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AN
ANALYSIS
OF THE
EXPOSITION OF THE CREED,

WRITTEN BY THE RIGHT REV. FATHER IN GOD,

JOHN PEARSON, D.D.

LATE LORD BISHOP OF CHESTER.

COMPILED, WITH SOME ADDITIONAL MATTER OCCASIONALLY INTERSPERSED,

FOR THE USE OF THE STUDENTS OF BISHOP'S COLLEGE, CALCUTTA,

BY

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THE ASIATIC SOCIETY OF CALCUTTA;

(NOW CHAPLAIN TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.)

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TO

JOSHUA WATSON, ESQ.

TO WHOM, FROM ITS FIRST FOUNDATION,

BISHOP'S COLLEGE

LIES UNDER GREAT AND PECULIAR OBLIGATIONS,

THAT CAN NEVER BE ADEQUATELY ACKNOWLEDGED,

THIS IMPRESSION

OF ONE OF ITS PRINCIPAL TEXT BOOKS

IS INSCRIBED,

AS A SLIGHT BUT SINCERE TESTIMONY

OF ADMIRATION FOR HIS LONG AND VARIOUS SERVICES

IN THE CAUSE OF CHRIST'S CHURCH,

AT HOME AND ABROAD,

AND OF GRATITUDE FOR MUCH PERSONAL KINDNESS

AND FRIENDSHIP,

BY

THE AUTHOR.

CALCUTTA,
September 6, 1837.

ADVERTISEMENT

TO THE PRESENT ENGLISH EDITION.

THE present republication of a work, originally compiled for the use of the college in India over which the Editor presided for the first thirteen years of its existence, has been suggested to him by some whose judgment he respects, as likely to be of service to theological students generally. In complying with their wish, he has thought it better to retain those few properly Indian additions of which an account is given in his former Preface; for while they may still be useful, in this enlarged impression, to missionary students in that Institution and elsewhere, they are not such as to interrupt to any the process of Bishop Pearson's argument into which they are inserted; and while they may not be devoid of interest to the more inquisitive of general readers of divinity, they are so distinguished by brackets that they may be read or omitted at pleasure.

W. H. M.

CAMBRIDGE, *Sept.* 30, 1843.

P R E F A C E

TO THE ORIGINAL BENGAL EDITION OF 1837.

*The most excellent Bishop Pearson, the very dust of whose writings is gold*¹, has the best known of his works exhibited here in a broken, but not a mangled, form to the theological student. It is a skeleton, not altogether divested of the flesh and blood that clothe it in the original Exposition, but so making the sinews to stand out from the main body, as to display prominently to the eye, and thus to the understanding, the structure and coherence of the several parts: inattention to which, as the Editor has often remarked, deprives the reader of more than half the benefit to be derived from the Bishop's admirably reasoned text, and his richly erudite margin. And while the several heads, with their divisions and subdivisions, are thus graphically presented to the learner, the form of impression is such as to enable him to write opposite to each, in an interleaved copy, enough of illustration and remark on the several subjects, to form a compendious and well arranged body of Divinity for future reference.

Particulars have been occasionally added from more recent writers on the several topics of the work; and the Analysis might, doubtless, receive much additional improvement in this

¹ Dr. Bentley's Dissertation on the Epistles of Phalaris, p. 424, 5. Ed. Lond. 1699.

way. But more freedom has been taken, in the first part, in the introduction of matter which no printed works could adequately supply, respecting topics that would be useful to a Missionary in India; relating to those particular forms of the Pagan theology described in the Exposition, with which he would have especial occasion to contend, and against which it is desirable that he should be thoroughly furnished. Both these species of addition are distinguished by brackets.

In one instance only, the order of Bishop Pearson has been departed from, by restoring to the First Article, § 4, what he, in treating of the Divine Omnipotence, had reserved to the close of the Sixth. And in one other instance only (p. 135), a difference of opinion from his has been intimated on a subordinate part of the subject.

In bequeathing, as his last legacy to Bishop's College, this impression of what has been long used in MS. as a text-book for the higher class in Theology, the Author has only to express his ardent hope, that the true faith which respects these great objective realities of the Christian Creed, and the true vital religion which consists in conducting the practice conformably to them, may there ever live and flourish.

W. H. M.

BISHOP'S COLLEGE, CALCUTTA, *Sept.* 6, 1837.

ANALYSIS
OF
PEARSON ON THE CREED.

ARTICLE I.

“I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF
HEAVEN AND EARTH.”

§ 1. “I BELIEVE.”

WHAT three things are implied in the word CREDO, “I believe,” understood before every article of this confession (though expressed but twice)? and

First, With respect to internal Faith or Belief,

- I. State what is its formal Object; and how, with respect to the object, it is distinguished from other modes of assent: viz.,
 1. From Knowledge; whether arising
 - A. From Sense or Perception,
 - B. From Intuitive Understanding,
 - C. From Scientific Demonstration.
 2. From mere Opinion.
- II. State what is the measure of the Credibility of objects; and hence proceed to the great divisions of Faith in respect to the sources of that credibility, viz.,
 1. *Human Faith*.—Illustrate the principle of this assent, showing how it extends to all the concerns of human life, and proceeds through all

degrees up to the highest pitch of moral certainty.

2. *Divine Faith*, which is the proper subject of our present consideration.—In this,

A. Deduce the infallible certainty of the assent thus bestowed

(1.) From the infinite knowledge and wisdom of the Testifier.

(2.) From His infinite justice and holiness.

B. Explain what is the nature of the Divine testimony on which this Faith is founded ;

(1.) As to the nature of the truths about which it is conversant.

(2.) As to the mode of their communication from God, which is twofold : viz.

a. Immediate, i. e. without the intervention of other men, in the several ways

a Of address by God in person, or through the ministration of an Angel representing Him, as in the delivery of the Law.

β Of extraordinary inspiration by His Holy Spirit.

γ Of actual presence among men in the person of His Incarnate Son.

b. Mediate, as

a By direct communication from those who had the truths immediately from God in either of the above ways (as Moses, &c., by the first ; the Prophets by the second ; the Apostles and other Disciples of Christ by the third) ; which is the case with

those whom Noah warned, with the Israelites under the Theocracy, and the Jews and Gentiles who heard the Apostles' preaching.

β When the same communication is continued by the tradition of word and writing to distant regions and ages; which is the case of the great body of the Church of God both now and of old. With respect to these, show

⌘ That the exertion of Divine Faith is as possible as to those of the former class (b. a.) of mediate recipients, nay of the immediate hearers themselves.

⌘ That faith in the Holy Scriptures (in which the revelation is consigned) is an essential part of Divine Faith to *these*. (Quote Durandus's definition.)

Secondly, With respect to the external Confession of the faith thus explained.

I. Prove this to be equally necessary to salvation with the internal principle itself,

1. From the nature and purpose of the truths revealed by God; and especially those, in which we are now concerned, delivered by Christ and his Apostles to the universal Church.
2. From the separate consideration of all the parties

concerned in the transmission of these truths :
viz.,

- A. The command of Him from whom they proceed.
- B. The benefit thus accruing to our brethren.
- C. The consideration of our own concern in the glory which is to be revealed, and which will never be ours, if we refuse this acknowledgment of the grace that has called us to it.

II. State the concern felt by the Christian Church accordingly, to secure this Confession of the true Faith in every one of her members, as shown

- 1. In the framing of short symbols or confessions like this ancient one, commonly called the Apostles' Creed; which the Catechumen was to be taught and to repeat publicly before baptism, from the very first times of Christianity.
- 2. In the continual repetition of such symbols in the public worship of the Church, particularly when the Sacrament of the Eucharist was to be administered.
- 3. In the care taken to make this confession most special and personal to each individual of her communion, by making the form of it, both in baptism and subsequently, not *plural* (as in all the public prayers) but *singular*.

Thirdly, With respect to the Obligation of thus believing and confessing, as declared in the word "Credo,"—illustrate this

- I. From the requisition that our Lord made of all those who partook of his mercy when on earth.
- II. From the confession which was by special Divine Revelation made by St. Peter, as the chief and representative of the Apostles, on whose foundation the Church is built.

Explain, therefore, finally, what we mean by these two first words "I believe."

§ 2. "I BELIEVE IN GOD."

The first Article of the Creed being a declaration of belief in Him, on whose divine testimony the faith of all the rest is founded (as above explained), consider,

Whether is the necessary pre-eminence of this fundamental article (as of the two others of which the Divine Son and Spirit are the objects) properly implied by the preposition "*Credo in Deum*," "I believe *in* God" (as our own usual language would seem to indicate, as well as the usual language of the Latin Church since St. Augustine) i. e., is it confirmed by any such significancy of the preposition thus annexed in the Scriptural Greek and Hebrew, whence it was derived to the Creed?

What, then, are the three considerations involved in the proposition "I believe in God"? and,

First, With respect to the meaning of the term "God."

I. State the lower sense in which it is applied universally to the object of worship, and so to the objects of false worship, or yet more generally to beings raised above the common lot of mortality,—to angels or even men.

(Quote passages of Scripture in which the word is thus used.)

II. Define its proper restrictive meaning as applied to the One living and true God.

Secondly, With respect to the existence of the Being thus declared in the Creed.

I. Dispose of the opinion that this existence is an innate or connatural notion of the mind of man.

II. Dispose of the idea that it is a self-evident proposition incapable of being even conceived to be false, i. e. that the opinion of Atheism *cannot* be entertained by any mind whatever.

III. Proceed to the rational mode by which the existence of God, i. e., of a necessary and self-existent Being is demonstrated by its connexion with other known truths—(the proper argument of Natural Theology, and as such mentioned and appealed to in Scrip-

ture)—viz., to the following considerations external and internal.

1. External; viz.

- A. That the chain of effects and causes in the universe requires us demonstratively to ascend to some Supreme Cause—itself more exalted than all, and therefore self-existent and eternal.
- B. That the operative causes in the universe, each tending evidently to some *end*, (the arrangements of all the subordinate causes to this end being made to appear more manifestly artificial and admirable by every inquiry into nature,) of which ends the proximate workers are wholly unconscious,—this demonstratively leads us to ascribe the design and full intelligence of all these ends to the Supreme Cause of all.
- C. That this inference is so evident, so unavoidable, that no nation or tribe of men has been found altogether destitute of this first article of faith.
- D. That beside these indications, which are natural and universal, belonging to man as man—there have not been wanting extraordinary indications of the existence of a Supreme Cause of all things, by prophecies of future events and contingencies which none but He could know.
- E. And that there have been also miraculous indications of His presence, who could alone suspend those laws of nature which are His own.

2. Internal: viz.

That every man has in his own breast a witness and representation of the Supreme Lord, directing him (if he do not stifle its testimony) to a Power and a Judgment infinitely above his own, on which his being and happiness depend.

IV. Prove the necessity of this primary truth and its acknowledgment;—

1. Because there can be no other article of faith without this.
2. In order that there may be a foundation for that religious worship and adoration, which has been thus proved by general feeling to be the common want of mankind.

But as, to guard against the falsehood which has been generally annexed to this, we say in the *singular* that we believe “in GOD,” so as to exclude Polytheism as well as Atheism; we therefore proceed to the next general head.

Thirdly, With respect to the Unity of this Being (which though not expressly inserted in this ancient Creed of the Latin Church, as it is in all those of the East even before that of Nice, “*I believe in One God, the Father Almighty,*”—is equally implied in the expression of all),—

- I. Prove this most necessary adjunct to the assertion of the Divine existence,
 1. From the nature of God;
 - A. Because the very notion of a Supreme Being implies independency.
 - B. Because whereas the arguments of the first head compel us to ascribe all perfection to the first Cause, this can reside only in one,—because
 - (1.) Were there two or more independent and equal, the full perfection is denied to all: and
 - (2.) Were one above the rest, it is denied to all but that one.
 2. From the government over which He presides: viz.
 - A. Because two or more free and independent Gods, would produce a confusion of causes in the universe.
 - B. Because the absolute unity of design is evinced in the harmonious co-operation of innumerable subordinate causes in the world together, to common ends.

II. Deduce from these same considerations, that the Unity of God is different from any other unity in the world, as being not one of *fact* only but *necessity*.

III. State the peculiar necessity of believing this Unity,

1. That we may have a definite object of our worship and veneration, and not fluctuate among many.
2. That we may give to God that which is His, and of which He has declared Himself peculiarly jealous.

Sum up therefore briefly the fulness of what is meant in this annunciation of the primary Article of the Christian Creed, "I believe in God."

§ 3. "I BELIEVE IN GOD THE FATHER."

Considering the relative term FATHER, ascribed to God in the first part of the Creed, either with respect to the Creation immediately following this, or to the correlative SON who is the subject of the second part of the Creed next following.

First, With relation to the whole Creation of which we are a part, and the part principally concerned in the term as thus applied,—

- I. Shew that the idea of Paternity, (though, as referred to the Creation, in an improper and imperfect sense,) is analogically applicable to God—

1. In its natural acceptation, i. e., in respect of

A. Generation or Production (which is the fundamental notion); God being thus related, though not in the highest and only proper sense of the relation,

- (1.) To all creation, inanimate as well as animate: as exemplified in the language of Scripture, and in what the religion of Nature has

truly dictated even to the Hea-then world.

- (2.) In a more peculiar, though still far from strictly proper sense, to the rational part of the creation—both to superhuman beings, and to mankind; as exemplified from the same sources as above.

B. Conservation (a notion consequent on the preceding original one of generation): God being thus related strictly both to all creation, and specially to the rational part.

C. Restoration from a state of nothingness or worse than nothingness (this being an analogical species of generation, with conservation superadded): God being thus related to any part of the rational creation who have fallen into misery of any kind. Exemplify this by the language of Scripture.

D. Regeneration (or second generation): whereby (with the same exclusion of the strictly proper sense of generation) God is thus related as a Father,—

(1.) To the spirits of those among mankind who are renewed from a state of sin to a state of *Grace* through the Redeemer.

(2.) To the whole persons, souls and bodies, of those among Christians who, having been faithful unto death, are raised up through the same Redeemer to the state of *Glory*. Prove this sense as well as the preceding from Scripture.

2. In the voluntary and civil acceptance—viz., as that which the laws have admitted to stand instead of natural Paternity—in respect of

A. Adoption: whereby God is related as Father to those whom He has received into His family by grace; after the natural pater-

nity by generation [I. 1. A. (2.)] had been set aside through the forfeitures of the Fall.

B. Inheritance : which is consequent upon adoption as upon natural generation.

II. Show the necessity of believing in God as our Father in these several respects,

1. As the ground of all that reverence and obedience which God challenges from us expressly on account of this relation.
2. As the necessary ground of all Christian prayer, as shown in its perfect pattern, as well as in the other instructions of Christ.
3. As the sole foundation of Christian patience ; by giving to all afflictions whatever, their best and only alleviative character.
4. As supplying the only basis of that imitation of God in which Christian obedience consists.

Secondly, With relation to the “ONLY SON” hereafter mentioned in the Creed.

I. Show that this particular of faith in God, as being the Father of our Lord Jesus Christ

1. Implies a paternity eminent not only in degree but in kind—and that not only above the lowest sense of paternity arising from creation, but above those arising from regeneration and adoption—and which is also the sole foundation of these ; since God could not thus be our Father, unless He were, in the eminent and only perfect sense, the Father of our Lord. [Prove this from Scripture. Quote particularly John xx. 17, with Epiphanius’ Gloss upon it.]
2. Is indeed the original proper meaning of this article of the Creed—as being the fundamental position of that faith which is properly Christian, and required as such to be confessed by all before baptism. Prove from the Apostolic History, and from the form of Baptism itself, that such is its rank.
3. Does not need for its support any modern distinc-

tion between the Father considered *personally* and *essentially*.

II. Explain the Paternity thus distinctly and eminently predicated of God the Father with respect to His Son Jesus Christ,

1. In the inferior senses (which though not reaching the highest and only proper sense of Paternity, express the relation of Father to Jesus Christ in a higher degree than to any one else of mankind): viz.,

A. From His miraculous conception of the Virgin Mary, by the Holy Ghost, as Jesus the Saviour.

B. From the special commission and authority imparted to Him by the Father, as Christ the King of Israel.

C. From His being the first begotten and first alive from the dead, the head of the regeneration and resurrection of the sons of God to a life of immortality and incorruption. Quote Scripture for this, as for the preceding two grounds in their place.

2. In the true and perfect sense of Paternity, as related to the Only-begotten Son antecedently to his incarnation and mediation—viz.,

A. From the identity of nature between the Father and the Son, in which the proper notion of that relation consists: which when applied to this divine generation implies eternity together with other infinite attributes in the Son as in the Father.

B. From the unity of essence, not only specific, but individual, by which this Divine paternity and filiation stand infinitely above all created ones (in which the identity of nature between Father and Son admits of all kinds of accidental disparities).

C. From the circumstance that this perfect

identity of *essence* and of all Divine attributes in the Father and in the Son, nevertheless consists with that whereby one is the Father and the other is the Son: viz., that eternal communication of the same nature and attributes from the former to the latter, in which consists the great mystery of this generation. Observe here

- (1.) That the priority in order (not in time) of the Father, “who is of none, neither created nor begotten,” is described as His essential prerogative in the Holy Scriptures.
- (2.) That this original order is the *ground* and *source* of the mutual relation of these Divine Persons in the economy of human redemption, in which the Father sent the Son to be the Saviour of the world, and is not the *result* of that economy [as the modern supporters of a co-ordinate Trinity suppose].
- (3.) That the order of the three Persons in the ever-blessed Trinity is unchangeable, founded on the eternal relation of each to the other.
- (4.) That this priority of order in the Father as the fountain of Deity is essential—
 - a. To vindicating the constant language of Scripture with respect to these Divine Persons, the Father, the Son, and the Holy Ghost; which the Church in her Collects and Offices, as well

as in all her Confessions,
has faithfully observed.

- b. To securing the true and fundamental doctrine there taught of the "One God the Father," in whose Unity there have subsisted from all eternity the Son by Him eternally begotten, and the Spirit from both eternally proceeding—(instead of the tritheistic conception involved in the co-ordinate view that excludes this generation and procession).

III. Show the necessity of thus believing the paternity of God the Father, as the foundation of Christian faith.

1. For avoiding all confusion and approach to Polytheism in our worship.
2. For producing that access of us *to the Father*, to effect which (through one Divine Mediator and by one Divine Spirit) is the great object of the economy of grace in the Gospel.

Sum up therefore this primary article of our Christian Religion—Belief in God the Father.

§ 4. "I BELIEVE IN GOD THE FATHER ALMIGHTY."

Respecting the epithet "Almighty," immediately added to the confession of belief in God by the Church militant, as it is to the adoration of Him above by the Church triumphant, as described in the Apocalypse,—the Greek word *Παντοκράτωρ* here used, as by the writers of the New Testament after the Alexandrine interpreters of the Old, may be taken with reference to

two different Hebrew words of which they make it severally the representative. And,

First, Considering the “LORD God Almighty” as the most usual translation of the common Hebrew title “Jehovah God of Hosts” (צבאות or Sabaoth,—this word being frequently left untranslated), and consequently as the expression of God’s absolute Dominion in the Hosts of heaven and of earth,—

I. Establish this Dominion in its three several branches, which are :

1. The right of making all things as it pleaseth Him, the necessary foundation of what follows : viz.

2. The right of possessing all things thus made by Him as his own : the Omnipotence of God in this respect consisting

A. In the Independency of this Dominion, both

(1.) As to the original of it ; being received from none :

(2.) As to its use ; there being no other real proprietor, all else being but his stewards.

B. In the Infinity of the Dominion, whether

(1.) As to its Extent : having no boundary or termination — either in things visible or invisible.

(2.) As to its Nature : which is absolute and unlimited.

(3.) As to its duration : which hath no end.

3. The right of using all things, thus created and owned by Him, as He will : the omnipotency of God here consisting in His directing all things for the benefit of His creatures and to His own glory as to the final end.

II. State the use of acknowledging this supreme and absolute Dominion,

1. For promoting reverence and subjection.

2. For promoting equanimity and resignation, under every dispensation of the Divine will.
3. For exciting to gratitude.

Secondly, Considering the word Παντοκρατωρ as the constant translation of another Hebrew title of God, viz. Shaddai (יְהוָה), by which is denoted His All-sufficiency and power of Himself, without the intervention of any of the hosts of His subjects to execute His will,—in which His dominion stands distinguished *in kind* from that of all earthly potentates (which sense of *power in operation* is expressed more distinctly in¹ the second division of the Creed by the word Παντοδυναμος, though the Latin word *Omnipotens* is the same in both places).

- I. Explain the notion of Omnipotence; implying
 1. Power: i. e. the ability to perform or to produce what is desired to be performed or produced.
 2. The Infinity of that power: viz. the ability to perform or produce *every thing* that is thus desired.
- II. Prove that this absolute Omnipotence is in God,—
 1. By the Testimony of Scripture ascribing this attribute to Him.
 2. By the Necessity of the case—evincing against all possibility of objection, that He is Almighty.
 - A. Because He is the sole foundation of all the power that is in the creatures,—and, therefore, the power which sustains them cannot be less than infinite.
 - B. Because there is no resistance to His power, or effectual opposition to what He decrees.
 - C. Because His active power necessarily extends to all things in the universe, i. e. to every possibility, or every thing whose existence is not a *contradiction*. Show here, against some heathenish objections, that the application of this to whatever is abstractedly

¹ Bishop Pearson accordingly reserves the consideration of this *second* head, viz. Omnipotence of operation, to that part of the Creed which follows Christ's Ascension and Session at the right hand of God. But in this Analysis it is thought better, in this instance only, to depart from his order, and to transfer what he has there written on the subject to this, which is undoubtedly its most natural and proper place.

possible only, is no limitation of the universal power of God :—

- (1.) Because that which involves a contradiction in itself is a nonentity, and comes not within the description of a thing or actual existence. Give an instance.
- (2.) Because that which, involving no contradiction in itself, yet involves an essential contradiction to the character of the Agent, would argue a defect in Him, if admitted, instead of a perfection; and therefore the denial of it derogates nothing from the Omnipotency [e. g. that God cannot sleep, suffer, &c., or morally, that God cannot lie].

