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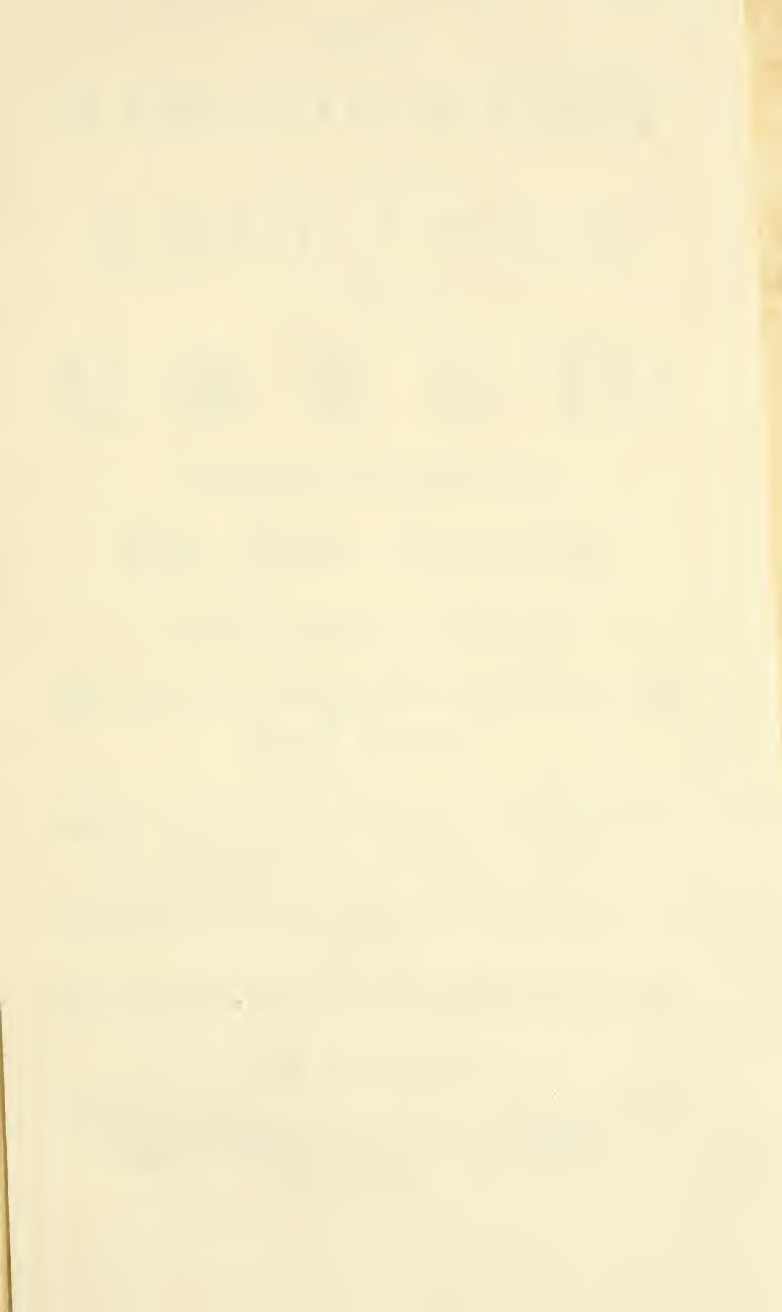
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A N
ABRIDGMENT
O F T H E
E X P O S I T I O N
O F T H E
C R E E D :

Written by the Right Reverend

Dr. John Pearson,

Late Lord Bishop of CHESTER.

*More especially design'd for the Use of the
English Readers.*

By *T H O. B I S H O P*, D. D.

And Minister of *St. Mary at Tower-Parish* in
Ipswich.

L O N D O N :

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THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

LECTURE NOTES

BY

PROFESSOR

OF PHYSICS

CHICAGO, ILL.

T O T H E

Right Reverend FATHER in GOD,

E D M U N D,

Lord Bishop of *London.*

MY LORD,

AFTER I had endeavoured to reduce this celebrated Exposition of the Creed into a smaller compass, and to adapt it to the capacity of *English* Readers; I could propose no one to whom I could more justly desire to inscribe it, than your Lordship, or whose approbation is more likely to recommend it to the world. Your indefatigable zeal to promote the interests of true

iv DEDICATION.

Virtue, and Piety, in that high station to which the Divine Providence hath advanced you in the Church; your pressing, and repeated instances to your Clergy, to exert themselves in inculcating the important duties of practical Religion; your paternal regard for them, and the kind encouragement of their Labours in their sacred Function; must necessarily encrease the veneration due to your Episcopal Character, and endear your name to every one, that retains any value for God's Honour, and the Institution of our Blessed Saviour.

THAT primitive Spirit, with which your Lordship so lately encountered the principles of irreligion, and infidelity, in your most excellent Pastoral Letter, and supplied your people with a seasonable Preservative against those specious insinuations, by which ill men are incessantly striving to overthrow their Faith, or corrupt their manners, demands our most grateful acknowledgments: so long as we are animated by such illustrious Examples,

DEDICATION. v

amples, we flight the daring insults of vice, and profaneness, and perceive with the utmost satisfaction, that, next to the Divine Assistance, the happy Success, which our attempts to stop the progress of Deism amongst us, have been attended with, is owing in a great measure, to the judicious reflections, and advices contained in that treatise, which must have a powerful influence over those who examine this subject with seriousness and impartiality.

IF I may be allowed to hope, that what I now humbly offer to your Lordship, will be of service to establish men's minds in the Principles of Religion, or persuade them to Holiness of Life; I shall think myself abundantly recompenced for the time I have employed therein: and unless I have done great injustice to this accurate System of Christian Doctrine, this seems no very improbable expectation. The Right Reverend Author has solidly proved, and clearly explained the fundamental Articles of our Faith.

vi DEDICATION.

Faith. Since then, indeed, the Scripture-prophecies from which he has demonstrated the Blessed Jesus to be the Messias, have been denied to be applicable to him by any Rules of Logical Reasoning; that which the *Jews* in general never had the hardness to object, has been asserted by those, who pretend to plead their cause, but at the same time depreciate, and ridicule the Oracles of the Most High: and openly declare that no Messias was promised by their Prophets, or expected by that Nation, till about the time of our Lord's appearance in the flesh: That the passages in which we conclude he was described, and the time and circumstances of his appearance were revealed, in order to prepare the way for his reception, cannot bear such a sense as we fix upon them, in their literal acceptation. If the Texts which have been appealed to, had not been commonly interpreted of the Messias, both long before, and upon the coming of our Saviour; it had been unaccountable Stupidity in the *Jewish* Rabbins to admit,
much

DEDICATION. vii

much more to propound to their Disciples, a Sense, which was Newly and Arbitrarily invented by their adversaries, and which, in conjunction with the Miracles, and Predictions of Christ, and his Apostles, was constantly insisted on as an irrefragable Argument of his Divine Mission, and Authority, and the Truth of his Doctrine. But the genuine Meaning of these Texts has been so fully vindicated, and their direct reference to our Redeemer so fairly evinced, by several learned Writers in this controversy, that I shall not trouble your Lordship with any further observations, upon those, wherein Bishop *Pearson's* Performance may seem more immediately concerned.

I beg leave to add my hearty Prayers to Almighty God, that your Lordship may long continue an Ornament, and Blessing to his Church; and daily view with exalted pleasure the good effects of your vigilance, and care, in the improvement of all orders, and degrees of men in Heavenly Wisdom, and in virtue and godli-
ness

viii DEDICATION.

ness of Living. And when you shall give in your account to the chief Shepherd of our Souls, may you receive the reward of your high Calling, and inherit a Crown of Glory.

Your Lordship's

Most Obedient, and

Most Humble Servant,

THOMAS BISHOP.

T H E
C R E E D.

I Believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ, his only Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into Hell, the third day he rose again from the dead, he ascended into Heaven, and sitteth at the Right-hand of God, the Father Almighty: from thence he shall come to judge the quick and the dead. I Believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting.

ARTICLE I.

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

THE first word *I believe* (from the Latin *Credo*) gives this Summary of our Christian Faith, the Name, or Title of *Creed*; and it is to be suppos'd to extend to each Article, and every particular and distinct Truth, affirm'd and acknowledg'd in each Article, and ought to be so apply'd by every one, as oft as he pronounces this Form: thus with respect to each Article, *I believe in God the Father Almighty, &c. I believe in Jesus Christ, his only Son, our Lord; I believe in the Holy Ghost; I believe the Holy Catholick Church*: and also to the Truths contain'd in each Article; as for instance, *I believe in God*, I believe he is an *Almighty Father*, I believe he is the *Maker of Heaven and Earth*, So that it is either expressed, or

to be understood, at least twenty four times in the *Creed*.

In respect of the word *I believe*, every one ought to consider,

First, his inward persuasion.

Secondly, his outward and open profession thereof.

Thirdly, the obligation he is under, both to assent to these truths in mind, and heart; and also to make a publick declaration of them with his tongue.

Belief is an assent to any thing *credible*, as *credible*, or upon the account of its credibility.

Assent is the acknowledging and embracing a thing in the mind for truth, which it is natural for the mind to do, when it appears to be true.

Things that are called *credible*, are usually distinguish'd from those that are apparent to our senses, or to our understanding, which are not said to be *believed*, but to be *evident*, and *known* by us; and from conclusions of reasoning which are referred to *science*; as also to things assented to upon probable arguments, which belong to *opinion*.

Those things therefore, are properly *credible*, the truth of which depends upon
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on *testimony*; and an assent to them upon testimony, is *Faith* or *Belief*.

Testimony being the motive of *assent* in this case, the *assent* will of course be more, or less firm, according to the *Authority* of the Testimony.

The *Authority* of Testimony proceeds from the ability and integrity of the person who gives testimony; and we consider, how far we may rely on his knowledge of the thing which he testifies, and can be assur'd of his intention to inform us rightly; and accordingly we either accept, or reject his testimony.

Such Testimony may be given by men to each other, or by God to men; in the former case, the assent thereto is an *Human*, in the latter, a *Divine* Faith.

In *Human* Faith, our assent in several cases may justly be so firm, as to exclude all doubt or suspicion; but then it is not always so, because many times the person may want due information of the truth of which he testifies, or may have an interest, and purpose to deceive us.

But in *Divine* Faith we entirely rely on the Testimony of God^a, who, by rea-

^a If we receive the witness of men, the witness of God is greater, 1 Epist. of St. Joh. v. 9. Let God be true, but every man a liar, Rom. iii. 4.

son of his infinite knowledge, must himself comprehend and discern all things most clearly and evidently, and so be free from error and mistake; and by reason of his infinite veracity, and justice, will never impose upon his creatures by avouching a falsehood, or declaring That for truth which he knows to be otherwise (1 Epist. of St. *John* v. 10.) *He that believeth not God, hath made him a liar. If we believe not, yet he abideth faithful, he cannot deny himself,* (2 *Tim.* ii. 13.) God is not suppos'd to give testimony merely in things that come in question, that are debated, or doubted of; but the truths, which he witnesses, are of his own proposing; his Testimony is by way of *Revelation*; which may be of two kinds, either *immediate*, or *mediate*; and thence the means, and manner of the assent thereto will be different, tho' in both kinds the *Faith* be equally *Divine*.

Immediate Revelation is that which God delivers to man by himself, without the intervention, or ministry of another man; as for instance, by a Voice from Heaven, by an Angel representing God, being in his stead, or bearing his name; (which methods of Revelation we may consider without making any distinction

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between

between them) and those persons, to whom such a *Revelation* is vouchsafed, perceive, and know, and are assured, that it is God only who speaks to them, and that they understand what it is that he reveals. Thus did God declare his will to ^b *Abraham*, to ^c *Noah*, to ^d *Moses*, to ^e *Samuel*, and to ^f *Isaiab*, and the prophets.

A *Revelation* is *mediate*, when God makes use of the ministry of one man, to declare his will to others; so God spake to his people by his servants the prophets, which have been since the world began, (St. Luke i. 70.) who believ'd upon the assurance they had, that, what the prophets deliver'd to them, they themselves had first received from God; which assurance was given by the power of evident and undoubted miracles, with which they were endued. As we read *Moses* was, (*Exod.* iv. 1. xvi. 30, 31, 32. xiv. 31.)

And therefore what they deliver'd was the *Word* and *Revelation* of God; they did not speak of themselves, out of their own imagination, and instinct, but were moved, directed, and over-ruled by Al-

^b Gen. xii. 1. ^c Gen. vii. 1. Heb. xi. 7. ^d Exod. iii. 2. ^e 1 Sam. iii. 7, 21. 1 Sam. ix. 15. ^f *Isaiab* i. 1. ii. 1. vi. 8. vii. 3.

mighty God; they did not frame or publish their own notions, or conceptions, but the dictates of the Eternal Spirit. *For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost,* (2 Epist. of St. Pet. i. 21.) Thus God at sundry times, and in divers manners spake in times past unto the Fathers by the prophets, so that the things he propounded, were to be faithfully embraced by them both; and *in these last days hath spoken unto us by his Son,* (Heb. i. 1, 2.) whose Revelation enlarg'd, and explain'd the doctrines that we are to believe, and these doctrines are *the Faith of Jesus,* (Rev. xiv. 12.) *who was the only-begotten Son of God, who was in the bosom of the Father,* (St. Joh. i. 18.) *The express Image of his person,* (Heb. i. 3.) *in whom it pleased the Father that all fulness should dwell;* (Col. i. 19.) *in whom dwelleth all the fulness of the Godhead bodily;* (Col. ii. 9.) *who knew all things, and came forth from God,* (St. John xvi. 30.) And the Apostles did upon good grounds, as fully, and stedfastly assent to what he declared to them, as tho' they had heard it *immediately* from God the Father; as our Lord observes in

his prayer, (St. *Joh.* xvii. 8.) *I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.*

Besides, the Apostles received their doctrine also *immediately* from God, by his Spirit dwelling in them, which is *the Spirit of truth*, (St. *John* xvi. 13.) which was promised them by Christ to guide them into all truth, to *teach* them *all things*, and to *bring all things* to their remembrance, *whatsoever* he had said unto them, (St. *John* xiv. 26.)

The primitive Christians and Converts believed them, as the *Israelites* believed *Moses*; and received the truths, they taught, as coming from God, upon the same sort of testimony as the *Israelites* were convinced by the miracles that *Moses* wrought, that he had God's authority for what he did, and said. So the people, to whom the Apostles declared the glad tidings of salvation, were sure that God, who endued them with power from on high, gave them a Commission to teach in his name. When they heard St. *Peter* strengthen the feet of the lame to walk, by his word only, and call back the spi-
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rit of one that was dead, and take away the life of others; they could not but own that *God was in him of a truth*, (1 Cor. xiv. 25.) and where they observ'd the tokens of *omnipotence*, must conclude that they were accompanied by *Divine knowledge and veracity*. The word of Christ, and his instruction was convey'd to men by their ministrations; *that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; that which we have seen, and heard, declare we unto you*, says St. John, (1 Epist. i. 1, 3.) and the blessed Jesus had so deep a concern for those who should receive the testimony which God gave to these his Apostles, that he prayed for their preservation, together with that of these his followers; *neither pray I for these alone, but for them also who shall believe on me through their word*. (St. John xvii. 20.)

But then, as the record of *Moses's* Miracles was preserved, and the *faith* of the *Jews* was built upon his writings, and those of the prophets; so the *Faith* of all succeeding Christians consists in this, that it is an *assent* to the same writings, together with those of the Evangelists and
Apostles,

Apostles, composed by the assistance of the Spirit of God: which *were written*, saith St. *John*, (who lived longer, and wrote later than the rest) *that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.* (chap. xx. ver. 31.) Thus is the *Household of God built upon the foundation of the Apostles and Prophets.* (Eph. ii. 18, 19.)

To *believe the Creed*, is to *assent* to every *Article* and *Proposition* thereof, as a collection of necessary points of *Faith*, delivered in the writings of the blessed Apostles and Prophets, immediately inspired, moved, and acted by God.

And to say *I believe*, is to make open confession of this Faith, or externally to profess it, which Christ must be suppos'd to have appointed as head of his Church, in order to preserve the *Unity of Faith* therein; and therefore, as *with the heart man believeth unto righteousness*, so *with the mouth confession is made unto salvation*, (Rom. x. 9.) *for out of the abundance of the heart the mouth speaketh*; (St. Mat. xii. 34.) and he that *believes* with *David* will therefore *speak*: and we are obliged to do this, both in regard to truth, which ought to be declared, and pub-

published, and by virtue of the Apostolical precept ; (1 Epist. of St. *Peter* iii. 15.) *be ready always to give an answer to every man that asketh you a reason of the hope that is in you.* And our Saviour himself expects this from us, and graciously promises, *whosoever shall confess me before men, him will I also confess before my Father which is in Heaven,* (St. *Mat.* x. 32.) and hath threatened, *whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of his holy Angels,* (St. *Luke* ix. 26.)

Hereby also God is glorified, and Christians are mutually edified and confirmed. And for these reasons the Church wisely required, that this profession should be made by every one at *Baptism* ; for which purpose it was compiled, and a canon ordain'd that it should be explain'd to the Catechumens before *Easter*, which was the solemn time for the administration of *Baptism*, and that it should be repeated at the Eucharist, and the Clergy were further enjoyned to inculcate it frequently in their discourses to the people. And as every one in particular must *believe* these things in order to his salvation, it is proper

per every one should make a particular *profession* thereof for himself, since, tho' he may include others also out of charity, and say *we believe*, yet the *faith* of one will not avail to the *justification* of another.

And therefore, tho' the things, he *believes*, are not apparent to his senses, nor evident to his understanding, nor can be concluded true by natural and necessary causes, so as he can pretend to see, or know them; yet since they are contained in the Holy Scriptures, which were written by the Prophets and Apostles, who by the miraculous power, with which they were endued, proved that they were inspired by the Holy Ghost, and for that reason, what they delivered was the word of God, whose infinite knowledge cannot be deceived, and whose holiness and justice will not permit him to deceive, these things may be assented to, and relied upon as infallibly *true* and *certain*, as well as what he *sees*, or *knows*, and ought to be confessed to God's glory, and in obedience to his command, as a means of obtaining the Eternal Salvation promised to such open profession and acknowledgment, which every one is to make for himself in particular, and for the benefit of others; and he

he is boldly and constantly to maintain with respect to the whole Creed, *I believe.*

I Believe in God.

HAVING ascertained and explained the nature of *Faith*, we come to speak of the things to be believed. And first, we are to acknowledge the *Being* of God, by whose *Authority*, and upon whose *Testimony* we believe the whole: because *Divine Faith* cannot be supposed but with respect to Truths attested by God. If the *Heathen* express his name, before entering upon any action of consequence, as hoping for success by his approbation, we *Christians* ought to confess him in the first place, since without him it would be a *contradiction* to pretend to *believe.*

The Words *I believe* may be consider'd first with respect to the *Phrase*, and secondly with respect to the *Truth* expressed therein. *To believe in*, was generally thought, by the later writers of the *Latin Church*, to be a manner of speaking peculiarly applicable to God, as including together with Faith, Hope, and Love, and Trust in him; whereas the *Greeks* do not observe such a distinction in the form of their Creeds, sometimes they barely say
they

they *believe God*, and sometimes when they profess to *believe in God*, they at the same time declare they *believe in* the Catholick Church, the Communion of Saints, &c. Nor doth the *Hebrew* Language require that *believing in* a person should have so extensive an acceptation; for they sometimes apply the Phrase to God, sometimes to the Prophets whom he sent; sometimes also to Miracles, which are the motives to Faith, and sometimes to the word of God, which is the subject Matter thereof: so that we may rather conclude, that the phrase *I believe in God*, was intended to mean no more than *I believe that God is*, which is the *Foundation* of all the Articles of our Faith, for *he that cometh to God must believe that he is*; (Heb. xi. 6.)

Concerning which *Truth*, we are first to attend to the right *Notion* of God, so as to apprehend what is meant by that name; secondly, to the *Reasons* upon which we believe there is such a *Being*; thirdly, to the *Unity* of that *Being*, why we pronounce him to be but *one*. When we have done this, we shall be sufficiently instructed in the full signification of this phrase, *I believe in God*. Tho' the name of God may improperly, and figuratively be ascribed

scribed to many, yet it is here to be understood of him, to whom that name peculiarly, and most eminently belongs, who is *God of Gods and Lord of Lords*; (Deut. x. 17.) (Psalm cxxxvi. 2, 3. Dan. ii. 47.) *the most high God*, (Gen. xiv. 18, 19, 20, 22.) *God over and above all, God by nature*, the true God, *who only hath immortality*, who is of infinite perfection, absolutely and essentially necessary of himself. To give an adequate description of him, is impossible for us finite Creatures, who are unable to comprehend his Attributes; but yet these three particulars we are assured of, with regard to the Deity. First, that he is a *Being* of and from himself, independent on any. Secondly, that all things were made by him, and depend upon him. And thirdly, that all things are governed and directed by him.

As to the *Reasons* which induce us to believe there is a God, some have imagin'd that the notion is imprinted on the mind of man, and is therefore connatural to the Soul; but we may more safely ascribe it to rational collection from sensible Ideas, and that because Almighty God never charges us with having received the knowledge of himself by means of any inward impression.

Others

Others affirm, that the existence of God is a *self-evident truth*, which must be owned by every one upon the first proposal, as soon as he apprehends the terms of the proposition. But this cannot be made appear by immediate and undeniable evidence. Nor will it be proper to lay any stress upon it; they who call it in question, would not be convinced by our declaring it a self-evident truth, for they therefore doubt it, or pretend to do so, because it does not seem evident to them.

We must therefore prove the being of God by other Arguments. And first we may gather the being of the Creator from his Creatures, for *by the greatness and beauty of the Creatures, proportionably the Maker of them is seen*, (Wisd. xiii. 5.) and *the invisible things of God from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead*, (Rom. i. 20.)

We find by experience that some things in the world had a *beginning*, and therefore there must be something, which had no *beginning*, because nothing can be a *beginning* to itself: every thing must either have been made, or not made; if some

things were made, it must follow, that there must be a *Being* which was never made. It would be a contradiction to suppose any thing made itself, for it must exist, and be to be produced at the same time; now whatever produces another, must itself have a *cause*, and since it is absurd to conceive a circle of productions, or an infinite succession of causes and effects; we must at last come to an eternal independent *Being*.

This further appears, secondly, in that every *Being* is made for some end, and purpose, and is directed thereto in its several operations; which is a proof of infinite wisdom in a *first cause*, which designed, and produced all things, and still continues to preside over, and direct them to those ends, which they do not perceive, nor pursue of themselves.

Thirdly, the universal consent of all nations, in all ages of the world, is a strong proof of the reasonableness and truth of this conclusion, *that there is a God*.

Nay, he himself has been pleased to convince us of his Being, by certain and infallible *Predictions* of future events, which could not be discerned in their causes by any but himself. This must be

allowed, unless we reject all Histories of past ages as forgeries.

He has demonstrated the same by the *Miracles* he hath wrought. *We have heard with our ears, O God, our Fathers have told us what works thou didst in their days in the times of old;* (Psalm. xliv. 1.) *Blessed be the Lord God— who only doth wondrous things,* (Psalm lxxii. 18.)

Again, every man's *conscience* gives testimony to the being of God; while it *accuses* and terrifies him with the apprehension of punishment for his evil actions, or *excuses*, and fills him with hopes of reward for his virtues. Nor can this be owing to a superstitious persuasion, for since it cannot be extinguished, it rather *proves* than supposes an opinion of a Divinity; and they who strive most to fortify themselves against this belief, have not been able totally to suppress the admonitions of their consciences, their guilt frequently discovers their inward sentiments, and contradicts their outward profession.

It is necessary thus to believe there is a God, because (as was said) there can be no *Divine Faith* without it. Faith is therefore *Divine*, because it relies on God's authority giving testimony. But that which

has no *being* can have no *authority*, can give no testimony. His veracity is the ground of his authority, and his veracity is founded on his omniscience and sanctity, and these suppose his existence. That which is not, cannot be knowing, or holy.

Secondly, it is necessary that we should believe him to be of infinite perfection, that he may be worthy of, and entitled to our worship, and adoration.

Indeed this truth, concerning the being of a God, has been so universally received, that men have been more apt to multiply the Deity, and fall into Idolatry, than to deny him. We are therefore not only to believe in God *affirmatively* against Atheism, but *exclusively* against Polytheism.

The *Being* and *Unity* of God are truths that have a necessary dependance upon, and connection with each other. The Creeds of the Eastern Church were usually thus expressed, *I believe in one God*; and the *Unity* has always been esteemed to be implied in this, ascribed to the Apostles. *Unto thee it was shewed, saith Moses to Israel, that thou mightest know that the Lord he is God, there is none else besides him,* (Deut. iv. 35.) and the
Apostle,

Apostle, *There is none other God but one*; (1 Cor. viii. 4.)

And this may be gathered,

First, from the nature of God, as he is the *first* and *final cause*, upon whom all things depend, he can be but *one*, for there cannot be two independent Beings. This primity God challenges, (*Is.* xlvi. 12.) *I am He, I am the first, I also am the last*; and from hence He establishes his Unity, (*Is.* xlv. 6.) *I am the first, and I am the last, and besides me there is no God.*

If there were more Gods than one, they could not have all perfections; for instance, they could not have all *power*; for if so, one would be able to produce the other, and what is capable of being produced, cannot be God.

Secondly, the consideration of his government, and dominion, further manifests this: his will is free; *he doth according to his will in the army of Heaven, and among the inhabitants of the Earth*, says *Daniel*, (iv. 35.) And *St. Paul* teaches that *He worketh all things after the counsel of his own will*, (*Eph.* i. 11.) If there were more *absolute*, and *free* Governors, they might determine *contrary* to each other. Besides, 'tis *best* the world

should be governed by one Lord, and therefore we may presume it is so governed, because God does all things that are *best*.

And God is so *one*, as to exclude all possibility of multiplication: He is not *one* of a species as man is, nor *one* as the sun is, because, if he had pleased, there might have been more suns; but *singulari-ty* is *essential* to him, and there can be none besides. *I am the Lord, and there is none else, there is no God besides me. That they may know from the rising of the sun, and from the west, that there is none besides me, I am the Lord, and there is none else, (Isa. xlv. 5, 6.) There is no God with me, (Deut. xxxii. 39.) Is there a God besides me? yea there is no God, I know not any, (Isa. xlv. 8.) He is the only true God, (St. John xvii. 3.)*

It is necessary to believe the *Unity* of God.

First, that our worship may not be divided or uncertain, by our doubting to what object we should direct it. And secondly, that we may not offend God by giving to another what He hath appropriated to himself: *Thou shalt have no other Gods but me, (Exod. xx. 3.) Thou shalt worship the Lord thy God, and him only*

ly shalt thou serve, (Mat. iv. 10.) Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, (Deut. vi. 5.)

Every Christian then must resolve, that since the Eternal Power of God is manifest by the Creation, and dependency of all other things, and his wisdom by the ends which they serve, and for which they act, without their own perception or choice, and has been confessed by all nations; and since God hath also made himself known by predictions, and miracles, therefore he will believe *there is a God.*

Again, since an independent being supposeth all others to depend, and so can be but *one*; since all perfections can only be found in *one object*, and since the Government of the Universe requires *one* supreme dominion of *one* absolute Lord, therefore excluding all actual, and possible multiplication of the Deity, he will *believe in God.*

I believe in God the Father.

After confessing God's *Being* and *Unity*, we acknowledge him to be a Father. He is the *Father of all*, (Eph. iv. 6.) *There is but one God the Father*, (1 Cor. viii. 6.)

The very Heathen gave God the title of a Father, the proper foundation of which is generation; but it is figuratively applied to God, in respect of his *creating* and *producing* all things, particularly mankind, who as *intellectual beings*, are more justly called his *offspring*, (Acts xvii. 28.) and *sons*, (Luke iii. 38.) resembling him, who is the *Father of spirits*, (Heb. xii. 9.) *Have we not all one Father? hath not one God created us?* (Malach. ii. 10.)

Secondly, God is to be owned a *Father* on the account of his *preserving* us.

Thirdly, his *redeeming* us from miseries and calamities, (Isa. lxiii. 16.)

Fourthly, his *regenerating* us by his Spirit unto newness of life. We are *born again of the spirit*, (John iii. 5.) and he *began us with the word of truth*, (Jam. i. 18.)

Fifthly, his *raising* us to life again, in order to inherit eternal glory in the world to come. We are *the children of God*,

being the children of the resurrection,
(Luke xx. 36.)

Sixthly, his adopting us of his voluntary mercy. *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God,* (1 John iii. 1.) *He hath predestinated us unto the adoption of children,* (Eph. i. 5.) *From him we have received the spirit of adoption, whereby we cry Abba, Father,* (Rom. viii. 15.)

'Tis necessary that we should acknowledge God to be our *Father*.

First, that thereby we may be excited to *filial* fear, honour, and obedience. *A son honoureth his father—— If then I be a Father, where is my honour?* saith God, (Malach. i. 6.)

Secondly, that our devotion may be *lively*, and accompanied with an expectation of succeeding in our requests; when we pray, we are to *say, Our Father,* (Luke xi. 2.)

Thirdly, that we may avoid vain repetitions; because, our *Father knoweth what things we have need of before we ask him,* (Mat. vi. 8.)

Fourthly, that we may rest in this assurance, that we shall always obtain from him what is best, and most convenient for us. *If we, who are evil, know how to*
give

give good gifts unto our children, how much more shall our Father which is in Heaven give good things to them that ask him? (Mat. vii. 11.)

Fifthly, that we may be patient in afflictions, by considering that they are the corrections of an indulgent parent, and intended for our advantage. *We have had fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits and live? they chastened us after their own pleasure; but He for our profit, that we might be partakers of his holiness,* (Heb. xii. 9.) *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth,* (ver. 6.) *As a man chasteneth his son, so the Lord thy God chasteneth thee,* (Deut. viii. 5.) *Like as a Father pitieth his children, so the Lord pitieth them that fear him,* (Psalm ciii. 13.) And that we may derive comfort from hence in all the sufferings to which we may be exposed.

Lastly, that we may endeavour to imitate his holiness, and become like him. That as similitude of nature, and qualities, is the consequence of natural generation, a conformity of mind, and disposition, may be wrought in us by the consideration of
our

our being figuratively the sons of God. *Be ye followers* (or rather imitators) *of God as dear children*, (Ephes. v. 1.) *Ye shall therefore be holy, for I am holy*, (Levit. xi. 44. xix. 2. xx. 7.) *as obedient children.*—*As He which hath called you is holy, so be ye holy in all manner of conversation*, (1 Pet. i. 14, 15.) *Love your enemies, &c. that ye may be the children of your Father which is in Heaven*, (Mat. v. 44, 45.) *Be ye therefore perfect, even as your Father which is in Heaven is perfect*, (ver. 48.) *Be ye therefore merciful, as your Father also is merciful*, (Luke vi. 36.)

But tho' God ought thus to be owned as a *Father*, this is not the principal reason of our acknowledging him under that *relation* in the Creed. He is to be looked upon as a *Father* in a peculiar manner with reference to a particular person mentioned in the next Article, who is his *first-born, his beloved*, (Mat. iii. 17.) *his only-begotten Son*, (John iii. 16.) *his own Son*, (Rom. viii. 32.) This was the confession of Faith necessary for all that were admitted to Baptism, to whom that sacrament was administered *in the name of the Father, and of the Son, and of the Holy Ghost*. And in this sense only the ancient Fathers explain this Article.

The Father therefore, is considered personally in this Article, as the Father of the Son.

And Christ may be considered, as the *Son* of God several ways.

First, as *begotten* by the Holy Ghost of the Virgin *Mary*, (Luke i. 35.)

Secondly, as he was *sent* and appointed King of *Israel* by God's authority, (Joh. i. 49. x. 35, 36.)

Thirdly, as he was *raised* from the dead by the power of the Father, (*Acts* xiii. 33.) and made *heir* of all things in his Father's house.

But more especially, as, by a *proper* generation in the same nature, he is the *Eternal Son* of the *Eternal Father*, as he is God of God, and God with God. And God is always a Father; this relation is unchangeable, and cannot cease. So that the name of *Father* belongs to him with the greatest strictness and propriety.

We must carefully reflect upon the *eminence* that belongs to this relation, and ascribe, and preserve to him the *priority* he is entitled to.

Which consists, not in any *difference* of Attributes, but in that the *Father* hath his essence *of himself*, the Son by *communication* from the *Father*. *As the Father*
thex

ther hath life in himself, so hath he given to the Son to have life in himself, (Joh. v. 26.)

In consequence whereof it was most *suitable*, that the *Son* should be *sent* by the authority of the *Father*, but it would have been inconsistent that the *Father* should have been *sent*.

It is also necessary that the *Father* should be considered, and mentioned first in *order*, in our rule of Faith, and publick confessions, as founded in nature, and resulting from his *paternity*. On which account the primitive writers call him the *origin, cause, author, root, fountain, and head* of the *Son*, or the *whole Divinity*. So that the *Son* is as a *branch* from the *root*, or a *stream* from the *fountain*.

When we say the *Father* is *of himself*, we are not to imagine the *Father* was the *cause* of himself, or had his *being* from himself; the meaning is, that he proceeded from none, but was eternally subsisting, without receiving his subsistence from any other person, and that his *Son* subsists by generation from him. For which reason the name of God taken *absolutely* in scripture is to be interpreted, as spoken of the *Father*; as when he is called *one God*, (1 Cor. viii. 6.) *the true God*, (1 Theff. i. 9.) *the only*

only true God, (Joh. xvii. 3.) the God, and Father of our Lord Jesus Christ, (2 Cor. i. 3. Eph. i. 3.)

'Tis requisite we should believe God to be a *Father*,

First, to avoid making more Gods than one : if there were more persons who were from none, there would be a number of Gods ; but as He is *Father*, and Origin, the *Unity* is preserved. As the Son, and Holy Ghost are from him, they are *one with him*, and *united in him*.

Secondly, because we can only have access to him as he is a Father, through his Son, who brings us back to him from whom we had fallen, and alienated ourselves.

As then every Christian is to believe that there is a God, and that it is impossible there should be more than one, so is he to confess, that God is the *Father* of all things, especially Angels and Men, as he created them ; that He is also a *Father* of mankind by regenerating and adopting them, and crowning them with an everlasting reward : that beyond and above this, God is, in a more eminent and transcendent manner, the *Father* of his only-begotten Son, by his conception of the Virgin *Mary*, by investing him with royal Authority, by raising him from the dead,
and

I believe in God the Father Almighty. 31

and constituting him Heir of all things; but still further, antecedently to this, by *eternal generation* in the *same Godhead*, by which he was *always* a *Father*, and by reason of which he has a *priority* and *pre-eminence*, as the fountain of the Son and Spirit, who are of him.

I believe in God the Father Almighty.

AFTER God's *relation* of a *Father*, we proceed to his *Omnipotence*, which was always expressed in the *oldest*, and *shortest* Creeds.

Almighty, according to the sense of the *original* word in the New Testament, ought to be interpreted of his having *dominion* over all, and the *rule* and *government* of all; and it was thus understood by the antient Fathers.

God's *Dominion* consists,

First, in the right of *making* and *framing* any thing in any manner as he pleases.

Secondly, in the right of *having* and *possessing* all things, when made, as his own.

Thirdly, of *disposing*, and *ordering* them absolutely, according to his Will.

His

His *Dominion* is *independent*, he receives Authority from none, but hath it *originally* in himself. He is supreme, *God of Gods*, (Deut. x. 17.) *Lord of Lords, the only Potentate, and King of Kings*, (1 Tim. vi. 15.)

It is also infinite, it extends to all things. He is *Lord of Heaven and Earth*, (Mat. xi. 25.) *Behold the Heaven, and the Heaven of Heavens is the Lord's thy God; the Earth also, with all that therein is*, (Deut. x. 14.) *The Heavens are thine, the Earth also is thine*, (Psalm lxxxix. 11.) *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the Heaven and in the Earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all.* (1 Chron. xxix. 11.)

As his *Dominion* is *universal*, it is most full and perfect; he hath all power over all.

Again, it will be *everlasting*, as long as the objects thereof continue, some of which are immortal. He is *the King eternal*, (1 Tim. i. 17.) *The Lord shall reign for ever, and ever*, (Exod. xv. 18.) *Thy Kingdom is an everlasting Kingdom, and thy*

thy Dominion endureth throughout all generations, (Pſalm cxlv. 13.)

God by right of *Dominion* uſes all things as his own, He diſpoſes of them ultimately for himſelf, for the manifeſtation of his glory. *To him, and for him are all things,* (Rom. xi. 36. Heb. ii. 10.)

