heaven, and that we are to carry in our own Hearts a Testimony either to absolve or condemn us, we must infallibly watch over that unquiet Inmate, and endeavour above all things for a good Conscience. For *seeing that all things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastning unto the coming of the day of God*. Reason it self will tell us thus much; but if that do not, or if we will not hearken to our own Voice; *the grace of God that bringeth salvation teacheth us, That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ*.

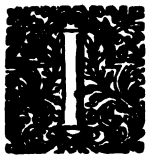
Thirdly, 'Tis necessary to profess Faith in *Christ* as Judge of the Quick and the Dead, for the strengthening our Hope, for the augmenting our Comfort, for the establishing our Assurance of eternal Life. If we look upon the Judgment to come, only as revealing our Secrets, as discerning our Actions, as sentencing our Persons according to our Works done in the Flesh, there is not one of us can expect Life from that Tribunal, or Happiness at the last Day. We must confess that we have all sinned, and that there is not any Sin which we have committed, but deserves the Sentence of Death; we must acknowledge that the best of our Actions bear no proportion to Eternity, and can challenge no degree of that Weight of Glory; and therefore in a Judgment, as such, there can be nothing but a fearful expectation of eternal Misery, and an absolute despair of everlasting Happiness. It is necessary therefore that we should believe, that *Christ* shall sit upon the Throne, that our Redeemer shall be our Judge, that we shall receive our Sentence not according to the Rigour of the Law, but the Mildness and Mercies of the Gospel; and then we may look upon not only the Precepts but also the Promises of God; whatsoever Sentence in the sacred Scripture speaketh any thing of Hope, whatsoever Text administheth any Comfort, whatsoever Argument drawn from thence can breed in us any Assurance, we may confidently make use of them all in reference to the Judgment to come; because by that Gospel which contains them all we shall be judged. If we consider whose Gospel it is, and who shall judge us by it, *we are the members of his body, of his flesh, and of his bones; for which cause he is not ashamed to call us brethren*. As one of our brethren he hath redeemed us, he hath laid down his Life as a Ransom for us. He is our High-priest who made an Atonement

for our Sins, *a merciful and faithful High-priest, in all things being made like unto his brethren.* He which is Judge, is also our Advocate; and who shall condemn us, if he shall pass the Sentence upon us, who maketh intercession for us? Well therefore may *we have boldness and access with confidence by the faith of him,* unto the Throne of that Judge, who is our Brother, who is our Redeemer, who is our High-priest, who is our Advocate, who will not by his Word at the last Day condemn us, because he hath already in the same Word absolved us, saying, *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.*

Having thus explained the nature of the Judgment to come, and the necessity of believing the same, we have given sufficient light to every Christian to understand what he ought to intend, and what it is he professeth, when he saith, I believe in him who *shall come to judge the quick and the dead.* For thereby he is conceived to declare thus much: I am fully persuaded of this, as of an infallible and necessary Truth, That the eternal Son of God, in that human Nature, in which he died, and rose again, and ascended into Heaven, shall certainly come from the same Heaven into which he ascended, and at his Coming shall gather together all those which shall be then alive, and all which ever lived and shall be before that Day dead: when causing them all to stand before his Judgment-seat, he shall judge them all according to their Works done in the Flesh; and passing the Sentence of Condemnation upon all the Reprobates, shall deliver them to be tormented with the Devil and his Angels; and pronouncing the Sentence of Absolution upon all the elect, shall translate them into his glorious Kingdom, of which there shall be no end. And thus I believe in *Jesus Christ, who shall judge the quick and the dead.*

ARTICLE VIII.

I believe in the Holy Ghost.



N this Article we repeat again the first word of the Creed, I believe; whereas a Conjunction might have been sufficient, but that so many particulars concerning the Son have intervened. For as we are baptised in the Name of the Father, the Son, and the Holy Ghost: so do we make Confession of our Faith, saying, I believe, in the Father, the Son, \* and the Holy Ghost; and the Antients, whose Creed was something shorter, made no repetition of the act of Faith, but only an addition of the Object, † And in the Holy Ghost. And as we repeat this act of faith in this Article, so some did also in the second, ‡ I believe in Jesus Christ. Wherefore being this word, I believe, is taken here only by way of resumption or repetition, and consequently must be of the same sense or importance, of which it was in the beginning of the Creed, it may well receive the same explication here which it received there; to that therefore the Reader is referred.

\* Sed enim ordo rationis, & Fidei auctoritas, digestis vocibus & literis Domini, admonet nos post hæc credere etiam in Spiritum S. olim Ecclesiæ re-promissum, sed statutis

temporum opportunitatibus redditum. Novatian. de Trin. c. 29. Schlictingius the Socinian, in his Preface to the Pologian Confession of Faith, endeavoureth to persuade us, that this Article of the Holy Ghost is not so ancient as the rest; which being diametrically opposite to that Original of the Creed, which I have delivered, the Baptismal Words, Father, Son, and Holy Ghost, it will be necessary to examine his Reason, which is drawn only from the Authority of Tertullian; who in his Book de veland. Virg. reciting the Rule of Faith, makes no mention of the Holy Ghost: and de Præf. Hæret. propounds this Article no otherwise, quàm ut credamus Christum in cœlos receptum sedere ad dextram Patris, misisse vicariam vim Sp. Sancti. But this Objection made for the Novelty of this Article is easily answered: For Irenæus before Tertullian hath it expressly in his Confession, l. 1. c. 2. and calls it the Faith in Patrem & Filium, & Spiritum Sanctum; and also declares, That the Church received that Faith, and preserved it through the whole World. † So the ancient Greek MS. ἡ εἰς πνεῦμα ἄγιον; and Marcellus, ἡ εἰς τὸ ἄγιον πνεῦμα; as also Arius and Euzoius, and the Council of Nice. Thus also the Latines, Post hoc ponitur in ordine fidei, Et in Spiritum Sanctum. Rufinus in Symb. Max. Taurin. & Anathor lib. de Symb. ad Catechum. The MS. in the Oxford Library, Et in Spiritum Sanctum. Others instead of the Conjunction made use of Credo by way of repetition as we do: Credo in Spiritum Sanctum. Chrysofog. Euseb. Gallican. Anathor Serm. de Tempore. Etherius Uxam, the Greek and Latine MS. in Bennet College Library: and Credo in Sancto Spiritu: Venantius Fortunatus. ‡ As the ancient Saxon Creed set forth by Freherus.

For although the \* ancient Fathers did frequently make use of this Language to prove the Divinity of the Spirit, and did thence argue that he is really and truly God, because we believe in the Holy Ghost; yet being that Language is not expressly read in the Scriptures in relation to the Spirit, as it is in reference to the Son; being to believe in the Holy Ghost, is only the expression of the Church contained in the Creed; being in the same Creed many of the ancients, without any reprehension, have used the same Phrase in the following Articles expressly, and where the Preposition is not expressed, it may very well be thought it was understood; therefore I think fit to acquiesce in my former Exposition, and lay no great force in the Preposition.

\* Gregory Nazianzen disputing for the Divinity of the Holy Ghost proveth that he is no Creature thus: 'Αλλ' οὐκ ἐστὶν ἡμῶν πῶς εἰς αὐτὸ πνεῦμα; ἢ ἐν αὐτῷ πατρὶ ἕμῶν, ἢ ἐν ταυτῶν ἐστι πνεῦμα οἷς η, ἀλλ' αὐτῷ

πιστεύειν τὸ ἢ γὰρ ἐστὶ θεοῦ; τὸ ἢ πατρὸς θεοῦ; Orat. 37. Epiphanius seems to speak thus much, showing that though the Fathers of the Nicene Council had determined nothing particularly of the Holy Ghost, yet they sufficiently shew that he is God, by those Words, ἡ εἰς πνεῦμα ἄγιον. Εὐθύς γὰρ ἡ ἐκθεσις ἐμολογῆ ἡ ἐκ ἀρεῶν; Πιστεύειν γὰρ εἰς ἕνα θεὸν Πατέρα, παροικεῖτες, τὸ ἢ πνεῦμα ἄγιον, ἀλλ' ἢ πῶς εἰς τὸ θεόν, ἡ εἰς ἕνα κύριον Ἰησοῦν Χριστόν, ἡ ἐκ ἀπλῶς εἰρη, ἀλλ' εἰς θεόν ἢ πῶς. Καὶ, εἰς τὸ ἄγιον πνεῦμα, ἡ ἐκ ἀπλῶς εἰς μίαν θεολογίαν, ἡ εἰς μίαν ἕνα-σιν θεοῦ; ἡ μίαν ἁποστόλην, εἰς τέλει τέλει, μίαν ἢ θεοῦ; μίαν ἕνα, μίαν θεολογίαν, μίαν κωνσταντία, καὶ τῷ πνεύματι ἡ πνεύματι, ἡ πνεύματι. Hæret. 4. Agnoscamus verbi ipsius privilegium. Credere illi quilibet potest hominum, credere verò in illum soli debere te Majestati noveris. Sed & hoc ipsum aliud est Deum credere, aliud est credere in Deum. Esse Deum & Diabolus credere dicitur, secundum Apostolum; nam & demones credunt & construmiscunt. In Deum verò credere; hoc est fideliter eum querere, & tota in eum directione transire. Credo ergo in illum hoc est dicere, Confiteor illum, colo illum, adoro illum, totum me in jus ejus ac dominium trado, atque transfundo. In professionis hujus reverentiâ universâ divino nomini debita continentur obsequia. Paschasius in Præf. Operis de Spiritu S.

It will therefore be sufficient for the Explication of this Article, if we can declare what is the full and proper Object of our Faith contained in it, what

we are obliged to believe concerning the *Holy Ghost*. And as to this we shall discharge our undertaking, and satisfy whatsoever is required in this Exposition, if we can set forth these two particulars, the Nature and the Office of that blessed Spirit. For the name of *GHOST* or *GAST* in the antient Saxon Language signifieth a Spirit, and in that appellation of the Spirit of God, his Nature principally is expressed. The addition of Holiness, though it denote the intrinsecal Sanctity essentially belonging to that Spirit, yet notwithstanding it containeth also a derivative notion, as signifying an emanation of that Holiness, and communication of the effects thereof; and in this communication his Office doth consist. Whatsoever therefore doth concern the Spirit of God, as such, and the intrinsecal Sanctity, which belongeth to that Spirit, may be expressed in the explication of his Nature; whatsoever belongeth to the derivation of that Sanctity, may be described in his Office; and consequently more cannot be necessary, than to declare what is the Nature, what the Office, of the Spirit of God.

For the better indagation of the Nature of the Holy Ghost, I shall proceed by certain steps and degrees; which as they will render the Discourse more clear, so will they also make the Reasons more strong, and the Arguments more evident. And first, as to the existence of the Spirit of God, it will be unnecessary to endeavour the proof of it; for although the Sadducees seemed to deny it, who *said that there is no resurrection, neither Angel, nor Spirit*; though it hath \* been ordinarily concluded from thence that they rejected the Holy Ghost, yet it cannot be proved from those Words that they denied the existence of the Spirit of God, any more than that they denied the existence of God who is a Spirit: nor did the notion which the *Jews* had of the Spirit of God, any way incline the Sadducees, who denied the existence of the Angels and the Souls of men, to reject it. The Resurrection, Angel, and Spirit, which the Sadducees refused to acknowledge, were but two particulars; for it is expressly added, that the *Pharisees confessed both*; of which two the Resurrection was one, † Angels and Spirits were the other; wherefore that which the Sadducees disbelieved was the existence of such created spiritual Natures, as the Angels and the Souls of men are conceived to have. And as for those Disciples at *Ephesus*, who had *a not so much as heard whether there be an Holy Ghost*; if they were Gentiles, it is no wonder, because they never had that notion in their Religion; if they were Jews, as they seem to be, because they were baptised with the Baptism of *John*, it signifieth not that they never heard of the Spirit of God, but only that they had not heard of the giving of it, which the Apostle mentioned: As we read elsewhere, that the *b Holy Ghost was not yet*; not denying the existence, but the plentiful effusion of it. For, whatsoever the Nature of the Spirit of God may be thought to be, no Man can conceive the Apostle should deny his existence before *Christ's* glorification, whose operation was so manifest at his Conception. Howsoever, the Apostle asked those ignorant Disciples, *Unto what then were ye baptised?* intimating, that if they were baptised according to the Rule of *Christ*, they could not be ignorant that there is an Holy Ghost; because the Apostles were commanded to *baptise in the name of the Father, and of the Son, and of the Holy Ghost*. It is therefore presumed that every one who professeth the name of *Christ*, from the first baptismal Institution, acknowledgeth that there is an Holy Ghost; and the only Question consists in this, What that *Holy Ghost* is, in whose Name we are baptised, and in whom, according to our Baptism, we profess in the Creed to believe.

In order to the Determination of which Question, our first Assertion is, That the Holy Ghost, described to us in the Word of God, and joined with the

Act. 23. 8.  
 \* A. Epiph.  
 Hæref. 14.  
 Πρωτα το 2.  
 γαρ Σαδδου-  
 καιοι οτι ουδ  
 εστι πνευ-  
 μα εδουμου  
 (ουδ εστι αν-  
 γλωσ, ουδ αν-  
 ψυχον) ουκ οιδ  
 οθεν τις το  
 σωταισ αυ-  
 τω μαρτυ-  
 ρει εν τη πα-  
 λαι διαθη-  
 κησ. Greg.  
 Naz. Orat. 37.  
 † Θεωροισις,  
 φησιν, ομιλο-  
 γησιν το αι-  
 ριωμα, η υψο-  
 ρακια εστι πνευ-  
 μα λεγει εμ-  
 φησιν; η εστι  
 πνευμα η  
 αγγελος εν  
 εα: S. Chryf.  
 ad locum.  
 † Act. 19. 2.  
 † John 7. 39.

the Father and the Son in the form of Baptism, is a Person. We are all baptised in the name of the three, the Father, the Son and the Holy Ghost; and the publick confession of our Faith hath relation to those three. We all confesse that two of these, the Father and the Son, are Persons: That which we now assert is only this, That the Holy Ghost, who is of the three the third, is also a Person as the other two. That blessed Spirit is not only an\* energy or operation, not a quality or power, but a spiritual and intellectual Subsistence. † If we conceive it as an operation only, then must it only be actuated and not act; and when it is not actuated, it must not be at all. If we say, that it is a quality, and not a substance; we say that it is that which we cannot prove to have any being. It seemeth to me strangely unreasonable, that men should be so earnest in endeavouring to prove that the Holy Ghost which sanctifieth them is no substance, when they cannot be assured that there is any thing operative in the World beside substantial Beings; and consequently if they be not sanctified by that, they can be susceptible of no holiness. By what reason in nature can they be assured, by what revelation in Scripture can they be confident, that there is a reality deserving the name and quality distinguished from all substance, and yet working real and admirable effects? If there were no other argument but this, that we are assured by the Christian Faith, that there is an Holy Ghost existing; and we cannot be assured, either by reason or faith, that there is a quality really and essentially distinguished from all substance; it would be sufficient to deter us from that boldness, to assert the Holy Ghost, in whose name we are baptised, to be nothing else but a quality.

\* To conclude the nature of the Holy Ghost, which is not so immediately expressed in the Scriptures, it will be needful so to place our Assertions, as that they may occur to all other Misconceptions. Now the old Notions (and more they cannot now have) were thus delivered by Gregory Nazianzen, that great Divine, so much concerned in this Subject: Τὸν ἅγιον ἡμῶν Πνεῦμα οὐτε ἐνεργεῖαι οὐτε

(τὸ πνεῦμα) ἐπιπέσει, οἱ δὲ κλίμα, οἱ δὲ θεοῦ, οἱ δὲ ἐκ ἑσώτων ἐπέπεσον τέττον· αἰδοῖ δὲ γενεῆς, ὡς φασιν, ἐδέχθησαν Ἐφεσῶς διδασκαλίαι. Orat. 37. These were the three particular and opposite Opinions, either the Spirit is an Operation, or a created Substance, or God; the fourth is but a doubt or hesitation which of the three is true. The first of these is thus propounded by way of question: Ἐὰν πνεῦμα τὸ αἴσιον ἢ τὸ καθ' ἑαυτὸ ὑπερσυστάτων πάντων ἐπιπέσει, ἢ τὸ ἐν ἑτέροις διαμεμεῖται, ὡς τὸ μὴ ὕψιστον καὶ ἄλλοι οἱ ἀπὸ ταῦτα δεῖται, τὸ δὲ Συμβεβηκός. Either it is subsisting in it self, as a Substance; or in another, as an Accident. This was the first question then, and still is. † This is the argument of the same Father, Εἰ δὲ ἐν Συμβεβηκῶν, ἐπιπέσει οὐτε ἀν' εἰν Θεῷ, πὶ γὰρ ἕτερον, ἢ τινος; εἴτε γὰρ πως μάλλον καὶ εὐδ' ἐξ ἑνὸς φασιν, καὶ οἱ ἐπιπέσει, ἐπιπέσει οὐτε διδασκαλίαι, ἐκ ἐνεργεῖαι, καὶ ὁμῶς τὰς ἐπιπέσει οὐτε πάντας. ταῦτα γὰρ ἢ ἐνεργεῖαι. Πῶς ἐν ἐπιπέσει, καὶ τὰς λέγει, καὶ ἀφοεῖται, καὶ λυπηῖ, καὶ παρορῶν, καὶ ὅσα κινεῖται Ἐφεσῶς ἐστίν, καὶ κινήσας;

But we are not left to guess at the nature of the Spirit of God; the word of God, which came from that Spirit, hath sufficiently delivered him as a Person. It is indeed to be observed, that in the Scriptures there are some things spoken of the Holy Ghost which are proper and peculiar to a Person, as the adversaries confesse; others, which are not properly and primarily to be attributed to a person, as we cannot deny: and it might seem to be equally doubtful, in relation to the Scripture-expressions, whether the Holy Ghost were a Person or no; and that they which deny his Personality may pretend as much Scripture as they which assert it. But in this seeming indifferency we must also observe a large diversity; inasmuch as the Holy Ghost, or Spirit of God, is not always taken in the same propriety of signification; nor do we say that the Holy Ghost which signifieth a Person, always signifieth so much. It is therefore easily conceiv'd how some things may be attributed to the Spirit in the Scriptures which are not proper to a Person, and yet the Spirit be a Person, because sometimes the Spirit is taken for that which is not a Person, as we acknowledge: Whereas, if ever any thing be attributed to the Holy Ghost as to a Person, which cannot be otherwise understood of the Spirit of God than as of a Person, then may we infallibly conclude that the Holy Ghost is a Person. This therefore we shall endeavour fully and clearly to demonstrate; first, that the Scriptures declare unto us the Holy Ghost as a Person, by such attributes and expressions as cannot be understood to be spoken of the Spirit of God any other way than as

of



of a Person : Secondly, that whatsoever attributes or expressions are used in the Scriptures of the Holy Ghost, and are objected as repugnant to the nature of a Person, either are not so repugnant as is objected ; or if they be, they belong unto the Spirit, as it signifieth not a Person.

First then the Holy Ghost, or good Spirit of God, is clearly and formally opposed to those Evil Spirits, which are and must be acknowledged Persons of a spiritual and intellectual subsistence : As, *the Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him.* Now, what those evil Spirits from the Lord were, is apparent from the sad example of *Ahab*, concerning whom we read, *there came out a Spirit and stood before the Lord and said, I will entice him ; and the Lord said unto him wherewith ? and he said, I will go out and be a lying Spirit in the mouth of all his Prophets ; and the Lord said, thou shalt entice him, and thou shalt also prevail ; go out, and do even so.* From whence it is evident, that the evil Spirits from God were certain Persons, even bad Angels, to which the one good Spirit as a Person is opposed, departing from him to whom the other cometh.

Again, The New Testament doth describe the Holy Ghost by such personal dispositions, and with such operations, as are as evident marks and signs of a Person as any which are attributed to the Father or the Son, which are unquestionable Persons ; and whatsoever terms are spoken of the Spirit by way of quality, are spoken as well of those which are acknowledged Persons. We are exhorted by the Apostle *not to grieve the Spirit of God ;* but Grief is certainly a personal affection, of which a quality is not capable. We are assured that the same *Spirit maketh intercession for us with groanings that cannot be uttered ;* and we can understand what are interceding Persons, but have no apprehension of interceding or groaning qualities. The operations of the Spirit are manifest, and as manifestly personal ; for he *searcheth all things, yea even the deep things of God ;* and so he knoweth all things, *even the things of God,* which can be no description of the power of God : He *worketh all* the spiritual gifts, *dividing to every man severally as he will ;* in which the operation, discretion, distribution, and all these voluntary, are sufficient demonstrations of a Person. He revealeth the will of God, and speaketh to the Sons of Men, in the nature and after the manner of a person ; *for the Spirit said unto Peter, behold three men seek thee : Arise therefore and get thee down, and go with them, doubting nothing, for I have sent them.* And the Holy Ghost said unto the Prophets and Teachers at *Antioch, Separate me Barnabas and Saul for the work whereunto I have called them.* We cannot better understand the nature of the Holy Ghost than by the description given by *Christ* which sent him : and he said thus to his Disciples, *The Comforter, (or, the Advocate) which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, he shall testify of me : and ye also shall bear witness. If I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world, and he will guide you into all truth ; for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he shall shew you things to come ; he shall glorify me, for he shall receive of mine, and shall shew it unto you.* All which words are nothing else but so many descriptions of a Person, a Person hearing, a Person receiving, a Person testifying, a Person speaking, a Person reprovng, a Person instructing.

\* The present Adversaries to this Truth are the Soci-

cinians, and their Opinion was thus delivered by Socinus, Quod in testimoniis sacris quæ adversarii citant, Spiritui S. actiones tribuuntur, & ea quæ personarum sunt propria, ex hoc nihil concludi potest, cum aliis rebus, quas personas non esse constat, similiter in Scripturis sacris actiones tribuantur, & ea quæ sunt propria personarum. Cujus rei plenissimam

mam fidem facere potest vel locus ille Pauli, 1 Cor. 13. à v. 4. ad 8. ubi perpetuò de charitate, tanquam de persona aliqua loquitur, illi permulta tribuens, quæ reverà non nisi in personam cadunt. *Fausus Socinus contra Wiekum, c. 10.*

ons, answer that it is ordinary in the Scriptures to find the like expressions, which are proper unto Persons, given unto those things which are no Persons: as when the Apostle saith, *Charity suffereth long and is kind, charity envieth not, charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh none evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things*: All which personal actions are attributed to charity which is no Person, as in \* other cases it is usual, but belonging to that Person which is charitable; because that Person which is so qualified doth perform those actions according to, and by virtue of, that charity which is in him. In the same manner, † say they, personal actions are attributed to the Holy Ghost, which is no Person, but only the virtue, power, and efficacy of God, the Father of our Lord *Jesus Christ*, because that God the Father is a Person, and doth perform those personal Actions, attributed to the Holy Ghost, by that virtue, power, and efficacy in himself, which is the Holy Ghost. As when we read *the Spirit said unto Peter, ‡ Behold three men seek thee; arise therefore and get thee down and go with them, doubting nothing; for I have sent them*: we must understand that God the Father was the Person which spake those words, and which sent those men; but because he did so by that virtue which is the Holy Ghost, therefore the Holy Ghost is said to speak those words and send those men. In the same manner when we read, *the Holy Ghost said unto those at Antioch, || Separate me Barnabas and Saul, for the work whereunto I have called them*; we must conceive it was God the Father who spake those words, who had called *Barnabas* and *Saul*, and to whom they were to be separated: but because God did all this by that Power within him, which is his Spirit, therefore those words and actions are attributed to the Holy Ghost. This is the sum of their answer; and more than this I conceive cannot be said in answer to that argument which we urge from those personal expressions attributed to the Spirit of God, and, as we believe, as to a Person:

1 Cor. 13. 4, 5, 6, 7.

\* So the Racionian Catech. doth enlarge this answer, stating the question thus, Qui verò ij Scripturæ loci accipiendi sunt, in quibus Sp. S. actiones personarum propriæ, & ad Deum ipsum spectantes, attribuantur? And returning this Solution, Ad eum modum, quo in Scripturis rebus id attribuitur sapienter, quod personarum est; neque tamen res illæ propterea personæ censentur, ut peccato, quod deceperit, & occiderit, Rom. 7. 11. & legi

quodd loquatur, Rom. 2. 19. & Scripturæ quodd prospiciat & pronunciet, Gal. 3. 18. & Charitati quodd sit longanimis, &c. 1 Cor. 13. 4, 5, 6, 7. denique Spiritui, i. e. vento, quodd spiret ubi velit. c. 6. Vide Socini Epistolam 3. ad Petrum Statorium. † Quodd si quis dixerit, satis constare, Paulum eo in loco figuratè loqui, & charitatis nomine eum intelligere qui charitate est præditus, quatenus eâ est præditus: respondebo, cum Spiritus S. sit Spiritus Dei, certumq; sit alioqui Spiritum alicujus personæ non posse esse personam ab ea cujus est Spiritus distinctam, non minùs constare, cum Spiritui S. ea tribuantur, quæ personæ & simul ipsius Dei sunt propria, nihil aliud intelligendum nomine Spiritus S. esse, quàm ipsum Deum Spiritu suo, id est, virtute atque efficacità suâ, agentem atque operantem. F. Socinus, *ibid.* Quoniam verò Spiritus S. virtus Dei est, hiic fit ut ea quæ Dei sunt, Spiritui S. attribuantur, & sub nomine Spiritus S. sæpe Deus ipse intelligatur, quatenus suam virtutem Deus per Spiritum suum exerit. *Catech. Racov. ibid.*  
 ‡ *Actis* 10. 20. || *Actis* 13. 2,

But this answer is most apparently insufficient, as giving no satisfaction to the argument. For if all the personal actions, attributed in the Scriptures to the Spirit, might proceed from the person of God the Father, according to the power which is in him, then might this answer seem satisfactory; but if these actions be personal, as they are acknowledged and cannot be denied; if the same cannot be attributed to the person of God the Father, whose Spirit it is; if he cannot be said to do that by the power within him, which is said to be done by the Holy Ghost; then is that defence not to be defended, then must the Holy Ghost be acknowledged a Person. But I shall clearly prove, that there are several personal attributes given in the sacred Scriptures expressly to the Holy Ghost, which cannot be ascribed to God the Father; which God the Father, by that power which is in him, cannot be said to do; and

and consequently cannot be any ground why those attributes should be given to the Spirit if it be not a Person.

To make intercession is a personal action, and this action is attributed to the Spirit of God, *because he maketh intercession for the saints according to the will of God.* But to make intercession, is not an act which can be attributed to God the Father, neither can he be said to intercede for us according to that power which is in him; and therefore this can be no *Profopopæia*; the Holy Ghost cannot be said to exercise the personal action of intercession, for that reason, because it is the Spirit of that Person which intercedeth for us. To come unto men, as being sent unto them, is a personal action; and so the Comforter, or Advocate, who is the Holy Ghost, did come, being sent; *when the comforter is come whom I will send you from the Father,* saith Christ: and again, *If I go not away, the comforter will not come unto you; but if I depart, I will send him to you.* But to come unto men, as being sent, cannot be ascribed to God the Father, who sendeth, but is never sent; especially in this particular, in which the Father is said expressly to send, and that in the name of the Son; *whom the Father will send in my name,* saith our Saviour. When therefore the Holy Ghost cometh to the Sons of men as sent by the Father in the name of the Son, and sent by the Son himself, this personal action cannot be attributed to the Father as working by the power within him, and consequently cannot ground a *Profopopæia* by which the virtue or power of God the Father shall be said to do it. To speak and hear are personal actions, and both together attributed to the Spirit, in such a manner as they cannot be ascribed to God the Father. *When he,* saith Christ, *the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself: but whatsoever he shall hear, that he shall speak.* Now to speak, and not of himself, cannot be attributed to God the Father, who doth all things of himself; to speak what he heareth, and that of the Son; to deliver what he receiveth from another, and to glorifie him from whom he receiveth by receiving from him, as Christ speaketh of the Holy Ghost, *He shall glorifie me, for he shall receive of mine, and shew it to you,* is by no means applicable to the Father; and consequently it cannot be true that the Holy Ghost is therefore said to do these personal actions, because that Person whose Spirit the Holy Ghost is, doth those actions, by and according to his own power, which is the Holy Ghost. It remaineth therefore, that the answer given by the adversaries of this truth is apparently sufficient, and consequently that our argument, drawn from the personal actions attributed in the Scriptures to the Spirit, is found and valid.

I thought this discourse had fully destroyed the *Socinian Profopopæia*; and indeed as they ordinarily propound their answer, it is abundantly refuted. But I find the subtilty of *Socinus* prepar'd another \* explication of the *Profopopæia*, to supply the room where he foresaw the former would not serve. Which double figure he groundeth upon this distinction: The Spirit, that is, the power of God, saith he, may be considered either as a propriety and power in God, or as the things on which it worketh are affected with it. If it be considered in the first notion, then if any personal attribute be given to the Spirit, the Spirit is there taken for God, and by the Spirit God is signified: If it be considered in the second notion, then if any personal attribute be given to the Spirit, the Spirit is taken for that man in which it worketh; and that man, affected with it, is called the Spirit of God.

\* Credo me  
satis ostendit  
se, Spiritum S.  
non esse per-  
sonam, non  
magis quam  
aliæ vel pro-  
prietates, vel  
effecta Dei,  
sint personæ,  
cum nihil sit  
aliud quam  
peculiaris  
quædam vir-  
tus & effica-  
cia Dei; quæ  
si ut ipsius  
Dei proprie-  
tas, & vis per  
quam agit consideratur & accipitur, figuræ Metonymiæ aut Profopopæiæ accommodatissimus est locus:  
& Metonymiæ quidem, si Spiritus S. nomine ipse Deus cuius est Spiritus, quiq; per eum agit, significetur; Profopopæiæ verò, ut quando Deus per Spiritum S. agit, ipsi Spiritui S. Dei actio tribuatur: sicut autem hæc virtus & efficacia

efficacia Dei consideratur & accipitur, ut res in quibus agit, ab ipsa afficiuntur, utrique isti figuræ similiter aptissimus est locus quandoquidem commodissimè per Metonymiam is qui à Spiritu S. aliquo modo affectus quidpiam agit, quatenus id agit, Spiritus S. seu Spiritus Dei metonymicè dici potest: ut factum est apud Paulum, cum ait (1 Cor. 2. 10.) Spiritum (sub. Dei) omnia scrutari etiam profunda Dei: ubi Spiritus Dei nomine sine dubio intellexit hominem Spiritu Dei præditum, quatenus, viz. ab isto Spiritu afficitur. Jam per Prosopopœiam ipsi Spiritui S. actionem tribui, quæ ipsius Spiritus ope ab homine fiat adeo est proclive ut nihil magis. F. Socin. in Resp. ad Wiek. cap. 10.

So that now we must not only shew that such things which are attributed to the Holy Ghost cannot be spoken of the Father, but we must also prove that they cannot be attributed unto Man, in whom the Spirit worketh from the Father: and this also will be very easily and evidently proved: The Holy Ghost is said to come unto the Apostles as sent by the Father and the Son, and to come as so sent is a personal action, which we have already shewed cannot be the action of the Father, who sent the Spirit; and it is as certain that it cannot be the Action of an Apostle who was affected with the Spirit which was sent, except we can say that the Father and the Son did send S. Peter an Advocate to S. Peter: and S. Peter, being sent by the Father and the Son, did come unto S. Peter. Again, our Saviour, speaking of the Holy Ghost, saith, *He shall receive of mine*: therefore the Holy Ghost in that place is not taken for the Father; and shew it unto you, therefore he is not taken for an Apostle: in that he receiveth, the first Socinian Prosopopœia is improper; in that he sheweth to the Apostle, the second is absurd. The Holy Ghost then is described as a Person distinct from the Person of the Father, whose power he is, and distinct from the Person of the Apostle in whom he worketh, and consequently neither of the Socinian Figures can evacuate or enervate the Doctrine of his proper and peculiar personality.

Secondly, For those Attributes or Expressions used of the Holy Ghost in the sacred Scriptures, and pretended to be repugnant to the nature of a Person, either they are not so repugnant, or, if they be, they belong unto the Spirit, as it signifieth not the Person, but the gifts or effects of the Spirit. \* They tell us that the Spirit is given, and that sometimes in measure, sometimes without measure; that the Spirit is poured out, and that men do drink of it, and are filled with it; that it is doubled and distributed, and something is taken from it; and that sometimes it is extinguished: and from hence they gather, that the Holy Ghost is not a Person, because these expressions are inconsistent with personality. But a satisfactory Answer is easily returned to this Objection: 'Tis true, that God is said to have † given the Holy Ghost to them that obey him, but it is as true that a Person may be given; so we read in the Prophet Isaiah, ‡ unto us a son is given, and we are assured that God so loved the world that he gave his only-begotten Son, and certainly the Son of God is a Person. And if all the rest of the expressions be such as they pretend, that is, not proper to a Person; yet do they no way prejudice the truth of our Assertion, because we acknowledgè the effects and operations of the Spirit to have in the Scriptures the name of the Spirit, who is the cause of those operations. And being to that Spirit, as the cause, we have already shewn those Attributes to be given which can agree to nothing but a Person; we therefore conclude against the Socinians and the || Jews, That the Holy Ghost is not a Quality, but a Person; which is our first Assertion.

\* Spiritum S. non esse Deitatis Personam hinc discere potes; primum quod ea quæ Spiritui S. in Scripturis attribuantur, nullà prorsus ratione Personæ conveniant, ut sunt quod detur, quod ex eo detur, idque aut secundum mensuram, aut absque omni mensurâ quod effundatur ipse & ex ipso effundatur, & quod eo potentur homines, quod au-

geatur, quod in duplo detur, in partes distribuatur, tollatur ipse, & ex ipso tollatur; & similia in Scripturis extant. Casseb. Racov. cap. 6. Quest. 12. † Act. 5. 32. ‡ Isa. 9. 6. || The Opinion of the Jews was, That the Holy Ghost was nothing else but the afflatus or energy of God; and therefore they which denied the substantiality of the Spirit were looked upon as symbolizing with the Jews in this particular. Lactantius in libris suis, & maxime in Epistolis ad Demetrianum, Spiritus S. omnino negat substantiam; & errore Judaico dicit eum vel ad Patrem referri, vel ad Filium, & sanctificationem utriusque Personæ sub ejus nomine demonstrari. S. Hier. Ep. 65. Moses Maimonides sufficiently declarsh the Opinion of the Jews, who delivering the several significations of פרוח, maketh the fifth and sixth to be these: Quinto significat influentiam illam intellectualem divinam à Deo Prophetis instillatam, cujus virtute prophetant. Sexto significat Propositum, & Voluntatem. And then concludes, Vox hæc פרוח quando Deo attribuitur, ubique sumitur partim in quinta, partim in sexta significatione, quatenus voluntatem significat. More Nevochim, p. 1. c. 40.

Our second Assertion is, That the *Holy Ghost*, in whose name we are baptised, and in whom we profess to believe, is not a created, but a divine and uncreated, Person. And for the proof of this Assertion, we shall first make use of that argument which our Adversaries have put into our hands. The Spirit of God which is in God is not a created Person: but the Holy Ghost is the Spirit of God which is in God, and therefore not a created Person. This argument is raised from those words of the Apostle, *For who knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God.* That this Spirit of God is the *Holy Ghost*, I find denied by none: That the same Spirit is in God, appeareth by the Apostle's Discourse, and is granted by the \* *Soci-*

1 Cor. 2. 11.

\* The Socinians, endeavouring to prove from this place, That the Holy Ghost is not a Person, lay the Foundation of their Argument in this, That he is the Spirit of God, and by Nature in God, so that those things which are proper to the

divine Nature are attributed and belong to him, and because there is another Person in the divine Essence, and, as they say, there can be but one, therefore the Holy Ghost is not a Person. Deinde idem (sc. Sp. S. non esse Personam) ex eo patet, quod non sit extra Deum naturâ sed in ipso Deo. Nisi enim naturâ Deo inesset, non potuisset Paulus Spiritum Dei cum spiritu hominis qui homini inest naturâ conferre, idque eo in loco, 1 Cor. 2. 11. ubi ait, *Quis hominum novit quæ sunt hominis nisi spiritus hominis qui inest homine? Ita quæ sunt Dei nemo novit nisi Spiritus Dei.* Quoniam verò Spiritus S. in Deo est, nec tamen in Spiritu S. reciprocè dici potest esse Deum, hinc apparet Sp. S. non esse Personam. Præterea cum superius demonstratum sit unam tantum esse in Deitate personam, & Spiritus S. sit Dei virtus, ut verba Christi ad Apostolos indicant. *Luc. 24. 49. efficitur Spiritum S. non esse personam divinam.* Denique si Spiritus S. esset persona, essentiam quoque divinam eum habere oporteret. Nam ea attribuuntur illi quæ propria sunt essentia divinx: at superius docuimus substantiam divinam unam esse numero, nec tribus personis esse posse communem. Quamobrem Sp. non esse Deitatis personam planum est. *Catech. Racovian. c. 6. To the same purpose doth Socinus argue against Wickus, That the Nature of the Spirit is the Nature of God, and that the Spirit cannot therefore be a Person, because there can be but one Person in the Nature of God. Whereas therefore independently from this place we have proved, That the Holy Spirit is a Person; and from this place have inserted with them, That the same Spirit is in God, and of the divine Nature, it followeth, That he is no created Spirit, inasmuch as nothing in the divine Nature can be created.*

† Mat. 12. 31, 32. Quomodo audent inter omnia numerare Spiritum S. quando ipse Dominus dixerit, *Qui blasphemaverit in Filium hominis remittetur ei, qui autem blasphemaverit in Spiritum S. nec hic nec in futurum remittetur ei.*

Secondly, The *Holy Ghost* is such a one as against whom a Sin may be committed, and when it is so, cannot be remitted. But if he were no Person, we could not commit that Sin against him; and if he were a created Person, the Sin committed against him could not be irremissible. Therefore he is a Person, and that uncreated. The argument is grounded upon the Words of our Saviour, *† All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* By which words it appeareth there is a Sin or Blasphemy against the Holy Ghost distinct from all other Sins and Blasphemies committed against God the Father or the Son of God; that this Sin hath an aggravation added unto it, beyond other Sins and Blasphemies: but if the Holy Spirit were no Person, the Sin could not be distinct from those Sins which are committed against him whose Spirit he is; and if he were a Person created, the Sin could receive no such aggravation beyond other Sins and Blasphemies.

Quomodo igitur inter creaturas audent quisquam Spiritum computare? Aut quis sic se obligat, ut si creaturæ derogaverit, non putet sibi hoc aliquâ veniâ relaxandum? S. *Ambros. de Spiritu S. l. 1. c. 3.*





the Spirit was and is that Lord to which *Moses* spake; for the Apostle hath taught us so much by his own interpretation, saying, *Even unto this day when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit.* The Spirit is here so plainly said to be the Lord, that is, *Jehovah*, the one eternal God, that the adversaries of this truth must either deny that the Lord is here to be taken for God, or, that the Spirit is to be taken for the Spirit of God: either of which denials must seem very strange to any person which considereth the force and plainness of the Apostle's discourse.

But indeed they are so ready to deny any thing, that they will by no means acknowledge either the one or the other: but the Lord must be something which is not God, and the Spirit must be something which is not the Spirit of God: and then they conclude the argument is of no force, and may as well conclude the Apostle's interpretation hath no sense. The Lord, they say, is *Christ*, and not God; for *Christ*, they say, is not God: the Spirit, they say, is the mystery of the law, or the hidden sense of it, and that every one knows is not the Spirit of God. But we are assured that the Apostle did mean by the Spirit, the Spirit of God, not the sense of the law; for he addeth immediately, *Where the Spirit of the Lord is, there is liberty*; and the sense of the law is never called the Spirit of the Lord. Nay, were it not that the coherence of the discourse did satisfy us; yet the objection ought not at all to move us: for the name of Spirit, in those places mentioned by them to signify the sense of the law, hath no affinity with this, according to their own way of argumentation: for it is never so taken with the emphasis of an article, and put in the place either of an entire subject or a predicate in a proposition, except by way of opposition; and one of those it must of necessity be, in the words of the Apostle, *now the Lord is the Spirit*, and that without the least intimation of any opposition.

2 Cor. 3. 15.  
16. 17.

\* The Places alluded by them are these, Πνεῦμα καὶ ὁ λόγος ἡ ἀποκάλυψις ἡ γένηματι. Rom. 2. 29.  
\* ἡμῶν ἐν καὶ-  
ἡμῶν ἐν καὶ-

ἡ ἀποκάλυψις ἡ γένηματι, Rom. 7. 6. ἡ πνε καὶ ἡ ἀποκάλυψις ἡ γένηματι καὶ ἡ ἀποκάλυψις. Rev. 11. 8. One of these places speaks only adverbially, the other two have πνεῦμα in obliquo; and one of those two who have it cum adjuncto, both of them cum opposito, none of them are in loco subjecti or predicati; and therefore how any of these can shew, that τὸ πνεῦμα in this place by us urged, invested with an Article, standing in the place either of a complete Subject, or a complete Predicate, with nothing adjoined, nothing opposed unto it, must be taken in the same sense with them, I cannot imagine. In the sixth verse of this Chapter indeed it is the subject of a proposition, and invested with an Article; but that is an Article of Opposition, τὸ ὃ γένημα ἡ ἀποκάλυψις, τὸ ὃ πνεῦμα ἡ ἀποκάλυψις, and this not. Howsoever, in that sense objected, it neither agrees with the words before it, nor with those which follow it.

Again, we are assured that by the Lord the Apostle did understand the eternal God; for he speaketh of the same Lord which he mentioned in the verse before, and that is the Lord God spoken of in the book of *Exodus*; of which, except the Apostle speaks, his argument hath neither inference nor coherence. In vain therefore is this pretended for an answer, that the Apostle by the Lord doth always, unless he cite some place out of the old covenant, understand *Christ*; for in this particular he citeth a certain place out of the book of *Exodus*, and useth the name of the Lord in the same notion in which there 'tis used, framing an argument and urging it from thence; and if he did not, † that rule is not so universal and infallible, but that the Lord in the language of the same Apostle may not signify the second,

\* The words in Exodus were these, 34. 34. Ἠρίκω δὲ ἐν ἐπισημοῦσι τὸ Μωϋσῆος ἑστῆν Κύριον λαλεῖν αὐτῷ, ἀπειθεῖτο τὸ πνεῦμα ἡμῶν ἡμῶν ἐν καὶ-  
ἡμῶν ἐν καὶ-  
ἡμῶν ἐν καὶ-

τὸ πνεῦμα. Κύριον then is here used by S. Paul citing some place out of the old Covenant, and the words which follow, 'Ὁ ὃ Κύριον' signify the same Κύριον, as appeareth by the Conjunction ὃ; and if so, then according to the Doctrine of our adversaries, it cannot signify *Christ*. For that the Lord of whom *Moses* spake, was then when *Moses* wrote; but that *Christ* of which they interpret it, was not then, as they teach; therefore that the Lord cannot be *Christ*, in their interpretation, without a contradiction. † For though *Christ* be most frequently called our Lord, yet being God the Father of *Christ* is our Lord, being ὁ Κύριον is often used by S. Paul without any restriction or intimation of appropriating that all unto the Son, which is attributed to the Lord by him, the rule cannot be certain and universal. For I desire to know by what means they can be assured that the Apostle doth by the Title ὁ Κύριον intend *Christ*, and not the most high God the Father, in these following places, 1 Cor. 3. 5. 4. 19. 7. 10, 12. 16. 7. 1 Thess. 4. 6. 5. 27. 2 Thess. 3. 1, 5, 16. 2 Tim. 1.



16. 18. 2. 7. And beside, I ask how the pretence of this general rule can be properly objected by those who know that they to whom they do object this rule, have contended that this Title is elsewhere attributed to the Holy Ghost. As S. Basil upon that place, 2 Theff. 3. 5. 'Ο ὅς Κύριος ἐξελθὼν ὑμῶν τὰς καρδίας εἰς τὸ ἀγαπᾶν τὸ Θεόν, καὶ εἰς τὸ ἀγαπᾶν τὸ Χριστόν, thus disputes, Τίς ὁ ἐξελθὼν Κύριος εἰς τὸ ἀγαπᾶν, καὶ εἰς τὸ ἀγαπᾶν τὸν Θεόν καὶ τὸν Χριστόν ἀγαπᾶν; ἀποκρινάμενος ἡμῶν οἱ τὸ Πνεῦμα κατὰ δουλίας. Εἶπε δὲ πάλιν τὸ Πατὴρ ὁ Λόγος, πάντως ἐν ἐπιπέδῳ, ὁ ὅς Κύριος ὑμῶν ἐξελθὼν εἰς τὸ ἀγαπᾶν εἶπε πάλιν τὸ Θεόν, ὁ ὅς Κύριος ὑμῶν ἐξελθὼν εἰς τὸ ἀγαπᾶν τὸν Θεόν καὶ τὸν Χριστόν. And upon the like place, 1 Theff. 3. 12; 13. Ποῶν Κυρίων εὐχῆς ἐμ-  
λαλῶν τισῶν σφειζῶν, Ἀποκρινάμενος ἡμῶν οἱ μὲν τὸ λαλῶν τισῶν σφειζῶν καὶ εἰς τὸ ἀγαπᾶν τὸν Θεόν καὶ τὸν Χριστόν (the newly revived Opinion clearly) τὸ πνεῦμα πῶντες ἀλλ' ἐκ ἕχου. De Spiritu Sancto, cap. 21.

but the first or third Person of the Trinity. If then the Lord be the eternal God, as the Apostle without any question understood him in *Moses*; if the Spirit be the Spirit of the Lord, as the Apostle expounds himself in the words immediately following; then the Spirit of the Lord is the eternal God, and so termed in the Scriptures.

Again, the same Scriptures do clearly manifest the same Spirit to be God, and term him plainly and expressly so. For when *Peter* said, *Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?* he repeateth the same question in reference to the same offence, *Why hast thou conceived this thing in thine heart? thou hast not lyed unto men, but unto God.* To lye unto the Holy Ghost, is to lye unto God: To lye unto the Holy Ghost, is not to lye unto men, because the Holy Ghost is not man; and consequently not to lye unto any Angel, because the Holy Ghost is not an Angel; not to lye unto any Creature, because the Holy Ghost is no Creature; but to lye unto God, because the Holy Ghost is God.