III. Prove that this absolute Omnipotence is in God *only*.

1. Because the power of every creature being derived from Him, and subordinate to Him, is necessarily limited by that subordination, and therefore not universal.
2. Because this is not denied by the assertion here and in the beginning of the Creed, that God the Father is Almighty—inasmuch as the Son and the Holy Ghost are also Almighty, by being included in the Unity of the same eternal Godhead: for while it follows that we cannot say with truth that the Father only, as such, is Almighty, it yet remains eternally true that God only is Almighty.

IV. Show the necessity of a belief in this Omnipotence,

1. To produce fear, reverence, and entire submission.
2. To be the ground of every other belief in revealed, as well as in natural, religion.
3. To produce reliance on the Divine promises as graciously revealed to us—agreeably to the great patterns of faith in Scripture.
4. To give life to our devotions: in which respect it is commonly annexed to the Lord's Prayer.

Thirdly, Considering this word Παντοκράτωρ in two further senses which some ancients have ascribed to it,

- I. Show how, in the original meaning of the Greek, the *all-pervading* and *all-comprehending* nature of the Divinity may be thought to be thus expressed.
- II. Show how, in the same word, the *all-holding* with the *all-sustaining* and *all-preserving* power of Him who is the Creator of all, may be likewise understood.

Sum up therefore what is contained in this great epithet applied to God.

§ 5. "MAKER OF HEAVEN AND EARTH."

With respect to the attribute of Creation annexed to God the Father Almighty,

First, As to the object of that Creation: viz. "Heaven and Earth,"

- I. Declare its meaning and extent as including all things :
 1. Establishing this definition of the terms
 - A. From the equivalent expressions in the other ancient confessions of faith.
 - B. From the use of these terms in the Scriptures, from which the words of the Creed are taken, (and from which their truth can be infallibly established,) both in the Old and New Testaments.
 - C. From the use of the same in the heathen Greek writers.
 2. Adding the necessary limitation to this universality, and the only one: viz. all things *beside God* the Creator.
 3. Illustrating this article of the Christian faith, that all things beside the self-existent Being derive their existence from Him,—
 - A. From the analogy of the artificial works of man—fashioning according to his will the unconscious materials in nature.

B. From the pre-eminence of the meanest works of Nature above the highest of Art, and the gradations by which the former surpass each other also in dignity and excellency.

C. From the further gradations of sentient and intelligent beings, the meanest of which is vastly superior to the greatest of inanimate nature.

II. Establish and defend this truth, that all besides God have but a derived and dependent being, against the errors by which the earliest and most universal tradition on the subject of the Cosmogony was darkened by the vain speculations of men : viz.

1. Against Pantheism : i. e. the opinion that the universe is itself God, or of the Divine essence ; [the doctrine of the Egyptian schools, and some of the later Pythagoreans and others among the Greeks—also of the Indian Brahmanical theology, as exhibited in the Upanishads or mystical parts of the Vedas, and their commentators the Vedantists—as well as of Spinoza and some more recent Germans ;] the fancied foundations of which opinion in the reasoning of some ancients

A. State in their several particulars : viz.

(1.) The axiom of Ocellus Lucanus and Aristotle, that what begins must end, and its consequent negative.

(2.) Their notion of the ΤΟ ΠΑΝ [विश्वं], the Universe.

(3.) Their imagination that all Cosmogony implies a generation of the same kind as that of the animal and vegetable world.

(4.) The axiom which they lay down, *Ex nihilo nihil fit.*

B. Refute by declaring the opposite truth,—not resting upon any criticism of the word “Create,” and its corresponding

words in Hebrew and Greek, but upon the testimony of God Himself as to the *fact*: viz. as we find it

- (1.) Unambiguously declared by the inspired historian of the Creation.
 - (2.) Received by the people of God ever after; as shown
 - a. In the Old Testament.
 - b. In the testimony (though extra canonical) of those that lived between the two Testaments.
 - c. By the Apostles of Christ in the New Testament: and then,
 - d. On this authority, believed by all the Christian Church, who have attached this special meaning to the word "create," viz. of creating *from nothing*.
2. Against the doctrine of an independent ΥΛΗ, or Matter coeval with God Himself, out of the atoms of which He merely fabricated the world, as men build houses of pre-existent materials— [the doctrine of almost all the later Theists among the Greeks, who were not Christians— of all the Indian theistical schools except the Vedantic, particularly the Nyáyā, and those of the Sánkhya that are not Atheists]. This doctrine, resting on the same arguments nearly as the Pantheistic notion above stated and refuted, (which has the advantage of this in point of simplicity and apparent reverence for the Deity,) refute by arguments specially belonging to it: viz.
- A. From its opposition to that Independence of God which every argument for His existence requires.

- B. From its repugnancy to the equally necessary notion of God's infinite power and all-sufficiency.
- C. From the necessary failure of analogy between the dependent creature and the self-existent Creator in this respect.
- D. From the failure of that analogy between the generation of the world and that of plants and animals, which is assumed in the reason 1. A. (3.)
- E. From the equal failure of the analogy on which the supposed axiom 1. A. (4.) is built.

III. Distinguish the several kinds of created beings, as we find them in the divinely inspired Cosmogony of Moses: viz.

1. Those made immediately from nothing, or created in the strictly proper sense. [Which original creation is apparently distinguished in the history of Moses from the formation of the actual world in the Six Days; neither is it, in the construction of the text, necessarily linked to the latter in point of time.]
2. Those made out of previously created substance.

Secondly, As to the nature of the Act, viz. Creation, which has been sufficiently considered in the IInd division of the first head.

Thirdly, As to the Agent: viz., God, considered with reference to this great act of His power: viz.,

- I. As moved to this production of the universe not by any external impulsive cause,—(which were a contradiction, as every pretence to consider the acts and existence of God *à priori* must necessarily be,) but by His own infinite goodness—choosing thus to multiply and reflect itself in the creature. With respect to this,
 1. State how the Heathens, who saw this truth, were led from the consideration of the eternal

attribute of goodness in the Creator to the Pantheistical error respecting the creatures.

2. Shew how that wrong and dangerous consequence is obviated by distinguishing between what is *necessary* and what is *not*, in the consideration of the Divine beneficence: which leads us to view God

II. As free in that act: no other determinate cause existing for it but His will. With respect to this,

1. Observe the stress laid by the sacred writers on this point (e. g. Psalm xxxiii. 9.) that with God simply to will is to effect; a truth which in its mere enunciation by Moses as to the first expressed act of the world's creation, excited the attention and admiration of the Heathens for its sublimity.
2. Observe, that though it is essential to this freedom that God might, if He had so pleased, have created the world at any point of duration, or even from all eternity, we are bound by the testimony of the Divine oracles to believe, that God *did in fact* make the world we inhabit at no indefinitely distant period of time, and that the creation of man certainly is within seven thousand years from the present time; (viz., B. C. 4004, if the numbers of the patriarchal generations are correctly read in the Jewish copies; but about B. C. 5800, if the LXX reading of the Bible be true,—and somewhat between these two accounts, if the Samaritan Pentateuch exhibit the real text of Moses in those numbers). Prove this most important fact—the recent age of the world, [—or more properly of man and the world in which he dwells: since the age of these is not necessarily linked to that of the heavens and the earth universally, as may be observed in reference to certain geological objections; (See III. 1. of the First head)—]

A. By showing the utter want of evidence,

and contradiction to known facts and history, in the pretences opposed to it, which the vanity of some ancient nations has induced them to set up, e. g.,

- (1.) The pretended records of the Egyptian Dynasties, as published by Manetho in the time of the Ptolemies, (ascending, as they do, far above the times stated by Herodotus and others, who were inquisitive observers of Egyptian affairs long before, very soon after the long line of the indigenous Pharaohs was closed.)
- (2.) The pretended astronomical observations of the Chaldeans for many thousands of years before Alexander, (reduced on accurate inquiry to the more moderate and just period of 1903) with calculations of celestial phenomena for all that time: (calculations of eclipses, &c., unless accompanied with references to actual observations, proving nothing as to the *actual* age of the earth, sun, and moon: inasmuch as when the astronomical elements of their position and orbits are once accurately known, they may be calculated for the *future* and *past* alike without limit.)
- (3.) [The extravagant duration assigned by the Indian Brahmans to the three ages of

the world preceding the present, the *Cáli Yuga*, which commenced 3102 B. C., and is to last according to them 432,000 years—whereas the *Duápara Yuga*, their brazen age, lasted double that time—the *Trita Yuga*, or silver age, triple—and the *Satya Yuga*, or golden age, the period of Vishnu's earliest incarnations, quadruple—(thus making the commencement of the world B. C. 3,891,102; i. e. four millions of years from the present time, *minus* 107,060): and

- (4.) Still more the monstrous opinion of the same persons, which ascribes to the whole *Mahá Yuga*, (= 4,320,000 years) comprehending all the four ages of the world, a continual repetition after successive periods of destruction: all these, with the yet greater including periods of the *Manvantara* and the *Calpa* or day of Brahma (which = 1000 *Mahá Yugas* = 14 *Manvantaras*),—going round in ceaseless cycles of renovation and dissolution.]

B. By remarking the unequivocal signs which the world actually exhibits of a recent origin—(quoting the remarkable verses of the Roman Epicurean Poet, by which he confutes on this ground the doctrines of endless cycles,

then propounded by some Greek as well as Eastern philosophers): viz.,

- (1.) The novel dates of arts and sciences and all useful inventions.
- (2.) The fact that all genuine traditions of the several nations of the world, that ascend beyond the period of authentic history, are confined to the same period of time as the Mosaic account implies, and are all terminated by some recollection, more or less distinct, of the Flood.
- (3.) The impossibility of accounting satisfactorily for this limited extent of the world's earliest traditions, by any hypothesis of endless cycles of depopulation of former tribes of men;—excepting only that to which these records do indeed wonderfully conduct us, the universal Deluge.
- (4.) The real agreement of the ancient cultivated nations — Egyptians, Chaldeans, Indians, and Chinese — with this great fact, when the additions of national vanity or priestly imposition are allowed for. [The commencement of the present age called *Cáli Yuga*, B. C. 3102, (nearly identical with the period which the LXX Chronology assigns to the Deluge), is an instance in India:

as the fable of the destruction of the world by water at the close of each *Manvantara* (and the deliverance of the just Manu with his seven companions in a ship prepared at the command of Brahmá), is an evidence of the tradition of the Flood itself.]

III. As One in this great act of Almighty power; being both Himself the only God, and neither receiving nor requiring aid from other beings. With respect to this,

1. State the contradictory opinions which the perplexing speculations respecting the origin of evil introduced among the Gentile philosophers to corrupt the original tradition on the subject; and especially those which Heathen influences, joined with an impatience of Christian mysteries, formed into heresies in the early Church: viz.,

A. The doctrine of the Persian Magi, that the evil in the universe was created by an evil Deity, as the good by the good God: whence Manes derived his heresy among the Christians.

B. [The doctrine of the Indian Brahmans also, that the evil in the world presupposes evil in its Divine Creator: so that though the Divine Essence (or *brahmă*), in its original uncreating form (in which emancipated spirits become absorbed into it) is pure from all qualities—yet in its connexion with matter and the world, in the triple form of Creator, Preserver, Destroyer, (Brahmá, Vishnu, Siva,) it assumes necessarily the three qualities, viz., *passion* and *darkness*, as well as *virtue*: and that while *virtue* is especially attached to the Preserver, and its

opposite to the Destroyer,—the intermediate quality of *Passion* is ascribed as an especial characteristic to the work of the Creator.]

C. The similar doctrine universally prevalent in the philosophy of Western Asia—attributing a morally imperfect, if not a positively evil, character to the Demiurgus, or Creator of the world: a doctrine by which the various Gnostic sects very early endeavoured to adulterate Christianity (imputing the Law and the Old Testament to this Creator of the world, the New Testament alone to the pure God).

D. The very different doctrine of the Arian heresy, indigenous among Christians; which denies the Catholic faith, by declaring that in the creation of the world God used the agency of a *created* Being;—such as is the *Λογος* in their perverted theology.

2. Refute those Manichean and Gnostic errors, as did the ancient Fathers, by the declaration of the Christian truth, that there is no nature substantially evil; that moral evil, i. e. contradiction to the purpose and will of God, is not a *substance* but a *mode*; and consequently, that whatever becomes of the intricate and insoluble question of its origin, the great truth of natural and revealed religion, that God made “*all things very good,*” remains unimpeached.

IV. As characteristically the *Father* (the Father of all—and of His Son in particular) in this work of creation: though the Deity in all its plenitude of person and operation, was certainly concerned and engaged in it, as the Scripture declares, and all Catholic Christians have ever believed. In this respect,

1. Show the propriety of the special mention of God the Father as Creator, in this and all the ancient Creeds,—

- A. From the close accordance of this with the usual order and language of Scripture; stating the Father of our Lord Jesus Christ, as such, to be the Maker of all things.
 - B. From the nature of the case in its application to ourselves: God as the Father, being the light in which our primary relation to God as his *creatures* and *dependents* induces us to regard Him; whereas the restitution of that relation to us, through the incarnate Son, and by the sanctifying Spirit, is especially the object of the Gospel revelation, as distinct from the natural theology that respects the Creator.
2. Prove that the absence of that same special mention of the Son and the Spirit in this Creed, (though mention is thus made of them also in the Creeds of Nice and Constantinople,) is by no means intended to deny the fundamental Christian truth, that without those sacred Persons nothing was made: inasmuch as this sole and peculiar mention arises from other grounds, both totally inconsistent with such exclusion: viz.,
 - A. From the necessity, in the early days of the Christian Church, of particularly meeting the most ancient and pernicious Oriental heresy above mentioned: viz., that the Son of God, coming from the bosom of the pure ineffable Deity, came to redeem the spiritual part of man from the hands of the Demiurgus, or material Creator: a heresy best met by stating in the words of the Apostle, that the Father of the Redeemer was Himself the Creator,—the Creator of matter as well

as intelligence,—of things visible as well as invisible.

- B. From the priority of Paternity before explained: by virtue of which, whatever *divine* property or operation is predicated thus primarily of the Father, becomes by necessary consequence true of the Word and the Spirit, who are eternally and essentially One with Him.

Fourthly, As to the importance of thus recognising God as the Creator: explain how it is necessary—

- I. For the conception of God's glory as reflected from all His works, and through them only made naturally intelligible to us.
 - II. For the humiliation of man, as a part, and a small and vile part only, of this immense Creation.
 - III. For the production of willingness and universality in our obedience to His will.
 - IV. For a most fertile and never-failing subject of meditation and study, and of comfort under every condition and circumstance.
- Sum up therefore this final clause of the first Article of our Creed.

ARTICLE II.

“AND IN JESUS CHRIST HIS ONLY SON, OUR LORD.”

§ 1. “AND IN JESUS.”

IN the appellation “Jesus Christ,” which characterises the next great object of Christian belief,—distinguishing between the proper name and the official title,—we begin with the former, or the nomination strictly so called. And,

First, Respecting the ordinary use of the name “Jesus,”—state

- I. The time when, according to constant Jewish usage, the name was imparted to our Lord.
- II. The commonness of this particular name: mentioning some instances of others to whom the same proper designation belonged; viz.
 1. Of persons coeval, or nearly so, to our Lord himself, recorded in the New Testament, or by the Pharisaical historian not long after.
 2. Of one eminent and pious person some few centuries before, the author of one of the most excellent of the extra-canonical writings of the Jews, and of one of his ancestors.
 3. Of the high priest at the time of the building of the second temple by Zorobabel—(and of others in the Old Testament.)
 4. Of the first on record to whom this name Jesus belonged, so designated in the New Testament throughout, as by the Alexandrine interpreters of the Old,—the great leader of the people of God to the land of promise. With respect to him mention,
 - A. What was his name originally.
 - B. By whom and on what occasion that modification of the former name took place which made him Jehoshua, יהושע, or by contraction ישוע *Iησους* [the latter form being that which is given to his name and that of the subsequent Joshuas in the books of Chronicles, Ezra, and Nehemiah, that were written subsequently to the captivity in Babylon].

Secondly, Respecting the import of the name, explain,

- I. Its proper signification of *Saviour*, belonging to the Hebrew root ישע [the collation of which with the Arabic وسع shows its original signification to be that of enlargement from straitness or distress], and common to this with other names from the same root; and particularly to that, which was the former name of that

great cognominal type of our Lord, the conqueror of the earthly Canaan,—*Hoshea*, the son of Nun.

II. The peculiarity of *this* form of the name, as solemnly bestowed by Moses (instead of the preceding *Hoshea*) on him, from whom that appellation descended as an ordinary one to the Israelites of after ages—and with reference to that event, which made him a type of the Saviour of the world: remarking particularly

1. That this was no alteration of name; as in some other similar cases.
2. That it was but the addition of one, and that proverbially the smallest and most common, of the Hebrew letters.
3. That the letter ך thus solemnly added (when taken in conjunction with the following ן still retained in the earliest exhibitions of the name,) is not unaptly understood, as it has long been by Jews and Christians, to point to the ineffable name of God, (JAH or JEHOVAH) as the Author of the salvation of which Joshua was the instrument. [Cf. Michaelis, Supp. Lex. Hebr. p. 1177.]

Thirdly, Respecting the applicability of the name thus expressive, though so common, to the actual Messiah or Christ, (though not *described* by this His proper name, in the ancient prophecies;—

- I. Infer the importance of the application,
 1. From the fact of the double Angelic message by which it was prescribed, as soon as the long expected Incarnation took place: viz.,
 - A. First to the Virgin Mother at the Annunciation.
 - B. Again to her husband, the guardian and reputed father of our Lord, shortly before the Nativity.
 2. From the apparent stress which, on the latter of these occasions, the Angel lays on the Agent—ΑΥΤΟΣ σωσει—thus specifying Him as the Divine Saviour, whom the substitution of this form Jehoshua for Hoshea in the first bestowal

of the name by Moses is understood to denote peculiarly.

3. From the remark immediately subjoined by the evangelist, that this interpretation of the name was the fulfilment of the prophecy, that the child of the Virgin should be called "GOD WITH US."

II. Further illustrate the propriety of this application of a name denoting a Saviour, and peculiarly a Divine Saviour, to our Lord.

1. From the practice of the Heathens to give the title of Saviour to their gods.
2. From the title of Saviour bestowed on those who delivered the people of God from various temporary evils.
3. From the emphasis with which this appellation is bestowed on the Eternal Deliverer, not only in the annunciation of the *name* to His mother, but in the promulgation of the *title*, on His actual birth, to those who then represented the people of Israel.

III. Prove the exact truth of the application,

1. From Christ having revealed, in a more eminent manner than any other Prophet or Apostle, the way and means of salvation.
2. From His having not only revealed, but Himself also procured, the means of salvation by the sacrifice of Himself.
3. From His not having only preached, and meritoriously procured, the means of salvation, but from his applying and conferring it by His intercession and by His kingly power in His state of exaltation in heaven, from which the faithful expect Him as their final deliverer hereafter.

IV. Confirm the truth and propriety of the application by the retrospection to the former inferior and typical saviours, and specially,

1. To the great ruler and deliverer of the people of God from the bondage of Egypt.
2. To him who in this respect of a *final* Saviour, bore the character of a representative of our

Jesus, even as distinguished from the greater leader, his predecessor, who gave the Law: remarking here

A. The imperfection of Moses which was supplied by his servant and successor—denoting the imbecility of the Law, to be supplied by the Gospel; viz.,

(1.) In respect of not reaching the promised land.

(2.) In respect of the covenant of circumcision formerly made with Abraham, which was formally repeated on behalf of the Israelites at large, not to Moses but to his successor.

B. The special acts of Joshua when succeeding Moses, having a respect to the acts of the greater Jesus to come: viz.

(1.) The commencement, by passing over Jordan.

(2.) The designation of the twelve tribes of Israel, and marking out their inheritance.

(3.) The smiting and exterminating all the enemies that impeded their settlement in the land of promise (with several particulars relating to this).

Fourthly, Respecting the expressiveness to ourselves of this ever-blessed name of JESUS, to which all things in heaven and earth are to bow, and the importance of our thus acknowledging JESUS OUR SAVIOUR.—Show this

- I. From this belief and confession being the only prescribed means of our participation in the salvation which He has wrought for us.
- II. From its being the only means of our joy and delight in the glad tidings of the Gospel.
- III. From its being the means of raising and exciting that supreme love to the Saviour, which is the indispensable mark of all His true disciples.

IV. From its being the only introduction to a right estimation of, and a cordial obedience to, Him.

§ 2. "AND IN JESUS CHRIST."