The belief hereof is neceſſary,

First, to produce in us, *reverence* to his Majesty, and *ſubjection* to his Will.

Secondly, to make us *patient* in afflictions, and *reſigned* to his diſpenſations. *Wo unto him that ſtriveth with his Maker, let the potſheard ſtrive with the potſheards of the earth: ſhall the clay ſay to him that faſhioneth it, what makeſt thou? (Iſa. xlv. 9.) I was dumb, and opened not my mouth becauſe thou didſt it, (Pſalm xxxix. 9.) It is the Lord, let him do what ſeemeth him good, (1 Sam. iii. 18.)*

Thirdly, to make us *ſufficiently ſenſible* how much we are *indebted* to him for the benefits we enjoy, which we had no claim to, nor was he obliged to beſtow.

Almighty ſignifies, beſides his *Dominion*, *Right*, and *Authority*, his *infinite force* and *ſtrength* alſo, by which he can perform all things; which we ſhall more

particularly consider, under the sixth Article, where the word *Almighty* is repeated, and where the *Greek* copies have another term more directly applicable to his executive power.

We may observe that some explain *Almighty* to denote God's *holding, containing, and comprehending* all things; others his *preserving, and sustaining* all things; but these interpretations belong rather to *Philosophy* than *Divinity*. Tho' God is undoubtedly Almighty in these respects also. *In him we live and move, and have our being,* (Acts xvii. 28.) *Thou preservest them all,* (Nehem. ix. 6.)

As therefore a Christian believes there is a God, and that He is a *Father* by an *Eternal Generation*, so ought he to be assured, that this Father is subject to no weakness or infirmity, but that on the contrary, *Omnipotence* is his *essential Attribute*, which consists in a right of *making, possessing, and disposing* all things as he pleases, as well as in *actual power*; (which he will hereafter see reason to ascribe also to him :) that this Dominion is *independent* both in its *original, and use*: that it is *infinite* in its extent, perfection, and continuance: and thus must he profess to *believe in God the Father Almighty.*

Maker

Maker of Heaven and Earth.

THOUGH these words were not inserted in the Antient Creeds, they were delivered in the first *rules of Faith*, and most properly follow the declaration of God's *omnipotency*, as being the *effect* of it.

In explaining which, we may first observe, what is meant by *Heaven and Earth*.

Secondly, what *Creation* is.

Thirdly, to *whom* it is ascribed.

First, under the terms *Heaven and Earth*, the whole *world*, or *universe*, all things *visible* and *invisible* are comprehended, as is declared in the *Nicene Creed*; the *Hebrews* seem to have had no single word proper to signify the *Universe*, and therefore expressed it by the two extremities thereof, wherein all things are contained. *The Lord made Heaven, and Earth, the Sea, and all that in them is*, (Exod. xx. 11.) *God—made the world and all things therein*, (Acts xvii. 24.)

But the *Maker* himself is to be excepted; so that the world had not its being from *itself*, nor was its existence *necessary*; it was framed and constituted by *another*: it was not, and might not have

been at all, unless the *voluntary cause* thereof had so determined.

The most exquisite materials, the most bright and glorious habitations, together with the most excellent beings to whom they were assigned, were *the works of his hands*, much more the inferior, and less perfect parts of the world.

Some have concluded the world eternal, in opposition to the sentiments, and tradition of the more early ages, which taught that all things were made; but the arguments they relied upon, were weak, and fallacious.

First, they imagined that *whatever had a beginning, must have an end; and whatever shall have no end, had no beginning*: and because they perceived no tendency to *corruption* in several parts of the world, maintained that it should have no *end*, and therefore had no *beginning*. Whereas the difference of duration, in the beings that the world is composed of, depends upon the *nature* and *qualities* they received in their *creation*, and the determination of the Creator concerning them. So that the maxims they build upon, are false in themselves.

Secondly, from misunderstanding the word *universe*, they comprehended there-

in him who made it, and then argued that it was impossible it should be the *cause*, and *effect* of itself, or *be*, and *not be* at the same time.

Again, they inferred, that if the world were made, it must have been by the common way of *generation*, by advancing from a less perfect, to a more perfect state, and declining again to a worse condition. But they could not prove that this is necessary in every production, and their conceit was absurd, and unwarrantable.

Again, it was alledged, that it is *impossible* any thing should be produced out of *nothing*, or be reduced to nothing. But this pretence will be refuted by explaining the manner how the world was made; in doing which, we may consider the *Creation*,

First, with reference to the *object*, or *effect* thereof.

Secondly, the *cause*, or *agent*.

Thirdly, the *time* when it was performed.

First, *Creation* with reference to the *object*, or *effect* thereof, was the production of their *total being*. Whatever entity they had when made, they had no *real existence* before they were made. There was no concurrence of any *material cause*,

no dependence upon any subject preceding it. This cannot be gathered from the mere import of the word, but the sense of philosophers, and the doctrine of scripture, wherein God has testified it to be true. *Through Faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear; that is, were made of things which did not appear, or were not, (Heb. xi. 3.) Who calleth those things which be not, as though they were, (Rom. iv. 17.) that is, maketh those things which were not, to be. I beseech thee, my son, look upon the Heaven, and the Earth, and all that is therein; and consider that God made them of things that were not, said the Heroic Mother, according to the belief of the Jewish Church, (2 Maccab. vii. 28.)*

That opinion therefore is vain, which supposes *real matter coeval with God*, for this would make him dependent in his *operation*, who is independent in his *being*, nor would he be *all-sufficient*, if he wanted any thing *external* to illustrate his Attributes.

Indeed, the proposition, that *out of nothing, nothing could be produced*, seems to have been established, by the observa-

tion of the works of *art* and *nature*. In their present condition, in works of *art*, materials are ready prepared for the skill of the Artificer to dispose, and mould to his purpose; but it would infer weakness in the *Divine Artificer*, if He were involved in the same necessity of having *materials* produced beforehand for him to fashion and polish. Again, in the works of *nature*, the common way of generation is from *seminal Principles*, from which *Creation* is entirely different; these *seminal Principles* could not be previous to the first production, because the perfect animal must first be formed, from whom they were to proceed; and, in all viviparous Animals, the seed must continue in the body of the dam, till the offspring is formed, and endued with life. So that they must be created with power to multiply their kind, before any thing could arise from these *seminal Principles*.

Though God *created* all things in Heaven, and Earth, yet all were not made after the same manner: Angels and immaterial substances, together with the Heavens, and the elements of earth, water, and air were by *immediate* creation. *In the beginning God created the Heaven and the Earth*, (Gen. i. 1.) But all the hosts

of the earth, all vegetables, the beasts of the field, the fowls of the air, the fishes of the sea, and the body of man, were formed out of things that were *already made*. *Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, (Gen. i. 11.) Let the waters bring forth abundantly, the moving creature that hath life, and fowl that may fly, (ver. 20.) Out of the ground God formed every beast of the field, and every fowl of the air, (Gen. ii. 19.) God formed man of the dust of the ground, (Gen. ii. 7.)*

In the *Creation* God was the *Cause* or *Agent*, and we may consider his *goodness* moving him, his *will* freely concurring thereto, and his *power* performing upon the determination of his will.

They mistake who believe, that from God's *goodness* it must follow that his works must be *coexistent* with him, as light with the sun. For God does not act necessarily. *He worketh all things after the counsel of his own will, (Eph. i. 11.) Will without freedom is weak.* We are to distinguish in our notion of *Goodness*. As *Goodness* signifies a *rectitude*, and *excellency* of virtue, and holiness, God is *necessarily Good*; but as *Goodness* is taken for

for *beneficence*, or the *communication* of *Good*, he is *freely good*, without necessity or obligation of being so: He would not have been evil, or unjust, if he had never made the world.

God's power is so admirable, that with him to *will*, is to *effect*; to *determine*, is to *perform*. *Thou hast created all things, and for thy pleasure they are and were created*, (Rev. iv. 12.) *God said, let there be light, and there was light*, (Gen. i. 3.)

Whatever may be conceived concerning the possibility of producing the creature from *Eternity* (as indeed there can be no *instant* assigned, wherein God could not have created the world) yet by *Faith* we are assured that it was otherwise. *Thro' Faith we understand that the worlds were framed by the word of God*, (Heb. xi. 3.) *Wisdom declares, the Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was*, (Prov. viii. 22, 23.) Our Lord speaks of the glory he had with his Father *before the world was*, (Joh. xvii. 5.) and the Apostle teaches, that God *hath chosen us in him before the foundation of the world*, (Eph. i. 4.)

Though

Though the *Egyptians*, *Chaldeans*, and *Affyrians* have given extravagant accounts of their Antiquities, yet are they apparently *fabulous* and *incredible*, their own Relations are enough to convict them of falshood, the Annals of Scripture flatly contradict them: The testimonies of sober and judicious men, the face of things in the world, the cultivation of the earth, the improvement of commerce, the invention of letters, arts, and sciences: The Histories of the late plantation of Kingdoms, and foundation of Cities, with many other like Arguments, disprove their idle pretences; and the astronomical tables of Eclipses they boast of, are of no weight, because 'tis easy to make calculations of this kind backwards, upon supposition, as well as for future ages, tho' 'tis possible the world neither was in being from the *beginning* of such a reckoning, nor will continue to the *end* of it. The hypothesis of *floods* and *devastations*, by which the memorials of past ages were destroyed, is in it self absurd and ridiculous; only, it may serve to confirm our faith, as it seems to be founded upon a general *tradition* of the *universal Deluge*, in the days of *Noah*.

We

We have all imaginable reason to believe the world was *created*, in the *manner*, and at the *time* delivered to us by *Moses*, which was something above five thousand seven hundred years, or an hundred thirty two generations from *Adam*.

Since *Heaven and Earth* signify all things besides God, and since they were created, it will of necessity follow that they were made by God; since also God is but *one*, they must be made by *him*. We therefore justly reject that impiety, which would introduce *two Gods*, one the Creator of *Good*, the other of *Evil*. Every Creature of God was *good* in its original, it became *evil* only by its defection. *God saw every thing that he had made, and behold it was very good*, (Gen. i. 31.)

Whatsoever is God, was concerned in the Creation; and since, as we shall shew hereafter, some other *persons* are to be believed to be God; it will be proper to declare why we so signally attribute the Creation of the World to the *Father* in the Creed, as to seem to appropriate it to him.

That the *Father* made the world, we learn from the Confession of the whole Church at *Jerusalem*; *Lord, thou art God which hast made Heaven, and Earth, and the Sea, and all that in them is,*
(Acts

(Acts iv. 24.) that *Father*, whose *Child Jesus* was: That God who *called him in righteousness*, and promised to *hold his hand and keep him, and give him for a Covenant of the people, for a light of the Gentiles, he created the Heavens, and stretched them out; He spread forth the Earth, and that which cometh out of it,* (Isaiah xlii. 5, 6.)

And yet we know, that 'tis also affirmed in Scripture, that the *Son* made all things, and that they were produced by the *Spirit*; but the *reasons* why the *Creed* so peculiarly ascribes the work of creation to the *Father*, are, first to confront those Hereticks who feigned another Creator besides *the God of Abraham, Isaac, and Jacob, the Father of our Lord Jesus Christ*. Secondly, to establish the paternal *preheminance*, as he is the *first* person in the *Trinity*. Our Saviour acknowledges his Father to be primarily *Lord of Heaven and Earth*, (Luke x. 21.) And *St. Paul* makes a distinction between them in respect of their creating the world. *To us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him,* (1 Cor. viii. 6.) And again, our Lord intimates a precedence,

dency, when he informs us, that *the Son can do nothing of himself, but what he seeth the Father do*, (John v. 19.) In this sense the Church ever professed, to believe in God the Father, Creator of Heaven and Earth. It is necessary thus to believe;

First, to *God's glory*, which is illustrated in the Creation, and that we should celebrate his power, and wisdom, and goodness, and exalt his holy name, after the example of all good and pious men in all ages. *O Lord, how manifold are thy works, in wisdom hast thou made them all*, (Psalm civ. 24.) *Let them praise the name of the Lord, for he commanded, and they were created*, (Psalm cxlviii. 5.) *Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou art Lord alone; thou hast made Heaven, the Heaven of Heavens, with all their hosts, the Earth, and all things that are therein*, (Nehem. ix. 5, 6.) *Of him, and through him, and to him are all things, to whom be glory for ever, amen*, (Rom. xi. 36.) *Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created*, (Rev. iv. 11.)

Secondly,

Secondly, to the *Humiliation of Man*, whose pride must be confounded, when he considers the *Heavens the work of his fingers, the moon and the stars which he hath ordained*. And who, with a deep sense of his own inconsiderableness, must enquire, *Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him?* (Psalm viii. 3, 4.)

Still more must he be humbled in his own sight, when he reflects upon the loss of his Innocence, and his transgressions against his Maker.

Thirdly, to possess us with a spirit of ready obedience, and an aversion to all iniquity. When a man is persuaded that God's *hands have made him and fashioned him*, he will be prompted with *David* to beg *understanding, that he may keep his commandments*, (Psalm cxix. 73.) And how will he abhor the thoughts of offending him, when he considers how all *other Creatures* fulfil his Orders; that the *Devil* and *wicked men* only of the whole creation are *disobedient* to his word: that it would be most unnatural and provoking for those *Children* whom he hath *nourished and brought up*, to rebel against him, (Isaiah i. 2.)

Fourthly,

Fourthly, to *comfort* and *sustain* us in all conditions of life; he cannot but esteem himself *happy*, whose hope is in the Lord his God, which made Heaven, and Earth, the Sea, and all that therein is, (Psalm cxlvi. 5, 6.) Whose power, and ability cannot fail. *The Creator of the ends of the earth fainteth not, neither is weary*, (Isa. xl. 28.) He can secure, and protect us, and he is always inclined to preserve, and bless us. *My help cometh of the Lord, who made Heaven, and Earth. He will not suffer thy foot to be moved*, (Psalm cxxi. 2, 3.) *He will not despise the work of his hands*, (Job x. 3.) *No weapon that is formed against thee, shall prosper.*—*This is the heritage of the servants of the Lord*, (Isaiah liv. 17.)

Every Christian then must be persuaded, that Heaven, and Earth, and all things therein had a beginning: that all things were produced either by *immediate*, or *mediate* Creation: there was at first no *being*, besides God, who made *most part* of the world out of *nothing*, and the *rest* out of the things that He had *formerly made*. And this by a free act of his will, being moved thereto by his own goodness, at the time which he determined according to his pleasure, most probably
within

within one hundred and thirty two generations, most certainly within six, or, at farthest, seven thousand years. And this God is the Father of our Lord Jesus Christ. So must he *believe in God the Father Almighty, Maker of Heaven, and Earth.*

ARTICLE II.

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

AS nothing intervenes in the *Divinity* between the *Father* and the *Son*, so to express that *Union* we join them in the confession of our faith, which we are to place on the Son as well as the Father, for *this is his commandment, that we should believe on the name of his Son Jesus Christ, (1 John iii. 23.) Ye believe in God, believe also in me, (John xiv. 1.)*

In this Article our Saviour is described,
First, by his *Names*, Jesus Christ.

Secondly, his *Generation*, the only Son of God.

Thirdly, his *Dominion*, our Lord.

Jesus

Jesus must be esteemed his most proper Name, and *Christ* is rather to be referred to his Office, being a title given him on the account thereof. His name was called *Jesus*, which was so named of the Angel, before he was conceived in the Womb, (Luke ii. 21.)

The name *Jesus*, or *Joshuah*, contracted from *Jehoshuah*, was given at his circumcision, and signifies a Saviour. Many persons bore this name among the Jews; particularly, it was imposed by *Moses* upon the son of *Nun*, by a small alteration from what he was originally called, when he invested him with Authority from God to be a temporal Saviour of the children of *Israel*, as he was a type of him, who in a most eminent, and transcendent manner, and in a spiritual sense, was God the Saviour, not one by whom God delivered his servants, but one who saved his own people himself. Thou shalt call his name *Jesus*, for he shall save his people from their sins, (Mat. i. 21.) He was called *Emmanuel*, or God with us, because the sense of that word is comprehended in the name *Jesus*. Unto you is born this day, in the city of David, a Saviour, which is *Christ the Lord*, (Luke ii. 11.) Of this man's seed hath God, according

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according to his promise, raised unto Israel a Saviour Jesus, (Acts xiii. 23.)

Christ is a Saviour ; first, as he declared the only way, by which Eternal Salvation is to be obtained. The Apostles, who preached his Gospel, were said to save men thereby, and therefore, certainly, He, who brought life, and immortality to light, (2 Tim. i. 10.) must in a much higher degree be acknowledged a Saviour in this respect.

Secondly, as he procured, and wrought out salvation for us. God sent—his Son into the world,—that the world through him might be saved, (John iii. 17.) and this by the sacrifice of himself for us. Without shedding of blood is no remission. It was therefore necessary, that Christ should appear to put away sin by the sacrifice of himself, (Heb. ix. 22, 23, 26.) God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, (2 Cor. v. 19.) And, in consequence of such reconciliation, they are brought into a state of salvation. For, if when we were enemies we were reconciled unto God, by the death of his Son, much more being reconciled, we shall be saved by his life, (Rom. v. 10.) He gave himself a ransom for all, (1 Tim. ii. 6.)

And so also redeemed us from the slavery of sin, and the captivity wherein Satan detained us, having spoiled him of his dominion.

Thirdly, He is a *Saviour* by actually conferring salvation upon his servants; for which his mediation, and intercession will prevail: he is entered into the holy of holies, and sitteth at God's right-hand, and *is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them,* (Heb. vii. 11.) He hath all power in Heaven and Earth, and will compleat his salvation by returning from Heaven, and raising the bodies of those who believe on him, and qualifying them for the inheritance of his Heavenly Kingdom, (*Acts v. 31. Phil. iii. 20, 21. Job. xvii. 2. Heb. ix. 28. 1 Cor. v. 5.*) In which respect, *Joshua*, who conducted the *Israelites* into the promised land, and allotted them their inheritance therein, was a manifest type of the blessed Jesus, who will lead his chosen into the heavenly *Canaan*, and give them possession of that Glory which he hath prepared for them.

The necessity of believing this part of the Article is certain, and evident;

First, because there is no end of Faith without a *Saviour*, and we can only be saved by believing in him; there is no other *name* whereby we can be saved; *there is but one God, and one Mediator between God and men, the man Christ Jesus,* (1 Tim. ii. 5.) *By him it pleased the Father, to reconcile all things unto himself,* (Col. i. 19, 20.)

Secondly, that thereupon we may delight, and rejoice in the name of *Jesus*; as that in which all our happiness is involv'd. *Behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord,* (Luke ii. 10, 11.)

Thirdly, that it may enflame our affection, and kindle our love towards him, to such a degree, that we may neither prefer any other before him, nor let them have an equal share in our hearts; in comparison of him, we are to hate even those who are most endeared to us by nature, (*Luke xiv. 26.*) God demonstrated his love in sending him, *God so loved the world, that he gave his only-begotten Son,* (Joh. iii. 16.) The Son testified his own love beyond all possibility of parallel. *Greater love hath no man than this, that a man*

lay down his life for his friends, (John xv. 13.) But while we were yet sinners, Christ died for us, (Rom. v. 8.) The highest return therefore is due to both the Father and the Son; and we may justly subscribe to St. Paul's censure of those who are deficient herein; if any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha, (1 Cor. xvi. 22.)

Lastly, that it may produce a suitable esteem of him, and an absolute obedience to him. That we may *count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord, (Phil. iii. 8.)* that we may express our love by the readiness of our obedience. *If ye love me, keep my commandments, (John xiv. 15.) This is the love of God, that we keep his commandments, (1 Joh. v. 3.)* If the winds and the sea obeyed him, if the devils are subject unto him, surely he may demand the highest veneration, the most chearful service, and the most entire submission from us, whose nature he took upon him, that he might become a Saviour. *God has given him a name, which is above every name: that at the name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth, (Phil. ii. 9, 10.)*

Every Christian then is to believe, and profess, not only that there is a God, who made the world, but that there is a Man called *Jesus*, of whom *Joshua* more especially, and the other saviours of *Israel*, were types, who in the highest, and utmost importance of that name, is the Saviour of the world; having revealed the way of salvation, and having wrought the same by his blood, obtaining remission of sins, making reconciliation for enemies, and paying the price of redemption for captives, who will also confer this salvation upon all who truly believe in him, which can never be procured but by his blood, nor be granted by any one besides himself. Thus must he acknowledge, *that he believes in Jesus.*

And in Jesus Christ.

OUR Saviour is next to be acknowledged in the Title of his *Office*, which the *Jews* refused to own, who agreed, *that if any man did confess that he was Christ, he should be put out of the synagogue,* (John ix. 22.)

To apprehend this fully, we shall,
First enquire, what the word signifies.

Secondly,

Secondly, what reason the *Jews* had to expect a *Messias*.

Thirdly, we shall prove that the *Messias* is come.

Fourthly, that *Jesus* is the *Messias*.

Fifthly, we shall shew what his unction consists in, and what are the effects thereof.

And first, *Christ*, and *Messias* are of the same signification, and both mean *anointed*, the latter is the *Hebrew* name, the other is the *Greek*, which the *Latin* Church, and we in *English* retain. But then the reason of his being anointed, is to be taken into the signification of the word. As he is *Christ*, we are to consider, that he was consecrated by anointing, and invested in the highest office.

Secondly, it evidently appears, that the *Jews* expected such a *Christ*. *I know that Messias cometh*, (John iv. 25.) *All men mused in their hearts of John, whether he were the Christ or not*; (Luke iii. 15.) *And they sent priests and Levites from Jerusalem to ask him*, (John i. 19.) *when Christ cometh*, (John vii. 27, 31.) *This is the Christ*, (ver. 41.) The grounds of their expectation were many promises of Scripture; as, *In Isaac shall thy seed be called*, (Gen. xxi. 12.) *He saith not*

unto seeds, as of many; but as of one, and to thy seed, which is Christ, (Gal. iii. 16.) The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, (Deut. xviii. 15.) (Acts iii. 22.) *Messiah* the prince, (Dan. ix. 25.)

The *Chaldee* paraphrases of Scripture, composed to explain it to the people, (who after their captivities had lost the exact understanding of the *Hebrew* language) in interpreting these promises, frequently, and familiarly used the word *Messias*; so that in those which are still extant, it is found seventy times, besides that passage in *Daniel* just mention'd.

Thirdly, to prove that the *Messias* is already come, we need but examine when these promises were to be fulfilled. *The scepter shall not depart from Judah, nor a law-giver from between his Feet, until Shiloh come, and unto him shall the gathering of the people be;* (Gen. xlix. 10.) The scepter is departed from *Judah*, and therefore *Shiloh* is certainly come. And that *Shiloh* is the *Messiah*, appears from this prediction, *to him shall the gathering of the people be.* He was the same seed in whom *all the nations of the Earth* were to be blessed, the same root of *Jesse*

to whom the *Gentiles* were to seek, the *mountain of the house of the Lord*, to which all people were to flow; (II. xi. 10. Micah iv. 1.) and accordingly the ancient *Jews* understood *Shiloh* to mean the *Messias*.

Again, *Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his Temple: even the messenger of the Covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts; (Malach. iii. 1.) For thus saith the Lord of Hosts, yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; (Haggai ii. 6, 7, 9.)* According to these Scriptures, the *Messias* was to come while the second Temple stood; but that being long since utterly destroyed, we must conclude he is already come, unless we suppose it possible for God to foretell a fallhood. The *Messias* was undoubtedly here spoke of, *the Angel of the Covenant,*

nant, the Delight of the Israelites, the Desire of all Nations, were his known Titles. The glory of the second Temple could never have exceeded that of the first, if he had not appeared in it. For in other respects it fell far short of it, as the *Jews* observed; it wanted the *Urim* and *Thummim*, the Ark of the Covenant, the Fire from Heaven, the Divine Presence, and the Spirit of Prophecy; besides, it was much inferior in the beauty, and stateliness of its structure; and yet its glory was greater than that of the former; the will of God was revealed by a greater Oracle than that of *Urim* and *Thummim*: he was the Ark of the Covenant, and the Propitiatory was only by his blood; he baptized with the Holy Ghost, the true Fire that came down from Heaven; he took up his habitation in our Flesh, and therein we beheld his Glory; the Spirit was given to him without measure: so that all the circumstances, in which the first Temple excelled the latter, were overballanced by his coming to it, according to these Prophecies, which ought to be found in some period during the continuance thereof.

Fourthly, we are to prove that *Jesus* is the *Messias*.

First,

First, it is confessed by *Jews* and *Gentiles*, as well as *Christians*, that he was born in *Judæa*, and lived, and died before the destruction of the *Jewish* Temple and Commonwealth, at the time when the Prophets foretold he should come. There was no other, that with any probability pretended to be, or was accepted as the *Messias*.

Secondly, all the Prophecies concerning the *Messias*, were fulfilled in him, with regard to his Tribe and Family, the Place and Manner of his Birth. He was of the Tribe of *Judah*, of the House of *David*, and was born in *Bethlehem*, by a particular providence, of a Virgin. *There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. There shall be a root of Jesse,* (Isaiah xi. 1, 10.) *What think ye of Christ? Whose Son is he? They say unto him, the Son of David,* (Mat. xxii. 42.) *It is evident that our Lord sprang out of Juda,* (Heb. vii. 14.) *When Herod had gathered all the Chief Priests, and Scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, in Bethlehem of Judæa: for thus it is written by the prophet; And thou Bethlehem in the land of*
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Juda, art not the least among the Princes of Judah : for out of thee shall come a Governour that shall rule my people Israel ; (Mat. ii. 4, 5, 6.) Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ? (John vii. 42.) Unto you is born this day, in the City of David, a Saviour, which is Christ the Lord, (Luke ii. 11.) The Lord himself shall give you a sign : behold a Virgin shall conceive and bear a Son ; (Is. vii. 14.) (Mat. i. 22.) By the accomplishment of these Prophecies, it is apparent that *Jesus* is the *Christ*.

Thirdly, he taught what the *Messias* was to teach, he did what the *Messias* was to do, and suffered what he was to suffer ; and after his sufferings, those things which were to happen to the *Messias*, came to pass.

He was a most extraordinary Prophet, and most perfect Doctor, according to that promise ; *I will raise them up a Prophet from among their brethren, like unto thee ;* (Deut. xviii. 18.) *I have put my spirit upon him, he shall bring forth Judgment to the Gentiles, and the Isles shall wait for his Law ;* (Isaiah xlii. 1, 4.) He revealed to us the most perfect Will of God,

God; not under types and shadows, but with plainness, and perspicuity; which concern'd Mankind universally, being designed to unite them in one Faith, and Doctrine.

As to his works, they were a sufficient testimony of his Mission; he wrought more Miracles than *Moses*, and all the Prophets taken together, according to the *Jewish* computation; and that by his own inherent authority; and he conferred the same power upon his Disciples. *I give unto you power*, (Luke x. 19.) *In my Name shall they cast out Devils*, (Mark xvi. 17.) *He that believeth on me, the works that I do shall he do also, and greater works than these shall he do*, (John xiv. 12.)

Again, his Sufferings demonstrate him to be the *Messias*; in respect of the contempt with which he was treated, and his death, with the ill Usage and Pain which preceded, and led to it, according to *Isaiah's* Prophecy, (Chap. lii, liii.) which the antient *Jewish* Rabbins always interpreted of the Messiah. *He was despised and rejected of men, and they esteemed him not. He made himself of no reputation, and took upon him the form of a servant*; (Phil. ii. 7.) He had not where to lay

lay his head; (Mat. viii. 20.) They reproached him as being the Carpenter's Son, and were offended at him; (Mark vi. 3.) He was a Man of sorrows, and acquainted with grief. He was betray'd for a certain reward. His enemies covenanted with Judas for thirty pieces of silver; (Mat. xxvi. 15.) According to the prediction of Zechariah, they weighed for my price thirty pieces of silver, (chap. xi. 12.) He was wounded, (Isa. liii. 5.) they pierced his hands, and his feet, as the Psalmist foretold, (Psa. xxii. 16.) and (Zech. xii. 10.) they shall look upon me whom they have pierced. They laughed him to scorn, and shook their heads, saying, he trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him, (Psa. xxii. 7, 8.) They that passed by, reviled him, wagging their heads, and saying, he trusted in God, let him deliver him now if he will have him, (Mat. xxvii. 39, 43.) As David spake in his name, my God, my God, why hast thou forsaken me? (Psa. xxi. 1.) He addressed his Father in the same words, (Mat. xxvii. 46.) He was numbred with the transgressors, (Isa. liii. 12.) When he was crucified between two thieves, one on his right hand, the other on his left,

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In his thirst they gave him vinegar to drink, (Ps. lxxix. 21.) (John xix. 28.) They parted his garments among them, and cast lots upon his vesture, (Ps. xxii. 18.) (John xix. 23, 24.) After his death, all things were fulfilled that were spoken of him. He made his grave with the rich, and was buried by Joseph of Arimathea, and laid in his sepulchre, he was raised the third day; he ascended into Heaven, and was placed at the right hand of God; so that all the house of Israel might know assuredly, that God hath made that Jesus whom they crucified, both Lord, and Christ, (Acts ii. 36.)

Fourthly, the propagation of the Gospel over the whole world, proves Jesus to be the *Messias*. God promised the *Messias*, *I shall give thee the Heathen for thine inheritance, and the uttermost parts of the Earth for thy possession, (Ps. ii. 8.) All Kings shall fall down before him, all Nations shall serve him, (Ps. lxxii. 11.) The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it, (Isaiah ii. 2.) There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, (chap. xi. 10.) From*
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the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, (Mal. i. 11.)

'Tis manifested that this came to pass by the preaching of the Gospel, which was the perfection of the Law, and by which the God of *Israel* was every where owned, and worshipped. It was received in every region, and tho' it was first offered to the house of *Israel*, it was preached also to all nations; and not only *many thousands* (or Myriads) of the *Jews* believed, but the grace of God was abundantly shed abroad among the *Gentiles*. So that most part of the then known world were converted to the Faith in about two ages. Now it is impossible it should have been so universally embraced, had not Jesus been the Messias, and his Doctrine divine, both in respect of the Doctrine itself, the means by which it prevailed, and the manner in which it was published; it condemned all other Religions, which had been long established, which men were extremely fond of, under the influence of which they imagined they had signally flourished. Its precepts were most disagreeable to the inclinations of our corrupt nature, its rewards did not affect the senses, nor were they to be immediately

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conferred, they were delayed to a future state, and supposed a resurrection, which was looked upon as a thing utterly incredible. Afflictions, and persecutions in this life, were to be the portion of those who embraced it. The Author of this Doctrine was himself in low circumstances, educated under a Carpenter, without the advantage of human Learning; upon the publication thereof, he was despised, and opposed, was apprehended, condemned, and crucified. His Apostles were mean, and obscure, they used no art or eloquence to persuade, and had no power to compel; and therefore could not have gained Profelytes in his name, but by the demonstration of the Spirit, which showed their Doctrine to be divine, and *Jesus*, whom they preached, to be the *Messias*.

So that he who appeared in the world, when the *Messias* was to come, and assumed that character, which no one at that time or since pretended; who was born of the tribe and family, in the place and manner the Prophets foretold the *Messias* should be; he who taught the Truths, did the Miracles, and suffered the Afflictions the *Messias* was to do, who was afterwards glorified, and whose Doctrine was received amongst all Nations, according

ding to the same predictions, was certainly the *true Messias*.

We proceed, fifthly, to show what his Unction consists in, what were the effects thereof, and in what manner he was anointed. Christ was anointed to those offices, to which persons used to be anointed amongst the *Jews*; all that were so anointed are to be considered as types of him; as, first, Kings; secondly, Priests, but especially the High-Priests only, after the first consecration of the sons of *Aaron*; and thirdly, Prophets. These three functions, wherein the administration of that Commonwealth consisted, (which was ordered and disposed with respect to a *Messias*) were united in him.

Our redemption was to be completed, by freeing us from the guilt and power of Sin, and placing us in a state of righteousness, and granting us eternal Life. He must therefore be a *Priest*, to offer a propitiatory Sacrifice; he must be a *Prophet*, to reveal God's Will, and convert us to righteousness; and he must have *kingly* Power and Authority, to translate us from the state of Death into eternal Life. If we believe him our *Redeemer*, and *Christ*, we must assert his Unction to these three Offices.

These

These he exercised in a most eminent degree :

And first, the *prophetical Office*; for which his *preparation* was most remarkable, in his *conception* by the Holy Ghost, and by the descent of the same Spirit upon him in a bodily shape, at the age of thirty years. His *Mission* was undeniable, from the testimony of *John* the Baptist, and his own Works, which were *a greater witness than that of John*, (John v. 36.) His *Administration* of that office was infallible, in that he who was *in the bosom of the Father declared him*, (John i. 18.) And he gave us *the words* which his Father gave him, (*John* xvii. 8.) And he confirmed his Doctrine by a most innocent and holy Life; by most divine works, by a most painful and shameful death, and by raising himself from death. He continued to exercise this office after his ascension, by his Spirit in the Prophets, to whom he gave gifts, and whom he ordained, *for the perfecting of the Saints, for the work of the Ministry, for the edifying the Body of Christ*, (Eph. iv. 12.)

He was a *Priest*, not after the order of *Aaron* indeed, but after that of *Melchisedek*, by which he *hath an unchangeable Priesthood*, (Heb. vii. 24.) yet he per-

formed the functions of the *Aaronical* Priesthood, which were typical of the *Messias*; by way of oblation, he *hath given himself for us, an offering, and a sacrifice to God for a sweet smelling savour*, (Eph. v. 2.) He afterwards ascended into Heaven, and *is at the right hand of God, and maketh intercession for us*, (Rom. viii. 34.) A most glorious and effectual intercession; he also blesteth us with an everlasting benediction.

Lastly, he was a *King*, as God promised. *Yet have I set my King upon my holy hill of Sion*, (Ps. ii. 6.) *Of the increase of his government, and peace, there shall be no end, upon the throne of David, and upon his kingdom*, (Isaiah ix. 7.) *The Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end*, (Luke i. 32, 33.) *Tell ye the daughter of Sion, behold thy king cometh unto thee*, (Mat. xxi. 1.) *Art thou a King then? Jesus answered, thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth*, (John xviii. 37.) And he was solemnly inaugurated into this office, *when God raised him from*
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the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, (Eph. i. 20, 21.) In virtue of this *office*, he rules his people, by delivering them a law, and enabling them to walk in it; he protects them, by assisting them to subdue their lusts, by preserving them from the temptations of the world, the flesh, and the devil, and supporting them in their afflictions; he rewards them in a royal manner, by making them *Kings, and Priests unto his Father*, (Rev. i. 6.) As to his enemies, he subdues, condemns, and destroys them; he hath already taken vengeance of his temporal ones the *Jews*, who perished by the *Romans*, not long after to be destroyed themselves. His spiritual ones are wicked and ungodly men, together with sin, satan, and death, which are all to be destroyed in their order. *He must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death, (1 Cor. xv. 25, 26.)* Thus shall he be acknowledged *Lord of Lords, and King of Kings*, (Rev. xvii. 14.) Tho' the Lord *Jesus* was never anointed with *material oil*, yet he was *the Christ* in the ultimate, and highest sense, being *anointed with the Holy Ghost*,

and with power, (Acts x. 38.) As *David*, who was a Type of Christ, was twice anointed, first at *Bethlehem*, when he was pitched upon to be king; secondly, at *Hebron*, when he was to enter upon his sovereignty: so we may consider our Saviour's unction at his conception, and at his baptism, when the Spirit *like a dove* descended, and lighted *upon him*, (Mat. iii. 16.) which was a proper time, since washing among the *Jews*, commonly preceded their unctions.

Hereby the legal unction was superseded, because whatever was believed to be signified, or performed by means thereof, either to notify the election of the persons, or to fit them for the divine influx, was sufficiently answered; the Voice from Heaven declared that he was appointed, and the Spirit actually conferred, showed that he needed no previous qualifications.

Whatever the matter, which was oil mixt with spices, might be an emblem of, was more effectually represented by the descent of the Spirit, extraordinary honour, and dignity, and lasting power, a good reputation, and variety of graces. Again, whatever was signified in the circumstances of anointing the head, or in effusion as well as unction, was substanti-

ally attained, by his being anointed with the Spirit.

Having therefore shown, that a *Messias* was to come, and proved that he is come already, and that *Jesus* is that *Messias*; and that he was *anointed* to those *Offices* which belonged to the *Messias*, and did, and doth execute them all; and that the *effusion* of the *Spirit* supplied all that was required in the legal, or typical *unction*, we may rest assured that *Jesus is the Christ*.