To this plain and evident argument there are so many answers, that the very multitude discovers the weakness of them all; for if any one of them were sufficient to bear down the force of our reason, the rest would be superfluous. First, They answer that it cannot be collected from hence that the Spirit is God, because the *Holy Ghost* in the original is \* put in one case, and *God* in another; and the Apostle speaking in one manner of the Spirit, and in another of God, cannot shew that the Spirit is God. To which is easily answered, that the case or manner of the Apostle's Speech can make no difference, if the sense and substance be the same, as here it is; for to deceive the Holy Ghost, is nothing else but to lye unto him, or by a Lye to endeavour to deceive him. The act objected to *Ananias* was but one, which act of his the Apostles looked upon as injurious, not to themselves, but to the Holy Ghost; and therefore *S. Peter* shewed the sin to be not against men, but against God: as certainly then as the Apostles were men, so certainly was the Holy Ghost, in the esteem of *S. Peter*, God.

\* Ex his facile apparet haudquaquam ex eo loco concludi posse Spiritum S. esse Deum, cum alio modo de Spiritu S. loquatur Petrus, alio de Deo. Illic dicit mentiri seu fallere, ac iudificari Spiritum S. hic mentiri Deo. Crellius, De uno Deo Patre, l. 1. §. 3. Argum. 1.

As for that sense which they put upon the words, different from that of lying to God, as if *Ananias* were accused for counterfeiting the Holy Ghost, it is most certain that the words can in this place bear no such Sense; for the sin of *Ananias* is again expressed in the case of his Wife *Sapphira*, to whom *S. Peter* said, *How is it that ye have agreed together to tempt the Spirit of the Lord?* But to tempt the Spirit, and to counterfeit the Spirit, are two several things; and it is evident that in this place the tempting of the Spirit was nothing else but lying to him: For *S. Peter* said to *Sapphira*, *Tell me whether ye sold the land for so much? and she said yea, for so much.* In which answer she lyed. Then *Peter* said unto her, *How is it that ye have agreed together to tempt the Spirit of the Lord? viz.* in saying that ye sold the land for so much. Here is no colour then for that new pretence, that *Ananias* did bear the Apostles in hand that what was done he did by the motion of the holy Spirit, and so did pretend, counterfeit and belye the Holy Ghost. This is not to expound *S. Peter*, but to belye *Ananias*, and make him guilty of that Sin, which he was never yet accused of. It is most certain that he lyed, it is also certain that he to whom he lyed was the Holy

Holy Ghost, and therefore it might be well \* translated, that he *lyed to the Holy Ghost*. \* Our translation is here accused without reason.

*For tho' the Original be ἡ δὲ ψυχή τοῦ ἁγίου, yet some Copies have it οὗ τοῦ πνεύματος: and the Syriac did so read and interpret it, כְּרוּחַ דְּקוֹרְבָּנֵי, the vulgar Latin to the same purpose, mentiri te Spiritui S. And the Author of the Tractate De temp. Barbarico, under the name of S. Austin, mentiri te apud Spiritum S. c. 3. Now ἡ δὲ ψυχή οὗ τοῦ πνεύματος is the same with τὸ πνεῦμα, as μὴ ψυχὴν οὐκ εἰς ἀλλήλους, I ye not one to another. If we read it οὗ πνεύματος, then it is rightly translated. Again, if we read it τὸ πνεῦμα, it has in this case the sense of τὸ πνεῦμα. As Psal. 66. 2. יְכַחְשׁוּ לְךָ אֱלֹהִים Lxx. ἡ δὲ ψυχή τοῦ ἁγίου, of the same sense with that Psal. 18. 61. שָׁמַיְךָ יְיָ כְּחַשׁוּ לְךָ Lxx. Οὗ ἁγίου καὶ ἡ δὲ ψυχή τοῦ ἁγίου. So Deut. 33. 26. וְיַחְשׁוּ אֵיכָבֶד לְךָ Lxx. καὶ ἡ δὲ ψυχή τοῦ ἁγίου. And Isa. 57. 11. חֲכֹבִי כִי חֲכֹבִי ἡ δὲ ψυχή τοῦ ἁγίου. 2 Kings 4. 10. וְיַחְשׁוּ אֵיכָבֶד לְךָ Lxx. καὶ ἡ δὲ ψυχή τοῦ ἁγίου. If therefore we read it ἡ δὲ ψυχή τοῦ ἁγίου, it is rightly translated to lye unto the Holy Ghost; and so agreeth with that which followeth to tempt the Holy Ghost, as Psal. 78. 36. תְּחַלֵּץ אֶתְּוֹתָי מִיַּד הַדֹּשֵׁן, and verse 41. אֶתְּוֹתָי לֹא יִשְׁתַּחֲוֶה אֱלֹהִים. Therefore whatsoever shifts are laid upon the Phrase, or difference of Expression, are either false or frivolous.*

Next, Because they may very well be conscious that this verbal or phraseological answer may not seem sufficient, they tell us though both the Phrases were synonymous, yet they did no way prove that the Spirit is God: and the reason which they render to justify this negation, is, because there are several places of the Scripture, in which the Messengers of God, who are acknowledged not to be God, are mentioned in the same relation unto God as here the Spirit is. To which the answer is most plain and clear, that there is no creature ever mentioned in the same manner as the Holy Ghost is here. As when they alledge those words of the Apostle. *He therefore that despiseth, despiseth not man but God, who hath also given us his Holy Spirit*; I cannot see what similitude can be made unto the Scripture now in question: for if the Spirit be not understood in the first words, *he therefore that despiseth*, it hath no relation to the present question; and if it be, it were so far from being a confutation, that it would be another confirmation. As for the other, *He that heareth you, heareth me; he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me*: It is so far from justifying their interpretation, that it hath nothing in it like that which founds our reason, that is, no opposition. For there are three particulars in that Scripture which we produce for our Assertion; first, that they lyed to the Holy Ghost; secondly, that in doing so, they lyed not unto Men; and thirdly, that by the same act they lyed unto God. In which, the opposition is our foundation. For, if the Spirit of God were not God, as we are sure it is not Man, it might as well have been said, you lyed not unto the Holy Ghost, but unto God. And indeed if the Apostle would have aggravated the sin of *Ananias* with the full propriety and iniquity, in their sense, he must have said, thou hast not lyed unto Men, nor unto the Spirit of God, but unto God. But being he first told him plainly his sin, *lying to the Holy Ghost*; and then let him know the sinfulness of it, *thou hast not lyed unto men, but unto God*: it is evident that the Holy Ghost to whom he lyed is God.

Thirdly, That Person whose inhabitation maketh a Temple is God; for if the notion of a Temple be nothing else but to be the house of God, if to be the house of any creature is not to be a Temple, as it is not, then no inhabitation of any created Person can make a Temple: But the inhabitation of the Holy Ghost maketh a Temple, as we are informed by the Apostle, *What, know ye not that your body is the temple of the Holy Ghost which is in you?* Therefore the Holy Ghost is God. 1 Cor. 6. 19.

To this is replied differently according to the diversity of our Adversaries; as it is not probable that the deniers of so great a truth should agree. The first tell us, that if we would enforce by this reason, that the Holy Ghost is God, we must \* prove that he is a Person, and that he doth possess our bodies by a \* Si quis ex eo quod corpus nostrum

Spiritūs S. templum sit, concludere velit eum esse Deum, illi demonstrandum est ita corpus nostrum Sp. S. templum dici, ut intelligatur eum esse personam cuius honori corpus nostrum sit dedicatum, à quā corpus nostrum eo jure quoddam divini numinis proprium est possideatur, & principaliter incolatur. *Crell. De uno Deo Patre, l. 1. §. 3.*

divine

divine right. But we have already proved that he is a person, and certainly there can be no other right but that which belongs to God, by which the Holy Ghost inhabiteth and possesseth us. Nor have they any pretence to evince the contrary, but that which more confirmeth our Assertion; for

1 Cor. 3. 16. they urge only those words of the Apostle, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* We do certainly know that we are the Temple of God; and we also know that the Spirit of God therefore dwelleth in us; and we therefore know that we are the Temple of God, because we know that the Spirit of God dwelleth in us, and we know no other reason why we are the Temple of God, when the Spirit of God dwelleth in us, but only because we know the Spirit of God is God; for if the Spirit were any other Person not divine, or any thing but a Person though divine, we could not by any means be assured that he did properly inhabit in us; or if he did, that by his inhabitation he could make a Temple of us. The second hath very little to say, but only this, that being the Holy Ghost who possesseth us is a Person, we must shew that our Bodies are his by the highest interest, and primarily dedicated to his Honour: which he therefore conceives we cannot shew, because he thinks our Body is not at all his by interest, or dedicated to his Honour. But it were very strange, if we should be baptized in the name of the Holy Ghost, and that the Holy Ghost should have no interest in us, but that he should be our's by interest, and not we his; that the Spirit of God should call for Men to be separated to himself, and that they which are so separated should be no way dedicated to his Honour. If the Holy Ghost had no interest in us, because he is given unto us, then *Christ* can have no interest in us, for he is also given unto us. Indeed if the Apostle had said, as our adversary doth, that *we ought with our body to glorify, not the Spirit but God*; I should have concluded that the Spirit is not God: but being that the blessed Spirit which dwelleth in us, and spake by the Apostles, never taught us not to glorify him, I shall rather take leave to suspect that of blasphemy, than the assertion of his Deity to be false divinity. And whereas it is said, that *the Apostle hath hinted in what respect our body is the temple of the holy Spirit, to wit, by inhabitation*; that is so far from breeding in me the least thought of diminution, that by this only notion I am fully confirmed in the belief of my assertion. For I know no other way by which God peculiarly inhabiteth in us, but by the inhabitation of the Spirit: and I understand no other way by which we can be the Temple of God,

1 Cor. 6. 16. but by the inhabitation of God, as it is written, *Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people*: And therefore I conclude that the Holy Ghost, who by his inhabitation maketh our bodies Temples, is that God which dwelleth in us.

Fourthly, He, to whom the divine attributes do belong as certainly as they belong unto God the Father, is truly and properly God; because those are divine attributes which are properties of the divine nature, and consequently none can be endued with them to whom the nature of God belongeth not. But the divine attributes, such as are omniscience, omnipotence, omnipresence, and the like, do belong as certainly unto the Holy Ghost as they do unto God the Father: Therefore we are as much assured that the Holy Ghost is God. The Scriptures to prove these attributes are so well known, that I shall not need to mention them; and they are so many, that to manage them against the exceptions of the adversaries, would take up too much room in this discourse; especially considering they question some of them in the Father as well as in the Spirit, and so I should be forced to a double proof.

Fifthly,

Fifthly, He, to whom are attributed those Works which are proper unto God, by and for which God doth require of us to acknowledge and worship him as God, is properly and truly God : because the operations of all things flow from that essence by which they are ; and therefore if the operations be truly divine, that is, such as can be produced by no other but God, then must the essence of that Person which produceth them be truly such : But such works as are proper unto God, by and for which God hath required us to acknowledge him and worship him as God, are attributed often in the Scriptures to the Spirit of God ; as the acts of creation and conservation of all things, the miracles wrought upon and by our blessed Saviour, the works of grace and power wrought in the hearts of true Believers, and the like : Therefore without any farther disputation, which cannot be both long and proper for an exposition, I conclude my third Assertion, That the Holy Ghost, or Spirit of God, is a Person truly and properly divine, the true and living God.

Now being we do firmly believe, that the true and living God can be but one, that the infinity of the divine essence is incapable of multiplicity, being we have already shewn, That the Father is originally that one God, which is denied by none ; and have also proved, That the only Son is the same God, receiving by an eternal generation the same divine nature from the Father ; it will also be necessary, for the understanding of the nature of the Spirit of God, to shew how that blessed Spirit is God : To which purpose, that I may proceed methodically, my fourth Assertion is, That the Spirit of God, which is the true and living God, is neither God the Father, nor the Son of God.

First, Though the Father be undoubtedly God, though the Holy Ghost be also God, and (because there cannot be two Gods) the same God ; yet the Holy Ghost is not the Father : For the Scriptures do as certainly distinguish them in their Persons, as they do unite them in their Nature. He which proceedeth from the Father is not the Father, because it is impossible any Person should proceed from himself ; but the Holy Ghost *proceedeth from the Father* ; therefore he is not the Father. He which is sent by the Father, and from the Father, is not the Father, by whom and from whom he is sent ; for no Person can be sent by himself, and by another from himself : But the Holy Ghost is sent by God the Father, and by the Son *from the Father* ; therefore he is not the Father. John 15. 26.

Secondly, Though we have formerly proved, that the Son of God is properly and truly God ; though we now have proved, that the Spirit of God is God, and in reference to both we understand the same God ; yet the Holy Ghost is not the Son : For he which receiveth of that which is the Son's, and by receiving of it glorifieth the Son, cannot be the Son, because no Person can be said to receive from himself that which is his own, and to glorifie himself by so receiving : But the Comforter, *who is the Holy Ghost*, received of that which is the Son's, and by receiving of it glorified the Son ; for so our Saviour expressly said, *He shall glorifie me, for he shall receive of mine* : therefore the Holy Ghost is not the Son. Again, He whose coming depended upon the Son's departing, and his sending after his departure, cannot be the Son, who therefore departed that he might send him : But the coming of the Holy Ghost depended upon the Son's departing, and his sending after his departure ; as he told the Apostles before he departed, *I tell you the truth, It is expedient for you that I go away ; for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you* ; therefore the Holy Ghost is not the Son. John 16. 15.

Thirdly, Though the Father be God, and the Son be God, and the Holy Ghost be also the same God ; yet we are assured that the Holy Ghost is nei-

ther the Father nor the Son ; because the Scriptures frequently represent him as distinguished both from the Father and the Son. As, when *the Spirit of God descended like a Dove, and lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased,* he was manifestly distinguished from the Person of the Son, upon whom he lighted, and from the Person of the Father, who spake from Heaven of his Son. The Apostle teaches us, that *through the Son we have an access by one spirit unto the Father,* and consequently assureth us, that the Spirit, *by whom,* is not the Father, *to whom,* nor the Son, *through whom,* we have that access. So God sent forth his Son, that we might receive the adoption of Sons : and because we are Sons, God hath sent forth the spirit of his Son into our hearts, crying, *Abba, Father.* Where the Son is distinguished both from the Father as first sent by him, and the Spirit of the Son is distinguished from the Father and the Son, as sent by the Father after he had sent the Son. And this our Saviour hath taught us several times in his word, as, *The Comforter whom the Father will send in my name ; the Comforter whom I will send unto you from the Father,* and when that Comforter is come, *Go, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.* I conclude therefore against the old \* Sabellian Heresie, That the Holy Ghost, although he be truly and properly God, is neither God the Father, nor God the Son ; which is my fourth Assertion.

\* This Heresie was very ancient, even before Sabellius, though those

which held it, were afterwards all so denominated from Sabellius. For we find it was the opinion of Praxeas, against whom Tertullian wrote ; who being urged with that place, where the three Persons were distinguished, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee ; therefore that which is born of thee shall be called the Son of God, answer'd thus, Filius Dei Deus est, & virtus altissimi altissimus est. After Praxeas followed Noëtus, *μονοτύπος ἁ αὐτὸν Πατέρα, καὶ Ὑιὸν, καὶ ἄγιον Πνεῦμα ἡγιστάμωτος.* Epiph. Her. 57. Noëtiani à quodam Noëto, qui docebat Christum eundem ipsum esse Patrem & Spiritum S. S. Aug. Her. 36. Suddenly after Noëtus arose Sabellius, *Δογματικὴ ἢ ἔργῳ, καὶ οἱ ἀπ' αὐτοῦ Σαβελλιανοὶ ἁ αὐτὸν Ἰδ Πατέρα, ἁ αὐτὸν Ὑιὸν, ἁ αὐτὸν Ἰδ ἄγιον Πνεῦμα, αἷς Ἰδ εἰς μὴ ἄσπαστοι θεῖς ὀνομασίαι.* Epiph. Her. 62. From him afterwards were all which held the same opinion called Sabellians, Sabelliani ab illo Noëto quem supra memoravimus defluxisse dicuntur. Nam & discipulum ejus quidam perhibent fuisse Sabellium. Sed quâ causâ duas Hæreses Epiphanius computet nescio, cum fieri potuisse videamus, ut fuerit Sabellius iste famosior, & ideo ex illo celebrius hæc Hæresis nomen accepit. Noëtiani enim difficillimè ab aliquo sciuntur, Sabelliani autem sunt in ore multorum. S. Aug. Her. 41.

Our fifth Assertion is, That the *Holy Ghost* is the third Person in the blessed Trinity. For being he is a Person, by our first assertion ; a Person not created, by the second ; but a divine Person, properly and truly God, by the third ; being though he is thus truly God, he is neither the Father, nor the Son, by the fourth assertion it followeth that he is one of the three ; and of the three is the third. For as there is a number in the Trinity, by which the Persons are neither more nor less than three ; so there is also an Order, by which, of these Persons, the Father is the first, the Son the second, and the Holy Ghost the third. Nor is this Order arbitrary or external, but internal and necessary, by virtue of a subordination of the second unto the first, and of the third unto the first and second. The Godhead was communicated from the Father to the Son, not from the Son unto the Father ; though therefore this were done from all eternity, and so there can be no priority of time, yet there must be acknowledged a priority of order, by which the Father not the Son is first, and the Son not the Father second. Again, the same Godhead was communicated by the Father and the Son unto the Holy Ghost, not by the Holy Ghost to the Father or the Son ; though therefore this was also done from all eternity, and therefore can admit of no priority in reference to time ; yet that of order must be here observed ; so that the Spirit receiving the Godhead from the Father who is the first Person, cannot be the first ; receiving the same from the Son, who is the second, cannot be the second ; but being from the first and second must be of the three the third. And thus both the number and the order of

the

the Persons are signified together by the Apostle, saying, *There are three* <sup>1 John 5. 7.</sup> *that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* And though they are not expressly said to be three, yet the same number is sufficiently declared, and the same order is expressly mentioned, in the baptismal institution made *in the name of the Father, and of the Son, and of the Holy Ghost.* As therefore we have formerly proved the Son to be truly the second Person, and at the same time the Father to be the first, so doth this which we have but briefly spoken, prove that the Holy Ghost is the \* third; which is our fifth Assertion.

Our sixth and last Assertion (sufficient to manifest the nature of the Holy Ghost, as he is the Spirit of God,) teacheth that Spirit to be a Person proceeding from the Father and the Son. From whence at last we have a clear description of the blessed Spirit, that he is the most high and eternal God, of the same nature, attributes, and operations with the Father and the Son, as receiving the same essence from the Father and the Son, by proceeding from them both. Now this procession of the Spirit, in reference to the Father, is delivered expressly, in relation to the Son, and is contained virtually in the Scriptures. First, It is expressly said, That the Holy Ghost proceedeth from the Father, as our Saviour testifieth, *When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me.* <sup>John 15. 26.</sup> And this is also evident from what hath been already asserted: for being the Father and the Spirit are the same God, and being so the same in the unity of the nature of God, are yet distinct in their Personality, one of them must have the same Nature from the other; and because the Father hath been already shewn to have it from none, it followeth that the Spirit hath it from him.

Secondly, Though it be not expressly spoken in the Scripture, that the Holy Ghost proceedeth from the Son, yet the substance of the same truth is virtually contained there; because those very expressions which are spoken of the Holy Spirit in relation to the Father, for that reason because he proceedeth from the Father, are also spoken of the same Spirit in relation to the Son; and therefore there must be the same reason presupposed in reference to the Son, which is expressed in reference to the Father. Because the Spirit proceedeth from the Father, therefore it is called the Spirit of God and the Spirit of the Father. *It is not ye that speak, but the spirit of your Father* <sup>Mat. 10. 20.</sup> *which speaketh in you.* For by the language of the Apostle, the Spirit of God is the Spirit which is of God, saying, *The things of God knoweth no man but the Spirit of God.* <sup>1 Cor. 2. 11, 12.</sup> *And we have received not the Spirit of the world, but the Spirit which is of God.* Now the same Spirit is also called the Spirit of the Son, for *because we are Sons, God hath sent forth the Spirit of his Son into our hearts: the Spirit of Christ, Now if any man have not the Spirit of Christ, he is none of his; even the Spirit of Christ which was in the Prophets; the Spirit of Jesus Christ, as the Apostle speaks, I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.* <sup>Gal. 4. 6. Rom. 8. 9. 1 Pet. 1. 11. Phil. 1. 19.</sup> If then the Holy Ghost be called the Spirit of God the Father, because he proceedeth from the Father, it followeth that, being called also the Spirit of the Son, he proceedeth also from the Son.

Again, Because the Holy Ghost proceedeth from the Father, he is therefore sent by the Father, as from him who hath by the original communication a right of Mission; as, *the Comforter which is the Holy Ghost, whom the Father will send: But the same Spirit which is sent by the Father is also sent by the Son, as he saith, when the Comforter is come whom I will send unto you.* <sup>John 14. 26.</sup> Therefore the Son hath the same right of Mission with the Father, and consequently must be acknowledged to have communicated the







Church, neglected the Tables of Leo, and admitted the addition Filióque. This was first done in the time and by the power of Pope Nicolaus the first, who by the activity of Photius was condemned for it. Tunc inter alias accusationes hoc principaliter posuit Photius ipsum (Nicolaum) fore excommunicatum quòd apposuerat ad Synbolum Spiritum S. à Filio procedere. Similiter & depositum, quòd ipse Nicolaus Papa incidisset in sententiam tertij Concilij. Antonin. Part 3. tit. 22. c. 13. This was it which Photius complained of so highly in his Encyclick Epistle to the Archiepiscopal Sees of the Eastern Church, Ἄλλα γὰρ ἕξ μόνον εἰς ταῦτα ἐθρονοῦν Ἐπιπέχθη, ἀλλὰ καὶ εἰς κακὸν ἐδίκορaris εἰς ταῦτα ἀνέλεγμα, οὗτος γὰρ τοῖς οἰκουμενοῖς ἀποπέμασι καὶ τὸ ἱερὸν καὶ ἄγιον Σύμβολον ὃ πᾶσι τοῖς Ὀικουμενικοῖς ἁποπέμασι ἀμαρὸν ἔχει καὶ ἰσχύ, τὸ οὖν ληθεύσας καὶ παρατηρήσας λήθους καὶ ἑσῆος ὡς βολὴ καὶ δὴλῶν ἰσχυρίσας (ὃ καὶ ἑσῆος μηχανισμάτων) τὸ πνεῦμα τὸ ἄγιον ἐν ἐκ τῶ Πατρὸς μόνον ἀλλὰ καὶ ἐκ τῶ υἱοῦ ἐκπεπέδωξ καυλοσγῆσας. Phot. Epist. 2. §. 8. Hugo Etherianus legit καλοσγῆσας, dum verius frustra proficitur; Thus far Photius against Nicolaus before he was deposed. After he was restored again, in the time of Pope John the 8th, in the eighth general Council, as the Greeks call it, it was declared that the addition of Filióque, made in the Creed, should be taken away. Ἐξήτησον καὶ ἡ Σύνοδος αὐτῆ καὶ ἐπὶ τῶ ὁμοίου τῶ Συμβόλου, καὶ ἔκειθεν ἄξιον ἵνα Ἐξαίρηθῃ πασιελῶς, says Marcus Bishop of Ephesus, in the Council of Florence. After this the same Complaint was continued by Michael Cerularius, and Theophylact, in as high a manner as by Photius. Ἐστὶν ἔν τῶ μέιστον ἐκείνο Ὁλόμα, καὶ τῦτο καὶ τὸ τῶ Σολομῶνι δῶν πασιελῶς παύειν ὡσαύτως, ἡ ἐκ τῶ τῶ οὖτως Συμβόλου καυλοσγῆσας. καὶ ἰποίωσαν ἀνακηρύξοις τὸ πνεῦμα ἐκ τῶ Πατρὸς καὶ ἐκ τῶ υἱοῦ ἐκπεπέδωξ, Theoph. ad Joan. c. 3. Καὶ τοῖς Δυτικῶς πίτωσιν ἐπὶ καὶ τὸ δέμα διαμαρτίδης) καὶ πασιελῶς πῆσιν Ὁλοσῶν, οἷον δὲ τὸ ἐκ τῶ Συμβόλου ἐπὶ τῶ ἄγιου πνεύματος) πασιελῶς, ἵνα ὁ μὲν δὴ μῆσῶν, τῦτο μὲν δὴ οὖτως ἀξίωσιν ὁ Ὁλοσῶν ἀσπαρῆσιν; Ibid. Thus did the Oriental Church accuse the Occidental for adding Filióque to the Creed, contrary to a general Council, which had prohibited all additions, and that without the least pretence of the authority of another Council; and so the schism between the Latin and the Greek Church began and was continued, never to be ended until those words καὶ ἐκ τῶ υἱοῦ, or Filióque, are taken out of the Creed. The one relying upon the truth of the doctrine contained in those words, and the authority of the Pope to alter any thing; the other either denying or suspecting the truth of the doctrine, and being very zealous for the authority of the ancient Councils. This therefore is much to be lamented, that the Greeks should not acknowledge the truth which was acknowledged by their Ancestors, in the substance of it; and that the Latins should force the Greeks to make an addition to the Creed, without as great an authority as hath prohibited it, and to use that language in the expression of this Doctrine which never was used by any of the Greek Fathers.

Now altho' the addition of words to the formal Creed without the consent, and against the protestation of the Oriental Church, be not justifiable; yet that which was added is nevertheless a certain truth, and may be so used in that Creed by them who believe the same to be a truth; so long as they pretend it not to be a definition of that Council, but an addition or explanation inserted, and condemn not those who, out of a greater respect to such synodical determinations, will admit of no such insertions, nor speak any other language than the Scriptures and their Fathers spake.

Howsoever, we have sufficiently in our assertions declared the nature of the Holy Ghost, distinguishing him from all qualities, energies or operations, in that he is truly and properly a Person; differencing him from all Creatures and finite things, as he is not a created Person; shewing him to be of an infinite and eternal essence, as he is truly and properly God; distinguishing him from the Father and the Son, as being not the Father, though the same God with the Father; not the Son, tho' the same God with him; demonstrating his order in the blessed Trinity, as being not the first or second, but the **third** Person, and therefore the third, because as the Son receiveth his essence communicated to him by the Father, and is therefore second to the Father; so the Holy Ghost receiveth the same essence communicated to him by the Father and the Son, and so proceedeth from them both, and is truly and properly the Spirit of the Father, and as truly and properly the Spirit of the Son.

Thus far have we declared the nature of the *Holy Ghost*, what he is in himself, as the *Spirit of God*; it remaineth that we declare what is the office of the same, what he is unto us, as the *Holy Spirit*: For although the Spirit of God be of infinite essential and original holiness, as God, and so may be called *Holy* in himself; though other Spirits which were created, be either actually now unholy, or of defectible sanctity at first, and so having the name of Spirit common unto them, he may be termed *holy*, that he may be distinguished from them; yet I conceive he is rather called the *Holy Spirit*, or *the Spirit of Holiness*, because, of the three Persons in the blessed Trinity, it is his particular office to sanctifie or make us holy.

Rom. 1. 4.

Now when I speak of the office of the Holy Ghost, I do not understand any ministerial office or function, such as that of the created Angels is, who are *all ministering spirits sent forth to minister for them who shall be heirs of salvation*;

Heb. 1. 14.

vation ; for I have already proved this Spirit to be a Person properly divine, and consequently above all ministration. But I intend thereby whatsoever is attributed unto him peculiarly in the salvation of Man, as the work wrought by him, for which he is sent by the Father and the Son. For all the Persons in the Godhead are represented unto us as concurring unto our salvation : *God so loved the world that he gave his only-begotten Son,* and *through that Son we have an access by one Spirit unto the Father.* John 3. 16. Eph. 2. 18. As therefore what our Saviour did and suffered for us belonged to that office of a Redeemer which he took upon him ; so whatsoever the Holy Ghost worketh in order to the same salvation, we look upon as belonging to his office. And because without holiness it is impossible to please God, because we all are impure and unholy, and the purity and holiness which is required in us to appear in the presence of God, whose eyes are pure, must be wrought in us by the Spirit of God, who is called holy because he is the cause of this holiness in us, therefore we acknowledge the office of the Spirit of God to consist in the sanctifying of the servants of God, and the declaration of this office, added to the description of his nature, to be a sufficient explication of the object of Faith contained in this Article, *I believe in the Holy Ghost.*

Now this sanctification being opposed to our impurity and corruption, and answering fully to the latitude of it, whatsoever is wanting in our Nature of that holiness and perfection, must be supplied by the Spirit of God, wherefore being by Nature we are totally void of all saving truth, and under an impossibility of knowing the will of God ; being as *no man knoweth the things of a man save the Spirit of man which is in him, even so none knoweth the things of God but the Spirit of God ;* this Spirit searcheth all things, yea the deep things of God, and revealeth them unto the Sons of Men ; so that thereby the darkness of their understanding is expelled, and they are enlightened with the knowledge of their God. This work of the Spirit is double, either external and general, or internal and particular. The external and general work of the Spirit, as to the whole Church of God, is the revelation of the will of God, by which so much in all ages hath been propounded as was sufficient to instruct Men unto eternal life. For there have been *holy Prophets ever since the world began,* and prophecy came not *at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.* Luke 1. 70. 2 Pet. 1. 22. When it pleased God *in the last days to speak unto us by his Son,* even that Son sent his Spirit into the Apostles, *the Spirit of truth,* that he might *guide them into all truth, teaching them all things, and bringing all things to their remembrance, whatsoever Christ had said unto them.* John 16. 13. By this means it came to pass that *all Scripture was given by inspiration of God,* that is, by the motion and operation of the Spirit of God ; and so whatsoever is necessary for us to know and believe, was delivered by revelation. Again, the same Spirit which revealeth the object of Faith generally to the universal Church of God, which object is propounded externally by the Church to every particular believer, doth also illuminate the understanding of such as believe, that they may receive the truth : For Faith is the gift of God, not only in the object but also in the act ; *Christ is not only given unto us, in whom we believe, but it is also given us in the behalf of Christ to believe on him ;* and this gift is a gift Phil 1. 29. of the Holy Ghost, working within us an assent unto that which by the word is propounded to us : By this *the Lord opened the Heart of Lydia,* Acts 16. 14. *that she attended unto the things which were spoken of Paul ;* by this the word preached profiteth, being *mixed with faith in them that hear it.* Heb. 2. 4. Thus *by grace we are saved through faith, and that not of our selves, it is the gift of God.* Eph. 2. 8.

OR

\* This is the ancient determination of the second Araufican Council, Si quis sicut augmentum, ita etiam in initium fidei, ipsumque credulita-

or \* initiation of Faith is from the Spirit of God, not only by an external proposal in the word, but by an internal illumination in the Soul; by which we are inclined to the obedience of Faith, in assenting to those truths, which unto a natural and carnal Man are foolishness. And thus we affirm not only the revelation of the will of God, but also the illumination of the Soul of Man, to be part of the office of the Spirit of God, against the old and new † *Pelagians*.

nis affectum, quo in eum credimus qui justificat impium, & ad regenerationem baptismatis pervenimus, non per gratiæ donum, id est, per inspirationem Sp. S. corrigentis voluntatem nostram ab infidelitate ad fidem, ab impietate ad pietatem, & naturaliter nobis inesse dicit, Apostolicis dogmatibus adversarius approbatur, beato Paulo dicente, *Confidimus quia qui cepit in vobis bonum opus perficiet usque in diem Domini nostri Jesu Christi*; & illud, *Vobis datum est pro Christo non solum ut in eum credatis, sed etiam ut pro illo patiamini*. Et, *Gratiâ salvi facti estis per fidem, non ex vobis, Dei enim donum est*. Can. 5. Concil. Arauf. & Gennad. Eccl. Dogm. c. 42. † It was the known opinion of the Pelagians, That it is in the power of man to believe the Gospel without any internal operation of the Grace of God; and St. Austin was once of that Opinion, Neque enim fidem putabam, says he, Dei gratiâ præveniri, ut per illam nobis daretur quod posceremus utiliter, nisi quia credere non possemus, si non præcederet præconium veritatis. Ut autem prædicato nobis Evangelio consentiremus nostrum esse proprium, & nobis ex nobis esse arbitraber. Quem meum errorem nonnulla opuscula mea satis indicant ante Episcopatum meum scripta. *De Prædest. Sancti*. l. 1. c. 3. *But whatsoever he had so written before he was made a Bishop, he recalled and reversed in his Retraction, l. 1. c. 23. and disputed earnestly against it as a part of the Pelagian Heresie. This, as the rest of Pelagianism, is renewed by the Socinians, who in the Racovian Catechism deliver it in this manner, Nonne ad credendum Evangelio Spiritus Sancti interiore dono opus est? Nullo modo: neque enim in Scripturis legimus cuiquam id conferri donum, nisi credenti Evangelio.*

The second part of the office of the Holy Ghost is the sanctification of Man, in the regeneration and renovation of him. For our natural corruption consisting in an averfation of our wills, and a depravation of our affections, an inclination of them to the will of God is wrought within us by the Spirit of God. *For according to his mercy he saveth us, by the washing of regeneration, and renewing of the Holy Ghost. So that except a man be born again of water and of the Holy Ghost, he cannot enter into the Kingdom of God.* We are all at first defiled by the corruption of our Nature, and the pollution of our Sins, *but we are washed, but we are sanctified, but we are justified in the name of the Lord Jesus, and by the Spirit of our God.* The second part then of the office of the Holy Ghost is the renewing of Man in all the parts and faculties of his Soul.

The third part of this office is to lead, direct and govern us in our actions and conversations, that we may actually do and perform those things which are acceptable and well-pleasing in the sight of God. *If we live in the Spirit, quicken'd by his renovation, we must also walk in the Spirit following his direction, led by his manuduction. And if we walk in the Spirit, we shall not fulfil the lusts of the flesh;* for we are not only directed, but animated and acted in those operations, by the Spirit of God, *who giveth both to will and to do; and as many as are thus led by the Spirit of God, they are the Sons of God.* Moreover that this direction may prove more effectual, we are also guided in our Prayers, and acted in our Devotions by the same Spirit, according to the promise, *I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplication:* Whereas then *this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us;* and whereas *we know not what we should pray for as we ought, the Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God.* From which intercession especially I conceive he hath the name of the *Paraclete* given him by *Christ*, who said, *I will pray unto the Father, and he shall give you another Paraclete,* For *if any man sin, we have a Paraclete with the Father, Jesus Christ the righteous,* saith St. *John*: who also maketh intercession for us, saith St. *Paul*, and

and we have another *Paraclete*, faith our Saviour; which also *maketh intercession for us*, faith *S. Paul*. A \* *Paraclete* then in the notion of the <sup>\* Παράκλητος</sup> Scripture is an Intercessor. <sup>is five times used in the Scriptures.</sup>

and that by *S. John alone*: Four times in his Gospel, attributed to the Holy Ghost, once in his first Epistle, spoken of *Christ*. When it relates to the Holy Ghost, we translate it always Comforter; when to Christ, we render it Advocate: Of which diversity there can be no reason, because Christ, who is a Paraclete, said, That he would send another Paraclete; and therefore the notion must be the same in both; ἄλλον Παράκλητον ἀποστέλλω ὑμῖν, τῷ ἵδιον ἄλλον ὢν ἐμῆ. *S. Chryl*. If therefore in the Language of *S. John* Παράκλητος be a Comforter, then Christ is a Comforter; if Παράκλητος be an Advocate, the Holy Ghost is the Advocate. The vulgar Latin keeps the Greek Word in the Gospels Paracletus, but in the Epistle renders it Advocatus. The Syriack keepeth the Original altogether פִּרְקָלִיט, as being of ordinary use in the Writers of that and the Chaldee Language; and therefore was not well translated Paracletus in the Gospels, and Advocatus in the Epistle, by *Tremellius*. That the Latines did use generally the word Paracletus for the Holy Ghost, as it is now in the vulgar Latin, appeareth by the description of the Heresie of Montanus, which Tertullian calls novam prophetiam de Paraclete inun-dantem. *De Resur. Carn.* c. 63. & spiritualem rationem Paraclete autore. *cont. Marc.* l. 1. c. 29. And yet the ancientest Latin Translators render'd it Advocatus even in the Gospels, in reference to the Spirit: As we read it in Tertullian, Bene quod & Dominus usus hoc verbo in persona Paracleti, non divisionem significavit, sed dispositionem, Rogabo enim, inquit, Patrem, & alium advocatum mittet vobis Spiritum veritatis, *Adv. Prax.* c. 9. *So Novatianus*, Ego rogabo Patrem, & alium Advocatum dabit vobis, Necnon etiam subdidit illud quoque, Advocatus autem Spiritus S. quem missurus est Pater, ille vos docebit. *de Trin.* c. 28. Cum veneris Advocatus ille quem ego mittam, apud *S. Hilar.* *de Trin.* l. 8. *Norwichstanding* Consolator also is of good Antiquity: As we read in the same *S. Hilary*, Sumus nunc quidem consolati quia Dominus ait, Mittet vobis Pater & alium Consolatorem. *Enar. in Psal.* 125. and 'tis possible that some which used Advocatus might understand so much: For in the ancient Christian Latin, Advocare significeth to comfort, and Advocatio consolation; as being the bare interpretation of Παράκλησις and Παράκλησις. As Tertullian translates Παράκλησις ἐπιπέρισμα, *Isa.* 61. 2. Advocare languentes. *Adv. Marc.* l. 4. c. 14. So when we read, Væ vobis divitibus, quia habetis consolationem vestram; Tertullian reads it, Væ vobis divitibus, quoniam receiptis advocacionem vestram. *Adv. Marc.* l. 4. c. 15. And speaking in his own language, *Beati*, inquit, stentis atque lugentes. Quis talia sine patientia tolerat? Itaque talibus & advocatio & rifus promittitur. *de Patien.* c. 11. And as *S. Hilary* read it, so did *S. Aug.* expound it, Consolabuntur Spiritu S. qui maximè propterea Paracletus nominatur, id est, Consolator. *de Serm. Dom. in Mont.* l. 1. c. 4. Cum Christus promiserit suis missurum se Paracletum, id est, Consolatorem vel Advocatum. *contra Faust.* l. 13. c. 17. Consolator ergo ille, vel Advocatus, utrumque enim interpretatur quod est Græcè Paracletus. *Expos. in Job. Tract.* 94. And as they read or expound it, so did the Arabick Translator render it by two several Words, one in the Gospel, another in the Epistle, both signifying Consolator. Now what they meant by Advocatus is evident, that is, one which should plead the Cause of Christians against their Adversaries which accused and persecuted them; that as there is an Accuser which is a Spirit, even Satan; so there should be an Advocate to plead against that Accuser, even the Holy Spirit. Necessarius nobis est ros Dei, ut non comburamur, neque infructuosi efficiamur; & ubi accusatorem habemus, illic habemus & Paracletum. *Iren.* l. 3. c. 19. Hic ipse (Spiritus) & in Prophetis populum accusavit, & in Apostolis advocacionem gentibus præstitit. Nam illi ut accusarentur merebantur quia contempserant legem, & qui ex Gentibus credunt ut patrocinio Spiritus adjuventur merentur, quia ad Evangelicam pervenire gestiunt legem. *Novat. de Trin.* c. 29. And again, Quoniam Dominus in cælo esset abiturus, Paracletum discipulis necessariò dabat, ne illos quodammodo pupillos, quod minimè decebat, relinquere, & sine Advocato & quodam Tutore desereret. *Ibid.* In this sense it was, that when *Vetius* pleaded for the Gallican Martyrs before their Persecutors, ἡξίω ἀποδιδῶναι ἀπολογίαν ὑμῶν ὡς ἔφ' ἀδελφῶν, endeavouring to clear them, he was called the Παράκλητος of the Christians, ἀπελόγηθη ὑπὸ αὐτῶν εἰς τὸ κληροῦν τῷ πατρὶσιν, Παράκλητος Χριστιανῶν χρηματισίας. *Acta Mart. Gal.* apud *Euseb.* *Hist.* l. 5. c. 1. In the same notion did the ancient Rabbins use the same word retained in their Language, פִּרְקָלִיט, as appeareth by that in the Pirke Avoth, c. 4. עֲבִידָה אַחַת קוֹנֶה לוֹ פִּרְקָלִיט אַחַד וְקוֹנֶה לוֹ קְסִינִי אַחַד; He which keepeth one Commandment gaineth one Advocate, and he which transgresseth one gotteth one Accuser. As therefore קְסִינִי is ἑλένητος, so פִּרְקָלִיט is Πάτριος, or patronus qui causam ei agit. And so Advocatus is ordinarily understood for him which pleadeth and maintaineth the Cause of any one. But I conceive there were other Advocati, and especially Παράκλητοι among the Greeks, who did not plead or maintain the Cause, but did only assist with their Presence, intreating and interceding by way of Petition to the Judges, such as were the Friends of the reus, called by him to his assistance, and interceding for him; in both which respects they were called Παράκλητοι. As we read in *Isæus*, τὸς φίλους Παράκλητους, ἢ ῥήτορας Παράκλητους; the ῥήτορες were to plead, the φίλοι Παράκλητοι were to intercede. The Action of these Advocati was called Παράκλησις, and by the ancient Grammarians Παράκλησις is interpreted δέσις; as *Harpocration*, Τίθε' ἰσθῶτος παρῆτος ἢ ἀν' ἰδ' δέσις; Δουκῆτος, ἐν τῷ ἀπ' Ἰεροῦ, ἀπειπῶν, Εἰ μὲν ἰδῖο πρὸς τὸ ἄγῶν, ἰδῖο μὲν ἀν' ὑμῶν μετ' ἀνοίας ἀλλοῦ μὲν, μετ' ἐλπίσιν ἐμοί, Νῦν δ' αὐτῶν ὑμῶν δῖμα τὸ ποιοῦσιν ἢ χρεῖς Παράκλησις τ' ἐμῆ. And that the Action of the Παράκλητοι was δέσις, intreaty, and petition, appears by those words of *Demosthenes*, Αἱ δὲ τῶν Παράκλητων τῶν δέσις ἢ ἀπειπῶν τῶν ἰδῖων παρὰ τῶν ἰδῖων ἰσθῶσι, *Orat.* δὲ ἰσθῶσι. Of these Παράκλητοι is *Eschines* to be understood, Τῶν δὲ Παράκλητων ὁμοῦ τῶν, ἢ τῶν ἀπὸ τῶν ἰδῖων δέσις εἰς κατὰ τὴν πρῶν. *Orat.* γ' ἔκτος. Thus I conceive the notion of Παράκλητος, common to the Son and to the Holy Ghost, to consist especially in the Office of Intercession, which by *S. Paul* is attributed to both, and is thus expressed of the Spirit by *Novatianus*: Qui interpellat divinas aures pro nobis gemitibus ineloquacibus, advocacionis implens officia & defensionis exhibens munera, *cap.* 29.

Fourthly, The office of the same Spirit is to join us unto *Christ*, and make us members of that one Body of which our Saviour is the Head. For by one Spirit we are all baptised into one body. And as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is *Christ*. † Hereby we know that God abideth in us, by the Spirit which he hath given us. As we become spiritual Men by the Spirit which is in us, as that union with the Body and unto the Head is a spiritual conjunction, so it proceedeth from the Spirit; and † he that is joined unto the Lord is one Spirit.

test sine humore neque unus panis; ita nec nos multi unum fieri in Christo Jesu poteramus sine aqua quæ de cælo est. *Iren.* l. 3. c. 19. † *John* 3. 24. † *1 Cor.* 6. 17.

U u Fifthly,

Fifthly, It is the office of the Holy Ghost to assure us of the adoption of Sons, to create in us a sense of the paternal love of God towards us, to give us an earnest of our everlasting Inheritance. *The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For as many as are led by the spirit of God, they are the sons of God. And because we are sons, God hath sent forth the spirit of his Son into our hearts, crying, Abba, Father. For we have not received the spirit of bondage again to fear; but we have received the spirit of adoption whereby we cry, Abba, Father. The spirit it self bearing witness with our spirit, that we are the children of God.* As therefore we are born again by the Spirit, and receive from him our Regeneration, so we are also assured by the same Spirit of our Adoption; because being Sons we are also *Heirs, heirs of God, and joint-heirs with Christ*, by the same spirit we have the pledge, or rather the earnest of our Inheritance. *For he which establisheth us in Christ, and hath anointed us is God, who hath also sealed us, and hath given the earnest of his spirit in our hearts; so that we are sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.* The Spirit of God as given unto us in this Life, though it have not the proper nature of a Pledge; as in the gifts received here being no way equivalent to the promised Reward, nor given in the stead of any thing already due; yet is to be looked upon as an *\* Earnest*, being part of that reward which is promised, and, upon the condition of performance of the Covenant which God hath made with us, certainly to be received.

Rom. 5. 5.  
Rom. 8. 14.  
Gal. 4. 6.  
Rom. 8. 15, 16.  
  
Rom. 8. 17.  
2 Cor. 1. 22.  
Ephes. 1. 14.