We proceed from the proper name JESUS, by which even His enemies termed Him, to the title CHRIST, (never used as a proper name by our Saviour, nor applied to Him when on earth except by His chosen followers, nor by them till express revelation had told them that this appellation did in reality belong to Jesus their Master,) which is in Greek precisely equivalent to the Hebrew MESSIAH. And

First, Respecting the interpretation of this title משיח, or ΧΡΙΣΤΟΣ, state

- I. The action denoted by it; as used in the ancient world among Heathens as well as Israelites.
- II. The sacred significancy of the act amongst the people of God; as applied
 1. To things.
 2. To persons.

Secondly, Respecting the expectation of a person to whom this sacred title was to belong in a most eminent and peculiar manner, of which all preceding unctions were but figures and precursors,—state

- I. The generality of this expectation at the time of our Lord's advent,—
 1. Among those who founded their expectation on the Law and the Prophets conjointly.
 2. Among those who rejected the Prophets, though they received the Law.
- II. The ground of this general expectation,—as contained
 1. In the Divine Revelation before the Law.
 2. In the Law.
 3. In the inspirations of the Prophets.
 4. In the constant tradition of the Jewish Church,

whereby the hope excited by these scattered passages was kept alive, and their application to *One* person commended as the received exposition of all authorized interpreters—

A. By means of the ordinary worship of the Hebrew nation even in the dispersion.

B. By the use of translations and paraphrases, when the knowledge of the old language of the sacred text was perishing.

III. The time when, according to the Divine oracles, this expectation should be realized: as it may be gathered

1. From the prediction, before the Law, of the ancestor of Israel, concerning the coming of *Him to whom* the Sceptre should rightly belong, not only over Israel, but over the gathered Gentiles.

2. From those of the Prophets, since the Law, who spake of the building of the second temple, in which Christ should appear, and whose destruction should be shortly preceded by the accomplishment of His great mediation; all pointing, as did the earlier prophecy, to a part in the history of the world which has now been long since past.

Thirdly, Respecting the fulfilment of this expectation of the Christ in the sole person of Jesus our Saviour,—prove

I. The appearance of Jesus of Nazareth, “who is called Christ,” the Founder of the religion since universally known as the *Christian*, at the precise time when this expectation of the Christ or Messiah was to be realized.

II. The correspondence of his attributes of fortune and station with those which the Prophets assigned to the expected Messiah: viz.

1. With respect to family: that he was descended

A. From that tribe of Israel from which the Jews universally, as distinct from the Samaritans, did constantly, even in the midst of their most corrupt traditions on the subject, expect their great Messiah or

Christ to come, as announced by their forefather Israel expressly.

B. From the particular family in that tribe, of that anointed king of Israel, whom the history and the Prophets of the holy nation describe as raised up specially for this end; to be in this respect the great type of his anointed Son.

2. With respect to place: that He was

A. Born in the same town of Judæa with his royal type and progenitor: viz. that which of old distinguished his particular family and race, antecedently to their royalty, and possession of Jerusalem.

B. Realising in this respect the description of the Prophets, who speak of the future Christ as about to illustrate, more eminently even than the great king then past, the fortunes of that still humble place.

3. With respect to the mode of his birth: accomplishing in this respect also the characters assigned by the Prophet.

III. The yet more remarkable correspondence of the voluntary acts and attributes of Jesus, with those which the Prophets assigned to the Christ: viz.

1. With respect to His doctrine: that He was

A. A Teacher, as the great Lawgiver before announced, and as the Prophets often declared He should be.

B. Higher, accordingly, both in authority and matter than all since Moses; and even than Moses himself, to whom God spake face to face.

2. With respect to His acts: that He was

A. A performer of those special works which the Prophets of old announced as marks of the coming Messiah.

B. Greater in this respect than all that the world, or than the chosen people of God, had ever seen.

3. With respect to His sufferings (in which was

the great stumbling-block of the Jewish expectants), nevertheless prove,—

- A. That sufferings were foretold in the most express manner by the Prophets of the expected Deliverer of Israel.
- B. That these sufferings are predicted of the same person as the triumphs, viz. of Christ the King: as may be proved from the evident terms of those prophecies against the recent Talmudical Jews, who refer the latter alone to Messiah, the Son of David, and the former to another imaginary person, Messiah, the son of Ephraim.
- C. That the sufferings thus described by the Prophets of the One expected Messias, are minutely verified in what the evangelical history records of Jesus of Nazareth: viz.

(1.) In respect of contempt: all the preceding circumstances of His life wanting that which would procure Him external homage from the people, notwithstanding the dignity of His person and descent.

(2.) In the actual pains inflicted on Him, in most minute and remarkable particulars: as displayed—

a. Before His death; in the several circumstances of wrong and indignity which He suffered.

b. During His death; when they reached their utmost intensity.

c. After His death; the circumstances of humiliation extending

even beyond it, though these were soon exchanged for triumph and exaltation.

IV. The wonderful correspondence of the great fruit and effect of these acts and sufferings of Jesus Christ, with those which the prophetic Scriptures foretel as closely concomitant with the acts and sufferings they ascribe to the coming Christ or Messiah: viz.

1. With respect to the immediate effect itself: that all the heathen nations should flock to the standard of Christ, and embrace the faith of the God of Israel in Him. Show

A. That this effect, the most unlikely to all human apprehension, was involved in all the prophecies of the common Deliverer.

B. That it did in fact follow, by immediate consequence, the passion and resurrection of our Lord: viz. the aggregation

(1.) Of those devout Gentiles [called *proselytes of the gate* by the Rabbins] who adopted the worship of the One God of Israel, without becoming subject to the Law.

(2.) Of the Gentiles at large, before involved in idolatry and superstition.

2. With respect to the fact in that consequence which was the great stumbling-stone to the selfish Israelites in their expectation of the gathering of the Gentiles to their anointed King: viz. the obliteration of the distinction between Jew and Gentile: show

A. That this effect also is distinctly ascribed by the Prophets to Christ, as well as inseparable from all their predictions of the conquest of the Gentiles, when spiritually and truly understood.

B. That it was in fact, most immediately

and most wonderfully, the fruit of the humiliation and exaltation of Jesus our Saviour.

3. With respect to the decisive proofs here afforded of this effect,—and consequently all its preceding causes, and the Scriptures that told of each,—being from God alone: show this

A. From the doctrines of the new faith: which contained

(1.) The condemnation of all the religions of the greatest part of the world, and of the highest in arts and arms among the rest, in favour of the religion of a small and despised corner of the world, and even of a teacher rejected and crucified by them.

(2.) Precepts, the most opposed to carnal inclination.

(3.) Promises, which are all invisible, and addressed to higher principles than any worldly inducements could reach.

(4.) Predictions of what was to be the actual fate in the world of those who personally promulgated this religion—predictions uttered by their Lord, and accomplished in their whole lives.

B. From the condition and station in the world of both the Founder and his earliest witnesses: being such as could bring nothing but shame to the project of converting the world, if that project could be conceived to be of man.

C. From the mode of conduct pursued by them in their undertaking; proving throughout that they depended on, and

were solely maintained by, the super-human power of God.

Fourthly, Respecting the manifestation of the peculiar import explained to belong to the term Messiah, or Christ, in the actual work of Him who was thus expected and announced, and who thus fulfilled the expectation. State

- I. The typification of the great Messiah as such, no less than the prediction of his acts, under the old dispensation: as shown in the solemn unction
 1. Of Kings.
 2. Of Priests.
 3. Of Prophets.
- II. The realization of this character of the "Anointed," in Him who alone of mankind occupied the threefold office which it denotes (while the most eminent of His types occupied, at the most, but two of the three): when we behold Jesus Christ, as the order of our salvation requires Him to be beheld,—
 1. As our great Prophet:
 - A. Anointed or commissioned to this office expressly by the Divine Spirit, as the Prophets of old declared.
 - B. Prefigured as such by all inferior Prophets, who have been like Elisha anointed and commissioned to that sacred office.
 - C. Accredited as the great Teacher of the Divine will;—
 - (1.) By the preparatory testimony of one who was himself on that very account declared to be a Prophet, and more than a Prophet.
 - (2.) By the audible voice of the Father, and the visible descent of the Holy Ghost on Himself, the incarnate Son, whom men should hear.
 - (3.) By the testimony of His own works.
 - D. Discharging that office,
 - (1.) By His perfect preaching of the Divine counsel and will while on earth.
 - (2.) By His Spirit teaching and informing

His Church more fully than ever before, after His ascension to heaven.

2. As our great High Priest:

A. Anointed as was Aaron to that most sacred office, and prefigured by him and all his descendants, the Priests of the (Mosaic) Law: nevertheless,

B. Not belonging to their order, nor even of their tribe in Israel (the tribe of Levi, which alone could minister in sacred things under the Law), but to a tribe of which the Law "said nothing as concerning the Priesthood," the royal tribe of Judah.

C. Prefigured in that peculiar character, in which He was to supersede and abolish the legal and typical Priesthood of Aaron, by another and more ancient type: whose eminence is shown,

(1.) In uniting in one person (unlike them) the offices of Priest and King.

(2.) In being (unlike the Aaronic Priesthood) without recorded succession and change of sacerdotal administration.

(3.) In being superior to the Father of the Faithful himself, from whom Levi and Judah and all their descendants, both priestly and royal, sprung.

D. Discharging that office,

(1.) By becoming a self-offered sacrifice for sin, as represented and imperfectly shadowed forth in the priesthood and victims of the Mosaic Law.

(2.) By continuing, by His intercession at God's right hand, the sacerdotal office of applying the merit of His sacrifice, whereby He remains a "Priest for ever after the order of Melchisedek."

(3.) By blessing men, which He does in turning them from their iniquities,

in that immortal life to which He rose after His passion.

3. As our glorious King :
 - A. Anointed like David, His father, to that office ; as that royal Prophet and all the subsequent ones have largely foretold.
 - B. Announced as such to the Blessed Virgin, His mother, by the Angel that bore the message of the incarnation.
 - C. Announcing Himself in that character by words occasionally, and symbolical acts during His humiliation ; and receiving that homage from those who believed in Him.
 - D. Actually inaugurated as such upon His ascension to heaven ; and taking His seat at God's right hand, where all power and majesty is his.
 - E. Discharging that office,
 - (1.) By ruling the heart and conduct of His people not only outwardly by precept, but inwardly by grace.
 - (2.) By aiding them powerfully and protecting them against all the obstacles of their salvation.
 - (3.) By making them finally Kings and Priests to God and His Father.
 - (4.) By vanquishing enemies, viz.,
 - a. Temporal enemies ; as exemplified in the conquest and destruction of the Jewish state that had rejected Him from being their King.
 - b. Spiritual enemies ; as
 - a. All who virtually deny Him and are opposed to his cause and kingdom.
 - β. Satan, Sin, and Death, the last enemy.

Fifthly. Respecting the mode in which He who was thus emi-

nently Christ, the Messiah or Anointed, received the unction of the peculiar offices thus unfolded; state,

- I. The matter of that sacred unction by which the Prophets, Priests, and Kings were designated to their respective offices: viz.,
 1. The particular prescriptions respecting this substance in the Law.
 2. The particular stress laid on it under the Theocracy, and the reference to the future Messiah.
 3. The tradition of the Rabbinical Jews; which, whether true or false as to the fact mentioned, declares their sense of its typical importance and connexion with the Messiah.
- II. The spiritual thing of which that oil was the type; viz., the Holy Ghost with which Christ was anointed,
 1. At the instant of His incarnation; i. e. on the conception of the blessed Virgin, as the Angel announced to her.
 2. At the solemn inauguration of His baptism. On which remark,
 - A. That this latter unction did not supersede that former one, which is coeval with the humanity of our Christ: (according to the notion of the Nestorians, who divided His person and maintained, that Jesus was not united to the Christ before that baptism by John).
 - B. That the double unction of His eminent type in the character of the Christ, first as designated successor to the rejected but yet reigning Saul (who had also received the royal unction from the same minister of God); secondly, as His rightful actual successor in the kingdom (first of Judah, then of all Israel); did not in like manner prejudice the validity or fulness of either, as coming from the same source.
 - C. That the latter unction denoted His actual entrance on the great work of His Prophetical ministry—for which His

previous life of thirty years was a preparation—and on the execution, soon after, of His further ministries as Priest and King of the Israel of God.

III. The sufficiency of this spiritual unction to satisfy the object for which the anointing with oil was so carefully enjoined in the Law;

1. With reference to the end of the injunction, which was,

A. To signify the Divine election of the person.

B. To qualify the person for the reception of the Divine influx, which should enable him to discharge his duties.

2. With reference to the instrument employed; in which the holy inspiration fully answers the significancy of the material substance,

A. In the richness and excellency ascribed to the oil of olive by the ancient Israelites.

B. In the freedom from corruption ascribed to it.

C. In the aromatic substances joined with oil in the solemn unctions.

D. In its being applied to the head of the King or Priest, thus inaugurated.

E. In the effusion with which the unction was to be accompanied.

Sixthly, Respecting the necessity of believing and confessing this great and most distinguishing titular adjunct to the name of our Lord. Prove this.

I. Because He could not be to us Jesus, i. e. a Saviour, unless He were also CHRIST.

II. Because the confession of this character, in which He was specially designated and declared from the foundation of the world, as the Head of a chosen seed and the introducer of a kingdom of everlasting righteousness, is the great engagement for us to forswear all that is inconsistent with that kingdom, which we thus

profess (against the Jews) to have been already begun upon the earth.

III. Because the offices which belong to Him as Christ, are thus only engaged in our behalf to lead us to salvation : viz.,

1. By His character of a Prophet, to lead us to the obedience of faith.
2. By His character as Priest, to produce in us adherence, assurance, and entire resignation of ourselves to Him, as His redeemed people.
3. By his character as King, to produce allegiance, confidence, and hope.

IV. Because this alone instructs us in the extent of the obligation implied in the sacred name of *Christian* ; and of that unction from the Holy One which we therefore need, to walk worthy of that calling, in conformity to Him whose living members we are required (as we profess ourselves) to be.

Sum up, therefore, in few words what is meant by confessing our Lord Jesus as the Christ.

§ 3. "HIS ONLY SON."

The appellation of our Lord in the Creed, being immediately followed by the assertion of His Filiation ; in discussing this, we must consider

First, The account of this designation : viz.

- I. Tracing it from the annexation of this title to that of the Messiah as an inseparable adjunct,—
 1. In the expectation of the Jews.
 2. In the application of the term made by the Apostles to the true Messiah.
- II. Stating the only variation between this Creed and the Oriental ones, in the expression of this article of the Catholic Faith.

Secondly, The explanation of it : stating how Jesus Christ is the Son of God,—

I. In several inferior senses; to which the term is attached in several places of Scripture (to be severally quoted): viz.

1. On account of His conception by the more immediate and miraculous power of the Spirit of God of the Virgin Mary.
2. On account of His designation to His office as Christ by the will of the Father.
3. On account of His being the first begotten of the Father from the dead by the quickening power of the same Divine Spirit.
4. On account of His exaltation and consequent inheritance of the highest title in the family of God.

II. In a sense higher than all these: which is required—as well from the insufficiency of either of the preceding four senses, or all of them, to constitute Jesus Christ the *only* Son—as from the necessity of providing a foundation for them all: (since as the 4th depends on the 3rd for its being, and these presuppose those Divine operations in the constitution of the Incarnate Son which appear in the 2nd sense, and in the 1st which is the source of all the others;—so also does even that first ground of His Sonship, as Mediator, require an antecedent foundation). Now that there is such a fundamental sense, in which Jesus Christ is *truly* and *properly* the Only-begotten Son of God, antecedently to His Incarnation and Mediation,—explain and prove in the following five particulars: viz.

1. Because Jesus Christ the Son of Mary existed before He was thus miraculously formed from her by the power of God—and consequently in a nature different from that which He then for the first time received. Demonstrate this pre-existence (against the Photinians of old, and the modern Socinians, who impugn it)—

- A. From the fact, constantly asserted throughout the whole New Testament, that He *came down* to earth from that heaven to which He re-ascended with the full rights of inheritance. Prove

the impossibility of referring this to any thing else than a higher and pre-existent state of the Son of God : inas-much as

- (1.) Between the Conception and the Ascension, (the extreme points of the four grounds of Christ's Sonship as Mediator,) no other nature was received by our Lord than that in which He was born of the Virgin.
- (2.) What was thus derived from the Virgin had its origin and progressive being here on earth : and could not be in heaven till it ascended thither after His resurrection from the grave. (Prove this point in particular against the monstrous fiction of Faustus Socinus, who attempted to explain those passages of our Lord being in heaven, by imagining a local ascension thither between his birth and public ministry. Show that there was no such until His great ascension which followed His triumph over death,—and which *for the first time* exalted our humanity to the heavenly places above.)
- (3.) The assertion that the Son of God *is* thus *in heaven*, implies a local and actual presence there in His antecedent mode of existence.

B. From the necessity of carrying back this pre-existent state of the Son of God,—

- (1.) Before John the Baptist : who,

as a man was our Lord's senior ; but who nevertheless declared constantly not only his inferiority in dignity, but his posteriority as to time. Show this from Scripture.

- (2.) Before Abraham. Prove this in particular against all the attempts of the Socinians to distort the unequivocal assertion of our Lord to the Jews, who accused Him for blasphemy for thus speaking.
- (3.) Before the reproduction of the world after the Flood : which may be directly concluded from a passage of St. Peter, (as well as by certain consequence from the places of Scripture under the following (4)th and (5)th divisions), if the words "by the Spirit" and "He went" are rightly interpreted of a prior preaching, and not of one in Hades:
 - i. e., if we consider
 - a. The Spirit as [not Christ's spirit opposed to His flesh, (according to the most obvious meaning,) but as] the Holy Ghost ; and the $\epsilon\nu$ before $\pi\nu\epsilon\nu\mu\alpha\tau\iota$ as not local, like that before $\sigma\alpha\rho\kappa\iota$, but potential, viz., "by."
 - b. The persons addressed, viz. those "who were *sometime* disobedient,"

as having been addressed at the time of their disobedience, which was while the ark was building.

(4.) Before the creation itself of the old world ; which prove to be undeniably true from the Scriptures : since

a. He by whom we are now created after the Divine image is described as being also He by (or through) whom we were first created.

b. All things are said to be made by Him : and thence also—

(5.) Lastly, before all worlds and from all eternity : which point (though denied by the Arians who admitted all the preceding four) is demonstrated with equal certainty from the Scriptures.

2. Because the nature which the Son of God thus possessed antecedently to his conception in the Virgin's womb, was no created nature, but essentially Divine. Prove this against the Arian and all other adversaries,—

A. From the fact of His creating the world : both the reason of the case, and the Scriptures which certify of that fact, directly assuring us that He to whom that properly divine act is ascribed, is the Divine ΛΟΓΟΣ, the Power and Wisdom of God.

B. From the manner in which His Incarnation or susception of humanity is spoken of in Scripture ; the Divine

nature being as distinctly and properly predicated of Him as the human, and in the same form of words: proving

- (1.) That He was in the form of a servant when He became man.
 - (2.) That He was in the form of God before He was in the form of a servant.
 - (3.) That His existence in the form of God is as true as His subsistence in the form of man; the "form" being in both instances the nature itself.
- C.* From the eternity, as to all past as well as all future time, which He distinctly asserts of Himself.
- D.* From the vision of His glory as seen in past ages; being described in such a manner repeatedly, as to prove the identity of this glory with that of the self-existent and eternal Being.
- E.* From the name of God being distinctly ascribed to the man Christ Jesus in Scripture in such a manner as to exclude every improper and inferior sense of the word "God": proving
- (1.) That the absence of the article in the important places where this is distinctly predicated, does not prove, as is ignorantly pretended, the inferior nature of the Godhead, but is grammatical, required for every predicate.
 - (2.) That the testimony of the Apostles to their Lord's proper Divinity is marked and impregnable in many passages: [in the vast majority of which the reading is unquestioned;

while in the passage 1 Tim. iii. 16, even if for ΘΣ (θεος) we read the only other possibly admissible reading, viz. ΟΣ, it would still relate to Θεου ζωντος as its antecedent—a parenthesis intervening—and thus prove the same point still: and in the passage, Acts xx. 28, the most probable of the other readings besides the received του Θεου—viz. του Κυριου και Θεου—still proves the same.]

(3.) That the circumstances annexed to the term “God” show the One living and true God to be alone intended.

3. Because the Divine essence thus possessed by our Lord antecedently to His humanity, is communicated to Him from the Father. Prove this—

A. From the absolute Unity of the Divine essence; to which the existence of more than one original hypostasis of Divinity would be repugnant.

B. From the relation of the two persons of the Godhead: as attested by the constant manner in which the Incarnate Son of God speaks of His acts, even of His Divine acts, with respect to the Father; and of the glory in which He was with the Father before the world was.

C. From the entire unalloyed communication of the whole nature and properties of the Deity: by which this ineffable mystery is distinguished from the low anthropomorphic conceptions of the Heathens (whether the ordinary Pagan Theogonies or the Gnostic ema-

- nations); and whereby the Son is, in respect of essence and Divinity, fully equal to the Father who begot Him.
4. Because this communication of the Divine essence is what is termed in the oracles of Scripture the Generation of the Son. And here,
- A. Prove the assertion of such an eternal Generation of the Son of God,
- (1.) In the New Testament, which exhibits His manifestation to man.
- (2.) In the ancient Scriptures, which with more or less clearness announced this.
- B. Show that as to the essential notion of generation—viz., the communication of the same nature to another subject—this Generation, while it answers, transcends also, all analogy in created beings.
5. Because this Generation or communication of the Divine nature is described as being absolutely peculiar to Him as the Only-begotten Son: on which subject,
- A. Show against some ancient opponents, that the “*Only*” here does thus refer to the person of the Son, not to that of the Father, as the only source of His being.
- B. Show against the modern Socinians, and other (so called) Unitarians, that the term *Μονογενής* cannot be explained away into “best beloved.”
- C. Show the application of the term, thus vindicated doubly from misapprehension, to our Lord: and here
- (1.) Obviate the difficulty arising from created beings being called the sons of God, from the consideration that this is an inferior and improper

sense (i. e. not according to the strict import) of the term *son*.