'Tis necessary to believe this part of the Article,

First, because he could not be our *Saviour* unless he were also *Christ*. He could not reveal the way of salvation, except he were a *Prophet*; he could not procure salvation, except he were a *Priest*; nor could he confer it, except he were a *King*: and he could not be *Prophet*, *Priest*, and *King*, except he were *Christ*. Therefore St. *Paul* opened, and alledged that *Jesus*, whom he preached, *is Christ*; (Acts xvii. 3.) *And testified to the Jews that Jesus was Christ*, (chap. xviii. 5.) And *Apollos* showed *by the Scriptures that Jesus was Christ*, (ver. 28.) St. *John* declares, that *whosoever believeth that Jesus is the Christ is born of God*, (1 Ep. v. 1.)

But *he that denieth that Jesus is Christ, is a Lyar and Antichrist*, (1 John ii. 22.)

Secondly, that this belief may influence us to demonstrate, by an holy conversation, that the *Messias* is come. That by love, and unanimity, by brotherly kindness, and charity, we may appear the subjects of that kingdom, wherein *the wolf was to dwell with the lamb, and the leopard to lie down with the kid, and the calf, and the young lion and fatling together, and a little child to lead them*, (Isaiah xi. 6.) wherein men were to *beat their swords into plow-shares, and their spears into pruning-hooks. Nation was not to lift up sword against nation, neither were they to learn war any more*, (Isaiah ii. 4.) Hatred, and variance, seditions, and wars; heresies, and schisms; fraud, and violence, rapine, and bloodshed; superstition, and idolatry, are inconsistent with the Kingdom of the *Messias*: they, who are guilty of such impiety, give occasion, as far as in them lies, to his enemies to deny, that he is come, or that *Jesus* is he, and so strengthen them in their opposition.

Thirdly, that we may receive him, in his several *Offices*. That we may hear him as our *Prophet*, place our confidence in him

him as our *High-priest*, and pay a true and entire allegiance to him as our *King*, and hope for a reward in his kingdom of glory.

Fourthly, that thereby we may be instructed what it is to be Christians, persons distinguished by an honourable name, derived from him, and suggesting the relation we stand in towards him. That *every one that nameth the name of Christ may depart from iniquity*, (2 Tim. ii. 19.) that we may remember that we are not only called by his name, but, as we are members of his body, receive an unction from him. *We have an unction from the holy one*, (1 John ii. 20.) and therefore ought to use our utmost endeavours, that *the anointing, which we have received*, may abide in us, (ver. 27.)

Every Christian then must assent unto this as a certain truth, that a *Messias* was promised, and foretold by the prophets, and must be assured that he is *already come*: and that he who was born of the *Virgin Mary*, in the days of *Herod*, and named *Jesus* by an Angel, is the *true Messias*: that as *Messias*, he was anointed to three *Offices*; that of a *Prophet* to reveal God's will, a *Priest* to make atonement by the sacrifice of himself, and a
King

King to reign at the right-hand of God; to govern his subjects, subdue his enemies, and reward his faithful servants with eternal happiness: that he was not *anointed* with *material oil*, but with the *spirit*: and that his *unction*, who is the head of the Church, is conveyed to his members. Thus must he *believe in Jesus Christ*.

His only Son.

AFTER acknowledging our Saviour to be *Christ*, we confess him to be the Son of God, which titles are join'd as equivalent: thus *Martha*, (John xi. 27.) *I believe that thou art the Christ the Son of God. I adjure thee*, said the High-priest, *that thou tell us, whether thou be the Christ the Son of God*, (Mat. xxvi. 63.) *We believe, and are sure, that thou art that Christ the Son of the living God*, (John vi. 69.) And St. *John* wrote his Gospel, *that we might believe that Jesus is the Christ, the Son of God*, (John xx. 31.)

We, with the *Latins*, call our Lord the *only Son*; the Scripture expression, which the *Greek Church* uses, is *only-begotten*.

Let

Let us then consider, how *Christ* is the *Son of God*;

And what that peculiar Generation is, in respect of which he is named *the only-begotten*.

And first, he is the Son of God, as he was conceived by the Holy Ghost. *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God,* (Luke i. 35.)

Secondly, as he was consecrated to so high an *Office*, by the special will of God the *Father*, who *sanctified and sent him into the world,* (John x. 36.)

Thirdly, as God raised him from the dead, according to the Apostle's interpretation of the second Psalm, (ver. 7.) *Thou art my Son, this day have I begotten thee,* (Acts xiii. 33.) who assures us elsewhere, that he was *declared to be the Son of God with power—by the resurrection from the dead,* (Rom. i. 4.)

Fourthly, as he was made *Heir of all things*, and was seated *on the right-hand of the Majesty on high*, and put into possession of his Kingdom.

But besides these, there is a further more *proper*, and *peculiar* manner, in which he

is *the only-begotten Son*, which we shall evince in the following method.

By proving from Scripture,

First, that *Jesus Christ* had a *being*, and *subsistence*, before he was conceived by the *Virgin Mary*.

Secondly, that this was not a *created being*, but *essentially Divine*.

Thirdly, that he received it by *communication* from the *Father*.

Fourthly, that this was a *proper generation*, by which, He, who communicated it, was a *proper Father*, and He, to whom it was communicated, was a *proper Son*.

Fifthly, that the *Divine Essence* was never so *communicated* to any other, as that he could thereby be a *Son*. And consequently that *Christ* is most *properly*, and *perfectly*, the *only-begotten Son of the Father*.

That *Christ* had a *being*, before he was conceived by the *Virgin Mary*, is most evident, because he was in *Heaven*, and descended thence, and came into the world, before his ascension in his human nature after his resurrection. *What and if ye shall see the Son of man ascend up where he was before?* (John vi. 62.) His being in *Heaven* before, must be *prior* to his natural birth: if He had been taken up afterwards,

terwards, the Evangelists must have given us an account of it. Nay, there is no period of our Saviour's life that can, without insuperable objections, be assigned for it.

I am the living bread which came down from Heaven, (John vi. 51.) *I came down from Heaven,* (ver. 38.) *I came forth from the Father, and am come into the world; again I leave the world, and go to the Father,* (John xvi. 27, 28.) *That he ascended, what is it but that he also descended,* (Eph. iv. 9.)

But secondly, he *existed* some certain time before. He was *before* John the Baptist, as *John* owned, and alledged as the reason why he was prefer'd before him, (John i. 15.) He was also before *Abraham*. *Before Abraham was, I am,* (John viii. 58.) The sense of which is, "before *Abraham*, the person you speak of, was born, I had a real being, in which I have continued until now." And they who recede from it, wrest, and pervert the place, and invent an answer for our Saviour very unworthy of him. For to refer *Abraham was* to his becoming a *Father of many nations*, according to the importance of that *name*, and the *promise* made to him; or to affirm himself to have *pre-existed* in the divine *fore-knowledge* only, had

had been mean equivocation; and had the *Jews* apprehended this to be the purport of what he said, they would rather have derided him for his *impertinence*, than have been incensed against him, for what they esteemed his *blasphemous pretensions*.

He was still far *more antient* than *Abraham*: for he *preached to the spirits in prison*,—when once the long-suffering of God waited in the days of Noah, while the Ark was a preparing, (1 Pet. iii. 19, 20.) Not in *person* indeed, but by the *ministry* of his prophets; but then he must have an *existence*, or he could not have done this by them as his *instruments*, acting by his authority.

Again, he *made the world*, and therefore had a being at the *beginning* of it. This the Apostle declares, when speaking of the Son, he adds, *by whom also he made the worlds*, (Heb. i. 2.) This he proves from the Psalmist, *Unto the Son he saith, thy throne, O God, is for ever, and ever.*—*And thou, Lord, in the beginning, hast laid the foundation of the Earth; and the Heavens are the works of thine hands, &c.* (Heb. i. 8, 10.) Tho' there are some, who, by a poor evasion, argue, that this is spoken of God the Father, 'tis plain, that it is *one*, and the *same person*,

person, to whom the creation, and destruction of the Heavens is attributed; and it is certain, that the Apostle cited this passage to show that *Christ* was to destroy the Heavens; nor can a metaphorical exposition be here pretended, which they have recourse to, in some other texts where the same truth is inculcated; as, (Col. i. 16, 17.) *For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.* This is spoken of Christ, *in whom we have redemption, thro' his blood, (ver. 14.) Who is the image of the invisible God, the first-born of every creature, (ver. 15.)* Begotten antecedently to other emanations, or productions; which the Apostle proves, by ascribing the creation of every thing to him: by using the terms *Heaven and Earth*, under which *Moses* comprehends *all things*; he shows that he intends the same creation: but then he proceeds farther, and assures us, that both corporeal substances, and immaterial beings are included. *Visible and invisible*; even those of the most exalted orders, and degrees;
whether

whether they be thrones, or dominions, or principalities, or powers; and he maintains, that He is the final as well as instrumental cause: all things were created by him, and for him; and that He is Conserver, as well as Creator, by him all things consist. Had these words been spoken of the Father, they would not have been any way injurious to his Divine Majesty, and therefore we must own, that they compleatly describe the Son as Creator of the world. 'Tis evident, that they cannot justly be understood of a metaphorical creation, because we read but of two Creations in the Scriptures; and men alone are the object of the second, or new creation, and amongst them, such only as are *renewed, and regenerate*, and so translated from a *worse* into a *better* condition, they indeed are *new creatures*, (2 Cor. v. 17. Gal. vi. 15.) *Created in Christ Jesus unto good works*, (Eph. ii. 10.) *They put off the old man, and put on the new man—created in righteousness, and true holiness*, (Eph. iv. 22, 24.) *After the image of him that created them*, (Col. iii. 10.) But all things *in Heaven*, as well as *upon Earth*, are the object of the creation the Apostle here mentions; this therefore must be the first, which the earliest

writers

writers of the Church attribute to the Son, to whom they suppose the Father said, *Let us make man.*

And St. *John* clearly confirms this doctrine. *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made,* (John i. 1, 2, 3.) *Christ the Word, who was made flesh, was in the beginning, and all things were made by him.* Therefore he could not be created when the world was made. He was *with God*, and therefore 'tis probable, God said to him, *Let us make man;* and to convince us that he was equal to so great a work, 'tis added, that he *was God.* St. *John* repeats it, that *the same was in the beginning with God*, that we might not surmise a division, or multiplication of the Deity; and he calls Christ *the Word*, which was a name familiar to the *Jews*, frequently occurring in the *Chaldee* paraphrases; wherein the sense, and general opinion of that age, and nation, was represented, and from which they learnt, that the Word of God was the same with God. St. *John* then declares further, that *the Word was made flesh,*

(ver. 14.) This is the literal, and clear sense, and is infinitely preferable to an interpretation, which restrains universals to particulars, takes plain expressions for figurative phrases, and changes a sublime truth into a weak, useless, and false discourse. To suppose that *in the beginning*, refers to the same time with *from the beginning*, (1 John i. 1.) is to be guilty of contradiction: for the Apostles *saw*, and *heard*, and *touched* the Word *from the beginning*; but the Word was *with God*, that is, known to God alone, *in the beginning*, according to this interpretation. Nor can it be said that he was known to God only in the *beginning*, as that is taken for that part of his life which passed before his publick preaching, and manifestation of himself to the world: for he was revealed therein, to the Angel *Gabriel*, to *Joseph* and *Mary*, to *Zachary* and *Elizabeth*, to *Simeon* and *Anna*. It will be still more inconsistent, to refer his *making all things* to that period which commenced after his Ascension, when he endowed his Apostles with power, and constituted his Church or spiritual Kingdom by them. His *making all things* in this sense, cannot be pretended to be *in the beginning*, as St. *John* affirms, seeing the *beginning*,

ning, when he was *with God*, is supposed to have been long before. But if his *making all things*, were to comprehend also whatever he himself said, and did in the promulgation of the Gospel, still that will not reach *the beginning*. And St. *John's* words must, after all, be perverted to this meaning: "In the beginning was the Word, and that Word in the beginning was with God, and yet nothing was done by him in the beginning; but all things, that were done in the beginning, were done without him." We ought therefore to adhere to the received interpretation, without figurative *distortion* or curtailing *restriction*; and to conclude from hence, that *in the beginning*, when the Heavens, and the Earth were created, all things were made by the *Word* of God, who is *Jesus Christ*, since he became flesh; and that He who was in Heaven, and descended thence, before that which was begotten of the Virgin ascended thither; He who was before *John* the Baptist, and *Abraham*; He who was before the end of the old world, and at the beginning thereof, had a real being, before *Christ* was conceived of the Virgin *Mary*.

Secondly, this being was not created, but *essentially Divine*; and this follows,

First, from his creating all things, for *he that built all things is God*, (Heb. iii. 4.) St. *John*, who affirms that he made the world, and was with God, assures us also that he *was God*, and that *in the beginning*: that is, the same God with whom he was, because there can be no more supreme Gods than one; and we cannot conceive the Apostle uses the word God in a different sense, so as to signify an eternal and independent God in his second proposition, and a made, and depending God in his third; especially when *the Word* was constantly taken for the Eternal God by the *Jews*; and St. *John* seems to have chosen that term, because it was in use amongst them: this receives further strength from St. *John's* manner of writing, where the word which ends the former sentence, begins that which follows. Being therefore the same God, he must have the same Divine Essence.

Secondly, he who was *in the form of God*, and without *mistake* in himself, or *injury* to God, thought himself *equal* with God, must be *truly*, and *essentially* God: that he was so, we learn from the Apostle, (*Phil. ii. 6, 7.*) *who being* (or rather subsisting) *in the form of God, thought it not robbery to be equal with God: but*
made

made himself of no reputation, and took upon him the form of a servant. Out of which words, these three propositions naturally result.

First, that *Christ* was in *the form of a servant*, as soon as he was made man.

Secondly, that, before that, he was in *the form of God*.

Thirdly, that he did as truly, and really *subsist* in the *Divine nature* as in the *nature* of man.

It would be a vain imagination to restrain his being *in the form of a servant* to his sufferings, as if therein only he appeared as a *servant*, or *slave*, for all were not *slaves* that suffered in that manner, nor was he ever in the condition of a *servant*, or *slave*, but sustain'd the Character of a *Master* and *Lord*, with respect to his Disciples. The *form of a servant* consisted in his being *made flesh*, and *sent in the likeness of sinful flesh*, (Rom. viii. 3.) and *made of a woman, made under the law*, (Gal. iv. 4.) So the Apostle explains it in the following sentence, for the conjunction *and*, which is twice in our translation, is not in the original text, where his taking the *form of a servant*, and *being made in the likeness of men*, is only declarative of the manner how he *made himself of no reputation*, (or more exactly, emptied himself)

taking the form of a servant, being made in the likeness of men. And the Apostle afterwards adds a farther instance of his humiliation, in his sufferings; *And being found in fashion as a man, he humbled himself, and became (or becoming) obedient unto death, even the death of the cross,* (ver. 8.) In his Epistle to the *Hebrews*, applying that of the Psalmist, *mine ears hast thou opened, to Christ,* he interprets it by *a body hast thou prepared me.* Intimating that his servitude, of which boring the ear was a token under the law, was his having a *body prepared* for him.

Again, he was in the *form of God*, before he was in the *form of a servant*. He is presupposed to *exist*, and to think himself *equal* with God: and notwithstanding to assume the *form of a servant*, thereby also to *empty* himself, which requires a precedent *fulness* as necessary thereto, and that *fulness* was the *form of God*.

Thirdly, the *form of God*, in which he *subsisted*, was the *Divine nature*, for therein he was *equal with God*, and nothing can be *equal* with God, which is not the *Divine nature* itself. To say, that he cannot be the supreme God, because nothing can be equal to itself, is but a trifling cavil; the most exact writers use such lan-

guage. *To whom will ye liken me, or shall I be equal?* saith the holy one, (*Isaiab xl. 25.*) *The form of God answers to the form of a servant, and therefore as the form of a servant denotes Christ's humanity, the form of God evidently points out his Divinity; and that being, which he had before he was begotten of the Virgin, was not a created, but a Divine essence.*

Thirdly, he who *is the first, and the last*, without any restriction or limitation, as he ever will be, so always was truly and essentially God. Thus God describes himself, *I the Lord the first, and with the last I am he*, (*Isaiab xli. 4.*) *I am the first, and I am the last, and besides me there is no God*, (*chap. xliv. 6.*) *I am he, I am the first, I also am the last*, (*chap. xlvi. 12.*) Now Christ also proclaims himself *Alpha, and Omega, the first, and the last*, (*Rev. i. 11.*) And again, he declares, *I am the first and the last*, (*ver. 17.*) And St. John informs us concerning him, *These things saith the first, and the last, which was dead, and is alive*, (*chap. ii. 8.*) And he again assumes this title, *I am Alpha, and Omega, the beginning, and the end, the first, and the last*, (*Rev. xxii. 13.*) There is a

parallel passage in this book, *I am Alpha, and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty*, (chap. i. 8.) Of which it may be questioned, whether it is to be understood of the Father, or the Son; if the Son is the Lord who here speaks, it fully confirms his Divinity: if the Father, he makes himself known by this title. And as the Son in the places recited assumes the same style, he must attribute as much thereby to himself, and maintain his own *eternal Power and Godhead*.

Fourthly, he whose glory *Isaiab* saw, is essentially God, and expressly so called, (*Isaiab* vi. 1.) *The Lord; holy, holy, the Lord of hosts, the whole earth is full of his glory*, (ver. 3.) We are assured this was *Christ*, (*John* xii. 41.) to whom the Evangelist appropriates *Isaiab's* vision.

Lastly, He who, being *man*, is frequently called *God* in Scripture, so that the *one*, and *eternal God* only can be meant by that name, *eternally* subsisted in the divine nature; for novelty is repugnant to the Deity, and he could never become *God* if he were not *always* so; nor can there be more than *one divine essence, one supreme God*. There are indeed, *many*
I called

called *Gods*, but *Christ* is none of those *many*, because he is distinguished from them, and opposed to them. Tho' *there be Gods many, and Lords many*, yet to us there is but one God the Father—and one Lord Jesus Christ, (1 Cor. viii. 5, 6.) As the *Father* is here as much oppos'd to the *many Lords*, as the *many Gods*; so the *Son* is as much oppos'd to the *many Gods* as the *many Lords*.

Some men have invented *distinctions* in order to exclude our Saviour from the Majesty of the eternal Deity; and contend, first, that he is never spoken of when the *name* of God is taken *absolutely*, as the *subject* of any proposition; secondly, that he is not mentioned with an *Article* by way of *excellency*: in opposition to whom we affirm, that the *name* of God taken *absolutely*, is to be understood of *Christ*; and also that the *Name* with the *Article* is to be attributed to him; or if it were not, it would be of little moment, since the *Greeks* often arbitrarily use, or omit the *Article*, without any direct reason inducing them to it; and where it is wanting, there is something added, which signifies as great *excellency* as the *article* can do.

Christ is spoken of where the *name* of God is taken *absolutely*. *God* was manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory, (1 Tim. iii. 16.) These propositions are true of *Christ* only, and therefore God *absolutely taken*, is to be understood of him: they who put the *will* of God for *God*, and say that it was manifested in the flesh by being revealed to mortal men, and change received up into glory, to gloriously received on earth, teach a language, which the Scriptures know not, and the *Holy Ghost* never used. And they who deny that the name of *God* is here expressed, contradict all the copies of the *Original Language*.

Again, St. *Paul* charges the Elders of the Church of *Ephesus* to feed the Church of God, which he hath purchased with his own blood. God must be understood of *Christ*, in this place, who, and no other, hath purchased his Church with his own blood. God the Father cannot be meant; for tho' he may be said to purchase us by giving his Son, he could not do it by his own blood, in opposition to that of any other, which implies death; but the Father could not die. It was
Christ's

Christ's blood only that was the *blood* of the *New Testament*, which required the *death* of the *Testator*.

In the second place, *Christ* was called *Emmanuel*, which being interpreted, is *God with us*, (Mat. i. 23.) Here he is mentioned with the *Article*, and therefore his *Excellency* above all others is thereby expressed. 'Tis a vain imagination to think, that he was not what he was to be called, and that it was no otherwise than as the *name* of God had been given to things or places: for our Saviour's *name* bears no similitude with those *names*, in which something was to be supplied to make them *propositions*. The things were not, in any respect, what their *names* import-ed: but *Christ* was *really* with us, and *really* God in some sense at least, according to the confession of our adversaries; and therefore we conclude, since he is said to be *the God with us*, that he is Hereby declared to have the *excellency* of the *supreme Deity*.

Again, according to St. *Thomas's* acknowledgment, *my Lord, and my God*, or the Lord of me, and the God of me, with the article, (*John* xx. 28.) He is the true God, so called by way of *excellency*. St. *Thomas* expressed his belief in
our

our Saviour, in these words, in which *he answered, and said unto him, my Lord, and my God*; and *Christ* explained this to be the meaning of them, *because thou hast seen me, thou hast believed*, (ver. 29.) And shall we scruple to esteem him *the Lord of us, and God of us*, who was *the Lord and God* of an Apostle?

Nor is he barely acknowledged *the God* with the *Article*, to denote his *Excellency*, but his *Divinity* is confirmed by a further addition; he is asserted to be *the true God*. *We are in him that is true, even in his Son Jesus Christ, this is the true God, and eternal Life*, (1 Joh. v. 20.) To refer *the true God* to the Father, merely upon the account of a *possible construction*, would lessen the force of the Apostle's reasoning, who argues, that *we are in him that is true*, because we are *in his Son, who is the true God, and eternal Life*. Which in St. John's language is the constant title of our Saviour. And we may reasonably presume, that the first writers thought *Christ* was stiled *God* with the *Article* prefixed in Scripture, by way of *Eminency*, because they frequently used it, when they spoke of him.

But thirdly, where *Christ* is called *God*, his *supreme Majesty* is expressed at the same

same time. St. Paul observes, that of the Jews, *as concerning the flesh Christ came, who is over all, God blessed for ever,* (Rom. ix. 5.) Where he distinguishes his *flesh* from his *Godhead*, and then assures us he is *God over all*; not in a *limited* sense, as having *dominion* over the Fathers, the persons whom the Apostle had been speaking of, but *over all things*, or *God above all*, the *most high*, the ordinary title of the supreme God. Moreover, he is proclaimed *blessed for ever, amen*. A form of speaking usual amongst the Jews, upon their mentioning the name of the *God of Israel*. If *Christ* were not *God* in the *highest sense*, it had been improper for St. Paul, who wrote to converted Jews, and profelytes, to describe him in the same terms they were accustomed to signify the *one God* by, and which he himself, speaking elsewhere of the Father, makes choice of; *who is blessed for evermore*, (2 Cor. xi. 31.) *Who is blessed for ever, amen*, (Rom. i. 25.) It was the peculiar privilege, and great glory of the *Israelites*, not that one of the race of *Abraham* was made a *God* on account of his *Death*, rather than his *Birth*; but that the most high God *took on him the seed*

seed of Abraham, (Heb. ii. 16.) and came of them as concerning the flesh.

So that He who was *the Word* which was *with God* in the beginning, and *was God*; whose *glory* Isaiah saw, as that of the *God of Israel*; who is *Alpha*, and *Omega*; who was in the *form of God*, and *equal with God* before he became *man*; who is frequently called *God* in all those ways by which the *supreme Deity* is expressed, had a being before he was conceived by the *Virgin Mary*, which was the *One, Eternal, Divine Essence*, and was *really, and truly God*.

We come, thirdly, to evince, that Christ received this *Divine Essence* by *communication* from the Father. There can be but one essence *properly* Divine, and but one person *originally* subsisting therein: a plurality of persons *originally* and *independently* subsisting, would infer a *multiplicity* of Gods. The Father is *originally* God, and therefore Jesus Christ, who is not the Father, and yet, as we have shown, is *truly, and properly the Eternal God*, must be understood to have the Godhead *communicated* by the Father, who is not only *eternally*, but *originally* God. Thus our Lord declares, *All things that the Father hath are mine, (John xvi. 15.)*

And

And again, *As the Father hath life in himself; so hath he given to the Son to have life in himself,* (John v. 26.) He signified this *communication* to the *Jews*, when they were enraged against him for *making himself equal with God: the Son can do nothing of himself, but what he seeth the Father do.* So that in the *equality* there is a *difference*, and *priority*; which he confessed, *My Father is greater than I,* (John xiv. 28.) Tho' the Son be *equal* in nature, the Father is *greater* in reference to the *communication* of the Godhead; and therefore the Council of *Nice* in their Creed, declare the Son to be *God of God, Light of Light, very God of very God.* And since the Divine nature cannot be divided, Christ had not a *part*, but the *whole* communicated to him, and therefore is *of the same Substance with the Father*, as that Council determined, and the antient Fathers taught before them. Which is *Christ's* own doctrine: *I and my Father are one,* (John x. 30.) Where the verb plural, and the neuter noun point out, together with the *personal distinction*, an *identity of essence.* Tho' he enjoins us to believe, that *the Father is in him*, and he *in the Father*, (John x. 38.) yet he assures us also, that
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he *came out from God*, (John xvi. 27.) As he maintained his *Divinity*, he owned his *Origination*. We ought therefore to admire the *fruitfulness* of the Divine Nature, and that *communication* of omnipotence to the *Word*, by which he became *the Cause* of all things, by whom the Father made the world.

Fourthly, we are to show that this is a *proper generation*. He who *communicated* the essence is a *proper Father*, and He to whom it was *communicated* is a *proper Son*. *Christ's* generation consists in this *communication*, and thereby he became the eternal Son of God. God always had a Son. *Agur* seems to intimate this by his question, *Who hath established all the ends of the earth? what is his name, and what is his Son's name, if thou canst tell?* (Prov. xxx. 4.) *Thou art my Son, this day have I begotten thee*, says *David*, speaking to the *Messias* in the person of God, (Psalm ii. 7.) And the Apostle infers his infinite dignity from this relation; *Unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee?* (Heb. i. 5.) *Generation* is the producing another in the same nature, and the person thus produced, is the perfect *image*, and *similitude*.

tude of him by whom he is produced, and thereby his *proper Son*. In human *generation*, we may consider the likenesses of *nature*, and the likenesses of *form*; the one is *essential*, and *necessary*, the other *accidental*. By the divine *communication*, there is a *similitude* of nature. Christ is *the image of God*, (2 Cor. iv. 4.) *The brightness of his glory, and the express image of his person*, (Heb. i. 3.) And the divine *generation*, is more proper than that of the creature, because the *manner* thereof, as well as the *identity* of nature, is most *perfect*: there was no defect, blemish, or impurity in this *communication*. In human *generation*, there is a *derivation*, and *division* of the *substance* of the parent, which is *corporeal*; but God's *essence*, which is *spiritual*, is *indivisible*; the communication cannot be by *division*, but must be *total* and *plenary*. In human *generation* the Father *precedeth* the Son, because they are both finite beings, where the individuals can only be perpetuated by succession, because of their mortality: but God communicated *without beginning*, the essence which he always had *from the beginning*, being always Father, as always God. Animals are only then *prolifick*, when they come to *perfection* of nature;

but God being *eternally perfect*, was fruitful by an *eternal generation*. Men become Fathers by *multiplication*, the Son is not the same man, tho' of the same nature; but the Divine essence, in regard of its *simplicity* and *infinity*, can neither be *divided* nor *multiplied*. By the communication thereof, the Son hath the *same nature*, and is the *same God*. So that having the same full, and perfect nature more intimately, and with stricter unity, than can be found in the generation of mankind, or of any finite being; we justly confess, with St. *Peter*, that he is *the Son of the living God*, (Mat. xvi. 16.) That he is God's *true*, and *own*, (or proper) *Son*, (Rom. viii. 32.)

Fifthly, and lastly, the *Divine Essence* was never *communicated* to any other, so as that he could thereby be a *Son*; and consequently *Christ* is most properly, and perfectly, *the only-begotten Son of the Father*. He is *only-begotten* not as he was begotten of the *Father alone*, nor in respect of his being the *most beloved* of God's children, but on account of his *generation*, and the manner thereof, so as to exclude all others; none besides himself is the *only-begotten*, none but He had the divine nature communicated, in
so

so peculiar a manner as thereby to be a *Son*.

Here some difficulties may arise, because *others* are said to be *begotten of God*, and if the *divine nature* were *communicated* to them also, *Christ* could not be the *only-begotten*; or if it were not *communicated* to them, then such a *communication* is not necessary to found his *Sonship* upon: nay, an actual *communication* of the *Divine Essence* to the person of the *Holy Ghost* is supposed, and yet He is not thereby esteemed to be the *Son* of God.

As to those who are called the sons of God, and in consequence thereof Brethren of *Christ*, their title is only *figurative*, and is given them either on the account of *Adoption*, or a sort of *second birth* effected by the grace of God working in them; but denotes nothing concerning them answerable to his *natural generation*.

The *same essence* is indeed communicated to the *Holy Ghost*; and thereby he becometh the *same God* with the Father, and the Son; yet there is this *difference* in the *communication*, that the *Son* is *begotten*, and the *Holy Ghost* *proceedeth*; and tho' every thing, which is *begotten*,

proceedeth, yet every thing that *proceedeth*, is not *begotten*. In the language of the Scripture, which the Church strictly adheres to, the *Holy Ghost* is never called a *Son*. *Eve*, tho' produced out of *Adam*, was not his *daughter*, because she was not born by way of *natural generation*. The *procession* of the *Holy Ghost* differs from *generation*, and therefore cannot prejudice *Christ's Sonship*, but that it solely, and peculiarly belongs to him, who is distinguished from the *Holy Ghost* as *Son*, and from *adopted children*, as the *natural Son*.

Since then *Christ* had a *being* before he was conceived by the *Virgin Mary*, which was not a *created*, but a *Divine Essence*, and that not of himself *originally*, but by *communication* from the *Father*, which was by way of *proper generation*; and since the *Divine Essence* was never so *communicated* to any other, we acknowledge him the *only-begotten Son of God*.

'Tis necessary to believe this part of the Article,

First, to confirm our faith with respect to the *redemption* of mankind. That we may be convinced of the *excellency*, and *dignity* of the person of our *Mediator*, and assured of the *efficacy* of his actions,

and the *value* of his sufferings. We are taught, that *it is not possible that the blood of bulls, and of goats should take away sins*, (Heb. x. iv.) And we cannot conceive such a difference between that, and the blood of a *meer man*, as to pronounce the *taking away sins*, by one *impossible*, and by the other *certain*. And yet, we were *bought with a price*, (1 Cor. vi. 20.) *Redeemed with the precious blood of Christ*, (1 Pet. i. 18, 19.) and *God*, (Acts xx. 28.) The *heinousness* of our sins against God encreases in proportion to the *dignity* of the party offended, and requires a suitable *reparation*: The distance is *infinite* between God and man, and therefore we cannot be secure of reconciliation, unless the person who procures it be of the same *infinite dignity*. We shall then place a just reliance on our *Mediator*, when we know him to be the *only-begotten Son of God*: of the same power, dignity, and substance with the Father, whom we have offended.

Secondly, to satisfy, and encourage us in worshipping him. We are commanded to honour him with worship truly, and properly *divine*: we are to *honour the Son, even as we honour the Father*, (John v. 23.) And St. *John* in vision *heard every*

creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever, and ever, (Rev. v. 13.) And when he bringeth in the first-begotten into the world, he saith, and let all the Angels of God worship him, (Heb. i. 6.) Now unless we believe him to be *the only-begotten Son* of God, of the same substance with the Father, *Jehovah*, and *Lord of all*; we should be greatly perplexed to reconcile this duty, with other commands which require us to *fear and worship the Lord our God*, and to *serve him only*, (Deut. vi. 13. Mat. iv. 10.) To worship any that is not God, knowing him not to be so, is affected and gross *Idolatry*. To worship any one as God, that is not so, tho' we esteem him so to be, is the same sin, tho' not the same degree; and even to worship one that is God, when we believe him not to be so, would involve us in the guilt of *formal Idolatry*, although worship were really due to him; and therefore, to avoid falling into such an abominable sin, we must look upon the Son to

be the *Eternal God*, whom we are bound to worship, and serve.

Thirdly, to possess us with the most grateful sense of God's infinite love in sending his Son to save us. *God so loved the world*, saith our blessed Saviour, *that he gave his only-begotten Son*, (Joh. iii. 16.) *He spared not his own Son, but delivered him up for us all*, (Rom. viii. 32.) *In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins*, (1 John iv. 9, 10.) If God had only caused a man to be born after a different manner from all others, and delivered him to die for the sins of the world, the expression of his love herein, would not have appeared greater, than if he had redeemed us any other way. 'Tis true, indeed, God acted as freely in *redeeming* as in *creating* us; and in respect of the misery we were rescued from, and the happiness we are made capable of, *redemption* itself would have been a most *singular instance* of the love of God. But we are directed to raise our consideration higher, and to reckon the princi-

pal testimony of his love to be, his choosing to redeem us by this method, that his Son should take *our nature* upon him, and that He should resign him up to death. The greater his dignity, the more amazing was his condescension; the nearer his relation, and the more intimate his union with the Father, the more valuable was the Father's love in sending him to suffer. And therefore, to conceive him to be of an *inferior nature*, and excellency, is to lessen the acknowledgment due to God on that account, and to fall short in the returns of thanksgiving we ought to make. If we have not a just notion of his *infinite worth*, we cannot entertain a correspondent Idea of the *Divine Love* towards us. We shall then only discern how much God *commendeth* his love to us, in that *Christ* died for us, when we are convinced, that he is *of the same substance with the Father, of glory equal, of majesty co-eternal*.

Every Christian therefore may be assured of this certain, and necessary truth, that *Jesus Christ*, the Saviour, and *Messias*, is the true, proper, and natural Son of God, begotten of the substance of the Father, which was so really, and fully communicated to him, that he is of the
same

same essence, *God of God, Light of Light, very God of very God.* So that excluding all others who are not *begotten*, and all who are not *Sons* by a proper generation, but are only called so because of their adoption; he ought to assert his belief *in God the Father, and in Jesus Christ his only Son.*

Our Lord.

IN this clause of the Article we maintain our Saviour's *Dominion*, which is a necessary consequence of his Sonship: He must be *our Lord*, because he is *Heir* of all in his Father's house. Angels, and men, though they bear the name of God's *Sons*, are still his *Servants*.

Herein we may consider,

First, what the word *Lord* denotes, and to whom, and in what sense this title is given in Scripture.

Secondly, what the nature of Christ's dominion is; how, and in what respect he is Christ the Lord.

Thirdly, why we confess him to be our Lord, and how he is so in a peculiar acceptance.

And first, the word which we translate *the Lord*, was used sometimes by the interpreters of the Old Testament, and the penmen

penmen of the New, for men, and with relation only to *human dominion*. But we frequently meet with it in the most *high* and *full signification*, as it stands for the *supreme God*, and expressed his titles *El*, or *Elohim*, *Shaddai*, and *Adonai*, but most universally his undoubted proper name *Jehovah*. The *Greek* Translators, and after them the *Apostles*, seem to have chosen it, as appropriated to that notion, which the original requires, being derived from a verb of the same signification with the *Hebrew* root, and implying the *essence* or *existence* of God, and whatsoever may be deduced from thence, as revealed by him to be signified thereby.

The same title is given to *Christ*, and sometimes stands for him taken absolutely and alone, and it belongs to him not only in an eminent sense as he is the *Lord of Glory*, and *exalted* above all other *Lords*; but as the translation of the name *Jehovah*, which must be attributed to him, in the same propriety, in which it denotes the *supreme God*. By the confession of the *Jews* themselves, the *Messias* is called *Jehovah*; and since *Christ* is the *Messias*, he is *Lord* in the same sense, that they understood the *Messias* to be, *Jehovah*, the *Lord of Hosts*, who was to be *for a stone*

stone of stumbling, and for a rock of offence, (Isaiah viii. 13, 14.) Which St. Paul interprets of Christ, (Rom. ix. 33.) *I will have mercy upon the house of Judah,* (says God) *and I will save them by the Lord (Jehovah) their God,* (Hof. i. 7.) Where we may observe that the Chaldee paraphrase, instead of *Jehovah* has *the word of Jehovah*, and we know that he is the *Lord Jesus*, for *there is none other name whereby we must be saved,* (Acts iv. 12.) Again, *I will strengthen them in the Lord (Jehovah,) and they shall walk up and down in his name, saith the Lord (Jehovah,)* (Zech. x. 12.)