\* The Word ἀρραβών which the Apostle only useth in this Particular,

is of an Hebrew Extraction ערבוּת from ערב a Word of Promise and Engagement in Commerce, Bargains, and Agreements; and being but in one particular Affair used in the Old Testament is taken for a Pledge. Gen. 38. 17, 18, 20. and translated ἀρραβών by the LXX. as well as נכונות by the Chaldee; yet the Greek Word otherwise, consonantly enough to the Origination, signifieth rather an Earnest than a Pledge, as the Greeks and Latins generally agree, Hefych. Ἀρραβών, ἀρραβών, Etym. Ἀρραβών, ἢ ἐστὶ τὸ ἀνάσσειν ἢ ἀντιδικεῖν διδομένην σφραγίδα ἀσφαλείας. Which Words are also extant in Suidas, but corruptly. To this purpose is cited that of Menander, Μικρὸν ἔσσι ἀρραβὼν μὲν ἔπεισον δὴθὺς καὶ ἀσφαλείην. So Aristotle speaking of Thales, ἀπορροῦσα γρημμάτων ὀλίγων ἀρραβώνος διαδύναμις τῆς ἰσχυροῦς. Polit. l. 1. c. 11. So the Latines, Arrhabo sic dicta ut reliquum reddatur, Hoc verbum à Græco ἀρραβών. Reliquum ex eo quod debitum reliquit. Varro de L. L. lib. 4. In terrenis negotijs arrhæ quantitas, contractus illius pro quo interest ferit quædam portio est; pignoris verò ratio meritum rei pro qua poni videtur excedit. Paschas. Diac. l. 1. de Sp. S. Pignus Latinus interpres pro arrhabone posuit. Non idipsum autem arrhabo quod pignus sonat. Arrhabo enim futuræ emptioni quasi quoddam testimonium & obligamentum datur. Pignus verò, hoc est, ἐπίχρησιν, pro mutua pecunia opponitur, ut cum illa reddita fuerit, reddenti debitum pignus à creditore reddatur. S. Hier. ad Ephes. 1. 14. There is such another Observation in A. Gellius, upon these words of Q. Claudius, Cùm tantus arrhabo penes Samnites Populi Romani esset. Arrhabonem dixit sexcentos obolides, & id maluit quàm pignus dicere, quoniam vis hujus vocabuli in ea sententia gravior acriorque est. Noff. Att. l. 17. c. 2. The sense and use of this word is evident in Plautus, Eas quanti destinat? Talentis magnis totidem quot ego & tu sumus. Sed arrhaboni has dedit quadraginta mihas. Messellaria. The Sum was 120 l. of which he gave 40 l. in part of Payment, and this was the arrhabo. So the Greek Fathers interpret S. Paul, Δια τὸ ἔσσι ἀρραβών τὸ ἔσσι ἀρραβών τὸ τῶν ὀφειλῶν ἐπισημαίνον ὡς ἀσφαλείας ἐστὶν ἀρραβώνος τῆς ἀσφαλείας. Theod. 2 Cor. 1. 22. & 1 Cor. 15. 44. Δια τὸ ἔσσι ἀρραβών τὸ τῶν ὀφειλῶν ἐπισημαίνον ὡς ἀσφαλείας ἐστὶν ἀρραβώνος τῆς ἀσφαλείας. S. Chryf. In this manner speaks Eusebius, Τὰ ἀρραβώνος ἐστὶν ἐπισημαίνον τῶν ὀφειλῶν ἐπισημαίνον ὡς ἀσφαλείας ἐστὶν ἀρραβώνος τῆς ἀσφαλείας. De vita Constant. l. 1. c. 3. Theodor. in Cl. Alex. 802. Οὐτὶς γὰρ πᾶν κακοῦσμεθα ἕτι παρὸς ὀφειλῶν. ἀλλ' οἷον ἀρραβώνος ἐστὶν ἀσφαλείας ἐστὶν ἀρραβώνος τῆς ἀσφαλείας. So Tertullian, Hic sequester Dei atque hominum appellatus ex utriusque partis deposito commisso sibi carnis quoque depositum servat in semetipso, arrhabonem summæ totius. Quemadmodum enim nobis arrhabonem Spiritus reliquit, ita & à nobis arrhabonem carnis accepit, & vexit in cælum pignus totius summæ illuc quandoque redigendæ. De Resur. Carn. c. 51. Plainè accepit & hic Spiritum caro: sed arrhabonem, animæ autem non arrhabonem sed plenitudinem. c. 53. So though the Translator of Irenæus render ἀρραβών pignus; yet it is evident that Irenæus did understand by ἀρραβών an Earnest. Quod & pignus, dixit Apostolus, hoc est, parte ejus honoris qui à Deo nobis promissus est, in Epistola quæ ad Ephesios est, l. 5. c. 8. And a little after, Si enim pignus complectens hominem in semetipsum jam facit dicere Abba Pater, quid faciet universa Spiritus gratia quæ hominibus dabitur à Deo, cum similes nos ei efficiet, & perficiet voluntate Patris?

Sixthly, For the effecting of all these and the like particulars, it is the office of the same Spirit to sanctifie and set apart Persons for the duty of the Ministry, ordaining them to intercede between God and his People, to send up Prayers to God for them, to bless them in the name of God, to teach the Doctrine of the Gospel, to administer the Sacraments instituted by Christ, to perform all things necessary for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. The same Spirit which illuminated the Apostles, and endued them with power from above to perform personally

Ephes. 4. 12.



the excellency of his graces, and the abundance of his gifts. What the Apostle wished to the *Corinthians*, ought to be the earnest petition of every Christian, That *the grace of our Lord Jesus Christ, and the love of God, and communion of the Holy Ghost be with us all.* For if any man have not the spirit of Christ, he is none of his; if he have not that which maketh the union, he cannot be united to him; if he acknowledgeth him not to be his Lord, he cannot be his Servant; and *no man can say that Jesus is the Lord, but by the Holy Ghost.* That which is born of the spirit is spirit, such is their felicity which have it: That which is born of the flesh is flesh; such is their infelicity which want it. What then is to be desired in comparison of the supply of the spirit of Jesus Christ; especially considering the encouragement we receive from Christ, who said, *If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit to them that ask him?*

Thirdly, It is necessary to profess Faith in the Holy Ghost, that *the will of God* may be effectual in us, *even our sanctification.* For if God hath from the beginning chosen us to salvation through sanctification of the Spirit; if we be elected according to the fore-knowledge of the Father through sanctification of the spirit unto obedience; if the office of the Spirit doth consist in this, and he be therefore called holy, because he is to sanctifie us, how should we follow peace with all men, and holiness, without which no man shall see the Lord? How should we endeavour to cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? The temple of God is holy, which temple we are, if the spirit of God dwelleth in us; for the inhabitation of God is a consecration, and that place must be a temple where his honour dwelleth. Now if we know that our body is the temple of the Holy Ghost within us which we have of God; if we know that we are not our own, for that we are bought with a price; we must also know that we ought therefore to glorifie God in our body, and in our spirit, which are God's: Thus it is necessary to believe in the spirit of Sanctification, that our hearts may be established unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints.

Fourthly, It is necessary to believe in the Holy Ghost, that in all our weaknesses we may be strengthened, in all our infirmities we may be supported, in all our discouragements we may be comforted, in the midst of miseries we may be filled with peace and inward joy. For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. We read of the Disciples at first, that they were filled with joy and with the Holy Ghost; and those which afterwards became followers of them and of the Lord, received the word in much affliction, but with joy of the Holy Ghost. These are the rivers of living water flowing out of his belly that believeth; this is the oil of gladness wherewith the Son of God was anointed above his fellows, but yet with the same oil his fellows are anointed also: For we have an unction from the holy one, and the anointing which we receive of him abideth in us.

Lastly, The belief of the Holy Ghost is necessary for the continuation of a submissive Ministry, and a Christian submission to the acts of their function, unto the end of the World. For as God the Father sent the Son, and the spirit of the Lord was upon him, because he had anointed him to preach the Gospel; so the Son sent the Apostles, saying, *As my Father hath sent me, even so send I you; and when he had said this he breathed on them, and said unto them, Receive the Holy Ghost:* And as the Son sent the Apostles, so did they send others by virtue of the same Spirit, as St. Paul sent Timothy and Titus, and gave them power to send others, saying to Timothy, *Lay hands suddenly*

*suddenly on no man, and to Titus, For this cause left I thee in Crete, Tit. 1. 5. that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Thus by virtue of an apostolical Ordination there is for ever to be continued a ministerial Succession. Those which are thus separated by Ordination to the work of the Lord, are to feed the flock of God which is among them, taking the oversight thereof; 1 Pet. 5. 2. and those which are committed to their care, are to remember and obey them Heb. 13. 7, 17. that have the rule over them, and submit themselves, for that they watch for their souls as they that must give account.*

Having thus at large asserted the verity contained in this Article, and declared the necessity of believing it, we may easily give a brief Exposition, by which every Christian may know what he ought to profess, and how he is to be understood, when he saith, *I believe in the Holy Ghost.* For thereby he is conceived to declare thus much, I freely and resolutely assent unto this as unto a certain and infallible Truth, that beside all other whatsoever, to whom the name of Spirit is or may be given, there is one particular and peculiar Spirit, who is truly and properly a Person, of a true, real and personal Subsistence, not a created, but uncreated Person, and so the true and one eternal God; that though he be that God, yet is he not the Father nor the Son, but the Spirit of the Father and the Son, the third Person in the blessed Trinity, proceeding from the Father and the Son: I believe this infinite and eternal Spirit to be not only of perfect and indefectible holiness in himself; but also to be the immediate cause of all holiness in us, revealing the pure and undefiled will of God, inspiring the blessed Apostles, and enabling them to lay the foundation, and by a perpetual succession to continue the edification of the Church, illuminating the understandings of particular Persons, rectifying their wills and affections, renovating their natures, uniting their persons unto Christ, assuring them of the adoption of Sons, leading them in their actions, directing them in their devotions, by all ways and means purifying and sanctifying their souls and bodies, to a full and eternal acceptance in the sight of God. This is the eternal Spirit of God; in this manner is that Spirit holy; and thus *I believe in the Holy Ghost.*



## ARTICLE IX.

**The Holy Catholick Church, the Communion of Saints.**

\* Although generally the Article of the Holy Church did immediately follow the Article of the Holy Ghost,



**I**n this ninth Article we meet with some variety of position, and with much addition; for whereas it is here the ninth, in some Creeds we find it the \* last; and whereas it consisteth of two distinct parts, the latter is wholly added, and the former partly augmented; the most ancient professing no more than to believe † *the Holy Church*: And the *Greeks* having added by way of explication or determination, the word *Catholick*, it was at last received into the Latin Creed. as Tertullian well observeth, Cùm sub tribus & testatio fidei & sponso salutis pignorentur, necessariò adjicitur Ecclesiæ mentio, quoniam ubi tres, id est, Pater & Filius & Spiritus Sanctus, ibi Ecclesia quæ trium corpus est. *De Baptis. c. 6.* And S. Aug. in *Enchir. c. 36.* Spiritus S. si creatura non Creator esset, profectò creatura rationalis esset. Ipse enim esset summa creatura; & ideo in Regula fidei non poneretur ante Ecclesiam, quia & ipse ad Ecclesiam pertineret. And the Author of this first Book de Symb. ad Catech. Sequitur post S. Trinitatis ad commendationem S. Ecclesiæ, and S. Hieron. cited in the next Note. Yet notwithstanding this Order was not always observed, but sometimes this Article was reserved to the end of the Creed. As first appeareth in that remarkable place of S. Cyprian; Quòd si aliquis illud opponit ut dicat eandem Novatianum legem tenere quam Catholica Ecclesia teneat, eodem Symbolo quo & nos baptizare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum S. ac propter hoc usurpare eum potestatem baptizandi posse, quòd videatur in interrogatione baptismi à nobis non discrepare; sciat quisquis & hoc opponendum putat, primum non esse unam nobis & Schismaticis Symboli legem, neque eandem interrogationem. Nam cùm dicunt, *Credis remissionem peccatorum & vitam æternam per sanctam Ecclesiam?* mentiuntur in interrogatione, cùm non habent Ecclesiam. Tunc deinde voce suâ ipsi consentunt remissionem peccatorum non dari nisi per Sanctam Ecclesiam. *Ep. ad Magn. Thus Arius and Euzoïus, in the words hereafter cited, place the Church in the conclusion of their Creed. And the Author of the second Book de Symb. ad Catech. placeth the Remission of Sins after the Holy Ghost; Noli injuriam facere ei qui te fecit, ut consequaris ab illo quod in isto S. Symbolo sequitur, Remissionem omnium peccatorum: And after he hath spoken of the Resurrection and Life everlasting, proceedeth thus to speak of the Church; Sancta Ecclesia, in qua omnis Sacramenti terminatur autoritas, &c. And the Author of the third, Ideo Sacramenti hujus conclusio per Eccl. terminatur quia ipsa est mater fœcunda. And the Author of the fourth, Per Sanctam Ecclesiam. Propterea hujus conclusio Sacramenti per S. Ecclesiam terminatur, quoniam si quis absq; ea inventus fuerit, alienus erit à numero filiorum; nec habebit Deum Patrem qui Ecclesiam noluerit habere matrem. Thus therefore they disposed the last part of the Creed, Credo in Spiritum S. peccatorum remissionem, carnis resurrectionem & vitam æternam per S. Ecclesiam. And the Design of this Transposition, was to signify that Remission of Sins and Resurrection to æternal Life, are to be obtained in and by the Church: As the Creed in the first Homily under the name of S. Chrysofom, Credo in Sp. S. Iste Spiritus perducit ad S. Ecclesiam, ipsa est quæ dimittit peccata, promittit carnis resurrectionem, promittit vitam æternam. † Tertull. Quæ est mater nostra, in quam repromissimus Sanctam Ecclesiam. Adv. Marcion. l. 5. c. 4. So Rufinus, Sanctam Ecclesiam. For Catholicam is added by Pamelius. So S. Hieron. contra Lucif. Præterea cùm solenne sit in lavacro post Trinitatis Confessionem interrogare, Credis Sanctam Ecclesiam? Credis remissionem peccatorum? Quam Ecclesiam credidisse cum dices? Ariarum? sed non habent: nostram? sed extra hanc baptizatus non potuit eam credere quam nescivit; and S. Aug. De Fide & Symb. Credimus & Sanctam Ecclesiam, with this declaration, utique Catholicam. So Maximus Taurin. Chrysol. and Venantius Fortunatus. The Author of the first Book de Symb. ad Catech. Sequitur post Sanctæ Trinitatis commendationem S. Ecclesiæ. The Author of the other three who placeth this Article last of all, Sancta Ecclesia, in qua omnis hujus sacramenti terminatur autoritas, l. 2. and 4. expressly Per Sanctam Ecclesiam, as the words of the Creed, with the Explication before-mentioned. As also the interrogation of the Novatians ending with per Sanctam Ecclesiam, cited before out of S. Cyprian. So likewise of those two Homilies on the Creed which are falsely attributed to S. Chrysof. the first hath Sanctam Ecclesiam after the Belief in the Holy Ghost, the second concludeth the Creed with per Sanctam Ecclesiam. In carnis resurrectione fides, in vita æterna spes, in Sancta Ecclesia charitas. Thus the ancient Saxon Creed set forth by Freherus, Tha halgan gelathinge, i. e. the Holy Church; the Greek Creed in Saxon Letters in Sir Robert Cotton's Library, and the old Latin Creed in the Oxford Library. Deus qui in cœlis habitat, & condidit ex nihilo ea quæ sunt, & multiplicavit propter Sanctam Ecclesiam suam, irascitur tibi. *Herm. l. 1. Visione 1.* Virtute suâ potenti condidit Sanctam Ecclesiam suam. *ib.* Rogabam Dominum ut Revelationes ejus quas mihi ostendit per Sanctam Ecclesiam suam confirmaret. *Vis. 4.* But though it were not in the Roman or Occidental Creeds, yet it was anciently in the Oriental, particularly in that of Hierusalem, and that of Alexandria. In the Creed at Jerusalem it was certainly very ancient; for it is expounded by S. Cyril, Archbishop of that place, εις μιαν εὐχὰν καθολικῶν Ἑκκλησιῶν. And in the Alexandrian it was as ancient; for Alexander, Archbishop of that place, inserts it in his Confession, in his Epistle ad Alexandrum, μιαν καὶ μόνην καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, Theodoret. *Hist. l. 2. c. 4.* And Arius and Euzoïus, in their Confession of Faith given in to Constantine, thus conclude, καὶ εἰς καθολικὴν Ἑκκλησίαν τοῦ Θεοῦ, καὶ ἀποστολικὴν ὡς ἀρετῶν. Socrates, *Hist. Eccl. l. 1. c. 26.* The same is also expressed in both the Creeds, the lesser and the greater, delivered by Epiphanius in Ancorato; the words are repeated in the next Observation.*

To begin then with the first part of the Article, I shall endeavour so to expound it as to shew what is the meaning of the *Church*, which Christ hath propounded to us; how that Church is *holy*, as the Apostle hath assured us; how that holy Church is *catholick*, as the Fathers have taught us. For when I say

say, *I believe in the Holy Catholick Church*, I mean that \* there is a Church \* which is holy, and which is catholick; and I understand that Church alone which is both catholick and holy: And being this Holiness and Catholicism are but affections of this Church which I believe, I must first declare what is the nature and notion of the Church; how I am assured of the Existence of that Church; and then how it is the subject of these two affections.

Credo sanctam Ecclesiam, I believe there is an holy Church; or Credo in sanctam Ecclesiam, is the same: nor does

the Particle in added or subtracted make any difference. For although some of the Latin and Greek Fathers press the force of that Preposition, as is before observed, though Rufinus urge it far in this particular. Ut autem una eademque in Trinitate divinitas doceatur, sicut dictum est in Deo Patre credi adjecta prepositione, ita & in Christo Filio ejus ita & in Spiritu S. memoratur. Sed ut manifestius fiat quod dicimus, ex consequentibus approbabitur. Sequitur namque post hunc sermonem, Sanctam Ecclesiam, remissionem peccatorum, hujus carnis resurrectionem. Non dixit, in sanctam Ecclesiam, nec in remissionem peccatorum, nec in carnis resurrectionem, si enim addidisset in prepositionem, una eademque vis fuisset cum superioribus. Ne autem (f. Nunc autem) in illis quidem vocabulis, ubi divinitate fides ordinatur, in Deo Patre dicitur, & Jesu Christo Filio ejus, & in Spiritu S. in cæteris verò ubi non de divinitate, sed de creaturis ac mysterijs sermo est, in prepositio non additur ut dicatur in sanctam Ecclesiam, sed sanctam Ecclesiam credendam esse, non ut in Deum, sed ut Ecclesiam Deo congregatam; & remissionem peccatorum credendam esse, non in remissionem peccatorum, & resurrectionem carnis, non in resurrectionem carnis. Hac itaque prepositionis syllabâ creator à creaturis secernitur & divina separantur ab humanis. *Ruff. in Symb. Though I say this Expression be thus pressed, yet we are sure that the Fathers did use eis and in for the rest of the Creed as well as for the Father, Son and Holy Ghost. We have already produced the Authorities of S. Cyril, Arius and Euzoïus, p. 12, 19. and that of Epiphanius in Ancorato. Thus also the Latins, as S. Cyprian, In æternam pœnam serò credent, qui in vitam æternam credere noluerunt. Ad Demetrianum. So Interpres Irenæi. Quotquot autem timent Deum, & credunt in adventum Filij ejus, &c. So Chrysol. In Sanctam Ecclesiam. Quia Ecclesia in Christo, & in Ecclesia Christus est, qui ergo Ecclesiam fatetur, in Ecclesiam se confessus est credidisse. Serm. 62. And in the ancient Edition of S. Jerome in the place before cited it was read, Credis in Sanctam Ecclesiam, and the word in was left out by Victorius.*

For the understanding of the true notion of the Church, first we must observe that the nominal definition or derivation of the word is not sufficient to describe the nature of it. If we look upon the old English word now in use, † Church or Kirk, it is derived from the Greek, and first signified the House of the Lord, that is, of Christ, and from thence was taken to signify the People of God, meeting in the House of God. The Greek word used by the Apostles to express the Church, signifieth † a calling forth, if we look upon the Origination; a congregation of Men, or a company assembled, if we consider the use of it. But neither of these doth fully express the nature of the Church, what it is in itself, and as it is propounded to our Belief.

† Kúει the Lord; and that properly Christ; from whence Kúει-αὐτός belonging to the Lord Christ; οἶκος Kúειαυτός, from thence Kyriac, Kyrk, and Church.

‡ The Word used by the Apostle is Ἐκκλησία from ἐκκαλεῖν evocare. From ἐκκαλεῖν, ἐκκλησιν, from ἐκκλησις, ἐκκλησία, of the same Notation with the Hebrew קָהָל Ecclesia quippe ex vocatione appellata est. S. Aug. Exp. ad Rom. And though they ordinarily take it primarily to signify convocatio, as S. Aug. Inter congregationem, unde Synagoga, & convocacionem, unde Ecclesia nomen habet, distat aliquid. *Enar. in Psal. 177. yet the Origination speaks only of Evocation without any intimation of Congregation or meeting together, as there is in (ὄγκλησις). From whence arose that definition of Methodius, Ὅτι Ἐκκλησία ἐστὶ τὸ ἐκκαλεῖν τὰς ἡδονὰς ἀβυσσοῦ φησι. Photius Biblioth. Whereas ἐκκαλεῖν is no more here than καλεῖν, ἐκκλησις no more than κλήσις, as κλήσις and ἐκκλησις with the Atticks were the same: From whence it came to pass that the same Preposition hath been twice added in the Composition of the same Word; from ἐκκαλεῖν ἐκκλησία, from thence ἐκκλησιάζειν, and because the Preposition had no Signification in the use of that Word, from thence ἐκκλησιάζειν, to convocate, or call together. But yet ἐκκλησία is not the same with ἐκκλησις, not the Evocation or the Action of Calling, but the κλήσις or the Company called, and that (according to the use) gathered together; from whence ἐκκλησιάζειν is to gather together, or to be gathered. Hence S. Cyril, Ἐκκλησία ἢ καλεῖν ἐκκλησιάζειν, διὰ τὸ πᾶσι καλεῖν ἢ οὐκ ἐκκλησιάζειν. Catech. 18. So Ammonius, Ἐκκλησία ἔστι οἱ Ἀθλιωτοὶ ἢ ἐκκλησιάζειν ἢ καλεῖν. To this purpose do the LXX use ἐκκλησιάζειν actively, to convocate or call together an Assembly, as ἐκκλησιάζειν λαόν, and ἐκκλησιάζειν συναγωγήν, and ἐκκλησιάζειν παῖδας, as ἐκκλησιάζειν παῖδας ἢ συναγωγήν, which the Attick Writers would have expressed by ἐκκλησιάζειν, as Aristophanes, Ἐδοξέ μοι περὶ πάντων ὕπνου ἐν τῇ πόλει Ἐκκλησιάζειν περὶ τῆς συναγωγῆς, Vesps. Where though the Scholiast hath rendered Ἐκκλησιάζειν, οἱ ἐκκλησιάζειν ἐκκλησιάζειν, whereby the Lexicographers have been deceived; yet the Word is even there taken as a neuter, in the passive sense, as generally the Atticks use it. Howsoever from the notation of the Word we cannot conclude that it signifies a Number of Men called together into one Assembly out of the Mass or Generality of Mankind; first, because the Preposition ἐκ hath no such force in the use of the Word; secondly, because the collection or coming together is not specified in the Origination.*

Our second Observation is, That the Church hath been taken for the whole complex of Men and Angels worshipping the same God; and again, the Angels being not considered, it hath been taken as comprehending all the Sons of Men believing in God ever since the Foundation of the World. But being Christ took not upon him the nature of Angels, and consequently did not properly purchase them with his Blood, or call them by his Word; being

‡ Translatum in Paradisum jam tunc de mundo in Ecclesiam. Tertul. l. 2. adv. Marcion. they

they are not in the Scriptures mentioned as parts or members of the Church, nor can be imagined to be built upon the Prophets or Apostles; being we are at this time to speak of the proper notion of the *Church*; therefore I shall not look upon it as comprehending any more than the Sons of Men. Again, being though *Christ* was the Lamb slain before the Foundation of the World, and whosoever from the beginning pleased God, were saved by his Blood; yet because there was a vast difference between the several Dispensations of the Law and Gospel; because our Saviour spake expressly of building himself a Church when the Jewish Synagogue was about to fail; because Catholicism, which is here attributed unto the Church, must be understood in opposition to the legal Singularity of the Jewish Nation; because the ancient \* Fathers were generally wont to distinguish between the Synagogue and the Church; therefore I think it necessary to restrain this Notion to Christianity.

\* Thus S. Ignatius speaking of Christ, *Αὐτὸς ἐστὶν Θεὸς καὶ Πατὴρ*

*ἢ ἡ ἐκκλησία* 'Αγγελία, καὶ Ἰουδαία, καὶ Ἰακώβ, καὶ οἱ Περσῶν, οἱ Ἀπὸστολοι, καὶ ἡ ἐκκλησία. Ep. ad Philad. Where ἡ ἐκκλησία is plainly taken for the multitude of Christians who were converted to the Faith by the Apostles, and those who were afterwards joined to them in the Profession of the same Faith. Sacrificia in populo, sacrificia & in Ecclesia. Iren. l. 4. c. 34. Diffeminaverunt sermonem de Christo Patriarchæ & Prophetæ, demessa est autem Ecclesia, hoc est, fructum percepit. Id. l. 4. c. 24. Quid Judaicus populus circa beneficia divina perfidus & ingratus? nonne quòd à Deo primum recessit impatientiæ crimen fuit. Impatientia etiam in Ecclesia hæreticos facit. S. Cyp. de Bono Patient. Quis non agnoscat Christum reliquisse matrem Synagogam Judæorum veteri Testamento carnaliter adhærentem, & adhærisse uxori suæ, S. Ecclesiæ? S. Aug. contra Faust. l. 12. c. 8. Mater Sponsi Domini nostri Jesu Christi Synagoga est, proinde nurus ejus Ecclesia—Idem, Enar. in Psal. 44.

Thirdly, Therefore I observe that the only way to attain unto the knowledge of the true notion of the *Church*, is to search into the New Testament, and from the places there which mention it, to conclude what is the nature of it. To which purpose it will be necessary to take notice that our Saviour first speaking of it, mentioneth it as that which † then was not, but afterwards was to be; as when he spake unto the great Apostle, *a Thou art Peter, and upon this rock I will build my Church*; but when he ascended into Heaven, and the Holy Ghost came down, when *Peter* had converted *b three thousand souls* which were added to the *c hundred and twenty* Disciples, then was there a Church, (and that built upon † *Peter*, according to our Saviour's Promise,) for after that we read, *d The Lord added to the Church daily such as should be saved*. A Church then our Saviour promised should be built, and by a Promise made before his Death; after his ascension, and upon the preaching of *St. Peter*, we find a Church built or constituted, and that of a nature capable of a daily increase. We cannot then take a better occasion to search into the true notion of the Church of *Christ*, than by looking into the origination and increase thereof; without which it is || impossible to have a right conception of it.

† In quem ingruerent—in Ecclesiam? quam nondum Apostoli struxerant. Tert. de Bapt. c. 16.   
 a Mat. 16. 18.   
 b Act. 2. 41.   
 c Act. 1. 15.   
 † Qualis es convertens atque commutans manifestam Domini intentionem personaliter hoc Petro conferentem.

Super se, inquit, edificabo Ecclesiam meam, et dabo tibi claves, non Ecclesiæ. Sic enim & exitus docet: in ipso Ecclesia extructa est, id est, per ipsum, ipse clavem inbuit, vides quam. Viri Israelita, auribus mandato que dico: Jesum Nazarenum virum à Deo vobis destinatum, & reliqua. Tertul. de Pudicitia. c. 21. So S. Basil, Εὐθὺς δὲ ἐν τῷ πρώτῳ ταύτης τοῦ αἵματος Πέτρον— καὶ διὰ τὸ αἰσῶσε ἡποχλῶ ἐν ἰαυρίῳ τῷ εἰκοδόμῳ τῷ Ἐκκλησίας δεξιόθεν. Adv. Eunom. l. 2. S. Peter took upon himself the building of the Church, that is, to build the Church, which he then performed, when he preached the Gospel by which the Church was first gathered. d Act. 2. 47. || Tertullian, mentioning the Acts of the Apostles, addeth these words: Quam Scripturam qui non recipiunt, nec Spiritus Sancti esse possunt, qui necdum Spiritum possint agnoscere discentibus missum: sed nec Ecclesiam defendere qui quando & quibus incunabulis institutum est hoc corpus, probare non habent. De Prascri. Hæret. c. 22.

Now what we are infallibly assured of the first actual existence of a Church of *Christ*, is only this: There were twelve Apostles with the Disciples before the descent of the Holy Ghost, and the *number of the names together were an hundred and twenty*. When the Holy Ghost came after a powerful and miraculous manner upon the blessed Apostles, and *S. Peter* preached unto the *Jews*, that they should *repent and be baptised in the name of Jesus Christ for the remission*

Act. 1. 15.   
 Act. 2. 38. 42.   
 47.

mission of sins ; they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls. These being thus added to the rest, continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers : and all these Persons so continuing are called the \* Church. What this Church was is easily determined, for it was a certain number of men, of which some were Apostles, some the former Disciples, others were Persons which repented, and believed, and were baptised in the name of *Jesus Christ*, and continued hearing the word preached, receiving the Sacraments administer'd, joining in the publick Prayers presented unto God. This was then the Church, which was daily increased by the addition of other Persons received into it upon the same conditions, making up <sup>a</sup> the multitude of them that believed, who were of one heart and one soul, <sup>b</sup> believers added to the Lord, multitudes both of men and women.

\* Cum remissent summi Sacerdotes Petrum & Joannem, & reversi essent ad reliquos Co-apostolos & Discipulos Domini, id est in Ecclesiam, S. Iren. l. 3. c. 12. <sup>a</sup> Actis 4. 32. <sup>b</sup> Actis 5. 14.

But though the Church was thus begun, and represented unto us as one in the beginning, though that Church which we profess to believe in the Creed be also propounded unto us as one ; and so the notion of the Church in the Acts of the Apostles might seem sufficient to express the nature of that Church which we believe ; yet because that Church which was one by way of † origination, and was afterwards divided into many, the actual members of that one becoming the members of several Churches ; and that Church which we believe, is otherwise one by way of complexion, receiving the members of all Churches into it ; it will be necessary to consider, how at the first those several Churches were constituted, that we may understand how in this one Church they were all united. To which purpose it will be farther fit to examine the several acceptations of this word, as it is diversly used by the Holy Ghost in the New Testament ; that, if it be possible, nothing may escape our search, but that all things may be weighed, before we collect and conclude the full notion of the *Church* from thence.

† Hæ voces Ecclesie ex qua habuit omnis Ecclesia initium, S. Iren. ibid.

First then, that the word which signifies the *Church* in the original *Greek*, is sometimes used in the vulgar sense according as the native *Greeks* did use the same to express their conventions, without any relation to the worship of God or Christ, and therefore is translated by the word *Assembly*, of as great a latitude. Secondly, It is sometimes used in the same notion in which the *Greek* Translators of the Old Testament made use of it, for the Assembly of the People of God under the Law, and therefore might be most fitly translated the *Congregation*, as it is in the Old Testament. Thirdly, It hath been conceived that even in the Scriptures it is sometimes taken for the Place in which the members of the Church did meet to perform their solemn and publick Services unto God ; and some <sup>c</sup> Passages there are which seem to speak no less, but yet are not so certainly to be understood of the Place, but that they may as well be spoken of the People congregated in a certain Place. Beside these few different acceptations, the *Church* in the language of the New Testament doth always signifie a company of Persons professing the Christian Faith, but not always in the same latitude. Sometimes it admitteth of distinction and plurality : sometimes it reduceth all into conjunction and unity. Sometimes the Churches of God are diversified as many ; sometimes, as many as they are, they are all comprehended in one.

Actis 19. 32. 39. 40. <sup>a</sup> Actis 8. 38. <sup>b</sup> Heb. 2. 12. <sup>c</sup> Actis 11. 26. <sup>d</sup> Cor. 11. 18, 22. From these Places S. Augustine did collect that 'Εκκλησία was taken in the Scriptures for the Place of Meeting, or the House of God, and came

so to be frequently used in the language of the Christians in his time : Sicut Ecclesia dicitur locus quo Ecclesia congregatur. Nam Ecclesia homines sunt de quibus dicitur, *Ut exhiberet sibi gloriosam Ecclesiam*. Hanc tamen vocari etiam ipsam domum orationum, idem Apostolus testis est, ubi ait, *Nunquid domos non habetis ad manducandum et bibendum, aut Ecclesiam Dei contemnitis ?* Et hoc quotidianus loquendi usus obtinuit, ut, ad Ecclesiam prodire, aut ad Ecclesiam confugere, non dicatur, nisi quod ad locum ipsum parietesque prodierit, vel confugerit, quibus Ecclesie congregatio continetur. *Quest. super Levit. l. 3. c. 57.* By these words it is certain that in S. Augustine's time they used the word Ecclesia, as we do now the Church, for a Place set apart for the Worship of God ; and it is also certain that those of the Greek Church did use 'Εκκλησία in the same sense, as Eusebius speaking of the flourishing times of the Church, before the Persecution under Dioclesian, says the Christians *μεταμυσῖς ἐν τοῖς πάλαισιν οἰκοδομημασιν ἀρχαῖοις δῆλαισιν οἰσιν πλῆθῶσιν ἀναπαύσεσσι*

τὰς πόλεις ἐν Συμμίῳ ἀγίων ἐκκλησίας. *Hist.* l. 8. c. 1. And S. Chryl. Εἰ γὰρ Ἐκκλησία καλεῖται ἡλικὸν καὶ ἀνθρώπων, πῶς μᾶλλον καὶ ἀνθρώπων, καὶ γὰρ ἀνθρώπων ἐκκλησία Σεμνότερον. *Hom.* 26. ad Rom. But it is not so certain that the Apostle used Ἐκκλησία in that sense, nor is it certain that there were any Houses set apart for the Worship of God in the Apostles times, which then could be called by that name. For Isidorus Pelusiota expressly denies it, and distinguishes between ἐκκλησία and Ἐκκλησιαστέον, after this manner, Ἄλλο ἔστιν Ἐκκλησία καὶ ἄλλο Ἐκκλησιαστέον, ἢ μὲν ἐκ τῆς ἀμύμων ψυχῶν (σωστικῆς, τὸ δ' ἀπὸ λίθων καὶ ὕδατος οἰκοδομητῆ). And thus he proceeth this distinction, ὡς περὶ γὰρ ἄλλο ἔστιν Ἐκκλησία καὶ ἄλλο Ἐκκλησιαστέον, καὶ ἄλλο Συμμάχον καὶ ἄλλο Συμμάχον, καὶ ἄλλο Βουλόμενον, καὶ ἄλλο Βουλόμενον, τὸ μὲν γὰρ τὸ πᾶν ἐν τῷ (σωστικῆ) μίση, ἢ τὸ τὰς βυλόμενους ἀνδρας, οἷς καὶ ὁ κίνδυνος καὶ ἡ (σωστικῆ) ἀνάγκη, ἔπειτα καὶ ἔπειτα Ἐκκλησιαστέον καὶ Ἐκκλησία. Then he concludes, that in the Apostles times there was no Ἐκκλησιαστέον, Ἐπὶ μὲν τῆς Ἀποστόλων ἐπὶ τῇ Ἐκκλησίᾳ ἰάμα μὲν καλεῖται ἀνθρώπων, ἔστιν ἡ πόλις, λαμπρῆ Ἐκκλησιαστέον ἔκ τῆς. *Epist.* 246. l. 2.

\* *Acts* 16. 5. For first in general there are often mentioned \* *the Churches* by way of plurality, *the Churches of God, the Churches of the Gentiles, the Churches of the Saints.* In particular we find a few believers gathered together in the House of one single Person, called a *Church*, † as the Church in the House of *Priscilla* and *Aquila*, the Church in the House of *Nymphas*, the Church in the House of *Philemon*; which Churches were nothing else but the believing and baptised Persons of each Family, with such as they admitted and received into their House to join in the worship of the same God.

Thus Origen for the most part speaks of the Church in the plural number αἱ ἐκκλησίας. † *Rom.* 16. 5. *1 Cor.* 16. 19. *Col.* 4. 15. *Philem.* 2. S. Chryl. observeth of *Priscilla* and *Aquila*, Οὕτω γὰρ ἡμεῖς διδοίμενοι ὡς καὶ τῶν οἰκίαν ἐκκλησίας ποιῆσαι, διὰ τὸ τῶν πόλεων ποιῆσαι πόλιν, καὶ διὰ τῶν πόλεων αὐτῶν ἀνοίξαι πόλιν. *Chrysost.* *Homil.* 30. in *Epist.* ad Romanos.

Again, When the Scripture speaketh of any Country where the Gospel had been preached, it nameth always by way of plurality the <sup>a</sup> Churches of that Country, as the Churches of *Judea*, of *Samaria* and *Galilee*, the Churches of *Syria* and of *Cilicia*, the Churches of *Galatia*, the Churches of *Asia*, the Churches of *Macedonia*. But notwithstanding there were several such Churches or Congregations of Believers in great and populous Cities, yet the Scriptures always speak of such Congregations in the notion of one Church: As when S. Paul wrote to the *Corinthians*, <sup>b</sup> *Let your Women keep silence in the Churches*, yet the dedication of his Epistle is, *Unto the Church of God which is at Corinth*. So we read not of the Churches, but the <sup>c</sup> Church at *Jerusalem*, the Church at *Antioch*, the Church at *Cæsarea*, the Church at *Ephesus*, the Church of the *Thessalonians*, the Church of *Laodicea*, the Church of *Smyrna*, the Church of *Pergamus*, the Church of *Thyatira*, the Church of *Sardis*, the Church of *Philadelphia*. From whence it appeareth that a collection of several Congregations, every one of which is in some sense a Church, and may be called so, is properly one Church by virtue of the subordination of them all in one government under one Ruler. For thus in those great and populous Cities where Christians were very numerous, not only those of several Churches within the Cities, but all those also in the adjacent Parts, were united under the care and inspection of one Bishop, and therefore was accounted one Church; the number of the Churches following the number of the Angels, that is, the rulers of them, as is evident in the revelation.

And thus after they grew yet far more numerous in the time of Clemens Bishop of Rome. Ἡ Ἐκκλησία τῆς Θεοῦ παρεκλήθη Κλεμεντος, *Ep.* 1. So after him Ignatius. Τῇ Ἐκκλησίᾳ τῆς ἀξιωματικῆς τῆς ἑσθῆς ἐν Ἐφέσῳ τῆς Ἀσίας, and Ἐκκλησία ἀγία τῆς ἑσθῆς ἐν Τρόλλεσσιν. And so the rest.

Now as several Churches are reduced to the denomination of one Church, in relation to the single Governour of those many Churches; so all the Churches of all Cities and all Nations in the world may be reduced to the same single denomination in relation to one supreme Governour of them all, and that one Governour is *Christ* the Bishop of our Souls. Wherefore the Apostle, speaking of that in which all Churches do agree, comprehendeth them all under the same appellation of one Church; and therefore often by the name

Name of \* Church are understood all Christians whatsoever belonging to any of the Churches dispersed through the distant and divided parts of the World. For the single persons professing faith in Christ are members of the particular Churches in which they live, and all those particular Churches are members of the general and universal Church which is one by unity and aggregation; and this is the Church in the Creed which we believe, and which is in other Creeds expressly termed † *One, I believe in one Holy Catholick Church.*

\* Mat. 16. 18.  
1 Cor. 10. 20.  
19. 9.  
Gal. 1. 13.  
Ephes. 1. 22.  
3. 10, 21.  
5. 23, 25, 27.  
29. 32.  
Phil. 3. 6.  
Col. 1. 18, 24.  
Heb. 12. 23.  
Of this, as of  
one Church,

Celsus calls the Christians, *τοῦ εἰς μὴδὸν ἐκκλησίας.* Apud Orig. l. 5. † So the Creeds of Epiphanius in Anac-rato, *ἡσδοντὸς εἰς μίαν ἐκκλησίαν καθολικὴν καὶ ἀποστολικὴν ἑνωμένην.* So the Jerusalem Creed in S. Cyril. Thus the Nicene, with the additions of the Council of Constantinople, *ἐκκλησίαν καθολικὴν καὶ ἀποστολικὴν ἑνωμένην.* Thus also the Alexandrian, as appeareth by those already quoted of Alexander, Arius, and Euzoius.

It will therefore be farther necessary for the understanding of the nature of the Church which is thus one, to consider in what that unity doth consist. And being it is an aggregation not only of many Persons, but also of many Congregations, the unity thereof must consist in some agreement of them all, and adhesion to something which is one. If then we reflect upon the first Church again, which we found constituted in the Acts, and to which all other since have been in a manner added and conjoined, we may collect from their union and agreement how all other Churches are united and agree. Now they were described to be believing and baptised Persons, converted to the Faith by S. Peter, continuing stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and Prayers. These then were all built upon the same Rock, all professed the same Faith, all received the same Sacraments, all performed the same Devotions, and thereby were all reputed Members of the same Church. To this Church were added daily such as should be saved, who became Members of the same Church by being built upon the same Foundation, by adhering to the same Doctrine, by receiving the same Sacraments, by performing the same Devotions.

Acts 2. 41, 42,  
44, 47.

From whence it appeareth that the first unity of the Church considered in itself, beside that of the head, which is one Christ, and the life communicated from that head, which is one Spirit, relieth upon the original of it, which is one; even as an house built upon one foundation, though consisting of many rooms, and every room of many stones, is not yet many, but one house. Now there is but one foundation upon which the Church is built, and that is Christ: *For other foundation can no man lay, than that is laid, which is Jesus Christ.* And though the Apostles and the Prophets be also termed the foundation, yet even then the unity is preserved, because as they are stones in the foundation, so are they united by one corner-stone; whereby it comes to pass that such Persons as are of the Church, being fellow-citizens with the Saints, and of the household of God, are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy Temple in the Lord. This stone was laid in Zion for a foundation, a tried stone, a precious corner-stone, a sure foundation: there was the first Church built, and whosoever have been, or ever shall be converted to the true Christian Faith, are and shall be added to that Church, and laid upon the same foundation, which is the unity of \* origination. Our Saviour gave the same power to all the Apostles, which was to found the Church; but he gave that power to Peter, to shew the unity of the same Church.

1 Cor. 3. 11.

Ephes. 2. 19,  
20, 21.

Isa. 28. 16.

\* Tertullian speaking of the Apostles, Ecclesias apud unamquamque civitatem condiderunt,

à quibus traducem fidei & scriptam doctrinam ceteris exinde Ecclesie mutuatas sunt, & quotidie mutantur, ut Ecclesie fiant: ac per hoc & ipsa Apostolica, ut soboles Apostolicarum Ecclesiarum. Omne genus ad originem suam censetur necesse est. Itaque tot & tantæ Ecclesie una est illa ab Apostolis prima ex qua omnes. Sic omnes primæ & Apo-



and all Churches congregated in the name of *Christ*, washed in the same Laver of Regeneration, eating of the same Bread, and drinking of the same Cup, are united in the same cognizance, and so known to be the same Church. And this is the unity of the Sacraments.

Fourthly, Whosoever belongeth to any Church is some way called; and all which are so, are called in one hope of their calling: the same reward of eternal Life is promised unto every Person, and we all *through the Spirit wait for the hope of righteousness by faith*. They therefore which depend upon the same God, and worship him all for the same end, *the hope of eternal life, which God that cannot lye, promised before the world began*, having all the same expectation, may well be reputed the same Church. And this is the unity of hope.

Fifthly, They which are all of one mind, whatsoever the number of their Persons be, they are in reference to that mind but one; as all the members, howsoever different, yet being animated by one Soul, become one Body. Charity is of a fastening and uniting nature; nor can we call those many, who *endeavour to keep the unity of the Spirit in the bond of peace*. By this, said our Saviour, *shall all men know that ye are my Disciples, if ye have love one to another*. And this is the \* unity of Charity.

Lastly, All the Churches of God are united into one by the unity of discipline and government, by virtue whereof the same *Christ* ruleth in them all. For they have all the same pastoral guides appointed, authorized, sanctified, and set apart by the appointment of God, by the direction of the Spirit, to direct and lead the people of God in the same way of eternal Salvation: as therefore there is † no Church where there is no order, no ministry; so where the same order and ministry is, there is the same Church. And this is the † unity of regiment and discipline.

non est que non habet Sacerdotes. S. Hier. adv. Lucifer. Πάντες ἐσπεριδωκὲς τὴν Διακονίαν ὡς Ἰησοῦ Χριστοῦ, καὶ ἡ Ἐπισκοπὴν ὡς Παύλου, τὴν δὲ Πρεσβυτερίαν ὡς συνέδριον Θεοῦ, καὶ ὡς συνέδριον Ἀποστόλων. ἡμεῖς τούτων ἐκκλησία ἐσμεν. Ignat. ad Trall. Τὸ γὰρ τὸ Ἐκκλησίας ὄνομα ἡ τὸ εἶς Χριστὸν πιστεύοντων ὑμῶν πλῆθος, ἡμεῖς τὴν καὶ Χριστοῦ ποιμίαν καὶ διδασκαλίαν, καὶ τὴν ἐπὶ Χριστῷ καὶ ἐξουσίαν. S. Cyril. ad cap. 45. ubi interpres ὑμῶν, male transtulit de-clarat, quod est ὑποφαινή; cum reddere oportuerit, connectit, aut contextit. † Episcopatus unus est, cuius à singulis in solidum pars tenetur: Ecclesia una est que in multitudinem latius incremento fecunditatis extenditur. S. Cyp. ibidem. So he joins these two together, Cum sit à Christo una Ecclesia per totum mundum in multa membra divisa, item Episcopatus unus Episcoporum multorum concordie numerositate diffusus. Ep. ad Antonianum.

By these means, and || for these reasons, millions of persons, and multitudes of congregations are united into one body, and become one Church. And thus under the name of *Church* expressed in this Article, is understood a body, or collection of human persons professing faith in *Christ*, gathered together in several places of the world for the worship of the same God, and united into the same corporation by the means aforesaid. And this I conceive sufficient to declare the true notion of the Church as such, which is here the object of our Faith. It remaineth therefore that we next consider the existence of the Church, which is acknowledged in the act of Faith applied to this object: For when I profess and say, *I believe a Church*, it is not only an acknowledgment of a Church which hath been, or of a Church which shall be, but also of that which is. When I say, *I believe in Christ dead*, I acknowledge that death which once was, and now is not: for *Christ* once died, but now is not dead: When I say, *I believe the Resurrection of the Body*, I acknowledge that which never yet was, and is not now, but shall hereafter be. Thus the act of Faith is applicated to the object according to the nature of it; to what is already past, as past; to what is to come, as still to come; to that which is present, as it is still present. Now that which was then past, when the Creed was made, must necessarily be always past, and so believed for ever; that which shall never come to pass until the end of the world, when this

|| These are all expressed by Tertullian, Una nobis & illis fides, unus Deus, idem Christus, eadem spes, eadem lavacri sacramenta, semel dixerim, una Ecclesia sumus. De Virg. island. c. 2. Corpus sumus de conscientia religionis & disciplinæ unitate & spei fœdere. Apolog. c. 39.



this publick profession of Faith shall cease, that must for ever be believed as still to come. But that which was when the Creed began, and was to continue till the Creed shall end, is proposed to our belief in every Age as being; and thus ever since the first Church was constituted, the Church it self, as being, was the object of the Faith of the Church believing.

The existence therefore of the Church of *Christ*, (as that Church before is understood by us) is the continuation of it in an actual Being, from the first collection in the Apostles times unto the consummation of all things. And therefore to make good this explication of the Article, it will be necessary to prove that the Church which our Saviour founded and the Apostles gathered, was to receive a constant and perpetual Accession, and by a successive augmentation be uninterruptedly continued in an actual existence of believing persons and congregations in all Ages unto the end of the World.