(2.) Obviate the far greater difficulty arising from the Holy Spirit, whose essence and nature is undoubtedly identical with that of the Father and of the Son, but who is never called a Son of God, appearing to interfere with the integrity of this title of *Only-begotten*. On this subject, on which we cannot proceed a step further than Divine testimony leads us, remark,

a. That the procession of the Holy Ghost from the Essence of the Divinity is never termed *generation* or production in Scripture, which the Church language constantly follows, but *procession* merely.

b. That in created things, there are processions of consubstantial things, without generation.

c. That the procession of the Holy Spirit of God (compared to that which is in man the $\piνευμα$ or breath) —is referred both to the Father and to the Son, as its source.

Thirdly, For the necessity of this article of Faith; exhibit it in its bearing—

- I. On the confirmation of our belief and trust in His meritorious work as our Mediator and Redeemer.
 - II. On the due honour and estimation to be ascribed to Him as our Lord.
 - III. On our due thankfulness to God for His infinite love in giving His only-begotten Son for our salvation; the great argument for all Christian purity and virtue.
- Sum up, therefore, in few words the momentous truth of Christian belief expressed in these words, "His only Son."

§ 4. "OUR LORD."

Respecting the next name of Jesus Christ the Son of God—viz., "Our Lord,"—which in the language of the Holy Scriptures is not merely a descriptive adjunct to the title of Christ, but itself a proper title or appellation; so as singly and separately taken to mean Him only:—

First, Show the meaning of the term ΚΥΡΙΟΣ in Scripture—

- I. Generally with respect to all species of dominion; and peculiarly amongst men.
- II. In its eminence of signification as applied to the Supreme King. And here,
 1. As a characteristic description of God (אל El or אלהים Elohim) with respect to Dominion and All-sufficiency; translating respectively the titles אדני ADONAI and שדי SHADDAI.
 2. As peculiarly translating that name יהוה JEHOVAH under which the Self-existent Deity was divinely revealed to Moses. Showing,
 - A. The peculiar expressiveness of this application by the Hellenists of the term *Κυριος*.
 - B. Its propriety; from the coincidence of its Greek root *κυρω* with that of the Hebrew name.

Secondly, Show the application of this name to Christ,—

- I. Even in the last most eminent meaning; viz., as a translation of the incommunicable name יהוה,
 1. In several testimonies of the ancient Scriptures as applied in this sense; but more particularly,
 2. In the characteristic description of the Christ by Jeremiah the Prophet.
 3. In that which is incidentally annexed to the account of His forerunner by Malachi, as cited on three several occasions in the New Testament, and so as to prove in each the identity of Christ the Lord with the Lord Jehovah, viz.
 - A. By the father of the forerunner on his miraculous birth.
 - B. By the Angel to that father before it.
 - C. By our Lord himself long after, when pointing to the forerunner, and applying the prophecy to him.
- II. In the descriptive sense of Dominion; viz., as a translation of אדני. And here,
 1. Show that this sense is not only consistent with the higher meaning (of Jehovah), but presupposes it.
 2. Distinguish this Dominion of Christ, according to His twofold nature of God and man, into
 - A. The Dominion actually and necessarily possessed by the Divine Word, Creator of all things. How confessed after the Incarnation?
 - B. The Dominion bestowed upon the man Christ Jesus, as such, by the Father; of which the grant was not till the accomplishment of His mediatorial work; i. e. not till the *resurrection*. And in this also make a twofold distinction, between
 - (1.) What is attached to the economy of redemption, and is therefore to cease at the close

of the ages of this world;
and

- (2.) That which is inseparable from His humanity and connexion with His redeemed brethren; and which, since they are everlasting, must be everlasting also. Show this from the Scripture.

Thirdly, Show the extent of the Lordship thus ascribed to Christ,—

- I. As to its objects universally, as declared in Scripture.
- II. As to mankind in particular, whereby He is peculiarly "*our Lord*."
 1. First by the right of Creation and Preservation; but eminently—according to the true sense of the Creed—
 2. By Redemption: whereby we are His by a double right; viz.,
 - A. That of Conquest: having been rescued by Him from the Adversary's power, under which we were before detained.
 - B. That of Purchase: having been (contrary to the ordinary process of human conquest) obtained by Him at a price no less than infinite. Which right of purchased possession is confirmed and perpetuated further by *promotion* and voluntary *obligation*: i. e.,
 - (1.) By His providing for us all that is necessary for our continuing members of the household of God, of which He is the Lord and Head.
 - (2.) By our having bound *ourselves* to His service in our baptismal engagement.

Fourthly, Show the necessity of believing and professing this article of faith.

- I. For the discovery of our actual state, and relation to Christ.
 - II. To produce obedience to Him: viz.,
 1. *Enforcing* it to Him as the Lord by right of Dominion.
 2. *Inviting* it to Him as Christ the Lord, by sanctions and considerations that should effectually move the will to that recognition.
 - III. To afford a rule for the adjustment of all inferior dominions on earth.
 - IV. To supply comfort and encouragement in all conditions.
- Sum up, therefore, what is implied in this concluding circumstance of the primary Article of *Christian* belief.

ARTICLE III.

“WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY.”

§ 1. “WHO WAS CONCEIVED (AND BORN).”

STATE what is the difference between the older Creeds (of which we have an example in the Constantinopolitan addition to the Nicene Creed) and this of our Creed in the latter editions of it, as to the conception and birth of Christ.—And what is important to be observed on this, that we may view the two clauses in connexion, (as being both *of* the Virgin Mary, and both *by* the power of the Holy Ghost), and thus learn the whole sense of the ancient Church on this Article?

Beginning however with the subject of the whole Article, implied in the relative pronoun “*who*,” prove

First, That He of whom this is said, being true God from everlasting, is nevertheless neither the Father nor the Holy Ghost, but He alone whose eternal generation and dominion and lordship have been before severally prove d.

Secondly, That in *His* being *conceived* and born, we imply a true and entire participation of the same nature with other men: viz.

- I. Of a true human Body—and not an apparent one, as some ancient heretics (the Docetæ) taught.
- II. Of a true human Soul: refuting that notion of some ancients and moderns, that the *Λογος* or Divine nature of Christ supplied the place of a soul to His human body, and that He had no informing soul beside this; which is the Apollinarian heresy.

Thirdly, That in this entire assumption of human nature He did not cease to be, as to His Divine nature, the same as before; the two natures of perfect God and perfect man remaining in the same subject, but perfectly distinct: viz.

- I. Without commixture or confusion of the two [as implied in the monophysitic confessions of the Armenian, Coptic, Abyssinian, and Syrian Jacobite Churches]: which prove to be impossible.
- II. Without conversion or transubstantiation of one into the other:—either
 1. Of the Divine to the Human (as the first Flemish Anabaptists said—which show to be a gross absurdity and impossibility); or
 2. Of the Human to the Divine—which is the ancient Eutychian heresy: the vanity of which supposed transubstantiation evince as the Fathers did.

Fourthly, That the doctrine proved under the preceding heads,—viz. that of the eternal Word made perfect man in body and soul, without affecting the distinctness either of the Divinity or the humanity—(thus preserving the personal identity against the heresy of the Nestorians, and the distinctness of natures against the opposite heresy of the Eutychians and other Monophysites—is not a bare scholastic speculation, but a most important and fundamental truth in Christianity. Show this from the very words of Scripture concerning our Lord; establishing the truth of the Church; determination in the third and fourth Œcumenical Councils.

§ 2. "BY THE HOLY GHOST."

With respect to the power and operation through which this conception of our Lord by the Virgin was effected; viz. "By the Holy Ghost"—prove

First, That this assertion of a special Divine power *excludes*

- I. The natural agency of any human father whatever, and particularly Joseph to whom the mother of our Lord was espoused. Refute here from Scripture the assertion of Priestley and other English Socinians (called Unitarians) that Joseph was the father of Jesus.
- II. Any extraordinary power in her from whom the promised seed of the woman was born.

Secondly, That the assertion *includes* an extraordinary operation of Divine power, by which the Virgin was caused to be a mother, in every respect as other mothers; and thus

- I. Not forming the human nature of the substance of Deity, so as to imply any paternity whatever in the Holy Spirit,—but of the substance of the mother only: and also
- II. Not forming this human flesh and nature of Christ of any other substance than that of the Virgin: by which alone He is the "rod from the stem of Jesse," made of the seed of David after the flesh. Refute the strange notion of the old Polish Socinians on this head.

Thirdly, That the belief in this operation of the Holy Spirit of God in the conception and birth of Jesus Christ our Lord is necessary,

- I. In order to prevent all suspicion of any taint of original sin in Him who knew no sin, and was *therefore* manifested to put away our sins.
- II. In order to our recognition of the freedom of the Divine grace—preventing all human holiness or merits.
- III. In order to our being made holy after the pattern of Him into whose mystical body we are engrafted by the same Spirit which sanctified His all-holy Conception and nativity.

And then sum up what is implied in this part of the Article.

§ 3. "BORN OF THE VIRGIN MARY."

With respect to her, of whom our Lord Jesus Christ was thus conceived and born—consider

First, Her name, viz. מַרְיָם; which is always exhibited by the ancient interpreters of the Old Testament Μαριαμ (the Masoretic vowel punctuation making it Miriam),—the final *m* being left out in the description of the Blessed Virgin in the Greek of the New Testament for the convenience of inflexion, (though all the ancient Eastern versions, the Syriac, Arabic, &c. retain the full name مَرْيَمَ Mariam): a name remarkable—

- I. For its apparent import, expressing *exaltation*; thus answering the import of her eucharistic hymn.
- II. For its first recorded possessor, the sister of the first Lawgiver of Israel and of their first High Priest; and coupled with them by the Prophets as an instrument of the redemption from Egypt—so as to answer in some typical respect to the connexion which this Mary bore instrumentally in the means of human redemption. [Observe the passage from the Koran in which the first Mariam مَرْيَمَ is absurdly confounded by the Arabian false prophet with the mother of our Lord.]
- III. For its being ever since a common female name in Israel—as instanced by four or five contemporary examples in the New Testament, and also by the wife of Herod the Great, (whose name Josephus Hellenizes by adding *νη*, calling her *Mariamne*).

Secondly, Her descent: respecting which

- I. Nothing is directly recorded by the Evangelists—
 1. Even concerning her tribe in Israel; unless a very common modern mode of reconciling the genealogies in St. Matthew and St. Luke be adopted, which supposes the latter of the two to contain the pedigree of Mary instead of Joseph; (which cannot be without great violence to the words of the Evangelist.)
 2. Concerning her immediate parentage, certainly nothing, either in Scripture or in Apostolical tradition: for the current story of her parents

Joachim and Anna can be traced no higher than the fourth century, and was esteemed doubtful by St. Augustine.

II. It is notwithstanding certain that she was of the tribe of Judah—of the house and lineage of David; which appears not only

1. Antecedently—from the necessity that Christ should be of that tribe and family after the flesh: but also
2. Historically—from her being enrolled with her husband at the city of David, which proves her kindred; though the marriage itself would not necessarily do so (her kinswoman, Elizabeth, being not only married to a Levite of the house of Aaron, but of that tribe herself, being related to Mary either by blood on the mother's side, or by alliance).

Thirdly, Her condition—expressed by her inseparable and constant designation “the Virgin.” Respecting this

I. Prove from the prophetical Scriptures that Christ was to be born of a pure Virgin; viz.

1. That this was indicated certainly, though obscurely, in the first promise of a Deliverer from sin.
2. That it was intended also (though the interpretation has been questioned) in that prophecy which comforted Rachel weeping for her children—by the assurance of the birth of a Redeemer.
3. That it was stated however most certainly and explicitly also by Isaiah before this. Mention and refute the endeavours of the later Talmudical Jews to evade the force of this prophecy.

II. Prove from fact that Mary of whom we now speak was accordingly a Virgin; viz.

1. Such at the time of the conception of Jesus Christ.
2. Such at the time of His birth, as it is most expressly asserted in Scripture.
3. And as it is most piously believed, continuing such ever afterwards; since bearing that one Holy Seed, which removed Eve's curse and

stain from mankind. Prove at least, against ancient and modern dissentients, that the common opinion of the Fathers on this point cannot be confuted from Scripture; viz.

- A. That Matthew i. 25, does not contain or necessarily imply the contrary assertion, as many parallel places plainly show,—but is merely an affirmation of the necessary truth, that Mary was a Virgin *when* she brought forth the Saviour.
- B. That the term *πρωτοτοκος* in St. Luke's account of the Nativity does not contain any such implication.
- C. Much less does the circumstance of our Lord's having "brethren" denote it, as the ordinary language of the Scriptures declare: and inasmuch as those two who are most especially named as brethren of our Lord had certainly another mother than Mary the wife of Joseph. Show this from the Gospels.

III. Show that this Virgin did become properly the *mother* of Jesus Christ our Saviour: viz.

- 1. By a true conception of Him, whereby He was truly formed of her human substance, agreeably to the prophetic Scriptures, and the declarations of the Apostles, especially St. Paul to the Galatians.
- 2. By the gestation and nutrition whereby the "Holy Thing" thus formed in her was supported, according to the natural order of generation.
- 3. By the parturition and actual birth.

IV. Show that by virtue of the three particulars above mentioned the blessed Virgin was

- 1. The actual mother of Jesus Christ, the Incarnate Word, even beyond ordinary maternity. And moreover
- 2. By virtue of the union of the two natures of God and man in His One undivided Person who was the Mediator between God and man, she

was in a true sense the mother of our Lord and God. A truth which the ancient Church in the council of Ephesus (in order to guard against the Nestorian heresy, which denied this personal union, the source of human redemption) expressed by the word Θεοτοκος, translated *Deipara*: the Church ever meaning by this the mother of God according to His human nature (and guarding it in the subsequent council of Chalcedon against the abuses which the Oriental sects that confused the natures in our Lord would fasten upon it).

Fourthly, The necessity of believing this, viz. that our Lord the Only begotten Son of God was thus born of the Virgin Mary as man.

- I. For our proper and due reverence to that highly favoured among women, who was thus by the voice of the Angel of God to be called Blessed by all the generations of mankind: an honour proclaimed to be hers by the specially inspired voice of her kinswoman even before the birth of the Holy Child; and which we should be careful to observe, and at the same time to guard (as the primitive Church did) against all idolatrous abuse.
- II. For our proper estimation of His person, in whom alone the honour paid to His mother or to all His saints should terminate; viz.
 1. That we should be assured of His actual humanity and participation of the nature of all His brethren of mankind.
 2. That we should be assured equally of that in which He differed from all, viz. His immaculate purity and exemption from that stain which the first Adam propagated to all his other descendants beside this.
 3. That we should be assured of His being born of that tribe and stock to which the prophecies pointed that spoke of the redemption of Israel and the world.

Sum up therefore what is contained in this confession of Christ our Lord as born of the Virgin.

ARTICLE IV.

“SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD,
AND BURIED.”

§ 1. “SUFFERED.”

In this capital Article of the Christian Creed, the Passion properly constitutes but one subject; the older Creeds, like the Nicene, giving it jointly with the Crucifixion in one clause: though as there were other sufferings antecedent to the great suffering on the Cross, the subdivision of this Creed is admissible. Beginning, therefore, generally with the Article of Passion or Suffering, we are to consider

First, Who it was that suffered: and that in two respects, *official* and *personal*; viz.

I. The *Messiah or Christ* suffered as such. To make good which point, prove

1. That Christ was to suffer, as our Lord always told His disciples, and as we are able to prove also to those who would not receive His words; viz.,

A. The Prophets of Israel under the inspiration of the Divine Spirit distinctly taught that the promised Seed of the woman, who should bruise the serpent's head, should be first bruised Himself by suffering. Quote the most remarkable instances.

B. The only mode of evading the force of this testimony respecting the suffering and the exalted Christ—which is by making these *two different persons*—is

(1.) Obviously false: inasmuch as no Christ—consequently no suffering Christ—was to come from

the tribe of Ephraim to which this opinion refers Him [though the Christology of the erring Samaritans expected the universal Teacher from that tribe].

(2.) A recent invention of Jewish infidelity after the rise of the Gospel, as the only means of evading the application of those prophecies to our Christ; and therefore actually confirming our faith in the two characters of Sufferer and Conqueror, in which the One great Deliverer was ever represented to His faithful expectants.

2. That Jesus of Nazareth, whom we believe to be the Christ, did actually so suffer—a point needing no demonstration, as it is confessed by enemies as well as ourselves; viz.

A. By the Jews with triumph.

B. By the Gentiles with contemptuous indifference.

3. That the sufferings were a part of His mediatorial office, which the anointed of God was, as such, pledged by covenant with the Father to fulfil: being

A. Predetermined by the counsel of God.

B. Agreed between the Father and the Son before the Incarnation.

C. Declared accordingly in this light, with more or less distinctness, by the Prophets.

D. Represented in the types of the Mosaic economy. (Mention some of the most remarkable instances.)

E. Realized to the full in the actual Christ our Saviour, at the close of His humiliation.

II. The Person who bore this office (of the Messiah), viz. *the Only begotten Son of God*, who was conceived through

the power of the Holy Ghost, by the Virgin Mary, and thus was made man—did so suffer. For the explanation of which great point of faith here propounded to us in the Creed, consider

1. That there is a perfect identity and sameness between Him of whom these sufferings are predicated, and Him whose Deity and Incarnation formed the subject of the preceding articles:—(thus excluding both the mere *seeming* suffering, taught by the Gnostic Docetæ in the early ages of the Church, and also that separation or division in the person of our Saviour, which the Nestorians afterwards introduced; both which schemes annul the mystery of our Redemption): as the Scriptures most plainly teach.
2. That this suffering of the Only begotten Son was
 - A. Not according to His higher pre-existent nature (as the Arians, who degrade that nature to that of a super-angelical creature, consistently teach;—or as the Apollinarians also held, who without denying the proper Divinity, nevertheless admitted that most absurd and degrading conception of its suffering);—inasmuch as that Divine nature is eternally incapable of such an affection as this: but
 - B. According to His human nature *only*, viz.
 - (1.) In His human body.
 - (2.) In His human soul (of which the Apollinarists denied the existence equally with the Arian impugnors of His Deity; conceiving that the Logos or Divinity supplied its place).
3. That the two preceding assertions are consistent with each other: and that the faith of the Catholic Church, that *God* did suffer, though the *Godhead* could not, is just and reasonable as well as Scriptural: though the mode of the Incarnation in which the truth of this is necessarily involved, infinitely passes comprehension.

Show by human analogies that this is perfectly rational, and implies no contradiction.

Secondly, What it was that Jesus Christ, the only Son of God, did thus suffer, as the Creed declares, under Pontius Pilate—(excluding for the present the last suffering on the cross)—which will include the whole period from His baptism to the close of His ministry, His apprehension, trial, &c. Respecting this, [according to the two-fold seat of this suffering as declared under the *First* head, II. 2. B. (1.) (2.),] show that

- I. The *Body* of Christ suffered from all which naturally produces corporeal pain, (not having been yet glorified and relieved from the capacities of suffering, as it was on the resurrection,) viz.
 1. From the ordinary infirmities and weaknesses of weariness, hunger, thirst, &c.
 2. From outward injuries and violent impressions—as declared in the prophecies that told of His Passion.
- II. The *Soul* of Christ suffered by all which naturally occasions sorrowful emotions in the human mind ;
 1. By the influence of feelings which, connected with the work that He underwent, went in His perfect humanity to the utmost limit of acute poignancy.
 2. By the consternation and apprehension of the last passion—balanced to Him in a degree, as the Apostle declares, by the hope of the joy it set before Him ; but in reference to the unparalleled anguish He was to endure, only overcome by profound resignation to the Divine will.

Thirdly, What is the *necessity* of the sufferings of Jesus Christ our Lord, and our belief in them : viz.

- I. In order to our being assured of the truth of His participation of humanity—which could not have been otherwise so sensibly declared.
- II. In order to our atonement and reconciliation with God.
- III. In order to His purchase of immortal felicity for Him-

self and all the members of the body of which He is the head.

IV. In order to our assurance of His sympathy in our trials and afflictions.

V. In order to teach us to suffer after His example, and with Him, as we are required to do in order to our reigning with Him.

Sum up, therefore, the import of this Article of the Passion generally.

§ 2. "UNDER PONTIUS PILATE."

Respecting the circumstance of time declared by adding the name of the then Roman governor of Judæa, Pontius Pilate,—who, though a stranger to the commonwealth of Israel and to the Church of Christ, is thus commemorated among the objects of the divine faith of Christians to the end of time,—we have to consider,

First, His recorded name—consisting of two parts (the *præ-nomen* not being mentioned nor known).

- I. The *nomen* or family designation "Pontius;" indicating his descent from an ancient and honourable tribe among the Romans.
- II. The *cognomen* "Pilatus;" by which he was distinguished from others of the same family.