Here are two distinct Persons mentioned, each *Jehovah*; and yet *the Lord (Jehovah) our God, is one Lord (Jehovah)* as *Moses* assures us, (Deut. vi. 4.) The name of the *righteous branch* to be raised unto *David*, in whose days *Judah* was to be saved, is *the Lord (Jehovah) our righteousness,* (Jer. xxiii. 5, 6.) where the addition of *our righteousness* cannot diminish the supremacy which *Jehovah* expresses. *I dwell in the midst of thee, saith the Lord (Jehovah.)* And that the *Messias*, or *Christ* speaks this, we must conclude from the following verse; *And many nations shall be joined to the Lord*
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in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee, (Zech. ii. 10, 11.) The New Testament constantly ascribes this name to *Christ*; St. Paul interprets *the Lord* (Jehovah) spoken of by *Joel*, (chap. ii. 32.) to be *Christ*, (Rom. x. 13.) Jehovah, *the Lord of hosts* was that *Lord* who was to send his *Messenger* to prepare *the way* before him according to *Malachi*, (chap. iii. 1.) This *Messenger* was *the voice of him that crieth in the wilderness, prepare ye the way of the Lord* (Jehovah,) (Isa. xl. 3.) And St. Matthew informs us, that *Christ is he that was spoken of by the prophet Isaiah*, (chap. iii. 3.) And *Zachariah* declared, that his *Child John* should be called *the prophet of the highest*, and should go before *the face of the Lord*, (Luke i. 76.) So that *Christ is the Lord Jehovah*.

Christ is also intended in some passages where *Adon* or *Adonai* is used; as, *The Lord said unto my Lord*, (Psalm cx. 1.) *Jehovah* unto *Adon*, who is *the Word*, according to the *Chaldee* paraphrase. *And the Lord whom ye seek, shall come to his Temple*, (Malach. iii. 1.) Which term implies a right of possession, and power of disposing,

disposing, following, and flowing from the other notion of *Jehovah*. And Christ is Lord as *Jehovah* necessarily existing, on whom all other beings depend; and as *Adon*, having authority, and proper dominion.

We proceed, secondly, to consider the nature of this dominion, and to show how it is ascribed to *Christ*, or in what respect he is *the Lord*.

Now as two natures are united in his person, he is *Lord* in respect of both. One kind of his dominion, is *inherent* in his *Divinity*, the other was *bestowed* upon his *humanity*.

As he is *the Word* by whom all things were made, he is *Lord* of his creatures, in which sense *Thomas* confessed him his *Lord* and his *God*, (John xx. 28.)

But as *St. Peter* teaches, he was also *made both Lord and Christ*, (Acts ii. 36.) And 'tis observed from the *Psalmist*, that God *set him over the works of his hands*, and *put all things in subjection under his feet*, (Heb. ii. 7, 8.) This *Dominion* was imparted to his *human nature*, and consists in a right of judicature: *the Father hath given him authority to execute judgment also, because he is the Son of man*, (John v. 27.) And *the Son of man shall come*

come in the glory of his Father, with his Angels, and then he shall reward every man according to his works, (Mat. xvi. 27.) As also in the power of pardoning sins: *The Son of man hath power on earth to forgive sins*, (Mat. ix. 6.) And in authority to abrogate, and alter the law: as he affirmed in a particular instance, *The Son of man is Lord even of the sabbath day*, (Mat. xii. 8.) This plenary power was not conferred at once, but partly while he lived upon earth, and partly after his Death, and Resurrection. The former to enable him to accomplish the design for which he was made flesh, the latter to reward him for his obedience, and sufferings. *He died, and rose, and revived, that he might be Lord both of the dead, and living*, (Rom. xiv. 9.) It was after his resurrection that he said to his disciples, *All power is given unto me, in heaven, and in earth*, (Mat. xxviii. 18.) *He humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should*
confess,

confess, that Jesus Christ is Lord, (Phil. ii. 8, 9, 10, 11.) God raised him from the dead, and set him at his own right-hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, (*Eph. i. 20, 21, 22.*)

As this power did not commence all at once, so neither was it to have the same continuance: part of it was *æconomical*, and was to cease, when the end, for which it was granted, was attained. Part was due to the *human nature* upon covenant, as a *recompence* for what *Christ* did, and suffered therein; and therefore must be *eternal*, because the *human nature* will be perpetually united to the *Divinity* of *Christ*.

The other *David* speaks of, (*Psalms cx. i.*) *The Lord said unto my Lord, sit thou at my right-hand, until I make thine enemies thy footstool*; and the Apostle, when he assures us, that *he must reign till he hath put all enemies under his feet, (1 Cor. xv. 25.)* and that *the end* cometh, *when he shall have delivered up the king-*
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dom to God, even the Father, when he shall have put down all rule, and all authority, and power, (*ver.* 24.) and when all things shall be subdued unto him; then shall the Son also himself be subject unto him that put all things under him; that God may be all in all, (*ver.* 28.) That commission he had to rule over his enemies, shall then be resigned, when they are reduced, and brought into subjection. Yet is he not to be accounted merely as a *General* or *Embassador*, who is divested of his power when the business he was employed in, is transacted; but as a *Son* who still remains *heir* in his *Father's house*, and as still enjoying the dominion, he *purchased* with his blood, and which was assigned as his reward, and is never to be relinquished. If our *imperfect service*, is to be crowned with *an eternal weight of glory*, we cannot suppose that a *fading power* shall be the only recompence of his perfect obedience. If he makes us *priests*, and *kings*, sure he will not be discharged from his office of *High-priest* and *King of Kings*. His throne shall be established for ever, as God promised *David*, (2 Sam. vii. 16.) *And of his kingdom there shall be no end*, as the Angel informed the blessed Virgin, (*Luke* i. 33.) *His dominion*
is

is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed, (Dan. vii. 15.)

Christ then is *Lord* both by *natural*, and *independent dominion*, as God, and Creator; and by a *derived right*, as man *made Lord and Christ*. And that part of his Authority which is œconomical, shall be surrendered when he hath fulfilled his office, while that which is proper to the union, and due to his passion, shall be coæval with his human nature, and of eternal duration.

We come, thirdly, to enquire why we confess him to be *our Lord*, and how he is so in a peculiar acceptation.

Christ, indeed, is *Lord of all*, (Acts x. 36.) God the Father, and the Spirit only excepted. The *Angels* worship him, and *all nations* are his *inheritance*, and *the utmost parts of the earth* are his *possession*. But there is a propriety of Dominion, by which he is peculiarly to be acknowledged *our Lord*, as we are Christians, not only as he made and preserves us, for this is common to us with all other creatures, but he is *our Lord* by redemption. By conquest, and purchase, having triumphed over the enemies to whom we

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were in bondage, and taken us into his protection, and having bought us with a price; no less than that of his own blood.

He is further *our Lord*, as he makes a provision for us, and bestows upon us temporal and spiritual blessings, in the present life, and has prepared for us a place in the mansions of glory in the life to come. As he is *the prince of life*, (Acts iii. 15.) and *Lord of Glory*, (1 Cor. ii. 8.) and as we are *called by the Gospel to the obtaining of the glory of our Lord*, (2 Thess. ii. 14.)

Lastly, he is *our Lord by covenant*, we are bound to serve and obey him, by our *baptismal vow*. That we should *yield our members servants to righteousness unto holiness*, (Rom. vi. 19.)

'Tis necessary we should believe this part of the Article,

First, that we may duly reflect upon our condition of servants; that we may remember *that we are not our own, but are bought with a price*, (1 Cor. vi. 19, 20.) and may thereupon be inclined to do his will, whose we are. That we may not live to ourselves; but *whether we live, we may live unto the Lord, or whether we die, we may die unto the Lord*; so that

that *whether we live or die, we may be the Lord's*, (Rom. xiv. 8.)

Secondly, that the consideration of his power over us may *enforce* us to submit ourselves, and the knowledge of the person who exercises it, who is partaker of our nature, who *gave himself for us, and is not ashamed to call us brethren*, (Heb. ii. 11.) may *persuade and invite* us to *bring into captivity every thought to the obedience of Christ*, (2 Cor. x. 5.) Shall Angels, and Archangels worship, and bow down before him, and shall not we with zeal, and glad transport pay him that homage he so abundantly deserves?

Thirdly, that they who *govern* their fellow-servants upon earth, may rule with *justice, and mercy*, and avoid all *tyranny and oppression*, esteeming their *Authority* as a *charge*, and *trust*, and *knowing that they also have a master in Heaven*, (Col. iv. 1.) and therefore are to rule them according to *his laws*. And that they who are *subjects* may be prevailed upon to *obey*, as expressing their duty herein to the *Lord of all*. St. Paul gives this advice to servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart fearing God: and whatso-

ever ye do, do it heartily, as to the Lord, and not unto men ; knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ, (Col. iii. 22, 23, 24.) that they may also obey them in a proper manner, *in and for the Lord*. But in nothing contrary to his precepts, by which a *prior obligation* is laid upon them.

Lastly, that we may receive *comfort* and *encouragement* in all *circumstances*, and upon all *occurrences* ; being convinced that he is *able* to dispose all things to our *greatest advantage*, and that he will not fail to *support* his faithful servants. The same Lord over all is rich unto all that call upon him, (Rom. x. 12.) They who dedicate themselves to him have indeed many enemies ; but they are *his* also, and he will certainly tread them all under his feet. The influence of their lusts is great, but his *grace* is *sufficient* for them. Perhaps the *afflictions* they endure for his sake, are *heavy*, but he knoweth how to *deliver* them ; or if they *suffer* with him, they shall also *reign* with him, who is *Lord of Lords*.

Every Christian therefore, in this part of the Article, must be understood to assent to this infallible truth, that *Jesus Christ,*

Christ, the only Son of God, is the true *Jehovah* who hath an eternal being, on which all other things depend; that thereby, as God, he hath the absolute, supreme, and universal dominion over all things: and also, that, as Son of man, he was invested with all power, which as far as it was intended to *compleat* our redemption, and to *destroy* his and our enemies, is *temporary*, and will be resigned in *the end*; but as far as it was consequent to the *union*, and granted as the *reward* of his sufferings, will be display'd in his *eternal kingdom*; that tho' he be *Lord* by right of *creation*, and *preservation*, yet he is more peculiarly *the Lord* of those who believe in him, by *conquest* and *purchase* as he *redeemed* them, and by *promotion* as he *takes care* of them, and *advances* them to a state of happiness in the present and future life; and by *voluntary obligation* as they have entered into covenant with him. And thus he will *believe in Christ our Lord*.

ARTICLE III.

Which was conceived by the Holy Ghost, born of the Virgin Mary.

IN these words the *conception* of Jesus is distinguished from his *Nativity*; and the one is attributed to the Holy Ghost, the other to the *Virgin Mary*. The antient Creeds were expressed thus; *who was born by the Holy Ghost, of the Virgin Mary, or of the Holy Ghost, and the Virgin Mary*: comprehending in the word *born*, the *conception*, and *generation*, as well as the *nativity*.

To represent the full meaning of this Article, we shall enquire,

First, who was conceived, and born?

Secondly, by whose energy, and operation?

Thirdly, who conceived, and bore him?

First, who was conceived, and born? the person whom we have shown to be the only Son of God, and of the same substance with the Father; he, who was from *Eternity*, was conceived and born in the
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fulness of time. By his being *conceived*, and *born*, we understand every thing that concurred to the production of our Saviour's *human nature*, when he became incarnate; or in the language of St. *John*, when *the Word was made flesh*, (Joh. i. 14.) And this was by joining the *human nature* with the *Divine*, which union was effected in the *person* of the Son only. We are not to suppose with some Hereticks of old, that the *Father* was made man, or that he suffered, or that the *Holy Ghost*, or any other besides the Son was thus *conceived* and *born*. He indeed became *truly* and *completely* man. The Mediator between God and men, is the man Christ Jesus, (1 *Tim.* ii. 5.) He was the seed of *Eve*, (Gen. iii. 15.) and of *Abraham*, (Gal. iii. 16.) and of *David according to the flesh*, (Rom. i. 3.) *The Son of David*, and of *Abraham*, (Mat. i. 1.) *He took not on him the nature of Angels*, but he took on him the seed of *Abraham*; wherefore in all things it behoved him to be made like unto his brethren, (Heb. ii. 16, 17.) He had a true *nativity*, and assumed both a *body* and *soul*. Forasmuch — as the children are partakers of *flesh*, and *blood*, he also himself likewise took part of the same, (Heb. ii. 14.) A *body* was prepared

for him, and the *actions* and *passions* of his life demonstrate that he had the *nature* of *flesh*; he was in the same condition with other infants; he was nourished by proper food, and grew up by degrees; *he came eating and drinking*, and had the natural appetites, tenderneſs, and frailty of his *flesh*: and therefore, *every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God; and every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God,* (1 John iv. 2, 3.) As *Chriſt* had an *human body*, he had alſo an *human ſoul*, without which he could not be *man*. He *encreaſed in wiſdom*, that is the *faculties* of his *ſoul* were improved, for his *infinite underſtanding* could not be enlarged. He had a *will* in his *human nature* diſtinct from that of his *Father*, (*Luke* xxii. 42.) His *ſoul* was *exceeding ſorrowful even unto death*, (*Mat.* xxvi. 38.) He ſaid, *Father, into thy hands I commend my ſpirit*: and having ſaid thus, he gave up the *Ghoſt*, (*Luke* xxiii. 46.) *Death* diſſolved the *vital union*, the *ſoul* was thereby *ſeparated* from the *body*, and returned to *God* who gave it. Which truth is to be maintained againſt thoſe who *deny* that our *Saviour* had an *human ſoul*, and think that *the Word*, or

Divinity informed his body, and supplied the place thereof.

Thus he became *perfect God, and perfect man*, for both *natures* were preserved *entire and distinct*; they were not mixed, and confounded, from whence a new and different nature must have arisen; nor was one converted into the other, *God* cannot be *made* and therefore could not *become man*; the immaterial, indivisible, immortal nature could not be *changed* into a *finite*, tho' spiritual, and *corruptible* substance: as impossible is it, that the *human nature* should become *Divine*, or be swallowed up, and turned into the *Godhead*. It is not said the flesh was made the Word, but *the Word was made flesh*. If the human nature were not so *converted* in the *act* of incarnation, there can be no reason it should be so afterwards, nor can any *time* or *manner* be pretended for such *conversion*. Which indeed would be no better than an *annihilation* of the *manhood*. The Fathers opposed this notion by an argument taken from the *sacramental Elements* of bread and wine, which showed that they were strangers to the *Romish* doctrine of *Transubstantiation*.

One Christ then subsisted in *two natures*, and the *union* was made not in the *natures*, but in his *person* and in his only.

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This is a certain, and necessary truth. If we do not embrace it, we make *two Christs*, and *two Mediators*, and suppose *one* mentioned in the *second* and *another* in the *third* Article of the Creed. It is related of our *Saviour* in Scripture, that He, who *was* before *Abraham*, was *born of a Woman*, in the days of *Herod*; he who *preached* in the age of *Noah*, began to *preach* in the reign of *Tiberius*, being about thirty years of age; he who was declared the *Son of God* with *power*, was of the *seed* of *David*, according to the flesh. He who *came* of the *Fathers*, as *concerning the flesh*, is *over all* God *bles- sed for ever*, (Rom. ix. 5) These things cannot be affirmed of the *same nature*, and therefore we must own a *diversity of natures*, and confess them to be *united in one*, and the *same person*. Who had *different nativities* in his *different natures*, and was both *born* from Eternity, and *conceived*, and *born* in time.

By the Holy Ghost.

WE come now to enquire by whose *energy*, and *operation* *Christ* was *conceived*.

We shall speak of the *person* of the
Holy

Holy Ghost under another Article, and therefore, at present, shall only consider how *Christ* was *conceived* by him both *exclusively* as no other was the means, or instrument of such *conception*; and as it was owing to his *miraculous power*, enabling the blessed Virgin to *conceive*. The Virgin had not known man (*Luke* i. 34.) and tho' she was espoused to *Joseph*, yet before they came together she was found with child of the *Holy Ghost*, (*Mat.* i. 18.) Nor was it in the power of the Virgin herself to *conceive*, that was a thing *impossible* in the course of nature. It was *God* only who by an *immediate miracle* caused her *conception*; according to the Angel's prediction, the *Holy Ghost* came upon her and the power of the highest overshadowed her, and therefore that which was conceived in her was of the *Holy Ghost*, (*Luke* i. 35. *Mat.* i. 20.) And yet the *Holy Ghost* did not *conceive Christ*, but the *Virgin*, nor was he made of the substance of the *Holy Ghost*, whose essence could not be made, and therefore the blessed Spirit could not be his *Father*, by a proper act of *generation*, tho' he were *conceived* by him. The Antients indeed, sometimes mention his being *begotten* and *born* of the Spirit, but never imagined that

it was in such a *manner*, as to be a foundation of *paternity*. Nor must we think that any *material substance*, or *seminal principle* was created by the operation of the *Holy Ghost*, out of which his body should be formed in part, for then he had not been truly *man*; but his *flesh* was wholly composed of the *substance* of his mother.

The belief of this part of the Article is necessary, first that we may *confide* in his *Merits* and *Mediation*. As he was conceived by the *Holy Ghost*, he was free from the defilement of sin, he was in all things like to us, sin only excepted, and that for these reasons; that the *human nature* might be fitted for a *personal union* with *the Word*, who is of infinite purity; and that he, who was without sin, might redeem sinners. The Father *made him to be sin for us who knew no sin, that we might be made the righteousness of God in him*, (2 Cor. v. 21.) He was a *Lamb without blemish, and without spot*, (1 Pet. i. 19.) *holy, harmless, undefiled, separate from sinners*, (Heb. vii. 26.) *he was manifested to take away our sins, and in him is no sin*, (1 John iii. 5.)

Secondly, that we may be sensible of the *grace* of God imparted to his *human nature*,

nature, in its first formation, and derived from him to us, as a *free gift*, in and thro' him, when there was no preceding *desert* to entitle his *humanity* to such *sanctification*.

Thirdly, that we may learn from what *foundation* our *holiness*, as well as *his*, must flow. From the *same spirit* in our *regeneration*, as his did in his *conception*. We are commanded to be holy, as he is holy, to which purpose we are to pray, that the *Holy Ghost* which *formed* his *human nature* may *reform* ours, and as he exempted *him* from sin, may assure *us* of the *remission* of our sins that he may be *born within us* in our *regeneration*, by that energy, by which he was *conceived for us*, in his *incarnation*.

From what has been said, every one will perceive that he must assent unto this truth, that the eternal Son of the Father, *God of God* was *conceived*, and *born*, and *made man*. That his *human nature* consisted of *soul* and *body*, and was joined with the *Divine* in the *unity* of his *person*: that he was *made flesh* and *conceived* in the womb, after the manner of men, but yet not by the way of *human propagation*, but by the singular, and invisible, and miraculous *operation* of the *Holy Ghost*,
which

which enabled a *Virgin* to *conceive*, and originally and compleatly *sanctified* his birth: and that he is thus obliged to profess, that he believes in *Jesus Christ*, which was conceived by the *Holy Ghost*.

Born of the Virgin Mary.

WE are lastly to enquire, who *conceived*, and *bore* our blessed Saviour? *the Virgin Mary*. Who is here described by her *name*, and *condition*, which we shall first observe, and then declare what part she had in the sacred *Nativity*.

She was called *Mary*, a name, at that time, common to her with many other women among the *Jews*, several of which are mentioned in Scripture. The first of that name, that we read of, was *Miriam* the sister of *Moses*, who may in some respect be looked upon as a *type* of the *Virgin*. They who find any particular excellence in the name, or think it was given to the *blessed Virgin* on the account of its *original signification*, go upon no solid, or good grounds. She was a *Virgin* espoused to a man whose name was *Joseph*, (Luke i. 27.) who was a *carpenter* by trade. Her parents are reported to have been *Joachim*, a priest of the tribe

of *Levi*, and *Anna*; but this tradition is obscure. *Elizabeth*, of the daughters of *Aaron*, was her *Cousin*. (Luke i. 5, 36.)

The *Messias* was to be born of a *Virgin*, according to the prediction of the prophets. The *seed* of the *woman*, a single person, not *seeds*, which is *Christ*, was to *bruise* the serpent's *head*. (Gen. iii. 15.) Which seems to appropriate his original to that sex. The prophet *Jeremiah* declares, *The Lord hath created a new thing in the earth, a woman shall compass a man*. (chap. xxxi. 22.) The *compassing a man* was interpreted to mean *conceiving* and *bearing* by the *Antient Jews*, who applied this prophecy to the *Messias*. *Isaiah* foretels this Event most clearly, and expressly, *behold a Virgin shall conceive, and bear a Son, and shall call his name Emmanuel*. (chap. vii. 14.) The *Jews* indeed, since our *Saviour*, pretend that the text does not signify a *Virgin* but a *young woman*; but herein they contradict their *own translation* made some hundred years before *Christ's* birth, and represent the *sign*, which they were required to attend to, as a thing wonderful, and extraordinary, to be a *common* and *inconsiderable occurrence*. What they object against our *Saviour's* being the *person*
here

here meant, because he was not called *Emmanuel*, has been answered already. They who suppose *Hezekiah* to be the Son intended, contradict the Scripture-History, for *Hezekiah* must have been born several years before this prophecy was delivered. They confess however that it belonged to the *Messias*, by maintaining that no *Messias* is to be expected hereafter; because it was fulfilled in *Hezekiah*, in whom they enjoyed a *Messias*.

These predictions were verified in the *Mother of our Lord*, who was a *pure Virgin*, when she *conceived* and *bore* him, as the *Evangelists* assure us. She *knew* not a *man* (Luke i. 34.) and tho' she was *espoused to Joseph*, before they *came together* she *was found with Child*, and she continued in this state of virginity till she *brought forth* her *first-born Son*, and in all probability ever after, according to the tradition of the *Fathers*, and the constant doctrine of the *Church*. It might be concluded from *Joseph's piety*, that he abstained from all *conjugal familiarity*, and permitted her to preserve herself *immaculate*, on the account of her *unparalleled privilege*, and out of reverence to her *Divine Son*, and the *Holy Ghost* who *overshadowed* her; and therefore she

she has been honoured with the title of *Ever Virgin*, by the *Latins* as well as *Greeks*, and they who denied her to be so, were esteemed little better than *Hereticks*, nor could they alledge any arguments in favour of their opinion, but what might fairly, and fully be confuted. When they infer from *St. Matthew*, who says *Joseph knew her not till she had brought forth her first-born Son*, (chap. i. 23.) that he knew her afterwards, they mistake the sense of the word *till*, which determines nothing positively concerning what was *future*, but only ascertains what came not to pass *before*, as may be shown by numerous instances. They run into a second error, when they persuade themselves that the title of *first-born* given to our *Saviour* in the same passage, has relation to *other children* of the *Virgin's*, who were younger than he; for every one that *opened the womb*, was on that account called the *first-born* among the *Hebrews*, irrespectively of others, and from the time of his birth, without waiting till the mother had more sons, which in many cases never happened. Nor are we obliged to believe that the *Virgin* had more children, because the *Brethren*, and *Sisters* of our *Lord* are mentioned in the *Gospel*; for

they might be children of *Joseph* by a former wife; or as the *Hebrews* comprehended near relations under that name as well as those born of the same parents, they might be only *Cousin Germans*, which is the best grounded and most generally received opinion. As to *James*, and *Joses*, *Simon*, and *Judas's* being called *Sons of Mary*, as well as *Brethren of Christ*, it seems evident that *Mary* the mother of *James* and *Joses* was a different person from the blessed Virgin. For *Mary*, the wife of *Cleophas*, is named together with the *Mother of Jesus* by *St. John*, (chap. xix. 25.) and along with *Mary Magdalen*, and 'tis not to be doubted but she was the same whom *St. Matthew* and *St. Mark* mention under the title of *the other Mary*, after *Mary Magdalen*, and as her companion; and is observed by the former to have been the *Mother of James, and Joses*, (chap. xxvii. 56.) and by the latter of *Salome* also, (chap. xv. 40.)

The Virgin then conceived by the *Holy Ghost*, and our *Saviour's* body was formed of her *own substance*, and was nourished, and encreased in her womb, and was the *fruit* thereof; and when the days were *accomplished* that she should be *delivered*, she brought him forth, and was truly

truly his Mother. Thus *Elizabeth* acknowledged her *the Mother of her Lord*, (Luke i. 43.) And as the person born of her was *God*, as well as *man*, the *Church* had no reason to scruple giving her the title of *Mother of God*.

'Tis necessary we should believe *Christ* was *born of the Virgin Mary*. In respect of her; that we may honour, and esteem her according to her *high dignity*; and that *all generations* may call her *blessed*, (Luke i. 45.) thus *Elizabeth* accosted her with a loud voice, *blessed art thou among women*, (ver. 42.) But we are to take care, that our admiration, and reverence do not transport to *excess* and make us guilty of *idolatry*, in worshipping, and adoring her.

'Tis necessary also in respect of our *Saviour*, first that we may be satisfied, that he redeemed us, when we are convinced that he took our nature upon him. He did not take upon him the nature of *Angels*, and therefore they amongst them, who rebelled, must continue irretrievably wretched, *reserved in chains under darkness unto the judgment of the great day*, (Jude ver. 6.) *but he took on him the seed of Abraham*, and was partaker of *flesh*, and *blood*, that he might redeem all of

both sexes, who are partakers of the same, being *man* himself, and being born of a *woman*.

Secondly, that we may be assured he is *without sin*, deriving no guilt, or corruption from *Adam* in his *conception*, that he might be a proper expiatory sacrifice for sin, as a *Lamb without blemish*.

Thirdly, that we may discern those prophecies to be exactly fulfilled, which signified that he should be of the *seed of Abraham*, the *tribe of Judah*, and the *lineage of David*: that with devout gladness we may cry *Hosannah to the Son of David*, (Mat. xxi. 15.) and with *Zachariah* may bless the *Lord God of Israel*, who hath raised up an horn of salvation for us, in the house of his servant David, (Luke i. 69.)

And now every christian will allow this to be an evident truth, that there was a *woman* called *Mary*, espoused to *Joseph of Nazareth*, who before and after her espousals, was a *pure Virgin*, and that in this state of *Virginity*, she conceived in her womb the *only-begotten Son of God*, by the operation of the *Holy Ghost*, and at the usual time brought forth this *her first-born Son*, continuing still (in all probability) a pure, and immaculate *Virgin*.

That

That our *Saviour* was thus born of a woman, free from the original corruption of our nature, that he might deliver us from our sins; and was of the House of *David*, that he might reign upon his throne for evermore. And therefore he will believe *in Jesus Christ born of the Virgin Mary*.

A R T I C L E IV.

Suffered under Pontius Pilate, was crucified, dead, and buried.

THE words *suffered*, and *dead*, were inserted in the *later* Creeds, the more *antient* having only *crucified under Pontius Pilate, and buried*. Which were thought to include his sufferings, and death: but because he did not suffer on the cross only, and it might have been possible for him to have been fixed thereon, and yet not have died; the *Church* thought proper to express his sufferings *before*, and his *death* after his crucifixion.

In these words *suffered under Pontius Pilate*, we distinguish our Lord's *sufferings in themselves*, and the circumstance of *time*

described by mentioning the *person* under whose government he suffered.

As to his sufferings we shall enquire,

First, who it was that suffered ?

Secondly, how he suffered ?

And thirdly, what he suffered ?

First, who it was that suffered? our *Lord Jesus Christ*, whom we may consider, with respect to his *Office as Christ*, and his *Person as the only-begotten Son of God*.

In respect of his *Office* we believe that *the Christ* suffered, and therefore must be convinced that the *Messias* was to suffer, and that *Jesus* whom we call *Christ* did suffer, that his sufferings were determined, and foretold, that he might be known by them; and that he truly suffered whatever had been determined, and foretold.

That the *Messias* was to suffer, cannot be doubted amongst Christians: our Lord frequently declared this to his Disciples before his death. *It is written of the Son of man that he must suffer many things*, (Mark ix. 12.) and convinced them of the necessity of it afterwards; *ought not Christ to have suffered these things?* (Luke xxiv. 26.) *Thus it is written, and thus it behoved Christ to suffer*, (ver. 46.) St. Paul argued, *that Christ must needs have suffered*, (Acts xvii. 3.) And St. Peter ob-

serves

serves that *the Spirit of Christ*, which was in the *prophets*, testified before-hand *the sufferings of Christ*, (1 Pet. i. 11.) The fifty-third chapter of *Isaiab*, is a sad, but clear description of a suffering person, and, as has been already observed, was interpreted of the *Messias* by the most ancient *Jews*; this might be proved by numerous instances, but it is sufficiently evident from the place it self. No one's *soul* could be made *an offering for sin*, but a *Saviour's*. *The iniquity of us all* could be laid on none but a *Redeemer*, *the chastisement of our peace* could be upon none besides the *Messias*, nor could we be *healed* with any *stripes* but his, who *bore our griefs*, and *carried our sorrows*. The *Jews*, being apprehensive, that the prophecy concerning the *serpent's bruising the heel of the woman's seed*, required that the *Messias* should suffer, had recourse to the invention of two *Messias's*, one the *Son of Joseph*, of the tribe of *Ephraim*, who was to suffer, the other the *Son of David*, of the tribe of *Judah*, who was to triumph gloriously: and they accuse Christians of contradicting the Scriptures, by asserting that *Jesus* is the *Messias*, and the *Son of David*; because he died, whereas the *Son of David* was to *live*, and *reign*

for ever. But their notion of two *Messias's* is false, and groundless, and our *Lord's* sufferings are consistent with his *Kingdom* of glory. The Scriptures never speak of more than one *Messias*, and, till after our Saviour, the *Jews* had no expectation of any more than one, whom they signified by the title of *He that shall come*. Whom the prophets represented sometimes in an afflicted, and sometimes in a most flourishing condition, and thereby pointed out *two æconomies*, in which they describe *one* and the *same person*: nor do they give any countenance to the fiction of two persons, which was calculated only to elude the argument for *Jesus's* being the *Christ*, taken from his *sufferings*, which they could not deny, and to furnish them with an objection against him, because he appeared not to them to enjoy the *Kingdom* promised to the *Messias*, which they vainly supposed, another still-expected *Messias* would be raised up to inherit. Whereas the truth is, the *Messias* was first to *die*, and then to *triumph*; to be *humbled*, and afterwards to be *exalted*, there were not *two* to be sent, but *one* was to sustain *both characters*.

a. Secondly, our *Lord Jesus* did actually suffer. It is confessed by his very ene-

mies. The *Gentiles* acknowledged it, and the *Jews* triumphed in it, and constantly objected it to the reproach of his followers. He suffered hunger and thirst, revilings, and contempt, sorrows, and agonies, stripes, and buffetings, condemnation, and crucifixion; the infirmities of our nature, the weight of our sins, the malice of man, and the machinations of satan, concurred in his sufferings; and the wisdom of God ordained, and permitted them. The *Annals* of times, together with the writings of his *Apostles*, the death of *Martyrs*, the confession of the *Gentiles*, and the scoffs of the *Jews* are indubitable testimonies of the truth thereof; and none ever pretended to dispute it, except those *Hereticks* who maintained that our *Saviour* was not really man; nor had a *body* or *substance*, that all that is related of him was mere *phantasm*, and *appearance*, and an *imposition* upon the senses of the spectators.

Thirdly, these sufferings were determined, and foretold, with regard to the *measure*, and *manner* of them; being the result of an express *agreement*, between the *Father*, and *himself*, and the stated means whereby he was to accomplish our *redemption*: and therefore they were revealed

vealed by the prophets, that men might receive the *Messias*, and enjoy the benefit of his sufferings. The *Church*, at *Jerusalem*, acknowledged to God, *Of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel were gathered together; for to do whatsoever thy hand, and thy counsel determined before to be done,* (Acts iv. 27, 28.) He was *delivered by the determinate counsel and fore-knowledge of God,* (Acts ii. 23.) This covenant was expressed partly by the *prophet*, when he shall *make his soul an offering for sin, he shall prolong his days,* (Isaiah liii. 10.) and partly by the *Apostle*, *Then said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God.* What he was to suffer was *propounded* in making his *soul an offering for sin*; what he was to *undertake*, was to *come to do God's will*. These sufferings being thus determined, and agreed upon, were revealed by the spirit to the prophets, and by them delivered to his people. And were also involved in *Types*, and acted in the *sacrifices*. The prophecies directly foretold these sufferings, and the *ceremonial performances* represented them. St. Paul said

said none other things than those which the prophets, and Moses did say should come, when he declared, that Christ should suffer, (Acts xxvi. 23.) The institution of the *passover* under the law prefigured him to be *the Lamb slain from the foundation of the world*. His passion was typified by the goat upon which the lot of the Lord should fall, which was to be a *sin-offering*. The *brazen serpent* was erected to fore-show, his being *lifted up* upon the *cross*; the *effusion* of the blood of the sacrifices, testified that he was to die for the remission of sins. *Aaron's* entrance into the *Holy of Holies* to make atonement, described *Christ our High-priest's* passing through *the veil* into the highest Heaven, by *his own blood* to make *expiation* for us. Thus was *God's counsel* concerning *Christ's* sufferings revealed in his *Word*, or signified in his *Ordinances*.

And *the blessed Jesus* truly suffered whatever had been determined, and fore-told. Every Type was fulfilled in him. Every circumstance of his passion which had been revealed, came to pass exactly. He bore all that grief and sorrow which was pre-ordained for him, of which he admonished his disciples before-hand, that they might observe when they came to pass,

pass, and might believe. *Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished,* (Luke xviii. 31.) And again, *truly the Son of man goeth, as it was determined,* (Luke xxii. 22.) And he severely reprov'd them, that they were *slow of heart to believe all that the prophets had spoken*, in this respect, (Luke xxiv. 25.) And St. Peter boldly averred, that *those things which God before had showed, by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled,* (Acts iii. 18.)

Having considered him who suffered in his Office, we are next to consider him in his Person: his name, and description are not contained in this Article, but in the second, where we find him named *Jesus*, and described *the only-begotten Son of God*; whom we have shown to be *the eternal Son, God of God, very God of very God*; it was he that *was conceived by the Holy Ghost, and born of the Virgin Mary, that suffered under Pontius Pilate, was crucified, dead, and buried: for the princes of this world—crucified the Lord of glory,* (1 Cor. ii. 8.) He who was *God purchased the Church with his own blood,* (Acts xx. 28.) *The Word* which
was

was *with God*, in the beginning, and *was God*, being *made flesh*, suffered, in his *human nature* indeed, but still continued the same person he was before : when he fasted, no other person was hungry ; when he sat by the well, no other was thirsty ; when he was buffeted, and scourged, no other was sensible of pain ; when he was crucified, and died, none but the Son of God, of the same nature with the Father, gave up the Ghost. So that we find, he who suffered, in respect of his *Office*, was the *Messias*, and in respect of his *Person* was *God the Son*.

Our next enquiry must be, secondly, *how*, or *in what* he suffered : lest by affirming him to be *God*, we should seem to deny his *passion*, because the *Godhead*, by reason of its *perfections* cannot suffer ; therefore when we say *the Son of God suffered*, we must not imagine that his *divine nature* suffered, for then the *Father*, and *Spirit*, having the *same nature*, must have suffered as well as he. But as the *human nature* belonged to the *Son* alone, we believe that he suffered in that only. The *soul*, and *body* of our *Saviour*, were the proper *subject* of his passion ; his *Humanity* consisted in these, and therefore he could not suffer but in either, or both these.

Christ

Christ—suffered for us in the flesh, (1 Pet. iv. 1.) being put to death in the flesh, (1 Pet. iii. 18.) *God the Son* suffered in that nature he took from us; for his *humanity* could not change the *Deity* in its *intrinsic* and *essential* perfections; it could contract no infirmity by its conjunction with a *finite nature*, nor be mixed, and confounded with it. These are only the wild collections of *Hereticks*, which the *Church* with sober and sound judgment condemns.

If it be demanded how we can reconcile the *person* with the *subject* of his passion, or say that *God* suffered while we assert the *Godhead* did not suffer, we answer, the intimate conjunction of the *Divine* and *human nature*, and their union in the *person* of the Son, justify us in giving the *attributes* that belong to *one*, to the *other*. Since the same *individual* person is both *God* and *man*, we may truly say that *God* is *man*, and *man* is *God*. And the properties of the *Divine nature* may be attributed to the *man* who is *God*, as the properties of the *human nature*, to the *eternal Son of God* who is *man*. And the actions which flow from these properties may be attributed to the same. Not that the *Divinity* of *Christ* was *passible*,
and

and *mortal*, nor his *Humanity*, *Omnipotent* or *Omnipresent*. He was *mortal* in respect of his *Humanity*, and *eternal* in respect of his *Godhead*, his sufferings were the sufferings of his *mortal nature*, not of his *Deity*, tho' he *the Son of God* truly suffered. This intimate *conjunction* made no change, or confusion in the *natures*, one was still subject to infirmity, the other incapable of suffering.