Now this indeed is a proper object of Faith, because it is grounded only upon the promise of God; there can be no other assurance of the perpetuity of this Church, but what we have from him that built it. The Church is not of such a nature as would necessarily, once begun, preserve itself for ever. Many thousand Persons have fallen totally and finally from the Faith professed, and so apostatized from the Church. Many particular Churches have been wholly lost, many Candlesticks have been removed; neither is there any particular Church which hath any power to continue itself more or longer than others; and consequently, if all particulars be defectible, the universal Church must also be subject of itself unto the same defectibility.

But though the providence of God doth suffer many particular Churches to cease, yet the promise of the same God will never permit that all of them at once shall perish. When *Christ* spake first particularly to *S. Peter*, he sealed his speech with a powerful promise of perpetuity, saying, *Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it.* When he spake generally to all the rest of the Apostles to the same purpose, *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; he added a promise to the same effect, and lo I am with you always, even to the end of the world.* The first of these promises assureth us of the continuance of the Church, because it is built upon a Rock; for our Saviour had expressed this before, *Whoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock.* The Church of *Christ* is the House of *Christ*; for he hath *builded the house*, and is as a *Son over his own house, whose house are we*; and as a *wise man*, he hath built his House upon a Rock, and what is so built shall not fall.

The \* latter of these Promises giveth not only an assurance of the continuance of the Church, but also the cause of that continuance, which is the presence of *Christ*. *Where two or three are gathered together in the name of Christ*, there he is in the midst of them, and thereby they become a Church; for they are as a builded House, and the Son within that House. Wherefore being *Christ* doth promise his presence unto the Church, even unto the

\* Non deserit Ecclesiam suam Divina protectio, dicente Domino, Ecce ego vobiscum omnibus diebus, &c. Leo Epist. 31. S.

Aug. upon those words of the Psal. 101. *Exiguitatem dierum meorum annuncia mihi, maketh the Church to speak these words.* Quid est quod nescio qui recedentes à me murrant contra me; Quid est quod perdit me perisse contendunt? Certè enim hoc dicunt, Quia fui & non sum. *Annuncia mihi exiguitatem dierum meorum.* Non à te quero illos dies æternos; illi sine fine sunt, ubi ero, non ipsos quero, temporales quero, temporales dies mihi annuncia. *Exiguitatem dierum meorum non æternitatem dierum meorum annuncia mihi.* Quamdiu ero in isto sæculo, annuncia mihi, propter illos qui dicunt, Fuit & jam non est: propter illos qui dicunt, Impletæ sunt Scripturæ, crediderunt omnes gentes, sed apostavit, & perijt Ecclesia de omnibus gentibus: Quid est hoc, *Exiguitatem dierum meorum annuncia mihi?* Et annuciavit, nec vacua fuit vox ista. Quis annuciavit mihi nisi ipsa via? Quomodo annuciavit? Ecce ego vobiscum sum usque ad consummationem sæculi. Concione secundâ in Psal. 101.

end of the world, he doth thereby assure us of the existence of the Church, until that time, of which his presence is the cause. Indeed, this is \* *the city of the Lord of hosts, the city of our God, God will establish it for ever,* as the great Prophet of the Church hath said.

\* Psal. 48. 8. Fortè ista Civitas, quæ mundum tenuit, aliquan-

do evertetur. Absit. Deus fundavit eam in æternum. Si ergo Deus fundavit eam in æternum, quid times ne cadat firmamentum? S. Aug. ad locum.

Upon the certainty of this truth, the existence of the Church hath been propounded as an object of our Faith in every age of Christianity; and so it shall be still unto the end of the world. For those which are believers are the Church; and therefore if they do believe, they must believe there is a Church. And thus having shewn in what the nature of a Church consisteth, and proved that a Church of that nature is of perpetual and indefectible existence by virtue of the Promises of Christ; I have done all which can be necessary for the explication of this part of the Article, *I believe the Church.*

After the consideration of that which is the subject in this Article, followeth the explication of the affections thereof; which are two, Sanctity and Universality; the one attributed unto it by the Apostles, the other by the Fathers of the Church: by the first the Church is denominated *Holy*, by the second *Catholic*. Now the Church which we have described, may be called holy in several respects, and for several reasons: First, In reference to the vocation by which all the Members thereof are called and separated from the rest of the world to God; which separation in the Language of the Scriptures is a sanctification: and so the calling being holy, (for *God hath called us with an holy calling*) the Body which is separated and congregated thereby, may well be termed *holy*. Secondly, In relation to the Offices appointed, and the Powers exercised in the Church, which by their institution and operation are holy; that Church for which they were appointed, and in which they are exercised, may be called *holy*. Thirdly, Because whosoever is called to profess Faith in Christ, is thereby engaged to holiness of life, according to the words of the Apostle, *Let every one that nameth the name of Christ depart from iniquity*: for those namers of the name, or named by the name of *Christ*, are such as called on his name; and that was the description of the Church: as when *Saul* did persecute the Church, it is said he had *authority from the Chief-priests to bind all that called upon the name of Christ*; and when he *preached Christ in the Synagogues, all that heard him, said, Is not this he who destroyed them which called on this name in Jerusalem?* Being then all within the Church are by their profession obliged to such holiness of life, in respect of this obligation, the whole Church may be termed *holy*. Fourthly, In regard the end of constituting a Church in God, was for the purchasing an holy and a precious People; and the great design thereof was for the begetting and increasing holiness, that as God is originally holy in himself, so he might communicate his sanctity to the sons of men, whom he intended to bring unto the fruition of himself, unto which, without a previous sanctification, they can never approach, because *without holiness no man shall ever see God.*

2 Tim. 1. 9.

2 Tim. 2. 19.

Aët. 9. 14, 21. vid. 1 Cor. 1. 2. Οτι οὗτος ἐστὶν ὁ καταλύων τὸ ἅγιον τὸ ἐν ἡρώδεσσι καὶ ἐν ἡρώδεσσιν. Ἐκκλησιαστής, ἡ δὲ λαὸς ἡρώδης ἡρώδης. Ἰσα. 64. 6. Epist. 246. 1. 2.

For these four reasons, the whole *Church of God*, as it containeth in it all the Persons which were called to the profession of the Faith of *Christ*, or were baptised in his name, may well be termed and believed *holy*. But the Apostle hath delivered another kind of holiness which cannot belong unto the Church taken in so great a latitude. For, saith he, *Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.* Now though it may be conceived that

Ephes. 5. 25, 26, 27.

Christ

*Christ* did love the whole Church as it did any way contain all such as ever called upon his name, and did give himself for all of them : yet we cannot imagine that the whole body of all men could ever be so holy, as to be without spot, wrinkle, blemish, or any such thing. It will be therefore necessary, within the great complex body of the universal Church, to find that Church to which this absolute holiness doth belong : and to this purpose it will be fit to consider both the difference of the Persons contained in the Church, as it hath been hitherto described, while they continue in this life, and their different conditions after death ; whereby we shall at last discover in what Persons this holiness is inherent really, in what condition it is inherent perfectly, and consequently in what other sense it may be truly and properly affirmed that the Church is *holy*.

Where first we must observe that the Church, as it embraceth all the Professors of the true Faith of *Christ*, containeth in it not only such as do truly believe and are obedient to the word, but those also which are hypocrites, and prophane. Many profess the Faith, which have no true belief : many have some kind of Faith, which live with no correspondence to the Gospel preached. Within therefore the notion of the Church are comprehended good and bad, being both externally called, and both professing the same Faith. For the *kingdom of heaven is like unto a field in which wheat and tares grow together unto the harvest ; like unto a net that was cast into the sea, and gathered of every kind ; like unto a floor in which is laid up wheat and chaff ; like unto a marriage-feast, in which some have on the wedding-garment, and some not.* This is that ark of *Noah* in which were preserved beasts clean and unclean. This is that *great house* in which *there are not only vessels of gold and of silver, but also of wood, and of earth, and some to honour, and some to dishonour.* There are *many called* of all which the Church consisteth, but there are *few chosen*, of those which are called, and thereby within the Church. I conclude therefore, as the ancient Catholics did against the \* *Donatists*, That within the Church, in the publick profession and external communion thereof, are contained Persons truly good and sanctified, and hereafter to be saved ; and together with them other Persons void of all saving Grace, and hereafter to be damned : and that Church containing these of both kinds may well be called *holy* ; as *S. Matthew* called *Jerusalem the holy City*, even at that time when our Saviour did but begin to preach, when we know there was in that City a general corruption in manners and worship.

Mat. 13. 24,  
30, 47.

Mat. 3. 12.  
Firmissime  
tene & nullatenus  
dubites aream Dei esse  
Ecclesiam Catholicam,  
& intra eam usque in  
finem seculi frumento  
mixtas paleas contineri,  
hoc est, bonis malos  
sacramentorum  
communione misceri.  
Fulgent. ad Petrum,  
c. 43.

Mat. 22. 10.  
2 Tim. 2. 20.

S. Jerom joins

*these two together.* Arca Noe Ecclesie typus : ut in illa omnium animalium genera, ita & in hac universarum & gentium & morum homines sunt, ut ubi pardus & hœdi, lupus & agni, ita & hic iusti & peccatores, id est, vasa aurea & argentea cum lagenis & fistilibus commorantur. *Dial. contra Luciferianos.* \* *The opinion of the Donatists confuted by the Catholics is to be seen in S. Augustine's Book, insinuled, Breviculum Collationum. Upon which reflection in his Book, Post Collationem, he observes how they were forced, by the testimony of those Scriptures which we have produced, to acknowledge that there were mingled with the good such as were occultly bad, Ecce etiam ipsi veritate Evangelicâ non aliud coacti sunt confiteri quàm malos occultos nunc ei permixtos esse, as the good and bad fish are taken in the same net, because it could not discern the bad from the good. And from thence he enforces from their acknowledgments, that those which are apparently evil, are contained in the same Church : Si enim propterea retibus bonos & malos congregantibus Ecclesiam comparavit, quia malos in Ecclesia non manifestos sed lateantes intelligi voluit, quos ita nesciunt sacerdotes, quemadmodum sub fructibus quid acceperint retia nesciunt Piscatores. Propterea ergo & arex comparata est, ut etiam manifestè mali cum bonis in ea prænunciarentur futuri. Neque enim palea quæ in area est permixta frumentis, etiam ipsa sub fructibus latet, quæ sic omnium oculis est conspicua, ut potius occulta sint in ea frumenta, cum sit ipsa manifesta. Lib. Post Collat. c. 9, 10.*

Of these promiscuously contained in the Church, such as are void of all saving grace while they live, and communicate with the rest of the Church, and when they pass out of this life, die in their sins, and remain under the eternal wrath of God ; as they were not in their Persons holy while they lived, so are they no way of the Church after their death, neither as Members of it, nor as contained in it. Through their own demerit they fall short of the glory unto

unto which they were called, and being by death separated from the external communion of the Church, and having no true internal communion with the members and the head thereof, are totally and finally cut off from the Church of *Christ*. On the contrary, such as are efficaciously called, justified, and sanctified, while they live are truly holy, and when they die are perfectly holy; nor are they by their death separated from the Church, but remain united still by virtue of that internal union by which they were before conjoined both to the members and the head. As therefore the Church is truly holy, not only by an holiness of institution, but also by a personal sanctity in reference to these Saints while they live, so is it also perfectly holy, in relation to the same Saints glorified in Heaven: And at the end of the World, when all the wicked shall be turned into Hell, and consequently all cut off from the Communion of the Church; when the members of the Church remaining being perfectly sanctified, shall be eternally glorified, then shall the whole Church be truly and perfectly holy.

Then shall that be completely fulfilled, that *Christ* shall present unto himself a glorious Church, which shall be holy and without blemish. Not that there are two Churches of *Christ*; one, in which good and bad are mingled together; another, in which there are good alone: one, in which the Saints are imperfectly holy; another, in which they are perfectly such: but one and the same Church in relation to \* different times, admitteth or not admitteth the permixtion of the wicked, or the imperfection of the godly. To conclude, The Church of God is universally holy in respect of all, by institutions and administrations of sanctity; the same Church is really holy in this World, in relation to all godly persons contained in it, by a real infused sanctity; the same is farther yet at the same time perfectly holy in reference to the Saints departed and admitted to the presence of God; and the same Church shall hereafter be most completely holy in the World to come, when all the members actually belonging to it, shall be at once perfected in holiness and completed in happiness. And thus I conceive the affection of the sanctity sufficiently explicated.

*Ephes. 2: 27.*  
\* This was the objection which the Catholics answered to the Donatists, objecting that they made two distinct Churches, De duabus etiam Ecclesiis calumniam eorum Catholicis refutarunt, identidem expressius ostendentes quid

dixerint, id est, non eam Ecclesiam quæ nunc habet permixtos malos alienam se dixisse à regno Dei, ubi non erunt mali commixti, sed eandem ipsam unam & sanctam Ecclesiam nunc esse aliter, tunc autem aliter futuram, nunc habere malos mixtos, tunc non habituram, sicut nunc mortalem quod ex mortalibus constaret hominibus, tunc autem immortalem, quod in ea nullus esset vel corpore moriturus, sicut non ideo duo Christi, quia prior mortuus postea non moriturus. S. August. Collat. 3: diu.

The next affection of the Church is that of Universality, *I believe the Holy CATHOLICK Church*. Now the word *Catholic*, as it is not read in the Scriptures, so was it not anciently in the Creed, (as we have already shewn) but being inserted by the Church, must necessarily be interpreted by the sense which the most ancient Fathers had of it, and that sense must be confirmed, so far as it is consentient with the Scriptures. To grant then that the word was not used by the \* Apostles, we must also acknowledge that it was most anciently in use among the primitive Fathers, and that as to several intents. For, first, they called the Epistles of S. James, S. Peter, S. John, S. Jude, the † *Catholic* Epistles, because when the Epistles written by S. Paul, were directed to particular Churches congregated in particular Cities, these were either sent to the Churches dispersed through a great part of the World, or directed to the whole Church of God upon the face of the whole Earth. Again, We observe the Fathers to use the word *Catholic* for nothing else but general or universal, in the ordinary or vulgar

\* It was the ordinary objection of the schismatical Novatians, That the very name of Catholics was never used by the Apostles, and the answer so it by the Catholics was by way of

concession; Sed sub Apostolis, inquit, nemo Catholicus vocabatur; Esto, sic fuerit, vel illud indulge, etc. Pacianus ad Sympronianum, Epist. 1. † So S. Jerom of S. James; Unam tantum scripsit Epistolam quæ de septem Catholicis est: Of S. Peter, Scripsit duas Epistolas quæ Catholicæ nominantur: Of S. Jude, Judas frater Jacobi parvam quidem, quæ de septem Catholicis est, Epistolam reliquit. This therefore was the common title of these Epistles in



Again, When the Church is taken for the Persons making profession of the Christian Faith, the *Catholic* is often added in opposition to Hereticks and Schismaticks, expressing a \* particular Church continuing in the true Faith with the rest of the Church of God, as the Catholic Church in *Smyrna*, the Catholic Church in *Alexandria*.

\* As the Smyrneans speak in Eusebius of Polycarpus, Ge-

νόμου Ἐπίσκοπος ἦ ἐν Σμύρνῃ καθολικῆς ἐκκλησίας. lib. 4. c. 15. So καθολικὴ ἐκκλησία ἦ ἐν Ἀλεξανδρείᾳ, in Epi- rhanianus. Thus Gregory Nazianzen begins his own last Will, Γρηγόριος Ἐπίσκοπος ἡ καθολικῆς ἐκκλησίας ἡ ἐν Κωνσταν- τίνῃ πόλει, in which he bequeaths his Estate, τῇ ἀγίᾳ καθολικῇ ἐκκλησίᾳ τῇ ἐν Ναζιανζῷ, and subscribes it after the same manner in words in which he began it, and so the rest of the Bishops which subscribed as witnesses, Ἀμφιλόχιος Ἐπίσκοπος ἡ καθολικῆς ἐκκλησίας ἡ ἐν Ἰκονίῳ. Ὀπίμιος Ἐπίσκοπος ἡ κατ' ἀγίᾳ καθολικῆς ἐκκλησίας. Θεοδοσιος Ἐπίσκοπος ἡ καθολικῆς ἐκκλησίας ἡ ἐν Ἱερουσολέμῃ. Θεόδωλος Ἐπίσκοπος ἡ ἀγίας καθολικῆς ἐκκλησίας ἡ κατ' Ἀπαμείναιον. Θεμιστοφύλιος Ἐπίσκοπος ἡ καθολικῆς ἐκκλησίας ἡ κατ' Ἀδριανοπόλιν. In the same manner speak the Latines, Eodem itaque tempore in Ecclesia Hipponensi Catholica Valerius Sanctus Episcopatum gerebat. Possidius de Vita Aug. c. 4. Thus any particular true Church is called the Catholic Church of the place in which it is; and all Churches which retain the Catholic Faith, are called Catholic Churches. As when the Synod of Antioch concluded their Sense against the Samosatensians thus, καὶ πᾶσαι αἱ καθολικαὶ Ἐκκλησίαι συμφωνοῦσιν ἡμῶν. According to which notion we read in Leo the Great, Ad venerationem Pentecostes unanimiter incitemur exultantes in honorem S. Spiritus, per quem omnis Ecclesia Catholica sanctificatur, omnis anima rationalis imbuitur. Serm. 1. de Pentec. Whence we read in the Synod of Ariminum, eis τὸ αὐτὸ πάντες Ἐπίσκοποι (ἠὲ ἠθροῦν, ἵνα καὶ ἡ πίστις ἡ καθολικῆς ἐκκλησίας γνωσθῆναι, καὶ οἱ πατριᾶς φρονήσεις ἐκδηλοῦν ἡμῶν), although in Athanasius, Theodoret and Socrates, it be constantly written, ἡ καθολικῆς Ἐκκλησίας, yet S. Hilary did certainly read it, ἡ καθολικῆς Ἐκκλησίας, for it is thus translated in his Fragments, Ut fides claresceret omnibus Ecclesiis Catholicis, & hæretici noscerentur. From whence it came to pass, that in the same City Hereticks and Catholics having their several Congregations, each of which was called the Church, the Congregation of the Catholics was by way of distinction called the Catholic Church. Of which this was the old advice of S. Cyril of Jerusalem, Ἄν ποτε ἑπισημῆς ἐν πόλεσι, μὴ ἀπλῶς ὀνομάζονται τὸ κυριακὸν οἶκον καὶ οἱ αἱ λογισαὶ τῶν ἀποστόλων αἰρέσεις κυριακῆ τῆ ἱερουσολιμίτικῃ πόλει, ἀλλὰ τὸ ὅτι ἐστὶν ἡ καθολικὴ ἐκκλησία. Catech. 18. Ego fortè ingressus populosa urbem hodie cum Marcionitas, cum Apollinaricos, Cataphrygas, Novatianos, & cæteros ejusmodi comperissem, qui se Christianos vocarent, quo cognomine congregationem meam plebis agnoscerem nisi Catholica diceretur? Pacian. ad Symp. Ep. 1. Tenet postremò ipsum Catholicæ nomen, quod non sine causa ista Ecclesia sola obtinuit, ut cum omnes hæretici se Catholicos dici velint, quærenti tamen peregrino alicui, ubi ad Catholicam conveniatur, nullus hæreticorum, vel Basilicam suam vel domum audeat ostendere. S. Aug. Epist. Epist. Fundamenti, cap. 4.

Now being these particular Churches could not be named *Catholic* as they were particular, in reference to this or that City in which they were congregated, it followeth that they were called *Catholic* by their coherence and conjunction with that Church which was \* properly and originally called so; which is the Church taken in that acceptation which we have already delivered. That Church which was built upon the Apostles as upon the foundation, congregated by their preaching and by their baptising, received continued accession, and disseminated in several parts of the earth, containing within it numerous Congregations, all which were truly called Churches, as members of the same Church; that Church, I say, was after some time called the *Catholic Church*, that is to say, the name *Catholic* was used by the Greeks to signify the whole. For being every particular Congregation professing the name of *Christ*, was from the beginning called a Church; being likewise all such Congregations considered together were originally comprehended under the name of the Church; being these two notions of the word were different, it came to pass that for distinction-sake at first they called the Church, taken in the large and comprehensive sense, by as large and comprehensive a name, the † *Catholic Church*.

\* Nonne appellatione propria decuit caput principale signari? Pacianus, ibid.

† I conceive at first there was no other

meaning in the word καθολικὴ than what the Greek Language did signify thereby, that is tota or universa, as S. Austin, Cum dixisset de super contexta, addidit per totum. Quod si referamus ad id quod significat, nemo ejus est expertus qui pertinere invenitur ad totum: à quo toto, sicut Græca indicat lingua, Catholica vocatur Ecclesia. Tract. in Joan. 118. The most ancient Author that I find it in, (except Ignatius, Ὅπου ἐν φανῇ ὁ Ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω, ἅπασι δὲ ἐν τῇ Χειρὶ Ἰησοῦ, ἐκεῖ ἡ καθολικὴ ἐκκλησία, Ep. ad Smyrnaeos) is Clemens Alexandrinus, μόνον οὐκ ἔστω φανῆ τῆ ἀρχαίας καὶ καθολικῆς Ἐκκλησίας. Strom. 1. 7. But the Passion of Polycarpus written in the name of the Church of Smyrna, may be much ancients, in which the original notion seemeth most clear, Ἡ Ἐκκλησία τῷ Θεῷ ἡ πατριᾶς Σμύρναν τῇ πατριᾶς ἐν Φιλαδέλφῳ, καὶ πάσαις κατ' ἀγίᾳ καθολικῆς ἐκκλησίας πατριᾶς, i. e. omnibus totius Ecclesiæ paræcijs. Euseb. Hist. Eccl. 1. 4. c. 15. It was otherwise called in the same notion ἡ καθολικὴ. As Apollinarius Bishop of Hierapolis, Τὴν ἡ καθολικὴ καὶ πᾶσι τῷ ἔστω τῆ ἱερουσολιμίτικῃ ἐκκλησίᾳ βλαστομένην διδασκαλίᾳ τῷ ἀποστόλου Ἰωάννη ἐν Ἱερουσολέμῃ. Apud Euseb. 1. 5. c. 16. And Eusebius, Περὶ τῆς εἰς αὐξήσασθαι καὶ μίσηθαι αἰετῆ καὶ αὐτῶν ἔχουσα ἡ ἡ καθολικὴ καὶ μόνη ἀληθὴς ἐκκλησία λαμπρότης. Hist. 1. 4. c. 7. καθολικὴ then and ἡ καθολικὴ is the same, the whole, general, or universal.

Although this seem the first intention of those which gave the name *Catholic* to the Church, to signifie thereby nothing else but the whole or universal Church; yet those which followed did signifie by the same that affection of the Church which floweth from the nature of it, and may be expressed by that word. At first they called the whole Church *Catholic*, meaning no more than the universal Church; but having used that term some space of time, they considered how the nature of the Church was to be universal, and in what that universality did consist.

As far then as the ancient Fathers have expressed themselves, and as far as their expressions are agreeable with the descriptions of the Church delivered in the Scriptures, so far, I conceive, we may safely conclude that the Church of *Christ* is truly *Catholic*, and that the truly *Catholic* Church is the true Church of *Christ*, which must necessarily be sufficient for the explication of this affection, which we acknowledge when we say, we *believe the Catholic Church*.

The most obvious and most general notion of this Catholicism consisteth in the diffusiveness of the Church, grounded upon the Commission given to the Builders of it, *Go teach all nations*, whereby they and their Successors were authorized and empower'd to gather Congregations of Believers, and so to extend the borders of the Church unto the utmost parts of the Earth. The Synagogue of the *Jews* especially consisted of one Nation, and the publick Worship of God was confined to one Countrey, *In Judah was God known, and his name was great in Israel; in Salem was his Tabernacle, and his dwelling-place in Sion. He shewed his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation.* The Temple was the only place in which the Sacrifices could be offered, in which the Priests could perform their Office of Ministration; and so under the Law there was an inclosure divided from all the World besides. But God said unto his Son, *I will give the heathen for thine inheritance, and the utmost parts of the earth for thy possession.* And *Christ* commanded the Apostles, saying, *Go ye into all the world and preach the Gospel to every creature: that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.* Thus the Church of *Christ*, in its primary institution, was made to be of a diffusive nature, to spread and extend itself from the City of *Jerusalem*, where it first began, to all the parts and corners of the Earth. From whence we find them in the *Revelation* crying to the Lamb, *Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* This reason did the ancient Fathers render why the Church was called \* *Catholic*, and the nature of the Church is so described in the Scriptures.

\* We have before observed of Arius and Euzoius, that

naming the *Catholic Church* in their Creed, they gave withal the interpretation of it, Εἰς μίαν Καθολικὴν Ἑκκλησίαν τοῦ Θεοῦ, ἣ καὶ πᾶσιν ἕως πᾶσιν. S. Cyril of Jerusalem gives this as the first importance of the word, Καθολικὴ ἢ ἐν ἁλώϊ) διὰ τὸ χρῖ) πάσης ἢ ὁ οὐρανὸς καὶ πᾶσιν ἕως πᾶσιν. Catech. 18. Ubi ergo erit proprietatis Catholici nominis, cum inde dicta sit Catholica, quod sit rationalis & ubique diffusa? Optatus, l. 2. Ipsa est enim Ecclesia Catholica: unde Καθολικὴ Græcè appellatur, quod per totum orbem diffunditur. S. Aug. Epist. 170. Ecclesia illa est quam modò dixi unicam suam, hæc est unica Catholica quæ toto orbe copiosè diffunditur, quæ usque ad ultimas gentes crescendo porrigitur. Idem, Epist. 30. Si autem dubitas quòd Ecclesiam quæ per omnes gentes numerositate copiosa dilatatæ, S. Scriptura commendat, multis & manifestissimis testimonijs ex eadem autoritate prolatis onerabo. Idem, contra Crescon. l. 1. c. 33. Sancta Ecclesia ideo dicitur Catholica, pro eo quòd universaliter per omnem mundum sit diffusa, Isidorus de Summo Bono, l. 1. c. 9.

Secondly, They call the Church of *Christ* the *Catholic* Church, because it teacheth all things which are necessary for a Christian to know, whether they be things in Heaven or things in Earth, whether they concern the condition of Man in this life, or in the life to come. As the Holy Ghost did lead the Apostles *into all truth*, so did the Apostles leave all truth unto the Church,

Church, which teaching all the same, may be well called \* *Catholick*, from the Universality of necessary and saving truths retained in it.

\* This is the second Interpretation delivered by

S. Cyril. Καὶ διὰ τὸ διδύσκων καθολικῶς καὶ ἀναλλοίτως ἀπαντα τὰ εἰς γνῶσιν ἀνθρώπων ἐλθῶν θεοῦ λόγια δόγματα καὶ δεξιῶν καὶ ἀρετῶν προσμαρτυροῦντων ἐκ τῆς ἀληθείας, Catech. 18. Ecclesia Græcum nomen est, quod in Latinum vertitur Convocatio, propterea quod ad se omnes vocet. Catholica (id est, Universalis) ideo dicitur quia per universum mundum est constituta, vel quoniam Catholica, hoc est, generalis in eadem doctrina est ad instructionem. In Decret. Ivo, lib. 1.

Thirdly, The Church hath been thought fit to be called Catholick in reference to the universal obedience which it prescribeth; both in respect of the Persons, obliging men of † all conditions; and in relation to the precepts, † requiring the performance of all † the evangelical commands.

† This is the third Interpretation of

S. Cyril. Καὶ διὰ τὸ πᾶν ἄνθρώπων εἰς ἐνοσίχθων ἀπειλάων ἀρχῶν καὶ ἀρχιερέων, λογίων καὶ ἰδιῶτων. Cat. 19. † Si reddenda Catholici vocabuli ratio est, & exprimenda de Græco interpretatione Latina, Catholicus ubique unum, vel (ut doctiores putant) obedientia omnium nuncupatur; mandatorum scilicet Dei. Unde Apostolus, Si in omnibus obedientes estis, & iterum, Sicut enim per inobedientiam unius peccatores constituti sunt multi, sic per dicto audientiam unius iusti constituentur multi, Ergo qui Catholicus, idem iusti obediens, Pacianus Epist. 1. ad Sympron. Acutum aliquid videris dicere cum Catholicæ nomen non ex orbis totius communionem interpretaris, sed ex observatione præceptorum omnium divinorum atque omnium Sacramentorum: quasi nos etiam, si fortè hinc sit appellata Catholica, quod totum veraciter teneat, cuius veritatis nonnullæ particulæ etiam in diversis inveniuntur hæresibus, huius nominis testimonio nitamur ad demonstrandam Ecclesiam in omnibus gentibus, & non promissis Dei & tam multis tamque manifestis oraculis ipsius veritatis. Sed nempe hoc est totum, quod nobis persuadere conaris, solos remansisse Rogatistas, qui Catholici rectè appellandi sunt ex observatione præceptorum omnium divinorum atque omnium Sacramentorum. S. Aug. Vincentio, Epist. 48. Indeed this notion of the Catholick Church was urged by the Donatists as the only notion of it in opposition to the Universality of Place and Communion. For when the Catholicks answered for themselves, Quia Ecclesiæ totio orbe diffusæ, cui testimonium perhibet Scriptura divina, ipsi non Donatistæ communicant, unde Catholici meritò & sunt & vocantur: Donatistæ autem responderunt, Non Catholicum nomen ex universitate gentium, sed ex plenitudine Sacramentorum institutum. Idem collat. 3. diei c. 2.

Fourthly, || The Church hath been yet farther called or reputed Catholick, || by reason all graces are given in it, whereby all diseases of the Soul are healed, and spiritual virtues are disseminated, all the works and words, and thoughts of Men are regulated, till we become perfect Men in Christ Jesus.

|| This is the fourth and last Explication given by S. Cyril, Τὸ διὰ καθολικῶς ἐκπέδον ἢ καὶ ἰδῶν ὀνομα-

διεστρέψεν. ἔπειτα τὸ ἅμαρτιῶν ἐξῆλθε ἡ διὰ ἰουδῆς καὶ ῥωμαίων ἐπιτελευτήσων, κατὰ τὸ ἐν αὐτῇ παρῆναι ἰδῶν ὀνομαζομένης ἀρετῆς, ἐν ἑρῶσι καὶ λόγῳ καὶ ἰσχυροῦσι παντοίοις χαρίσμασι. Catech. 18.

In all these four acceptations did some of the ancient Fathers understand the Church of *Christ* to be Catholick, and every one of them doth certainly belong unto it. Wherefore I conclude that this Catholicism, or second affection of the Church, consisteth generally in Universality, as embracing all sorts of persons, as to be disseminated through all nations, as comprehending all ages, as containing all necessary and saving truths, as obliging all conditions of men to all kind of obedience, as curing all diseases, and planting all graces in the Souls of men.

The necessity of believing the *Holy Catholick Church*, appeareth first in this, that *Christ* hath appointed it as the only way unto eternal Life. We read at the first, that *the Lord added daily to the Church such as should be saved*; and what was then daily done, hath been done since continually. *Christ* never appointed two ways to Heaven; nor did he build a Church to save some, and make another institution for other mens Salvation. *There is no other name under heaven given unto men whereby we must be saved, but the name of Jesus*; and that name is no otherwise given under Heaven than in the Church. As none were saved from the Deluge but such as were within the ark of *Noah*, framed for their reception by the command of God; as none of the first-born of *Egypt* lived, but such as were within those habitations, whose door-posts were sprinkled with blood by the appointment of

Act. 2. 47.

Act. 4. 12. Καθ' ὅτι οὐκ ἔστιν ἄλλο ὄνομα ἢ τὸ ἐν οὐρανῷ καὶ ἐπιπέδον ἡμῶν ἵνα σωθῶμεν, ἢ τὸ ἐν οὐρανῷ καὶ ἐπιπέδον ἡμῶν ἵνα σωθῶμεν, ἢ τὸ ἐν οὐρανῷ καὶ ἐπιπέδον ἡμῶν ἵνα σωθῶμεν.

ἐκαστοῦ ἐκείνου ἐπὶ τὸ δόγμα ὅτι θεὸς τὸ κόσμον κηρανοποιῶν καὶ χερμαζοῦν ἰσὺς ἅμαρτιῶν τῆς ῥωμαίου ἐκκλησίας, ἐν αἷσι καθάπερ λιμὸν ἐύρημοις ἐν νήσοις αἱ διδασκαλῆαι καὶ ἀληθείαι εἰσὶ, καὶ αἱ ἐκείνου οἱ διὰ τοῦτο ῥωμαίου, S. Theophil. Antioch. Autol. 1. 2. Μία ἡ σωτηρία ἐκκλησία ἡ ῥωμαίου ταύτην προσμαρτυροῦσα καὶ μαρτυροῦσα τὴν καθολικὴν ἐκκλησίαν καὶ πιστὸς μέληται Χριστοῦ διωκόμενον μηδὲ ῥωμαίου. S. Chrys. in Pascha Hom. 1.

God



God for their preservation ; as none of the inhabitants of *Jericho* could escape the fire or sword, but such as were within the house of *Rahab*, for whose protection a Covenant was made : so none shall ever escape the eternal wrath of God, which belong not to the Church of God. This is the congregation of those Persons here on earth which shall hereafter meet in Heaven. These are the vessels of the Tabernacle carried up and down, at last to be translated into, and fixed in the Temple.

Secondly, It is necessary to believe the Church of *Christ* which is but one, that being in it we may take care never to cast our selves, or be ejected out of it. There is a power within the Church to cast those out which do belong to it ; for if any neglect to hear the Church, saith our Saviour, *let him be unto thee as an heathen man and a publican*. By great and scandalous Offences, by incorrigible misdemeanours, we may incur the censure of the Church of God ; and while we are shut out by them, we stand excluded out of Heaven. For our Saviour said to his Apostles, upon whom he built his Church, *Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained*. Again, A man may not only passively and involuntarily be rejected, but also may by an act of his own cast out or reject himself, not only by plain and complete apostasie, but by a defection from the unity of Truth, falling into some damnable Heresie ; or by an active Separation, deserting all which are in communion with the Catholick Church, and falling into an irrecoverable Schism.

Thirdly, It is necessary to believe the Church of *Christ* to be holy, lest we should presume to obtain any happiness by being of it, without that holiness which is required in it. It is enough that the end, institution, and administration of the Church are holy : but, that there may be some real and permanent advantage received by it, it is necessary that the Persons abiding in the communion of it should be really and effectually sanctified. Without which holiness the privileges of the Church prove the greatest disadvantages ; and the means of Salvation neglected, tend to a punishment with aggravation. It is not only vain, but pernicious to attend at the Marriage-feast without a Wedding-garment ; and it is our Saviour's description of folly to cry, *Lord, Lord, open to us*, while we are without oil in our Lamps. We must acknowledge a necessity of holiness, when we confess that Church alone which is holy can make us happy.

Fourthly, There is a necessity of believing the Catholick Church, because except a man be of that he can be of none. For being the Church which is truly Catholick containeth within it all which are truly Churches, whatsoever is not of the Catholick Church, cannot be of the true Church. That Church alone which first began at *Jerusalem* on earth, will bring us to the *Jerusalem* in Heaven ; and that alone began there which always embraceth *the faith once delivered to the Saints*. Whatsoever Church pretendeth to a new beginning, pretendeth at the same time to a new, Churchdome, and whatsoever is so new is none. So necessary it is to believe the *Holy Catholick Church*.

Having thus far explicated the first part of this Article, I conceive every Person sufficiently furnished with means of instruction what they ought to intend when they profess to believe *the Holy Catholick Church*. For thereby every one is understood to declare thus much : I am fully persuaded, and make a free Confession of this, as of a necessary and infallible Truth, That *Christ*, by the preaching of the Apostles, did gather unto himself a Church, consisting of thousands of believing persons and numerous congregations, to which he daily added such as should be saved, and will successively and daily add to the same unto the end of the World : so that by the virtue of his all-sufficient promise, I am assured that there was, hath been hitherto, and

Sola Catholica Ecclesia est quæ verum cultum retinet. Hic est fons veritatis, hoc est domicilium fidei, hoc templum Dei : quo si quis non intraverit ; vel à quo si quis exierit ; à spe vitæ ac salutis æternæ alienus est.

Lactant. l. 4. c. 30.

now is, and hereafter shall be so long as the Sun and Moon endure, a Church of *Christ* one and the same. This Church I believe in general holy in respect of the author, end, institution and administration of it; particularly in the members, here I acknowledge it really, and in the same hereafter perfectly holy. I look upon this Church not like that of the *Jews*; limited to one people, confined to one nation, but by the appointment and Command of *Christ*, and by the efficacy of his assisting power, to be disseminated through all nations, to be extended to all places, to be propagated to all ages, to contain in it all Truths necessary to be known, to exact absolute obedience from all men to the Commands of *Christ*, and to furnish us with all Graces necessary to make our persons acceptable, and our actions well-pleasing in the sight of God. And thus I believe the Holy Catholick Church.

**The Communion of Saints.**

**T**HIS part of the Article beareth something a \* later date than any of the rest, but yet is no way inferior to the other in relation to the certainty of the truth thereof. And the late admission of it into the Creed will be thus far advantageous, that thereby we may be the better assured of the true intent of it, as it is placed in the Creed. For it will be no way fit to give any other explication of these words as the sense of the Creed, than what was then understood by the Church of God, when they were first inserted.

\* These words *Communio-nem Sancto-rum*, were not in the *A-quileian Creed* expounded by *Ruffinus*; they were not mentioned by him, as being either in the *Oriental* or the

*Roman Creed*. They were not in the *African Creed* expounded by *S. Austin De Fide & Symbolo*; not in the *Creed* delivered by *Maximus Taurinensis*; not in any of the *Sermons* of *Chryfologus*; not in any of the four *Books de Symbolo ad Catechumenos* attributed to *S. Austin*; not in the 119 *Sermon* under his name *De Tempore, Cum Dixerimus Sanctam Ecclesiam, adjungamus Remissionem peccatorum*. They are not in the *Greek Creed* in *Sir Robert Cotton's Library*, not in the old *Latin Creed* in the *Oxford Library*, not in that produced by *Elipandus*. We find them not in the old *Greek Creeds*, not in that of *Eusebius* given in the *Council of Nice*, not in that of *Marcellus* delivered to the *Bishop of Rome*, not in that of *Arius* and *Euzoius* presented to *Constantine*, not in either of the *Creeds* preserved in the *Ancoratus* of *Epiphanius*, not in the *Jerusalem Creed* expounded by *S. Cyril*, not in that of the *Council of Constantinople*, not in that of *Charilius* given into the *Ephesine Council*, not in either of the *Expositions* under the name of *S. Chryfostom*. It was therefore of a later Date, and is found in the *Latin and Greek Copy* in *Bennet-College Library*, and is expressed and expounded in the 115 and 181 *Serm. De Tempore*, attributed to *S. Austin, v. Paschafii Symbolum*.

If we look upon the first institution of the Church, and the original condition of those persons which received the Gospel, how they were all together, and had all things common; how they sold their possessions and goods, and parted them to all men as every man had need, how *S. Paul* urged an equality that the abundance of some might supply the want of others, as it was written, He that had gathered much had nothing over, and he that had gathered little had no lack: we might well conceive that the communion (which word might be taken for communication) of the Saints, may signify the great † charity, bounty and community, among the People of God.

† *Grotius* upon that place of the *Corinthians*, observes, *Spe-ctat & huc equam in Symbolo profite-mur Sancto-rum communio-nem*.

But being that community, precisely taken, was not of eternal obligation, nor actually long continued in the Church; being I conceive this Article doth not wholly look upon that which is already past; and especially, being I think neither that custom, nor that notion was then generally received in the Church, when this communion of Saints was first inserted, I shall therefore endeavour to shew that communion which is attributed to the Saints both according to the Fathers who have delivered it, and according to the Scriptures from whence they derived it.

Now all communion being between such as are some way different and distinct, the communion of the Saints may either be conceived between them and others, or between themselves; between them and others, as differing from

from them either in their nature or their sanctity; between themselves, as distinct in person only, or condition also. Wherefore if we can first understand who, or what kind of persons these are which are called *Saints*, with whom beside themselves, and how among themselves, in this relation as they are the *Saints*, they have Communion; and lastly, in what the nature of that *Communion* in each respect consisteth; I know not what can be thought wanting to the perfect explication of *the Communion of Saints*.

That we may understand what communion the *Saints* have with others, it would be necessary first to consider what it is to be a *Saint*, in what the true nature of *Sainthood* doth consist, by what the *Saints* are distinguished from others. Again, that we may understand what *Communion the Saints* have with or among themselves, it will be farther necessary to consider who are those persons to which that Title doth belong, what are the various conditions of them, that we may be able to comprehend all such as are true *Saints*, and thence conclude the *Communion* between them all.

I take it first for granted, that though the Greek word which we translate *Saints* be in itself as applicable to \* things, as persons; yet in this Article it signifieth not holy things, but *holy ones*, that is persons holy. Secondly, I take it also for granted, that the singular holy One, the holy One of *Israel*, the fountain of all sanctity, the sanctifier of all *Saints*, is not comprehended in the Article, though the communion of the holy Ones with that singular, eminent, and transcendent † holy One, be contained in it. Thirdly, I take it farther for granted, that the word in this Article, which we translate *Saints*, is not taken in the original of the Creed, as it is often taken in the translation of the Old Testament, for the ‡ *Sanctuary*, as if the communion were nothing else but a right of communicating or participating of the holy things of God. Lastly, I take it also for granted, that although the blessed and holy Angels are sometimes called in the Scriptures by the name of || *Saints*; yet they were not those who are here said to have the communion, though the *Saints* have communion with them.

\* Κοινωνία ἁγίων may be as well understood in the Neuter as the Masculine, as Exod. 28. 38. Ἐξασφί᾽ Ἀαρὼν τὴν ἀμάρτημα ἁγία ἡ ἁγίων that Aaron may bear the iniquity of holy things. So Levit. 5. 15. Καὶ ἀμάρτη ἀνομιῶν ἁγίων καὶ ἁγίων Kueis, 22. 2. Καὶ ἀνομιῶν ἁγίων ἁγίων

ἁγίων Ἰσραὴλ, 1 Chron. 24. 5. ἀρχιερεῖς ἁγίων, the Governours of the Sanctuary, of which notion afterwards. † This is one of the common Names of God in the Old Testament, יְהוָה קדוש יִשְׂרָאֵל, which is also sometimes translated plurally by the Lxx. as Esay 41. 16. יְהוָה יִשְׂרָאֵל בְּקִדְוֹת יִשְׂרָאֵל, Jer. 51. 5. יְהוָה יִשְׂרָאֵל בְּקִדְוֹת יִשְׂרָאֵל and if it were so taken, then κοινωνία ἁγίων would be the Communion of God, as τὸ ἁγίον Πνεῦμα. ‡ Τὰ ἅγια frequently used in the Scriptures for the Sanctuary; and then κοινωνία ἁγίων might be taken for the Communion in all those things which belonged to the Worship of God, as ἀνομιῶν ἁγίων was a Man excluded from all such Communion. || The Angels are not only called holy in the Scripture by way of Addition or Epithete, as πάντες οἱ ἅγιοι ἄγγελοι, Mat. 25. 31. καὶ ἁγίων ἁγίων ἁγίων, Mark 18. 38. Luke 9. 26. ἰσχυροὶ καὶ ἁγίων ἁγίων, Acts 10. 22. ἐπέστη ἁγίων ἁγίων, Rev. 14. 10; but also the ἅγιοι Holy Ones, or *Saints*, taken substantively or singly signifie sometimes the Angels, as Deut. 32. 2. שָׂרָפִים מְרַבְּבִים וְעִמֹּתָיָם וְעִמֹּתָיָם וְעִמֹּתָיָם he came with ten thousands of *Saints*; which the Jerusalem Targum renders ריבון מלאכין קדושין קדושין and with him came ten thousands of holy Angels; and Jonathan, ריבון קדושין קדושין קדושין, yet they understood the Angels in that place (ὡς μυσταῖος Κάδμος, [Hesych. Κάδμος, ἀστιασμός] ἐν δεξιῶν αὐτοῦ ἁγίων μετ' αὐτοῦ. So Job 5. 1. To which of the *Saints* wilt thou turn? ὡς πνεῦμα ἁγίων ἁγίων ἁγίων, Lxx. Thus in the Vision of Daniel, he heard one *Saint* speaking, and another *Saint* said unto that certain *Saint* which spake, Dan. 8. 13. So Zach. 14. 5. And the Lord my God shall come, and all the *Saints* with thee. And thus it may very well be understood in the New Testament, 1 Thess. 3. 13. ἐν τῇ παρουσίᾳ τοῦ Κυρίου μετ' ἁγίων ἁγίων αὐτοῦ, in correspondence to that 2 Thess. 1. 17. ἐν τῇ παρουσίᾳ τοῦ Κυρίου Ἰησοῦ ἀπ' ἐναντίου ἁγίων ἁγίων δωδεκάμοις αὐτοῦ. These are the μυσταῖος ἁγίων in S. Jude, ἁγίων ἁγίων the myriads of Angels; and thus κοινωνία ἁγίων should be the Communion of the Angels.

For this part of the Article hath a manifest relation to the former, in which we profess to believe the *Holy Church*; which Church is therefore holy, because those persons are such, or ought to be, which are within it, the Church itself being nothing but a collection of such persons. To that confession is added this communion; but because though the Church be holy, yet every person contained in it is not truly so, therefore is added this part of the Article which concerneth those who are truly such. There is therefore no doubt but the *Saints* mentioned here are members of the Church of Christ, as we have described it, built upon the Apostles, laid upon the foundation of their

Doctrine

Doctrine, who do not only profess the Gospel, but are sanctified thereby.

The only question then remaining is, in what their Sanctity or Saintship doth consist, and (because tho' they which are believers since our Saviour's death, be truly and more highly sanctified, yet such as lived before and under the law, the Patriarchs, the Prophets and the Servants of God were so called, and were truly named the Saints of God) who were the Persons which are capable of that denomination?

Now being God himself hath given a rule unto his people, which is both in the nature of a precept and of a pattern: (*Be ye holy as I the Lord your God am holy. Be ye holy*, there's the command; as *the Lord your God is holy*, there's the rule:) being it is impossible that we should have the same sanctity which is in God, it will be necessary to declare what is this holiness which maketh men to be accounted holy Ones, and to be called *Saints*.