Secondly, His official place in the Roman empire as Procurator of Judæa: with reference to which observe—

- I. The absence of any such office under the Roman republic.
- II. The condition of Judæa with respect to the Romans in the interval that followed Pompey's conquest of Jerusalem until the close of the reign of Herod the Great's condemned successor.
- III. The state of Judæa after that time, and to what procuratorate in the Roman empire it was attached.
- IV. The immediate appointment after this of a Procurator

or Governor for this territory: naming all those who succeeded to that office before our Lord's Passion: viz.

1. Under the Emperor Augustus.
2. Under Tiberius.

- V. How the power of life and death, which their office involved, was therefore exercised over Christ, who, at this period of time, should suffer by a stranger and alien from the commonwealth of Israel, though the sentence of death proceeded from His own countrymen.

Thirdly, His *character* and *disposition*, as evinced in other circumstances, told in profane history as well as in the Gospels.—

Showing how these were exemplified in this event of our Lord's condemnation to the suffering of the cross.

Fourthly, The necessity of having this person's name and character expressed to us in this capital Article of our belief.

- I. To be assured of the time in which the Passion that procured our salvation actually occurred: against the chronological falsehoods by which the enemies of Christianity have sought to unsettle our faith in it. Relate some Jewish fictions to this effect, with the refutation.
 - II. To record the name of the most remarkable alien witness to our Saviour's innocence; who, besides the declarations given in the Gospels, and appealed to in the Acts of the Apostles, gave this testimony also
 1. In an official report to the Emperor, presented by him to the Senate.
 2. In the acts or records of his own Government (as confidently appealed to in the early ages of Christianity).
 - III. To display the manner in which the Divine Providence effected the death of the Redeemer in a manner decreed by prophecy, but different from any which the laws of the Israelites would have imposed.
- Sum ^{up}, therefore, this second necessary circumstance of the Article of the Passion.

§ 3. "WAS CRUCIFIED."

Respecting the most remarkable particular of this suffering of our Lord, viz. His crucifixion, show

First, That this circumstance of the Messiah's suffering, though the great stumbling-stone of the Jews, was exhibited to them also very distinctly—

- I. In several types of the ancient economy : as
 1. In the intended sacrifice of him in whom the promised seed should be called—himself here a most eminent type of his distant descendant.
 2. In the exhibition in the desert of a cure to the Israelites, when smitten with the plague of serpents.
 3. In the mode of offering that victim which procured their temporal redemption, and was the principal type of our eternal redemption, that the ceremonial Law contained.
- II. In some explicit declarations of the ancient Scriptures : as
 1. In the Psalms of David—particularly as pointed and determined by the terms of another long subsequent prophecy : viz.
 2. By the last but one of the Old Testament Prophets.

Secondly, That our Jesus, whom we believe to be the Christ, did thus suffer as those preceding adumbrations and predictions stated that Christ should suffer : all the circumstances that accompanied that kind of death, being with extraordinary particularity evinced in the history of His Passion.

Thirdly, That the nature of this punishment—now not understood, as it was of old, by the bare mention of the word—is apparent in the two following particulars : viz.

- I. Its origin : inasmuch as (though thus presignified in the Hebrew Scriptures as we have shown) it was not a

Jewish but a peculiarly Heathen punishment, invented by the Romans, and solely through their dominion introduced into Judæa, as into all other parts of their empire, until when the Emperors became Christian it was universally forbidden. Here

1. Describe the beams that composed the cross.
 2. The tablet usually fixed: showing the congruity of its inscription in our Saviour's case, to the cause for which He was adjudged to die this death by the Romans.
- II. Its suitableness to express the curse of the Law: as evinced in its two great characteristics: viz.
1. Its exceeding acerbity. [See G. G. Richter de Morte Servatoris, apud Jahn, Archæol. Bibl. § 262, &c. &c.]
 2. Its exceeding ignominy: as illustrated by the Roman historians and orators of that age.

Fourthly, That thus to believe in "Christ crucified," is rightly made the necessary characteristic of Christian faith on these several accounts:—

- I. To assure us that the curse of the Law is removed from us, having been borne by Him.
- II. To assure us that the ordinances also that contained those penalties were for ever abrogated.
- III. That we may have the image of His sufferings represented in ourselves by the crucifixion of our lusts.
- IV. That we may be impressively convinced of the extremity of bitterness which our Saviour endured on our account, and thus to be thankful, patient, and resigned under all sufferings.
- V. That we may be led, by considering the exceeding ignominy which our sin occasioned Him, to humility and patient imitation of Him on this account also.
- VI. That we may be fully assured that our Lord did truly *die*.

Sum up therefore this third and most particular circumstance of our Lord's Passion.

§ 4. "DEAD."

In the assertion of Christ's Death—not necessarily connected with the preceding one of His Passion, as may be shown,—

First, Prove that the Messiah was according to the Scriptures to die, as well as to suffer: viz.

I. From the prefigurations of old.

1. That the type of the sacrifice of the Heir of promise, though deficient in this point, yet pointed to its antitype as *there* dissimilar to itself.
2. That the types of the legal sacrifices, in which this point was most essential and necessary, have preserved a perfect similarity here.

II. From express predictions, which the unbelieving Jews cannot deny, and have found but one means of evading. [See § 1. *First* head, I. 1. B.]

Secondly, That in conformity with these presignifications, our Lord did die: being

- I. Confessed to have been dead by all contemporary *enemies*.
- II. Exhibited as such in both the sacraments by His Body the Church.
- III. Proved to be such by the causes immediately productive of death in any human subject, that operated on Christ the Son of Man on the cross: showing here
 1. That the operation of these causes was not lessened by the strict voluntariness of His submission to the cross.
 2. That it was not actually superseded by any anticipatory relinquishment of life by the Saviour.

Thirdly, That this Death of Jesus Christ our Lord and God, consisted

- I. In the separation of the human soul from the body after the manner of all men; a separation here produced, as in other men, by external violence.
- II. Not in any separation of the Divinity from the Humanity

either of body or soul, to which it was hypostatically united: which separation

1. Prove to be impossible from the nature of the case.
2. Show to be not implied in our Saviour's exclamation in His agony.
3. Show to be accordingly excluded by every expression of the Christian faith: according to which He who was God of God truly died for us, though the Godhead could not die. [See § 1. *First* head, II. 1. 2. 3.]

Fourthly, That the belief of this great fact is necessary—as referred to Christ in His threefold capacity: viz.

I. In order that our faith in Him as a *Prophet*

1. May be confirmed by this capital witness and seal of His doctrine; giving it the force of a testamentary covenant, which without this death, according to the apostolical doctrine, it could not possess.
2. May be quickened to obedience, not only by the force of the precept, but by the particular exemplification given in this Death of the several particulars of virtuous duty:—as
 - A. Of faith.
 - B. Of meekness, patience, and humility.
 - C. Of obedient submission to God.
 - D. Of pre-eminent charity.

II. In order that our faith in Him as a *Priest*

1. May rest upon the absolute perfection of the sacrifice He thus offered up in very deed to God, viz. the sacrifice of Himself, the antitype of all inferior offerings.
2. May be raised to confidence in the propitiation and satisfaction thus made for the sins of the whole world; and consequent assurance of boldness in all our faithful approaches through that blood to God our reconciled Father.
3. May be induced further, not only to look upon Christ as a perfect Victim, but as our High Priest *thus* consecrated on our behalf with the Majesty on high.

III. In order that our faith in Him as a *King*

1. May have that proof of might and dominion, which, though contrary to all human estimation of regal power, was never more gloriously displayed than in this Death, and the conquest therein effected of all the enemies of our salvation.
2. May have that full assurance of His endless *Life* and never-ceasing *Empire*, of which this Death was the threshold and necessary preliminary condition, according to the Scriptures.

Sum up therefore this Article of our Lord's Death.

§ 5. "AND BURIED."

In the assertion of our Lord's Burial, which in this clause follows the two preceding of His Passion and His Death, show

First, That the Messiah must be buried: a necessity arising

- I. From the universal custom of the nation from which He was to arise, amongst whom in the disposal of their dead, neither the Greek, Roman, and Indian *cremation*,—nor the Egyptian *preservation by embalming*,—nor the Persian *exposure to the elements, to beasts and birds of prey*,—had ever any place; but this simple and natural rite only, as shown in the ordinary modes of speech respecting the departed.
- II. From the determination of ancient Scriptures respecting the Christ, as shown
 1. In one remarkable type of a Prophet of God.
 2. In some express predictions of the Psalmist and the Evangelical Prophet.

Secondly, That Jesus Christ our Lord was accordingly buried: and this

- I. Notwithstanding the opposed custom of the nation by which His death was adjudged and effected, not only respecting all the dead in general, but respecting such

in particular as died like Him; a custom which took its usual course with Jewish, as well as with other, condemned criminals.

II. That custom being here suspended, and exchanged for the opposite custom of the people of God, by a subsequent interference of individual Israelites concurring, by the singular Providence of God, to fulfil this particular of the Messiah, agreeably to His own predictions concerning Himself, in these several respects; viz.

1. In the preparation of His body for sepulture.
2. In the preparation of the Holy Sepulchre.
3. In the character of those Israelites, themselves eminent men, but till then *secret* disciples, and not declared till the circumstance of extreme humiliation made their open profession in this instance more remarkable; by which also a most signal clause in the description of this scene by the Evangelical Prophet was verified, like all the preceding.

Thirdly, That the belief of this circumstance is necessary,

I. Because it is most essential to the assurance of the two most important truths immediately connected with the Burial; viz.

1. Of the Death preceding it (which show); and also
2. Of the Resurrection following it.

II. In order to produce a certain correspondence and similitude in ourselves: a conformity declared most expressly in the initiatory sacrament of our religion, and thus repeatedly enforced by the Apostles.

III. In order to show what solemnities become the bodies of the faithful departed, and conformed to their Lord and Head in the passage from death to immortality: in contradistinction to all the various obsequies of the Heathen who died without hope.

Sum up therefore this termination of the central Article of the Christian Creed.

ARTICLE V.

“HE DESCENDED INTO HELL: THE THIRD DAY HE ROSE AGAIN FROM THE DEAD.”

§ 1. “HE DESCENDED INTO HELL.”

Respecting the descent into Hell (a doctrine propounded in the XXXIX Articles of the Church of England, but not now with the same restriction of interpretation as formerly,)—

First, For the history of this dogma of faith: show,

- I. That in the place where this Article was first propounded and thence came into the Creed of the Western Church, its terms are general and undefined as to precise meaning.
- II. That though in that original place it might be understood as relating to our Lord's Burial simply; it must be here understood as adding something distinct to that Article.
- III. That in the Scripture passages on which its truth rests,
 1. That of St. Paul *might* be differently interpreted.
 2. That of St. Peter might be so also—this interpretation, though the most constant one (and taken for granted in the earliest editions of the Articles where it was cited), being attended with difficulty. [Another interpretation somewhat doubtfully proposed by St. Augustine, has been pursued in Art. II. § 3. *Second* head, II. 1. B. (3.)]
 3. That of the Psalmist, applied by the same Apostle in the Acts, is decisive for the truth of the Article; being incapable of any other interpretation: leaving therefore nothing but to inquire into the precise meaning of that which is thus scripturally proved.

Secondly, For the explication of this proposition, show,

- I. That the opinion, broached by one of the most eminent of the Schoolmen, of a *metaphorical descent* or virtual

operation of our Lord's Spirit in the infernal regions, is inconsistent with the meaning of the Creed.

II. That the opinion of a suffering of the torments of Gehenna or Hell fire,

1. If taken in the strict literal sense of a temporary damnation *post mortem*, endured below by our Lord, is both *impossible* and *unscriptural*.
2. If taken metaphorically of the penal sufferings actually endured *in spirit* by our Saviour on our account [which is the idea of Herman Witsius, and other Calvinistic expositors of the Creed]:—this idea is, equally with the first opinion, incompatible with the meaning of the Creed;—which speaks plainly of a time in our Lord's humiliation, to which that penal suffering could not attach.

III. That the opinion of this Article being but a repetition in Hebrew phraseology of that immediately preceding, is

1. Favoured by the Hebrew and Greek words (נפש ψυχη) with which the spirit, the subject of this Article, is denoted; being in some instances identified with the body, the subject of the preceding Article.
2. Favoured also by the Hebrew and Greek words (שואל 'Αδης) which express the place of this descent, being in several biblical instances identified with the grave. But notwithstanding
3. Though thus favoured by the possible intermixture of terms, by which both the subject and locality of this Article are denoted, with those of the preceding Article,—yet this notion is inadmissible as applied to the Creed or Creeds under discussion;—
 - A. From the known opinion of him in the fourth century, who first interpreted this Article of the Burial, showing that he did not exclude the descent of the soul of Christ.
 - B. From the certainty that it would not have been in this Creed annexed to the

Article of the Burial, if it had meant no more than that.

IV. That the opinion of Hades, meaning here simply the *state* of the dead, without any locality attached to it, is

1. Wholly *new*, no such metaphorical meaning of the term *ἀδης* appearing either in the Heathen classics, or in the Christian Fathers.
2. Contradicted by the various questions respecting the locality of Hades, which on this hypothesis have absolutely no meaning, and particularly by the fact of some dead persons not having been reckoned to be in Hades.
3. Refuted by the place which the Article bears in the Creed, proving that it could not be (as this meaning would necessarily make it),—

A. Either a repetition of the Article “He was dead;”

B. Or an expression of his continuance in that same state: the expression “He descended” refuting this.

V. That the opinion of Hades being the place (wheresoever situated, but distinct wholly from the world in which we live) to which the soul, the incorruptible part of man, is removed at death, the righteous being there gathered to Abel and all the faithful since departed, the wicked to all that have preceded in their sad fellowship,—is

1. The unanimous doctrine of the Christian Fathers: shown in all their writings and confessions of faith, but particularly in the allegation of this doctrine in the Apollinarian controversy. Show here,

A. That unless the doctrine as above stated were universally received in the Church, it could be no argument to prove against those heretics the reality of the *human soul* of our Lord.

B. That if this Article referred (according to the III^d interpretation) either to the body's burial, or to the descent with it of the animal soul—the *ψῆν* or *ψυχη*—

it would be no special argument against the Apollinarians; who never denied the existence, either of the human *body* of Christ, or of its *animal* soul.

- C. That it is therefore, according to the understanding of the early Church (and of the heretics also), referred solely to the *rational* or *intellectual* human soul, which the Apollinarians denied to Christ (conceiving its place supplied by the Divine Λογος).
2. Attended with a discrepancy as to detail—after this definition of ἀδης has been admitted: viz.,
- A. As to the position of the place in question, to which Christ descended, viz., whether
- (1.) To the common receptacle of souls generally.
 - (2.) Or to that part only which contained the blessed.
 - (3.) Or to that only which contained the damned.
- B. Still more as to the object and the efficacy of the descent of Christ; whether it were
- (1.) For the release of the faithful souls from a place of inferior happiness in which they were detained before, and the translation of them to the highest heaven.
 - (2.) Or for the release of the condemned souls from the fire of Gehenna—and translating them to the celestial happiness (an opinion which was held for heresy, if the deliverance of *all* the damned were asserted, but not incompatible with orthodoxy if it were only the deliverance of

some of the number) ; and that by the preaching of the Gospel to those lost spirits, and applying the merits of His death to them.

(3.) Or simply to share the condition of souls departed, with a view to His future triumph over death.

3. Capable of being determined and proved from Scripture, both as to the nature of this descent, and as to its object and efficacy, notwithstanding these preceding discrepancies: if we consider—

A. Negatively,—that there is no solid reason for believing that Christ descended to deliver either the faithful or any portion of the lost from the condition in which they were before, and thereby to spoil the realms of darkness; for these several reasons, viz.,

- (1.) That the passage from St. Peter's epistle does not prove it;— [even supposing, what Bishop Pearson does not admit, that it relates to this descent of our Lord to Hades.]
- (2.) That it is based partly on an Apocryphal quotation as from an ancient Prophet; partly on a book which though undoubtedly ancient, and probably a genuine book of a correspondent of St. Paul's, is destitute of authority.
- (3.) That it is also inconsistent itself with the revelation of the Gospel,—as may be shown from evident testimonies therein, respecting the state of the

departed, both the just and the unjust.

- (4.) That the opinion which asserts this of the unjust in particular [viz. V. 2. B. (2.) just preceding], is plainly false; being,
- a. Unproved by that passage of St. Peter's early preaching to the Jews on our Lord's Resurrection, which *seems* to assert the solubility of the pains after death. Prove this reading and interpretation to be alike unsound.
 - b. Inconsistent with the Christian doctrine, that this life is the only state of probation, according to which *alone* the final reward will proceed, and the consequent irreversibility of the doom that follows death.
- (5.) That the opinion [V. 2. B. (1.)] which asserts this of the faithful only, an opinion generally adopted by the Schoolmen of the middle ages, after the preceding [V. 2. B. (2.)] was formally refuted, is nevertheless equally unfounded; for
- a. It has not the authority of *ancient* and universal tradition; the primitive opinion being, that *all* the saints remained in the intermediate state

till the general Resurrection: and those in early times who believed in some kind of rescue, never limiting it to the just, but including some portion of the unjust.

b. It cannot be demonstrated to be true—inasmuch as

a. The existence of such a Limbus cannot be clearly demonstrated from Scripture.

β. It cannot be proved that the souls of the faithful people of God are now in better condition than that in which they were before Christ's Passion, as it is frequently alluded to by Him when on earth.

γ. Could even the preceding points a. β. be made good—it cannot be proved that this supposed amelioration of the condition of the ancient saints was effected at His descent—rather than after

His glorification
(when the merits
of His redemp-
tion were first
applied to His
people on earth).

- c. Since then there is no reason for making this distinction between the state of the faithful before Christ's coming, and the faithful after; we must look for another reason beside this one (which the Schoolmen make an article of faith) for Christ's descent; first premising however

(6.) That the opinion adopted by many in our own Church as the opinion of Catholic antiquity—that Christ descended that He might spoil the Power of darkness, is also a precarious one,

- a. Because the passages alleged from St. Paul are not sufficient to prove it Scripturally, viz.

a. That to the Colossians : because

⌘. The *εἰς αὐτὴν* there, whether interpreted of the Cross or of Christ, still refers the spoiling there spoken of to no

other scene
than the
cross.

γ. The ancients
referred αυ-
τω as we do,
to the Cross.

β. That to the Ephesians :
because

α. It cannot be
shown neces-
sarily to refer
to this descent.
(See *First*
head, III. 1.)

γ. Allowing this
however to be
the subject of
the passage,
the triumph is
there assigned
to the subse-
quent ascen-
sion only, not
to the descent.

b. Because the consent of the Fathers cannot be alleged here—those of them who did speak of such a spoiling on Christ's descent, meaning it expressly of the rescue of souls from captivity: which notion being refuted, this falls also.

c. Because the other places of Scripture which do unequivocally speak of Christ's descent to Hades, imply most evidently that it was not a scene of victory, but one that needed to be terminated before the triumph of our Lord.

And therefore we proceed to consider

B. Positively,—that the reason of our Lord's descent to Hell (even the abode of departed souls) which is unquestionable [V. 2. B. (3.)]—is

- (1.) That He might declare His entire participation of humanity, by fully undergoing the law of death as well as of life.
- (2.) That He might rescue us from descending to the torments of hell, and thus effectually (even by applying the virtue of this descent to us) spoil the Powers of darkness.

Sum up therefore in a few words this remarkable part of the Article respecting our Saviour's triumph over death.

§ 2. "HE ROSE AGAIN."

On the great Article of Christ's Resurrection that follows in the Creed, considering the act implied in the word 'RESURREXIT';

First, Show that the Messiah or Christ was to rise again from the dead,—

- I. From the type exhibited in the person of His royal ancestor, and his various fortunes expressed in several Psalms.
- II. From the clear declarations made by that ancestor in the person of his future anointed Son,—and pointing to an infinite extent and duration of empire as the consequence of this resurrection.
- III. From some other types preceding that of the great representative of the Messiah as such: viz.
 1. That of one of the Patriarchs of Israel, not the ancestor of the Messiah, but one whose vicissitudes of fortune and subsequent pre-eminence among his brethren, remarkably prefigured Him.
 2. One prior to this, and more distinct in its pre-figuration, of the ancestor of all the chosen

seed, and of this seed of promise especially.
Explain here

- A. The intended death by sacrifice, pointing to the actual sacrifice and death of the great Descendant.
- B. The recovery from death there “in a figure,” as the Apostle states, representing this actual resumption of life by the Descendant.

Secondly, Show that Jesus our Lord was evinced to be that Messiah or Christ, as by other tokens, so by this most eminently, that He did thus rise again from the dead according to the Scriptures. Declare the proof of this, which is the main evidence of the Christian religion, by the triple testimony—

I. Of men who saw *Him* risen who was dead (though none witnessed the resurrection itself): viz.

- 1. Of his own disciples, both men and women, to the number of at least five hundred; and of those twelve especially, who were “chosen to be witnesses of His resurrection.”

[Prove the unimpeachable character of this testimony,—

- A. From the impossibility of their being *deceived* (the eleven especially, who knew Him most intimately, and some of their nearest friends) in supposing that they really saw their Master who was crucified, during the six weeks that followed: the *notoriety* of their knowledge of our Lord confirming this. [See Paley, Horsley, &c.]

- B. From the impossibility of their being *deceivers*; the moral impossibility of this being evinced—

- (1.) From the character of the men, as exhibited in the writings of some of them, and the character of the religion which they all introduced,

and based on the belief of this resurrection.

(2.) From their *sufferings* especially; proceeding to the extremity of earthly endurance, and to death,—thus making the impossibility of worldly motive undeniable.]