Our Saviour suffered in *both parts* of his *humanity*, his *body*, and his *soul*: as he assumed a *real body*, that was of course *frail*, and *mortal*, it felt weariness, hunger, and thirst, it was liable to outward injuries, and violent impressions, it was equally sensible of pain, and torture, with that of others. With respect to his *soul*, that was subject to *animal passions*, it was tormented with fear, upon the apprehension of future evils, and those that were present were the occasion of sorrow, and anguish. He was *a man of sorrows, and acquainted with grief*, (Isaiah liii. 3.) He *began to be sorrowful and very heavy, his soul was exceeding sorrowful even unto death*, (Mat. xxvi. 37, 38.) *he began to be sore amazed, and very heavy*, (Mark xiv. 33.) The *original* denotes the highest degree of grief, horror, and amazement,

ment, by which he was encompassed and overwhelmed : the utmost consternation and dejection of spirit, the most piercing anxiety, which he expressed, *with strong crying and tears unto him that was able to save him from death*, (Heb. v. 7.) and by earnest prayer, and an agony in which *his sweat was as it were great drops of blood falling down to the ground*, (Luke xxii. 44.) His heart melted with astonishment, and the rarefied blood forced its passage through the numerous pores. His terror was beyond what any other was capable of conceiving, since it arose from a full sense of the weight of sin, when God *laid on him the iniquity of us all*. He understood what evil, and guilt, what offence and ingratitude was contained in our sins; he was in himself absolutely conformed to God's will, zealous of his glory, and studious to preserve his violated right. He loved mankind with an unparalleled affection, and knew what destruction the wrath of God would bring upon them for their transgressions; he was replenished with all grace, and had the utmost habitual detestation of sin; and must therefore feel inexpressible remorse, when he considered himself charged with the guilt of so many millions of offenders. Justly then
might

might he appeal, in the words of *Jeremiah*, *Behold, and see, if there be any sorrow like unto my sorrow, which was done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger, (Lam. i. 12.)* It is necessary we should believe that our Saviour suffered, that we may be satisfied he was *truly man*, and thereby capable of redeeming us. The *Divine essence* could not suffer, and therefore he, who when he fasted was hungry; when he travelled was weary, and thirsty; was grieved, and in an agony, bled, and died, was a proper *mediator* between *God* and *man*, being *man himself*.

Secondly, that we may be assured that he made *satisfaction* for our *sins*. His sufferings were the *propitiation* for our *sins*, the *remission* of which could not be obtained without *shedding of blood*.

Thirdly, that we may depend upon that *eternal happiness* which he purchased in *right* of his sufferings; he was first to suffer, and then to enter into that glory, to which he was to be received himself, and which he was to confer on his followers.

Fourthly, that we may more firmly confide in his mercy. As *man*, he was touched with the feeling of our infirmities, and therefore is naturally inclined to have com-

passion on us, and forgive our ignorances, and errors.

Fifthly, that by his sufferings we may learn to suffer with humility, patience, and cheerfulness, knowing that we are *hereunto called*: if God spared not his *own Son*, we who are *adopted children*, must expect to be partakers of the same *discipline*, it is our portion to *endure*; we ought therefore willingly to submit to the chastisements of our *Heavenly Father*, and transcribe *his example* who *was made perfect in sufferings*, that we may also *reign* with him.

Every Christian therefore must be persuaded within himself, that *the only-begotten Son of God*, did really, and truly suffer, for the *redemption of mankind*, not in his *divine*, but in his *human nature*, which was subject to our *infirmities* in his state of *humiliation*. That the *whole man* suffered by bodily frailty and pain, and by fear, sorrow and anguish of soul. And he must make sincere profession of this, by declaring, he *believes* that *our Saviour suffered*.

Under

Under Pontius Pilate.

IN this clause the *circumstance of time* is ascertained, when *our Lord* suffered. Under Pontius Pilate, during his Government, or by his judicial Sentence. He is here described by two names, that of his Family *Pontius*, and that of particular; and personal distinction *Pilate*. 'Tis a mistake to imagine their signification had any reference to his being an instrument in our Saviour's sufferings. He was a *Roman* of the *Equestrian Order*, and appointed Governor of *Judæa*, under the President of *Syria*, by *Tiberius* the Emperor. The title of his office was that of *Procurator*, which was not instituted in any of the provinces till *Augustus's* reign, nor in *Judæa* till *Archelaus* was banished some time after *our Saviour's* birth; the power of life and death was included in his commission, which was not ordinarily granted to a *procurator*, and this by an eminent act of Divine Providence, to fulfil what had been determined in this respect, that he might suffer by a *foreign power* a *particular kind* of death not prescribed by the *Jewish Law*; since that

people were not permitted to pronounce, or execute the sentence of death, but were obliged to refer all *capital causes* to the *Roman Governor*:

Tho' *Pilate* owned his innocence, and thereupon remonstrated against his condemnation, to the *Jews*; and had been *admonished* by his wife, and was much *afraid*, when he was informed that *our Saviour* made himself *the Son of God*; yet notwithstanding all, he unjustly and impiously condemned him; which may be ascribed to his rough, haughty, and arbitrary disposition, together with his *covetousness*, and *wicked policy*, to pacify that nation whom his *extortion* and *cruelty* had highly exasperated, by this *base compliance* with their clamours, and importunity.

It was necessary to express the *persons* under whom *our Saviour* suffered, that we might fix the time of his suffering in our memories, which the *Jews* have endeavoured to unsettle, that they might afterwards deny the *passion* itself. Some of them place it above threescore, others fourscore years before it came to pass. Others have assigned the seventh year of *Tiberius* for *our Saviour's* crucifixion; but that is a manifest error, for *Pontius Pilate*

late was not then *procurator* of *Judæa*, nor was *our Saviour* baptized till the fifteenth year of *Tiberius*, (Luke iii. 1.) the most probable opinion is, that *Christ* suffered in the eighteenth year of that Emperor.

Secondly, it was proper to mention *Pilate's* name, as he was an unexceptionable Evidence both of *our Saviour's* death, and his innocence; in his declaration to the *Jews*, in his letters to *Tiberius*, and in the register of his *publick Acts*, though this was afterwards adulterated, and filled with blasphemies against the *blessed Jesus*, in the time of *Maximin*.

Thirdly, he is taken notice of, that we might understand how *our Lord* came to suffer in this manner. So great a prophet could not *perish out of Jerusalem*, and yet he was not to suffer according to the laws and customs of the *Jews*. He was delivered by their malice to the *Roman Governor*, and so underwent that punishment which was usually inflicted on the most notorious *malefactors*, by the constitutions of that *empire*.

Every one may hence be assured that *Christ the Son of God* suffered for the sins of men, in the time of *Pontius Pilate*, the *procurator* of *Judæa*, after the fif-

teenth year of the Emperor *Tiberius*, and this at the instigation of the *Jews*: and *Pilate* who had pronounced him innocent, at last condemned him, and delivered him to be put to death, according to the custom of his own nation, that the prophecies concerning him might be fulfilled: and will hereupon readily declare that he *believes, Christ suffered under Pontius Pilate.*

Was Crucified.

WE come now to the most remarkable instance of *Christ's passion*, his *Crucifixion*, which concluded his other sufferings, and occasioned his *Death*. In speaking of which, we shall show, first that the *Messias* was to suffer *crucifixion*: secondly, that our Saviour was actually *crucified*: thirdly, we shall represent the nature of that punishment, and what was contained in it.

And first, that the *Messias* was to be *crucified*, may be collected from several *types*, and was signified in direct *prophecies*.

To omit others that have been insisted on that are less clear, and convincing;
Isaac

Isaac was undoubtedly intended to be a *type* of the *Messias*, in the preparation that was made to sacrifice him, by God's command: and *Abraham's* laying the *wood* upon him, to be *carried* to the *mount* where he was to be offered up, seems to be a plain intimation of the Son of God's *bearing his cross*, which by formal custom was imposed on all that were to suffer *crucifixion*, and therefore prefigured that he was to be treated in that manner, and die such a sort of death.

The *serpent of brass*, put upon a *pole*, to be a means of curing those who were bitten by *serpents*, foreshowed his hanging on the cross, and becoming an universal remedy for those evils brought upon the sons of men, by the *old serpent*, thereby *bruising his head*, who had *bruised their heels*; thus he informed *Nicodemus*, as *Moses lifted up the serpent in the wilderness*, even so must the Son of man be *lifted up*, (John iii. 14.)

The *pascal Lamb* was the *great type* of the *Messias*, and the way of dressing it bore a resemblance to a person's being fastened upon a cross, and the injunction that they should not *break a bone thereof*, manifestly pointed out that *particular providence* by which our *Saviour's* body was

preserved, from being used like those of *other criminals*, in such executions.

Some *prophecies* have been appealed to concerning *Christ's crucifixion*, which are not extant at present, or were read differently from the *copies* of the *Bible*, which have been transmitted to us, either in the *original*, or the *Greek*, and *Latin translations*. Omitting these, we shall mention two that are express, and not to be eluded: that of *Zechariah*, *they shall look upon me whom they have pierced*, (chap. xii. 10.) and that of the *Psalmist*, *they pierced my hands and my feet*, (Psal. xxii. 16.) These were intended of the *Son of God the Messias*, as the *Antient Rabbins* acknowledged, and the later *Jews* are finally perplexed while they strive to pervert their meaning, and apply them to others. They plainly refer to the fixing his *hands* and *feet* to the cross by *nails*, and wounding his body with a *spear*.

And accordingly the *blessed Jesus* was *crucified*, at the instance of the *obdurate Jews*, and by the order of *Pilate*, who gave sentence that it should be as they required, (Luke xxiii. 24.) and thereupon the *soldiers* having first scourged him, led him away to crucify him; and he went forth of the *City*, as was usual in such cases,

cases, bearing his cross, until he fainted, and then they compelled *Simon a Cyrenian* to carry it after him, and when they came to *Calvary*, they crucified him between two malefactors; and not *Simon the Cyrenian* in his stead, as some *Hereticks* fondly imagined; and he underwent those sufferings upon the cross, which had been typified, and foretold.

The nature of *Crucifixion* was, that the person condemned should be fixed on a beam that was placed in the ground, and set upright, which had another horizontally transverse beam towards the top, to which the hands were nailed at their full extent; there was another piece fastened towards the lower part of the upright beam, on the fore side for the body to rest upon, where the feet were fastened also with nails; the head was above the transverse beam, over which was a table on which the accusation was written, according to the custom of the *Romans*: The Title over our Saviour, was in *Hebrew, Greek, and Latin* Characters, JESUS OF NAZARETH THE KING OF THE JEWS.

Hence it appears that the crime objected against our Saviour, was *sedition* and *affectation of the crown*, this was the *Jews* pretence for delivering him to *Pilate*.

late. *We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a King, (Luke xxiii. 2.)* And upon this suggestion they insisted that he should condemn him. *If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a King, speaketh against Cæsar, (John xix. 12.)*

We must observe of this punishment, that it was the most *painful*, and *ignominious* of any amongst the *Romans*. Those parts were *bored through*, and *distended*, which were most *nervous*, and *sensible*, and the death that ensued thereupon was not quick, and immediate, but lingering and tormenting; the sharpness thereof made those tortures that were most grievous, be signified by a word derived from the *cross*. It was also most *shameful*, and therefore was inflicted on *slaves* and *fugitives* only, or such as they accounted the *vilest* and most *detestable* of *malefactors*, and after death their *bodies* were left on the cross, as a mark of the utmost *infamy* and *disgrace*.

It is necessary to believe *Christ* was *crucified*, that we may thence conclude that he took upon himself the whole *malediction* of the law, and was made *a curse* for

us by *hanging* on the *tree*, that he might redeem mankind from the *general curse* under which they lay while they were *concluded under sin*.

And secondly, that we may be assured, that he hath *abolished in his flesh the enmity even the law of commandments*, and *abrogated that covenant* by which the people were bound under *a curse* exactly to fulfil it, having said *amen* thereto. This *hand-writing of Ordinances* he *nailed to his cross*, says the Apostle, (*Coloss. ii. 14.*) alluding to the custom of *cancelling obligations in writing*, by striking a *nail* through them, in former ages.

Thirdly, that we may testify the power of *Christ's crucifixion* in our selves, by our being *crucified with him*, that the *body of sin* may be *destroyed*, (*Rom. vi. 6.*) that we may crucify *the flesh with the affections and lusts*, (*Gal. v. 24.*) and *glory* in his *cross* by which *the world is crucified unto us*, and we *unto the world*, (*Gal. vi. 14.*)

Fourthly, that we may always bear in mind the *sharpness* of his sufferings, and be duly sensible how *bitter* the *cup* was that he *drank of*; how extremely painful and afflicting that *death* was, by which he *overcame death*, and may be encouraged

raged to suffer patiently for his name sake, who suffered infinitely more on our account.

Fifthly, that the indignity he submitted to may more deeply affect us. As he *made himself of no reputation, and took upon him the form of a servant, and humbled himself and became obedient unto death, even the death of the cross,* (Phil. ii. 7, 8.) we should learn humility from him, and not repine under the most vile, and most abject condition that can befall us, but imitate him, who *endured the cross, despising the shame,* (Heb. xii. 2.) and should be deterred from *Apostacy* by which we may *crucify the Son of God afresh,* and become worse than the *Jews* who crucified him, who themselves soon felt his vengeance in the same punishment, till there wanted *room* for crosses, and crosses for *bodies*.

Lastly, that we may be more infallibly assured of his Death, seeing it was so *visible,* and *publick*; he expired in the face of the world, and his most inveterate enemies were witnesses of the truth of the fact, and therefore could not pretend, to dispute, or contradict it.

So that each Christian will be satisfied, that *Christ Jesus,* in order to blot out the
hand-

hand-writing that was against us, and take off the *curse* from us, appeared in the *form of a servant*; and by the false accusation of the *Jews*, and the unjust sentence of *Pilate*, was condemned to be *crucified* according to the *Roman custom*; the pain of which terrible punishment he endured, and was exposed to the scorn and contempt that attended it: and therefore will not be ashamed to own his *belief* in *Christ crucified*.

D E A D.

THOUGH *Crucifixion* does not certainly and necessarily include *death* in it; because, as it is a *lingring torture*, a man might be taken down from the cross before his expiring, and his life might be preserved: And *our Saviour* might have done that which the *Jews* proposed to him by way of insult, and derision, and *saved himself* and *come down from the cross*, if he pleased; yet since he had not then *saved us*, nor borne the *extremity* of punishment, nor fulfilled the utmost intention of *crucifixion*; we therefore maintain that he was *dead* as well as *crucified*,
and

and that we have good grounds to do so, we shall show,

First, that the *Messias* was to die.

Secondly, that *Jesus Christ* died.

Thirdly, we shall declare in what his death consisted.

First, the *Messias* was to die, for St. Paul avers that *Christ died for our sins according to the Scriptures*, (1 Cor. xv. 3.) *the Messias was the lamb slain from the foundation of the world*, (Rev. xiii. 8.) Though *Isaac*, who was one *type* of the *Messias*, was preserved from being actually sacrificed by the divine interposition, yet all the *sacrifices* of the law, which were *types* of him, were slain, particularly the *pascal Lamb*, because *without shedding of blood is no remission*, (Heb. ix. 22.) He was to be *brought as a lamb to the slaughter*, (Isaiah liii. 7.) he was to be *cut off out of the Land of the living*, (ver. 8.) and his *Soul* was to be made *an offering for sin*, (ver. 10.) which *prophecies* are so plain, that the *Jews* cannot evade them with any show of probability, but are driven to form a notion of two *Messias's*, and to grant that one of them was to die; we have already disproved this error, and shown that the *Scriptures* speak of one *Messias* only, and there-

therefore it follows from their *own confession* that he was to die.

And accordingly *Christ our passover* was slain, (1 Cor. v. 7.) they who most eagerly thirsted for his blood, were convinced of it. The *sun* withdrew its light, the *graves* opened, the *earth* quaked, the *rocks* rent, and the frame of nature shook, to notify the death of *the God of nature*. All the spectators of this dismal tragedy agreed that *it was finished*. The merciless *Soldiers* found him dead, and therefore forbore breaking his legs. It appeared most evident by the blood, and water, which flowed out of his side, which one of them pierced with implacable but foolish malice, who thereby more irrefragably confirm'd the death, of which he was not the Author.

He died by a *true and proper death*. Life consists in the *union* of *soul*, and *body*, and death is the *separation* of the *soul* from the *body*, upon which all *sensation*, and *vital motion* ceases. *Our Saviour's* soul was thus separated, and his body was thereby deprived of life, and sense, and motion. He *commended* his *spirit* into his Father's *hands*, and *gave up the Ghost*, (Luke xxiii. 46.)

And

And this according to the course of *nature*, and condition of *mortality*, by outward violence, and extremity of pain; which, considering his tender constitution, his bitter agony, and severe scourging, he could bear no longer; his *body* was by this means incapacitated to receive the *vital influence* of the *soul*, and therefore it was forced to quit its *fleshly tabernacle*. He was *slain* by *wicked hands*, and by ordinary means. Though he voluntarily laid down his life, yet he did not leave the body before his torments compelled him. His *disease* was not *miraculous*, but was owing to *second causes*, and the *stated laws* to which *animal Life* is subject.

But then as *Christ* was *God*, and there was an *union* of the *divine* and *human nature* in his *person*, we must not think that *union* was dissolved by his death. The *parts* of his *human nature*, were separated, and so far as that separation made him cease to be man, so far it affected his *humanity*. But as both *soul* and *body*, were *united* to the *Divinity* of our *Saviour*, so far they *subsisted* by the *subsistence* of the *second person* of the *Trinity*, whom we affirm to have been *conceived*, and *born*, and *dead*, and *buried*, and to have *descended into Hell*, in the *Creed*; and

and therefore neither his *soul* nor his *body* could lose their *union* with *him*. *God* died for us, and consequently in the instant of separation, his *soul* and *body*, in whose separation his death consisted, must be conjoined with *him*. After he had once assumed a *soul* and *body*, he never parted with them, from thenceforth they unalienably belonged to *him*: they were indeed divided from each other, but not from *him*. The presence of the *Deity* with them soon brought them together again, and for ever renewed the *alliance* between them.

It is requisite that we should believe this part of the *Article*, because the *death* of *Christ* is the most *essential part* of his Office of *Mediator*, in quality of a *Prophet*, a *Priest*, and a *King*. It completed his character of a *Prophet*, as he died for the confirmation of his doctrine, and ratified the *covenant* established by his *blood*. Herein he taught us by *example* as well as *precept*, to value a future state above the present life, and to become *obedient unto death* with meekness, patience, and humility. To lay down our lives with the utmost charity, and to pray for our enemies, when they destroy us. He became a *merciful and faithful High-priest*

when he made *his soul an offering for sin*, and when he *redeemed us with his most precious blood, he reconciled us in the body of his flesh through death*, (Col. i. 21, 22.) We have *boldness to enter into the holiest, by the blood of Jesus*, (Heb. x. 19.) Thus did he become our *propitiation*; he made *atonement*, and *full satisfaction* by his death. By this *one offering he hath perfected for ever them that are sanctified*, (Heb. x. 14.) *By his own blood he entred in once into the holy place, having obtained eternal redemption for us*, (Heb. ix. 12.) As a King *through his death he destroyed him that had the power of death*, (Heb. ii. 14.) He *humbled himself unto the death of the cross*, that he might be *exalted above all principalities and powers*: therein he openly *triumphed* over them, *for to this end Christ both died, &c. that he might be Lord both of the dead and living*, (Rom. xiv. 9.) By his death he acquired a *right and power* to make good the promises upon which his *covenant was established*.

Each faithful Disciple will then establish his mind in this truth, that *Christ died in our nature to redeem us*, that his *soul was separated from the body by violence and tortures*, though neither of them were dis-

united from his *Divinity*: and that his body was left without life or breath; and thus will he confess that he was *dead*.

And Buried.

WHEN our *Lord* was dead, as the *Messias* was to be buried after death, so his body was laid in the grave. The *Messias* being to die amongst the *Jews*, ought to be Buried according to their universal custom. *Jonas*, who was a *type* of him, was three days, and nights in the whale's belly. And the *Psalmist* intimates thus much, when he declares that his *flesh* (that is, his dead body) should *rest in hope*: The *grave* being the *habitation* wherein the dead are supposed to be *at rest*. Again, *Isaiah* foretold that he should *make his grave with the wicked, and with the rich in his death*, (chap. liii. 9.) Now though it was not likely in regard of the manner of *our Saviour's* death, that he should be buried, because *sepulture* and *mourning* were denied to those that perished on the cross, yet the providence of God brought it to pass. Even the *Jews* out of reverence to their law, and the approaching *sabbath*, which was an *high-day*, interceded for it, and the

magistrate had power to indulge the leave of burial: nor could *Pilate* well deny it in this case, after he had declared he found no fault in him, and condemned him merely to ingratiate himself with the people. But that he might not be laid in the common burial-place for malefactors, * *Joseph of Arimathea*, an honourable Counsellor, besought *Pilate* that he might take away the body of *Jesus*, and *Pilate* commanded it to be delivered, and he took the body. *Nicodemus* also brought a mixture of *Myrrhe* and *Aloes* about an hundred pound weight, and they wound it in linnen clothes, with the Spices, as the manner of the Jews was to bury, (Joh. xix. 39, 40.) His body had been prepared aforehand for burial by anointing, as he observed, (*Mark* xiv. 8.) but it was now interred with the Spices *Nicodemus* had provided, and was wrapped in linnen rollers, or bands, according to the usage of the Jews, and his head was wound about with a napkin, his sepulchre was a new vault hewn out of a rock in a garden; and after the corps was deposited therein, a massy stone was rolled to the mouth thereof to shut it up, and preserve the body from being removed, or violated.

* *Mat.* xxvii. *Mark* xv. *Luke* xxiii. *John* xix.

This pious Office of burial was performed by two eminent persons, *Joseph of Arimathea* a counsellor, and *Nicodemus* a ruler of the *Jews*, or one of the great *Sanhedrim*; and though he was not distinguished from *the wicked* in his death, but in some sense might be said to make *his grave with them*, yet strictly and properly *he made his grave with the rich*, in the difference of his interment, though it was intended otherwise. And that because he was innocent, *he had done no violence, neither was any deceit in his mouth.*

The necessity of believing this part of the *Article* appears, that we may be still further assured of the certainty of his death, before, and his resurrection afterwards. *Pilate* would be satisfied, *whether he had been any while dead*, before he permitted his *body* to be *delivered*. His greatest Friends had no hopes that there were any *remains of life* in him, or that there was a possibility of his *recovering* by any endeavours they could use, and therefore they consigned him to the *tomb*, concluding that they had nothing more to do, than to give these *last instances* of their affection.

Secondly, that we may conform our selves to the *image of his burial*; we were *mystically*

cally buried with him in baptism, and therefore 'tis our duty figuratively to deposit in his grave the whole body of sin, that, for the future, it may not revive, or reign in us.

Thirdly, that we may be instructed by this example to *solemnize the funerals* of our *Brethren, and Fellow-Christians* with decent regard; a perpetual memorial was promised by our Saviour himself to her who anointed him against his burial; and the persons who performed these rites, are mentioned with approbation, and honour. *Reason* will incline us to pay a reverence to the *ruins* of human nature, and by some external testimony express the *dignity* of that *earth* which has been once actuated by a *living soul*; *religion* will still encrease our *veneration* for such bodies, which we have considered as the *temples of the Holy Ghost*. The *primitive Christians* were very careful and exact in these *offices*; they did not neglect *Ananias*, though he was punished for his sin by the immediate stroke of divine justice. And we read that they observed the same behaviour towards *Stephen*, and *Dorcas*. Their successors continued this laudable practice, and by *God's blessing* it proved an effectual means of the

conversion of the *Heathen*, to the *Faith of Christ*.

Thus will every one acknowledge, that *our Saviour's* dead body was prepared for burial, being wound in linnen clothes, and laid in spices after the manner of the *Jews*; and then committed to the *sepulchre* hewn out of a rock, *in which never man was laid* before, and there left entombed, after it had been secured, by a great *stone*, which was rolled to the mouth, or entrance thereof. And thus will he profess that he believes *Christ was buried*.

ARTICLE V.

He descended into Hell; the third day he rose again from the Dead.

THE *descent into Hell* was not so antiently, or universally, in the *Creed* as the rest of this *Article*: it was first in the *Aquileian Creed* about four hundred years after *Christ*, afterwards it was admitted into the *Roman*, and hath ever since been received into that of the *Apostles*.

It hath always been *acknowledged*, but yet differently *explained*. The *Church of England*, at the *Reformation* received three *Creeds*, in two of which it is found; it is made an *Article of Religion*, to which the *Clergy* subscribe. In the fourth year of *Edward* the sixth, it was propounded with an *explication*; as also in the *Catechism* set forth by Authority, in the seventh year of that King; which *explication* was turn'd into *Metre* in the *Creed* set forth in manner of a *Psalms* at the end of the *Psalms* appointed to be sung in *Churches*. The *Articles* in *Queen Elizabeth's* time 1562, have *the descent into Hell*, without the addition of any *determinate sense*; we are therefore more at liberty to enquire into the true meaning.

The word in the *Aquileian Creed*, does not necessarily signify *Hell*, but the *parts beneath*, or *lower parts*: and, as some *Creeds*, which expressed our *Lord's Descent*, omitted his *Burial*; the first intention might be, to signify the *Descent* of his *body* into the *grave*, or *lower parts of the earth*, (Eph. iv. 9.) But as it now stands after his *Burial*, 'tis certain the *Church* believed, that He *descended* in some manner distinct from his *Sepulture*, with respect to his *soul*; and that this was

was *virtually* contained in the *Scriptures*, though not in these very words. We must therefore consider what the *Scriptures* deliver concerning such a *Descent*, and what is the true, and approved *interpretation* of them.

Some passages have been produced to prove this, from which no such *doctrine* can be inferred; but there are others, that evidently confirm it. That of St. *Paul* comes very near the words, especially in the *Greek interpretation*; if we consider that the comparative *lower*, may well stand for the superlative *lowest*, as it frequently does in the *Greek tongue*. *He descended first into the lower parts of the Earth*, (Eph. iv. 9.) And so several *Fathers* understood this text, of the *Descent* of *Christ's Soul* into *Hell*. But then it may be questioned whether the *Apostle* necessarily refers to such a *Descent*, or might only intend to maintain his coming at first from *Heaven*, unto the *Earth beneath*, as the *lower parts* may denote, or at most his *Burial*: since going into the *lower parts* of the *Earth*, may mean his entrance into the *grave*, or going down to the *Pit*, (Psalm lxiii. 9.)

The next place of *Scripture* is that of St. *Peter* concerning *Christ*. *Quickned*
by

by the Spirit: by which also he went, and preached, unto the Spirits in prison, (1 Eph. iii. 18, 19.) The antient Fathers, and our own Church at first understood the spirit to be the soul of Christ, and the spirits in prison to be the souls in Hell, or some place separated from the joys of Heaven. But the spirit here mentioned was not the soul of Christ, it was that Spirit by which he was quickned, or raised from the dead, and that was the power of his Divinity. Nor does the time in which He preached by this Spirit, appear to be the space between his death and resurrection, but the age before the flood, when the Ark was preparing. The difficulties of the other interpretation are so many, that they will insuperably perplex any one that inclines to it, as they did St. Austin formerly.

The third and principal text is that of David (Psal. xvi. 10.) applied by St. Peter, (Acts ii. 27.) *Thou wilt not leave my soul in Hell, neither wilt thou suffer thine holy one to see corruption.* From this the Article may be clearly deduced. Christ's soul was not left in Hell at his Resurrection, it must therefore be in Hell before; it could not be there before his death, it must therefore be there between
his

his *death*, and his *resurrection*. As his *flesh* was in the *grave*, the place of *corruption*, but did not *see corruption*, so his *soul* was in *Hell*, till it was united to the *body*, though it was not left there, according to *God's* promise, that it should not.

There are different opinions concerning the meaning of *the Descent into Hell*, which we shall particularly examine, as we proceed in explaining it consistently with *Scripture*, on which the truth of the *Article* must rely; rejecting those which we conceive to be unreasonable, or repugnant to the body of the *Creed* in general, or, to the *Apostle's* doctrine in particular.

Some deny a *local Descent*, or real presence of *Christ* in *Hell*, and make both only *virtual*, and *effectual*. But this neither comes up to the intention of the *Creed*, nor the *Apostle's* declaration. The *power* and *effect* of *Christ's* death still remains, and therefore he must be supposed still to *descend* in this sense: this therefore cannot be admitted as the sense of the *Article*.

Others have imagined that *the Descent* implied his suffering *the torments of the damned*. But this could not be either in a *proper* or *figurative* acceptation. These *torments* consist in *remorse* of conscience
and

and *despair*. He who never sinned, could have no *remorse*; and He who *rested in hope*, could not fall into *despair*. Or if extreme horror, and anguish, be called in a figure the *pains of Hell*, those were endured by our *Saviour before his Death*; but *He descended into Hell after his Death*, and therefore his *Descent* cannot be esteem'd his being thus terrified, and amazed, because it is distinguished from his *Burial*, and immediately preceded his *resurrection*, when he was filled with faith, and confidence, which would prevent any excessive dismay.

Some again contend, that the *Soul* is here to be taken for the *body*, and *Hell* for the *grave*. But though the words here used, have sometimes this signification in *Scripture*, and though the *person* who first mentioned this *Descent* as a part of the *Creed*, interprets it of the *Burial*; yet since he acknowledged a *Descent* of the *soul* into *Hell*, at the same time, and since the *Roman Creed* adds this *Descent*, after having expressed the *Burial*; it must be concluded, that something distinct from the *Burial* was intended to be confessed thereby.

Others think, that the *state of the Dead* is represented by *the Descent into Hell*.
And

And so either the *rational soul*, or the whole *manhood*, soul, and body, or the *living soul*, may be indifferently, spoken of; but that no *certain place* is here described. Now to take *Hell*, neither for *death* itself, nor for a *place*, but for a *condition* only, and a *continuance* therein is a notion entirely new, and unsupported by *Authority*. Even the *Heathen* accounts of *Hades* contradict it, they always speak of it as a *place*, and not a *condition*. Many that were in the *state of death*, were thought to be excluded from *Hades*. Besides, this addition would be impertinent, for thus much was affirmed before, if *Christ* died, he must be in the *state of the dead*, nor do these words infer that he *continued* any time in that *state*.

A fifth *interpretation* makes the *Soul* of *Christ* descend into a region, distinct from the *Earth* wherein we live, and from *Heaven* to which he afterwards ascended, where the *souls* of men are detained. As the *soul* dieth not, but exists after death by its *immortal nature*, or at least by the *power of God*, which preserves it from dissolution, there is a *receptacle*, or *habitation* proper for it, which may be called the *mansion of spirits*, into which *Christ's soul* passed, after it was separated from
the

the *body*. In this the *Fathers* have generally agreed, and it seems to have been the universal, and uncontested doctrine of the *Catholick Church*, because it was urged against the *Apollinarian Hereticks*, who denied that our *Saviour* had an human soul. If the descent of the *rational soul* had not been believed, the argument had been of no force against those *Hereticks*, for they readily allowed that he had an *animal one*, and his *descent* in that only, could not affect their tenet.

But then the *Fathers* differed amongst themselves upon another point, to what *kind of souls* our *Lord descended*, whether to the good, or wicked: and this they determined according as they conceived the *end*, or *use* of this *descent* to be various, and opposite. Some who thought *Hades* an universal receptacle, however it might be divided into several *apartments*, peculiarly appointed for the virtuous, or the ungodly; maintained that he went to those who departed in the Faith and Fear of *God*. But even these disagreed concerning what he *transacted* there, while one party imagined that he freed them from thence, and *translated* them to a more glorious dwelling, and the rest

rest could not be persuaded that he made any *alteration* in their condition.

But it is not consonant to reason to think that the souls of good men, especially the *Patriarchs, Prophets* and *Saints*, were in any *place* that could justly be called *Hell*: the *bosom* of Abraham, ought to be reputed a place of happiness, situated in *Heaven* above, to which the *Angels* conducted the *souls* of good and holy men, rather than the *prison* of *saints*, within the dominions of the *prince of darkness*. Nor can it be proved that the *souls* of the *saints*, are in a more glorious place, or more happy state, than they were before *Christ's Descent*; the Scripture speaks of *Abraham, Isaac*, and *Jacob's* being in the *Kingdom of Heaven*, in our *Lord's* life-time, (*Mat. viii. 11.*) or if any alteration had been made in their circumstances, it cannot be ascribed to his *Descent* rather than his *resurrection* or *ascension*. This opinion has indeed been embraced as an *Article of Faith* in later ages, but without that general consent of *Antiquity* which it pretends to; because amongst those who thought he went to the place of good, and virtuous souls, many were of opinion that he returned without taking them along with him, or altering their condition,

dition, as hath been observed above; and many believed that He translated a part of the *disobedient*, and *condemned spirits* as well as them:

And on the contrary, great numbers have alledged, that *Hell* never signified a place of Happiness, and therefore could not be a proper residence for *pious souls*; hence they concluded that our *Lord* went to the *place* of the *damned*, in order to release either all or at least some of them from their misery, and torments; and that, by preaching his *Gospel*, and proposing the condition of *Faith* to them, as he had done to mankind *upon earth*.

But the passage of *St. Peter*, upon which this opinion was chiefly founded, is not capable of such a sense, and they were led into this interpretation, by some *Apo-cryphal Authorities*, by which their judgment was imposed upon; if it be carefully examined, it will appear inconsistent with the nature, scope, and design of the *Gospel*, and contrary to the condition, and circumstances of the *souls* that were supposed to be *preached to*. As the *saints* were not *disobedient in the days of Noah*, and had no need of instruction in the doctrine of *salvation* after they had received a *reward*, for the *Faith* by which they
walked

walked while they lived ; so they who were condemned for their *disobedience*, were no longer objects of mercy ; they were both unworthy and incapable of further offers of Grace. *Dives* could have no hopes of obtaining any himself, and therefore is represented as sollicitous only that his *Brethren upon earth* might be warned against coming to that *place of torment*. Nor do any *Scriptures* show that *Christ* delivered either the virtuous or the wicked upon his *Descent* ; his *loosing the pains of Hell*, (as some would have it read, rather than *the pains of Death*) would mean no more, than that *he himself* was preserved from enduring them, because it was impossible he should suffer them ; but could not signify that he *loosed* them for *others*. Or if this reading were to their purpose, the *common one*, which we retain in our *Translation*, is preferable to it, and ought to be adhered to. The present life is the state of probation, and Men must be judged for their actions herein, and shall *receive the things they have done* in their bodies. But if they who are once *condemned* were afterwards to be *pardoned*, either *God* must be unjust in condemning them, or they would not

be finally recompensed *according to their works*.

It has been frequently advanced in our own *Church* as a truth established in *Scripture*, and recommended by the consent of the *Fathers*, that our *Lord* descended into *Hell*, to triumph over the *infernal Spirits*. This is supposed to be the *Apostle's* doctrine, (Coloss. ii. 15.) *Having spoiled Principalities and Powers, he made a show of them openly, triumphing over them, in himself*, or in his own person, (as, by a various reading, some conjecture it ought to be.) But, if this were allowed, as no time is fixed for this *Triumph*, it would not be incongruous to refer it to his *death* on the *Cross*, which the *common reading*, received by the antient *Greek Fathers*, assigns for it; or it might be at his *Ascension*, when *He led Captivity captive*, (Eph. iv. 8.) Nor can any *Triumph* over the *Devil* in his own dominions be well maintained, unless the *delivery* of some of the *dammèd* be admitted as a consequence thereof, expressed by *spoiling* him of his dominion, or leading *captivity captive*, which they who espouse this *notion* utterly reject. After all, it interferes with the *Psalmist's* declaration in the person of *Christ*, when in confidence
of

of *God's* mercy and favour, he comforts himself, that he would not *leave his soul in Hell*. For it would be absurd to conclude, that he should so earnestly expect this, as a testimony of the divine Goodness, unless he was to be there in a state of *abasement* and *weakness*; and not in quality of a Glorious Conqueror, exalted in Triumph, exerting superior power, and adorned with the trophies of his victory. The *Psalmist* plainly describes his being taken from a low, and ignoble condition, to which his *Father*, for the accomplishment of his blessed purposes, permitted him to be reduced.