The true notion of Saints is expressed by *Moses* both as to the subject, and the affection and qualification of it; for they are called by him *men of holiness*, such are the persons understood in this Article, which is the communion of men of holiness. Now holiness in the first acceptation of it signifieth separation, and that with the relation of a double term, of one from which the separation is made, and of the other to which that which is separated is applied. Those things which were counted holy under the law were separated from common use, and applied to the Service of God; and their sanctity was nothing else but that separation from and to those terms; from an use and exercise prophane and common, to an use and exercise peculiar and divine. Thus all such persons as are called from the vulgar and common condition of the world unto any peculiar service or relation unto God, are thereby denominated holy, and in some sense receive the name of *Saints*. The pen-men of the Old-Testament do often speak of the people of *Israel* as of an holy nation, and God doth speak unto them as to a people holy unto himself; because he had chosen them out of all the nations of the world and appropriated them to himself. Altho' therefore most of that nation were rebellious to him which called them, and void of all true inherent and actual Sanctity; yet because they were all in that manner separated, they were all, as to the separation, called holy. In the like manner those of the New Testament writing to such as were called, and had received, and were baptised in the Faith, give unto them all the name of *Saints*, as being in some manner such, by being called and baptised. For being Baptism is a washing away of sin, and the purification from sin is a proper sanctification; being every one who is so called and baptised is thereby separated from the rest of the world who are not so, and all such separation is some kind of sanctification; being, though the work of grace be not perfectly wrought, yet when the means are used, without something appearing to the contrary, we ought to presume of the good effect; therefore all such as have been received into the Church, may be in some sense called holy.

But because there is more than an outward vocation, and a charitable presumption, necessary to make a man holy; therefore we must find some other qualification which must make him really and truly such, not only by an extrinsecal denomination, but by a real and internal affection. What this sanctity is, and who are capable of this title properly, we must learn out of the Gospel of *Christ*; by which alone, ever since the Church of *Christ* was founded, any man can become a Saint. Now by the tenor of the Gospel we shall find that those are truly and properly Saints which are *sanctified in Christ Jesus*: first, in respect of their holy Faith, by which they are regenerated; for *whosoever believeth that Jesus is the Christ, is born*

*Acts 15. 9.* of God; by which they are purged, God himself purifying their hearts by  
*1 Cori 6. 11.* faith, whereby they are washed, sanctified, and justified in the name of the  
*Ephes. 1. 13.* Lord Jesus, in whom also after that they believe, they are sealed with the  
*1 Pet. 1. 15.* holy Spirit of promise. Secondly, In respect of their conversation: For as  
*1 Pet. 1. 8.* he which hath called them is holy, so are they holy in all manner of conver-  
 sation: adding to their faith vertue, and to vertue knowledge, and to know-  
 ledge temperance, and to temperance patience, and to patience brotherly-  
 kindness, and to brotherly-kindness charity, that they may neither be bar-  
 ren nor unfruitful in the knowledge of our Lord Jesus Christ. Such per-  
 sons then as are called by a holy calling, and not disobedient unto it; such  
 as are endued with a holy Faith, and purified thereby; such as are sancti-  
 fied by the holy Spirit of God, and by virtue thereof do lead a holy life,  
 perfecting holiness in the fear of God; such persons, I say, are really and  
 truly Saints; and being of the Church of Christ, (as all such now must of ne-  
 cessity be) are the proper subject of this part of the Article *the Communion*  
*of Saints*, as it is added to the former, *the Holy Catholick Church*.

Now as these are the Saints of the Church of Christ, from whence they  
 were called the *Churches of the Saints*; so there was never any Church of  
 God but there were such persons in it as were Saints: we read in the *Psalms*  
 of the congregation and the *Assembly of the Saints*; and *Moses* assured the  
 people of *Israel*, that all || the Saints of God were in his hand: we read in  
 the Prophets of the *Saints of the most High*; and at our Saviour's death the  
 bodies of such Saints which slept arose. Where again we may observe that  
 they were Saints while their bodies were in the grave; as *Aaron* in the time  
 of *David* kept the name of \* *Saint of the Lord*. Such as are holy in their  
 lives do not lose their sanctity, but improve it at their deaths; nor can they  
 lose the honour of that appellation, while that which gives it doth acquire  
 perfection.

|| 1 Cor. 14. 33.  
 Psal. 89. 5, 7.  
 149. 1. קָדְשֵׁי יְהוָה  
 קָדְשֵׁי יְהוָה  
 LXX ἐς ἐκ-  
 κλησίαν ἁγίων.  
 קְדוֹשֵׁי יְהוָה  
 ἐν βουλῇ ἁγίων  
 Vulg. Latin.  
 in Ecclesia &  
 in concilio  
 sanctorum.

*Deut. 33. 3.* *Dan. 7. 18, 21, 22, 25.* *Mat. 27. 52.* Quis ignorat sub altera dispensatione Dei omnes retrò Sanctos  
 ejusdem fuisse meriti cuius nunc Christiani sunt? *S. Hier. adv. Jovinian.* \* *Psal. 106. 16.*

Hence grows that necessary distinction of the Saints on earth, and the  
 Saints in heaven; the first belonging to the militant, the second to the tri-  
 umphant Church. Of the first the prophet *David* speaketh expressly, *Thou*  
*art my Lord, my goodness extendeth not to thee, but to the Saints that are*  
*in the earth*: of these do we read in the *Acts of the Apostles*, to these did  
*S. Paul* direct his Epistles. Of the second doth the Apostle make that que-  
 stion, *Do ye not know that the Saints shall judge the world?* And all  
 those which were spoken of as Saints then in the earth, if truly such, and  
 departed so, are now, and shall ever continue, Saints in heaven.

*Psal. 16. 2, 3.*  
 1 Cor. 6. 2.

Having thus declared what is the sanctity required to make a Saint, that is,  
 a man of holiness; having also distinguished the Saints before and under the  
 Gospel, (which difference is only observable as to this exposition of the  
 Creed) and again distinguishing the same Saints while they live here with  
 men on earth, and when after death they live with God in heaven; having  
 also shewed that of all these, those Saints are here particularly understood  
 who in all ages lived in the Church of Christ, we may now properly descend  
 to the next consideration, which is, Who are those persons with whom  
 those Saints have this communion, and in what the communion which they  
 have consists.

First then, the Saints of God living in the Church of Christ, have communion  
 with God the Father; for the Apostles did therefore write that they to whom  
 they wrote might have communion with them, *that which we have seen and*  
*heard declare we unto you, that ye also may have fellowship with us,* (saith  
*S. John,*) and did at the same time declare that their communion was with the  
 Father,

1 John 1. 3.  
 Καὶ ἃ ἑώρακα καὶ ἃ ἤκουσα  
 ἔγραψα ὑμῖν ἵνα ἔχητε  
 κοινωνίαν μετ' ἐμοῦ καὶ  
 μετὰ τῶν πατέρων ἵνα ἡ  
 ἀγάπη ἡμετέρα ᾖ ἐν ὑμῖν  
 καὶ ἡμετέρας ἀγάπης  
 ἴσῃς ἡμετέρας ἀγάπης  
 ἵνα ἡμετέρας ἀγάπης  
 ἴσῃς ἡμετέρας ἀγάπης

*Father.* Wherefore being all the Saints of God under the Gospel receiving the Doctrine of the Apostles have communion with them; being the communion of the Apostles was the communion with the Father; it followeth that all the Saints of God under the Gospel have a communion with God the Father. As we are the Branches of the Vine, so the Father is the Husbandman; and thus the Saints partake of his care and inspection. As *Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God*; so all which are Heirs of the Faith of *Abraham* are made partakers of the same relation. Nor are we only Friends, but also Sons; for *behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God*. Thus must we acknowledge that the Saints of God have communion with the Father, because by the *great and precious promises* given unto them, they *became partakers of the divine nature*.

Secondly, The Saints of God living in the Church of God have communion with the Son of God: for, as the Apostle said, *our Communion is with the Father and the Son*; and this connexion is infallible, because *he that abideth in the doctrine of Christ, he hath both the Father and the Son*; and our Saviour prayed for all such as should *believe on him through the word of the Apostles, that they might be one, as the Father is one in him and he in the Father, that they also may be one in both, I in them, saith Christ, and thou in me, that they may be made perfect in one*. This communion of the Saints with the Son of God, is, as most evident, so most remarkable. He hath taken unto him our nature and infirmities; he hath taken upon him our sins, and the curse due unto them; while we all *have received of his fulness grace for grace*; and are called to the *fellowship of his sufferings*, that we may *be conformable to his death*. What is the fellowship of brethren and co-heirs of the Bridegroom and the Spouse: what is the communion of members with the Head, of branches with the Vine, that is the communion of Saints with *Christ*. For *God hath called us unto the fellowship of his Son Jesus Christ our Lord*.

Thirdly, The Saints of God in the Church of *Christ* have communion with the *Holy Ghost*: and the Apostle hath two ways assured us of the truth thereof, one rhetorically, by a seeming doubt, *if there be any fellowship of the Spirit*; the other devoutly, praying for it, *The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all*. The Saints are therefore such, because they partake of the Holy Ghost; for they are therefore holy because they are sanctified, and it is the Spirit alone which sanctifieth. Beside, the communion with the Father and the Son is wrought by the communication of the Spirit; for hereby do we become the Son of God, in that we have received the *Spirit of adoption, whereby we cry, Abba, Father*; and thereby do we become Co-heirs with *Christ*, in that *because we are sons God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father; so that we are no more servants, but sons; and if sons, then heirs of God through Christ*. This is the communion which the Saints enjoy with the three Persons of the blessed Trinity: this is the heavenly fellowship represented unto entertaining *Abraham* when *the Lord appeared unto him, and three men stood by him*; for our Saviour hath made us this most precious Promise, *If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him*. Here is the Soul of Man made the Habitation of God the Father, and of God the Son; and the presence of the Spirit cannot be wanting where those two are inhabiting; for *if any man have not the Spirit of Christ, he is none of his*. The Spirit therefore with the Father and the Son inhabiteth the Saints; for *know ye not, saith the Apostle, that ye are the temple of God, and that the Spirit of God dwelleth in you?*

Z z 2

Fourthly,

Fourthly, The Saints of God in the Church of *Christ* have communion with the holy Angels. They who did foretel the Birth of *John* the forerunner of *Christ*, they who did annunciate unto the blessed Virgin the Conception of the Saviour of the World, they who sung a glorious Hymn at the nativity of the Son of God, they who carried the Soul of *Lazarus* into *Abraham's* bosom, they who appeared unto *Christ* from Heaven in his agony to strengthen him, they who opened the Prison-doors and brought the Apostles forth, they who at the end of the World shall sever the wicked from among the just, and gather together the elect of God, certainly they have a constant and perpetual relation to the Children of God. Nay, *Are they not all ministring spirits sent forth to minister for them who shall be heirs of salvation?* They have a particular sense of our condition, for *Christ* hath assured us that *there is joy in the presence of the Angels of God over one sinner that repenteth.* And upon this relation, the Angels, who are all the Angels, that is, the messengers of God, are yet called the Angels of men, according to the admonition of *Christ*, *Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.*

Mat. 1. 14.

Luke 15. 10.

Mat. 18. 10.

Thus far have we considered the *Communion of Saints* with such as are distinguished from them by nature as they are men; the fellowship which they have in Heaven with God, and his holy Angels, while they are on Earth. Our next consideration will be, what is the communion which they have with those who are of the same nature, but not partakers of the same holiness with them.

Fifthly therefore, The Saints of God, while they are of the Church of *Christ* on Earth, have some kind of communion with those men which are truly Saints. There were not hypocrites among the *Jews* alone, but in the Church of *Christ* many cry, Lord, Lord, whom he knoweth not. The Tares have the privilege of the Field, as well as the Wheat; and the bad Fish of the Net, as well as the good. The Saints have communion with hypocrites in all things with which the distinction of a Saint and Hypocrite can consist. They communicate in the same Water, both externally baptized alike, they communicate in the same Creed, both make the same open profession of Faith, both agree in the acknowledgment of the same principles of Religion; they communicate in the same Word, both hear the same Doctrine preached; they communicate at the same Table, both eat the same Bread, and drink the Wine, which *Christ* hath appointed to be received: but the Hypocrite doth not communicate with the Saint in the same saving Grace, in the same true Faith working by love, and in the same renovation of Mind and Spirit; for then he were not an Hypocrite but a Saint: a Saint doth not communicate with the Hypocrite in the same sins, in the same lurking infidelity, in the same unfruitfulness under the means of Grace, in the same false pretence and empty form of Godliness; for then he were not a Saint but an Hypocrite. Thus the Saints may communicate with the wicked, so they communicate not with their wickedness; and may have fellowship with sinners, so they have no fellowship with that which makes them such, that is, their Sins. The Apostle's Command runneth thus, *Have no fellowship with the unfruitful works of darkness;* and again, *Be not partakers of other mens sins:* and a voice from Heaven spake concerning *Babylon*, *Come out of her, my people, that ye be not partakers of her sins.* To communicate with sin is sin, but to communicate with a sinner in that which is not sin, can be no sin; because the one defileth, and the other cannot, and that which defileth not is no sin.

Ephes. 5. 11.  
Nō cōmunicate  
vōis vōis  
2015.

1 Tim. 5. 22.  
Mō cōmunicate  
vōis vōis

Rev. 18. 4.  
Ira nō cōmunicate  
vōis vōis

2015.

Duobus modis non te maculat malus, si ei non consentias, & si redarguas. Communicatur enim quando facto eius consortium voluntatis vel approbationis adjungitur. Hoc ergo admonens Apostolus ait, *Nolite communicare operibus infructuosis senecbrarum, magis autem & redarguite.* S. Aug. de Verbis Dom. Serm. 18.

Having

Having thus considered those who differ from the Saints of God; first, in respect of their humanity, as they are men; secondly, in reference to their sanctity, as they are men of holiness: we are now to consider such as differ either only in person, as the Saints alive; or in present condition also, as the Saints departed.

Sixthly therefore, the Saints of God living in the Church of *Christ*, have communion with all the Saints living in the same Church. *If we walk in the light, we have fellowship one with another*; we all have benefit of the same ordinances, all partake of the same promises, we all are endued with the Graces of the same mutual love and affection, keeping the unity of the Spirit in the bond of peace, all engrafted into the same stock, and for receiving life from the same root, all *holding the same head, from which all the body by joynts and bands having nourishment ministered and knit together, increaseth with the increase of God*. For in the Philosophy of the Apostle, the nerves are not only the instruments of motion and sensation, but of nutrition also; so that every member receiveth nourishment by their Intervention from the head; and being the head of the body is *Christ*, and all the Saints are members of that body, they all partake of the same nourishment, and so have all communion among themselves.

Lastly, The Saints of God living in the Church of *Christ*, are in communion with all the Saints \* departed out of this life and admitted to the presence of God. *Jerusalem* is sometimes taken for the Church on earth, sometimes for that part of the Church which is in heaven, to shew that as both are represented by one, so both are but one City of God. Wherefore thus doth the Apostle speak to such as are called to the Christian Faith: *|| Ye are come unto mount Sion, and unto the City of the living God, the heavenly Jerusalem, and an innumerable company of Angels, to the general Assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new Covenant*. Indeed the communion of Saints in the Church of *Christ* with those which are departed, is demonstrated by their communion with the Saints alive. For if I have communion with a Saint of God, as such while he liveth here, I must still have communion with him when he is departed hence; because the foundation of that communion cannot be removed by death. The mystical union between *Christ* and his Church, the spiritual conjunction of the members to the Head, is the true foundation of that communion which one member had with another, all the members living and increasing by the same influence which they receive from him. But death, which is nothing else but the separation of the Soul from the Body, maketh no separation in the mystical union, no breach of the spiritual conjunction; and consequently there must continue the same communion, because there remaineth the same foundation. Indeed, the Saint departed, before his death had some communion with the hypocrite, as hearing the Word, professing the Faith, receiving the Sacraments together; which being in things only external, as they were common to them both, and all such external actions ceasing in the person dead, the hypocrite remaining loseth all communion with the Saint departing, and the Saints surviving cease to have farther fellowship with the hypocrite dying. But the true and unfeigned holiness of man wrought by the powerful influence of the Spirit of God, not only remaineth, but also is improved after death; being the correspondence of the internal holiness was the communion between their persons in their life, they cannot be said to be divided by death, which had no power over that sanctity by which they were first conjoined.

<sup>1</sup> John 1. 7.  
Κοινωνία μὴ  
ἀλλήλων.

Coloss. 2. 19.

\* This is that part of the Communion of Saints which those of the Antients especially insisted upon, who first took notice of it in the Creed.

Sanctorum Communio-  
nem, i. e.  
cum illis San-  
ctis in hac  
quam suscepimus  
fide defuncti sunt  
societate &  
spei commu-  
nionem tene-  
mur, Serm.  
181. de Tem-  
pore, Et qui  
nunc cognos-  
citis per au-  
ditum com-  
munionem  
habeatis cum  
Sanctis Mar-  
tyribus, & per  
illos cum Do-  
mino Jesu  
Christo. Praef.  
Pass. S. Perpe-  
tua.

|| Heb. 12. 22,  
23.

This



This communion of the Saints in heaven and earth, upon the mystical union of *Christ* their Head, being fundamental and internal, what acts or external operations it produceth, is not so certain. That we communicate with them in hope of that happiness which they actually enjoy, is evident; that we have the Spirit of God given us as an earnest, and so a part of their felicity, is certain. But what they do in heaven in relation to us on earth particularly considered, or what we ought to perform in reference to them in heaven, beside a reverential respect and study of imitation, is not revealed unto us in the Scriptures, nor can be concluded by necessary deduction from any principles of Christianity. They which first found this part of the Article in the Creed, and delivered their exposition unto us, have made no greater enlargement of this communion, as to the Saints of heaven, than the Society\* of hope, esteem and imitation on our side, of desires and supplications on their side: and what is now taught by the Church of *Rome*, is, as unwarrantable, so a novitious interpretation.

\* We have already produced the Words of the 181. Serm. de

Tempore concerning Hope. In the same we find also that of Imitation, Si igitur cum Sanctis in æterna vita communionem habere volumus, de imitatione eorum cogitemus. Debent enim in nobis aliquid recognoscere de suis virtutibus, ut pro nobis dignentur domino supplicare, *ib.* Hæc sunt vestigia quæ nobis sancti quoque revertentes in patriam nobis reliquerant, ut illorum semitis inhærentes, sequeremur ad gaudia, *ib.* Beside this imitation, he addeth their Desires and Care for us below; Cur non properamus & currimus ut patriam nostram videre possimus? Magnis illic charorum numerus expectat, parentum, fratrum, filiorum, frequens nos & copiosa turba desiderat jam de sua incolumitate secura, adhuc de nostra salute sollicita, *ib.* Of the venerable Esteem we ought to have for them, speaks Eusebius Gallicanus; Credamus & Sanctorum communionem, sed sanctos non tam pro Dei parte, quam pro Dei honore veneremur. And again, Dignè nobis venerandi sunt dum Dei cultum, & futuræ vitæ desiderium contemptu mortis insinuant. Thus far anciently they which expounded this Article: but the late Exposition of the Church of *Rome* runneth thus; Non solum Ecclesia quæ est in terris communicat bona sua cum omnibus membris sibi conjunctis, sed etiam communicat suffragia Ecclesiæ quæ est in Purgatorio, & Ecclesia quæ est in cœlis communicat orationes, & merita sua cum Ecclesia quæ est in terris, *Bellar. in Symb.* Where the Communication of the Suffrages of the Saints alive to the Church in Purgatory, and the Communication of the Merits of the Saints in Heaven to the Saints on Earth, are novel Expositions of this Article, not so much as acknowledged by Thomas Aquinas in his Explication of the Creed, much less to be found in any of the ancient Expositors of it.

The necessity of the belief of this communion of Saints appeareth, First, *Job. 1. 6, 7.* In that it is proper to excite and encourage us to holiness of life. *If we walk in the light, as God is in the light, we have fellowship one with another.* But *if we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth.* For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? When Christ sent *S. Paul* to the Gentiles, it was to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ. Except we be turned from darkness, except we be taken out of the power of Satan, which is the dominion of sin, we cannot receive the inheritance among them who are sanctified, we cannot be thought meet to be partakers of the inheritance of the Saints in light. Indeed there can be no communion where there is no similitude, no fellowship with God without some sanctity; because his nature is infinitely holy, and his actions are not subject to the least iniquity.

Secondly, The belief of the Communion of Saints is necessary to stir us up to a proportionate gratitude unto God, and an humble and chearful acknowledgment of so great a benefit. We cannot but acknowledge that they are exceeding great and precious promises, by which we become partakers of the divine nature. *What am I?* said *David*, and what is my life that I should be son-in-law to the King? What are the Sons of men, what are they which are called to be Saints, that they should have fellowship with God the Father? *S. Philip* the Apostle said unto our Saviour, *Lord, shew us the Father and it sufficeth;* whereas he hath not only shewn us, but come unto

unto us with the Father, and dwelt within us by his holy Spirit; he hath called us to the Fellowship of the Angels and Archangels, of the Cherubins and Seraphins, to the glorious Company of the Apostles, to the goodly Fellowship of the Prophets, to the noble Army of Martyrs, to the Holy Church militant on Earth, and triumphant in Heaven.

Thirdly, The Belief of the *Communion of Saints* is necessary to inflame our hearts with an ardent affection towards those which live, and a reverent respect towards those which are departed and are now with God. Nearness of relation requireth affection, and that Man is unnatural who loveth not those persons which nature hath more immediately conjoined to him. Now no conjunction natural can be compared with that which is spiritual, no temporal relation with that which is eternal. If similitude of shape and feature will create a kindness, if congruity of manners and disposition will conjoin affections, what should be the mutual love of those who have the image of the same God renewed within them, of those who are indued with the gracious influences of the same Spirit? And if all the Saints of God living in the communion of the Church deserve the best of our affections here on Earth, certainly when they are dissolved and with *Christ*, when they have been blessed with a sight of God, and rewarded with a crown of glory, they may challenge respect from us who are here to wait upon the will of God, expecting when some such happy change shall come.

Fourthly, This tendeth to the directing and enlarging our acts of Charity. We are obliged to be charitable unto all Men, because the love of our Brother is the foundation of our duty towards Man, and in the language of the Scriptures whosoever is another is our Brother; but we are particularly directed to them that ate of the Household of Faith. And as there is a general reason calling for our mercy and kindness unto all Men, so there is a more special reason urging those who are truly sanctified by the Spirit of God to do good unto such as appear to be led by the same Spirit; for if they communicate with them in the everlasting mercies of God, it is fit they should partake of the bowels of man's compassion; \* if they communicate with them in things spiritual and eternal, can it be much that they should partake with them of such things as are temporal and carnal?

To conclude, Every one may learn from hence what he is to understand by this part of the Article, in which he professeth to believe *the Communion of Saints*; for thereby he is conceived to express thus much: I am fully persuaded of this as of a necessary and infallible truth, That such persons as are truly sanctified in the Church of *Christ*, while they live among the crooked generations of men, and struggle with all the miseries of this world, have fellowship with God the Father, God the Son, and God the Holy Ghost, as dwelling with them, and taking up their habitations in them: that they partake of the care and kindness of the blessed Angels, who take delight in the ministrations for their benefit: that beside the external fellowship which they have in the Word and Sacraments with all the Members of the Church, they have an intimate union and conjunction with all the Saints on Earth as the living Members of *Christ*; nor is this union separated by the death of any, but as *Christ* in whom we live, is the Lamb slain from the foundation of the world, so have they fellowship with all the Saints which from the death of *Abel* have ever departed in the true faith and fear of God, and now enjoy the presence of the Father, and follow the Lamb whithersoever he goeth. And thus I believe *the Communion of Saints*.

\* Κατωθεσις εν αυτη, η ηρασιον (ε εν ερεσι ιδουσι, η εν τω εν τωις καρδιας και τωις εσω, η εν σφ μηλλον εν τωις ορατοις; Barnaba Epist. part. 2. cap. 1.

ARTICLE X.  
The Forgiveness of Sins.

\* Therefore Carolus Magnus in his Capitular, l. 3. c. 6. inveighs against Basiliius the Bishop of An-cyra, because in his Confession of Faith which he delivered in the second Council of Nice, (A.D. 787.) he omitted the Remission of



THIS Article hath \* always been expressly contained and acknowledged in the Creed, as being a most necessary part of our Christian profession: and for some Ages it immediately followed the Belief of the † Holy Church, and was therefore added immediately after it, to shew that the Remission of Sins was to be obtained in the † Church of Christ. For being the Creed at first was made to be used as a Confession of such as were to be baptised, declaring their Faith in the Father, the Son, and the Holy Ghost, in whose name Baptism was administer'd; they propounded unto them the Holy Church, into which by Baptism they were to be admitted, and the Forgiveness of Sins, which by the same Baptism was to be obtained; and therefore in some Creeds it was particularly expressed, || I believe one Baptism for the Forgiveness of Sins.

Sins, which the Apostles in so short a compendium as the Creed would not omit, Hanc Apostoli in collatione fidei, quam ab invicem discessuri quasi quandam credulitatis & predicationis normam statuerunt, post confessionem Patris & Filij & Spiritus Sancti posuisse perhibentur; & in tanti verbi brevitate, de quo per prophetam dictum est, Verbum abbreviatum faciet Dominus super terram, hanc ponere minimè distulerunt, quia sine hac fidei sinceritatem integram esse minimè perpexerunt. Nec contulit eos ab ejus professione illius Symboli brevitatis, quam exposcebat sacre fidei integritas, tantique doni veneranda sublimitas.

† Concordant autem Angeli nobiscum etiam tunc cum remittuntur nostra peccata. Ideo post commemorationem S. Ecclesie in ordine Confessionis ponitur Remissio peccatorum: per hanc enim sicut Ecclesia quae in terris est, per hanc non perit, quod perierat & inventum est. S. Aug. Enchir. c. 64. And to this purpose it is in his Book De Agone Christiano, passing from one Article to another with this general Transition; after that of the Church, he precedeth with these words, Nec eos audiamus qui negant Ecclesiam Dei omnia peccata posse dimittere; cap. 31. So it followeth also in Venantius Fortunatus, and in such other Creeds as want that part of the former Article of the Communion of Saints.

‡ Orig. Hom. 2. in Genesim. Sanctam Ecclesiam teneat — in qua & remissio peccatorum & carnis resurrectio predicabatur. Ruffin. in Symb. Sed neque de ipsis criminibus quamlibet magnis remittendis in S. Ecclesia desperanda est misericordia. S. Aug. Enchir. c. 65. In remissionem peccatorum. Hæc in Ecclesia si non esset, nulla spes esset. Remissio peccatorum si in Ecclesia non esset, nulla futuræ vitæ & liberationis æternæ spes esset. Gratias agimus Deo qui Ecclesie suæ dedit hoc donum. Author. Homil. 119. de Tempore. Quia singuli quique cœtus Hæreticorum se potissimum Christianos, & suam esse Catholicam Ecclesiam putant; sciendum est illam esse veram, in qua est religio, confessio, & poenitentia, quæ peccata & vulnera, quibus est subjecta imbecillitas carnis salubriter curat. Lactant. l. 4. c. 30.

|| These are the words of the Constantinopolitan Creed, Ομολογῶ ἓν βαπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Before which Epiphanius in his lesser Creed, Ομολογῶ ἓν ἐν βαπτισμα εἰς ἄφεσιν ἁμαρτιῶν in the larger, Πιστεύω εἰς μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ εἰς βαπτισμα μίαν. in Ancorato. S. Cyril both these together, Εἰς ἓν βαπτισμα μίαν εἰς ἄφεσιν ἁμαρτιῶν. Pelaginus Lauriac. Episc. Credo unum Baptisma in remissionem omnium peccatorum. Symbolum Æthiopicum. Credimus unum Baptisma in remissionem omnium peccatorum in secula seculorum.

Looking thus upon this Article, with this relation, we find the sense of it must be this, that we believe Forgiveness of Sins is to be obtained in the Church of Christ. For the explication whereof it will be necessary, first, to declare what is the nature of Remission of Sins, in what that action doth consist; secondly, to shew how so great a privilege is propounded in the Church, and how it may be procured by the Members of the Church. That we may understand the notion of Forgiveness of Sins, three considerations are required; first, What is the nature of Sin which is to be forgiven; secondly, What is the guilt or obligation of Sin which wanteth forgiveness; thirdly, What is the remission itself, or the loosing of that obligation.

As the power of Sin is revealed only in the Scriptures, so the nature of it is best understood from thence. And tho' the Writings of the Apostles give us few definitions, yet we may find even in them a proper definition of Sin. Whosoever committeth sin transgresseth against the law, saith S. John, and then rendereth this reason of that universal assertion, for sin is the transgression of the law. Which is an argument drawn from the definition of Sin; for he saith not, Every sin is the transgression of the law, which had been necessary, if he had spoken by way of proposition only, to have proved the universality of his assertion, but produceth it indefinitely, Sin is the transgression of the law, which

which is sufficient, speaking it by way of \* definition. And it is elsewhere most evident that every sin is something prohibited by some Law, and deviating from the same. For the Apostle affirming, that † *the law worketh wrath*, that is, a punishment from God, giveth this as a reason or proof of his affirmation, *for where no law is, there is no transgression*. The Law of God is the rule of the actions of men, and any aberration from that rule is || sin : the Law of God is pure, and whatsoever is contrary to that Law is impure. Whatsoever therefore is done by Man, or is in Man, having any contrariety or opposition to the Law of God, is sin. Every action, every word, every thought against the Law is a sin of commission, as it is terminated to an object dissonant from, and contrary to the prohibition of the Law, or a negative Precept. Every omission of a duty required of us is a sin, as being contrary to the commanding part of the Law, or an affirmative Precept. Every evil habit contracted in the Soul of Man by the actions committed against the Law of God, is a sin, constituting a Man truly a sinner, even then when he actually sinneth not. Any corruption and inclination in the Soul, to do that which God forbiddeth, and to omit that which God commandeth, howsoever such corruption and evil inclination came into that Soul, whether by an act of his own will, or by an act of the will of another, is a sin, as being something dissonant and repugnant to the Law of God. And this I conceive sufficient to declare the nature of sin.

\* The manner of the Apostle's Speech is also to be observed, having an Article prefixed both to the subject and the predicate : as if thereby he would make the proposition convertible, as all definitions ought to be. H. Quaslibet. Et in apostolica. † Rom. 4. 15. || Quid est peccatum nisi prævaricatio legis divinæ, & cœlestium inobedientia præceptorum? S. Ambrosii de Paradiso, c. 8. Peccatum est factum vel dictum vel concupitum

aliquid contra æternam legem. S. Aug. contra Faustum, l. 22. c. 27. Quid verum est nisi & Dominum dare præcepta, & animas liberæ esse voluntatis, & malum naturam non esse, sed esse averfionem à Dei præceptis? Idem de Fide contra Manich. cap. 10. Neque negandum est hoc Deum jubere, ita nos in facienda justitia esse debere perfectos, ut nullum habeamus omnino peccatum : nam neque peccatum erit, si quid erit, si non divinitus jubeatur ut non sit. Idem de Pec. Meritis, & Rem. lib. 2. cap. 16.

The second particular to be considered is the obligation of sin, which must be presupposed to the solution or remission of it. Now every sin doth cause a guilt, and every sinner, by being so, becomes a guilty Person ; which guilt consisteth in a debt or obligation to suffer a punishment proportionable to the iniquity of the sin. It is the nature of Laws in general to be attended with these two, Punishments and Rewards ; the one propounded for the observation of them, the other threaten'd upon the deviation from them. And although there were no threats or penal denunciations accompanying the Laws of God, yet the transgression of them would nevertheless make the Person transgressing worthy of, and liable unto, whatsoever punishment can in justice be inflicted for that sin committed. Sins of commission pass away in the acting or performing of them ; so that he which acteth against a negative Precept, after the act is passed, cannot properly be said to sin. Sins of omission, when the time is passed in which the affirmative Precept did oblige unto performance, pass away so that he which did then omit his duty when it was required, and in omitting sinned, after that time cannot be truly said to sin. But though the sin it self do pass away together with the time in which it was committed, yet the guilt thereof doth never pass which by committing was contracted. He which but once committeth Adultery, at that one time sinneth, and at no time after can be said to commit that sin ; but the guilt of that sin remaineth on him still, and he may be for ever said to be guilty of Adultery, because he is for ever subject to the wrath of God, and \* obliged to suffer the punishment due unto Adultery.

\* This obligation unto punishment, remaining after

the act of Sin, is that peccati Reatus of which the Schools, and before them the Fathers spake. The nature of this Reatus is excellently declared by S. Austin, delivering the distinction between actual and original Sin. In eis qui regenerantur in Christo, cum remissionem accipiunt prorsus omnium peccatorum, utique necesse est ut reatus etiam hujus licet adhuc mentis Concupiscentiæ remittatur, ut in peccatum non imputetur. Nam sicut peccatorum quæ manere non possunt, quoniam cum fiunt prætereunt, reatus tamen manet, & nisi remittatur, in æternum manebit ; sic illius concupiscentiæ, quando remittitur, reatus auferitur. Hoc est enim non habere peccatum, reum non esse peccati. Nam si quisquam

verbi gratiâ, fecerit adulterium, etiam nunquam deinceps faciat, reus est adulterii, donec reatus ipsius indulgentiâ remittatur. Habet ergo peccatum, quamvis illud quod admisit jam non sit, quia cum tempore quo factum est præterit. Nam si à peccando desistere hoc esset non habere peccatum; sufficeret ut hoc non mōneret Scriptura; *Fili peccasti non adjicias iterum*: Non autem sufficit, sed addidit, & de pristinis deprecare, ut tibi remittantur. Manent ergo nisi remittantur. Sed quomodo manent si præterita sunt, nisi quia præterierunt actu, manent reatu. S. Aug. de Nupt. & Concup. l. 1. c. 26. Ego de Concupiscentiâ dixi quæ est in membris repugnans legi mentis, quamvis reatus ejus in omnium peccatorum remissione transierit, sicut è contrario sacrificium idolis factum, si deinceps non fiat, præterit actu, sed manet reatu, nisi per indulgentiam remittatur. Quiddam enim tale est sacrificare idolis ut opus ipsum cum sit prætereat, eodemque præterito reatus ejus maneat veniâ resolvendus. *Idem cont. Julian. l. 6. c. 8.*

This debt or obligation to punishment is not only necessarily resulting from the nature of sin, as it is a breach of the Law, nor only generally delivered in the Scriptures revealing the wrath of God unto all unrighteousness, but it is yet more particularly represented in the Word, which teacheth us, if we do ill, how *sin lieth at the door*. Our blessed Saviour thus taught his Disciples, \* *Whosoever is angry with his brother without a cause shall be liable (obnoxious, or bound over) to the judgment; and whosoever shall say to his brother, Racha, shall be liable (obnoxious, or bound over) to the council; but whosoever shall say, Thou fool, shall be liable (obnoxious, or bound over) to hell-fire*. So saith our Saviour again, † *All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is liable (obnoxious, or bound over) to eternal damnation*.

\* Mat. 5. 22. *ἔνοχος* is the word used here, which is translated, shall be in danger, but is of a fuller and more pressing sense, as one which is a Debtor, subject, and obliged to endure it. Helych.

*ἔνοχος* αἰσῶν, ὡς δὲ δυνάτω, ἡσυχία. Suid. *ἔνοχος*, ὡς αἰτίου. Where

by the way is to be observed a great mistake in the Lexicon of Favorinus, whose words are these; *ἔνοχος*, ὡς δὲ δυνάτω, ἡσυχία, *ἔνοχος*, ὡς αἰτίου, *τίμας*. The first taken out of Helychius, the last out of Suidas, corruptly and absurdly; corruptly *ἔνοχος* for *ἔνοχος*, absurdly *τίμας* is added either as an interpretation of *ἔνοχος*, or as an Author which used it; whereas *τίμας* in Suidas is only the first word of the Sentence, provided by Suidas for the use of *ἔνοχος* in the signification of *ἡσυχία*. Agreeable unto Helychius is that in the Lexicon of S. Cyril, *ἔνοχος*, Obnoxious, reus, obligatus. And so in the place of S. Matthew, the old Translation, Reus erit judicio. As in Virgil, Constituum ante aras voti reus, Servius, voti reus, Debitor. Unde vota solventes dicimus absolutos. Inde est, Damnabis tu quoque voti, quasi reos facies. So the Syriack, *ܢܚܝܒ ܗܝ ܠܚܝܒܝܢ* from *ܚܝܒ* obligatum, debitorem, reum esse. For indeed the word *ἔνοχος* among the Greeks, as to this matter, hath a double signification; one in respect of the sin, another in respect of the punishment due unto sin. In respect of a sin, as that in Antiphon, *μὴ ὄψα θανάτου, μὴ δὲ ἔνοχον τῷ ἔργῳ*, and that in Aristotle, *Oecon. 2. ἔνοχον ἔθρονον ἰεροσυλίας ἔτιον*, and that in Suidas taken out of Polybius, *τίμας* *χρὶ τῷ ἔθρονον πεπονή* *καταδραμῶν αὐτὸς ὢν ἐπὶ δυνάτω ἀμαρτήμασιν ἔνοχος* *τῷ μὲν, ὅτι πικρῶς κληθήσεται τῷ πλάσῳ ὅτι τέτυκτος οἷς αὐτὸς ἔνοχος ἔδει*. In respect of the punishment of a sin, he is *ἔνοχος* *ἀρχῆ*, who is obnoxious to the curse, and *ἔνοχος* *ἐπιτημίοις*, obnoxious to the punishment. *Ἐμποιήμιος, ἐμποιήσιος, τέτισιον, ἔνοχος ποτινῶν*. *ὅς ἐστὶν οἷς ἡμᾶρτε δὲς πικρῆς*, saith Suidas. Thus *ἔνοχος θανάτου ἔδει*. Matt. 26. 66. *ἔνοχος ἔδει θανάτου*. *ἵν' ὡς κληθήσων λαβόντες, ἔτω τῷ Πλάστον λαμπρὸν ἀποκρίμασιν ὃ δὲ κληθείσων ἡσυχίασιν*, *ἔνοχος θανάτου ἔδει*, αὐτοὶ κληθήσονται, αὐτοὶ δικάζονται, αὐτοὶ κληθήσονται, πάντα αὐτοὶ κληθήσονται τότε.

† Matth. 3. 28, 29.

God who hath the sovereign power and absolute dominion over all men, hath made a Law to be a perpetual and universal rule of humane actions; which Law whosoever doth violate, or transgress, and thereby sin, (for by sin we understand nothing else but the transgression of the Law) is thereby obliged in all equity to suffer the punishment due to that obliquity. And after the act of sin is committed and passed over, this guilt resulting from that act, remaineth; that is, the person who committed it continueth still a debtor to the vindictive justice of God, and is obliged to endure the punishment due unto it: which was the second particular to be considered.

The third consideration now followeth, What is *the forgiveness of sin*, or in what *remission* doth consist: Which at first appeareth to be an act of God toward a sinner, because the sin was committed against the Law of God; and therefore the punishment must be due from him, because the injury was done unto him. But what is the true notion or nature of this act, or how God

doth forgive a sinner, is not easy to determine : nor can it be concluded out of the words themselves which do express it, the niceties of whose \* origi-

\* The word used in the Creed is ἀφίεσις ἀμαρτιῶν,

and that generally likewise in use in the New Testament. But from thence we cannot be assured of the nature of this act of God, because ἀφίεσις and ἀφίεσις are capable of several interpretations. For sometimes ἀφίεσις is emittere, and ἀφίεσις emissio. As Gen. 35. 18. Ἐξήνετο ἡ ἐν τῷ ἀφίεσι αὐτῶν ἡ ψυχή, not cum demitteret eam anima, as it is translated, but cum emitteret ea animam, i. e. efflare; as ἀφίεσι τὸ ἀφίεσι, emisit spiritum, Mat. 27. 50. So Gen. 45. 2. Καὶ ἀφίεσι φωνὴν ἐν κλαυθμῷ, not dimisit, but emisit vocem cum fletu, as ἀφίεσι φωνὴν μεγάλην, emisit voce magna. Mark 15. 37. In the like manner ἀφίεσις θαλάσσης are emissiones maris. 2 Sam. 22. 16. as ἀφίεσις ὑδάτων. Joel 1. 20. to which sense may be referred that of Helych. Ἀφίεσις, ὕδατος. And this interpretation of ἀφίεσις can have no relation to the remission of sins. Secondly, ἀφίεσις is often taken for permittere, as Gen. 2. 6. ἐκ ἀφίεσις ἡ ἀφίεσις αὐτῶν. Mat. 3. 15. ἀφίεσις ἀφίεσις ἐκ τῆς ἀφίεσις αὐτῶν, which the vulgar translated well, Sine modo, and then ill, Tunc dimisit eum. Mat. 7. 4. ἀφίεσις ἐκβάλλω, sine ejiciam; So Helych. ἀφίεσις, ὑδατος. And this hath as little relation to the present subject. Thirdly, ἀφίεσις is sometimes relinquere and deserere, as Gen. 43. 33. ἀφίεσις ἵνα ἀφίεσις ἂν μὴ ἔμῳ. Mat. 5. 24. ἀφίεσις ἐπιτὸν δὲ αὐτῶν. Cy. 7. 4. ἡ ἀφίεσις αὐτῶν ὁ περὶ τῶν. 19. 27. ἰδὲ, ἡμεῖς ἀφίεσις αὐτῶν πάντα. 26. 56. τῶν οἱ μαθητῶν ἡμεῶν ἀφίεσις αὐτῶν ἔρως. And in this acceptation it cannot explicate unto us what is the true notion of ἀφίεσις ἀμαρτιῶν. Fourthly, it is taken for omittere, as Mat. 23. 23. ἡ ἀφίεσις τὰ βαρύτερα τῶν νόμων, and Luke 11. 42. ταῦτα ἔδιδον ποιῆσαι, καὶ οὐκ ἀφίεσις, and yet we have nothing to our present purpose. But fifthly, it is often taken for remittere, and that particularly in relation to a Debt, as Mat. 18. 27. τὸ δάνειον ἀφίεσις αὐτῶν. and 9. 32. ἀφίεσις τῶν ὀφειλῶν αὐτῶν. Which acceptation is most remarkable in the Year of Release, Deut. 15. 1, 2. Δι' ἐπὶ ἑτῶν ποιήσεις ἀφίεσις. Καὶ ἵνα τὸ ἀφίεσις τῶν ἀφίεσις ἀφίεσις πᾶν χρεὶσθ' ἰδίον ὁφείλει (οἱ ὁ πλοῖον, ἡ ἡ ἀφίεσις Cy ἐκ ἀφίεσις, ἐπιπέ- κλη) ἡ ἀφίεσις Κυεῖν τῶν ὀφειλῶν. Now this remission or release of debts hath a great affinity with remission of sins; for Christ himself hath conjoined those two together, and called our sins by the name of Debts, and promised remission of sins to us by God, upon our remission of debts to Man. And therefore he hath taught us thus to pray, Ἀφίεσις ἡμῖν τὰ ὀφειλόμενα ἡμῶν, ὡς ἡ ἡμεῖς ἀφίεσις τοῖς ὀφειλόμενοις ἡμῶν. Mat. 6. 13. Besides he hath not only made use of the notion of debt, but any injury done unto a Man, he calls a sin against Man, and exhorteth to forgive those sins committed against us, that God may forgive the sins committed by us, which are injuries done to him. Luke 17. Ἐὰν ἀμάρτιαν εἴς ἑστί ὁ ἀφίεσις Cy, ἀφίεσις αὐτῶν, ἡ ἡ ἀφίεσις, ἀφίεσις αὐτῶν.

For although the word signifying remission, have one sense among many other which may seem proper for this particular concernment; yet because the same word has been often used to signify the same action of God in forgiving sins, where it could have no such particular notion, but several times hath † another signification tending to the same effect, and as proper to the remission of sins; therefore I conceive the nature of forgiveness of sins is rather to be understood by the consideration of all such ways and means which were used by God in the working and performing of it, than in this, or any other which is made use of in expressing it.

† We must not only look upon the propriety of the words used in the New Testament, but we must also re-

fer upon their use in the Old, especially in such subjects as did belong unto the Old Testament as well as the New. Now ἀφίεσις ἀμαρτιῶν is there used for the Verb כפר, as Isa. 22. 14. כפר עון הוזה לנכח אים Oux ἀφίεσις) ὁμῖν αὐτῶν ἡ ἀφίεσις ἕως ἀν ἀποδράσει, sometimes for the Verb נשא, as Gen. 50. 17. נשא נא פשע אבותי ופשע אחי ופשע כל בני ביתי ἀφίεσις αὐτῶν ἡ ἀφίεσις ἡ ἀφίεσις αὐτῶν. Psal. 25. 18. ושא ושא ושא ἀφίεσις τὰς ἀμαρ- τίας μου. And in that remarkable place which S. Paul made use of to declare the nature of remission of sins, Psal. 32. 1. עשׂו נשׂו אשׂר יאשׂר מאשׂרעו אֲנִי אֶפְרַיִם אִי אֲנוּמִיא. Sometimes it is taken for כלה as Numb. 14. 19. כלה היתה העין לעון אפס ἡ ἀφίεσις τῶν ἀφίεσις τῶν ἀφίεσις. Lev. 4. 20. ונסלח להם אפס) αὐτῶν ἡ ἀφίεσις. Now being ἀφίεσις in relation to sins, is used for כפר signifying Expiation and Reconciliation; for נשא signifying Elevation, Roration or Ablation; for כלה signifying Pardon and Indulgence; we cannot argue from the word alone, that God in forgiving sins doth only and barely place the debt. There is therefore no force to be laid upon the words ἀφίεσις ἀμαρτιῶν, Remissio peccatorum, or, as the ancient Fathers, Remissa peccatorum. So Tertullian, Diximus de remissa peccatorum, adv. Marc. lib. 4. c. 18. S. Cyprian, Epist. 14. Qui blasphemaverit in Spiritum Sanctum non habet remissam, sed reus est æterni peccati. Id. de bono Patien. Dominus baptizatur à servo, & remissam peccatorum daturus, ipse non designatur lavacro regenerationis corpus abluere. Idem, lib. 3. Epist. 8. of an Infant, Qui ad remissam peccatorum recipiendam hoc ipso facilius accedit quòd illi remittuntur non propria sed aliena peccata. Add the Interpreter of Irenæus concerning Christ, Remissam peccatorum existentem his qui credunt in eum.

Now that we may understand what was done toward the remission of sins, that from thence we may conclude what was done in it; it is first to be observed, that † almost all things by the law were purged by blood, and without shedding of blood there is no remission. And what was then legally done, was but a type of that which was to be performed by Christ, and therefore the Blood of Christ must necessarily be involved in the remission of sins; for he || once in the end of the world hath appeared to put away sin by the sacrifice of himself. It must then be acknowledged, and can be denied by none, that Christ did suffer a painful and shameful death, as we have formerly described it; the death which he endured, he did then suffer for

† Heb. 9. 22. Χρῆσις ἀμαρτιῶν ἡ ἀφίεσις. || Heb. 9. 26. It is not only ἀφίεσις, but ἀφίεσις ἀμαρτιῶν.