2. Of His enemies; and especially of the soldiers who watched the sepulchre, and witnessed some circumstances attending the Resurrection which no disciple did: the story then fabricated to explain the fact, actually proving the truth of that resurrection which they could not deny.

II. Of Angels: who communicated the fact to many of those witnesses who afterwards found it true by their own eyesight,—and to whom this recollected communication added a testimony higher than that of man.

III. Of God Himself: whose witness is shown—

1. By the power necessary to this revival of the dead; which could be no other than Divine.
2. By the Spirit of God, especially sent from the Father to give this witness to His Son, in all the plenitude of power and grace which He shed on the Apostles, its witnesses, and on all its believers.

§ 3. “HE ROSE AGAIN FROM THE DEAD.”

Next, considering the precise nature of this act, as being the resurrection FROM THE DEAD,

First, Define the true nature of such a Resurrection from the dead, as distinguished,—

- I. From a totally new creation.
- II. From merely accidental changes or restorations.

Secondly, Prove that the Resurrection of Jesus Christ truly answered to the above definition; because

- I. His state preceding was that of *true human nature* in

soul and body, from His miraculous conception and birth to His death. (As shown under Article III.)

II. The dissolution of that state by the separation of soul and body at death was *true* and *complete*. (As shown under Article IV. § 4.)

III. The restoration of the former state, by the reunion of the same soul to the body, was also complete, as we are now to show,—

1. Respecting the *body* in which Christ appeared after His Passion: viz. that it was

A. A real body, though the Apostles first doubted of this.

B. Identically the same body as that in which He suffered, i. e. as that in which He had before lived.

2. Respecting the *soul* with which He then appeared, according to the several senses in which the word is used; viz. that Christ then showed Himself by distinct acts (to be severally mentioned) to be possessed of—

A. The principle of life and organization, which all animals and vegetables also possess.

B. The properly animal soul, or $\psi\upsilon\chi\eta$ (“*anima*”), the seat of sensation and voluntary action.

C. The rational and intellectual soul, or $\pi\nu\epsilon\nu\mu\alpha$ (“*animus*”), which *men* possess distinctively from the inferior creation.

D. The *same* soul, in all the above three acceptations, in which He had before lived, and acted, and taught, and worked miracles. Whence the identity in soul and body of the risen Saviour, and consequently the truth of His resurrection from the dead, is manifest.

Thirdly, Prove, respecting the cause of this Resurrection, by which its true and proper nature is further confirmed,

I. That the *meritorious* cause, being the obedience of Christ

Himself, in His preceding state on earth, shows certainly the entire identity of Him who lived and died with Him who revived.

II. That the *efficient* cause was

1. Principally or originally; God Almighty alone.

Show

A. The necessary truth of this,

(1.) From the abstract nature of the case.

(2.) From the constant testimony of Scripture respecting the raising again of our Lord from the dead.

B. The detail of this truth according to the Scriptures, according to what we have therein learnt respecting the Godhead; viz.

(1.) That it was God the Father who raised His Son Jesus from the grave.

(2.) That the agency of the Father is not exclusive of the agency of the Son: inasmuch as the Son raised Himself, and that by a Divine power. Prove this against the attempts of the Socinians to evade the force of these Scriptural testimonies.

a. Because the term "raised" cannot, as they pretend, be used here in a lower sense than that of actual revivification, which is of course a Divine act.

b. Because the words of Christ do moreover most explicitly affirm the highest sense of the act to belong to Him.

(3.) That this does not exclude the agency of the vivifying Spirit of

God, to whom also the reanimation of Christ's mortal body is directly attributed.

2. Instrumentally: whatever means might be employed, still the efficient cause was God. And

III. That therefore the identity and truth of Christ's Resurrection is proved further from this view of the efficient cause, considered—

1. With respect to the Father.
2. With respect to the Son.

§ 4. "THE THIRD DAY HE ROSE AGAIN."

Considering the time so expressly marked as a point of faith in the Creed, viz. THE THIRD DAY :

First, Show that the Messiah or Christ was thus to remain dead three days, and also to rise again on the third day from the day of His Passion, viz. on the Lord's day, or Sunday.

- I. From the personal type of the prophet who preached repentance to the Ninevites, evincing the first point; viz. the interval of Christ's remaining in the grave being shadowed forth by that of the prophet's continuance in the deep.
- II. From the type in the great Paschal Feast evincing the latter point; viz. the presentation of the first-fruits on the day after the Sabbath, which is Sunday, after the Lamb had been sacrificed at the commencement of the feast.

Secondly, Show that Jesus our Lord, the true Messiah or Christ, did actually realize in both respects what was announced of Him, having been crucified on the Friday of the preparation of that Paschal Feast, and rising again the third day after, on Easter Sunday. To prove this great fact of our religion, show,

- I. Respecting the interval,—that the proof of the two great objects of Christian faith,—the Death and the Resurrection of our Lord,—required
1. That there should be *some* space between them.
 2. That that space should not be a long one: and particularly, that the actual interval described in the Scripture as “three days”—
 - A. Is to be taken *inclusively* of the first and last day; notwithstanding the yet more apparently definite language in which our Lord predicts it with reference to its prophetic type. Prove this from Jewish practice, and from examples both Jewish and Christian.
 - B. Is therefore accurately expounded in the Creed to mean simply “on the *third* day.”
- II. Respecting the precise day of the Resurrection, which all Christians weekly celebrate, (as well as annually at Easter,) show,
1. That the day on which our Saviour suffered was the preparation or eve of a Sabbath.
 2. That it was also the preparation or eve of a great day of the Paschal Festivity, viz. the full moon of the month Abib, next to the vernal equinox; which, being kept by the Jews irrespectively of the day of the week, (not, as the Paschal Feast among Christians, with reference to the next *Sunday* after that full moon,) on that year happened to fall on a Sabbath or Saturday.
 3. That it was, therefore, on the sixth day of the week, on the Friday (called by us Good-Friday) next to that Paschal full moon, that our Lord was crucified: and on the Sabbath or Saturday immediately following (called by us Easter Eve, *Vespera Paschatis*) that He lay, as He did on parts of the day preceding and following, in the grave.
 4. That it was, therefore, on the first day of the following week, viz. on the Sunday called by us Easter-Day, *Dominica Paschatis*, that our Lord

rose again from the dead according to the Scriptures.

Thirdly, Declare the belief, and consequent observance, which the Church of Christ has ever since founded upon this great fact, viz. that our Lord buried with Himself in the grave the obligation of the Jewish Sabbath, during which He lay there, and raised up again in a new form the obligation of the fourth commandment, ever since attached to the day on which He broke the bars of death, and opened eternal life to all believers. Observe here,

I. That the Sabbath, first sanctified by the Almighty as a memorial of His rest from creation on the seventh day of the week, was confirmed anew to the Israelites on a fresh ground (mentioned in the second publication of the Decalogue in the book of Deuteronomy), viz. that God brought them out from Egypt on that day.

II. That it was fitting, from the analogy of that Exodus, that a new date should commence from the period when Christ removed the curse from humanity, by rising, as the first-fruits of the world, to everlasting life; which sanctification of the first day of the week, though never expressed didactically and formally in the New Testament, is implied there, and proved by the never failing practice from the Apostles downwards: as shown,—

1. In that the very first Sunday after Easter-Day, the Sunday of the resurrection, the Apostles assembled for public worship and praise: and that then, and not till then, the only Apostle who had not received assurance of the Resurrection before, was blessed with the proof, to hallow that holy day more completely.

2. In that, most especially, on the seventh Sunday after Easter,—which was the Jewish Pentecost or Feast of Weeks, (the fiftieth day, which marked that festival, being measured from the second day of the Paschal Feast, when the first-fruits were presented,)—the hebdomadal return of this day was hallowed by the next great event of Christianity, viz. the descent of the Holy

Spirit on the Apostles, and the authoritative promulgation of the Gospel.

3. In that on this day ever after, the Apostles were accustomed to meet more especially for the celebration of the Holy Communion and for prayers, as shown in the Acts of the Apostles in two remarkable passages.
4. In that, this day has ever since been hallowed by the Christian Church as the Lord's day, ἡ Κυριακή ἡμέρα, *Dies Dominica*—a name which it appears, from a remarkable passage in the Apocalypse, to have bore even *then*.
5. In that the observance of Sunday, or the Lord's day, for the weekly return of solemn worship, and prayer and praise, is the ever standing characteristic of Christians: just as the continued observance of the Sabbath or Saturday is that of the Jews, yet unvisited by the light of the eternal redemption to immortality,—and as the observance of another day, viz. Friday, in memory of the flight from Mecca, is the characteristic of those who, professing to believe both in Moses and Jesus, have followed the anti-Christian teaching of the Arabian false prophet.

§ 5. "THE THIRD DAY HE ROSE AGAIN."

Reverting therefore to the total consideration of the Article whose parts we have thus severally examined in the preceding sections, we have only left to

Finally. Show the importance of the doctrine of Christ's Resurrection which is thus proved, thus explained, and thus observed by the standing customs of the Christian world, in these several respects:

- I. As a ground of our belief in our Lord's Divinity, and to assure us of every other fact in His religion.

II. To assure us of our complete release and justification from the penalties of sin.

III. To ground, confirm, and declare our *hope* in the Saviour now risen and glorified, as the source and author of our own resurrection hereafter to immortal blessedness, and that,

1. As the efficient cause.

2. As the exemplary cause.

IV. To be the means of our spiritual resurrection from the death of sin to the life of righteousness.

Sum up therefore in few words this capital Article of our Christian faith.

ARTICLE VI.

“HE ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY.”

§ 1. “HE ASCENDED INTO HEAVEN.”

In considering the Ascension of our Lord from earth to heaven, preparatory to His sitting at the right hand of the Majesty on high;—

First, Prove that the promised Messiah or Christ was thus to ascend; and that

I. By the types of the Old Testament; and here

1. Constantly,—by its standing official type in him who represented the Priesthood and Atonement of Christ; declaring here from the Scriptures

A. What is denoted mystically by the Tabernacle which Moses constructed after the pattern he saw in the Mount.

B. What by its sanctuary, or holy place, which the Priests alone entered.

- C. What by its Holy of Holies, which was entered but by one, and by him but once in the year.
2. Occasionally—by one eminent prophet and reformer of Israel, whose transit from earth was thus visibly distinguished.
- II. By the prophetical announcements of ancient Scripture, viz.
1. By the declarations of that great prophet and ancestor of the Messiah, whose emergence from adversities and triumph over enemies as the Lord's anointed, and settlement of the Ark which symbolized the Divine presence in Mount Zion, above all inferior hills, typified the resurrection and ascension and glorification of his anointed Son: declaring here,
- A. That the words "on high" applied in the immediate suggesting occasion to God's holy Mount of Zion, is in its full acceptance realized only by the highest heaven.
- B. That the victories there described as greater than those of Moses and Joshua, have not their full accomplishment in that chosen king and shepherd of Israel, but only in his Son and Lord.
2. By the declaration of other subsequent prophets.
(Vindicate the Christian interpretation here also.)

Secondly, Prove that what was thus foretold and represented of the promised Christ, was actually performed by Jesus our Lord: viz.

- I. That His Ascension was real and local, not figurative or metaphorical, as shown from the previous discourses of our Lord concerning it.
- II. That the promised Ascension was performed after an interval of forty days from the Resurrection, i. e. on the sixth Thursday from Easter, when the Church Catholic has uniformly celebrated it: as proved by the testimony
1. Of the Apostles and others that witnessed it. (Why

was their eyesight of this necessary, and not of the Resurrection?)

2. Of Angels: who declared to the astonished spectators the place to which their Lord had ascended.

Thirdly, Prove that the heaven which was the termination of our Lord's ascension from earth, was

- I. Not barely the Firmament in the heavens *through* which (not *to* which) He is stated to have passed; but
- II. The heaven of heavens, where God alone dwelleth; where He subsisted before His incarnation with his Father eternally; and whither no man had ever ascended, until the man Christ Jesus took thither the human nature which He had assumed for us, and united to His eternal Divinity.

Fourthly, Declare the use of this Article of faith,

- I. For the increase of our faith,—of its laudable exercise and its proportional reward,—as declared from the very nature of that cardinal virtue of the Christian profession.
- II. For fixing and corroborating our own hope of heaven hereafter.
- III. For the exaltation of our affections above the meanness and the strife of earth.
- IV. As the necessary precursor of the great events that followed,—the descent of power from on high ten days after on the day of Pentecost, and the authoritative proclamation of God's kingdom among men by the quickening and sanctifying Spirit.

§ 2. "AND SITTETH AT THE RIGHT HAND OF GOD THE FATHER."

In considering the Session of Christ the Son of God at the right hand of the Almighty Father,—

First, Prove that the promised Messiah was thus to sit at God's right hand; and that—

- I. By the types of the Old Testament: and especially of him among the sons of Israel who was separated from his brethren, and obtained honours above them all.
- II. By the direct prophecies of Scripture, and specially that of the Psalm quoted for this in the New Testament. Prove the truth of its application to the Messiah,—
 1. Against the Rabbins; who apply it severally
 - A. To Abraham,
 - B. To David himself. Show here the authorship of the Psalm to be such as our Lord stated to the Pharisees of the Temple, and as the Pharisees then universally admitted, viz. that it is the work of David, — not of one of his musicians, Asaph or any other, and so addressed to their Lord, as this opinion supposes;— (still less of Abraham's steward, according to the first absurd opinion.)
 - C. To the people of Israel.
 - D. To Hezekiah.
 - E. So Zorobabel.
 2. [Against some German neologists (De Wette, &c.) who, because of the union of the priestly and kingly offices, apply it to John Hyrcanus.]

Secondly, Prove that Jesus whom we worship as the true Messiah or Christ, did thus sit at God's right hand, from the testimony of the Apostles: who under the influence of the Holy Spirit, which was the gift of their Lord's exaltation, declared

- I. That this was the termination and end of His ascension from earth to heaven.
- II. That this was a peculiar honour never vouchsafed to any of the sons of men besides.

Thirdly, Explain the import of this phrase, viz.

1. That the *right hand of God* denotes, by a proper figure of speech,
 1. The exceeding great power of God.

2. His glorious Majesty.

3. His eternal Felicity.

II. That the *Session* there (which in the vision of the Protomartyr is *standing*) represents, by a natural and expressive figure,

1. Permanency of habitation.

2. Quietness and indisturbance.

3. Sovereignty and Dominion; and more particularly,

4. Judicial authority.

III. That in the application of these meanings to the Session of Christ at the right hand of God, we perceive it to denote,

1. The solemn entrance upon His kingly office; which though undertaken at His Incarnation, and as to the actual assumption of power entered upon at His Resurrection, did not receive its express investiture and coronation till the Ascension. Give the parallel to this in the inauguration of the great type of Christ as King: viz.

A. The unction by Samuel signifying the first.

B. The actual commencement of the reign at Hebron denoting the second.

C. The coronation at the holy mount and city, [which had never before been the possession of the Israelites,] representing the last.

2. The exercise of regal power in the destruction of all powers which oppose themselves to His; as indicated in that prophecy of the Old Testament where His session is declared, viz.

A. Of temporal enemies: i. e.

(1.) The unbelieving Jews: whose signal punishment and overthrow of their state was the first appearance of the Son of Man in His kingdom of power

over the very generation which had condemned Him.

(2.) The persecuting and opposing Gentiles : viz.

a. First and principally, idolatrous Rome; on which vengeance fell when sacked by Alaric, the Christians surviving the shock, while the Heathens perished: and the desolators becoming Christian.

b. All other opposers, past or future, on whom the same ruin and confusion must fall.

B. Of spiritual enemies : i. e.

(1.) Sin : whose kingdom is destroyed by the cancelling of its guilt by Christ's Cross, and of its power by His habitual grace.

(2.) Satan : whose kingdom is destroyed by the rescue of man from his grasp through the merit of Christ's death, and the perpetual intercession of His life in glory.

(3.) Death : whose kingdom introduced by sin is the last to be destroyed, when its power over the ransomed of God shall be finally broken at the general resurrection (as its enslaving terror is annihilated already to the faithful by His death and resurrection).

3. The further exercise of that regal dominion, in not destroying but *retaining* those enemies (whose opposing power and kingdom is thus utterly overthrown) as His footstool, i. e.

in subjection to His righteous purposes; when they shall be executed on those who are without the limits of His chosen people, the willing subjects of His kingdom. As shown in the three spiritual enemies above enumerated, i. e.

- A. Sin: which remains on the reprobate, as to its spot and guilt, for ever.
 - B. Satan: who with his angels are the executioners of the righteous vengeance of God against the impenitent and condemned souls.
 - C. Death: which becomes the second death, the worst of all, to those whose names are not written in the book of life.
4. The continuance of that regal power until these enemies be all thus overthrown and subdued: the work being a gradual and progressive one, reaching to the end of the world. On which prove from Scripture—
- A. That the kingdom of Christ, as the Mediator, like all the other parts of that mediation, shall then cease, being delivered up to the Father.
 - B. The power of Christ will not however then cease, nor His reign with them whom He has made kings and priests to God for ever; as the Nicene Fathers have truly maintained against heretics, by inserting in this part of the Creed, “WHOSE KINGDOM SHALL HAVE NO END.”

Fourthly, Show the use of this Article of belief in Christ's Session at God's right hand.

- I. To remind us of our subjection and duty—from the double right which Christ has over us; in which we must be subjects, but if not willing subjects, then through our averseness everlastingly miserable.
- II. To assure us of His auspicious protection.

III. To assure us of that which is its immediate consequence, the Intercession of Christ as our High Priest with God. Prove the importance of this in the Christian scheme.

§ 3. "OF GOD THE FATHER ALMIGHTY."

Having thus accomplished the doctrine of Christ's Mediation, from His incarnation till His exaltation as man at the right hand of God; the Creed returns to the mention of the original truth of religion with the statement of which it opened,—that of God the Father Almighty. See Art. I. § 4¹.

Sum up, therefore, in a few words, what is included in the whole of this Article of Christ's Ascension and Session at the right hand of Power.

ARTICLE VII.

"FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD."

§ 1. "FROM THENCE HE SHALL COME."

In the next great Article of Christian faith respecting the Second Coming of our Lord, yet future,

First, Considering the future Advent in itself,—

- I. Prove that the promised Messiah was to have a second Advent, beside that first which we believe to have been already completed,—from the *identification* in

¹ Here Bishop Pearson introduces the whole of the matter of which the outline is placed in this Analysis under the *second* head of that section of the First Article, pp. 13—17. See the note there annexed.

ancient prophecy of Him who is predicted to come in glory and majesty, with Him who was to come in humiliation and sorrow.

Refute here the pretence by which the Jews (who disbelieve the first Advent in humiliation, of the Christ the Son of David) attempt to deny this identification, as contained in their prophetic books.

II. Prove that Jesus, the Son of Mary, whom we believe to have once come as the true Messias, is again to come in the same character,—

1. From the testimony of the Angels upon His ascension.

2. From the reiterated promise of our Lord himself when on earth, and when about to leave it; and the expectation constantly preserved of Him as of Him that *should come* [MARANATHA, “the Lord cometh.”]

Secondly, Considering the place from which the Lord is to come, indicated by the words “from thence,”—

I. Show the importance attached to this in the New Testament.

II. Illustrate it by the standing type of Christ’s priestly character in the Old.

§ 2. “HE SHALL COME TO JUDGE.”

Considering the third point connected with this Advent, viz. the *principal purpose* assigned for the future coming of our Lord from heaven,

First, Prove that there is a Judgment to come,—

I. From the constitution of man’s nature, and the internal judgment there that points to the future award.

II. From the character of Him who thus created us,—being as He is

1. By necessary relation, the Judge of all mankind.

2. By the inseparable attribute of His nature, a *just* Judge; while it is certain from experience, that justice has not its full scope and accomplishment in the present state of being, and therefore must await its perfect vindication in another.
- III. From the consequent agreement upon this truth among all who have not extinguished the light of nature, though destitute of the light of revelation.
- IV. From the express testimony to this effect of Divine revelation itself.
1. In the Patriarchal dispensation, even in the antediluvian world: on occasion of
 - A. The first great trespass of man against man.
 - B. The ministry of that eminent preacher of righteousness to the world, who is quoted for this purpose even in the New Testament.
 2. In the Law and the Prophets of Israel.
 3. In the fuller and more express declarations of the Gospel.

Secondly, Prove that though God, as God, is the Judge of all His creatures, (as shown under the *First* head, II. 1,) and therefore all the persons of the sacred Trinity are concerned in this judgment, yet is Christ peculiarly and distinctively the Judge of the world:—

- I. Because the delegation of this power to Him as Mediator by the Father is expressly declared in the New Testament.
- II. Because the ground of that delegation is also expressly declared to be the humanity of the Son, of which neither the Father nor the Holy Ghost are partakers. Show how this reason illustrates—
 1. The justice of God, with regard to the immaculate Son of man,
 - A. In rewarding, with the highest dignity over His fellows, His only perfect obedience.
 - B. In vindicating Him who was once cruci-

fied as a criminal, and condemned by those whose sins He came to expiate, by constituting Him the Judge of all.

2. The wisdom and goodness of God with regard to mankind at large,

A. In thus vesting His own unalienably Divine property of judgment, in one who is *also* the Son of man, a brother of those who are to be judged. Particularly,

B. In constituting Him their Judge; who, to equity and severe impartiality, has added also the utmost acquaintance with the human condition, its suffering, trials, and temptations, thus rendering Him the best representative here, not only of the holiness, but of the mildness of judgment, and, as such, *most desirable* for mankind.