We therefore conceive the true sense of the *Article* to be, that our *Saviour* passed in his *Soul*, to the place where the *Souls departed* were confined, that he might satisfy the *law of death*. He went into the other world in the *similitude* of a sinner, where the *Souls* of men are kept, who die for their sins: but as there was no sin in him, and he had fully satisfied for the sins of others, which he took upon him, *God* would not *leave his soul in Hell*; and as *Satan* had no power over him, to detain him there, all those who believe in him, may be assured that they shall never descend thither, nor endure the miseries of

that dungeon. And for these purposes, each sober *Christian* will confess that *Christ descended into Hell*.

The third day He rose again from the Dead.

THIS part of the *Article* is found in all the *Antient Creeds*, and *Confessions of Faith*, without alteration. And though some *later Writers* after *He rose again*, leave out *from the dead*, this is to be imputed to the inadvertency of the *Author*, or neglect of the *Transcriber*. The whole is so *essential* to the *Christian Faith*, that no part ought to be omitted; and therein we may consider,

First, The Action, *He rose again*.

Secondly, The Truth, and Propriety thereof, *He rose again from the Dead*.

Thirdly, The Circumstance of Time, *the Third Day*.

First, The Action, *He rose again*. The promised *Messias* was to rise from the dead. This may be gathered from what *David* expressed of himself, and foretold of the *Messias*. As he was established on his throne, after all his troubles, and the opposition of his enemies; the *Messias*, of whom he was a *Type*, was to be exalted
after

after his sufferings; and as *these* concluded in *death*, his *resurrection* was necessary to such *exaltation*. Yet have I set my *King* (or Anointed) upon my *holy Hill of Sion*, I will declare the decree: the *Lord* hath said unto me, thou art my *Son*, this day have I begotten thee, (Psalm ii. 6, 7.) And the *Psalmist* unfolds the meaning of this, when speaking of the *Messias*, he says, My *flesh* also shall rest in hope, for thou wilt not leave my *Soul* in *Hell*, neither wilt thou suffer thine *holy one* to see *corruption*, (Psalm xvi. 9, 10.) For, as *St. Peter* informs us, being a *Prophet*, and knowing that *God* had sworn with an oath to him, that of the fruit of his *Loyns*, according to the *flesh*, he would raise up *Christ* to sit on his *throne*: he seeing this before, spake of the *resurrection* of *Christ*, that his *Soul* was not left in *Hell*, neither his *flesh* did see *corruption*; (Acts ii. 30, 31.) And he was so to rise, as never to die again; which was signified by *Isaiah*, by whom *God* promised that he would make an *everlasting covenant* with *Israel*, even the *sure mercies of David*; (Is. lv. 3.)

Joseph's being taken from the *Dungeon* to be *governour of Egypt*, was a *Type* of *Christ's* being raised up, to be the *Lord*

of the *dead* and of the *living*. *Isaac's* being saved from *death*, when he should have been sacrificed, as *Abraham* had determined in obedience to the *divine command*, because he accounted that *God* was able to raise him up, even from the *dead*, from whence also he received him in a *figure*, foreshowed *Christ's* resurrection. We are assured that our *Lord Jesus Christ* was raised from the dead by *Humane, Angelical, and Divine Testimonies*. The women to whom he appeared, who held him by the feet, and worshipped him: his *Apostles*, to whom he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of *God*, (*Acts* i. 3.) who were ordained to be witnesses of his resurrection, together with five hundred Brethren of whom he was seen at once, concurred in attesting it: and his enemies, whose confession is always looked upon as of greatest validity, acknowledged it.

Secondly, The *Angel*, who attended, and rolled away the stone from the door of the *Sepulchre*, declared that he was not there, but was risen as he said, (*Mat.* xxviii, 6. *Mar.* xvi. 6. *Luke* xxiv. 6.)

Thirdly,

Thirdly, The *Holy Ghost*, which proceeded from the *Father*, testified of *Christ* that he was risen, when he was given to the *Disciples* in consequence of his *resurrection*; and so this truth is *infallibly* established.

We are next to consider the truth, and propriety of *Christ's* resurrection. *He rose again from the dead.* A proper and perfect resurrection, is a substantial change, by which that which was before, and was corrupted, is reproduced the same thing again. It is a change, not a new creation, and it is a substantial change, not an accidental alteration. It is a change of something that was, and was corrupted, (for immaterial, and incorruptible beings cannot be said to rise again) and yet not of a being wholly material, whose form after corruption ceases to be, for that would not be a resurrection, but a restitution of the *Species* by another individual. Resurrection requires that the soul should be separated, which is the corruption of a man, and after it has existed in its state of separation, should be joined to the body by a vital union, so as the same man lives again. By such a proper resurrection did *Christ* live again. He was truly made flesh, he lived a proper life in his human

nature, he underwent a *real dissolution*, his *soul* was *separated*, and his *body* *dead*: and then the *same soul* was *reunited* to the *same body*, and he lived again. He convinced his *Disciples* that he was not a *spirit*, but had a *body* consisting of the *same parts*, and endued with the *same properties*, that other *bodies* were. *Behold my hands, and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have*, (Luke xxiv. 39.) and condescended to satisfy *Thomas's* scruples, when he thus ordered him; *reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing*, (Joh. xx. 27.) He performed the *functions* of *life*, and eat before his *Disciples*; he saw, and heard, and conversed with them, and he made it appear by his *miracles*, that his *body* was actuated by the *same soul* it had been before, which was united to his *Divinity*.

If we enquire into the *Cause of Christ's resurrection*, and the *Power* by which it was effected, we shall find that he himself was the *meritorious cause*, by his obedience, and voluntary sufferings; he was raised in order to be rewarded for them, and his *resurrection* was the first step to-
wards

wards his *exaltation*: and for this reason it was necessary that he should rise with *the same soul and body*.

The *efficient causes* may be considered as *principal*, or *instrumental*. The *principal cause* was God. *This Jesus hath God raised up*, (Acts ii. 32.) It exceeds the power of any *finite Agent* to raise the *dead*, and must be the work of *omnipotence*. If we are *enlight'ned* by the *Spirit*, we shall know what is the *exceeding greatness* of his power to us-ward who believe, according to the *working* of his mighty power, which he wrought in Christ when he raised him from the dead, (Ephes. i. 19, 20.) Where this act is described in such *high expressions* as can scarce be *parallel'd* in any *Author*. It was God the *Father* who raised him from the dead, (Gal. i. 1.) but not alone, or *exclusively*, for Christ also raised himself, by that *divine power* which he is possessed of together with the *Father*. Christ, speaking of *the temple of his body*, informed the *Jews*, that if they destroyed it, he would raise it up in three days. He had power to *quicken* whom he would, as the *Father* raiseth the dead and quickeneth them, (Joh. v. 21.) He had power to lay down his life, and to take it again;
and

and he laid it down that he *might take it again*, (Joh. x. 17, 18.) And therefore it is a most *absurd*, and *impious position*, that *Christ* raised himself no otherwise, than by lifting his *body* out of the *grave* after he revived, as all other men will do at the *general resurrection*.

We are undeniably certain, that *God* raised up the same *Jesus* who had lived upon earth. The *Father* raised his *own*, his *well-beloved Son*, to whom he said, *this day have I begotten thee*: and as *Christ* raised himself by his *Divinity*, he raised that very *soul* and *body* to which his *Divinity* was *united*.

We proceed in the third place to speak of the Circumstance of Time, *the third day he rose again*. Which we may consider with respect to the *distance* of time between his death and resurrection, and the *day* on which he rose; for we are told that it was *after three days, in three days, or within three days*, that he was to rise, and that it was *the third day* on which he rose. Which *expressions* are to be so *interpreted*, as to make them *consistent* with each other.

Jonas was a *Type* of *Christ*. As *Jonas* was *three days and three nights in the whale's belly*, so the *Son of man* was to
be

be three days and three nights in the heart of the earth, (Mat. xii. 40.) The waved sheaf was another Type of Christ: as that was the first-fruits of the harvest, Christ was the first-fruits of the resurrection; by whom the whole was to be sanctified, (Rom. xi. 16.) and as that was to be waved on the morrow after the sabbath, (Lev. xxiii. 11.) he was to rise the third day after the paschal solemnity, which was the sabbath mentioned in the law.

It was necessary some *time* should pass between his *death*, and *resurrection*, that no doubt might ever arise concerning the *reality* of his *death*; but then this *space* was not to be long, that his *sufferings* might be recompenced by his *exaltation*; that the *Apostles* might publish his *Gospel*; that the *Spirit* might descend upon them for this purpose, which was not to be given till after his *ascension*; that his *Disciples* might not be held in suspense; that there might be no suspicion of his rising with a *different body*; that his *enemies*, who watched him, might be joint *witnesses* of his *resurrection*; and that it might be completed while his *crucifixion* was the common subject of discourse, and fresh in the

memories of the people, he was pleased not to defer it to a more distant period.

Christ rose the *third day*, of which the day he died is to be counted one, and the day he rose another, according to the language of *Scripture*: and therefore we are not to imagine that *three whole days and nights* intervened between his *death* and *rising*, when there was but one day and two nights. *Circumcision* is said to be administered *after eight days*, and *when eight days were accomplished*, (Luke ii. 21.) and yet the day of the *birth*, and that on which this *rite* was celebrated, were reckoned two of these. So *Pentecost* was fifty days after the *wave-offering*, but the day of the *wave-offering*, and the *festival* of *Pentecost* were included. And therefore He could only be said to be *three days and three nights* in the *heart of the earth*, *figuratively*, taking a *part* for the *whole*, and as *the day and the night* are joined together in computation, and stand for a *natural day* in the *Hebrew tongue*, which does not admit of compound words as other languages do.

Our *Saviour* died on the sixth day of the week, or *the preparation*, (Luke xxiii. 54.) the day before the *sabbath* and great *paschal solemnity*, as it then happened,
(which,

(which, from the infinite benefit accruing to us thereon, we call *Good-Friday*) and being laid in the grave the day of the *preparation*, and continuing dead the whole *sabbath* and the night following, which belonged to the *first day of the week*, rose out of the *sepulchre* early in the morning, (Mat. xxviii. 1. Mark xvi. 1, 2. Luke xxiv. 1. Joh. xx. 1.) on which account the obligation of the *sabbath* ceased, and a much *greater redemption* than that from *Egyptian bondage* was commemorated. A *seventh day* was set apart to be a day of *rest*, and *thanksgiving*, in imitation of *God's rest* upon the *Creation* of the world: and the *Sabbath* was instituted in remembrance of the deliverance of the children of *Israel* out of *Egypt*. But no special reason was then assigned why it should be one day in seven: so that they observed a *seventh day* to worship *God the Creator*, and the *Sabbath* was pitched upon to be the precise day, because thereon they were freed from a most cruel slavery.

As a much greater *deliverance* was completed on the *first day*, a greater *observance* became due to it; and accordingly it was thenceforth *sanctified*, by the meeting of the *Apostles* for Religious duties. *Christ* appeared to them on the very day

he rose, when they were *providentially* assembled, (Joh. xx. 19.) and again when they came together *voluntarily* upon the next return of that day, (v. 26.) and on the day of *Pentecost*, which also was the first of the week, they were all *with one accord in one place*, and received the promise of the *Holy Ghost*, (Acts ii. 1.) and thence this practice was continued. *On the first day of the week when the Disciples came together to break bread, Paul preached unto them*, (Acts xx. 7.) And as it was set apart for the offices of *devotion*, so it was for *charitable collections*. *Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him*, (1 Cor. xvi. 2.) From this constant practice the *first day* was soon distinguished by the name of the *Lord's-day*; and so St. *John* calls it, (Rev. i. 10.) and the universal observation thereof was transmitted to future ages in the *Churches of Christ*, as a peculiar *mark*, or *cognizance*, in which they differ from all other *professions*.

'Tis necessary to believe *Christ's resurrection*, and always to keep it in remembrance, because without it our *Faith* is vain, but hereby it is *strong* and *sure*. Though he *was crucified through weakness*,

ness, he liveth by the power of God. His death manifested his Humanity, and his resurrection demonstrated his Divinity.

Secondly, because we are hereby assured of our *justification* for which he *was raised*, (Rom. iv. 25.) As He was the *substitute* of man, and suffered for our sins, it is apparent by his *discharge* that we are acquitted. *Who then shall lay any thing to the charge of God's elect? it is God that justifieth, who is he that condemneth? it is Christ that died, yea rather that is risen again,* (Rom. viii. 33, 34.)

Thirdly, that our hope may be strengthened and confirmed, we are *begotten again unto a lively hope by the resurrection of Jesus Christ from the dead*, (1 Pet. i. 3.) He is *the first-born from the dead*, (Col. i. 18.) and therefore we hope to be *conformed* to his example, and made *sons of the resurrection*. We trust that *He that raised up Christ from the dead, will also quicken our mortal bodies by his Spirit that dwelleth in us*, (Rom. viii. 11.) As *we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection*, (Rom. vi. 5.) He shall *change our vile body, that it may be fashioned like unto his glorious body*, (Phil.

iii. 21.) that, *as we have born the image of the earthy, we may also bear the image of the heavenly,* (1 Cor. xv. 49.)

Fourthly, that we may exhibit the *resemblance* of his *resurrection* in virtue, and holiness; that *as Christ was raised up from the dead by the glory of the Father, even so we may walk in newness of life,* that as we are *quickned together with him* in a *spiritual* sense, we may *rise from the death of sin.*

Every *Christian* therefore, ought to embrace this absolutely *certain*, and most *necessary truth*; that *the Son of God*, who suffered for our sins, did not long remain in the *state of death*, but *revived himself*, and rose the *same man* the *third day* after his *death*; which being the *first day* of the week, the *revolution* thereof was consecrated by a *Religious Observation* until his coming again. And must thus affirm, *The third day He rose again from the dead.*

A R T I C L E VI.

He ascended into Heaven, and sitteth
on the Right-hand of God the
Father Almighty.

THE name of *God*, and attribute of
Almighty, have been added to this
Article. It consists of two parts, one his
Ascension, as the *way*; the other his *sit-
ting on the right hand of God*, as the *end*
for which He ascended.

The *person* who ascended is the same
who was spoke of in the preceding *Ar-
ticles*, our *Lord Jesus Christ*. As to his
ascent, we shall show,

First, That the *Messias* was to ascend
into *Heaven*.

Secondly, That *Christ* did really ascend
thither.

Thirdly, We shall declare what that
Heaven is into which he ascended.

First, That the *Messias* was to ascend
into *Heaven*. This was prefigured by the
entrance of the *High-Priest* into the *Holy
place*, as the *Apostle* teaches, (Heb. ix. 11,
12.) in the opinion of the *Jews*, who be-
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lièved the *Tabernacle* to be a mystical *representation* of the *world*, the two first divisions answered to the sea and dry land, and the *Holy of Holies* to the *highest Heavens*; and as the *High-priest* entered into it with the *blood* of the *sacrifice* once a year, *Christ* having obtained *eternal Redemption* for us by his *own blood*, entered into the *Heavens* to present it before the most glorious seat of the *Divine Majesty*.

David foretold this *Ascension*, *thou hast ascended up on high*, (Pf. lxxviii. 18.) Being *on high*, in the language of *Scripture*, is always attributed to *God*, and therefore *ascending up on high* must mean going to the *throne* of his *glory*. Nor could the expression be properly applied to *Moses*, or *Joshua*, or *David*, or any conqueror beside the *Messias*. The Prophecy of *Micah* foretold the same, as the *Jews* themselves explain it. *The breaker is come up before them: they have broken up, and have passed through the gate and are gone out by it; and their King shall pass before them, and the Lord at the head of them*, (Mic. ii. 13.)

Secondly, *Christ* really ascended thither, by a *local transition*, not by a *figurative Ascension*, as obtaining a more blessed,

fed, and heavenly state, nor on account of his *union* with the *Godhead*, by which he affirmed himself to be *in Heaven* in his conference with *Nicodemus*, (Joh. iii. 13.) but in the *same body*, and *soul*, which rose from the dead, of which his *Disciples* were eye-witnesses. *While He blessed them, He was parted from them and carried up into Heaven*, (Luke xxiv. 51.) *While they beheld, he was taken up, and a Cloud received him out of their sight*, (Acts i. 9.) Though they were not witnesses of the very *act* of his *Resurrection*, they were of his *Ascension*, because it was necessary to confirm the *reality* thereof, which it was not with respect to his *resurrection*. The *Angels* gave further assurance of this; while his *Disciples* looked stedfastly towards *Heaven* as *He went up*, behold two men stood by them in white apparel; which also said, ye men of *Galilee* why stand ye gazing up into *Heaven*? this same *Jesus* which is taken up from you into *Heaven*, shall so come, in like manner, as ye have seen him go into *Heaven*, (Acts i. 10.) We must not therefore listen to the wild conjectures of *Hereticks* concerning the *dissolution* of our *Saviour's* *Humanity* upon his *ascent*. The *Inhabitants* of those *Regions* testified his *recep-*

tion there ; and those were the *Heaven of Heavens*, the *Throne* of his *Father*, the place where the *Majesty of God* is most resplendent, far above the *caelestial orbs*, and the *Sun*, in which some have idly imagined he left his *body*.

It is necessary to believe the *Ascension* of our *Lord*, for the confirmation of our *Faith* in him, and his *Doctrine*. We are sure that He came from the *Father*, and delivered his Will to us, when we find that He was received by the *Father*, and so highly rewarded. *Christ ascended* is the *glory* and *ground* of our *Faith*. Our belief is encouraged, and commended by his being in *Heaven*, since though we *have not seen* we *have believed*. His *Ascent* is the *cause*, and his *Absence* the *crown* of our *Faith*.

Secondly, it is necessary for the *strengthening* of our *Hope*. We may reasonably hope to follow him, who is gone before *in our nature*, to prepare a place for us in those *Mansions*, that *where* He is, *there* we *may be also*. This *hope* we have as *an anchor of the Soul* both *sure* and *steadfast*, and *which* *entreteth* into that *within the veil*, *whither* the *forerunner* is for us *entred*, (Heb. vi. 19, 20.) He hath made us *sit together* in *Heavenly places*

in Christ Jesus, by this lively hope, and in him our head, and will finally admit us thither who are Members of his Body.

Thirdly, for the settling of our *Affections* on *heavenly things*: that where our *treasure* is, there our *hearts* may be also: that we may *seek those things which are above, where Christ sitteth at the right hand of God*, and may no longer *mind earthly things*, but have our *conversation in heaven*, that though the *Eyes* of the *Apostles* could not *reach* so far, our *thoughts* may *follow* him thither.

Lastly, because many blessed effects flowed from it, and depended upon it. If *Christ* had not ascended, the *Spirit* had not been conferred on the *Apostles*, nor would they have been fully qualified for preaching the *Gospel*. *If I go not away, the Comforter will not come unto you, but if I depart I will send him unto you,* (John xvi. 7.) Every one therefore must confess, that the *Lord Jesus* by a true, and *Local transition* conveyed his *Soul* and *Body* through the *Heavens*, until He came into the *immediate* most glorious *presence* of the *Majesty of God*, and that He thus *ascended into Heaven*.

*And sitteth on the right hand of God
the Father Almighty.*

THE second part of the *Article* contains two particulars; the *Session* of the *Son*, *and sitteth on the right hand of God*; and the description of the *Father*, *God the Father Almighty*.

For the explication of *Christ's Session* three things seem necessary :

First, to show that the *Messias* was to sit on the right hand of *God*.

Secondly, that *Christ* did actually sit down there;

And thirdly, what *sitting on God's right hand* imports.

First, that the *Messias* was to sit on the right hand of *God*. *Joseph* who was exalted to be chief Ruler in *Ægypt* under *Pharaoh*, and was adorned with the *ensigns of Majesty*, and rode in *Pharaoh's second Chariot*, (Gen. xli. 42, 43.) prefigured the *Messias's* exaltation to the *right hand of the Majesty on high*.

David expressly foretold this, not only in *Sense*, but in the *Phrase*. *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy foot-stool,*

stool, (Pl. cx. i.) This *Psalm* was written by *David*, as the *Title* proves, and could not be applied to *Abraham*, *Hezekiah*, or *Zorobabel*, none of which were *Lords of David*, or *Priests of God*; but belongs only to the *Messias*, who was a *Priest for ever after the order of Melchizedek*. It appears that the *Jews* understood it of the *Messias*, as *Son of David*, by our *Saviour's* reasoning with them from thence.

Secondly, *Christ* did actually sit down on the right hand of *God*. He was received up into *Heaven* and sat on the right hand of *God*, (Mar. xvi. 19.) *God set him at his own right hand in the heavenly places*, (Eph. i. 20.) this was an honour granted to the *Messias* alone. The *Angels* stand about the *Throne of God*, but, as the *Apostle* argues, he never said to any of them *sit on my right hand*, (Heb. i. 13.)

The right hand of *God* is to be understood metaphorically. *God* being a pure *Spirit*, hath no parts, or hands, but as the right hand amongst Men is an instrument of exerting their *Strength*, is a place of *Honour*, and token of *Kindness*, and made use of in bestowing gifts, in allusion thereto *God's right hand* denotes his infinite *Power*, his glorious *Majesty*, and the perfect

fect happiness he confers on those that approach his *presence*.

And accordingly *Christ's sitting on the right hand of God* signifies,

First, his being invested with *absolute power, and dominion*. He sitteth *on the right hand of Power*, (Mat. xxvi. 64.)

Secondly, his obtaining *honour, glory, and majesty*. He *is set on the right hand of the throne of the majesty in the Heavens*, (Heb. viii. 1.)

Thirdly, his being rewarded with *everlasting felicity*. We must not think that the Word *sitteth* determines any certain *posture of body*, it means *being, or continuing* in general, it implies *rest, and quietness*, and also *sovereignty and majesty*, and more particularly a *right of judicature*. And in this Acceptation *our Lord* entered upon the *exercise of his mediatorial Office*. For *worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*. (Rev. v. 12.) *All power was given unto him in Heaven, and in Earth*. (Mat. xxviii. 18.) *He humbled himself, &c. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in Hea-*

Heaven, and things in earth, and things under the earth. (Phil. ii. 9, 10.) God set him at his own right hand in the heavenly places far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet: and gave him to be the head over all things to the Church, (Eph. i. 20, 21, 22.) Thus did He fulfill his promise to David, in the larger and better sense: of the fruit of thy body will I set upon thy throne, (Ps. cxxxii. 11) as the Angel declared at his conception, The Lord God shall give unto him the Throne of his Father David, and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end. (Luke. i. 32, 33.) David was a Type of our Saviour, and as David's Kingdom did not commence immediately upon his being anointed, so neither did our Saviour's till after his Ascension: then the House of Israel might know assuredly, that God hath made that same Jesus whom they crucified both Lord, and Christ. (Act. ii. 36.)

The immediate effect of his *Regal Power*, was the *subjection* of his enemies. He sat down (says the Apostle) *on the right hand of*

of God, from henceforth expecting till his enemies be made his footstool, (Heb. x. 12, 13.) The enemies of Christ are either temporal or spiritual: the temporal are those who visibly, and actually oppose his Faith, and his Apostles who preach it, and all others who profess it. Such were the Jews, who were destroyed by the Romans, while some of his Apostles lived, who in that respect saw the Son of man coming in his Kingdom, (Mat. xvi. 28.) and such were the Romans themselves, great numbers of which being Heathens perished when the City was taken, while the Christians were preserved; and in a little time the Worship of Idols was abolished, and that empire submitted to the yoke of Christ.

His spiritual enemies are Sin, Satan, and Death; which reign in the world, and usurp a Dominion opposite to his: and he is exalted in order to subdue and destroy them, so far as they obstruct the Salvation of his Servants. But he does not totally extinguish them, but suffers them still to continue in a Subserviency to his will, and for the manifestation of his justice.

He destroys Sin by cancelling the guilt thereof in vertue of his death, in restraining the power thereof by his grace, and enabling his Servants to escape the pollution thereof

thereof by habitual *holiness*. But the *defilement*, the *dominion*, and *guilt* of *Sin* still remain in the disobedient, and reprobate, in whose punishment his *justice* will be *glorified*, as well as his *mercy* in the *Salvation* of his faithful Subjects.

Christ destroyeth also the power of *Satan*. He was *made flesh*, that through *death* He might destroy him that had the power of *death*, that is the *Devil*. (Heb. ii. 14.) but he effects this only with reference to his *chosen people*, whom he preserveth from the wiles and snares of their *grand Adversary*, that they may not be taken captive by him, or be employed in his work, or *fall into the condemnation of the Devil*, (1 Tim. iii. 6.) that He may not govern them here, or exercise his *cruelty* upon them hereafter; but the wicked are nevertheless under his *influence*, and the damned shall be delivered up to him, to be tormented with him and his *Angels* for ever.

The last enemy which shall be destroyed is death, (1 Cor. xv. 26.) that is, so far as it would hinder his Servants, from taking possession of that *immortality*, and that *inheritance* He hath prepared for them. He will ransom them from the power of the *grave*, He will redeem them from *death*, (Hosea xiii. 14.) but that will be by a

resurrection, and new framing their *bodies* out of the *dust*, when *death* shall be *swallowed up in victory*, and they shall inherit *eternal life*. The wicked indeed shall rise with them, but that will be only to undergo a *second* and far worse *death*.

Thus must our *Mediator* reign till *He hath put all enemies under his feet*, (1 Cor. xv. 25.) but since now *we see not yet all things put under him*, (Heb. ii. 8.) we conclude he must still continue on his *throne*, until every thing that resists him is removed. And when this shall come to pass, his *mediation* will be finished, and he will resign his *office*; but not so as to cease to be a *King*, or lose any of the *power* and *honour* he had before. He will only discontinue those *Acts* for which there will be no further occasion, not longer instructing as a *Prophet*, interceding as a *Priest*, or protecting, and preserving in the Character of a *Royal Mediator*. Yet notwithstanding he will preside over his *saints in glory* for ever and ever. As the *Antient Fathers* added in the *Creed* commonly called the *Nicene*, his *Kingdom shall have no end*.

The necessity of believing that *Christ sitteth on the right hand of God* appears, in that it is a most cogent argument for our *Subjection*, and *Obedience*. We are assured

we must *submit* to his *power* either *freely*, or *unwillingly*; the one will be our *happiness*, the other our *everlasting misery*, and therefore we should chuse to become of the number of those whom he will *adopt*, rather than those he will *reduce by force*, that *his Kingdom* may be *ours* also.

Secondly, that hereby we may be assured of *protection*, under his *dominion*. He is perfectly qualified to *instruct*, to *guide*, and to *defend* us. As we are *united* to him our *head* we may in some sense consider ourselves as *possessors* of his *Kingdom*: and can thereupon place a firm reliance on his promise, *To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.* (Rev. iii. 21.)

Thirdly, that we may confide in his *intercession*. He is *entred—into Heaven it self, now to appear in the presence of God for us*, (Heb. ix. 24.) *We have an Advocate with the Father*, (1 John ii. 1.) and *He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them*, (Heb. vii. 25.) Well then may we join with the *Apostle* in that triumphant exclamation, *who shall lay any thing to the charge of God's elect? it is God that justifi-*

justifieth: who is he that condemneth? it is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, (Rom. viii. 33, 34.)

Next follows the description of the *Father, God the Father Almighty*. His *Godhead*, and *Paternity*, have been considered under the first *Article*, but the *Attribute* of *Almighty* is not expressed in the *Greek* here, by the same word that is there used, but by another, which conveys a *different notion* of *Almighty*: the former relating to *authority of dominion*, this to *power of operation*. The explanation of which we reserved for this place.

In which we may observe, first the *Power* of *God*, and secondly the *Extent* of it. His *Power* consists in a proper, and innate *force*, and *activity*, by which he produces true, and real effects; in which respect he is a *mighty God*: and then this *power* is *infinite*, and can perform, and produce without possibility of *hindrance*, or *resistance*, whatever can be acted, or produced. Our *blessed Saviour* has taught us that *with God all things are possible*, (Mar. x. 27.)

God must be *omnipotent*, because all the *power* of the *creature* is derived from him, who is the fountain of *might*. As their
being,

being, so their agency is to be referred to him who is the *first cause*, nor can any *resistance* or *opposition* in any degree be formed against him. *The Lord of Hosts hath purposed and who shall disannul it? and his hand is stretched out, and who shall turn it back?* (Isaiah xiv. 27.) *He doth according to his will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him what dost thou?* (Dan. iv. 35.) *in thine hand is there not power, and might, so that none is able to withstand thee?* (2 Chron. xx. 6.) It reaches all things, and all kinds of possibility, he can effect every thing, with the utmost perfection.

But then it will be no derogation to his *infinite power*, to say that he *cannot* do those things that imply a *contradiction*, either in the *object*, or *himself*. That which implies a *contradiction* in the *object*, may do so, either directly, as for a thing *to be*, and *not to be*, or by unavoidable consequence, as for a *body* to be in two distinct *places* at the same *time*, which would make that *two*, which is declared to be but *one*; this does not belong to *power*, but is a direct *repugnancy* to it. And whatever implies a *contradiction* in *God* himself, cannot come

within the compass of the *Divine Omnipotence*: As to destroy his own essential *perfections*, to cease to be, to die, or sleep, to lye, or deny himself. He cannot act inconsistently or detract from his own *rectitude*, and *excellency*, this would be a *defect*, and not the *plenitude* of *power*.

God alone is *omnipotent*, because as all *power* is derived from him, it must be subordinate to him, and may be controuled by him.

But then we are not to understand this of the *person* of the *Father only*, and say that he *only* is *Almighty*; the reason why He is *Almighty* is because He is *God*, and as He is not *God only*, He is not *only Almighty*. He, who with the *Father* is *God*, hath the same foundation of *Omnipotence*, that the *Father* hath. We have already proved that the *Son* is *God*; and shall prove the *Holy Ghost* to be *God* also; and as the *Father* is *Almighty* because he is *God*, the *Son* and *Holy Ghost*, must be *Almighty*, because they are *God*, by the *same Divinity*. So that we do not pronounce the *Father Almighty*, exclusive of them, but we mention this *Attribute* upon the occasion of *Christ's* sitting on his right hand; to show that *Christ* exercises *power* in its utmost extent,

tent, now that he is exalted by *God* his *Father*, who is truly, and properly *Almighty*.

It is necessary we should believe *God* to be *Almighty*, that hereby we may be excited to *fear*, and *reverence*, to *submission*, and *obedience*. *God* is a *terrible*, because a *great* and *mighty* *God*. He is to be *feared* above all things, because he *is able to destroy both soul and body in Hell*, (Mat. x. 28.) He claimed obedience from *Abraham* on the account of his infinite power. *I am the Almighty God, walk before me, and be thou perfect*, (Gen. xvii. 1.) *St. Peter* advises us to *humble our selves under the mighty hand of God*, (1 Pet. v. 6.) and it is doubtless a most prevailing motive to fulfil his precepts, to reflect that He *is one lawgiver who is able to save, and to destroy*, (Jam. iv. 12.)

Secondly, it is necessary to establish our *Faith*. *Miracles* are a ground of *Faith*, but they would not be so, if *God* were not *omnipotent*; to assent upon the *authority* of these, unless they exceed all *finite Power*, would not deserve the name of *Faith*.

Thirdly, that we may more firmly rely upon the *Divine Promises*; when, with *Abraham*, we are *fully persuaded that what He hath promised, He is able also*

to perform, (Rom. iv. 21.) We may reasonably distrust *mankind* in many cases, because they may not intend, or not be able to make good their Promises. But *God*, in regard of his *sanctity*, and *truth*, cannot deceive us, and in regard of his *infinite power*, cannot fail of performing whatever he purposes. *I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day*, (2 Tim. i. 12.) It is the assurance of the *Son of God*, for the encouragement of his *Sheep* who hear his Voice, and follow him. *My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand*, (John x. 29.)

Lastly, this belief is necessary to enliven our *Devotion*. When we petition for the things which none but *God* can bestow, and nothing but *Almighty Power* can effect; we are animated by this acknowledgement, with which we are taught to conclude; *Thine is the Kingdom, the power, and the glory*, (Mat. vi. 18.) and more especially, shall we be comforted, when we address our selves to him in *temptations*, or *afflictions*, when we are convinced that *He is able to do exceeding abundantly above all that we ask or think, according*

according to the power that worketh in us.
(Eph. iii. 20.)

Every Christian may perceive from hence, that *Christ* ascended into the *highest Heavens*, there to rest in *everlasting happiness*: that he took up his *perpetual habitation* there, and sat down on the *throne of God*, to be a *Judge and King* in his office of *Mediator* to the end of the *World*, and after that to sit on the same throne to *Eternity*, in recompence of his *obedience and sufferings*: which *right hand of God the Father Almighty*, signifies *omnipotent power*, or the *ability* of effecting every thing that is not a *contradiction* in it self, or inconsistent with his *perfections*. And thus will he confess that *Christ sitteth at the right hand of God the Father Almighty*.

A R T I C L E VII.

From thence He shall come to judge
the Quick and the Dead.

T H E R E are four things to be considered under this *Article*.

First, that *Christ shall come again*.

Secondly, the *Place* from whence *He shall come*.

Thirdly, the *End* of his coming to judge.

And lastly, The *Persons* whom He shall judge, the *quick, and the dead*.

First, *Christ shall come again*; and that as He is the true *Messias*, which may be inferred from those *Scriptures* where He is described as a glorious *King, Governor,* and *Judge*: For as he was to come in an *humble, despised, and suffering condition,* and did accordingly appear in the World, in that *State,* and fulfill'd all that was required from him therein; we have reason to expect his *return* in his *powerful, and illustrious character,* and are not to fancy a double *Messias*. *Enoch the seventh from Adam* prophesied, saying, *the Lord cometh with ten thousands of his Saints,* (Jude 14.) *Daniel* represents his *judiciary power* more at large, *I saw in the night visions, and behold one like the Son of man, came with the clouds of Heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed,* (Dan. vii. 13, 14.) The *Jews* in general interpret this of the *Messias*, and argue hence, that He cannot

not be yet come, because he has not appeared in such *visible greatness*, and *splendor*: but since he was to come in a *lowly manner* also, we justly conclude that both *descriptions* do not belong to the same *Advent*, and therefore look forward to his *second coming*.

And our Lord promised this to his *Disciples*. *I will come again, and receive you unto myself*, (John xiv. 3.) *Ye have heard how I said unto you, I go away, and come again to you*, (ver. 28.) The *Angels* also assured them, *This same Jesus which is taken up from you into Heaven shall so come, in like manner, as ye have seen him go into Heaven*, (Acts i. 11.) *They shall see the Son of man coming in the clouds of Heaven, with power, and great glory*, (Mat. xxiv. 30.) *Behold He cometh with clouds; and every eye shall see him, and they also which pierced him*, (Rev. i. 7.)

Secondly, the *place* from whence He is to come, is the *highest Heaven*, to which He ascended. *The Heaven must receive him until the times of restitution of all things*, (Acts iii. 21.) *The Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God*, (1 Thel. iv. 16.) from thence we look for the *Saviour the Lord Jesus Christ*, (Phil. iii. 20.) as the *Jews*

without the *Tabernacle* waited for the *High-priest*, when he went into the *Holy place*, to make an *atonement* for them. *The Lord Jesus shall be revealed from Heaven with his mighty Angels*, (2 Theſ. i. 7.)

Thirdly, we are to conſider the *End* of his coming, to *judge*. Under which we ſhall diſtinctly enquire, what aſſurances we have of a *future Judgment*? Who ſhall be our *Judge*? And in what *manner* He will *judge us*?

If we reflect upon our ſelves, and the *frame*, and *diſpoſition* of our *Spirit*, we may eaſily collect from thence that we are to be *judged*. Every man has a *conſcience* to inform him of his *duty* beforehand, and to warn him what he ſhall *receive*, either by *approving* or *condemning* his actions, not by way of *censure* only, but by *hopes*, or *fears* raiſed in us according to our *behaviour*, without regard to any *advantage*, or *inconvenience* in the *preſent life*. Thus Men are a *law unto themſelves*, and ſhew the *work of the law written in their hearts*, their *conſcience* alſo bearing *witneſs*, and their *thoughts* the mean while *accuſing*, or *elſe excuſing one another*; in the *day when God ſhall judge the Secrets of Men*, (Rom. ii. 14, 15, 16.)