Heb. 10. 12. sin; for *this man*, saith the Apostle, *offered one sacrifice for sins*; that the  
 1 Pet. 3. 18. sins which he suffered were not his own, for *Christ hath once suffered for*  
 Heb. 7. 26. *sins, the just for the unjust*; he was *holy, harmless, undefiled, and separate*  
 from sinners, and therefore had no sins to suffer for; that the Sins which he  
 Isa. 53. 5. suffered for, were our's, for *he was wounded for our transgressions, he was*  
 Rom. 4. 25. *bruised for our iniquities*; He was delivered for our offences, he gave him-  
 Gal. 1. 4. *self for our sins, he died for our sins according to the Scriptures*; that the  
 1 Cor. 15. 3. dying for our sins was suffering death as a punishment taken upon himself,  
 Isa. 53. 6. to free us from the punishment due unto our sins; for God *laid on him the*  
 2 Cor. 5. 21. *iniquity of us all, and made him to be sin for us who knew no sin: he hath*  
 Isa. 53. 5. *born our griefs and carried our sorrows, the chastisement of our peace was*  
 upon him, and with his stripes are we healed; that by the suffering of this  
 punishment to free us from the punishment due unto our sins it cometh to  
 Mat. 26. 28. pass that our sins are forgiven, for, *This is my blood*, saith our Saviour, *of*  
 the New Testament, (or Covenant) *which is shed for many for the remis-*  
 Ephes. 1. 7. *sion of sins. In Christ we have redemption through his blood, the forgive-*  
*ness of sins according to the riches of his grace.*

In which deduction or series of Truths, we may easily perceive that *the forgiveness of sins* which is promised unto us, which we upon that promise do believe, containeth in it a reconciliation of an offended God, and a satisfaction unto a just God; it containeth a reconciliation, as without which God cannot be conceived to remit; it comprehendeth a satisfaction, as without which God was resolved not to be reconciled.

For the first of these, We may be assured of forgiveness of sins, because *Christ* by his death, hath reconciled God unto us, who was offended by our sins; and that he hath done so, we are assured, because he which before was angry with us, upon the consideration of *Christ's* death, becometh propitious unto us, and did ordain *Christ's* death to be a propitiation for us. For we are *justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood. We have an advocate with the Father, and he is the propitiation for our sins.* For God loved us, and sent his Son to be a propitiation for our sins. It is evident therefore that *Christ* did render God propitious unto us by his Blood, (that is, his sufferings unto death) who before was offended with us for our sins. And this propitiation amounted to a reconciliation, that is, a kindness after wrath. We must conceive that God was angry with mankind before he determined to give our Saviour; we cannot imagine that God who is essentially just, should not abominate iniquity. The first affection we can conceive in him upon the lapse of Man, is wrath and indignation. God therefore was most certainly offended before he gave a Redeemer; and tho' it be most true, that he *so loved the world that he gave his only-begotten Son*; yet there is no incongruity in this, that a Father should be offended with that Son which he loveth, and at that time offended with him when he loveth him. Notwithstanding therefore that God loved men whom he created, yet he was offended with them when they sinned, and gave his Son to suffer for them, that through that Son's obedience he might be reconciled to them.

2 Cor. 5. 18. This reconciliation is clearly delivered in the Scriptures as wrought by  
 Rom. 5. 10. *Christ*; For *all are of God, who hath reconciled us to himself by Jesus*  
 Col. 1. 20. *Christ*; and that by virtue of his death, for *when we were enemies we were*  
*reconciled unto God by the death of his Son, making peace through the blood*  
*of his cross, and by him reconciling all things unto himself.* In vain it is ob-  
 jected that the Scripture saith our Saviour reconciled men to God, but no  
 where teacheth that he reconciled God to Man; for in the language of the Scri-  
 pture, to reconcile a Man to God, is in our vulgar language to reconcile God to  
 Man,

Man, that is to cause him who before was angry and offended with him to be gracious and propitious to him. As the Princes of the *Philistines* spake of *David*, *Wherewith should he reconcile himself unto his Master? should it not be with the heads of these men?* Wherewith shall he reconcile *Saul* who is so highly offended with him, wherewith shall he render him gracious and favourable but by betraying these men unto him? As our Saviour adviseth, \* *If thou bring thy gift before the Altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother,* that is, reconcile thy Brother to thy self, whom thou hast injured, render him by thy submission favourable unto thee, who hath something against thee, and is offended at thee. As the Apostle adviseth the wife that † *departeth from her husband, to remain unmarried, or to be reconciled to her husband,* that is, to appease and get the favour of her husband. In the like manner we are said to be reconciled unto God, when God is reconciled, appeased, and become gracious and favourable unto us, and Christ is said to reconcile us unto God, when he hath moved, and obtained of God to be reconciled unto us, when he hath appeased him and restored us unto his favour. Thus *when we were enemies we were reconciled to God,* that is, notwithstanding he was offended with us for our sins, we were restored unto his favour *by the death of his Son.*

<sup>1</sup> Sam. 29. 4. Ἐν τίνι διαλλάξῃσιν ἔσται τὸ κεῖν αὐτῶν, ἢ ἂν ἴη κεφαλὰς τῶν ἀνδρῶν ἐπιεικῶν; ΠΥΓΠ acceptum se reddet, ita se geret ut Saul eum in gratiam recipere velit.  
\* Mat. 5. 23. 24. Πρῶτον διαλλάξῃ τὸν ἀδελφόν σου.  
† 1 Cor. 7. 11.

Whence appeareth the weakness of the *Socinian* exception, that in the Scriptures ‡ we are said to be reconciled unto God; but God is never said to be reconciled unto us. For by that very expression, it is to be understood, that he which is reconciled in the language of the Scriptures, is restored unto the favour of him who was formerly offended with that Person which is now said to be reconciled. As when *David* was to be reconciled unto *Saul*, it was not that *David* should lay down his enmity against *Saul*, but that *Saul* should become propitious and favourable unto *David*: and therefore where the language is that *David* should be reconciled unto *Saul*, the sense is, that *Saul*, who was exasperated and angry, should be appeased and so reconciled unto *David*.

Rom. 5. 10.  
‡ Ad hæc verò quòd nos Deo reconciliari quid atters? Primum nufquam Scripturam afferre, Deum nobis à Christo reconciliatum, verum id tantum quòd nos per Christum aut

mortem ejus simus reconciliati, vel Deo reconciliati; ut ex omnibus locis quæ de reconciliatione agunt videre est, *Cat. Rat. c. 8.* To this may be added the Observation of Socinus, Ita communem ferre loquendi consuetudinem, ut scilicet is reconciliatus fuisse dicatur per quem stabat ne amicitia aut denuo existeret, aut conservaretur, de Christo Salvatore, p. 1. c. 8. Which observation is most false, as appeareth in the case of Saul and David, and in the Person mentioned in the Gospel, who is commanded to be reconciled unto him whom he had offended, and who had something against him.

Nor is it any wonder God should be thus reconciled to sinners by the death of Christ, who *while we were yet sinners died for us*, because the punishment which Christ, who was our surety, endured, was a full satisfaction to the will and justice of God. *The Son of man came not to be minister'd unto, but to minister || and to give his life a ransom for many.* Now a *Ransome* is a price given to redeem such as are any way in captivity; any thing laid down by way of compensation, to take off a bond or obligation, whereby he which before was bound becometh free. All sinners were obliged to undergo such punishments as are proportionate to their sins, and were by that obligation

Mat. 20. 28. Δυναί τ' ἰσχυρω αὐτῶν λύτρεν ἀντὶ πολλῶν. What is the true notion of λύτρεν will easily appear,

because both the origination and use of the Word is sufficiently known. The origination is from λύω solvere to lose, λύτρεν quasi λύθησαν. Etym. Θρήνηα τὰ θρηνησια, ὁπότε λύτρεα τὰ λυθησια. Eusebius. Δὲν ἡ Θρήνηα (ita leg.) τὰ τρωφεία ἐν τῷ θρηνησια κτ' (ὡς λυθησια λύτρεα, ἑθνησια ὡτρεα, Iliad. δ'. Λύτρεν igitur quicquid datur ut quis solvatur. Ἐπὶ αἰχμαλώτων ἐξουσίως οἰκεῖον τὸ λυεῖν. ὅθεν κ' λύτρεα τὰ δωρεα λίσον) τὰ οἷς τῶτο δωδωρα, Eusebathius upon that of Homer, Il. d. Λυοῖσιν. † δὲν ἰσχυρω. it is properly spoken of such things as are given to redeem a Captive, or recover a Man into a free Condition, Helych. πῶστα τὰ δωδωρα εἰς ἀνάλυσιν ἀνθρώπων, (so I read it, not ἀνάλυσιν.) So that whatsoever is given for such a purpose, is λύτρεν, and whatsoever is not given for such an end, deseruetit not the name in Greek. As the City Antandrus was so called, because it was given in exchange for a Man who was a Captive. Ὅτι Ἀστυδῶν αἰχμαλωτῶν ἐβύλο ἰσχυρω Πελασγῶν κ' ἀπ' αὐτῶ τ' ἑβλεν δίδωα λύτρεα, κ' ἀπλυθῆν, Etym. So that there can be nothing more proper in the Greek language than the Words of our Saviour, δυναί τ' ἰσχυρω αὐτῶ λύτρεν ἀντὶ πολλῶν δυναί λύτρεν, for λύτρεν is τὸ δωδωρον, and ἀντὶ πολλῶν, for it is given, ἀντὶ ἀνθρώπων, as that City was called, Ἀστυδῶν ἵσχυρον ἀντὶ ἀνδρῶς δωδωρῆν. And therefore 1 Tim. 2. 6. it is said, ὁ δὲς ἑαυτὸν ἀντὶ λύτρεν δωδωρῆν.

captivated



captivated and in bonds, and *Christ* did give his life a ranfome for them, and that a proper ranfome, if that his life were of any price, and given as fuch. For a ranfome is properly nothing else but something of \* price given by way of redemption, to buy or purchase that which is detained, or given for the releasing of that which is enthralled. But it is most evident that the life of *Christ* was laid down as a price; neither is it more certain that he died, than that he bought us: *Ye are bought with a price*, saith the Apostle, and it is the *Lord who bought us*, and the price which he paid was his blood; for † *We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ*. Now as it was the blood of *Christ*, so it was a price given by way of compensation: and as that blood was precious, so was it a full and perfect satisfaction. For as the gravity of the offence and iniquity of the sin is augmented, and increaseth according to the dignity of the person offended and injured by it; so the value, price, and dignity of that which is given by way of compensation, is raised according to the dignity of the person making the satisfaction. God is of infinite Majesty, against whom we have sinned; and *Christ* is of the same divinity, who gave his life a ranfome for sinners: for *God hath purchased his Church with his own blood*. Although therefore God be said to remit our sins by which we were captivated, yet he is never said to † remit the price without which we had never been redeemed: neither can he be said to have remitted it, because he did require it and receive it.

\* *Hesych. Λύ-  
την, τιμημα.*

† *Cor. 6. 20.*

7. 23.

2 *Pet. 2. 1.*

† *1 Pet. 1. 18,*

19. This is

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them fully sig-

nificative of a

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is ἀγοράζω,

the second in

composition,

ἕξαγοράζω.

That the Word

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rally in the E-

vangelists, and particularly in that place of the Revelations 13. 17. ἵνα μὴ πω δύνῃ ἀγοράσαι ἢ πωλῆσαι. In the same

signification it is attributed undoubtedly unto *Christ* in respect of us whom he is often said to have bought, as 2 *Pet. 2. 1.* ἀγοράσασθε αὐτὸν ἀποβύτω ἀρνέματός

and this buying is expressed to be by a price, 1 *Cor. 6. 20.* ἕκ ἐστὶ τῶντων, ἡγοράσθητε ὑμῶν

ἑαυτοῦ, Vulg. Non estis vestri, empti enim estis pretio magno, & 1 *Cor. 6. 23.* Τιμῆς ἡγοράσθητε, μὴ μισθῷ δόλοῦ ἀγοράσθητε.

What this price was is also evident, for the τιμὴ was the τιμὴ αἵμα the precious blood of *Christ*, or the blood given by way of price, Rev. 5. 9. ὅτι ἰσθάβης, καὶ ἡγοράσας τὸ ἑαυτοῦ ἡμῶν ἐκ τῆς αἱματι τοῦ ἑαυτοῦ. Which will appear more fully

by the compound word ἕξαγοράζω, Gal. 3. 13. Χεῖρας ἡμῶν ἕξαγοράσας ἐκ τῆς χειρὸς τοῦ νόμου, ἡγοράσας τὸ ἑαυτοῦ ἡμῶν ἑαυτοῦ, and Gal. 4. 4. 5. ἡγοράσας ὑμῶν ἐκ τῆς χειρὸς τοῦ νόμου, ἵνα τὸν νόμον, ἕξαγοράσας. Now this ἕξαγοράζω is proper Redem-

ption, or λύτρωσις, upon a proper price, though not Silver or Gold, yet as proper as Silver and Gold, and far beyond them both, ἡγοράσας ἀποβύτω ἡ χροσίου ἀποβύτω ἐκ τῆς χειρὸς αὐτοῦ ἀναγορῆς ἀποβύτω, ἀλλὰ τιμῆς αἱματι ὡς ἀποβύτω ἀποβύτω καὶ ἀποβύτω, Χεῖρας, 1 *Pet. 1. 18, 19.* † As λύτρωσις is a certain price given or promised for Liberty, so ἀποβύτω λύτρωσις is to remit the price set upon the head of a Man, or promised for him; as we read in the Testament of Lycon the

Philosopher, Δημοσθένι μὲν ἐλάττωσεν πάλαι ὄντι ἀποβύτω τὰ λύτρωσις. Demetrius had been his Servant, and he had set him free upon a certain price which he had engaged himself to pay for that Liberty; the Sum which Demetrius was thus bound to pay, Lycon as his death remits, as also to Criton, Κεῖρωσι ἢ Καρχηδονίῳ, καὶ τίτῳ, τὰ λύτρωσις ἀποβύτω. Diog. Laert.

If then we consider together, on our side the nature and obligation of sin, in *Christ* the satisfaction made, and reconciliation wrought, we shall easily perceive how God forgiveth sins, and in what remission of them consisteth. Man being in all conditions under some law of God, who hath sovereign power and dominion over him, and therefore owing absolute obedience to that law, whensoever any way he transgresseth that law, or deviateth from that rule, he becomes thereby a sinner, and contracteth a Guilt which is an obligation to endure a punishment proportionable to his offence; and God who is the law-giver and sovereign, becoming now the party wronged and offended, hath a more just right to punish man as an offender. But *Christ* taking upon him the nature of man, and offering himself a sacrifice for sin, giveth that unto God for and instead of the eternal death of man, which is more valuable and acceptable to God than that death could be, and so maketh a sufficient compensation and full satisfaction for the sins of man: which God accepting, becometh reconciled unto us, and, for the punishment which *Christ* endured, taketh off our obligation to eternal punishment.

Thus man who violated, by sinning, the law of God, and by that violation offended God, and was thereby obliged to undergo the punishment due unto the sin, and to be inflicted by the wrath of God, is, by the price of the most precious

cious blood of *Christ*, given and accepted in full compensation and satisfaction for the punishment which was due, restored unto the favour of God, who being thus satisfied, and upon such satisfaction reconciled, is faithful and just to take off all obligation unto punishment from the sinner; and in this act of God consisteth *the forgiveness of sins*. Which is sufficient for the first part of the explication of this Article, as being designed for nothing else but to declare what is the true notion of *remission of sins*, in what that action doth consist.

The second part of the explication, taking notice not only of the substance, but also of the order of the Article, observing the immediate connexion of it with the *Holy Church*, and the relation, which in the opinion of the Ancients it hath unto it, will endeavour to instruct us how this great privilege of *forgiveness of sins* is propounded in the Church, how it may be procured and obtained by the members of the Church.

At the same time when our Saviour sent the Apostles to gather a Church unto him, he foretold that *repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem*; and when the Church was first constituted, they thus exhorted those whom they desired to come into it, *Repent and be converted, that your sins may be blotted out*; and, *Be it known unto you that through this man is preached unto you forgiveness of sins*. From whence it appeareth, that the *Jews and Gentiles* were invited to the Church of *Christ*, that they might therein receive remission of sins; that the doctrine of remission of all sins propounded and preached to all men, was proper and peculiar to the Gospel, which teacheth us *that by Christ all that believe are justified from all things, from which they could not be justified by the law of Moses*. Therefore *John the Baptist*, who went *before the face of the Lord to prepare his ways, gave knowledge of salvation unto his people by the remission of their sins*.

This, as it was preached by the Apostles at the first gathering of the Church of *Christ*, I call proper and peculiar to the Gospel, because the same doctrine was not so propounded by the law. For if we consider the law itself strictly and under the bare notion of a law, it promised life only upon perfect, absolute, and uninterrupted obedience; the voice thereof was only this, *Do this and live*. Some of the greater sins nominated and specified in the law, had annexed unto them the sentence of death, and that sentence irreversible; nor was there any other way or means left in the law of *Moses*, by which that punishment might be taken off. As for other less and more ordinary sins, there were sacrifices appointed for them; and when those sacrifices were offered and accepted, God was appeased, and the offences were released. Whatsoever else we read of sins forgiven under the law, was of some special divine indulgence, more than was promised by *Moses*, though not more than was promulgated unto the people, in the name and of the nature of God, so far as something of the Gospel was mingled with the law.

Now as to the atonement made by the sacrifices, it clearly had relation to the death of the *Messias*; and whatsoever virtue was in them did operate through his death alone. As he was the lamb slain from the foundation of the world, so all atonements which were ever made, were only effectual by his blood. But though no sin was ever forgiven, but by virtue of that Satisfaction; though God was never reconciled unto any sinner but by intuition of the propitiation; yet the general doctrine of remission of sins was \* never clearly revealed, and publickly preached to all nations, till the coming of the Saviour of the world, whose name was therefore called *Jesus*, because he was to *save his people from their sins*.

Being therefore we are assured that the preaching remission of sins belongeth

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Luke 24. 47.

Acts 3. 29.

13. 38.

13. 39.

\* Lex peccatorum nescit remissionem: lex mysterium non habet quo occulta purgantur: & ideo quod in lege minus est, consummatur in Evangelio. S. Amb. in Lucam, l. 6. c. 7.

eth not only certainly, but in some sense peculiarly, to the Church of *Christ*, it will be next considerable how this remission is conferred upon any person in the Church.

For a full satisfaction in this particular, two things are very observable; one relating to the initiation, the other concerning the continuation of a Christian. For the first of these, it is the most general and irrefragable assertion of all, to whom we have reason to give credit, that all sins whatsoever any person is guilty of, are remitted in the baptism of the same person. For the second, it is as certain that all sins committed by any person after baptism are remissible; and the person committing those sins, shall receive forgiveness upon true repentance, at any time, according to the Gospel.

First, it is certain, that *forgiveness of sins* was promised to all who were baptized in the name of *Christ*; and it cannot be doubted but all persons who did perform all things necessary to the receiving the ordinance of baptism, did also receive the benefit of that ordinance, which is *remission of sins*. *John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins*. And *S. Peter* made this the exhortation of his first Sermon, *Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins*. In vain doth doubting and fluctuating

Mark 1. 1.

Act. 2. 38.

\* Vel Baptifmo illi, hoc est, ablutioni peccatorum Remissionem nequaquam tribuit Petrus, sed poenitentia; vel si Baptifimi quoque rationem ea in re habuit, aut quatenus publicam nominis Jefu Chrifii professionem continet, eam tantum confideravit; aut si ipsius etiam externae ablutionis omnino rationem habere voluit, quod ad ipsam attinet, remissionis peccatorum nomine non ipsam remissionem verè, sed remissionis declarationem, & obligationem quandam intellexit. Soc. de Baptifmo. † Act. 22. 16. || Ephes. 5. 26.

\* *Socinus* endeavour to evacuate the evidence of this Scripture: attributing the remission either to repentance without consideration of baptism; or else to the publick profession of faith made in baptism; or if any thing must be attributed to baptism itself, it must be nothing but a declaration of such remission. For how will these shifts agree with that which *Ananias* said unto *Saul*, without any mention either of repentance or confession, † *Arise and be baptized, and wash away thy sins*; and that which *S. Paul*, who was so baptized, hath taught us concerning the Church, that *Christ*, doth || *sanctifie and cleanse it with the washing of water*. It is therefore sufficiently certain that baptism as it was instituted by *Christ* after the pre-administration of *St. John*, wheresoever it was received with all qualifications necessary in the person accepting, and conferred with all things necessary to be performed by the person administering, was most infallibly efficacious, as to this particular, that is, to the remission of all sins committed before the administration of this sacrament.

As those which are received into the Church by the sacrament of baptism, receive the remission of their Sins of which they were guilty before they were baptized: so \* after they are thus made members of the Church, they receive remission of their future sins by their repentance. *Christ* who hath left us a pattern of prayer, hath thereby taught us for ever to implore and beg the forgiveness of our sins; that as we, thro' the frailty of our nature are always subject unto sin, so we should always exercise the acts of repentance,

\* S. Chryfostome speaking of the Power of the Priests, & ἡ δύναμις ἡμῶν ἀναστῆναι ἡμῶν, ἀλλὰ καὶ ὅτι ταῦτα συζητοῦν ἕνεκα ἁμαρτημάτων. De Sacerd. l. 3. Excepto baptismatis munere, quod contra originale peccatum donatum est, (ut quod generatione attractum est regeneratione detrahatur, & tamen activa quoque peccata quæcunque corde, ore, opere commissa invenerit tollit) hac ergo excepta magnâ indulgentiâ (unde inquit hominis renovatio) in qua solvitur omnis reatus & ingeneratus & additus, ipsa etiam vita cætera jam ratione utentis ætatis, quantalibet præpollent fecunditate justitiæ, sine remissione peccatorum non agitur; quoniam filii Dei quamdiu mortaliter vivunt cum morte consignant: & quamvis de illis, ut veraciter dictum, Quosquos Spiritu Dei aguntur, hi filii sunt Dei: sic tamen Spiritu Dei excitantur & tanquam filii Dei proficiunt ad Deum, ut etiam spiritu suo (maximè aggravante corruptibili corpore) tanquam filii hominum quibusdam moribus humanis deficiant ad seipfos & peccent. S. Aug. Enchir. c. 44. Οὐτω καὶ μετὰ τὸ βάπτισμα ἐκκαθαίρεται ἁμαρτήματα μὴ πένυ πολλὰ καὶ καυάτα. Πᾶσι τῶν ἐπιδικῶμεθα σῶσθαι, ὅτε αὐτὰ ἐξαλείψαι ὁσῶν δυν, καὶ αἰχμῶν καὶ τὸ κολάσαι ἀπαιταζῶναι τὸ ἐσθί, καὶ γὰρ μὲν εἰς ὅσον ἡμεῶν ἡμεῶν, ἀνὴρ ἰδὲ λαῶν, ἀμνηστῶμεθα πάντα ταῦτα ἀπεδέξαι τὸ ἁμαρτημάτων τὰ φορεῖα. S. Chryf. Hom. in Pentecost. 1. Quod autem scriptum, & sanguis Jesu filii ejus mundat nos ab omni peccato, tam in Confessione Baptifmatis, quàm in clementia poenitudinis accipiendum est. S. Hieron. adv. Pelag. l. 2.

and for ever seek the favour of God. This then is the comfort of the Gospel, that as it discovereth Sin within us, so it propounded a remedy unto us. While we are in this life encompassed with flesh, while the allurements of the World, while the stratagems of Satan, while the infirmities and corruptions of our nature betray us to the transgression of the Law of God; we are always subject to offend, (from whence whosoever saith *that he hath no sin is a liar*, contradicting himself, and contracting iniquity by pretending innocency) and so long as we can offend, so long we may apply our selves unto God by repentance, and be renewed by his Grace, and pardoned by his Mercy.

And therefore the Church of God, in which *remission of sin* is preached, doth not only promise it at first by the Laver of Regeneration, but afterwards also upon the virtue of Repentance; and to deny the Church this Power of Absolution is the \* Heresy of *Novatian*.

\* I call this the Heresy of Novatian ra-

ther than of Novatus, because though they both joined in it, yet is rather stranged from Novatianus the Roman Presbyter, than from Novatus the African Bishop. And he is thus expressed by Epiphanius, λέγων μὴ ἓν ἑξομολογήσασθαι, ἀλλὰ μὴ μὴ ἀποστασίας ἕνεκα τὸ λυτῆν, μὴ κτλ. ὡς ἀποστασίας ἕνεκα τὸ λυτῆν. that is, he acknowledged but one Repentance which was available in Baptism; after which if any Man sinned, there was no Mercy remaining for him. To which Epiphanius gives this Reply, Ἡ δὲ πάλαια μετάνοια ὡς τὸ λυτῆν τὸ λυτῆν. ἐὰν δὲ τις παρὰ τὸν ἐκ πολλῶν ἁμαρτιῶν ἢ ἀγία ἢ Θεὸς Ἐκκλησία, ἢ ἁπλοῦς ἢ ἐπίσοδος, ἢ μὴ ἢ μετάνοια ἢ μετάνοια. And again, Δόξα ἡ ἐν ὁμοθυμαδόν ἢ ἀγία Θεὸς Ἐκκλησία μετάνοια ἢ μετάνοια. And yet more generally, τὰ πάντα (κατὰ πλειονότητα) ἢ ἢ ἐπιπέδον ἐκδομίας, ἐπὶ ἢ ὅρων ἐν τῷ ἁγίῳ πνεύματι, ἢ μετάνοια ἐν πνεύματι, ἐν ἐλπίδι, ἐν ἀγάπῃ, ἐν ὁμολογίᾳ καὶ ἐν μὴ τολομῆται, ἀλλ' ἐν γὰρ ἄλλων ἐκ ἀποστασίας) ἢ Corneia. Hæc. 59.

The necessity of the belief of this Article appeareth, first, because there can be no Christian consolation without this persuasion. For we have all sinned and come short of the Glory of God, nay, God himself hath concluded all under Sin; we must also acknowledge that every Sinner is a guilty Person, and that guilt consisteth in an obligation to endure eternal Punishment from the wrath of God provoked by our Sins; from whence nothing else can arise but a fearful expectation of everlasting Misery. So long as guilt remaineth on the Soul of Man, so long is he in the condition of the Devils, *delivered into chains and reserved unto judgment*. For we all fell as well as they, but with this difference; Remission of Sins is promised unto us, but to them it is not.

2 Pet. 2. 4.

Secondly, It is necessary to believe *the forgiveness of sins*, that thereby we may sufficiently esteem God's Goodness and our Happiness. When Man was fallen into Sin, there was no possibility left him to work out his recovery; that Soul which had sinned must of necessity die, the wrath of God abiding upon him for ever. There can be nothing imaginable in that Man which should move God not to shew a demonstration of his Justice upon him; there can be nothing without him which could pretend to rescue him from the sentence of an offended and Almighty God. Glorious therefore must the goodness of our God appear, who dispenseth with his Law, who taketh off the guilt, who looseth the obligation, who imputeth not the Sin. This is God's goodness, this is Man's happiness. *For blessed is he whose transgression is forgiven, whose sin is covered; Blessed is the man unto whom the Lord imputeth no iniquity*. The year of Release, the year of Jubilee, was a time of publick Joy; and there is no Voice like that, *thy sins are forgiven thee*. By this a Man is rescued from infernal Pains, secured from everlasting Flames; by this he is made capable of Heaven, by this he is assured of eternal Happiness.

Psal. 31. 1, 2.

Thirdly, It is necessary to believe *the forgiveness of sins*, that by the sense thereof we may be inflamed with the love of God: for that love doth naturally follow from such a sense, appeareth by the Parable in the Gospel, *There was a certain creditor which had two debtors, the one owed him*

Luke 6. 41, 42.

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five hundred pence, the other fifty. And when they had nothing to pay, he frankly forgave them both. Upon which case our Saviour made this question, *Which of them will love him most?* He supposeth both the Debtors will love him, because the Creditor forgave them both; and he collecteth the degrees of love will answer proportionably to the quantity of the debt forgiven. We are the debtors, and our debts are sins, and the creditor is God: The remission of our sins is the frank forgiving of our debts, and for that we are obliged to return our love.

Fourthly, The true notion of *forgiveness of sins* is necessary to teach us what we owe to *Christ*, to whom, and how far we are indebted for this Forgiveness. *Through this man is preached unto us the forgiveness of sins*, and without a surety we had no release. He render'd God propitious unto our Persons, because he gave himself as a satisfaction for our Sins. While thus he took off our obligation to Punishment, he laid upon us a new obligation of Obedience. We are not our own who are bought with a price: *We must glorifie God in our bodies, and in our spirits, which are God's.* We must be no longer *the servants of men*; we are *the servants of Christ, who are bought with a price.*

Fifthly, It is necessary to believe *remission of sins* as wrought by the Blood of *Christ*, by which the Covenant was ratified and confirmed, which mindeth us of a Condition required. It is the nature of a Covenant to expect performances on both parts; and therefore if we look for forgiveness promised, we must perform repentance commanded. These two were always preached together, and those which God hath joined ought no Man to put asunder. *Christ* did truly appear *a Prince and a Saviour*, and it was *to give repentance to Israel, and forgiveness of sins*: He joined these two in the Apostle's Commission, saying, that *Repentance and remission of sins should be preached in his name throughout all nations.*

From hence every one may learn what he is explicitly to believe and confesse in this Article of *forgiveness of sins*; for thereby he is conceived to intend thus much: I do freely and fully acknowledge, and with unspeakable comfort embrace this as a most necessary and infallible Truth, That whereas every Sin is a transgression of the Law of God, upon every transgression there remaineth a guilt upon the person of the transgressor, and that guilt is an obligation to endure eternal Punishment; so that all Men being concluded under Sin, they were all obliged to suffer the miseries of eternal Death, it pleased God to give his Son, and his Son to give himself to be a surety for this Debt, and to release us from these bonds, and because without shedding of Blood there is no remission, he gave his life a sacrifice for Sin, he laid it down as a ranfome, even his precious Blood as a price by way of compensation and satisfaction to the will and justice of God; by which propitiation, God, who was by our Sins offended, became reconciled, and being so, took off our obligation to eternal Punishment, which is the guilt of our Sins, and appointed in the Church of *Christ* the Sacrament of Baptism for the first remission, and Repentance for the constant forgiveness of all following Trespases. And thus *I believe the forgiveness of Sins.*

ARTICLE XI.

The Resurrection of the Body.



HIS Article was anciently delivered and acknowledged \* by all Churches, only with this difference, that whereas in other places it was expressed in general terms, *the resurrection of the flesh*, they of the Church of *Aquileia*, by the addition of a Pronoun propounded it to every single Believer in a more particular way of expression, *the resurrection of this flesh*. And though we have translated it in our *English* Creed, *the resurrection of the body*; yet neither the *Greek* nor *Latin* ever delivered this Article in those terms, but in these, *the resurrection of the flesh*; because there may be ambiguity in the one, in relation to the celestial and spiritual Bodies, but there can be no collusion in the other. Only it will be necessary, for shewing our agreement with the ancient Creeds, to declare that as by *Flesh* they understood the body of Man, and not any other flesh; so we, when we translate it *Body*; understand no other body but such a body of flesh, of the same nature which it had before it was by death separated from the Soul. And this we may very well and properly do, because our Church hath already taken care therein, and given us a fit occasion so to declare ourselves. For though in the Creed itself, used at Morning and Evening Prayer, the Article be thus delivered, [*the resurrection of the body*] yet in the Form of publick Baptism, where it is propounded by way of Question to the God-fathers in the Name of the Child to be baptised, it runneth thus, [*Dost thou believe --- the resurrection of the flesh?*] We see by daily experience that all Men are mortal; that the Body, left by the Soul, the salt and life thereof putrieth and consumeth, and according to the sentence of old, returneth unto Dust: But these Bodies, as frail and mortal as they are, consisting of this corruptible Flesh, are the subject of this Article, in which we profess to believe *the resurrection of the body*.

\* Cum omnes Ecclesie ita sacramentum Symboli tradant, ut postquam dixerant peccatorum remissionem, addant carnis resurrectionem; sancta Aquileiensis Ecclesia, ubi tradit carnis resurrectionem, addit unius pronominis syllabam; & pro eo quod ceteri dicunt, carnis resurrectionem, nos dicimus hujus carnis resurrectionem, Ruffin. Apol. adv. Hier. Satis cautâ & providâ adjectione fidei Symboli Ecclesia nostra docet, quæ in eo quod à cæteris traditur, carnis resurrectionem, uno addito pronome

mine tradit, hujus carnis resurrectionem. Id. in Symb. Sive ergo corpus resurrecturum dicimus, secundum Apostolum dicimus (hoc enim nomine usus est) sive carnem dicimus, secundum traditionem Symboli confitemur. Idem Prolog. in Apolog. Pamphili. † The Greeks always use *καρὸς ἀνάστασις*, the Latins *Carnis Resurrectionem*. And this was so observed, because, being we read of spiritual Bodies, some would acknowledge the Resurrection of the Body, who would deny the Resurrection of the Flesh. Of this S. Jerome gives an Account, and wiseth of the words of the Creed. Exempli causâ pauca subijciam, *Credimus*, inquit, *resurrectionem futuram corporum*. Hoc si bene dicatur, pura confessio est; sed quia corpora sunt cœlestia, & terrestria, & aer iste, & aura tenuis juxta naturam suam corpora nominantur, corpus ponunt, non carnem, ut Orthodoxus corpus audiens carnem putet, Hæreticus spiritum recognoscat. Hæc enim eorum est prima decipula; quæ si deprehensa fuerit, instruunt alios dolos, & innocentiam simulant, & malitiosos nos vocant, & quasi simpliciter credentes aiunt, *Credimus resurrectionem carnis*. Hoc verò cum dixerint, vulgus indoctum putat sibi sufficere, maximè quia idipsum & in Symbolo creditur. Ep. 55. ad Pam. & Ocean.

When we treated concerning the Resurrection of *Christ*, we † delivered the † Page 254 proper notion and nature of the Resurrection in general, that from thence we might conclude that our Saviour did truly rise from the dead. Being now to explain the Resurrection to come, we shall not need to repeat what we then delivered, or make an addition as to that particular, but referring the Reader to that which is there explained, it will be necessary for us only to consider what is the Resurrection to come, who are they which shall be raised, how we are assured they shall rise, and in what manner all shall be performed. And this Resurrection hath some peculiar difficulties different from those which might seem to obstruct the belief of *Christ's* Resurrection. For the Body of the Son of God did never see corruption; all the parts thereof

continued in the same condition in which they were after his most precious Soul had left them, they were only deposited in the Sepulchre, otherwise the Grave had no power over them. But other mortal Bodies, after the Soul hath deserted them, are left to all the sad effects of their Mortality: We may say to corruption, thou art my father; to the worm, thou art my mother and my sister; our Corps go down to the bars of the pit, and rest together in the dust. Our death is not a simple dissolution, nor a bare separation of Soul and Body, as Christ's was, but our whole tabernacle is fully dissolved, and every part thereof crumbled into dust and ashes, scattered, mingled and confounded with the dust of the Earth. There is a description of a kind of Resurrection in the Prophet Ezekiel, in which there is supposed a valley full of bones, and there was a noise, and behold a shaking, and the bones came together, bone to his bone, the sinews and the flesh came upon them, and the skin covered them above, and their breath came into them, and they lived and stood upon their feet. But in the Resurrection to come, we cannot suppose the Bones in the Valley, for they are dissolved into dust as well as the other parts.

Joh. 17. 14, 16.

Ezek. 7. 1, 7, 8, 10.

We must therefore undertake to shew that the Bodies of Men, howsoever corrupted, wheresoever in their parts dispersed, how long soever dead, shall hereafter be recollected in themselves, and united to their own Souls. And for the more facil and familiar proceeding in this so highly concerning truth, I shall make use of this method: First, To prove that such a Resurrection is not in itself impossible: Secondly, To shew that it is upon general Considerations highly probable: Thirdly, To demonstate that it is upon Christian Principles infallibly certain. It is not in itself impossible, therefore no Man can absolutely deny it; it is upon natural and moral grounds highly probable, therefore all Men may rationally expect it; it is upon Evangelical Principles infallibly certain, therefore all Christians must firmly believe it.

First, I confess\* Philosophers of old did look upon the Resurrection of the Body as impossible, and though some of them thought the Souls of the dead did live again, yet they never conceived that they were united to the same Bodies, and that their Flesh should rise out of the dust that it might be conjoined to the Spirit of a Man. We read of † certain Philosophers of the Epicureans and of the Stoicks, who encounter'd S. Paul; and when they heard of the resurrection they mocked him, some saying, that he seemed to be a setter forth of strange Gods, because he preached unto them Jesus and the Resurrection. But as the ancient Philosophers thought a Creation impossible, because they looked only upon the constant works of Nature, among which they never find any thing produced out of nothing, and yet we have already proved a Creation not only possible, but performed; so did they think a Resurrection of corrupted, dissolved and dissipated Bodies to be as impossible, because they could never observe any action or operation in Nature, which did or could produce any such effect; and yet we being not tied to the consideration of Nature only, but estimating things possible and impossible by the power of God, will easily demonstrate that there is no impossibility that the dead should rise.

\* Pliny reckoning up those things which he thought not to be in the Power of God, mentions these two, mortales æternitate donare, aut revocare defunctos. l. 2. c. 7. And Æschylus, tho' a Pythagorean, yet absolutely denies it to be in the Power of God, for so he makes Apollo, speak to the Eumenides.

Πίδας μ' ἀν λίσσων, ἔσι τὸ δ' ἀκθ,  
 Καὶ κείνα πολλὰ μετὰν λυσίονθ  
 Ἄνδρῶν δ' ἐπειδὴν ἀμὲ ἀναπαύσθ κόνις  
 Ἄπαξ θανόνθ, ἔτις ἔσ' ἀνέστασι.  
 Τότων ἐπιπιδίς ἐκ ἐπιόησων παθῆς  
 Οὐ μὲν, τὸ δ' ἄλλα παύθ' ἀνω τ' ἔχ' ἔατω  
 Στρεψων πῆθον, ἔδιν ἀδμαίνων ἰόφει.

Æschyl. Eumenid.

Uti anima interire dicatur, ab Epicureis observatur: Ut carnis restitutio negetur, de una omnium Philosophorum schola sumitur. Tertull. † Act: 17. 18.

For, if the Resurrection of the dead be impossible, it must be so in one of these respects; either in reference to the Agent, or in relation to the Patient; either because it is a work of so much difficulty, that there neither is nor can be any agent of wisdom, power and activity sufficient to effect it; or else because the Soul of Man is so far separated by death from the Body, and the parts of the Body so much dissolved from themselves, and altered from their nature, that they are absolutely incapable by any power to be united as they were. Either both or one of these two must be the reason of the impossibility, if the Resurrection be impossible; for if the Body be capable of being raised, and there be any agent of sufficient ability to raise it, the Resurrection of it must be possible.

Now, if the Resurrection were impossible in respect of the agent which should effect it, the impossibility must arise \* either from an insufficiency of knowledge or of power; for if either the agent know not what is to be done, or if he know it, but hath no power to do it, either he will not attempt it, or if he do, must fail in the attempt; but that, of which he hath perfect knowledge, and full power to effect, cannot be impossible in relation to the agent endued with such knowledge, and with such power.

\* Το δὲ ἀδύνατον πρὸς τὴν γινώσκουσαν καὶ ἀλθίμως τοῦτον ἢ οὐκ ἔστι γινώσκουσα τὸ ὑποστάντων, ἢ οὐκ ἔστι δυνάμην ἀρκούντων μακρῶν ὡς ἐπὶ τὸν ἀποστόλου διὰ τὸν δόξαν.

ποιῆσαι καλῶς τὸ ἐκαστοῦ. Ὁ γὰρ ἀθανάτων πρὸς τὸν ἀθανάτων ἐκείνους ἐστὶν ἐξουσίαν, ἔτι ποιῆσαι τὸ ἀποστόλου διὰ τὸν δόξαν. ὅτι γινώσκων καλῶς τὸ ποιητέον καὶ οὐδὲν ἄλλο ἢ ὅτι πᾶσι, δυνάμην ἢ ἢ μὴ δυνάμην ἔχων ὡς ἐπὶ τὸ ποιῆσαι τὸ γινώσκον ἢ μὴ ἀρκούντων ἔχων, ἐκείνους ἐξουσίαν ἢ ἀρκούντων, οἱ ἄλλοι ἐκείνους ἢ ἀρκούντων, ἐξουσίαν ἢ ἀρκούντων ἐκείνους ἢ ἀρκούντων τὸ δόξαν. *Athenagoras de Resurrectione.*

Now, when we say the Resurrection is possible, we say not it is so to Men or Angels, or any creature of a limited knowledge or finite power, but we attribute it to God *with whom nothing is impossible*; his understanding is infinite, he knoweth all the Men which ever lived since the foundation, or shall live unto the dissolution of the World, *he knoweth whereof all things were made, from what dust we came, into what dust we shall return. Our substance was not hid from thee, O Lord, when we were made in secret, and curiously wrought in the lowest parts of the earth; thine eyes did see our substance, yet being imperfect, and in thy book were all our members written, which in continuance were fashioned when as yet there was none of them.* Thus every particle in our Bodies, every dust and atome which belongeth to us, is known to him that made us. The generation of our flesh is clearly seen by the *Father of Spirits*, the augmentation of the same is known to him *in whom we live, move, and have our being*; the dissolution of our tabernacles is perceived by that God by whom the *very hairs of our head are all number'd, and without whom one sparrow shall not fall to the ground.* He which numbereth the sands of the Sea, knoweth all the scattered bones, seeth into all the graves and tombs, searcheth all the repositories and dormitories in the Earth, knoweth what dust belongeth to each Body, what Body to each Soul. Again, As his all-seeing eye observeth every particle of dissolved and corrupted Man, so doth he also see and know all ways and means by which these scattered parts should be united, by which this ruined Fabrick should be recompensed; he knoweth how every bone should be brought to its old Neighbour-bone, how every sinew may be re-embroidered on it; he understandeth what are the proper parts to be conjoined, what is the proper *gluten* by which they may become united. The Resurrection therefore cannot be impossible in relation to the agent upon any deficiency of knowledge how to effect it.

And as the wisdom is infinite, so the power of this agent is illimited; for God is as much omnipotent as omniscient. There can be no opposition made against



against him, because all power is his ; nor can he receive a check against whom there is no resistance : All creatures must not only suffer, but do what he will have them ; they are not only passively, but actively obediential. There is no atome of the dust or ashes but must be where it pleaseth God, and be applied and make up what and how it seemeth good to him. The Resurrection therefore cannot be impossible in relation unto God upon any disability to effect it, and consequently there is no impossibility in reference to the agent, or him who is to raise us.

Secondly, the Resurrection is not impossible in relation to the patient, because where we look upon the power of God, nothing can be impossible but that which involveth a contradiction, as we before have proved ; and there can be no contradiction in this, that he which was, and now is not, should hereafter be what before he was. It is so far from a repugnancy, that it rather containeth a rational and apparent possibility, that Man who was once dust, becoming dust, should become Man again. Whatsoever we lose in Death, is not lost to God : As no creature could be made out of nothing but by him, so can it not be reduced into nothing but by the same : Though therefore the parts of the body of Man be dissolved, yet they perish not ; they lose not their own entity when they part with their relation to humanity ; they are \* laid up in the secret places, and lodged in the chambers of nature, and it is no more a contradiction that they should become the parts of the same body of Man to which they did belong, than that after his death they should become the parts of any other body, as we see they do. Howsoever they are scattered, or wheresoever lodged, they are † within the knowledge and power of God, and can have no repugnancy by their separation to be re-united when and how he pleaseth. The first dust of which Man was made, was as far from being flesh as any ashes now or dust can be ; it was only an omnipotent Power which could mould that into a human Body, and breathe into the nostrils of it the breath of Life. The same power therefore, which must always be, can still make of the dust returning from the bodies of Men unto the earth, human bones and flesh, as well as of the dust which first came from the Earth : For if it be not easier, it is most certainly as easy ‡ to make that to be again which once hath been, as to make that to be which before was not. When there was no Man, God made him of the Earth ; and therefore when he returns to Earth, the same God can make him Man again. The Resurrection therefore cannot be impossible, which is our first Conclusion.

\* Non sola anima seponitur, habet & caro suos finis interim, in aquis, in alicibus, in ignibus, in bestijs ; cum in hæc dissolvi videtur, velut in vasa transfunditur. *Tertull. de Resur. carnis. c. 68.*  
 † Tu perire Deo credis si quid oculis nostris hebetibus subtrahitur ? Corpus omne, sive arefcit in pulverem, sive in humorem solvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, subducitur nobis, sed Deo elementorum custodi reservatur, *Minutius Felix in Octavio.*

‡ Omnia quæ discerpuntur, & in favillas quasdam putrescunt, integra Deo sunt, in ista enim elementa mundi eunt unde primò venerunt. *S. Augustin. in Psal. enarrat. 62.* † Absit autem ut ad resuscitanda corpora vitæque reddenda non possit omnipotentia Creatoris omnia revocare quæ vel bestia vel ignis absumpsit ; vel in pulverem cineremque collapsum, vel in humorem solum, vel in auras est exhalatum. Absit ut sinus ullus, secretumque nature ita recipiat, aliquid subtractum sensibus nostris, ut omnium Creatoris aut lateat cognitionem, aut effugiat potestatem. *S. Aug. de Civitate Dei, lib. 22. cap. 20.* ‡ Recogita quid fueris antequam esses, utique nihil. Meminisses enim si quid fuisses. Qui ergo nihil fueras priusquam esses, idem nihil factus cum esse desieris, cur non possis esse rursus de nihilo, ejusdem Authoris voluntate, qui te voluit esse de nihilo ? Quid novi tibi eveniet ? Qui non eras, factus es ; cum iterum non eris, fies. Redde, si potes, rationem quæ factus es, & tunc require quæ fies ? Et tamen facilius utique fies quod fuisti aliquando, quia æquè non difficile factus es quod nunquam fuisti aliquando. *Tertull. Apol. c. 48.* Utiq; idoneus est reficere qui fecit. Quanto plus est fecisse quàm refecisse, initium dedisse quàm reddidisse ; ita restitutionem carnis faciliorem credas institutione. *Idem de Resur. carn. c. 11.* Difficilius est id quod non sit inciperè, quàm id quod fuerit iterare. *Minutius Felix in Octavio.* Utiq; plus est facere quod nunquam fuit, quàm reparare quod fuit. Quomodo ergo impossibile esse dicis, ut Deus, qui hominem formavit ex nihilo reformet ? Quomodo nos suscitare non potest conversos in pulverem, qui etiam in nihilum rediremus, facere poterat ut essemus, sicut effecit nos esse, cum antea nunquam fuisset ? *S. Aug. de verbis Apost. Serm. 19.* To the same purpose the Jews ; *וְהוּא הוּא רְדוּ לָא בְּרַשׁוּתָא*

Secondly, The Resurrection is not only in-itself possible, so that no Man with any reason can absolutely deny it ; but it is also upon many general Considerations highly probable, so that all Men may very rationally expect it.