III. Because this special office and dignity of the Son of man, of Him who was born of the Virgin Mary, &c., is connected in the Divine revelation concerning Him with the other preceding instances of His Mediation: viz.

1. With His Incarnation (as declared above under the *second* head).

2. With His Death and Resurrection, as the very object and intention of those grand events, as declared in another part of Scripture.

3. With His Ascension into heaven.

4. With various prophetic descriptions of the Son of man,—

A. By His forerunner.

B. By Himself, under several allegorical images, while conversing on earth.

Thirdly, Show the circumstances of this judgment, as they are represented according to our capacity of understanding, in Scripture: viz.

I. A tribunal or throne of judgment.

- II. A personal summons and appearance of all men before that tribunal.
- III. An investigation and manifestation of all their deeds.
- IV. A definitive sentence pronounced according to those deeds.

§ 3. "THE QUICK AND THE DEAD."

With respect to those who are the objects of this action, viz. "the quick and the dead,"

First, Prove negatively, that they are

- I. Not "the souls and the bodies" of men respectively, as some have imagined to be the sense of the Creed.
- II. Not "the spiritually alive, and the dead in trespasses and sins," as others have thought, though that phraseology is strictly Scriptural.

Secondly, Prove positively that the persons meant are those that shall be found *alive* physically, and those that shall have died, at the time of Christ's second Advent, respectively.—And with respect to the former,

- I. State the possible doubt arising from the testimony of many places of Scripture, that *all* men must once die. And then,
- II. Establish the case of the quick here intended as real *exceptions* (equally with Enoch and Elijah) to that general law of nature, inasmuch as the Apostle has expressly declared the exception in this case.

Thirdly, Show the necessity of this belief of Christ's Advent to judgment,

- I. For removing doubts respecting the providence of God.
- II. For inducing repentance for our sins.
- III. For establishing our hope, and comfort, and assurance, of everlasting life.

Sum up, therefore, in few words this great Article of religion.

ARTICLE VIII.

“ I BELIEVE IN THE HOLY GHOST.”

“ I BELIEVE IN THE HOLY GHOST.”

In the next Article, which begins the third division of the Creed, considering the great object of belief simply, without reference to the peculiar form in which this part, like the first and second, is introduced ; and from which the Divinity of the Spirit, as of the Father and of the Son, has been inferred :—

First, With respect to the nature of the Holy Ghost, or the Holy Spirit (the names being identical in the Saxon and Latin nouns respectively),

1. Prove that the existence of the Holy Spirit is incapable of being denied (and was accordingly never denied) by any who acknowledged the authority of Divine revelation : viz.
 1. Not by the most heretical of those who admitted the Law.
 2. Much less by any under the Gospel, who are baptized into this third name, equally with those of the Father and of the Son.
- II. Proceeding therefore to the only thing requiring investigation or discussion, viz. who or what is the Holy Ghost thus pointed out to us in the Divine word : Prove,
 1. That the Holy Spirit is a PERSON, as are confessedly the Father and the Son.
 - A. Because, conceiving the Holy Ghost as the principle to which all those acts and energies are referred by which the

Church and every living member of it is governed and sanctified,—the supposition of this Agent being no substance but a quality, is contrary to reason.

B. Because the Scriptures, indited, as all Christians confess, by the Holy Spirit, represent that Spirit as no mere energy or quality, but as a Person, in several ways: viz.

(1.) In formally distinguishing the Holy Spirit of God from evil spirits, who are evidently persons and intellectual substances—whence the natural and necessary inference lies, that the Divine Spirit is also such.

(2.) In ascribing to the Holy Ghost such dispositions and operations, as can belong to none but a person, — respecting which

a. Show the personal nature in the several properties ascribed; viz.,

a. Intercession for the *saints* with *God* in their prayers.

β. Mission from the *Father* through the *Son* to *man*.

γ. Hearing the words of *Christ*, and speaking them to the *Church*, thus guiding it into all truth.

δ. Dispensing several operations and gifts to the Church AT HIS WILL.

b. Refute the explication of this by the figure proso-
popœia, as taught by the
Socinians and Neologists,
and the new Sabellian
schools, by showing—

a. That these several in-
stances cannot de-
scribe any personal
operation of the
Father or the Son.

β. That neither can they
describe any personal
operation of man in
whom this gift of God
is asserted, as the
contradictors allege ;
viz.,

1. Because the
terms *receiv-
ing, showing,*
and *guiding,* are
altogether in-
consistent with
that suppo-
sition.

2. Because the sup-
posed imper-
sonality of what
is asserted of
το πνευμα in
this relation,
which is the
main ground of
the objection—
viz., the being
capable of in-
crease and di-
minution, being
poured out, &c.
—is all capable

of satisfactory explanation by being referred to the gifts of which the Holy Ghost is (personally) the dispenser.

2. That the Holy Spirit is not a created Person, but a Divine and Uncreated one, in opposition to the ancient heretics, the Arians and the Macedonians.

A. Because the identity of His nature with the Divine, which is expressed by the name, is moreover explicitly declared in Scripture to be as complete as that of man's spirit with human nature.

B. Because the dignity ascribed to the person of the Holy Spirit in Scripture is such as cannot without blasphemy be attributed to a creature. Remove the possible objection to this argument, asserting that it would prove too much; viz., that it would prove the Spirit greater than the Son.

C. Because the Holy Spirit is not subjected to the Incarnate Son of God, as all creatures are, and therefore must be Uncreate and Divine.

D. Because the conception of the Virgin-born by the Holy Ghost, is the sole reason assigned by the Angel why that holy offspring should be called the Son of God: and that can be no other than a Divine power which effected this character of the humanity of the Son.

3. That the Holy Spirit is truly and properly God.

A. Because this follows inevitably from the two preceding assertions: being proved,
(1.) From the arguments that established the first assertion, viz.,

the Personality, taken in conjunction with those that established the second, viz., the Divine nature and operation of the Holy Spirit.

- (2.) From the arguments of those also who deny the above assertions: the Sabellian impugners of the first, in contending for the impersonality, being necessitated to maintain the full subsistence of the Spirit in the Godhead:— while the Macedonian opponents of the second, in endeavouring to prove the inferiority, are obliged to maintain the distinct personality of Him, whose divinity of operation and nature is confessed and proved by the other class of adversaries.

B. Because the Scriptures directly teach this: as appears,

- (1.) From the divine name “Lord” applied to Him in the old covenant, as authoritatively expounded to us under the new ministration of the Spirit. Vindicate the Apostle’s statement on this head from the Sabellian evasion of its meaning.
- (2.) From the very name “God” applied to Him by the chief of the Apostles in a memorable judgment. Show the impossibility of avoiding the force of this, either
- a. By an attempted distinction of phrase between the “Holy Ghost” and “God” in the Apostle’s sentence:—or again,

- b. By making the former referrible, as an instrument only, to the latter; as the acts of Christ's ministers are referred to the Lord whom they represent. Show that this notion, if applicable here, would require a very different mode of expression.
- (3.) From the inhabitation of the Spirit constituting man a temple of God.
- (4.) From the inalienable attributes of God, which we find predicated of the Spirit.
- (5.) From the acts peculiar to God, which are ascribed to the Spirit.
4. That the Holy Spirit, thus proved to be God, is not identical with the other Divine persons.
- A.* Because, proceeding from the Father, He is not the Father.
- B.* Because, receiving of the things of the Son, He is not the Son.
- C.* Because, being represented conjointly with, and yet distinctively from, both the Father and the Son, in several passages and in one event of the New Testament,—His person cannot be confounded with them, as by the Sabellians, without heretical perversion.
5. That the Holy Spirit is the third Person of the ever-blessed Trinity.
- A.* Because, being proved in the four preceding assertions, to be a partaker of this eternal Godhead of which it had been before shown (in Art. I. § 3, and Art. II. § 3, 4) that the Father is the first Person, and the only-begotten Son the second,—He cannot but be the third.

B. Because He is thus placed, whenever the three Persons are enumerated in Scripture.

6. That the Holy Spirit proceeds from the Father and the Son.

A. Because His procession from the Father is directly taught in that discourse of our Lord which announced His descent on the Apostles,—and has accordingly been confessed in terms by every portion of the Universal Church.

B. Because his procession from the Son also may be concluded, though less directly,

(1.) From His being termed the Spirit of Christ as well as the Spirit of the Father, implying a community of relation to the Father and the Son.

(2.) From His being said, in the economy of human redemption, to be sent by the Son from the Father, as well as to be sent by the Father in the Son's name: the mission by Both indicating an original derivation of the Spirit from Both, even as the mission of the Son into the world by the Father indicated the original derivation of His being from the Father.

(3.) From the testimony afforded by Apostolical tradition that such was the faith once delivered to the Saints,—notwithstanding the lamentable schism that now divides the Eastern and Western Church on this head (the latter only admitting, while the former deny, this

branch *B.* of our sixth assertion: inasmuch as

a. Before the schism, the Fathers of the Eastern Church agreed in substance with S. Hilary, S. Augustine, S. Leo, &c., in the West, as to the derivation of the Spirit through the Son from the Father, — though they did not, like them, name the Son co-ordinately with the Father in stating the procession of the Holy Spirit, through a more rigid adherence to the phraseology of Scripture on that article.

b. The schism itself was occasioned,

a. Originally, by Theodoret first using the Greek phraseology as an argument against the doctrine common to Greeks and Latins; and this being unnoticed in the East, after the censure of his works on a different account (viz. their countenancing the Nestorian heresy).

β. Actually—by subsequent disputations between the two great divisions of the

Catholic Church, which were violently brought to an issue by the Latins inserting the word *FILIOQUE* in the Constantinopolitan confession of faith, as we still read it at the end of the Nicene Creed—though the Greeks repudiate the addition—and that justly, as far as regards the alteration of the ancient document of the Second Council, but wrongly, when they proceeded on this account (as they did under Michael Cerularius) to excommunicate the Western Church as heretical.

Secondly, With respect to the office in the Christian economy of the Holy Ghost, whose nature has been declared as a Divine Person, true God, proceeding from the Father and the Son,—the office which is the origin of the epithet constantly annexed to this name peculiarly, in the enumeration of the Persons of the ever-blessed Trinity—but which is not a ministerial office, like that of created spirits: describe this in its two-fold operation;—

- I. The external and general work of the Spirit, relating to the whole Church; viz. the revelation of the will of God to the whole body, by means of
 1. Holy Prophets specially inspired by the Spirit for the instruction of the rest.

2. The consignation of these several inspirations in writing.
- II. The internal and particular work to each true member of the Christian Church, which is the sanctifying virtue of the Spirit, and consists in
1. Illuminating their understanding to apprehend that which was before externally revealed.
 2. Rectifying and renovating the depraved will.
 3. Leading, guiding, and governing the habitual conduct perpetually,
 - A. To oppose the contrary principles of the flesh.
 - B. To quicken the devotions by His intercession with God,—whence principally He derives the Holy Name under which the Saviour promised Him to His disciples.
 4. Uniting each member of the mystical body to Christ its head.
 5. Imparting the filial spirit, and the earnest of adoption into the family of God.
 6. More particularly, sanctifying and setting apart those who are to be the especial organs and instruments of conveying His sanctifying virtue to the rest; viz. the ministers and dispensers of Christ's word and sacraments, in succession from the Apostles.

Thirdly, Explain the necessity of thus believing in the Holy Ghost, both as to His nature and office,

- I. For the completion of the faith of our baptism, i. e. of our character as Christians.
- II. For appreciating and thus obtaining His excellent and manifold gifts, which are the great blessings of the Gospel,—promised to all who seek them of the Father in the Son's name.
- III. For accomplishing the will of God, which is our sanctification.
- IV. For that confirmation, support, and encouragement in our state of probation, which is necessary to being useful members and promoters of God's kingdom.

V. For the continuance of a standing Christian ministry;—
the observance of its character and sacred obligations
by those who are called to it, and a Christian submis-
sion on the part of all the others.

Sum up therefore in a few words, this fundamental article of
Christian faith.

ARTICLE IX.

“THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS.”

§ 1. “THE CHURCH.”

In the next Article, “the Holy Catholic Church” (of which
the last epithet was added by the Greeks), we have to con-
sider, respecting the thing believed, which is the CHURCH
(ECCLESIA),—

First, The import of the word, Church,—and here,

I. The name—which

1. In our English language, as in the German and
all the Teutonic languages of Northern Europe
(*Church, Kirch, Kirk, &c.*), is derived originally
from a Greek adjective denoting “what apper-
tains to the Lord,” i. e. Christ,—[the same as
designates the Lord’s *day*, for example, in the
New Testament]. But
2. In both Latin and Greek originals of the Creed,
as in all the languages derived from provincial
Latin in Southern Europe, *Eglise, Igreja* (Por-
tuguese) &c., &c., is identical with the word
used in the New Testament to express the same
idea: viz. the Greek word derived from sum-
moning or calling together, often used in Pagan
Antiquity for political assemblies.

II. The object generally denoted by this name ΕΚΚΛΗΣΙΑ which we render Church, which is (according to various degrees of extensiveness in the idea of assembling which it denotes—beginning with the largest and most universal),—

1. The whole assembly of those who worship the same God, comprehending angels and men, as distinguished from apostate men and spirits alike.
2. The whole of the sons of men only, who have from the beginning of the world worshipped the one true God, their Creator and Redeemer; as distinguished from idolaters and infidels.
3. The whole of those only whose knowledge of the Redeemer has been direct and explicit; i. e., the Christian Church as distinguished not only from unbelievers, but even from the true worshippers under the patriarchal and legal dispensations; which is the peculiar meaning of the term in the Creed, as in the Gospel.

III. The use of the name in the New Testament; which is

1. Sometimes in the loose manner in which the word was used for assemblies by the Greeks before.
2. Sometimes in the sense which the word more properly bore among the Hellenist Jews, for the assembly of the people of God under the Law.
3. The collection of Christians in a particular place; which has led some to think, that in these passages of the New Testament the place itself (viz., what was afterwards often called the *Ecclesia* or Church) was meant; which is very doubtful.
4. But principally, the society of believers in Christ as such, but variously considered; viz.,
 - A. In its several stages of progress, as it existed
 - (1.) During our Lord's humiliation.
 - (2.) After His resurrection from the dead.
 - (3.) When the promised gift from

the Father descended on the disciples: from which time its proper existence in the world as *the Church of Christ* commences.

B. In its several parts existing contemporaneously or successively in the world, each of which is also called a Church, viz.,

(1.) The society of Christians in any one of the countries in which the Gospel was preached. (Give examples.)

(2.) The society of Christians in each of the great cities, with its suburban and rural dependencies, into which the Christians of these several countries again were distributed; each Church under the Angel, i. e. the Superintendent or Bishop of the Diocese.

(3.) The particular society or congregation meeting in any one given place (whether a private house or an edifice set apart for the purpose), into several of which the Christians of each diocese were distributed [whether assembling under one stated Presbyter, settled to preside over them as their particular pastor, or such Presbyter or Presbyters as might from time to time be occasionally deputed by the Bishop to watch over them].

C. As One, notwithstanding these several partitions: all these several churches, as they are termed, whether national

churches, or dioceses, or congregations, forming but One great body, the Church, as it is termed in the Creed and in the Scriptures. This unity consisting—

- (1.) In the One Lord and Head, to whom all the body are by one Spirit united, and thus become one in the Father and in Him. Show here,
 - a. That the Apostles and Prophets on whom this one Church is said to be built as a foundation, are all united in this one Corner - stone ; which singly holds the building together.
 - b. That for the sole purpose of denoting this unity, Christ, in ordaining the twelve Apostles for this formation of the Church, addressed the commission, which belongs equally to all, to one in particular, Simon Peter ; as St. Cyprian and other Fathers observe.
- (2.) In the one Faith which belongs to each and every part of this great whole.
- (3.) In the unity of the Sacraments which are held throughout : viz.,
 - a. The one Baptism by which they are joined to this mystical body.
 - b. The one Cup and Bread

of salvation, of which they all partake.

- (4.) In the one Hope and calling which characterises all, whether individuals or lesser communities, within the Church.
- (5.) In the one mind and Charity by which all parts of this great body are connected.
- (6.) In the unity of Discipline and government: viz.,
 - a. Each individual congregation with its Pastor, whether stated or otherwise, being under the supervision of the chief Pastor or Bishop of the Diocese.
 - b. Each of the chief Pastors being united by identity of regimen, and the common origin of his ministry from Christ, with other Bishops of the universal Church; maintaining with them, and by the same rule, the common order and discipline of the Christian household—[and by the Apostolical power they inherit of ordaining to the several orders of the ministry, continuing and perpetuating the same order to other ages.]

Secondly, The actual existence of the one Church of Christ, thus propounded to us as an object of faith: viz.

- I. That this Church not only was once founded and once

existed, but has continued from Christ and His Apostles, still subsists, and will ever subsist in the world.

- II. That this truth, equally sacred with all others in religion, rests on the foundation of Christ's promise, on which alone we receive and believe it. Show this from Scripture; observing,
1. That this enduring permanency is secured to the Church Catholic to the end of the world; viz. to St. Peter and the other Apostles, and their successors to the end of time, holding and abiding by St. Peter's confession.
 2. That this does not hinder, but that particular Churches may fail or apostatize, as individuals may; but yet that the body from which they fall off shall not be wholly lost, or perish from the world.
 3. That this permanency has accordingly been held as a matter of *Divine* faith, in every age and period of the Church.

§ 2. "THE HOLY CHURCH."

We have in the next place to consider the properties here assigned to the Church, as the *Holy Catholic* Church. And beginning with Sanctity or Holiness,—

First, Show how this most important attribute belongs to the Church on these several accounts:—

- I. By virtue of its holy vocation.
- II. By virtue of the holy offices and powers therein residing.
- III. By virtue of the obligation to personal holiness which is imposed thereby on each individual member.
- IV. On account of the design and purpose of God in founding and continuing this Church, being thus to make them personally holy and unblamable.

- V. Because the Divine Word does term the body, whose vocation, and ministries, and obligations, and purposes, are thus holy, to be itself pure and without stain before its Lord and Redeemer.

Secondly, Explain in what respects this attribute of Holiness, even in the unqualified Vth sense, is thus predicated of the Christian Church. To this effect, observe,

- I. That the great society of the faithful in Christ, to which these descriptions undoubtedly relate, does nevertheless in this world contain, together with the truly faithful and obedient, hypocritical and otherwise unsound members. Prove this against those who hold the presence of such persons to vitiate and annul the holiness of the Church in which they are contained, (viz. the Novatians and Donatists of old, and various classes of separatists in modern times);—

1. From the types in Holy Scripture which represent this body—

A. In the Old Testament.

B. In the parables of our Lord, explicitly directed to this point (and as such quoted by St. Cyprian and St. Augustine, and other Catholic Fathers, against the Dissenting Donatists).

C. In some allegoric discourses of the Apostles.

2. From the analogy of the Church of Israel in various ages.

3. From the express testimony to the *fact* of such commixture in various Apostolical Epistles.

- II. That the presence of these unworthy members does not destroy the sanctity of the body, nor the consequent truth of these characters ascribed to it: inasmuch as

1. Those unsound members who fall short of the character and hope of their calling, are fast falling off from the vital stock on which they were engrafted, but whose quickening virtues are ineffectual to them; and at death, if not before, are separated from it totally and irrevocably: whereas, death only unites the true members

more indissolubly to the general assembly of the saints ; and

2. Consequently, in the triumphant state of the Church, every thing that defileth, whether of wicked members or of remaining sin in its true members, shall be thoroughly cleansed ; and leave these characters of it literally and eternally true.

III. That we are not therefore [after the usual manner to which a false spirit of accommodation has led many] to conceive of two Churches, a visible and an invisible, but (as Christ and His Apostles plainly teach) of one and the same Church, which, in its visible aspect, comprehends the bad with the good, but in the invisible truth of the purposes to which her calling and ministries tend in the predestination of God, is nurturing the truly faithful, the chosen of God, to perfect purity and blessedness.

§ 3. "THE CATHOLIC CHURCH."

In considering the next great attribute, viz. Catholicity : this word, though added to the Creed as it first stood, indicating a property of great dignity and importance ;—we are to consider,

First, The *name*, as used by the Fathers from the earliest times next to the Apostles, with some diversity of acceptance : viz.

- I. Merely as "general" or "universal" in the ordinary use of language, in which sense, for example, it was from the first compiling of the canon of the New Testament applied to the two Epistles of St. Peter, those of St. James and St. Jude, and the 1st of St. John, as distinguished from those of St. Paul, which were addressed to particular Churches.

II. More specially, as applied to the Christian patriarchs, whose province comprehended under it the dioceses of several Bishops or even Metropolitans: this title, *Catholicus*, still remaining in use in some parts of the Eastern Church, having originally descended from the use of the term in the Roman state in its Eastern provinces.

III. As applied to the Church, bearing several meanings: viz.

1. When by the Church is meant the place of assembly [§ 1, *First* head, III. 3,] this epithet often distinguished the parish church, which admitted all descriptions of the faithful as to rank, sex, or condition, from private, or monastic, or collegiate chapels.

2. But when the Church denotes any particular assembly of the faithful as such [§ 1, *First* head, III. 4. B. (1.) (2.) (3.)], i. e. when any of these societies, national, diocesan, or congregational, or even if any individual among them, is called Catholic, then the epithet always denotes adhering to the faith and the discipline which the Apostles founded in the earth, as distinguished from such assemblies and individuals as are either

A. Heretical: i. e. professing a faith which denies or subverts any fundamental article of Christianity, and therefore cut off from the main body.