If we reflect upon *God*, and his *Attributes*, we muſt conclude that He * *judgeth*

* Pl. lvi. 11.

in the Earth, and that He will *do right*, and execute *just Judgment*; and that in the *world to come*: because, though he at present governs the world by his *providence*, yet he does not manifest an *universal Justice* in all instances: the wicked are frequently happy, and the righteous are afflicted; his *temporal rewards*, and *punishments* do not bear an exact proportion to mens *virtues*, or their *sins*: therefore since *God* is certainly a *just Judge*, by necessary consequence there will be a *future Judgment*, wherein *God* will *perfectly* demonstrate his *Justice*, for which each man has a *witness* which he carries with him in his own *bosom*.

By the force of these reasons, even the *Heathen* were induced to believe a *judgment to come*; upon the Apprehension of which many *unrighteous* Men as well as * *Felix* have *trembled*. Though the *Athenians* mocked when *Saint Paul* spoke of the resurrection of the dead, none of them objected against him for declaring that *God* had *appointed a day* in which he would *judge the world in righteousness*, (Acts xvii. 31.) this was a received Principle with all that owned a *Conscience*, or a *Deity*.

But *Almighty God* hath also most clearly revealed this truth in his *Holy Word*, that

* Acts xxiii. 25.

it is appointed unto men once to die, but after this the Judgement, (Heb. ix. 27.) The number, and plainness of these testimonies will excuse the particular mention of them.

In the next place we are to enquire, who shall judge us? The *right of judgement* undoubtedly belongs to *God*, whose *creatures* we are, who hath given us a *Law*, and against whom we offend. He shall bring every work into judgement, (Eccles. xii. 14.) that day is *the revelation of the righteous judgement of God*, (Rom. ii. 5.) and as the *Father*, the *Son*, and the *Holy Ghost* have the same *Divinity*, they have jointly the *power of judgement*.

But then the *execution* thereof will be particularly committed to the *Son*. The *Father* and the *Holy Ghost* have determined to *judge the world by him*. Though *God* will judge the *World*, it shall be *by that man whom he hath ordained*, (Acts xvii. 31.) *for the Father judgeth no man; but hath committed all judgement unto the Son*, (John v. 22.) *Christ*, as *God* hath the *original*, and *supreme power* with the *Father*, as *man* he hath it *delegated*, and by *Commission*. The *Father* hath given him *authority to execute judgement, because he is the Son of Man*, (John v. 27.) that

is,

is, because *He* only of the three persons is man as well as *God*, and most proper upon our account, as *He* hath the *same nature*, and a *feeling* of our *infirmities*; before whom we may desire to stand as our *Mediator*, when we cannot sustain the *presence* of an *incensed God*: and who may appear as a *visible Judge*, and qualify the *Severity* of *Judgement*, with *Mildness*, and *Equity*.

This *Honour* is conferred upon him, not for our sakes only, but as a *reward* of his *Humiliation* in becoming man, and in submitting to sufferings. It is certainly an open demonstration of the *Divine Justice*, that *He* who came into the world to be judged, should be made the *judge* of the world; that *He* who was *condemned*, and *died* to *absolve* us, should himself be entrusted with the power of *condemnation*, and *absolution*; and that *He* who refused not to receive the unjust *sentence* of *crucifixion* at an *earthly Tribunal*, should pronounce his *righteous decrees* on a *throne of Glory*. And our *Lord* himself intimated this, to the *High-priest* and *Elders* of the *Jews*. Nevertheless I say unto you, hereafter shall ye see the *Son of Man* sitting on the *right hand* of power, and coming in the *clouds of Heaven*, (Mat. xxvi, 64.)

The *same Jesus, the same Son of Man*, shall then *reward every man according to his works*, (Mat. xvi. 27.) *for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead, and living*; (Rom. xiv. 9.) And this was represented in several *parables, and figures*. As an ^a *Husbandman* he is to separate the *wheat*, from the *chaff*, and *tares*. As a ^b *Fisherman* he is to gather the *good fish* together, and throw the *bad* away. As a ^c *Bridegroom*, he is to admit the *wife*, and exclude the *foolish virgins*. As the ^d *Master* of the Family, he is to advance, and reward the *Faithful*, and punish the *unprofitable Servants*; as a ^e *Shepherd* he is to separate the *sheep* from the *goats*, placing those on his *right*, and these on his *left hand*.

We come lastly to enquire in what *manner* he will *judge* us? And that in general will be, by disposing all persons in *soul* and *body* to their *eternal condition*. We are not indeed certain what particular method he will observe, only we know it is represented as a solemn *judiciary process*, in which He is to sit on the *throne of his*

^a Mat. iii. 12. xiii. 30, 40. Luke iii. 17.

^b Mat. xiii. 48.

^c Mat. xxv. 1, 11, 12.

^d Mat. xxv. 21, 26. Lukexix. 15, &c.

^e Mat. xxv. 32, 33.

glory, and his Apostles with him on thrones judging the twelve tribes of Israel, (Mat. xix. 28.) which Throne is called a judgement seat, (Rom. xiv. 10.) and (2 Cor. v. 10.) before which all men shall make their personal appearance. All nations shall be gathered before him, (Mat. xxv. 32.) The Apostle in vision saw the dead small and great stand before God, (Rev. xx. 12.) and then their actions shall be made known. He both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, (1 Cor. iv. 5.) He will bring every work into judgement, with every secret thing, whether it be good, or whether it be evil, (Eccles. xii. 14.) The books are to be opened, and the dead are to be judged out of those things that are written in the books, according to their works, (Rev. xx. 12.) and then shall pass the definitive Sentence of absolution, in these words, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; or of condemnation, to this purpose, Depart from me ye cursed into everlasting fire, prepared for the Devil, and his Angels, (Mat. xxv. 34, 41.) after which, these shall go away into everlasting punishment; but the righteous into life eternal, (ver. 46.) Thus will

He

He display his *Majesty* on his *throne*, and exert his *authority* in *convening* the world before him, his *knowledge* in discovering all *thoughts*, *words*, and *works*, his *justice* in condemning *sinners*, his *mercy* in absolving *believers*, and his *power* in putting his sentence in *execution*.

The fourth thing to be considered in this *Article* is, the *persons* whom He will judge, *the quick and the dead*, who are expressly mentioned in several places of Scripture. *He was ordained of God, to be the judge of quick and dead*, (Acts. x. 42.) as also (2 Tim. iv. 1.) (1 Pet. iv. 5.) but then, as there are different notions of *death*, some understand by *the quick*, the *souls* of Men, and by *the dead*, their *bodies*, and make the meaning to be, He shall judge the *soul*, and *body* after they are reunited in the *resurrection*: but it is not certain that all mens *souls*, and *bodies* shall be ever separated by *death*; and besides these passages do not distinguish the *parts* of men, but men from each other, by *the quick and dead*.

Again, some understand by *the quick*, the *just*, and by *the dead*, the *wicked*, who are *dead in trespasses and sins*; but this *metaphorical* sense ought not to be admitted, because there is no intimation of it,
and

and the *litteral meaning* is to be preferred, since the *Apostle* seems to explain himself of those who live, or die in a natural way, when he says *whether we live or die, we are the Lord's*, (Rom. xiv. 9.)

By the *dead* therefore we are to understand, all that shall depart this life before *Christ's* return to *Judgement*, and by the *quick* those who shall be then alive. All generations of men from the beginning of the world, and that which he shall find upon the earth at his coming. It has been doubted whether they who remain alive shall actually die, and rise again, because of that general Maxim, *it is appointed unto all men once to die*; or whether they are to undergo some other *change*. Which last opinion is most consonant to *Scripture*, for the *Apostle* plainly distinguishes those from the *dead* who shall remain unto the coming of the *Lord*, (1 Thes. iv. 15.) *The dead in Christ shall rise first, then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord*, (ver. 16, 17.) and he further puts it out of question by saying, *behold, I shew you a mystery, we shall not all sleep, but we shall all be changed*, (1 Cor. xv. 51.) that is, we shall not *die* at all, for the *dead shall be raised incorruptible, and we shall*

shall be changed. The truth of this had never been disputed, but for a *various reading*, which ought to be rejected, because the ancient *Greek Fathers* acknowledge no other besides the *common one*, with which the most ancient *translations* agree. So that the *change* of the *living* shall be different from *death*, though it will answer the end of a *resurrection*.

The belief of an *universal judgement* is *necessary*, to prevent dangerous *doubts*, and *anxiety*, when the *dispensations* of *God*, in the course of his *providence*, seem unequal in our apprehension. The best Satisfaction we can receive in such cases is to assure our selves that *rewards*, and *punishments* will be assigned with perfect and unerring *justice* in a *future state*.

Secondly, to lead us to true *repentance*, and *amendment of life*, being fully persuaded that *God* will bring us into *judgement*. Indeed, as often as we reflect, we shall pass a *censure* upon our own *actions*: but 'tis then only that we shall be effectually prevailed upon to *flie from the wrath to come*, when we revere our *consciences*, as *witnesses* that will be produced against us, at the *last Tribunal*. Then we shall *exercise* our selves *herein*, to keep them *void of offence towards God*, and *towards Man*, and watch over them carefully, that they
may

may be pure, and undefiled, and cleansed from all Sin, and Wickedness.

Thirdly, for strengthening our *hope*, encreasing our *comfort*, and establishing our *assurance* of *life eternal*, as knowing that *Christ* shall be our *Judge*. When we meditate upon a *judgement to come*, in which all our thoughts will be revealed, and we shall be accountable for all that we have done and be sentenced according to our works, we should conceive a *fearful expectation* of endless *misery*, and absolutely despair of *everlasting happiness*. But when we remember withal that our *Redeemer* is to be our *Judge*; that his *Gospel* is *mildness*, and *mercy*, and that the *promises* thereof belong to us, if we believe in him, and endeavour to keep his commandments; we shall *have boldness, and access with confidence by the faith of him*, (Ephes. iii. 12.) since He is our *Advocate* also, and maketh intercession for us, we shall cheerfully put our trust in his declaration. *Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life*, (John v. 24.)

And now every *Christian* will be sufficiently instructed in the *confession* he ought

to make in this respect. That he is fully convinced, that the *Son of God* shall come from that *Heaven* into which He *ascended*, and shall gather together all those who shall be alive, and all that have lived and shall be dead before that day, and cause them to stand before his *judgement-seat*, and shall *judge* them according to their *works* in the *flesh*; and shall condemn all *Reprobates*, and deliver them to be tormented *with the Devil and his Angels*; and shall absolve his *elect*, and translate them into his *Heavenly Kingdom*; and will thus believe in *Jesus Christ who shall judge the quick and dead*.

ARTICLE VIII.

I believe in the Holy Ghost.

THE word *I believe* is repeated in this *Article*. Some ancient and shorter *Creeeds* have only, *and in the Holy Ghost*. But because so many particulars are delivered concerning the *Son*, it was thought proper to resume it here in the present *form*. We have already shown the importance thereof, in the beginning of
this

this treatise, and therefore refer the reader thither.

The *Holy Ghost* is the *object* of our *Faith* in this Article.

And we shall explain it, first by declaring his *Nature*.

And secondly his *Office*.

Ghost signifies *Spirit*, and *Holy* may denote either his essential *Attribute* of *Sanctity*, or the *emanation* and *dispensation* thereof in its *effects*. We need not prove the existence of a *spirit*, or *spiritual nature*, since *God* is acknowledged to be a *spirit*; but shall first demonstrate that the *Holy Ghost* mentioned in the *Scriptures* is a *person*. We are baptized *in the name of the Father, and of the Son, and of the Holy Ghost*: *two* of these are undeniably *persons*, and the *third* also must be a *person*. For it cannot be a bare *operation*, or *quality*. If it were an *operation*, it must be perform'd by some other *being*, and, when it was not actuated, would not be; nor can we conceive a *quality* to have any being. Nothing can operate but *substance*; no *quality* can produce real, and wonderful *effects*. The Word of *God* sufficiently describes the *Holy Ghost* as a *person*, though indeed, it is not taken in the same *propriety* of signification in all places, but

is sometimes to be understood in a *figurative sense*. We shall give several instances, where the *Holy Ghost* is shown to be a *person* by such *Attributes*, and *Expressions*, as cannot be spoken of him, but as a *person*; and then shall account for those passages which are objected as repugnant to the *nature* of a *person*.

The *Holy Ghost* is declared to be a *person*, (1 Sam. xvi. 14.) *The spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.* The *evil spirit* was a *person*, one of the bad *Angels*, to whom the *good spirit* is here opposed as a *person*. In the *New Testament*, such *dispositions* and *operations* are ascribed to the *Holy Ghost*, as are evident *marks*, and *signs* of a *person*: we are exhorted not to *grieve the spirit of God*, (Eph. iv. 30.) And *grief* is a *personal affection* of which a *quality* is not capable. We are assured he *maketh intercession for us with groanings which cannot be uttered*, (Rom. viii. 26.) Now we can have no notion of *interceding*, or *groaning qualities*. His *operations* are manifestly *personal*: He *searcheth all things, yea, the deep things of God, and knoweth also the things of God*, (1 Cor. ii. 10, 11.) He *dispenseth his spiritual gifts, dividing to every man severally as he will*, (1 Cor.

(1 Cor. xii. 11.) Where his *operations*, and the *distribution* of them are observed to be at his own pleasure. *The spirit said unto Peter, &c.—I have sent them*, (Acts. x. 19.) *The Holy Ghost said, separate me Barnabas, and Saul, for the work whereunto I have called them*, (Acts xiii. 2.) *The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things*, (John xiv. 26.) *He shall testify of me*, (John xv. 26.) *If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come he will reprove the World*. (John xvi. 7, 8.) *He will guide you into all truth: for He shall not speak of himself, but whatsoever He shall hear, that shall He speak: and he will show you things to come; He shall glorify me, for He shall receive of mine, and shall shew it unto you*, (ver. 13, 14.) Here He is represented as hearing, receiving, testifying, speaking, reprovng, and instructing; which are all *personal actions*.

If it be replied, that *personal actions* are frequently ascribed to things that are not *persons*, and that, where the *spirit* is said to do any thing, *God the Father* is to be supposed to perform it, by his *power*

and efficacy, which is his *Spirit*; we deny this answer to be satisfactory, because these *personal actions* cannot be attributed to *God the Father*: He cannot be said to do that, which is related to be done by the *Holy Ghost*, by the *power* within him. For instance, *intercession* is a *personal action* ascribed to the *Holy Ghost*, and that according to the will of *God*, (Rom. viii. 27.) but this cannot be interpreted of *God the Father*, to whom *intercession* must be made. To *come* unto men being *sent*, is a *personal action* not to be understood of *God the Father*, who always *sendeth*, but is never *sent*; nay, *the Father* sent him, and therefore could not be himself the *person* who came by virtue of his own *power*. To *speak* and *hear* are *personal actions*, but to *speak*, not of himself but what He had heard, is inconsistent with *the Father's* Authority. To *receive* from *the Son*, and shew it to his *Disciples*, would be a derogation to *the Father*; and therefore cannot be applied to him. Nor will a further Subterfuge, that the persons *affected* by *God's Spirit* are sometimes figuratively called *the Spirit of God*, be of use to the enemies of the *Holy Ghost's* personality; for when the *Spirit* was sent to St. *Peter*, they cannot pretend that St. *Peter* was sent

sent to himself; or when the *Spirit* was to receive of *Christ's*, and show it to the *Apostles*, the *Apostles* cannot be conceived to receive and show the same thing to themselves. So that the *Holy Ghost* is a person distinct from the *Father* whose power He is, and from *men* in whom He worketh.

Where any thing is said of the *Holy Ghost* that seems repugnant to the nature of a person, there we may interpret it of the gifts, and effects of the *Spirit*. Some things, that are commonly alledged, as improper to be spoke of a person, are not really so; as when He is said to be given, for a person may be given; God gave his Son, who is certainly a person: however, it must be allowed an usual way of speaking, to call the operations of the *Spirit* by the name of the *Spirit*.

The second thing we shall prove is, that the *Holy Ghost* is not a created, but a *Divine person*. And his *Divinity* will appear from the concession of those who argue against his *personality*: for they freely grant that the *Spirit of God*, which is in God, is no created person, and we maintain that the *Holy Ghost* is the *Spirit of God* which is in God: and therefore if He be a person, He must be uncreated.

Again, the *Holy Ghost* is *one* against whom such a *sin* may be committed, as shall not be *forgiven*. If He were not a *person*, sin could not be committed against him; and if He were a *created person*, it would not be *irremissible*. Our *Saviour* hath taught us that *all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost, shall not be forgiven unto men.* (Mat. xii. 31.) From hence, and the verse following, we learn, that there is a *blasphemy* against the *Holy Ghost*, which is distinct from that against the *Father*, and the *Son*, and that it is *aggravated* beyond that which is spoken against them both. If he were not a *person*, *blasphemy* against him could not be distinct from that against the *Father* whose *Spirit* He is, and if He were not *God* it would not be criminal in the *highest degree*: and though this *sin* is not therefore *unpardonable* because He is *God*, (for then it would be as *unpardonable*, if it were against the *Father*, or *Son*) yet it could not be *unpardonable* if he were not *God*. It would be incapable of being *aggravated* beyond other *blasphemies* against those who are also *God*.

Thirdly, every *created person* was made by the *Son*, but the *Spirit of God* was in
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the beginning, before any thing was made, and all things are now put in subjection to the Son as man, but the Holy Ghost is not put under him, for he exerciseth joint Authority in his Church; he commanded Saul, and Barnabas to be separated, and divideth to every man severally as he pleases. And in order to bring men to obedience, mighty signs and wonders were wrought, by the power of the Spirit of God, (Rom. xv. 19.)

Fourthly, He by whom *Christ* was conceived of the *virgin*, is no created person: for by such conception He was called the *Son of God*, (Luke i. 35.)

From what has been already demonstrated, it necessarily follows that the *Holy Ghost* is truly and properly *God*; since He is a *person* but not *created*, there being no *uncreated essence* but that of the *one Eternal God*. The different *Adversaries* of the *Holy Ghost's Divinity*, prove this truth against each other. For they who deny his *personality*, maintain, that He is *in God*, and is the *eternal, omnipotent Energy* of *God*; and they who deny him to be *God*, contend that He is a *person* subsisting of an *intellectual nature*; from both which we collect, what each hath truly affirmed,

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that

that He is a *person* of *eternal* and *omnipotent* power, and therefore *God*.

But further, the *Scriptures* expressly assert the *Godhead* of the *Holy Ghost*. *St. Paul* referring to *Exod. xxxiv. 34.* and speaking of *Moses's* taking off his *veil* from his *face*, when he *turned* to speak to *God*, adds, *now the Lord is that Spirit*, (*2 Cor. iii. 15, 16, 17.*) meaning by the *Lord*, *Jehovah*. To say that *Lord* is to be understood of *Christ*, and *Spirit* is the *mystical sense* of the *Law*, makes the *Apostle* argue without reason, or coherence, and to understand the *Spirit* to be the *sense* of the *Law*, has not the least foundation in those *instances* that are produced as *parallel*, or the *rules* that are laid down for such constructions.

Again, He is called *God* in direct terms by *St. Peter*. When He demanded of *Ananias* why he *lyed* unto the *Holy Ghost*, He thereupon told him he had not *lyed unto men but unto God*, (*Acts v. 4.*) to interpret the phrase of counterfeiting the *Holy Ghost*, would be a strange absurdity; for *St. Peter* explains himself to intend, that *Ananias*, and his *wife* had *agreed together to tempt the Spirit of the Lord*, by avowing a falsehood, (*ver. 9.*) He first declared what his *sin* was, He *lyed* to the *Holy Ghost*, and then

then represented the *Heinousness* of it, he lyed not unto *men* but unto *God*.

Thirdly, the *Holy Ghost* is *God*, because his *inhabitation* maketh a *Temple*, for a *Temple* is the *House of God*. Know ye not that your body is the *Temple of the Holy Ghost*? (1 Cor. vi. 19.) Know ye not that ye are the *Temple of God*, and that the *Spirit of God dwelleth in you*? (1 Cor. iii. 16.) We are therefore the *Temple of God*, because the *Spirit of God*, who is *God*, dwelleth in us. We are *separated*, and *dedicated* to him in our *Baptism*, and thereby we are the *Temple of the living God*; as *God hath said*, *I will dwell in them, and walk in them; and I will be their God, and they shall be my people*, (2 Cor. vi. 16.)

Fourthly, the *Divine Attributes*, such as *omniscience*, *omnipotence*, and the like, as certainly belong to him, as to the *Father*. The *Scriptures* wherein they are ascribed to him, are so well known, that we need not particularly insist upon them.

Fifthly, those *works* which are proper to *God* alone, and for which we are required to worship him as *God*, are also ascribed to the *Holy Ghost*; as the *creation*, and *preservation* of all things, *miracles*, the *influence* and *power* of *grace* in the hearts of
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his Servants. Such *Divine Operations* could not be performed by him, unless his *Essence* were *Divine*, that is, unless he be *truly God*.

Yet as the *Divine Essence* can be but *one*, and as the *Father* is originally the *one God*, and the *Son* is the *same God*, by an *eternal Generation*; it will be necessary to show how the *blessed Spirit* is God. And first, we must remember, that He is neither *God the Father*, nor the *Son of God*. As the *Scriptures* unite them in their *nature*, they also *distinguish* them in their *persons*.

He *proceedeth from the Father*, (John xv. 26.) And was *sent* by the *Father*, and therefore cannot be the *same person* from whom he *proceedeth*, and by whom He was *sent*.

He *received* of the *Son* and *glorified* the *Son*, (John xvi. 14.) and his *descent* was to follow the *departure* of the *Son*, therefore He is not the *Son*. And accordingly when the *Scriptures* mention him with the *Father*, and the *Son*, they describe him as *another*. The *Spirit of God*, descended *like a Dove* upon our *blessed Saviour*, and lo a *voice from Heaven*, saying, *this is my beloved Son, in whom I am well pleased*, (Mat. iii. 16, 17.) *through him*, (that is, the *Son*) *we have an access*
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by one Spirit unto the Father, (Eph. ii. 18.) God sent forth his Son—that we might receive the adoption of Sons. And because ye are Sons, God hath sent forth the spirit of his Son into your hearts, crying, *Abba Father.* (Gal. iv. 4, 5, 6.) The Comforter whom the Father will send in my name, (John xiv. 26.) The Comforter—whom I will send unto you from the Father, (John xv. 26.) Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, (Mat. xxviii. 19.)

And He is the *third person* in the blessed Trinity, in an *internal*, and *necessary order*, by which the *second* is subordinate to the *first*, and the *third*, to the *first*, and *second*: as the *Godhead* was communicated by the *Father* to the *Son*, and by the *Father* and *Son* to the *Holy Ghost*. They are recited in this order, by St. John, (1 Ep. v. 7.) *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* And therefore we are baptized in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*.

The *Holy Ghost* proceedeth from the *Father*, and the *Son*. And this procession is expressly declared in holy Scripture,

with relation to the *Father*, and *virtually* with relation to the *Son*. He is *the Spirit of truth which proceedeth from the Father*, (John xv. 26.) The *Father* hath his *Nature* from none; the *Spirit*, who hath the same *nature*, must have it by *communication* from him. And it is *virtually* signified that he *proceedeth* also from the *Son*, where he is called his *Spirit*, (Gal. iv. 6.) and *the Spirit of Christ*, (Rom. viii. 9.) (1 Pet. i. 11.) and *the Spirit of Jesus Christ*, (Phil. i. 19.) and also because He is *sent* by the *Son*, as well as the *Father*, *The Comforter whom I will send unto you*, (John xiv. 26.) The *Father* is never *sent*, because He received his *Godhead* from none; the *Father* sendeth the *Son*, because He *communicated* the *Godhead* to him; the *Father* and *Son* are never *sent* by the *Spirit*, but they *send* him, because the *Divine nature*, common to both, was *communicated* to him by them.

In the *primitive ages*, the *Latin Fathers*, collecting this truth from the *Scriptures*, taught in *express terms* that the *Holy Ghost proceedeth* from the *Father* and the *Son*. And the *Greek Fathers* acknowledged as much as the *Latins* meant by the *procession*, though they adhered

hered more strictly to the *Scripture-phrase*, and said he *proceedeth from the Father*, and *received of the Son*; understanding thereby his receiving his *essence* from the *Son*. There was indeed an unhappy *Schism* afterwards between the *Greek*, and *Latin Church*, upon the *Latin's* adding the *procession* from the *Son* to the *Constantinopolitan Creed* contrary to the determination of a *General Council*, by which all additions were prohibited, and by the *sole authority* of the *Pope*, notwithstanding his *predecessor* had taken a proper method to prevent any alterations, by causing the *original* to be engraven on *silver plates*, and deposited in the *Archives* of *Rome*. During this contest the *Greeks* absolutely denied the *procession* from the *Son*, which however we ought to acknowledge as a certain truth, though the inserting it in the *Creed*, not only without the *consent*, but against the *protestation* of the *Greek Church*, was by no means justifiable: and therefore it is to be regarded no further than as an *additional explication*.

Thus have we shown that the *Holy Ghost* is no *Quality*, or *Operation*, but a *proper Person*, not *created* but *truly Divine*, distinguish'd from the *Father*, and *Son*, though the *same God*. The *third* in order

der of the *blessed Trinity*, as his *Essence* was *communicated* by the *Father*, and the *Son*, and so *proceeding* from both, and truly, and properly the *Spirit*, as of the *Father*, so of the *Son* also.

We come now to declare his *Office*, as He is the *Holy Spirit*, and termed so, not only on the account of his *original*, and *essential Sanctity*, but as He is to us *the Spirit of holiness*, (Rom. i. 4.) by whose particular influence we are made holy. And this not in a low *ministerial function*, but as he concurs with the *Father*, and the *Son* in the work of our Salvation, by whom He was *sent* for this purpose. *God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life*, (John iii. 16.) Our *Saviour's Office*, was to *redeem* us, and the *Holy Ghost* is to *purify* us, that, through the *Son* we may *have access by one spirit unto the Father*, and that whatever *holiness* and *perfection* is wanting in us, may be *supplied* by him.

And first, He *enlightens* us with the knowledge of *God*, either by the *outward revelation* of his will by the *Prophets*, who *spake*, and wrote as they were *moved* by him, (2 Pet. i. 21.) and the *Apostles*
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whom he was to *guide into all truth*, (John xvi. 13.) or the *inward illumination* by which we are disposed to believe and embrace the Gospel: for it is given us *in the behalf of Christ to believe on him*, (Phil. i. 29.) and by grace we are saved *through Faith, and that not of our selves; it is the gift of God.* (Eph. ii. 8.) He leadeth us unto the *encrease, perfection and obedience of faith.*

The second part of his Office is the *regeneration and renovation of man*, in all the *parts and faculties of his soul.* He changes his *will* which is perverted, and his *affections* which are depraved, and enclines them to *God, and goodness.* According to his mercy he saved us, by the *washing of regeneration, and renewing of the Holy Ghost*, (Tit. iii. 5.) For except a man be born again of *water and of the Spirit*, he cannot enter into the kingdom of God, (John iii. 5.) But we are *washed, but we are sanctified, but we are justified, in the name of the Lord Jesus, and by the Spirit of our God*, (1 Cor. vi. 11.)

Thirdly, He governs and strengthens us in the *actual performance of our duty.* We live and walk in the *spirit*, (Gal. v. 16, 25.) that we may not fulfil the *lust of the flesh.* He *worketh in us both*

to will, and to do of his good pleasure; and we become the sons of God, being led by the spirit of God, (Rom. viii. 14.) He, who is the Spirit of grace, and supplication, directs us in our prayers, and maketh intercession for us, (ver. 26.) From which intercession He seems to have the name of another paraclete given him by our Saviour, (John xiv. 16.)

Fourthly, it belongs to his Office to unite us to Christ, as members of his body, for by one spirit are we all baptized into one body, (1 Cor. xii. 13.) Hereby we know that he abideth in us, by the spirit which he hath given us, (1 John iii. 24.)

Fifthly, He assures us of our Adoption, He creates in us a sense of God's paternal love, and gives us an earnest of our future inheritance. As many as are led by the spirit of God, they are the sons of God, (Rom. viii. 14.) We have received the spirit of adoption, whereby we cry, abba, Father, (ver. 15.) And the Spirit it self beareth witness with our spirit, that we are the children of God, (ver. 16.) Because ye are sons God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father, (Gal. iv. 6.) And the love of God is shed abroad in our hearts, by the Holy Ghost which is given

given unto us, (Rom. v. 5.) God hath sealed us, and given the earnest of the spirit in our hearts, (2 Cor. i. 22.) We are sealed with that holy Spirit of promise, which is the earnest of our inheritance, (Eph. i. 13, 14.)

Sixthly, the same *Spirit* by his office sanctifies, and sets apart *ministers* in the *Church*, to offer up the petitions of his people, to bless in his name, to preach the *Gospel*, and administer the *Sacraments* which *Christ* hath instituted, and perform every thing necessary for the perfecting of the saints, for the work of the ministry, for the edifying of the body of *Christ*, (Eph. iv. 12.) And as the *Holy Ghost* endued the *Apostles* with power, he enjoined them to ordain others, whom he hath made overseers in a regular succession, to feed the *Church of God*, (Acts xx. 28.) Thus have we spoke of the nature of the *Holy Ghost*, as He is the *Spirit of God*; and his *Office*, as He is the *Holy Spirit*. It is necessary to believe this *Article*, first because it is an essential part of the *Creed*, or *Rule of Faith*, and derived from the form of *Baptism*: As we are baptized in the name of the *Father, Son, and Holy Ghost*, we must profess our *Faith* in these three. And therefore the

shortest *confessions of Faith* always included this *Article of the Holy Ghost*, and several of them ended with it.

Secondly, that hereby we may not only own his *Eminency*, but also desire his excellent *gifts and graces*. That we may seek to enjoy the *communion of the Holy Ghost*, and be *born of the Spirit*. That we may earnestly pray for *the supply of the Spirit of Jesus Christ*: And trust in his word who hath encouraged us to conclude, that if we *being evil know how to give good gifts unto our children, much more will our heavenly Father give the Holy Spirit to them that ask him*, (Luke xi. 13.)

Thirdly, that we may comply with his *will* in our *sanctification*. That we may endeavour to *cleanse our selves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God*, (2 Cor. vii. 1.) That we may *follow peace—and holiness*, (Heb. xii. 14.) that considering our selves as the *Temple of the Lord*, because his *Spirit* dwelleth in us, we may behave our selves worthy of so great a *guest*, and glorify him in our *body*, and our *spirit*, which are *God's*. That our *hearts may be established unblameable in Holiness before God even our Father, at the*

the coming of our Lord Jesus Christ with all his saints, (1 Thes. iii. 13.)

Fourthly, that we may be supported in our *infirmities*, comforted in *discouragements*, and may abound in *peace* and inward *satisfaction* in all our misery, and distress. That like the first Disciples we may be *filled with joy, and with the Holy Ghost, (Acts xiii. 52.)*

Lastly, that a *regular Ministry* may be continued, and conscientiously submitted to in the *Acts* of their *Function*, since it is the *Holy Ghost*, who hath appointed them to *bear rule* over his *elect*, and given them the *charge* of his *Flock*. It was his will, that his *Apostles* should ordain *Elders* in every *City*, and require that they should *commit* the same things they had received to *faithful Men, who should be able to teach others also, (2 Tim. ii. 2.)*

And now every *Christian* will perceive, that he is freely, and resolvedly to profess, that there is a particular and peculiar *Spirit*, really and personally subsisting, who was not created, but is the one true, and eternal *God*: yet neither the *Father*, nor the *Son*, but the *Spirit* of both, and the *third Person* in the *blessed Trinity*, *proceeding* from the *Father* and the *Son*.

Who is not only perfectly *Holy* in *himself*, but is the *Cause* of all *Holiness* in us: and this by revealing the Divine Will, inspiring the *Apostles*, and directing them to provide for the *edification* of his *Church* by a perpetual Succession of *Ministers* therein. Who enlightens our Understandings, rectifies our Wills and Affections, renews our Natures, and unites us unto *Christ*; assures us of our *Adoption*, conducts our Actions, assists our Devotions, and by all ways and means sanctifies our Souls, and Bodies, that we may be accepted of *God*. And will thus *believe in the Holy Ghost*.

ARTICLE IX.

The Holy Catholick Church, the Communion of Saints.

THE *Article* of the *Church*, has been differently placed in some *Creeeds*; where it follows *the Remission of Sins*, and *Life eternal*; and is joined to them as the *way* or *means* by which they are to be obtained, being read, *By the Holy Church*. The word *Catholick* was annexed by the *Greeks*, and the latter Clause of
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the Communion of Saints was wholly added.

In expounding it, we shall first consider, what the *Church* signifies; Secondly, we shall show how it is *Holy*, as the *Apostles* assure us; and, Thirdly, how it is *Catholick*, as the *Fathers* have taught us: To be *Holy* and *Catholick* being only *affections*, or *qualities* of the *Church*.

If we consider the *English* word *Church*, it means *the house of the Lord*, and thence it is taken for the *People* assembling therein. The original *Greek* term used by the *Apostles* signifies a *calling forth*; and in its common acceptation denotes a *congregation* of Men.

The *Church* has been sometimes supposed to comprehend the whole number of *Angels*, and *Men* that worship the same *God*; and sometimes, the whole race of *Mankind* that have believed from *the Foundation of the World*: but as *Christ* did not take upon him *the nature of Angels*, nor purchase them by his *blood*, nor call them by his *word*; and they are never mentioned in *Scripture* as *parts*, or *members* of his *Church*, nor can be imagined to be *built upon the foundation of the Prophets, and Apostles*; there seems no reason why we should reckon them to belong

to the *Church*. And since there is always a difference made between the dispensation of the *Law*, and the *Gospel*, and our *Blessed Saviour* spoke of building himself a *Church*, when the *Synagogue* was about to fail, and the *Fathers* have opposed it as *universal*, to the other which was *single*, and *particular*, and distinguished between it, and the *Synagogue*; a more restrained notion of it seems most agreeable to *Scripture*, and *Truth*. For our *Saviour*, when He first mentions it, speaks of it as *future*, and still to be erected. *Thou art Peter, and upon this rock I will build my Church*, (Mat. xvi. 18.) When St. *Peter* had converted *three thousand souls* by his preaching, they, together with the *hundred and twenty Disciples*, are called the *Church*, to which *the Lord added — daily such as should be saved*, (Acts ii. 47.) The *Church* then consisted of a certain number, of which some were *Apostles*, some *Christ's former Disciples*, and others such as repented, and were baptized in the name of *Jesus Christ*; and continued in hearing the *word*, receiving the *sacraments*, and joining in publick *prayers*; and it was increased by the admission of all that would engage to perform the conditions that were prescribed; and so *multitudes*

titudes both of men and women were incorporated into it.

But this *one Church* was afterwards necessarily divided into several parts, in the same, or different places; which are called *Churches* in *Scripture*, either as they were composed of a *private family*, and some others in the *neighbourhood*, who resorted to the house, to join in *Divine Worship*, or as they were larger, but yet distinct *congregations*, in populous *cities*, and the adjacent *countries*; which were, notwithstanding, reputed as *one*, because they were under one *spiritual Governor*, or *Bishop*. And then the *Believers* in different *realms*, and *provinces*, were looked upon as so many *Churches*. But even these were acknowledged to be but *one*, in respect of the one supreme Governor, *Jesus Christ, the Bishop of our souls*. And so the distant, and dispersed *Churches*, are frequently upon this account, mentioned by the singular name of *the Church* in the *Holy Scriptures*. This universal *Church* is what we believe, which is called in some *Creeeds*, *one Holy Catholick Church*, to show the entire agreement of its *members* in *Faith*, and *Love*.

Sometimes the word we translate *Church*, is taken according to its common accep-

tation in the *Greek Language*, for a *convention* only, without regard to *Religion*: sometimes for the *congregation* of *God's people* under the *Law*: and sometimes for the *place of worship*. But it is most commonly understood, of *persons* professing the *Christian Faith*, as we before observed.

The *Unity* of the *Church* consists first in its having *one Head*, from whom *Life* is communicated by *one Spirit*; who is the *Original*, and *Foundation* thereof: *for other foundation can no man lay, than that is laid, which is Jesus Christ*, (1 Cor. iii. 11.) *We are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy Temple in the Lord*, (Eph. ii. 20, 21.)

Secondly, in its having *one faith*. *One Lord one Faith*, (Eph. iv. 5.) As the *members* thereof have received the same *doctrine* which was delivered by the *Apostles*, and profess one common *truth*.