If

If we consider the principles of Humanity, the parts of which we all consist, we cannot conceive this present Life to be proportionable to our composition. The Souls of Men as they are immaterial, so they are immortal; and being once created by the Father of Spirits, they receive a subsistence for Eternity; the Body is framed by the same God to be a Companion for his Spirit, and a Man born into the World consisteth of these two. Now the Life of the most aged Person is but short, and many far ignobler Creatures of a longer duration. Some of the fowls of the air, several of the fishes of the sea, many of the beasts of the field, divers of the plants of the earth, are of a more durable constitution, and out-live the Sons of Men. And can we think that such material and mortal, that such inunderstanding Souls should by God and Nature be furnished with Bodies of so long permanency, and that our Spirits should be joined unto Flesh so subject to corruption, so suddenly dissolvable, were it not that they lived but once, and so enjoyed that life for a longer season, and then went Soul and Body to the same destruction, never to be restored to the same Subsistence; but when the Soul of man which is immortal, is forced from its Body in a shorter time, not can by any means continue with it half the Years which many other Creatures live, it is because this is not the only Life belonging to the Sons of Men, and so the Soul may at a shorter warning leave the Body which it shall resume again.

Again, If we look upon ourselves as Men, we are free agents, and therefore capable of doing good or evil, and consequently ordinable unto reward or punishment. The Angels who are above us, and did sin, received their punishment without a Death, because being only Spirits they were subject to no other dissolution than annihilation, which cannot consist with longer suffering Punishment; those who continued in their station were rewarded and confirmed for all Eternity: And thus all the Angels are incapable of a Resurrection. The Creatures which are below us, and for want of freedom cannot sin, or act any thing morally either good or evil, they cannot deserve after this Life either to be punished or rewarded, and therefore when they die they continue in the state of Death for ever. Thus those who are above us shall not rise from the dead, because they are punished or rewarded without dying; and where no death is, there can be no Resurrection from the dead. Those which are below us, are neither capable of reward or punishment for any thing acted in this Life, and therefore though they die, yet shall they never rise, because there is no reason for their Resurrection. But Man by the nobleness of his better part being free to do what is good or evil while he liveth, and by the frailty of his Body being subject to death, and yet after that, being capable in another World to receive a reward for what he hath done well, and a punishment for what he hath done ill in the flesh, it is necessary that he should rise from the dead to enjoy the one, or suffer the other. For there is not only no just retribution render'd in this Life to Man, but considering the ordinary condition of things, it cannot be. For it is possible, and often cometh to pass, \* that one Man may commit such Sins as all the punishments in this World can no way equalize them. It is just, that he who sheddeth Man's blood, by Man his blood should be shed; but what death can sufficiently retaliate the many Murthers committed by one notorious Pirate, who may cast many thousands over-board; or the Rapines or Assassinations of one Rebel or Tyrant, who may destroy whole Nations? It is fit that he who blasphemeth God should die; but what equivalent punishment can he receive in this Life, who shall constantly blaspheme the Name of God, destroy his Priests and Temples, abolish his worship, and extirpate his Servants? What is then more proper, considering the Providence of a most just God, than to

\* *It is possible, and often cometh to pass, that one Man may commit such Sins as all the punishments in this World can no way equalize them.*

believe

believe that Man shall suffer in another Life such torments as will be proportionable to his demerits? Nor can we with reason think that the Soul alone shall undergo those sufferings, because the Laws which were given to us are not made in respect of that alone, but have most frequent reflection on the Body, \* without which in this Life the Soul can neither do nor suffer any thing. It is therefore highly probable from the general consideration of human Actions and divine Retributions, that there shall be a † Resurrection of the flesh, that every one may receive the things done in his body, according to that he hath done whether it be good or bad.

\* Quod congruet iudicari hoc competit etiam resuscitari. Tertullian de Resurrectione carnis, c. 14.

Negent operarum societatem ut merito possint mercedem negare. Non sit particeps in sententia caro si non fuerit & in causa. Sola anima revocetur, si sola decedit. At enim non magis sola decedit quam sola decurrit illud unde decedit, vitam hanc dico. *Ibid.* c. 15. Cum omnis vite nostrae usus in corporis animaeque consortio sit, resurrectio autem aut boni actus praemium habeat aut poenam improbi, necesse est corpus resurgere cuius actus expenditur. Quomodo enim in iudicium vocabitur sine corpore, cum de suo & corporis contubernio ratio praestanda sit? *S. Amb. de fide Res.*

† 2 Cor. 5. 10.

Furthermore, Beside the Principles of which we consist, and the actions which flow from us, the consideration of the things without us, and the natural course of variations in the Creature, will render the Resurrection yet more highly probable. Every space of twenty four hours teacheth thus much, in which there is always a Revolution amounting to a Resurrection. The ‡ Day dies into Night, and is buried in silence and in darkness; in the next Morning it appeareth again and reviveth, opening the grave of darkness, rising from the dead of Night: This is a diurnal Resurrection. As the Day dies into the Night, so doth the Summer into Winter; the sap is said to descend into the root, and there it lies buried in the Ground; the Earth is covered with Snow, or crufted with Frost, and becomes a general Sepulchre: When the Spring appeareth, all begin to rise, the Plants and Flowers peep out of their Graves, revive and grow, and flourish: This is the annual Resurrection. The Corn by which we live, and for want of which we perish with Famine, is notwithstanding cast upon the Earth and buried in the Ground, with a design that it may corrupt, and being corrupted may revive and multiply; our Bodies are fed with this constant experiment, and we continue this present Life by succession of Resurrections. Thus all things are repaired by corrupting, are preserved by perishing, and revive by dying; and can we || think that Man, the Lord of all these things which thus die and revive for him, should be detained in death as never to live again? Is it imaginable that God should thus restore all things to Man, and not restore Man to himself? If there were no other consideration, but of the principles of humane Nature, of the liberty and

‡ Καταβήσων ἡ ἡμέρα καὶ ἡ νύξ ἡμερῶν καὶ νυκτῶν πλεούσῳ πῶς καὶ αὐτὰ πλεούσῳ ἐπίστα. S. Itho. Antioch. ad Autol. l. 1.

Dies moritur in noctem & tenebrisusque quaque sepelitur. Funestatur mundi honor, omnis substantia denigratur. Sordent, silent, stupent cuncta; ubique justitium est, quies rerum: ita lux amissa lugetur: Et tamen rursus cum suo cultu, cum dote, cum sole, eadem & integra & tota universo orbi reviviscit, interficiens mortem suam noctem, rescindens sepulturam suam tenebras, haeres sibi met existens, donec & nox reviviscat, cum suo & illa suggestu. Accenduntur enim & stellarum radij, quos matutina succensio extinxerat. Reducuntur & siderum absentiae, quas temporalis distinctio exemerat. Redonatur & specula Lunae quae menstruus numerus adtriverat. *Tertul. de Resur. carn.* c. 12. Lux quotidie interfecta resplendet, & tenebrae pari vice decedendo succedunt, sidera defuncta vivefcunt, tempora ubi finiuntur incipiunt, fructus consummantur & redeunt. *Idem Apol.* c. 48. Δὲν ἡ ἡμέρα καὶ νύξ ἀντιβήσονται ὡς ἐν ἡμερῶν καὶ νυκτῶν πλεούσῳ ἐπίστα. *Epiphan. in Ancorato.* ¶ Omnia pereundo servantur, omnia de interitu reformantur. Tu homo, tantum nomen, si intelligas te vel de titulo Pythiae dicens, dominus omnium morientium & resurgentium, ad hoc morieris ut pereas? *Tertul. Apol.* c. 48. Revolventur hyemes & aestates, & verna aut autumnna cum suis viribus, moribus, fructibus. Quippe etiam terra de caelo disciplina est arbores vestire post spolia, flores denuo colorare, herbas rursus imponere, exhibere eadem quae absumpta sunt semina, nec prius exhibere quam absumpta: Mira ratio de fraudatrice servatrix, ut reddat intercipit, ut custodiat pendit, ut integret vitiat, ut etiam ampliet prius decoquit: Siquidem uberiora & cultiora restituit, quam exterminavit: Revera scire interitu, & injuria usura & lucro damno: Semel dixerim, universa conditio recidiva est. Quodcunque conveneris fuit, quodcunque amiseris, nihil non iterum est: Omnia in statum redeunt cum abcesserint; omnia incipiunt cum deserint: Ideo finiuntur ut fiant, nihil deperit nisi in salutem. Totus igitur hic ordo revolubilis rerum testatio est resurrectionis mortuorum. Operibus eam praescripsit Deus antequam literis, viribus praedicavit antequam vocibus. Praemisit tibi naturam magistratam, submissurus & Prophetiam, quod facilius credas prophetiae discipulus naturae, quod statim admittas cum audieris, quod ubique jam videris, nec dubites Deum carnis etiam resuscitatorem, quem omnium nostris restiturorem. Et utique omnia homini resurgunt cui procurata sunt: porro non homini nisi & arti, quale est ut ipsa deperat in totum propter quam & cui nihil deperit. *Idem de Resur. carn.* c. 12.

remunerability of humane actions, and of the natural revolutions and resurrections of other Creatures, it were abundantly sufficient to render the resurrection of our Bodies highly probable.

We must not rest in this School of Nature, nor settle our persuasions upon likelyhoods; but as we passed from an apparent possibility, unto a high presumption and probability, so must we pass from thence unto a full assurance of an infallible certainty. And of this indeed we cannot be assured but by the revelation of the will of God; upon his power we must conclude that we may, from his will that we shall, rise from the dead. Now the power of God is known unto all men, and therefore all men may infer from thence a possibility; but the will of God is not revealed unto all men, and therefore all have not an infallible certainty of the resurrection. For the grounding of which assurance, I shall shew that God hath revealed the determination of his will to raise the dead, and that he hath not only delivered that intention in his word, but hath also several ways confirmed the same.

Many of the places produced out of the Old Testament to this purpose will scarce amount to a revelation of this truth. The Jews insist upon such \* weak inferences out of the Law, as shew that the resurrection was not clearly delivered by Moses; and in the Book of Job, where it is most evidently expressed, they acknowledge it not, because they will not understand the true notion of a Redeemer properly belonging to Christ. The words of Job are very express, † I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God. Against the evidence of this truth there are two interpretations; one very new of some late Opinionists, who understand this of a sudden restitution to his former temporal condition; the other more ancient of the Jews, who make him speak of the happiness of another life, without any reference to a resurrection. But that Job spake not concerning any sudden restitution, or any alteration of his temporal condition, is apparent out of the remarkable Preface ushering in this Expression, O that my words were now written, O that they were printed in a book! That they were graven with an iron pen and lead, in the rock for ever! He desires that his words may continue as his expectation, that they may remain in the rock, together with his hope so long as the rock shall endure, even to the day of his resurrection. The same appeareth from the objection of his Friends, who urged against him that he was a sinner, and concluded from thence that he should never rise again; for his sins he pleaded a Redeemer, and || for his resurrection he sheweth expectation and assurance through the same Redeemer. It is further confirmed by the expressions themselves, which are no way proper for his temporal restitution: The first words, † I also know, denote a certainty, and community, whereas the blessings of this life are under no such certainty, nor did Job pretend to it, and the particular condition of Job admitted no community, there being none partaker with him of the same calamity; I know certainly and infallibly, whatsoever shall become of my Body at this time, which I know not, but this I know that I shall rise; this is the hope of all which believe in God, and therefore this I also know. The Title which he gives to him on whom he depends, the \*\* Redeemer, sheweth that he understands it of Christ; the time

\* They produce several places out of Moses, which when the resurrection is believed may in some kind serve to illustrate it, but can in no degree be thought to reveal so great a mystery. As because in the formation of man Moses useth the word ויציץ with two jods, and in the formation of beasts ויצר wish but one; therefore the beasts are made but once, but Man twice; once in his generation, and again in his resurrection. They strangely apprehend a promise of the resurrection, even in the malediction, Dust thou art, and to dust thou shalt return; תלך תלך לפרך ויבשר ויחיה

it is not thou shalt go to the dust, but thou shalt return. As if he had said, thou art now dust while thou livest, and after death thou shalt return unto this dust, that is, thou shalt live again as now thou doest. So from those words, Exod. 15. 1. וישיר משה they conclude the resurrection upon this ground, וישיר משה אלהים אלהינו וישיר משה אלהים אלהינו it is not said, he sang, but he shall sing, viz. after the resurrection in the life to come. With these and the like arguments did the Rabbins satisfy themselves; which was the reason that they gave so small satisfaction to the Sadduces, while they omitted that pregnant place in Job. † Job 19. 25, 26. || This place is urged by S. Clemens Romanus, the immediate successor of the Apostles, in his Epistle to the Corinthians, p. 36. where instead of these words of the LXX. ἀναστήσει τὸ δέμα μου τὸ ἀναστῆναι ταῦτα, he reads, ἡ ἀνάστασις ἡ ἀνάστασις μου ταῦτα ἡ ἀναστήσει ταῦτα πάντα, וישיר משה אלהים אלהינו



answering before *Felix*, that they had found no evil doing in him, while he stood before the Council he mentioned this particularly, except it be for this Act. 24. 21. one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

It is evident therefore that the resurrection of the dead was revealed under the law, that the Pharisees who sat in *Moses's* chair did collect it thence, and believe it before our Saviour came into the World, that the Sadduces who denied it, erred, not knowing the Scriptures, nor the power of God: That our blessed Saviour clearly delivered the same truth, proved it out of the law of *Moses*, refuted the Sadduces, confirmed the Pharisees, taught it the Apostles, who followed him, confirming it to the Jews, preaching it to the Gentiles. Thus the will of God concerning the raising of the dead was made known unto the Sons of men; and because God can do whatsoever he will, and will certainly effect whatsoever he hath foretold; therefore we are assured of a resurrection by virtue of a clear revelation.

Beside, God hath not only foretold, or barely promised, but hath also given such testimonies as are most proper to confirm our faith in this particular prediction and promise. For God heard the voice of *Elijah* for the dead Child of the widow of *Sarepta*, and the Soul of the Child came into him again, and he revived. 1 Kings 17. 22. Him did *Elisha* succeed, not only in the same Spirit, but also in the like power, for he raised the child of the *Shunamite* from death, nor did that power die together with him: for when they were burying a dead man, they cast the man into the Sepulchre of *Elisha*, and when the man was let down and touched the bones of *Elisha*, he revived and stood upon his feet. 2 Kings 4. 2 Kings 17. 21. These three examples were so many confirmations, under the law, of a resurrection to life after death; and we have three to equal them under the Gospel. When the Daughter of *Jairus* was dead, *Christ* Mark 5. 41. said unto her, *Talitha cumi, Damsel, arise; and her spirit came again, and straightway the Damsel arose.* When he came nigh to the gate of the city Luke 8. 55. called *Naim*, there was a dead man carried out, and he came nigh and touched the Bier, and said, young man, I say unto thee, Arise; and he that was dead sat up and began to speak. Luke 17. 12, 14, 15. Thus *Christ* raised the dead in the chamber and in the street, from the bed and from the bier, and not content with these smaller demonstrations, proceedeth also from the grave. When *Lazarus* had been dead four days, and so buried that his Sister said of him, John 11. 39. by this time he stinketh; *Jesus* cried with a loud voice, *Lazarus, come forth, and he that was dead came forth.* 42, 43, 44. These three evangelical resuscitations are so many preambulatory proofs of the last and general resurrection; but the three former and these also come far short of the resurrection of him who raised these.

*Christ* did of himself actually rise, others who had slept in their graves did come from thence, and thus he gave an actual testimony of the resurrection. For if *Christ* be preached that he rose from the dead, saith *S. Paul* to the *Corinthians*, how say some among you that there is no resurrection from the dead? 1 Cor. 15. 22. If it be most infallibly certain that one man did rise from the dead, as we have before proved that *Christ* did, then it must be as certainly false to assert that there is no resurrection. And therefore when the Gentiles did themselves confess that some particular persons did return to life after death, they could not rationally deny the resurrection wholly. Now the resurrection of *Christ* doth not only prove by way of example, as the rest who rose,

\* There were not only certain persons under the Law and among the Jews, who

were raised to life; but there were also histories amongst the Gentiles of several who rose to life after Death. We mentioned before, one out of *Plutarch*, p. 289. Who rose the third day, and *Plato* mentioneth another who revived the twelfth day after death. Ἄλλ' ἔμηντοι σοι, ὡς δ' ἐγώ. Ἀλλεῖν γι' ἀπόλορον ἐσθ', ἀλλ' ἀλλήτως ἔ' ἀνδρός; Ἡεστ, τὸ Ἀρμυνί, τὸ γένος Παμφύλου, ἔ; πῶς ἐν πολέμῳ ἡλλοθίῃσιν ἀναγεθῆντων διαδύλων ἔ' νεκρῶν ἡδὴ διαδουμένων, ὕψης ἔ' ἰσχυρά, κομμάτις ἔ' σίκαδι μέλλων διαπείσθαι διαδυνασάτους ὅτι τῆ' πνεῦμα καίματος ἀγροθίω. *Plat. de Rep. l. 10.* Vide *Plin. l. 7. c. 52.* De his qui elati revixerunt.

but hath a force in it to command belief of a future general resurrection. For  
*Acls* 17. 31. God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given an assurance unto all men, in that he hath raised him from the dead. All men  
*1 Cor.* 15. 21, 22. then are assured that they shall rise, because *Christ is risen*. And since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

This consequence of a future resurrection of the dead from that of *Christ* already past, either hath a general or particular consideration. In a general reference it concerneth all ; in a more peculiar way it belongeth to the Elect alone. First, It belongeth generally unto all men in respect of that dominion of which *Christ* at his resurrection did obtain the full possession and execution. For to this end *Christ* both died and rose, and revived, that he might be Lord both of the dead and living. Now as God is not the God of the dead, but of the living ; so *Christ* is not the Lord of the dead, as dead, but as by his power he can revive them and rule them, when and in what they live. By virtue of this dominion entered upon at his resurrection  
*Rom.* 14. 9. he must reign till he hath put all his enemies under his feet, and the last enemy that shall be destroyed is death, and there is no destruction of death but by a general resurrection. By virtue of this did he declare himself after this manner to *S. John*, I am he that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of Hell and of Death. Thus we are assured of a general resurrection, in that *Christ* is risen to become the Lord of the dead, and to destroy death.

Secondly, *Christ* rising from the dead assureth us of a general resurrection in respect of the judgment which is to follow. For as it is appointed for all men once to die, so after death cometh judgment, and as *Christ* was raised that he might be Judge, so shall the dead be raised that they may be judged. As therefore God gave an assurance to all men, that he would judge the world by that man, in that he raised him from the dead ; so by the same act did he also give an assurance of the resurrection of the World to judgment.

Now as the general resurrection is evidenced by the rising of *Christ*, so in a more special and peculiar manner the resurrection of the chosen Saints and Servants of God is demonstrated thereby. For he is risen not only as their Lord and Judge, but as their Head, to which they are united as members of his Body (for *He is the head of the body of the Church, who is the beginning of the first-born from the dead*) as the first-fruits, by which all the lump is sanctified and accepted, for now is *Christ* risen from the dead, and become the first-fruits of them that slept. The saints of God are endued with the Spirit of *Christ*, and thereby their bodies become the temples of the Holy Ghost ; now as the promise of the Spirit was upon the resurrection of *Christ*, so the gift and possession of the Spirit is an assurance of the resurrection of a Christian. For if the Spirit of him that raised up *Jesus* from the dead, dwell in us, he that raised *Christ* from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us.  
*Col.* 1. 18.  
*1 Cor.* 15. 20.  
*Rom.* 8. 11.

Thus God hath determined, and revealed that determination, to raise the dead, and confirmed that revelation by the actual raising of several persons as examples, and of *Christ* as the highest assurance which could be given unto man, that the doctrine of the resurrection might be established beyond all possibility of contradiction. Wherefore I conclude that the resurrection of the body, is in itself considered possible, upon general considerations highly probable, upon Christian principles infallibly certain.

But as it is necessary to a resurrection that the flesh should rise, neither will the life of the Soul alone continuing amount to the reviviscence of the whole man,

Man, so it is also necessary that the same Flesh should be raised again; for if either the same Body should be joined to another Soul, or the same Soul united to another Body, it would not be the resurrection of the same Man. Now the Soul is so eminent a part of Man, and by our Saviour's testimony not subject to mortality, that it never enter'd into the thoughts of any Man to conceive that men should rise again with other Souls: if the Spirits of men departed live, as certainly they do, and when the resurrection should be performed, the Bodies should be informed with other Souls; neither they who lived before then should revive, and those who live after the resurrection should have never been before. Wherefore being at the latter day we expect not a new creation but a restitution, not a propagation but a renovation; not a production of new Souls, but a re-union of such as before were separated, there is no question but the same Souls should live the second Life which have lived the first. Nor is this only true of our Souls, but must be also made good of our Bodies, those houses of Clay, those habitations of Flesh: As our Bodies while we live are really distinguished from all other Creatures, as the Body of every particular Man is different from the Bodies of all other men, as no other substance whatsoever is vitally united to the Soul of that Man whose Body it is while he liveth; so no substance of any other Creature, no Body of any other Man shall be vitally re-united unto the Soul at the resurrection.

That the same Body, not any other, shall be raised to Life, which died; that the same Flesh which was separated from the Soul at the day of death shall be united to the Soul at the last day; that the same tabernacle which was dissolved shall be reared up again: that the same temple which was destroyed shall be rebuilt, is most apparent out of the same word, most evident upon the same grounds upon which we believe there shall be any resurrection. \* *Though after my skin worms destroy my body, saith Job, yet in my flesh, (in flesh, shewing the reality, in my flesh, shewing the propriety and identity) shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, or a stranger, Eye.* † *He that raised up Christ from the dead shall also quicken our mortal bodies;* after the resurrection our glorified bodies shall become spiritual and incorruptible, but in the resurrection of our mortal Bodies, those Bodies, by reason of whose mortality, we died, shall be revived. † *For this corruptible must put on incorruption, and this mortal must put on immortality.* But *this corruptible* and *this mortal* is the same Body which dieth, because *mortal*; and is corrupted, because *corruptible*; the Soul then, at the resurrection of that Man which is made immortal, must put on that Body which putteth on incorruption and immortality.

\* Job 19. 26.  
27. Quid hac prophetia manifestius? Nullus tam aperte post Christum, quam iste ante Christum de resurrectione loquitur. S. Hier. Ep. 61.  
† Rom. 8. 11.  
† 1 Cor. 15. 13.  
† *Ἰνα μὴ ἀκί-  
ους πτε δὴν  
σάρξ ἔσται  
καὶ αἷμα  
καὶ οὐκ ἔσται*

ἢ κληρονομίαι, νομίση τὸ σῶμα μὴ ἀνίστασθαι, ἐπίστασθαι ὅτι οὐκ ἔστι τὸ φθαεῖν τὸ ἐδουλεῖν ἀφαιρέσιον, καὶ τὸ θνήσκειν τὸ ἐδουλεῖν ἀφαιρέσιον, φθαεῖν ἢ σῶμα, καὶ θνήσκειν τὸ σῶμα ὡς τὸ μὴ σῶμα μένει, αὐτὸ γὰρ ἐστὶ τὸ ἐδουλεῖσθαι ἢ ἢ θνήσκειν καὶ ἢ φθαεῖν ἀφανίζεσθαι, ἀφαιρέσιον καὶ ἀφαιρέσιον ἐπίσταν αὐτῶν. S. Chrysost. ad loc. *Ὅτις ἢ ἀκίους, τὸ θνήσκειν τὸ ἐδουλεῖν ἀκίους, ἢ αἷμα καὶ οὐκ ἔσται καὶ οὐκ ἔσται ἀκίους ἀνίστασθαι.* Theodoretus ibid. *Oportet enim corruptivum istud induere incorruptionem, & mortale istud induere immortalitatem.* Quid mortale nisi caro? quid corruptivum nisi sanguis? Ac ne putes aliquid aliud sentire Apostolum providentem tibi, & ut de carne dictum intelligas laborantem, cum dicit *istud corruptivum & istud mortale* cutem ipsam tenens dicit. Certè *istud* nisi de subjecto, nisi de comparanti pronunciassè non potuit: demonstrationis corporalis est verbum. Tertull. de Resur. carn. c. 51. Sed & Apostolus cum dicit, *Oportet enim corruptibile hoc induere incorruptionem, & mortale hoc induere immortalitatem*: numquid non corpus suum quodammodo contingentis & digito palpantis est vox? Hoc ergo quod nunc corruptibile corpus est, resurrectionis gratiâ incorruptibile est, & nunc quod mortale est immortalitatis virtutibus induetur. Russ. in Symb. Quod dicit Apostolus *Corruptibile hoc & mortale*; hoc ipsum corpus, id est, carnem, quæ tunc videbatur ostendit. Quod autem copulat, *Induere incorruptionem & immortalitatem*; illud indumentum, id est, vestimentum, non dicit corpus abolere quod ornat in gloria, sed quod ante ingloriam fuit efficere gloriosum. S. Hier. Epist. 61. ad Pammachium.

The identity of the Body raised from death is so necessary, that the very name of the resurrection doth include or suppose it; so that when I say there shall be a resurrection of the dead, I must intend thus much, that the Bodies of men which lived and are dead shall revive and rise again. For at the death



\* Πνεύμα σαρκός ἀναστασις, ὡς ἐστὶν σαρκός ἔσται ἀνάστασις, ἢ θελοῦσα Ἰερεμ. Αὐτὸ δὲ ἢ ὀνομασία τῆς φρεσίνος δεικνύσι τὴν δυνάμιν. Ἀνάστασις δὲ ἐκλείπειται τὸ πνεῦμα, ὡς οὐκ ἐστὶν τὸ παρὲν, ὡς οὐκ ἐστὶν τὸ λυθὲν; ἀλλ' ἢ τὸ (σώμα, ἢ ψυχή) ψυχῆ. ψυχὴ πῖνον ἐπίσσει, ἔτι δὲ πῖνε. Epiphani. Har. 67. §. 6. Nam & ipsum quod Mortuorum Resurrectio dicitur exigit defendi proprietate vocabulorum. Mortuorum itaque vocabulo non est nisi quod amisit animam, de cuius facultate vivebat. Corpus est quod amittit animam, & amittendo fit mortuum; ita mortui vocabulum corpori competit. Porro si Resurrectio mortui est, mortuum autem non aliud est quam corpus, corporis erit resurrectio. Sic & Resurrectionis vocabulum non aliam rem vendicat quam quæ cecidit. Surgere enim potest dici & quod omnino non cecidit, quod semper retrò jacuit. Resurgere autem non est nisi ejus quod cecidit. Iterum enim surgendo quia cecidit resurgere dicitur. Re enim syllaba iterationi semper adhibetur. Tert. adv. Marc. l. 5. c. 9. Sed & ipsum Resurrectionis vocabulum significat non aliud rueri, aliud resuscitari, & quod adjicitur mortuorum carnem propriam demonstrat; quod enim in homine moritur hoc & vivificatur. S. Hier. Ep. 61. Si id resurgere dicitur quod cadit, caro ergo nostra in veritate resurgit, sicut in veritate cadit. Gennad. de Eccl. Dogm. c. 6. Πνεῦμα δὲ ἀνάστασις ἢ μὴ σπυλική ψυχή; ἀνάστασις ἢ πῶς αὐτῆς κληθήσεται μὴ σπυλικῆ ψυχῆ; πῶν γὰρ τὸ σπυλικὸν ἀναστάσις δεικνύει, σπυλικὴ ἢ ψυχή ἀλλὰ (σώμα) ὅθεν ἢ διαλευκώσεται ἀπὸ τοῦ πνεύματος ἢ ἀπὸ τοῦ σώματος. Epiph. l. 1. Her. 42. Ἀνάστασις ἢ (σώματος) ἀπὸ τοῦ σώματος. τὸ γὰρ ἢ ἢ ἀπὸ τοῦ σώματος ἢ ἀπὸ τοῦ πνεύματος τῶν τούτων ἢ ἀπὸ τοῦ σώματος ἐκείνου κληθήσεται ἀνάστασις τὸ γὰρ δὲ ἀπὸ ἀνάστασις ψυχῆς ἐκ ἀνάστασις ἀλλ' ἐκ ἀνάστασις ἢ ψυχῆς τὸ (σώμα). Theod. Har. Fab. l. 5. c. 19. vide Iren. l. 5. c. 7.

† The Rabbins use sometimes *חַיָּוּת* which is properly resurrection, ἀνάστασις, according to that of our Saviour, Talitha cumi, but more often they make use of *חַיָּוּת*, which is reviviscencia, ἀνάστασις. And though they make a distinction sometimes between them, attributing the first to the wicked, the second to the just; yet it must not be so understood as if there could be a reviviscency without a resurrection, a *חַיָּוּת* without a *חַיָּוּת*, but that there is to the wicked a *חַיָּוּת*, which cannot so properly be called *חַיָּוּת*, because they rise not to the happiness of eternal life.

Again, The description of the place from whence the resurrection shall begin, is a sufficient assurance that the same Bodies which were dead shall revive and rise again. They which sleep in the dust of the earth, they which are in the graves shall hear the voice and rise: The sea shall give up the dead which are in it, and death and the grave deliver up the dead which are in them. But if the same Bodies did not rise, they which are in the dust should not revive; if God should give us any other Bodies than our own, neither the Sea nor the Grave should give up their dead. That shall rise again which the Grave gives up; the Grave hath nothing else to give up but that Body which was laid into it; therefore the same Body which was buried, at the last day shall be revived.

Dan. 12. 2.  
John 5. 28.  
Rev. 20. 13.  
\* This argument is so cogent, that the Socinians are forced to deny that Christ spake of the resurrection, affirming that the graves of ignorance and impiety are only there intended, and Rising is nothing else but coming to the knowledge of Christ by the preaching of the Gospel. Whereas Christ expressly speaks of bringing men to judgment, Ἔ. 27. and divides those which are to come out of their graves into two ranks, neither of which can be so understood. The first are those which have done good, before they come out of the graves; these therefore could not be the graves of ignorance and impiety, from which no good can come. The second are such who have done evil, and so remain as evil-doers, and therefore cannot be said to have come forth out of the graves of ignorance or impiety, or to rise by the preaching of the Gospel to newness of life, because they are expressly said to come forth unto the resurrection of damnation.

The immediate consequent of the resurrection proveth the identity of the dying and rising Body, We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. That which shall be then received is either a reward or punishment, a reward for the good, a punishment for the evil, done in the Body: that which shall receive the reward, and be liable to the punishment, is not only the Soul but the Body; it stands not therefore with

2 Cor. 5. 10.

the nature of a \* just retribution, that he which sinned in one body should be punished in another, he which pleased God in his own flesh should see God with other eyes. As for the wicked, God shall † *destroy both their Soul and Body in Hell*: but they which ‡ *glorify God in their Body and their Spirit, which are God's*, shall be glorified by God in their Body and their Spirit, for they are both *bought* with the same price, even the blood of *Christ*. The bodies of the Saints are the || *members of Christ*, and no members of his shall remain in death: they are the *temples of the Holy Ghost*, and therefore if they be destroyed they shall be raised again. For *if the spirit of him that raised up Jesus from the dead dwell in us*, as he doth, and by so dwelling maketh our Bodies temples, \*\* *he which raised up Christ from the dead shall also quicken our mortal Bodies, by his Spirit that dwelleth in us*.

\* Quam absurdum, quam verò & iniquum, utrumque autem quam Deo indignum, aliam substantiam operari, aliam mercede dispungi, ut hæc quidem caro per martyria lanietur, alia verò coronetur: Item è contrario hæc quidem caro in

spurcicis voluerit, alia verò damnetur? Nonne præstat omnem semel fidem à spe Resurrectionis abducere, quam de gravitate atque justitiâ Dei ludere, Marcionem pro Valentino resuscitari? Tertull. de Resur. Carnis, c. 56. And speaking to the Sons of Man; Affirmamus te manere post vitæ dispersionem, & expectare diam judicium, proque meritis aut cruciatibus destinari aut refrigerio, utroque sempiterno. Quibus sustinendis necessarium tibi substantiam primitivam ejusdemque hominis materiam & memoriam reversuram, quod & nihil mali & boni sentire possis sine carnis passionalis facultate, & nulla ratio sit judicii sine ipsius exhibitione, qui meruit judicii passionem. Id. de Testim. Anima cap. 4.  
 † Mat. 10. 28. ‡ 1 Cor. 6. 20. || 1 Cor. 6. 15, 19. \*\* Rom. 8. 11.

Further, The identity of the dying and rising Body will appear by those Bodies which shall never rise because they shall never die. This may be considered not only in the \* translations of *Enoch* and *Elias*, but also in those whom *Christ* shall find alive at his coming, whom he shall not kill but change; † *the dead in Christ shall rise first, then they which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall ever be with the Lord*. If those which are alive shall be caught up as they are alive with the same Bodies, only changed into glorified and spiritual Bodies, that is, with the same Bodies spiritualized and glorified; certainly those which are dead shall rise out of their graves to life in the same Bodies in which they lived, that they may both appear alike before the judge of the quick and the dead. Otherwise the Saints which shall be with God and with the Lamb for evermore would be checker'd with a strange disparity, one part of them appearing and continuing with the same Bodies in which they lived, another part with others.

\* Enoch translatus est in carne, Elias carnis raptus est in cœlum, necdum mortui, & paradisi jam coloni habent quocumque membra quibus rapti sunt atque translati. S. Hier. Epist. 61. † 1 Thess. 4. 16, 17.

Lastly, Those examples which God hath been pleased to give us to confirm our faith in the resurrection, do at the same time persuade us that the same Body which died shall rise again. For whether we look upon the three examples of the Old Testament, or those of the ‡ new, they all rose in the same Body before it was dissolved: If we look upon those which rose upon our Saviour's death; it is written that || *the graves were open'd, and many Bodies of Saints which slept arose, and came out of their graves, certainly the same Bodies which were laid in*. If then they were to us \*\* examples of the resurrection to come, as certainly they were, then must they resemble in their substance after they lived again, the substance in which all the rest shall rise. And being *Christ* himself did raise his own Body, according to his prediction, †† *Destroy the temple, and in three days I will raise it up*, and declared it to be his own Body, saying, †† *Behold my hands and*

† Iren. 1. 5. c. 13. || Mat. 27. 52, 53. \*\* Post dicta Domini facta etiam ejus quid sapere credamus, de capulis, de sepulchris mortuos resuscitantis? cui rei istud? si

ad simplicem ostentationem potestatis, aut ad præsentem gratiam redanimationis, non adeo magnum illi denuo mortuos suscitare. Enimvero si ad fidem potius sequestrandum futuræ resurrectionis, ergo & illa corporalis præscribitur de documentis sui formâ. Tertull. de Resur. carn. c. 38. At ego Deum malo decipere non posse, de fallacia solummodo infirmum; ne aliter documenta præmisisse quam rem disposuisse videatur, imò ne si exemplum resurrectionis sine carne non voluit inducere, multo magis pleitudinem exempli in eadem substantia exhibere non possit. Nullum verò exemplum majus est eo cujus exemplum est. Majus est autem si animæ cum corpore resuscitabuntur in documentum sine corpore resurgendi, ut tora hominis salus dimidiâ patrocineretur; quando exemplorum conditio istud potius expeteret quod minus haberetur, animæ dico solius resurrectionem, velut gustum carnis resurrectionis suo in tempore. Ibid.

†† John 2. 19. †† Luke 24. 39.

my

\* *Phil. 3. 21.* *my feet that it is I myself, being \* he shall change our vile Bodies that they may be fashioned like unto his glorious Body; it followeth that we shall rise in the same Bodies as our Saviour did, that every particular person at the resurrection may speak the Words which Christ then spake, Behold it is I myself.*

Expectamus in huius morte & sanguine emundatos remissionem peccatorum consecuturos: resuscitandos nos ab eo in his corporibus, & in eadem carne quâ nunc sumus, sicut & ipse in eadem quâ natus & passus & mortuus est resurrexit. So we read in the Creed which by some is attributed to Athanasius, by others to Gregory Nazianzen. Si ad exemplum Christi resurgamus qui resurrexit in carne, jam non ad exemplum Christi resurgemus si non in carne & ipsi resurgemus.

We can therefore no otherwise expound this Article, teaching the *Resurrection of the Body*, than by asserting that the Bodies which have lived and died shall live again after death, and that the same flesh which is corrupted shall be restored; whatsoever \* alteration shall be made, shall not be of their nature, but of their condition; not of their substance, but of their qualities. Which explication is most agreeable to the language of the Scriptures, to the principles of Religion, to the constant profession of the Church, against the *Origenists* of old, and the *Socinians* of late.

\* Hæc est vera resurrectionis confessio, quæ sic gloriam carni tribuit, ut non auferat veritatem.

S. Hieron. Ep.

61. Cùm ergo ita evidens, & ut ita dicam palpabile, & manu atrectandum nobis Christus dederit suæ Resurrectionis exemplum, ita aliquis insanit, ut aliter se resurrectorum putet, quàm resurrexit ille qui primus Resurrectionis aditum patefecit? *Ruff. Inuocativa.* Nostri autem illud quoque recogitent, corpora eadem recepturas in Resurrectione animas in quibus decesserunt. *Tersul. de Anima, cap. 56.*

Having hitherto proved the Certainty of this Article, That there shall be a *Resurrection*, and declared the verity and propriety of it, that it shall be a *Resurrection* of the same *Body* which was dead; we may now proceed farther to enquire into the latitude of the same, to whom the *Resurrection* doth belong. And here we find a greater difference between the revelation of this truth under the law, and under the Gospel; *Christ* proved out of the law that there should be a *Resurrection*, but by such an argument as reacheth no farther than unto the people of God, because it is grounded upon those words, *I am the God of Abraham, of Isaac, and of Jacob.* *Job* speaketh most expressly of the *Resurrection*, but mentioneth no other than his Redeemer and himself. The place of *Daniel*, which was always accounted the most evident and uncontradicted testimony, tho' it deliver two different sorts of persons rising, yet it seems to be with some limitation, *Many of them that sleep in the dust of the earth shall awake.* From whence the Jews most generally have believed that some men should live again, and some should not; because it is written, *Many shall awake, but it is not written, All shall awake.* Nay some of them have gone so far by way of restriction, that they have maintained a *Resurrection* of the *Just* alone, according to that ancient saying accepted amongst them, that the \* *Sending the rain is of the just and the unjust, but the resurrection of the dead is of the just alone.* Against which two restrictions by the light delivered in the Gospel we shall deliver the latitude of this Article in these two propositions. First, the *Resurrection* of the dead belongeth not to the *just* alone, but to the *unjust* also. Secondly, The *Resurrection* of the dead belongeth not only to some of the *Just*, but to all the *Just*; not to some of the *Unjust* only, but to all the *Unjust*, even unto all the dead.

\* This is recorded in the Bereshit Rabba. Vide Maiomonidis Expl. c. 10. Tract. Sanhed.

For the First, it is most evident not only out of the new, but also out of the old Testament: The words of *Daniel* prove it sufficiently; for of those *many* which *shall awake, some* shall rise to *everlasting life, and some* to *shame and everlasting contempt.* But it is most certain that the *Just* shall never rise to *shame and everlasting contempt*; therefore it is most evi-

dent that some shall awake and rise beside the Just. The Jews themselves did understand and believe thus much, as appeareth by S. Paul's Apology to Felix. *But this I confess unto thee, that I have hope towards God, which they themselves also allow, that there shall be a Resurrection of the dead both of the just and unjust.* The Just shall rise to receive their reward, the Unjust to receive their punishment; the first unto a Resurrection called, in reference unto them, *the Resurrection of life*; the second unto a Resurrection named, in relation unto them, *the Resurrection of damnation.* For as there is \* *a Resurrection of the Just*, so there must also be a *Resurrection of the Unjust*: That as Christ said unto the charitable Person, *Thou shalt be blessed, for thou shalt be recompensed at the Resurrection of the Just*; so it may be said to the wicked and uncharitable, thou shalt be accursed, for thou shalt be recompensed at the Resurrection of the Unjust. For there shall be a Resurrection that there may be a Judgment, and at the Judgment there shall appear sheep on the right-hand of the Son of Man, and goats on the left, therefore they both shall rise; those, that they may receive that blessing, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world*: These, that they may receive that Sentence, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.* At that Resurrection then which we believe, there shall rise both Just and Unjust.

Secondly, As no kind of men, so no person shall be excluded: Whosoever dieth is number'd with the Just or Unjust. *Adam* the first of men shall rise, and all which come from him. *For as in Adam all died, so in Christ shall all be made alive.* Christ is the Lord of the dead, and so hath a right by that dominion to raise them all to life: It is called *the Resurrection of the dead* indefinitely, and comprehendeth them universally. *By man came death, by man came the Resurrection of the dead,* and so the Resurrection adequately answereth unto death. *Christ shall destroy death,* but if any one should be left still dead, death were not destroyed. The words of our Saviour are express and full, *The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the Resurrection of life, and they that have done evil, unto the Resurrection of damnation.* In the description of the Judgment which followeth upon the Resurrection, *when the Son of Man shall sit upon the throne of his glory, before him shall be gathered all Nations. We shall all stand before the judgment-seat of Christ,* and if so, the dead must all arise, for they are all fallen. *We must appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil;* and before we all appear, the dead must rise that they may appear. This is the latitude of the Resurrection; the Resurrection of the dead is the Resurrection of all the dead, or of \* all mankind.

and Theophilus calls it, *καθολικὴ ἀνάστασις ἀνθρώπων*. Ad Autol. l. 1.

Now this Resurrection, as an object of our Faith, is yet to come; and we are obliged to believe the futuration of it. There were Hereticks in the Apostles days who acknowledged a Resurrection, but yet destroyed this Article, by denying the relation of it to the time, as *Hymeneus* and

2 Tim. 2. 18. and *Philetus* who erred concerning the truth, saying, that the Resurrection is past already, and so overthrow the faith of some. To believe it already past, is to deny it, because it cannot be believed past, but by such an interpretation as must destroy it. As they which interpret this Resurrection of the likeness of *Christ's* Resurrection; that as he died and rose again, so we should die unto sin and live again unto righteousness, attributing all to the renovation of the mind, must deny *the Resurrection of the Body*.

Nonnulli attendentes verba quæ assidue dicit Apostolus, Quia & mortui sumus cum Christo, & resurreximus cum eo; nec intelligentes quatenus dicatur, arbitrati sunt jam factam esse resurrectionem, nec ullam ulterius in fine temporum esse sperandam. Ex quibus est, inquit, *Hymenæus & Philetus*, qui circa veritatem aberraverunt, dicentes resurrectionem jam factam esse. Idem Apostolus eos arguens detestatur, qui tamen dicit nos resurrexisse cum Christo. S. Aug. Epist. 119. ad Januarium. This was the Heresy of the Seleuciani or Hermiani, as the same S. Augustine testifies, Hæres. 59. Resurrectionem non putant futuram, sed quotidie fieri in generatione filiorum. Thus Tertullian relates of some Hereticks in his time, who made the Resurrection wholly Allegorical, and yet pretended to believe a Resurrection in the Flesh, but understood it in this Life as the baptismal Renovation, and so past when they professed to believe. Exinde ergo Resurrectionem fide consequutos cum Domino esse, cum eum in Baptismate induerint. Hoc denique ingenio etiam in colloquijs sæpe nostros decipere consueverunt, quasi & ipsi resurrectionem carnis admittant. Væ, inquiunt, qui non in hac carne resurrexit, ne statim illos percutiant, si resurrectionem statim abuerint: tacite autem secundum conscientiam suam hoc sentiunt. Væ, qui non, dum in hac carne est, cognoverit arcana hæretica, hoc enim apud illos resurrectio. Tertull. de Resurrecti. Carnis. cap. 19.

Now, as we know the doctrine of the Resurrection was first delivered to be believed as to come; so we are assured that it is not yet come since the doctrine of it was first delivered, and is to be believed as to come to the end of the world; because, as *Martha* called it, it is the Resurrection at the last day. *Job* who knew that his Redeemer lived, did not expect that he should stand upon the earth till the latter day; *Christ* hath no otherwise declared his Father's will, than that of all which he hath given him, he should lose nothing, but should raise it up at the last day. The Corn is sown and laid in the ground, and the harvest is the end of the world. We must not expect to rise from the dead till the last Trump. The Lord himself shall descend from heaven with a shout, with the voice of an Archangel, and with the Trump of God before; all that are in the graves shall hear his Voice. God shall judge the world, and therefore shall raise the world: But he will not raise them to that judgment till the end of the world.

Thus having demonstrated that the will of God hath been revealed that there should be a Resurrection; that the Resurrection which was revealed is the Resurrection of the Body; that the Bodies which are to be raised are the same which are already dead or shall hereafter die; that this Resurrection is not past, but that we which live shall hereafter attain unto it; I conceive I have declared all that is necessary by way of explication and confirmation of the truth of this Article.

The value of this Truth, the necessity of this Doctrine will appear; first, in the illustration of the glory of God, by the most lively demonstration of his wisdom, power, justice, and mercy. God first created all things for himself, and the Resurrection is as it were a new Creation. The wisdom and power of God are manifested in this acknowledgment, in as much as without infinite knowledge he could not have an exact and distinct comprehension of all the particles and individual dusts of all the Bodies of all men; and without an infinite power he could not conjoin, cement, conglutinate and incorporate them again into the same flesh. The mercy and justice of God are declared by the same profession; the mercy, in promising life after that death which we had so justly deserved; the justice, in performing that promise unto all true believers, and in punish-

ing the disobedient with everlasting flames. *When ye see this, saith the Prophet, your hearts shall rejoyce, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.* Isa. 66. 14.