B. Schismatical: i. e. rejecting the ministry which the Apostles founded, and setting up a separate society;—thus being self-excluded from the main body.

3. When the Church, as here, denotes the *whole* society of the faithful in Christ, this epithet always denoted that body which rests on the Apostles' doctrine and discipline, and is diffused throughout the whole world,—of which all parts or societies (in communion with the main body) are Catholic,—and all without, heretical or schismatical.

Secondly, The *truth* of the epithet, whose meaning in itself, and as applied to the Church, has been thus fully explained: which appears,

- I. Because the Church which Christ and His Apostles founded, is not like that which was founded on the call of Abraham, and solemnly instituted on the redemption of the chosen seed from Egypt, confined to one race or family of mankind, but extended without distinction catholically, or generally, to all.
- II. Because, in the teaching of this Church, all things are contained *καθολικως*, or universally, which are necessary for a Christian to know for his soul's health.
- III. Because of the universality of its prescriptions, both as to the persons who are enjoined to obey, and the evangelical precepts which they are required to obey.
- IV. Because all graces and virtues are therein given for the rectification of every soul within the pale, and making them perfect in Christ.

§ 4. "THE HOLY CATHOLIC CHURCH."

Having thus explained at large the nature and unity of the Christian Church, with its two great attributes of Sanctity and Catholicity,—we have now to consider,

Thirdly, The necessity of thus believing in the Holy Catholic Church.

- I. Inasmuch as this is the only way appointed by Christ for eternal life; and all the types of it in Scripture, and all the declarations of the Apostles, express, that here alone lie the means and hope of salvation.
- II. In order that, being in this body, we may not be ejected from it, and consequently from the graces and privileges that belong to it:—whether this be by such sins as may require this exercise of the Church's discipline; or by defection from the unity of the Catholic faith,

which is heresy ; or by voluntary separation from its membership, which is schism.

III. In order that our belief in its Holiness may induce us to seek that holiness in ourselves which is necessary to our continuing its real members for ever ; and without which, its graces and privileges will only redound to our greater condemnation.

IV. In order that our belief in its Catholicism may induce us to adhere to that one society which had its beginning from the Apostles of Christ, and will continue to the end of the world ; and lead us to avoid the societies which have not this universal character, but have had their assigned beginning of later date, as they will have their end—[as well as that false view of Catholicism, both the word and the thing, in these later ages, that makes it on the contrary to consist in slighting that signal difference, and counting it as unessential].

Sum up therefore in a few words this essential Article of the Christian Creed.

§ 5. “THE COMMUNION OF SAINTS.”

Respecting the article of “the Communion of Saints,” which was not inserted in the Creed till a later time—(long subsequent to *that community of goods* which took place on the very first preaching of the Gospel, and which cannot therefore be particularly meant in the Creed here, delivering this as a perpetual Article of Faith),

First, Considering those whose communion is here asserted ;

I. Respecting the subjects of the term SANCTORUM, ΤΩΝ ἁΓΙΩΝ ;—prove,

1. That it is applied in this place to *men* only ; not to any other subject to which the epithet also may belong : viz. either,

A. Holy things ; or,

B. THE HOLY ONE; who is alone essentially and eternally such; or,

C. The holy Angels, however associated in interest or occupation with the saints on earth or above.

2. That it applies, yet more specially, to those only among men who are members of the Holy Church of Christ, which was the subject of the article to which this is immediately appended.
3. That it applies yet more specially here (not to the whole body, which includes bad as well as good, as has been proved,—but) to those only in the Church who are really sanctified by their calling therein.

II. Respecting the truth of the term thus applied, show that it consists,

1. In that holy faith, by which they are regenerated and sanctified.
2. In the holy conversation by which they preserve and improve the grace given to them.

III. Respecting the several kinds into which the saints are distributed.

1. As to dispensation—show that it embraces,
 - A.* The holy men under the older dispensations before the Church was Catholic or universal; as well as
 - B.* Those who are sanctified by explicit faith in Christ, which is now universally required. And therefore (these being the proper subjects of the article in the Creed),—
2. As to state—show that it involves the great division into
 - A.* Saints living—of the Church militant.
 - B.* Saints departed (whose sanctity is invariably blessed)—of the Church triumphant.

Secondly, Considering what is here predicated of the saints just described, viz. Communion, declare the persons with whom they have this communion or fellowship, viz.

- I. With God the Father, to whom they are brought nigh, and made friends and sons.
- II. With God the Son, by whom and in whom they are thus brought nigh, and made one with Him, as living members and branches.
- III. With God the Holy Ghost, by whom they are thus incorporated with Christ, and through Him with the Father,—by whom also they are inhabited, and have with His, the inhabitation of the Father and of the Son.
- IV. With the holy angels, who minister to the heirs of salvation.
- V. With the members of the Holy Church of Christ on earth;—even (in an external sense) with those that are not truly saints.
- VI. With all the saints in the Church, by virtue of their joint living membership in Christ. And,
- VII. With all the saints departed, i. e. with the whole Church triumphant above. Respecting which, as always held by the Church, as evidenced in the commendatory prayer before the Communion, and in other offices—observe,
 1. That it consists in a union of affection; only that to us that is *hope*, which with them is *fruition*.
 2. That it involves on our part reverential commemoration and imitation: though more direct acts tending towards them, such as asking their prayers, cannot be exercised, as in the present Church of Rome and others, without intruding into that which we have not seen.
 3. That it involves on their side, interest in our cause and warfare, and probable intercession with God on our behalf.

Thirdly, Considering the importance of this belief, show how it is necessary to believe this Communion of Saints;—

- I. To encourage us to holiness of life.
- II. To quicken our gratitude to God, who has given us the unspeakable encouragement in our Christian course, which this object of faith unfolds to us.
- III. To give us a right disposition towards the saints of God;

viz. an ardent affection for those who live, and a deep veneration for the saints departed.

- IV. To enlarge our charity towards all the household of faith in particular,—not excluding, but rather promoting our more general and less distinguishing charity towards the whole of mankind: together with all the proper acts of that charity, which the ancient use of the term Communion imports.

Sum up therefore what the Christian believes on this Article.

ARTICLE X.

“THE FORGIVENESS OF SINS.”

“THE FORGIVENESS OF SINS.”

This Article being placed in the Creed next after that which relates to the Holy Catholic Church, in which is the Communion of Saints; we have to consider,

First, Respecting the *fact* thus indicated, viz. that the Remission of Sins—which is equivalent to Pardon or Forgiveness—is obtained in the Holy Catholic Church: show

- I. That this point of the remission or forgiveness of sins was to be actually the distinguishing blessing of the Gospel *above the Law*, as stated in the Gospels, Acts, and Epistles, repeatedly. To make good this, show
 1. That whatever there was in the Law relating to remission had not only no virtue in itself for the expiation of spiritual guilt, being for lesser offences only, as the Epistles often declare,—but that their efficacy even for this depended solely on that expiation of sin, then future, of which these ceremonial expiations were types and representatives.

2. That the language of the people of God under the Old Covenant closely corresponded here to the declaration of the New; inasmuch as for the pardon of the deeper moral and spiritual offences they always looked beyond the Law to the promise of God and His free grace, which was afterwards fully revealed in Christ.
- II. That accordingly, this remission of sins is actually conferred in the Christian Church: and that in two great divisions of the subject, viz.
1. The remission, to all who are admitted into Christ's Church in the laver of baptism, of all past *sins*, original and actual; (i. e. of both these to adults who have committed actual sin, and of original sin to infants). On this great truth, which is the principal subject here stated in the Niceno-Constantinopolitan Creed,—
 - A. Demonstrate it by the irrefragable statements of the New Testament.
 - B. Vindicate these plain testimonies against the perversion of the Socinians, who ascribe the application of forgiveness to repentance, independently of baptism: [as also against those in the present age whose strange manner of consulting the cause of spiritual religion leads them to side with Socinians and Anabaptists in this assertion,—and to fancy that they most truly promote the honour of the sole Author and Giver of remission, by disparaging the means that He has appointed for applying it.]
 2. The remission of sins after baptism to all who are truly penitent, and are not cut off from the fold of Christ (after due censure for graver and more palpable offences): which remission is declared in the authoritative absolutions pronounced by the ministers of the Church, and sealed in the reception of the Holy Communion.

Prove the truth of such remission against that ancient heresy which denied it, and believed only in baptismal forgiveness.

Secondly, Respecting the necessity of believing this forgiveness; show it

- I. From the impossibility of our attaining any religious consolation without this.
- II. In order to our estimation of God's goodness and our blessedness as Christians.
- III. In order to our loving God our Saviour, as our Lord's parable declares.
- IV. In order to the perception of our relation and obligation to Christ our Redeemer.
- V. In order to our performance of *our* part of that covenant of grace and forgiveness, which was ratified by the blood of Christ.

Sum up, therefore, in a few words, what we profess to believe on this great Article.

ARTICLE XI.

“THE RESURRECTION OF THE BODY.”

“THE RESURRECTION OF THE BODY.”

On the great Article of the “Resurrection of the flesh,” as it is expressed in the Latin and Greek Originals of the Creed, (as in the interrogative form in our baptismal office,) and which is stated more individually in one of the Latin Creeds; having already in the great Article of Christ's rising again from the dead, explained the nature of resurrection in general, it remains here that we should consider severally,—

First, What is the future Resurrection here mentioned, and wherein differing from that great Resurrection of our Lord. Which makes it necessary to prove here particularly,—

I. That the resurrection of that which has not only died, but seen corruption, and which is moreover in all the parts of its former organized being dissolved and dispersed to its kindred elements, is not impossible.—
And here,

1. State the opinion of the Heathen philosophers on this point, as shown,—

A. In their own writings.

B. In the manner in which they received the Christian testimony on this head.

C. In the analogy of their sentiments concerning creation.

2. Show, in opposition to their incredulity on this point, that the resurrection from death and corruption is no impossibility: i. e.

A. Not impossible with respect to the Agent, viz. God; which is evident, because

(1.) There is no limitation of the *knowledge* of the Agent, which extends to every part of the creation.

(2.) There is no limitation of His *power*, to which all things are subject.

B. Not impossible with respect to the Patient, viz. man; i. e. there is no contradiction involved in the act in question, (which would put it out of the operation of any power whatever.)

This is evident, because

(1.) There is no more metaphysical impossibility in that which has once ceased to exist coming again to existence, than in that beginning to exist which never existed before.

(2.) The same Power which we know to have effected the latter work, is equally (if not *a fortiori*) competent to the former.

II. That the resurrection of what has been dead and utterly disorganized is not only possible, but on general considerations, highly probable:—

1. From the perpetuity and immortality of the souls of men to which this organization was once attached.
2. From the impossibility of any just retribution for the deeds done in the body being executed during the present state of its existence: and the consequent verisimilitude of its resurrection.
3. From the analogy of nature, as seen in the perpetual destructions and renovations that characterize our own existence and that of other creatures.

III. That the Resurrection of our dead and decayed bodies is not only on natural considerations probable as well as possible, but from God's revelation is infallibly certain: which appears,—

1. Because this doctrine is contained—

A. In the Patriarchal dispensation. Clear the great testimony on this subject from the false glosses of the Jews: who are interested in separating this article from the original revelation, and making it a peculiarity of the Law; (to which it does not, *as such*, belong,—and of which it does not form a part.)

B. In the Mosaical revelation; in which

(1.) 'Though the obscurity of the intimations of the future life in the economy of Judaism, and its absence from the express sanctions of the temporary covenant in Horeb, is evinced—

- a. By the existence of a considerable sect, zealous for the Law, who yet rejected this capital doctrine of religion.
- b. By the feebleness of the arguments with which their

opinions on this head were met by the opposite Pharisical school, who (slighting in comparison the patriarchal and prophetic testimonies to this truth) sought to build it wholly upon the Law.

(2.) Nevertheless the Law of Moses, while not teaching the resurrection, implied it as already a confessed and antecedent truth, contained in the promise and covenant to the fathers in Israel; (which the carnal covenant, made four hundred and thirty years after could not annul, as the Apostle argues). Prove this—

- a. From the Mosaical revelation itself as recorded in Exodus and the two following books, together with the more particular spiritual unfolding of its ultimate purpose made at the close in the land of Moab by the great Lawgiver, in the book of Deuteronomy.
- b. From the fact that our Lord himself confutes the Sadducees, on this point, *out of the books of Moses*.
- c. From the fact of Christ's Apostle joining himself, *on this question*, to the Pharisees in opposition to the Sadducees.

C. In the Prophetic Scriptures, which proceed more clearly to unfold this great truth. Vindicate particularly the testimony of the Prophet of the captivity from the per-

version of Heathen and Socinian expositions.

D. In the Christian revelation, which has brought life and immortality to light; inasmuch as—

(1.) Christ taught this doctrine while on earth: not only proving it against Jewish objections from the Old revelation, as we have seen, but assigning His own paramount authority for the doctrine in several most remarkable instances.

(2.) Christ's Apostles, under the guidance of the Holy Ghost, after His glorification, constantly taught this truth as fundamental in Christianity.

2. Because the fact is not only made good by doctrinal statement, but proved by actual examples: viz.

A. In the Old Testament by some remarkable instances in the prophetic times.

B. In the New Testament; inasmuch as,

(1.) Christ raised up, in three most remarkable recorded instances, the actually dead to life.

(2.) **BUT ABOVE ALL,** Christ rose Himself from the grave. Which resurrection, as bearing upon the doctrine now before us of the future resurrection of the body, is to be taken—

a. Generally: as ensuring the resurrection of all whose nature He took, both of the just and of the unjust.

b. Particularly: as ensuring the resurrection to His life of immortality and glory, of those who are

true members of His body,—spiritually vivified by the same Spirit which raised Him from the dead.

IV. That the Resurrection thus proved to be not only possible and probable, but certainly true, implies the rising again of the same individual who died, in his several component parts: viz.

1. Of the same soul united to a glorified body: an identity never questioned.
2. Of the same body, though in a different state of glorification, animated by that same soul. This sameness [which need not be considered as implying the necessary identity of *every*¹ *particle which was there at the time of death*,—but merely the restitution of the same organization to as much of the former stamina as may be sufficient to constitute corporeal identity,] being proved—
 - A. By the testimony of the oldest and latest witnesses in Holy Scripture concerning it.
 - B. By the manner in which the soul and the body are connected together in the testimony of Scripture concerning their separation at death.
 - C. By the fact of the places from which the dead bodies are to rise, being those in which they were deposited at death.
 - D. By the fact of the judgment of those who are raised, being for the deeds done *in the body*; implying that the bodies continue the same.
 - E. From the analogy of those who never died,

¹ It is to be confessed that Bishop Pearson appears to disregard this restriction, and to conceive himself concerned in insisting on the material identity of all the particles that composed the body at the moment of dissolution, which were not themselves numerically the same with those which constituted it an hour before. On this point, which belongs to philosophy rather than theology,—viz. to the question what it is that constitutes identity,—we may safely take up an opinion less pregnant with obvious difficulties than that which is adopted by our wise and able guide here.

as Enoch and Elias, and the quick at Christ's second coming.

F. From the examples of resurrection which the Scriptures afford us.

Secondly, Who are those who shall be thus raised from the dead: to prove the universality of which resurrection, two propositions are necessary; viz.

- I. That the Resurrection is to extend to both of the two great divisions of mankind, viz. to the unjust as well as to the just: on which point remark that—
 1. Though it is not shown by the arguments from the Patriarchal and Mosaic revelations, both of which speak only of the resurrection of the people of God,—
 2. Yet is it most decidedly and sufficiently proved from one of the places in the Prophets, where the rising again of some wicked as well as some of the good is stated in a manner not to be mistaken.
 3. And it is most distinctly and solemnly asserted in the Evangelical revelation by Christ and His Apostles.
- II. That the Resurrection is to extend to every individual of those two divisions, i. e. to *all* the just and *all* the unjust. On which point remark, that—
 1. Though, on the contrary, a limitation to *many* instead of *all* the number, *seems* to characterize that passage of the Prophetic writings which most clearly proved the inclusion of both just and unjust in the future resurrection,—
 2. Yet is this individual universality as distinctly and solemnly asserted, as is the former point, in the Evangelical revelation.

Thirdly, The mode, time, and circumstances, of this general Resurrection: respecting which prove—

- I. That this resurrection is future, not past: i. e. not to be resolved merely into a spiritual resurrection from sin, according to some heresiarchs even in the Apostles' days.
- II. That this Resurrection is *to be once in the end of the world*

for all: [not of some who are to rise first, before the final consummation of all things, to reign with Christ on this earth;—[as a passage from the Apocalypse has induced some to imagine.]

Fourthly, The value and necessity of this great truth of the future general Resurrection,—

- I. For illustrating the glory of God; and that in respect of—
 1. His wisdom and power, severally and conjointly.
 2. His mercy and justice, severally and conjointly.
- II. For our acknowledgment of the great work of our redemption, of which this Resurrection from death to eternal life, through Him who died for us and rose again, is the crown and consummation.
- III. For our strengthening against the fear of death to ourselves, and excessive grief for the death of others.
- IV. For our preparation for this awful event: in the several respects of
 1. Deterring from sin.
 2. Encouraging to holiness.
 3. Consoling under all difficulties.

Sum up, therefore, in few words, this momentous Article of the Christian's belief.

ARTICLE XII.

“AND THE LIFE EVERLASTING.”

“AND THE LIFE EVERLASTING.”

On the last Article of the Creed, the “Life Everlasting,” which expression, though like that of the resurrection of the dead, it be most frequently used in Scripture for the just alone, is, like that, capable of being understood with reference to both the great divisions of mankind; we have, accordingly, to consider—

First, The true doctrine of Everlasting Life: and that doubly, viz.

- I. As relating to the wicked: the plain assertions of revealed religion being these,
1. That after the resurrection and judgment they shall not be annihilated, but remain alive in soul and body to endure the punishment of all their sins. Prove this point against those who maintain the utter destruction of the wicked (not only from reason, as some heathens thought they could, but) from Scripture: because,
 - A. The expressions of "destruction," "slaying," and the like, so frequently employed in Scripture for the final condition of the wicked, are susceptible of another interpretation than that of utter annihilation, — and that a most expressive one.
 - B. The direct declarations of our Lord and His Apostles imply a fate very different from that of annihilation to be reserved for the wicked, viz. never ending torment. On this point,
 - (1.) Show that the same expressions which betoken the eternity of felicity to the just, are used to signify the eternity of misery to the reprobate.
 - (2.) That this endurance is the "second death," the "perdition" and "destruction" of the damned.
 2. That the justice of God shall never cease to exact that punishment from the wicked. Prove this awful truth against the opinion of Origen and the modern Socinians, viz. that the Divine justice is no less opposed to the cessation of this doom of the reprobate, than is the immortality of their own souls.
 3. That the wicked shall be raised again to life, for the purpose of enduring this just punishment for their sins, and that proportionate in degree to their respective demerits. The punishment consisting—

- A. In the eternal loss of God's presence, which is the life of the soul.
 - B. In the actual infliction of His wrath ; represented under the image of the lake of fire.
 - C. In total despair of attaining that life of the soul, or escaping that wrath which abideth on them.
- II. As relating to the good, (with regard to whom alone the expression of life eternal has its fulness of Scriptural meaning,) this Everlasting Life may be considered in its three great stages : viz. as
1. Initial : the state of those who are called to that knowledge of God in His Son Jesus Christ, being represented as an actual possession of this everlasting life,—the germ of that whose full fruition is hereafter ; when the body of sin shall be abolished, which is now renounced.
 2. Partial : the intermediate state of the blessed soul separated from the body, when received in the secure receptacle of the just with Abraham and all the righteous, until the morning of the resurrection.
 3. Perfectional : when the sentence of benediction shall have been pronounced by Christ, and that eternal bliss fully entered into, which is the Life Everlasting of the Creed. Regarding this, therefore, in its twofold aspect,—
 - A. With respect to its nature ; as it is life in the most eminent sense of perfect well-being : show this
 - (1.) From the glorified state of the body, raised again to this life.
 - (2.) From the full perfection and expansion of the faculties of the soul, the better and nobler part of man ; and that—
 - a. In respect of knowledge.
 - b. Of will.
 - c. Of the affections.
 - (3.) From the perfect security and

happiness of the condition into which this glorified body and spirit made perfect shall be placed, in the vision of God, and communion with all His blessed and holy creatures.

B. With respect to its duration, which is everlasting: which completes the notion of this happiness, and which is to be understood without any limitation.

Secondly, The uses of the doctrine thus expounded: respecting which,—

- I. Show the necessity of believing it, as concerns the everlasting life of the wicked,—
 1. To deter from wilful sin, and so to quicken us to holiness.
 2. To produce a fear and awe of the infinitely just and holy God, who is a jealous God, a consuming fire, and cannot be mocked.
 3. To give us a just apprehension of the greatness of our redemption through the blood of Christ, the value of that ransom, and the proportional extent of our obligation.
- II. Show the necessity of believing the Everlasting Life of the just,—
 1. To awaken an earnest desire of possessing that infinity of happiness.
 2. To deaden our inclinations and desires for worldly pleasure or profit.
 3. To encourage us to take up our cross, and bear, not only with patience but joy, whatever troubles meet us in the way of duty.

Sum up, therefore, in a few words, this conclusion of our Christian faith.

THE END.

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