Secondly, It is necessary to profess the belief of the *resurrection* of the *Body*, that we may thereby acknowledge the great and powerful work of our redemption, confessing that death could not be conquered but by death, and that we could never have obtained another life, had not the Saviour of the world *abolished death, and brought life and immortality to light through the Gospel.* 2 Tim. 1. 10. If *Christ* were not the life, the dead could never live, if he were not the resurrection, they could never rise. Were it not for him *that liveth and was dead and is alive for evermore*, had not he the *keys of hell and of death*, we could never break through the bars of death, or pass the gates of Hell. But he hath undertaken to vanquish our enemies, and our *last enemy to be destroyed is death*: That the Prophecy may be fulfilled, *Death is swallowed up in victory*, and we may cry out with the Hos. 13. 14. Apostle, *Thanks be to God, who giveth us the victory through our Lord Jesus Christ.* 1 Cor. 15. 54, 57.

Thirdly, The belief of this Article is necessary to strengthen us against the fear of our own death, and immoderate sorrow for the death of others. The sentence of death passed upon us for our sins, cannot but affright and amaze us, except we look upon the suspension, relaxation, or revocation of it in the resurrection; but when we are assured of a life after death, and such a life as no death shall follow it, we may lay down our fears arising from corrupted nature, upon the comforts proceeding from our faith. The departure of our friends might overwhelm us with grief, if they were lost for ever; but the Apostle will *not have us ignorant concerning those which are asleep, that we sorrow not even as others which have no hope.* 1 Thess. 4. 13.

Fourthly, The belief of the resurrection hath a necessary reflection upon this life, by way of preparation for the next, as deterring from sin, as encouraging to holiness, as comforting in afflictions. How can any Man commit a deliberate sin while he thinks that he must rise and stand before the Judgment-seat, and give an account, and suffer for ever the punishment due unto it? What pleasure can entice him, what inclination can betray him for a momentary satisfaction to incur an eternal rejection? How can we defile that Body which shall never be raised to glory hereafter, except it here become the Temple of the Holy Ghost? *S. Paul* who had delivered the Doctrine, hath taught us by his own example what work is expected to be wrought upon our Souls by it. *I have hope, saith he, towards God that there shall be a resurrection of the dead, both of the just and unjust.* Act. 24. 15. *And herein do I exercise my self to have always a conscience void of offence toward God and toward Man.* This is the proper work of a true belief, and a full persuasion of a resurrection; and he which is really possessed with this hope, cannot chuse but purify himself; *always abounding in the work of the Lord, forasmuch as he knoweth that his labour is not in vain in the Lord.* 2 Cor. 15. 58. This encourageth all drooping Spirits, this sustaineth all fainting Hearts, this sweeteneth all present miseries, this lighteneth all heavy burdens, this encourageth in all dangers, this supporteth in all calamities.

Having thus discovered the truth of this Article, we may easily perceive what every Man is obliged to believe, and understood to profess, when he confesseth a belief of *the resurrection of the body*; for thereby he is conceived to declare thus much, I am fully persuaded of this as of a most ne-

cessary and infallible truth, that as it is appointed for all men once to die, so it is also determined that all men shall rise from death, that the Souls separated from our Bodies are in the hand of God and live, that the Bodies dissolved into dust, or scattered into ashes, shall be recollected in themselves, and re-united to their Souls, that the same flesh which lived before shall be revived, that the same numerical Bodies which did fall shall rise, that this resuscitation shall be universal, no Man excepted, no Flesh left in the Grave, that all the just shall be raised to a resurrection of life, and all the unjust to a resurrection of damnation; that this shall be performed at the last day when the trump shall sound: And thus *I believe the resurrection of the body.*

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ARTICLE

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ARTICLE XII.

And the Life Everlasting.



**H**IS last Article though \* not to be found in all, yet was expressed in † many ancient Creeds : In some by way of addition, and the Life everlasting ; in others by way of conjunction with the former, the Resurrection of the Body unto everlasting Life.

\* Not in all, for divers end-ed with that of the Resurrection, as appeareth by Ruffinus, who not only expounded the Aquileian Creed, but collated it with

Upon this connexion with the former will follow the true interpretation of this concluding Article ; for thereby we are persuaded to look upon it as containing the state of Man after the Resurrection in the world to come.

the Greek and Roman, and yet makes no mention of this Article, but concludes with that of the Resurrection. Sed & ultimus iste sermo qui resurrectionem carnis pronunciat, summam totius perfectionis succinctâ brevitate concludit. And whereas he shews the custom of the Aquileian Church to make a Cross upon their forehead at the naming of hujus carnis, he tells us elsewhere in his Apology against S. Hierom, that it was to conclude the Creed. Quo scilicet frontem, ut mos est in sine Symboli, signaculo contingentes, & ore carnis hujus, videlicet quam contingimus, resurrectionem fatentes, omnem venenatâ adversum nos linguæ calumniandi aditum præstruemus. In the same manner S. Hier. his Contemporary, In Symbolo fidei & spei nostræ, quod ab Apostolis traditum non scribitur in charta & atramento, sed in tabulis cordis carnalibus, post confessionem Trinitatis & Unitatem Ecclesiæ omne Christiani dogmatis sacramentum carnis resurrectione concluditur ; Epist. 61. So S. Chryl. Hom. 40. in Cor. p. 514. Μετὰ τὸ ἡ ἀναστασιῶν ἡ ζωὴν ἐν Χριστῷ καὶ τὸ εὐαγγέλιον ἀναστάντων, καὶ τὸ πνεῦμα τῆς ζωῆς, ὅταν μίλλωμι βαπτίζω, καὶ ὁσὶς λέγειν ὅτι πιστὸς εἰς νεκρῶν ἀνάστασιν καὶ ὅτι τῆ ζωῆς ταύτης βαπτίζω, μετὰ τὸ ἐμολογήσασθαι ταῦτα μετὰ τὸ εὐαγγέλιον τίτε καὶ τὸ εὐαγγέλιον εἰς τὸ πνεῦμα τῆς ζωῆς ταύτης ἐμείνω. So Maximus Taurinensis after those Words, Carnis Resurrectionem, adds, Hic Religionis nostræ finis, hæc summa credendi est. And Venantius Fortunatus after the same Words, summa perfectionis concluditur. And in the MS. set forth by the Bishop of Armagh, Καρὸς ἀνάστασιν, and Carnis Resurrectione are the last Words. † As Petrus Chryfologus expressly, Credimus vitam æternam, quia post Resurrectionem nec bonorum finis est nec malorum. Signate vos. Serm. 60. And again, Bene addidit, vitam æternam, ut se resurrectionum crederet qui resurget per ipsum qui cum Deo Patre & Sp. S. vivit & regnat. So Etherius Uxamensis, and Eusebius Gallicanus. So we find Serm. de Temp. 131. & de Symb. ad Catech. l. 1. Quomodo carnis Resurrectionem ? Ne fortè putet aliquis quomodo Lazari, ut scias non sic esse, additum est in vitam æternam. And l. 2. Hoc sequitur etiam in S. Symbolo quod post Resurrectionem carnis, credamus & vitam æternam. l. 3. & l. 4. Hoc sequitur in S. Symbolo quod omnia quæ credamus & speramus in vita æterna percipiamus. And Carolus Magnus in his Reprehension of Basilius Bishop of Ancyra. Non eo modo præjudicat prætermisio imaginum adorationis sacræ fidei puritati, quæ interdicta potius quàm instituta est ; sicut præjudicant Remissio peccatorum, carnis Resurrectio, & Vita futuri sæculi, si in confessione præmittantur, quæ utique & in omni scripturarum serie prædicantur, & ab Apostolis in Symbolo laudabili brevitate connexæ tenentur. Capit. l. 3. c. 6. Anonymus in Homilia sacra set forth by Elmenhorstius with Gennadius. Post illam abrenunciationem nos interrogati à Sacerdote, Credis in Deum Omnipotentem, creatorem cœli & terræ ? unusquisque respondit, Credo. Credis & in Dominum Christum Filium ejus unicum, Dominum natum ex Mariâ Virgine, passum & sepulcrum ? & respondit, Credo. Tertia interrogatio, Credis & in Spiritum S. Sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis Resurrectionem, & vitam æternam ? & respondit unusquisque nostrum, Credo.

As therefore S. Paul hath taught us to express our belief of a Resurrection both of the just and unjust, so after the Resurrection we are to consider the condition of them both ; of the one as risen to everlasting life, of the other as risen to everlasting punishment and contempt ; and so those who first acknowledged this Article \* did interpret it. Although therefore Life everlasting, as it is used in the Scriptures, belongeth to the Just alone, and is never mentioned otherwise than as a reward promised and given to them who fear and serve the Lord ; yet the same words may be used to express the duration of any persons which live never to die again, whatsoever their state and condition in itself shall be. For as the Resurrection of the dead is taken in the Scriptures for the happy and eternal condition which followeth after it, as when the Apostle saith, † If by any means I might attain

\* As appeareth by those words of Chryfologus, Credimus vitam æternam quia post Resurrectionem nec bonorum finis est nec malorum. † Phil. 3. 11. Though in this

place it is not barely ἀνάστασις but ἐξανάστασις, εἰς τὴν ἐξανάστασιν τῶν νεκρῶν and in the Alexandrian MS. εἰς τὴν ἐξανάστασιν τῶν νεκρῶν, which is the most ancient reading, as appeareth by the translation, Si modò occurram ad resurrectionem quæ est ex mortuis, and the reading of Tertullian, Si qua concurram in resurrectionem quæ est à mortuis ; and the Syriack



Syriack Translation נקיתא דסן ביר מיתא יתא yet the *ἐξανάστασις* of itself, was taken for no more than *ἀνάστασις* by any of the Translators. And S. Chryostom did so understand it, as appeareth by these words upon the place, Εἰ πως καταστήσω, οὐκ εἰς τὴν ἐξανάστασιν ἢ ἐκ νεκρῶν (which is the reading of the Alexandrian MS.) ἢ λέγεις; ἢ μὴ πάντες αὐτῆς συζητήσωσι, ἢ ἐκ ἀνάστασις μόνου, ἀλλὰ καὶ ἀσθενῶν πάντες, οἱ μὲν εἰς πᾶν, οἱ δὲ εἰς ἐφόδον κολάσεως. Εἰ ποῦν πάντες ἀνάστασις συζητήσωσι, ἢ ἐκ ἀνάστασις μόνου, ἀλλὰ καὶ ἀσθενῶν, πῶς ἂν μὴ πάντες ἐξαιρέτω πᾶσι συζητήσω ἔλεγε, εἰ πως καταστήσω; By which it appeareth that S. Chryostom took no notice of the word *ἐξανάστασις*, or of the phrase ἢ ἐκ νεκρῶν, but as the interpretation of the Apostle's intention addeth, ποῦν πάντες ἀνάστασιν εἴποι; ἢ πάντες αὐτῶν ἀγαθῶν ἢ Χειρῶν. So also Theodoret's paraphrase, ἵνα μὴ λέγω καὶ τὴν ἀνάστασιν. It is therefore I conceive a notion peculiar to Theophylact among the Greeks, Πάντες ἀνάστασιν, ἢ πάντες πάντες ἐξαιρέτω.

unto the Resurrection of the Dead; which he must needs be most certain to attain unto, who believed the Resurrection of the Just and Unjust, and therefore if he had spoken of the Resurrection in general, as it belongeth unto all, he needed not that expression, *If by any means*, nor that which went before, *the fellowship of Christ's sufferings*, for without them he should certainly rise from the dead; but he meant that Resurrection which followeth upon the being *made conformable unto his death*, which is a Resurrection in conformity to the Resurrection of Christ. As, I say, *the Resurrection of the dead* is taken in the Scripture for everlasting happiness, and yet the same language is and may be used for the general Resurrection of all Men, even of such as shall be everlastingly unhappy; \* so *the Life everlasting*, though used for a reward given only unto the Elect, may yet be taken as comprehending the condition of the reprobate also, and understood barely for the duration of persons living.

\* Sed sciendum enim quia omnes boni & mali resurgere habent ad vitam sed non omnes resurgent ad gloriam. Russi. ad Psal. 1.

All those then who shall rise from the dead shall rise to life, and after the Resurrection live by a true vital union of their Souls unto their Bodies: And because that union shall never cease, because the parts united shall never be dissolved, because it is *appointed for men once to die*, and after their reviviscency never to die again, it followeth, that the life which they shall live must be an *everlasting life*.

To begin then with the Resurrection to condemnation; the truth included in this Article, in reference unto that, is to this effect, that those who die in their Sins, and shall be raised to life, that they may appear before the Judgment-seat of *Christ*, and shall there receive the sentence of condemnation, shall be continued in that life for ever to undergo the punishment due unto their sins; in which two particulars are contained, the duration of their persons, and of their pains. For two ways this eternity may be denied; one, by a destruction or annihilation of their persons, with which the torments must likewise cease; the other, by a suspension or relaxation of the punishment, and a preservation of the Persons, never to suffer the same pains again. Both of which are repugnant to the clear revelation of the justice of God against the disobedience of Man.

Our first Assertion therefore is, that the Wicked after the day of judgment shall not be consumed or annihilated, but shall remain alive in Soul and Body to endure the torments to be inflicted upon them by the justice of God, for all the sins committed by them while they were in the Body. They who of late oppose the eternal subsistence and misery of the wicked, strangely maintain their opinion not as a position to be proved by reason, as some of the † Heathens did, but as a truth delivered in the Scriptures; as if the word itself taught nothing but an annihilation of the enemies of God, and no lasting torment; as if all the threats and menaces of the justice and wrath of God were nothing else but what the scoffing Atheist expects, that is, after death never to be again; or if they be, as it were in a moment to lose that being for ever. Because the Scripture

† Μαζα δὲ ἀθάνατος ἐστὶν οἱ ἐχθροὶ τοῦ Θεοῦ, ὡς ἀπὸ τοῦ Θεοῦ ἐλάττωσεν τὸν ἀθεοῦ. S. Em. piricus adv. Mathem. p. 221.

speaks

speaks of them as of such as shall be destroyed, and perish, and die; therefore they will give that comfort to them here, that though their life in which they sin be short, yet the time in which they are to be tormented for their sins shall be shorter far. They tell us where the Scripture mentioneth destruction in Hell, it speaks of perdition, but no torment there. In this sense will they understand those words of Christ, (so full of terror in the true, so full of comfort to the wicked, in their exposition) *Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to destroy both Soul and Body in Hell.* If this place speak, as those men would have it, of perdition only, not of cruciation, then will it follow that God is not able to cruciate and torment a Man in Hell; for there can be no other reason why it must be spoken of perdition only, excluding cruciation, but because he is able to annihilate, not to cruciate. No, certainly a Man may be said to be destroyed, and perish, to be lost and dead, who is rejected, separated and disjoined from God the better and the nobler life of Man; and that Person so denominated may still consist, and be what in his own nature he was before, and live the life which doth consist in the vital union of his Soul and Body, and so subsisting undergo the wrath of God for ever. Nor shall any Language, Phrases or Expressions give any comfort to the wicked, or strength to this opinion, if the same Scriptures, which say the wicked shall be destroyed, and perish, and die, say also that they shall be tormented with never-dying pains, as they plainly and frequently do.

Mat. 10. 28. Locustæ tantum animæ in gehenna, non cruciatum. *Smalcus contra Meisnerum.* Igne æterno illi Christi hostes qui quidem sunt Diabolus & Angeli ejus (vel saltem quorum nomine isti quoque continentur) cum impijs cruciantur, & ita delebuntur. *Cröll. Com. in 1 Cor. c. 15.* \* *Mat. 25. 41.* 46. *Iren. l. 4. c. 47.* Quibuscunque enim dixerit Dominus, *Discedite à me maledicti in ignem perpetuum,* isti erunt semper damnati: & quibuscunque dixerit, *Venite bene-*

*Depart from me, ye cursed,* shall the Judge eternal say to all the reprobates, \* *Into everlasting fire;* and lest any should imagine that the fire shall be eternal, but the torments not; it followeth, *and these shall go away into everlasting punishment, but the righteous into life eternal.* Now, if the fire be everlasting by which God punisheth the reprobates, if the punishment inflicted be also everlasting; then must the reprobates everlastingly subsist to endure that punishment, otherwise there would be a punishment inflicted and none endured, which is a contradiction. Now the *life eternal* may as well be affirmed to have an end, as the *everlasting punishment,* because they are both delivered in the † same expression.

*filii Patris mei,* hi semper percipiunt regnum, & in eo proficiunt semper. † *Καὶ ἀπαλειψθήσονται εἰς τὸν ὄλεθρον αἰώνιον, οἱ δὲ ὀλιγοὶ εἰς τὸ βίωσεν αἰώνιον.* *Matth. 24. 46.* Antiquus ille persuasor in membris suis, id est, in mentibus iniquorum futuras penas quasi certo sine determinat, ut eorum corruptiones extendat, & eo magis hic peccata non finiant, qui istuc affirmant peccatorum supplicia finienda. Sunt enim nunc etiam qui idcirco peccatis suis ponere finem negligunt, quia habere quandoque finem futura super se judicia suspicantur. Quibus breviter respondemus, si quandoque finienda sunt supplicia reprobatorum, quandoque finienda sunt & gaudia beatorum: per semetipsam enim veritas dicit, *Ibunt hi in supplicium æternum, justi autem in vitam æternam.* Si igitur hoc verum non est quod minatus est, neque est illud verum quod promisit. *S. Gregor. Moral. lib. 34. cap. 11.* Affirmamus te (Anima) manere post vitæ disjunctionem, & expectare diem Judicij, proque meritis, aut cruciatibus destinari, aut refrigerio utroque sempiterno. *Tertull. de Testim. Anima.* Deus itaque judicabit plenius, quia extremius, per sententiam æternam tam supplicij quam refrigerij. *Tertull. de Anima, cap. 33.* Qui producto ævo isto judicaturus sit suos cultores in vitæ æternæ retributionem; profanos in ignem æque perpetuum & jugem, suscitatis omnibus ab initio defunctis ad utriusque æterni disjunctionem. *Apol. c. 18.*

Indeed the eternity of that fire prepared for the Devil and his Angels, is a sufficient demonstration of the eternity of such as suffer in it, and the question only can be what that eternity doth signifie. For, because so the things are called in the Scriptures eternal which have but a limited or determined duration, therefore some may imagine the fire of Hell to be in that sense eternal, as lasting to the time appointed by God for the duration of it. But as the fire is termed eternal, so that eternity is described as absolute, excluding all limits, prescinding from all determinations. The end of the burning of fire is by extinguishing, and that which cannot be extinguished

guished can never end : But such is the fire which shall torment the reprobate ; for he, whose *fan is in his hand, shall burn up the chaff with unquenchable fire* ; and hath taught us before, that *it is better to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire, to go into hell, into the fire that never shall be quenched* ; and hath farther yet explained himself by that unquestionable addition, and undeniable description of the place of torments, *Where the worm dieth not, \* and the fire is not quenched*. And that we may yet be further assured that this fire shall be never extinguished, we read that *the † smoak of their torment ascendeth up for ever and ever †*, and that those which are † *cast into the lake of fire and brimstone, shall be tormented day and night for ever and ever* ; which expression of *day and night* is the same with that which declared the eternal happiness in the Heavens, where || *they rest not day and night, saying, Holy, holy, holy* : Where *they are before the throne of God, and serve him day and night in his temple*. If then the fire in which the reprobates are to be tormented, be everlasting, if so absolutely everlasting that it shall never be quenched, if so certainly never to be quenched that the smoak thereof shall ascend for ever and ever, if those which are cast into it shall be tormented for ever and ever (all which the Scriptures expressly teach) then shall the wicked never be so consumed as to be annihilated, but shall subsist for ever, and be co-eternal to the tormenting flames. And so this Language of the Scriptures proves not only an effect eternal, as annihilation may be conceived, but an eternal efficient never ceasing to produce the same effect, which cannot be annihilation, but cruciation only. And therefore the fire which consumed *Sodom and Gomorrha*, bears no proportion with the flames of Hell : because all men know that fire is extinguished, nor doth the smoak thereof ascend for ever and ever.

Mat. 3. 12.  
 Luke 3. 17.  
 Mat. 18. 2.  
 \* Tertull. de Penitentia. c. 12. Quid illum thesaurum ignis æterni æstimamus, quum fumariola quedam ejus tales flammarum istus suffitent, ut proximæ urbes aut jam nullæ extent, aut idem sibi de die sperent ? diffiliant superbiissimi montes ignis intrinsicus foetu, & quod nobis judicij perpetuitatem probat, cum diffiliant, cum devorentur, nunquam tamen finiuntur.

† Rev. 14. 11. † Eἰς αἰῶνα ἢ αἰῶνων αὐτὸν ἀραχάσσει λίγῃ, ἵνα μὴ θωμῶρ ἀπὸ λῆθῶσιν ἢ † κόλπον ἢ ἀμαρτωδῶν, ἀσπῆς ἢ ἢ ἢ διὰ τὸν ἡσυχίῳ αἰῶνιόν. Andreas Cesar. locum. † Rev. 20. 10. || Rev. 4. 8. 7. 15.

Neither doth this only prove the eternity of infernal pains, but clearly refute the only material argument brought against it, which is laid upon this ground, that the wicked after the resurrection shall be punished with death, and that a second death ; and so they shall be no more, nor can in any sense be said to live or subsist. For, the enduring of this fire is that very death, and they are therefore said to die the second death, because they endure eternal torments. *He that overcometh, shall not be hurt by the second death* ; it seems that they which shall die that death shall be hurt by it ; whereas if it were annihilation, and so a conclusion of their torments, it would be no way hurtful or injurious, but highly beneficial to them. But the living torments are the second death. For *death and hell were cast into the lake of fire, that is the second death. Whosoever was not found written in the book of life was cast into the lake of fire*, this is the second death. The *Jews* before our Saviour's time believed there was a second death, and though it were not expressed in the oracles themselves which were committed to them, yet in the received \* exposition of them it was often mentioned, and that as the punishment of the wicked in the life to come ; and

Rev. 2. 11.  
 \* The Chaldæe Paraphrase maketh often mention of it,  
 as Deut. 33. 6. Let Reuben live and not die, he expounded thus, יחי ראובן בחיי עולמא ומותא תנינא ליה, Let Reuben live in the life of the world, and not die the second death. So the Targum of Onkelos. The Jerusalem Targ. more expressly, יחי ראובן בעולמא הדין ודלא ימות במיתתא תנינא רבה מיתין, Let Reuben live in this world, and let him not die the second death, which the wicked die in the world to come. So Isa. 22. 14. Surely this iniquity shall not be purged from you till ye die, אסא : ושתבק תבא הדין לכוז עד די תמותון מותא תנינא, and 65. 6. I will not keep silence but will recom-

pease,  
 †

penſe into their Boſom, **וְאִסְסוּר פּוֹרְעֵנִית הַיּוֹם לְהֵן אֲשֶׁלֶם לְהֵן בְּחַיִּית אֲלֵהֶן מְלֵכָה תִּנְנָאִיר גּוֹיְתִין** I will not give them an end in this life, but will recompenſe them with vengeance for their ſins, and deliver their bodies to the ſecond death. *From theſe and the like places it appeareth, that the Jews believed that the wicked after death ſhould be delivered to a ſecond death; that this death ſhould be in the world to come; that they ſhould by this death be puniſhed for their ſins.* And S. John revealed that this puniſhment ſhall be by everlaſting burnings: **Καὶ Σάβασις ἡ ὠσώτως δὲ οὗ τῆς Καρπὸς αἰώνιας. ὁ δὲ τῆς ἀμαρτημάτων ἐκτίσθη ἐπαρμύθη ἐν τῷ μύλλοντι αἰώνι, ὡς τῆς ἀμαρτημάτων.** Andreas Cæſar. in Apocal.

what this puniſhment ſhall be, was in theſe words revealed to St. John. *But Rev. 21. 8, the fearful, and unbelieving, and the abominable, and murtherers, and whoremongers, and forcerers, and idolaters, and all lyars, ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.* Now if the part in the lake be the ſecond death, if that part be a perpetual permanſion in torment, as before it is proved; then to ſay that the wicked ſhall die the ſecond death is not a confutation of their eternal being in miſery, but an aſſertion of it, becauſe it is the ſame thing with everlaſting torments, but delivered in other terms.

And if the pretence of death will not prove an annihilation, or infer a concluſion of torment, much leſs will the bare phraſes of *perdition* and *deſtruction*; for we may as well conclude that whoſoever ſays he is \* *undone*, <sup>†† Οὐλωμας, Perii.</sup> intends thereby that he ſhall be no more: Beſide, the eternity of deſtruction in the language of the Scripture ſignifies a perpetual perfeſſion, and duration in miſery. For when *Chriſt* ſhall come to take *vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, they ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.* <sup>‡ Theſſ. 1. 8, 9.</sup> Wherefore I conclude, that the wicked ſhall riſe to everlaſting puniſhment, continuing both in the Soul and Body under the wrath of God and the torments proceeding from it, never to be quitted of them by annihilation; which is our firſt aſſertion, againſt the covert † *Doctrine of the Socinians.* <sup>† I call it covert, becauſe it was at firſt cloſely delivered</sup>

*red by Socinus; and ſome of his brethren did profeſs themſelves to be ſcandalized at it, though he thought he had ſo delivered it that it ſhould ſooner be believed by his writings than perceived by them, as appeareth out of his ſixth Epiſtle to Volkelius, who was offended at this Doctrine, and ſeems never to have aſſented to it.* Quod ais ea in diſputatione mea cum Puccio, tum de Chriſtianorum reſurrectione, tum de morte impiorum paſſim contineri, quæ à multis ſine magna offeſſione, tum noſtris tum alienis, legi non poſſint: ſcio equidem iſta ibi contineri, ſed meo iudicio, non paſſim nec ita apertè (cavi enim iſtud quantum potui) ut quiſquam vir pius facile offendi poſſit; adeo ut quod nominatim attinet ad impiorum mortem, in quo dogmate majus eſt multò offeſſionis periculum, ea potiùs ex iis colligi poſſit quæ ibi diſputantur, quàm expreſſè literis conſignata extet; adeo ut Lector, qui alioqui ſententiam meam adverſus Puccium de mortalitate primi hominis, quæ toto libro agitur, quæque ob non paucos quos habet fautores, parum aut nihil offeſſionis parere poteſt, probandum cenſeat, priùs cenſeat doctrinam iſtam ſibi jam perſuaſum eſſe quàm ſuaderi animadvertat. *Againſt this, Germanus Patriarch of Conſtantinople in his defence of Gregory Nyſſen, ſhewed from the words of Chriſt, the Apoſtles, Prophets, and the Fathers, ὡς τῆς αἰώνιας τῆς διγίωσ ἀνεκλάηſον Σουλασιν, ἔτω ἡ τῆς ἀμαρτημάτων ἀποκρίτην τῆς ἀνωπώσας τῶν κλάσων.* Photius, Cod. 233.

The ſecond aſſertion teacheth us, That as the reprobates ſhall never fail to endure the torments due unto their ſins; ſo the juſtice of God will never fail to inflict thoſe torments for their ſins. They ſhall never live to pay the uttermoſt farthing, they ſhall never come to the days of reſreſhment who are caſt into perpetual burnings. One part of their miſery is the horror of deſpair, and it were not perfect Hell if any hope could lodge in it. The favour of God is not to be obtained where there is no means left to obtain it; but in the world to come there is no place for Faith, nor virtue in Repentance. If there be now ſuch a vaſt diſtance between the tormenting flames and *Abraham's* boſom, that none could paſs from one to the other, what impoſſibility muſt there be when the final Sentence is paſt upon all? As certainly as no perſon once received into the heavenly manſions ſhall ever be caſt into outer darkneſs; ſo certainly none which is once caſt into the fire prepared for the Devil and his Angels ſhall ever enter into their Maſter's joy. As the tree fal-

leth so it lieth: There is no change to be wrought in Man within those flames, no purgation of his sin, no sanctification of his nature, no justification of his person, and therefore no salvation of him. Without the mediation of *Christ* no man shall ever enter into Heaven, and when he hath *delivered up the kingdom to God, even the Father*, then shall the office of the Mediator cease.

So groundless was the opinion of *Origen*, who conceived that after some number of years the Damned should be released from their torments, and made partakers of the joys of heaven, or at least try their fortunes in such regions of the world as he conceived should be reserved for their habitation. For he may as well imagine that *Christ* shall be born and die again, (who being risen, *dieth not*,) as that any person being condemned to the flames for contemning of his death, should ever come to live again, and by believing in the death of *Christ* to be after saved. For certainly their condition is unalterable, their condemnation is irreversible, their torments inevitable, their miseries eternal. As they shall not be taken from their punishment by annihilation of themselves, which is our first; So the punishment shall not be taken off them by any compassion upon them, which is our second assertion.

To conclude this branch of the Article, I conceive these certain and infallible Doctrines in Christianity: That the wicked after this life shall be punished for their sins, so that in their punishment there shall be a demonstration of the justice of God revealed against all unrighteousness of men. That to this end they shall be raised again to life, and shall be judged and condemned by *Christ*, and delivered up under the curse, to be tormented with the Devil and his Angels. That the punishment which shall be inflicted on them shall be proportionate to their sins, as a recompence of their demerits, so that no man shall suffer more than he hath deserved. That they shall be tormented with a pain of loss, the loss from God, from whose presence they are cast out, the pain from themselves, in a despair of enjoying him, and regret for losing him. That they farther shall be tormented with the pain of sense inflicted on them by the wrath of God which abideth upon them, represented unto us by a lake of fire. That their Persons shall continue for ever in this remediless condition, under an everlasting pain of loss, because there is no hope of Heaven, under an eternal pain of sense, because there is no means to appease the wrath of God which abideth on them. Thus the *Athanasian Creed*, *They that have done good shall go into life everlasting, and they that have done evil into everlasting fire.*

The next relation of this Article to the former, is in reference to the resurrection of the just; and then the *life everlasting* is not to be taken † in a vulgar and ordinary sense, but raised to the constant language of the Scriptures, in which it signifieth all which God hath promised, which *Christ* hath purchased, and with which Man shall be rewarded in the World to come.

† *Eam quippe vitam aeternam dicimus, ubi est sine fine felicitas. Nam si anima in poenis vivit aeternis,*

quibus & ipsi spiritus cruciabuntur immundi, mors illa potius aeterna dicenda est, quam vita. Nulla quippe major & pejor est mors quam ubi non moritur mors. *S. Aug. de Civit. Dei l. 6. c. 12.* Quia *vita aeterna* ab his qui familiaritatem non habent cum Scripturis sanctis potest accipi etiam pro malorum vita; vel secundum quosdam etiam Philosophos, propter animae immortalitatem; vel etiam secundum fidem nostram, propter poenas interminabiles impiorum, qui utique in aeternum cruciari non poterunt nisi etiam vixerint in aeternum; profecto finis Civitatis hujus, in quo firmamentum habebit bonum, vel pax in vita aeterna, vel vita aeterna in pace dicendus est, ut facilius ab omnibus possit intelligi. *Idem, l. 19. c. 11.*

Now this life eternal may be looked upon under three considerations; as initial, as partial, and as perfectional. I call that eternal Life *Initial*, which

which is obtained in this life, and is as it were an earnest of that which is to follow: of which our Saviour spake, *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* I call that *partial*, which belongeth, though to the nobler, yet but a part of Man, that is, the Soul of the just separated from the body. I dispute not whether the joys be partial as to the Soul, I am sure they are but partial as to the Man. For that life consisteth in the happiness which is conferred on the Soul departed in the fear, and admitted to the presence of God. St. Paul had a *desire to depart and to be with Christ*; he was *willing rather to travel and be absent from the body, and to be present and at home with the Lord.* And certainly where St. Paul desired to be when he departed, there he then was, and there now is, and that not alone, but with all them which ever departed in the same Faith with him, and that is with Christ who sitteth at the right hand of God. This happiness which the Saints enjoy between the hour of their death and the last day, is the *partial* Life eternal. Thirdly, I call that *perfectional*, which shall be conferred upon the Elect immediately after the Blessing pronounced by Christ, *Come, ye blessed children of my father, receive the kingdom prepared for you from the foundation of the world.*

This *eternal life* is to be considered in the possession, and in the duration; in the first, as it is *life*; in the second, as it is *eternal*. Now this Life is not only natural, that is, the union of the Soul to the Body, which is the Life of the Reprobate; but spiritual, which consisteth in the \* Union of the Soul to God, as our Saviour speaks, † *He that hath the son hath life, and he that hath not the son hath not life.* And it is called after an especial manner *Life*, because of the ‡ Happiness which attendeth it: And therefore to understand that Life is to know, so far as it is revealed, in what that happiness doth consist.

\* Duz vite sunt, una corporis, altera animæ; sicut vita corporis anima, ita vita animæ Deus. Quo modo si anima deserat, moritur

corpus: sic anima moritur, si deserat Deus. S. August. in Psal. 70. † 1 John 5. 12. ‡ For Life is taken for Happiness, and to live for being happy. As among the Greeks and Latines *Zlū* and *Vivere* were taken for living a chearful and merry Life, as *Vivamus*, mea Lesbia, in Catullus; and in Martial,

Sera nimis vita est craftina, vive hodie.

And as it is an old Inscription, *AMICI DUM VIVIMUS VIVAMUS*, and in the convivial wish, *Zōsetai*, mentioned by Dio in the Life of Commodus: So in the language of the Scriptures, and a religious notion, they signify an happy and a blessed Life: as 1 Sam. 10. 24. *יהי ה'לך* Let the King live, is translated by the Chaldee Paraphrast, *יזרח טלכך* Let the King prosper. And when David sent unto Nabal, he said, Thus shall ye say to him that liveth in prosperity, which is in the Original nothing but *יהי* So the Psalmist is to be understood, Ps. 69. 32. The humble shall see this and be glad, and your heart shall live that seek God. And S. Paul, 1 Theff. 3. 8. *ὁτι τὸν ζῶντος, ἐὰν ὑμεῖς χάρις ἐστέ* Kueiv. Thus Life of itself is often taken in the Scriptures for a happy and glorious Life, even that which is eternal, as S. Austin observeth upon these words of the 119th Psalm, *Veniant mihi miserationes tuae & vivam*: Tunc enim verè vivam, quando nihil potero timere ne moriar. Ipsa enim & sine ullo additamento dicitur *Vita*, nec intelligitur nisi æterna & beata, tanquam sola dicenda sit vita, in cujus comparatione ista quam ducimus, mors potius sit appellanda quam vita; quale illud est in Evangelio, *Si vis venire ad vitam, serva mandata.* Nunquid addidit, æternam vel beatam? Item de resurrectione carnis cum loqueretur, *Qui bene fecerunt, inquit, in resurrectionem vite*; neque hic ait, æternæ vel beatæ. Sic & hic, *Veniant, inquit, mihi miserationes tuae, & vivam*: Neque hic ait, in æternum vivam, vel beatè vivam; quasi aliud non sit vivere quam sine ullo fine, & sine ulla miseria vivere: Thus S. Austin. And again, *Enchir. ad Laurent. c. 92.* Non est vera vita, nisi ubi feliciter vivitur, nec vera incorruptio, nisi ubi salus nullo dolore corrumpitur.

To begin with that which is most intelligible; the Bodies of the Saints, after the Resurrection, shall be transformed into spiritual and incorruptible bodies. The flesh is sown in corruption, raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body. This perfective alteration shall be made by the Son of God, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Thus when we come into that other World, the World of Spirits, even our Bodies shall be spiritual.

As for the better part of Man, the Soul, it shall be highly exalted to the utmost perfection in all the parts or faculties thereof. The understanding shall be raised to the utmost capacity, and that capacity compleatly filled. *Now we see through a glass darkly, but then face to face; now we know but in part, but then shall we know even as also we are known.* And this even now we know, that when God shall appear we shall be like him, for we shall see him as he is. Our first temptation was, that we should be like unto God in knowledge, and by that we fell; but being raised by Christ, we come to be truly like him, by knowing him as we are known, and by seeing him as he is. Our wills shall be perfected with absolute and indefective holiness, with exact conformity to the will of God, and perfect liberty from all servitude of Sin: They shall be troubled with no doubtful choice, but with their \* radical and fundamental freedom shall fully embrace the greatest good. Our affections shall be all set right by an unalterable regulation, and in that regularity shall receive absolute satisfaction; and all this shall be effected, that we may be thereby made capable, and then happy by a full fruition.

\* Sicut prima immortalitas fuit quam peccando Adam perdidit, posse non mori, novissi-

ma erit non posse mori; ita primum liberum arbitrium, posse non peccare, novissimum non posse peccare. Sic enim erit inamissibilis voluntas pietatis & æquitatis quomodo est felicitatis. Nam utique peccando nec pietatem nec felicitatem tenuimus, voluntatem verò felicitatis nec perditâ felicitate perdidimus. Certè Deus ipse numquid quia peccare non potest, ideo liberum arbitrium habere negandus est? Erit ergo illius civitatis & una in omnibus & inseparabilis in singulis voluntas libera, ab omni malo liberata, & impleta omni bono, fruens indeficienter æternorum jucunditate gaudiorum, oblita culparum, oblita pœnarum, nec tamen ideo suæ liberationis oblita, ut liberatori suo non sit ingrata. S. Aug. de Civit. Dei, l. 22. c. 30. Vide eundem Tractatu de Epicuricis & Stoicis, prope finem.

To this internal perfection is added a proportionately happy condition, consisting in an absolute freedom from all pain, misery, labour and want; an impossibility of sinning and offending God; an hereditary possession of all good, with an unspeakable complacency and joy flowing from it, and all this redounding from the vision and fruition of God: This is the *Life*.

And now the *duration* of this life is as necessary as the life itself, because to make all already mentioned amount unto a true felicity, there must be added an absolute security of the enjoyment, void of all fear of losing it or being deprived of it. And this is added to compleat our happiness, by the adjection of eternity. Now that this life shall be eternal, we are assured who have not yet obtained it, and they much more who do enjoy it. He which hath purchased it for us, and promised it unto us, often calleth it *eternal life*; it is described as a *continuing city*, as *everlasting habitations*, as an *house eternal in the heavens*; it is expressed by *eternal glory*, *eternal salvation*, by an *eternal inheritance*, *incorruptible, undefiled, and that fadeth not away*; by the *everlasting kingdom of our Lord and Saviour Jesus Christ*. And lest we should be discouraged by any short or lame interpretation of eternity, it is further explained in such terms as are liable to no mistake. For our Saviour hath said, *if any man keep my saying, he shall never see death*. And, *whosoever liveth and believeth in me shall not die*. When God shall wipe away all tears from our eyes, there shall be no more death; and where there is life and no death, there must be everlasting Life: Which is expressed by St. Paul by way of opposition, calling it *life and immortality*, and that together with the abolition of death, saying that *our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel*.

The belief of this Article is necessary, (as to the eternity of torment) to deter us from committing sin, and to quicken us to holiness of life, and a speedy repentance for sin committed. For, *the wages of sin is death*; nothing can bring us to those everlasting flames but sin, no sin but that which is unrepented of; nothing can save that Man from the never-dying Worm, who

who dieth in his Sins; and no other reason can bring him thither, but because he sinned and repented not. \* They which imagine the pains inflicted for sin to be either small or short, have but a slender motive to innocence or repentance; but such as firmly believe them sharp and endless, have by virtue of that faith within themselves a proper and natural spur and incitement to avoid them: For *who can dwell in everlasting burnings?*

\* Tertul. Ap. c. 45. recounting the advantages of the Christians towards innocence and holiness of life, which the

*Heathens had not.* Recogitate etiam pro brevitate supplicii cujuslibet, non tamen ultra mortem remansuri. Sic & Episcopus omnem cruciatum doloremque depretiat, modicum quidem contemptibilem pronunciando, magnum verò non diuturnum. Enimvero nos qui sub Deo omnium speculatore dispungimur, quique æternam ab eo poenam providemus, meritò soli innocentiae occurrimus, & pro scientiae plenitudine, & pro latebrarum difficultate. & pro magnitudine cruciatùs, non diuturni, sed sempiterni, eum timentes quem timere debet & ipse qui timentes judicat, Deum non Proconsulem timentes.

Secondly, The belief of eternal pains after death is necessary to breed in us a fear and awe of the great God, a jealous God, a consuming fire, a God that will not be mocked; and to teach us to tremble at his word, to consider the infinity of his justice, and the fierceness of his wrath, to meditate on the power of his menaces, the validity of his threats, to follow that direction, to embrace that reduplicated advice of our Saviour, *I will forewarn you whom ye shall fear; Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.* And that exclusively of such fear as concerns the greatest pains of this life, which the † Martyrs undervalued out of a belief of eternal torments.

Luke 12. 5.

† So Polycarpus the Martyr answered the Proconsul

*threatening to consume him with fire,* Πῦρ ἀπειλείς τὸ πρὸς θεόν κατέβηκεν καὶ μὴ ὀλίγον ἑθρονοῦ. Ἀγιοῦς γὰρ τὸ ἔμελλόν σου καὶ αἰώνιος κόλασις τοῖς ἀσεβέσι παρέσθαι πῦρ. Epist. Smyrn. Eccles.

Thirdly, This belief is necessary to teach us to make a fit estimate of the price of Christ's Blood, to value sufficiently the work of our redemption, to acknowledge and admire the love of God to us in Christ. For he which believeth not the eternity of torments to come, can never sufficiently value that ransom by which we were redeemed from them, or be proportionately thankful to his Redeemer, by whose intervention we have escaped them. Whereas he who is sensible of the loss of Heaven, and the everlasting privation of the presence of God, of the torments of fire, the company of the Devil and his Angels, the vials of the wrath of an angry and never to be appeased God, and hopeth to escape all these by virtue of the death of his Redeemer, cannot but highly value the price of that Blood, and be proportionately thankful for so *plenteous a redemption.*

Again, As this Article followeth upon the Resurrection of the just, and containeth in it an eternal duration of infinite felicity belonging to them, it is necessary to stir us up to an earnest desire of the kingdom of Heaven, and that righteousness to which such a life is promised, *I will now turn aside and see this great sight,* said Moses, when he saw the burning bush. *It is good for us to be here,* said S. Peter, when he saw our Saviour transfigured in the Mount; how much more ought we to be inflamed with a desire of the joys of Heaven, and that ‡ length of days which only satisfieth by its eternity, to a careful and constant performance of those commands to which such a reward is graciously promised! For as all our happiness proceedeth from the vision of God, so we are certain that without holiness no Man shall see him.

‡ So S. Austin upon those words [Longitudine dierum replebo eum] in the 91st Ps.

Quæ est longitudo dierum? vita æterna est. Fratres, nolite putare longitudinem dierum dici, sicut sunt hyeme minores, æstate dies majores. Tales dies nobis habet dare? Longitudo illa est quæ non habet finem, æterna vita quæ nobis promittitur in diebus longis. Et verè quia sufficit non sine causa dixit, *replebo eum.* Non nobis sufficit quicquid longum est in tempore si habet finem, & ideo nec longum dicendum est. Et si avari sumus, vitæ æternæ debemus esse avari: talem vitam desiderate quæ non habet finem. Ecce ubi extendatur avaritia vestra, Argentum vis sine fine? Vitam æternam desiderate sine fine. Non vis ut habeat finem possessio tua? Vitam æternam desiderate.

Secondly,



Secondly, This belief is necessary to take off our inclinations and desires from the pleasures and profits of this Life; to breed in us a \* contempt of the World, and to teach us to despise all things on this side Heaven; to set † *our affections on things above, not on things on the earth, considering we are dead, and our life is hid with Christ in God.* For ‡ *where our treasure is, there will our hearts be also.* Therefore we must forget || *those things which are behind, and reaching forth unto those things which are before, press towards the mark, for the price of the high calling of God in Christ Jesus.*

\* Nemo vitam æternam, incorruptibilem, immortalēque desiderat, nisi eum vitæ hujus temporalis, corruptibilis, mortalisque pœniteat. S. Aug. Hom. 50.

† Col. 3: 2, 3.

‡ Mat. 6. 21.

|| Phil. 3. 13, 14.

Rom. 8. 18.  
2 Cor. 4. 17,  
18.

Thirdly, An assent unto this truth is necessary to encourage us to take up the Cross of Christ, and to support us under it, willingly and chearfully to undergo the afflictions and tribulations of this life, reckoning with the Apostle, *that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;* and knowing that *our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.* And this knowledge is not to be obtained, this comfort is not to be expected, except *we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

And now having thus shewed the propriety, proved the verity, and declared the necessity of this Article, we may fully instruct every Christian how to express his belief in the last object of his Faith, which he may most fitly thus pronounce: I do fully and freely assent unto this, as unto a most necessary and infallible Truth, That the unjust after their resurrection and condemnation shall be tormented for their sins in Hell, and shall be so continued in torments for ever, as neither the justice of God shall ever cease to inflict them, nor the persons of the wicked cease to subsist and suffer them: And that the just after their resurrection and absolution shall as the blessed of the Father obtain the inheritance, and as the servants of God enter into their Master's Joy, freed from all possibility of Death, Sin and Sorrow, filled with all conceivable and inconceivable fulness of happiness, confirmed in an absolute security of an eternal enjoyment, and so they shall continue with God and with the Lamb for evermore. And thus I believe the *Life everlasting.*

F I N I S.



# I N D E X

Of the Texts of SCRIPTURE that are mention'd, and more or less explain'd in this BOOK, not in any former Edition.

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1	4		10	23	396	5	23	68	5	25	46
1	11		10	23	85,215	5	23	68	5	25	46
1	15		10	23	333	5	23	68	5	25	46
1	18,19		10	23	310	5	23	68	5	25	46
2	11		10	23	396	5	23	68	5	25	46
<b>3 PETER.</b>			10	23	85,215	5	23	68	5	25	46
1	2		10	23	333	5	23	68	5	25	46
1	3		10	23	310	5	23	68	5	25	46
1	3,4		10	23	396	5	23	68	5	25	46
1	11		10	23	85,215	5	23	68	5	25	46
1	15		10	23	333	5	23	68	5	25	46
1	18,19		10	23	310	5	23	68	5	25	46
2	11		10	23	396	5	23	68	5	25	46
<b>JUDE.</b>			10	23	85,215	5	23	68	5	25	46
3			10	23	333	5	23	68	5	25	46
6			10	23	310	5	23	68	5	25	46
14			10	23	396	5	23	68	5	25	46
25			10	23	85,215	5	23	68	5	25	46
<b>1 MACCABEES.</b>			10	23	333	5	23	68	5	25	46
3			10	23	310	5	23	68	5	25	46
7			10	23	396	5	23	68	5	25	46
15			10	23	85,215	5	23	68	5	25	46
<b>2 MACCABEES.</b>			10	23	333	5	23	68	5	25	46
3			10	23	310	5	23	68	5	25	46
7			10	23	396	5	23	68	5	25	46
15			10	23	85,215	5	23	68	5	25	46

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