Thirdly, in owning, and administering the same *Sacraments*, as there is *one Faith*, there is *one Baptism*, (Eph. iv. 4.) and *one supper of the Lord*. He hath commanded that we should eat *all* of this, and
drink

drink *all* of this; and his *Apostle* teaches, that *we being many are one bread, and one body; for we are all partakers of that one bread,* (1 Cor. x. 17.) and are known, and distinguished by the same *signs and badges.*

Fourthly, in partaking of one hope. *As ye are called in one hope of your calling,* (Eph. iv. 4.) *The Eternal Life, which God that cannot lye, promised before the world began,* (Tit. i. 2.) All *Christians* have the same expectation of an *Heavenly reward.*

Fifthly, in mutual *Charity*, as they are *of one mind*, and endeavour *to keep the unity of the spirit in the bond of peace,* (Eph. iv. 3.) As they manifest themselves to be *Christ's Disciples* by their Love one to another, (Joh. xiii. 35.)

Sixthly, in the same *Government and Discipline.* As *Christ* is the *head*, and *Pastors*, and *Rulers* are authorized by him, and sanctified by his *Spirit*, to guide, and conduct his people to *everlasting salvation.*

Thus have we explained the *Church* to be a *Body of men* professing the *Faith* of *Christ*, and gathered together in all places for the *worship* of the *same God*, and united by the means above-mentioned.

This

This is the object of our *Faith* in this *Article*, and we are obliged to own, that there is such a *Church* in the world. We are to believe the several truths contained in the *Creed*, according to the nature of them: the things that are past, as past; things to come, as future; and things actually in being, as in being. The *Church* was constituted when the *Creed* was composed, and hath remained ever since, and will still continue to the consummation of all things: we are therefore to profess our belief thereof, as of a *Society* now *subsisting*, and perpetually to *subsist* by the power of *God*, and that by an uninterrupted *succession*, and *increase* of its *members* to the end of the world.

In its self indeed, the *Church* can have no certainty of enduring throughout all ages. Many persons have fallen from the *Faith*, and turned *Apostates*; and so many *particular Churches* have been lost, and their *Candlesticks* removed; and it is possible in the nature of the thing, that the *universal Church* might be destroyed; but then we have the sure promise of *Christ*, that He will not permit his *Church* to be extinguished; *The gates of Hell shall not prevail against it*, (Mat. xvi. 18.) And when He gave commission to his *Disciples*

principles to gather such a Church, He added, Lo I am with you alway, even unto the end of the world, (Mat. xxviii. 20.) The City of the Lord of Hosts, the City of our God, God will establish it for ever, (Ps. xlvi. 8.)

Holiness, and Universality, are the Affections, or Properties of this Church. For the first, we have the Authority of the Apostles, for the other, that of the Fathers.

And first, the *Church* is *Holy* in several respects. First, in the *Vocation* of its members. *God hath called us with an holy calling, (2 Tim. i. 9.)*

Secondly, in the *Offices* which are *Holy*.

Thirdly, in the *Members*, who are under an indispensable obligation to lead an holy life. *Let every one that nameth the name of Christ depart from iniquity, (2 Tim. ii. 19.)*

Fourthly, as it was *God's* intention, in choosing them to be an *holy people*, to impart his *Holiness* to them, and thereby to qualify them for the *Fruition* of himself: since without *Holiness* no man shall see the *Lord*, (Heb. xii. 14.)

But farther, we are taught, that *Christ* loved the *Church*, and gave himself for it: that he might sanctify and cleanse

it with the washing of water, by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, (Eph. v. 25, 26, 27.) An absolute Holiness of the *Church* seems to be here foretold, or at least of some part of this *universal body*, by which they shall differ from the rest; for as the *Church* embraceth all that profess the *Faith*, there will undoubtedly be found amongst them many *Hypocrites* and *profane persons*, who either do not truly believe, or will not sincerely obey the *Gospel*. The *Church* in one notion comprehends both good and bad men: for the *Kingdom of Heaven* is like a *field*, in which *Tares* grow together with the *wheat*, (Mat. xiii. 30.) or a *net* which gathers of every kind, (ver. 47.) or a *floor*, in which the *chaff* is mixed with the *corn*, (Mat. iii. 12.) or a *marriage-feast*, where all have not *wedding-garments*, (Mat. xxii. 11.) As *Noah's Ark* contained both *clean*, and *unclean beasts*, so doth this the *righteous*, and the *wicked*; in this *great house*, there are not only *vessels of gold*, and of *silver*, but also of *wood*, and of *earth*; and some to honour, and some to dishonour, (2 Tim. ii. 20.) Many are called into the *Church*,

but *few* are *chosen*; nevertheless, in respect of the good, and holy persons that are therein, though mixed with the unbelieving, and ungodly, the *Church* may be pronounced *Holy*, as *Jerusalem* was called the *Holy City*, when it was generally corrupted in *worship* and *manners*.

But then, such *unworthy members*, who die in their sins, having no *internal communion* with their *fellows*, or their *Head*, are finally cut off from the *Church* at their death; while they who comply with their *Heavenly Calling*, and are truly holy in heart, and life, shall remain united to the *Church* after death, shall be justified, and purified from all stains, and become perfectly holy in a glorified state. Thus shall *Christ* present unto himself a glorious *Church*, *holy*, and *without blemish*; and yet it is still the same *Church*, which in different *periods* admits, or excludes the good, and bad; consists of those who are *really* holy, but not *perfectly* so, in this state of frailty; and the same persons, freed from all blemishes. Which *Church* is *Holy* in its *institutions*, and *administrations*, and in its *sincere members*, who are sanctified by the *spirit* in the present world, and will be compleat in *Holiness* and *Happiness*, in the world to come.

The

The other *Affection* of the *Church* is *Catholick*, which tho' not read in *Scripture*, nor antiently in the *Creed*, is yet affirmed by the *Fathers*, as agreeable to *Scripture*. The *Epistles* of *St. James*, *St. Peter*, *St. John*, and *St. Jude*, were entituled *Catholick* very early, because they were written to the *Churches*, dispersed in most Countries, or to the whole *Church* upon the face of the Earth; whereas *St. Paul* directed his to the *Churches* of particular *Cities* or *Kingdoms*. *Catholick* is usually taken for *general*, or *universal*, but it has not always the same signification, when it is applied to the *Church*; sometimes, when it is spoken of a *place*, it means the *common* or *parish Church*, as opposed to *Churches* appropriated to *Monasteries*. When it stands for *persons*, it is frequently used to distinguish those who profess the *true Faith*, and submit to the *established Discipline*, from *Hereticks*, and *Schismaticks*: as the *Catholick Church* in *Smyrna*, or *Alexandria*. And these particular *Churches* were called *Catholick* with a view to their *conjunction*, and *agreement* with the *original Church*, built upon the *Apostles*, and *Prophets*, to which they belonged as true and sound *Members*. So that the term *Catholick* was introduced

troduced for distinction sake, to denote *the whole*, because when the *parts* only were spoken of, they were called *Churches*.

But besides, it expresses the *nature* of the *Church*, and how it is *universal*; and that first, as it admits *all mankind* into it, and is composed of the people of every *nation*, and *country*. The *Religion* of the *Jews* was confined to one people. In *Judah* was *God* known: his name was great in *Israel*. In *Salem* also was his tabernacle, and his dwelling place in *Zion*, (Ps. lxxvi. 1, 2.) He shewed his word unto *Jacob*, his statutes, and his judgments unto *Israel*. He hath not dealt so with any nation, (Ps. cxlvii. 19, 20.) Sacrifices could only be offered in the *Temple* by the sons of *Levi*; and the *Gentiles* were prohibited from entering into its *inward Enclosure*. But in the *Christian Institution*, *God* promised to give his son the *Heathen* for his inheritance, and the uttermost parts of the earth for his possession, (Ps. ii. 8.) The *Lord Jesus* commanded his *Apostles*, to go into all the world, and preach the *Gospel* to every creature, (Mark xvi. 15.) And that repentance and remission of sins should be preached in his name among all nations, (Luke xxiv. 47.) It is the confession of
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the *Beasts*, and *Elders* to the *Lamb*, *Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation*, (Rev. v. 9.) And the *Church* is to extend to all *ages*, and *generations* of men, till time shall be no more.

Secondly, the *Church* is *Catholick*, as teaching all necessary and saving *truth*.

Thirdly, as requiring universal *obedience* from all *conditions*, and *degrees* of men.

Fourthly, as all *grace*, necessary for healing the *spiritual diseases* of the *soul*, and enabling us to go on to *perfection* in *virtue*, and *godliness of living*, are dispensed therein.

It is necessary to believe the *Holy Catholick Church*, first, because it is the only way to *eternal life*. The *Lord added daily to the Church such as should be saved*. It is as the *Ark of Noah*, in which the *race of men* was preserved from the *deluge*; or the *Habitations* of the *Israelites*, whose doors were sprinkled with the blood of the *passover*, that the destroying *Angel* might not approach them; or the *House of Rahab*, in which her friends escaped when *Jericho* was overthrown. They who do not belong to *God's Church*, are *Children of wrath*, and therefore can
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have no *title* to inherit his *Heavenly Kingdom*.

Secondly, that we may take care, not to be cast out of the *Church*, nor incur the *censures* thereof, by scandalous, and incorrigible wickedness. Remembring the *Authority* with which the *Lord* endued his *Church*, when He declared, *whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained*, (John xx. 23.) That we may not *exclude* ourselves wilfully by *Apostacy*, or *Heresy*, or *desert* the *Communion* of the *Church*, by an unreasonable *Schism*.

Thirdly, we must believe it to be *Holy*, that we may not hope for *happinefs* therein, without endeavouring to attain that *holiness*, which was intended in the *institution*, and *administrations* of it; and improving the *benefits* and *privileges* hereby conferred upon us, lest our *neglect* of them should make us liable to *greater condemnation*.

Fourthly, we must believe it to be *Catholick*, that we may more firmly *unite* ourselves to it, being convinced, that if we are not *members* thereof, we can be of no *true Church*. As it began from *Ferusalem*, and hath been continued down

to our days, we must embrace that *Faith* which was once delivered to the *Saints*. New *Churches*, are indeed no *Churches* at all.

All *Christians* therefore, ought to declare, that *Christ* gathered a *Church* by his *Apostles*; which was afterwards mightily increased, and will increase unto the end of the world; which is *holy* in respect of him who was the *Author*, its *end*, *institution*, and *administration*; which is *really* so in respect of its *members* at present, and will be *perfectly* so hereafter: and this *Church* is not confined to one *nation*, but admits all *mankind*, extends to all *places*, and is to be propagated to all *ages*; wherein all necessary *truth* is taught, and universal *obedience* is enjoined, and all *graces* are dispensed. And thus are they to believe *the Holy Catholick Church*.

The Communion of Saints.

THough this part of the *Article*, is of later date than any of the rest, it is not inferior in *certainty* and *truth*. We have this advantage from hence, we are better assured what was intended by it, and so shall give no other sense thereof,

of, than what was understood when it was inserted.

Were we only to reflect upon the *practice* of the *primitive Church*, how they had all things common, we should be apt to think *the Communion* (or *communication*, as the word may be taken) of *Saints*, signified their abundant *Charity* and *Bounty*.

But, as that *practice* was not of *perpetual obligation*, or *long continuance*; neither did the *custom* or *notion* prevail, when *the Communion of Saints* was added to this *Article*: we ought rather to enquire, what the *Fathers* who inserted it, understood by it, and on what *Scriptures* they founded their opinion.

The Communion of Saints, may be between them, and others who differ from them in *nature*, or between themselves, as distinct in *person*, and *condition*. And, in explaining it, we shall consider,

First, who the *Saints* are?

Secondly, with whom they have *Communion*.

Thirdly, in what this *Communion* consists.

The word we translate *Saints*, is applicable to *things* as well as *persons*; but here it signifies *Holy ones*, or *holy persons*,

and ought not to be interpreted of the *Sanctuary*, as tho' the *Communion of Saints*, were a *right of Communion* in those things that belong to the *worship of God*.

God himself, who is the singular *Holy one of Israel*, the *Fountain*, and *Author of Sanctity*, is not to be reckoned amongst the *Saints*, though their *communion* with him is contained in this clause. Nor are the *Holy Angels* the *Saints* here intended, since *these* have relation to the *Holy Church* of which they are *Members*, and in which they are truly *sanctified*.

They who are called from the *common condition of mankind*, and set a-part for the peculiar service of *God*, are *Holy* by this *relation*. Thus the name of *Saints* was given, to those whom he selected for his people of old, and with whom he established his Covenant, though they are distinguished from those to whom that name is appropriated under the *Gospel*, who by entering into the *Church* by *Baptism*, are *Saints*, as being *purified from sin*, *separated* from the rest of the world, and *enjoying* the means of *Grace*.

But that they may be worthy of this *Title*, it is necessary, that the genuine effects of *Grace* should be produced in them, and that they should be *sanctified*
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in Christ Jesus, by their Faith in him, by which their hearts are purified, (Acts xv. 9.) and that they may be Holy in all manner of conversation, (1 Pet. i. 15.) that they may neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ, (2 Pet. i. 8.) but may perfect Holiness in the fear of God.

These are the *Saints* who are the subject of this *Clause*, as it follows the *Holy Catholick Church*. But then, as the *Church* has been settled for many ages, and many of the *Saints* therein are departed this life, we may further distinguish the *Saints on earth*, from the *Saints in Heaven*, who do not lose their *Sanctity*, nor the *Honour* of this name, but improve it at their death.

We come now, Secondly, to declare with whom the *Saints* have *Communion*. And that,

First, with *God the Father*, as *St. John* teaches, *Truly our fellowship* (or communion) *is with the Father*, (1 Ep. i. 3.) By their *Faith*, and *Baptism*, they become the *Friends*, and *Sons* of *God*. Thereby, are given unto us exceeding great, and precious promises, that by these we may be partakers of the *Divine nature*, (2 Pet. i. 4.)

Secondly, with *God the Son*, as *St. John* adds, *and with his son Jesus Christ*. Again, *He that abideth in the doctrine of Christ, he hath both the Father and the Son*, (2 Ep. ver. 9.) *I in them*, saith our Lord of his *Disciples*, (John xvii. 23.) We have *received* of his *fulness*, (John i. 16.) They have the *fellowship* of *Brethren*, and *Cobears*; the *Communion* of *Members* with the *Head*, and *branches* with the *vine*; seeing *God hath called them unto the fellowship of his son Jesus Christ our Lord*, (1 Cor. i. 9.)

Thirdly, they have *Communion* with the *Holy Ghost*. *St. Paul* exhorts to mutual Love upon this Supposition, *if there be any fellowship of the Spirit*, and he prays, that the *Fellowship of the Holy Ghost* might be with the *Corinthians*, (2 Ep. xiii. 14.) *God hath sent forth the spirit of his son into their hearts*, (Gal. iv. 6.) to sanctify them. *Christ*, and his *Father* abide in them by the *Spirit* which he giveth them. They are the *Temple of God*, and the *Spirit of God dwelleth in them*, (1 Cor. iii. 16.)

Fourthly, they have *Communion* with the *Holy Angels*, who are *sent forth to minister for them who shall be heirs of salvation*, (Heb. i. 14.) They rejoyce
over

over *sinners* that *repent*, (Luke xv. 10.) And some of them are said to be the *Angels* of *little children*, (Mat. xviii. 10.) And therefore must have a constant *relation* to them.

Fifthly, as the *Saints* have *communion* with *persons* of a *different nature*, they have also *communion* with those of the *same nature*, who differ from them with reference to their *sanctity*, who are not truly *Saints*, but *Hypocrites* and *Sinners*. And that in *outward ordinances*; in *Baptism*, the profession of *Faith*, the word of *God*, *preaching*, and receiving the *Lord's supper*. But the *Hypocrites* do not *communicate* with them in *saving grace*, nor in the *Faith, that worketh by Love*. Nor do *Saints* communicate with the *Ungodly* in their *sins*. They have no *fellowship* with the *unfruitful works of darkness*, (Eph. v. 11.) Nor are *partakers of other mens sins*, (1 Tim. v. 22.)

Sixthly, the *Saints* have *Communion* amongst themselves, who differ from each other only in *person*, and *condition*. With those who are alive; *if we walk in the Light—we have fellowship one with another*, (1 John i. 7.) they enjoy the same *ordinances*, and claim the same *promises*; they are joyned in *Love* and *Affection*,

and keep *the unity of the Spirit in the bond of peace*. They are engrafted into the same *stock*, and receive life from the same *root*. They hold the same *Head from which all the body, by joynts, and bands, having nourishment ministred, and knit together, encreaseth with the encrease of God*, (Col. ii. 19.)

Lastly, with the *Saints* departed. While the *Saints* live together, as they have *communion in Externals*, so they have also a *mystical communion*, by means of their *Head*, which cannot be dissolved by Death, as the *visible Communion* is, but is improved thereby. All that are in *Christ*, whether living, or dead, are nourished, in respect of their *Souls*, by one *spiritual influence*, and conjoynd by one *common bond*. Thus the *Apostle* describes the *Communion* of such as have embraced the *Gospel*. *Ye are come unto mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable company of Angels; to the general assembly, and Church of the first-born, which are written in Heaven; and to God the judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant,* (Heb. xii. 22, 23, 24.) We communicate
with

with the *Saints* in Heaven, in *hope* of the happiness they enjoy, and in the *Spirit of God* given us as an *earnest* and *part* thereof. And therefore ought to have a reverential *esteem* for them, and should study to imitate the *virtues* they excelled in, while they sojourned upon earth. And it is highly probable, that they petition for, as well as desire our *Salvation*. But this can be no warrant for us to implore their *intercession*. The doctrine of the *communication* of the *prayers* of the *Church on Earth*, to the *Saints* in *Purgatory*, where some vainly imagine they are detained for a season; or the *communication* of the *merits* of the *Saints in Heaven* to the *Church on Earth*, are novel, and groundless *fictions*, without any countenance from *Scripture*, or *Antiquity*.

It is necessary to believe *the Communion of Saints*, first, that we may thereby be excited to holiness of life. *If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth,* (1 John i. 6.) Unless we strive to resemble *God* in *sanctity*, and follow the example of his servant's *obedience*, we shall not be *meet to be partakers of the inheritance of the Saints in Light*, (Col. i. 12.)

Secondly, that we may be possessed with *gratitude*; and a *spirit of thanksgiving* towards *God*, for such great benefits. That we should be made *partakers of the Divine nature*, and enrolled in so glorious a *Society of Angels*, and *Archangels, Apostles, Prophets, Martyrs, Confessors*, and *Holy men*, and enjoy the *privileges* of the *Church Militant* on earth, and live in stedfast *hope* of being united to it in its *Triumphant estate* in Heaven.

Thirdly, that our hearts may be enflamed with *love* to our *Christian Brethren* while *living*, and an high value for those who are *deceased*, and now with *God*. If the Alliance of *blood*, or a contracted *affinity*, is a reason for *affection*, nay, if likeness of *shape*, and *features*, of *disposition*, and *manners*, is apt to create *good-will*; how much more should our *spiritual relation* endear us to each other? And if good, and pious men deserve our utmost *kindness* on Earth, they may certainly challenge *respect* after they are *dissolv'd*, and *with Christ*.

Fourthly, that our acts of *Charity* may be directed, and increased towards them. All men in general are entituled to our *Charity*, as we have opportunity; but we

we are more especially obliged to exercise it towards *the Household of Faith* : they who are *sanctified* by the *spirit of God*, will enlarge their *bowels* of compassion to those who are *led by the same spirit* ; that as they *communicate* in *spiritual blessings* which are of *inestimable value*, they may freely admit them to partake in the *good things* that are *temporal*.

And now every one will understand, and acknowledge this truth, that they who are *sanctified* in the *Church of Christ* by his *spirit*, have *fellowship* with *God*, the *Father*, *Son*, and *Holy Ghost*, who are present with them, and dwell in them. That they also partake of the care, and kindness of the blessed *Angels* : and that they not only live in *Communion* with the *Church*, by enjoying the advantage of the *word*, and *sacraments*, but are intimately joyned, and united to all *true Saints* as *living members* thereof ; nor is that *union* destroyed when they depart hence in the *Faith*, and *Fear* of *God*. And will thus profess that He believes *The Communion of Saints*.

ARTICLE X.

The Forgiveness of Sins.

THIS *Article* hath been always in the *Creed*; being a most necessary part of our *Christian Profession*. It followed the belief of the *Holy Church* for some ages, to show that *remission of sins* was to be obtained in the *Church*. And as the *Creed* was to be used as a confession at *Baptism*, wherein *Faith* in the *Father, Son, and Holy Ghost*, in whose name men were baptized, was solemnly avowed, *The forgiveness of sins* was maintained as the consequence of *Baptism*, and therefore in some *Creeds* the *Article* was expressed thus, *I believe one Baptism for the forgiveness of sins*.

So that in this relation, the sense must be, that *forgiveness of sins* is to be obtained in the *Church of Christ*. In explaining which, we shall show,

First, what *remission of sins* is, and in what it consists.

Secondly, how it is propounded in the *Church*, and is to be procured by the *members* thereof.

And

And first, to show what *remission of sins* is, it will be necessary to consider, the *nature of sin*, the *guilt* or *obligation* thereof, and what the *loosing* that *obligation* is. The *nature of sin* will be best understood from *Scripture*, where it is defined to be *the transgression of the Law*, (1 John iii. 4.) *For where no Law is, there is no transgression*, (Rom. iv. 15.) The *Law of God* is the *rule of men's actions*, and every deviation from that *Law* is *sin*. Every *action, word, or thought* prohibited by the *Law* is *sin*, every *omission of duty* required by a *positive command* is *sin*: every *evil habit* constitutes a man a *sinner*, even when he does not *actually sin*; every *corrupt inclination* of the *soul*, to neglect what *God* enjoins, or do that which He forbids, whether it be owing to an act of his own will, or another's, is *sin*, because repugnant to the *Law of God*. And every such *sin* causes a *guilt*, or *obligation* to *punishment*, proportionable to the offence.

Laws in general should be attended with *punishments*, and *rewards*, the one propounded to the *observation*, the other threaten'd to the *breach* of them. Though the *Divine Laws* were not enforced by *threats*, or *penal denunciations*, they would

would make the transgressors of them liable to *punishment*. When the *act* of *sin* is over, the *guilt* contracted thereby remains. A man, strictly speaking, is not an *Adulterer*, but when he commits that *sin*, yet he is afterwards *guilty of Adultery*. Thus the Scripture assures us, that *Sin lieth at the door*, (Gen. iv. 7.) And our *Blessed Saviour* declares concerning several offences, that they who commit them are respectively in *danger of* (or rather liable, and obnoxious to) *Judgment, the Council, and eternal Condemnation*, (Mat. v. 22. Mar. iii. 29.) They therefore who transgress the *Law*, are in *equity* obliged to suffer due *punishment*, and continue *debtors* to the *vindictive justice of God*.

Forgiveness of Sin is an act of *God* towards the sinner, the nature of which cannot so well be concluded from the *signification* of the *words* by which it is expressed, as from the further declarations of *Scripture* concerning it; though where they import the *release of a debt*, or something tending to the same effect, as *expiation, reconciliation, lifting up, taking away, pardon, and indulgence*; they have a great affinity to the *forgiveness of sin*.

Now

Now the *Scriptures* inform us, that in order to the *forgiveness* of our *sins*, since *without shedding of blood is no remission*, (Heb. ix. 22.) *Christ* appeared to put away *sin* by the sacrifice of himself, (ver. 26.) and offered one sacrifice for *sins*, (chap. x. 12.) In whom we have redemption through his blood, the forgiveness of *sins*, (Eph. i. 7.) His blood was the blood of the new Testament which was shed for many for the remission of *sins*, (Mat. xxvi. 28.) He submitted to the punishment due to *sin* to excuse us; He was our propitiation, and by this means reconciled us to God, who was offended by our *sins*. His wrath, and indignation, were enflamed by the fall of man, and though he so loved the world as to give his only begotten son, yet it was as a Father who may love his children at the same time that he is offended with them. Therefore he hath reconciled us to himself by Jesus Christ, (2 Cor. v. 18.) When we were enemies we were reconciled to God by the death of his Son, (Rom. v. 10.) Making peace through the blood of his cross, by him to reconcile all things unto himself, (Col. i. 20.) And notwithstanding man is said to be reconciled to God, the meaning is not, that our enmity

against *God* is only taken away; but that *God* who was before incensed against us is become gracious, and propitious, we are reconciled by being restored to his favour. And it was highly reasonable that *God* should be reconciled by the death of *our Saviour*, because He thereby made full *satisfaction* to the *Divine Will* and *Justice*. He gave *his life a ransom for many*, (Mat. xx. 28.) He laid down his *life* by way of *compensation*. He *bought us with a price*, (1 Cor. vi. 20.) We *were not redeemed with corruptible things* — *but with the precious blood of Christ*, (1 Pet. i. 18, 19.) The value of which was raised according to his *dignity*, as the *heinousness* of *sin* increased by the *dignity* of the person against whom it was committed. We are therefore to remember that though *God* forgave our *sins*, yet he did not remit the *price* of our redemption.

Man being bound to obey the Law of *God* his *Creator*, and *Sovereign Lord*, whenever he transgresses it, contracts a *guilt* and becomes obnoxious to *punishment*, which *God* hath a *right* to inflict. But *Christ* offered that which was more valuable than any *punishment* man could have suffered, by way of *atonement*;
and

and God accepted it in *full satisfaction*. So that man's *obligation* to eternal *punishment* is taken off, and he is restored to favour, and *God is Faithful and Just to forgive us our Sins**.

We are secondly to show, how *remission of sins* is propounded in the *Church*, and how it is to be procured by the *members* thereof.

Remission of Sins was preached in *Christ's* name, and in order thereunto men were to *repent*, and enter into the *Church* by *Baptism*. This is peculiar to the *Gospel*, by which *all that believe are justified from all things from which they could not be justified by the law of Moses*, (Acts xiii. 39.) Which as a *law* promised life only upon *perfect*, and *absolute obedience*. Some *greater sins* were attended with an *irreversible Sentence* of death, and that forgiveness of *less*, and *ordinary sins*, which was obtained upon offering of *Sacrifices*, had relation to the *Gospel*; such *atonements* were only *effectual* through the *blood of the Lamb slain from the foundation of the world* †. The doctrine of *remission of sins*, was never clearly revealed, nor publickly preached to

* 1 John i. 9.

† Rev. xiii. 8.

all *Nations*, until the *Lord Jesus* came to *save his people from their sins* *.

And as *forgiveness of sins* is to be sought for in the *Church*, it is conferred, in the Ordinance of *Baptism*, on all that duly qualify themselves to *receive* it, upon the performance of all things necessary by the person who *administers* it. *St. Peter* exhorted the first converts to *repent and be baptized* — *in the name of Jesus Christ for the remission of sins*, (Acts ii. 38.) And *Ananias* directed *St. Paul* to *arise, and be baptized, and wash away his sins*, (chap. xxii. 16.) And that *Apostle* informs us, that *Christ sanctifies and cleanses his Church, with the washing of water*, (Eph. v. 26.) And this with respect to *sins before committed*. But then as the *Members* of the *Church* are still subject to *sin*, in this state of frailty, they receive *remission* thereof upon *repentance*, and are obliged to apply themselves to the *throne of grace*, by acts of *penitence*, and humble and earnest *prayer*. He that saith *he hath no sin*, in this infirm, and corrupt *nature*, is a *Liar*, he deceives himself †, and falls into *iniquity* when he pretends to *innocence*. We must

* Mat. i. 21.

† 1 John i. 8.

constantly seek to be renewed and pardoned by *mercy*. And therefore the *Church preaches*, and *tenders forgiveness*, first in the *laver of regeneration*, and afterwards in her *absolution*, upon the profession of hearty, and true *repentance*.

It is necessary to believe this *Article*, first, that we may receive *christian consolation* from such a *persuasion*. All have sinned, and *God hath concluded them under sin*; the consequence of which *guilt* must have been a dreadful expectation of *everlasting misery*, if *remission of sins* had not been promised to us: herein greater *indulgence* was showed to us, than the fallen *Angels* can have any prospect of, who are *reserved in everlasting Chains under darkness, unto the judgment of the great day* * : and for this reason, instead of being abandoned to *despair*, we rejoice in the *hopes of pardon and forgiveness*.

Secondly, that we may make a *due estimation* of *God's goodness*, and our own *happiness*. There could be no motive besides *God's essential goodness*, that could prevail with him to rescue man from destruction, when he fell by sin. How gladly then should we magnify the *Divine Love* which dispenses with his

* Jude 6.

Law, quits the *obligation*, and does no longer *impute sin* to us? How highly should we prize our *blessed* condition, that our *transgression is forgiven*, and our *sins are covered**? There is no sound so transporting as this, *thy sins are forgiven thee*: by which we are delivered from *infernal flames*, and made capable of *Heaven*.

Thirdly, that thereby we may be enflamed with the *Love of God*, since He hath cancelled so vast a *debt*, when we could no way discharge the *obligation*. Our *Saviour* in the parable of the *Debtors*, (Luke vi. 41, 42.) justly concluded, that their affection to their *Lord* would bear a proportion to the *sum* that was respectively forgiven. And certainly, as *God* hath receded freely from his *right of punishment* in compassion to us, such *immense kindness* deserves all possible returns of *Gratitude* and *Love*.

Fourthly, that we may be convinced how much we owe to *Christ*, who hath procured this inestimable benefit. *Through this man is preached unto us the forgiveness of sins*, (Acts xiii. 38.) He was the *surety* by whom we were released, He made *satisfaction* in our stead, and

* Ps. xxxiii. 1.

bought us with a price. We ought therefore to look upon ourselves as his *property*. We ought to *glorify God* in our *bodies* and our *spirits* which are *God's*, and dedicate ourselves entirely to *Christ's* service.

Lastly, that we may consider, that *forgiveness of sins* was wrought by the *blood of Christ*, and was ratified, and confirmed to us by a *covenant*, and may thereupon be incited to perform the conditions necessary on our part, and engage in *repentance* for the *remission of sins*.

Every one therefore will with *certainly*, and *great comfort* profess this *truth*; that it pleased *God*, upon man's *sin*, and *transgression* of his *Law*, by which he became *guilty*, and liable to suffer *eternal death*, to send his *son* to exempt us from the *penalty* we had incurred, and to *ransom* us by his *blood*. That our *Lord* made *full satisfaction* for us, and became our *propitiation*, and reconciled us to his *Heavenly Father*. That He appointed the *Sacrament of Baptism* in his Church for *remission* at first, and *repentance* for the means of obtaining *pardon* for all following trespasses; and will thus believe *The Forgiveness of Sins*.

ARTICLE XI.

The Resurrection of the Body.

IN the *antient Creeds* this *Article* is expressed by *the resurrection of the flesh*, for which our *Church* uses the word *Body*. But there is no *collusion* intended, nor do we understand thereby a *celestial* or *spiritual body*, but this *fleshly substance*, which is *united* to the *soul* in our *mortal state*: for in the office of *Baptism*, the *Godfathers* are required in the name of the *Child*, to profess their belief of *the resurrection of the flesh*.

We have already stated the proper *notion* of a *Resurrection* with respect to that of *our Saviour*: and shall now consider,

What is the *Resurrection* to come.

Who they are which shall be raised.

How we are assured they shall rise; and

In what manner all shall be performed.

The *Resurrection* of the rest of *Man-kind* will be different from that of *our Saviour* in some *Particulars* which may seem to make it more difficult, and so more obstruct the belief of it. Because
his

his *body* was only deposited in the *Sepulchre*, and did not *see corruption*. But the *souls* are not only separated from the *bodies* of others, but the *bodies* are turned into *dust*, and mixed, and confounded with *other earth*. And yet such *bodies*, however corrupted, or dispersed in distant parts, how long soever dead; shall be gathered together, and united to their *souls*. And this we shall establish, by shewing,

1. That such a *Resurrection* is *not impossible* in its self.

2. That it is *highly probable* upon *general considerations*.

3. That it is *infallibly certain* upon *Christian principles*.

If it is *not impossible*, no man can absolutely *deny* it. If it is *highly probable* upon *natural*, and *moral grounds*, we may reasonably *expect* it; and if it is *certain* upon *Evangelical principles*, every *Christian* must firmly *believe* it.

The *Philosophers* looked upon a *Resurrection* as a thing impossible, because they could not perceive any *action*, or *operation* in the course of *nature*, which did, or could produce such an *effect*. But on this subject, we are not to examine the *works* of *nature* only: but to

draw our conclusion from the *power* of *God*. And if we judge of things possible and impossible by this *standard*, we cannot think it *impossible* the *dead* should *rise*.

For such impossibility must be referred either to the *agent*, or the *subject* upon which his *power* is exercised. It must either be too hard for *Almighty Wisdom* and *Power*, or the *soul* must be so far *separated* by *death*, and the *body* must be so *changed*, and its *parts* so much *dissolved*, and *altered* in their *nature*, as to be utterly *incapable* of being *united* again, as they were before.

It cannot be too hard for *God*, because he *comprehends* in his *infinite understanding*, all the *sons* of men, that have lived from the *foundation* or shall live to the *dissolution* of the *world*. He *knoweth* *whereof* they are made. He sees from what *dust* they came, and to what they shall *return*. He that made us, discerns each *particle*, and *atom* that belongs to us. *My substance* was not *hid* from thee when I was made in *secret*, and *curiously* wrought in the *lowest parts* of the *earth*. *Thine eyes* did see *my substance* yet being *unperfect*, and in *thy book* all my *members* were *written*,

ten, which in continuance were fashioned, when as yet there was none of them. (Pl. cxxxix. 15, 16.) *In him we live, and move and have our being,* (Acts xvii. 28.) *And the very hairs of our head are numbred* * *in his account.*

He observes the *gradual progress* of our *generation* and *growth*, and takes notice of our *dissolution* and *decay*: his knowledge enters into *graves* and *tombs*, and all other *repositories*. He is appriz'd what *dust* constitutes each *body*, and what *body* belongs to each *soul*; he understands the method of *gathering*, *disposing*, and *joining* the scattered *ruins* of the *Human Fabrick* in their *ancient form*. So that it is not *impossible* to him through *deficiency* of *knowledge*.

His *power* also is *unlimited*. He cannot be resisted. Every *part of matter* must be applied as he ordains, and therefore the *Resurrection* cannot be *impossible* in reference to *God*.

Neither can it be so in respect of the *subject*, unless it were a *contradiction* that the *body* should be *raised*: it is rather a *rational possibility*, that *man*, who was once *dust*, becoming *dust*, should become *man* again. For he is not lost to *God*. As

* Mat. x. 30. Luke xii. 7.

every *creature* was made out of *nothing* by him, it cannot be reduced to *nothing* without his *determination*, and the *parts* of the *body* may as well become the *parts* of the *same body* again, as of any other, which we daily find they do; they are within *God's knowledge* and *power*, and may be reunited when he pleases. *Omnipotence* alone could mould an *human Body* out of *dust*, and breath into it *the breath of life* †: and the same *Attribute* can make it return again to *bones* and *flesh*. He, who *formed* man when he was not, can as easily *fashion* him again, when he has once been.

Secondly, the *resurrection* is not only *possible*, but *highly probable*, upon *general considerations*. If we consider the *parts* of which man consists, we cannot think the *present life* bears any *proportion* to them. The *soul* is immaterial and immortal; the *body* is its companion; yet *human Life* at best is very short, and many ignobler *creatures* continue longer in their present being, and outlive the *sons of men*. Can we imagine that *their* irrational, and mortal *souls* should be provided with bodies of such *duration*; and that *our spirits* should be joined to

† Gen. ii. 7.

flesh so soon tending to *corruption*, and *dissolution*; unless they were to *resume* it again: whereas the other continue a longer season, because they are to *live but once*, and are never to be restored to the same *subsistence*.

Again, as *free Agents* we are capable of doing *good* and *evil*; and in consequence thereof of being *rewarded*, or *punished*. The *Angels* who fell being *spirits* could not die, and they who continue in their *station* need no *resurrection*, since both are punished, or rewarded without dying. The *Creatures* below us want freedom of *will*, and cannot act any thing morally *good*, or *evil*, and therefore, when they die, continue for ever in the state of *death*, there being no reason why they should *rise again*. But as *man* is capable of *reward*, or *punishment*, and yet through the frailty of his *nature* doth not always, or in a proportionable degree receive them in the *present life*, it seems expedient that they should be distributed in the *world to come*, and that he should be *raised up* again for this purpose; and that the *soul* alone should not be doomed to suffer or be placed in happiness, for what it hath done in conjunction with the *body*; because the *Laws of God* respect
the

the *body*, as well as the *soul*, and the *soul* is influenced by the *body*, and can neither do, nor suffer any thing without it in this life. It is therefore highly probable, that there should be a *resurrection of the flesh*, that every one may receive the things done in his *body*, according to that he hath done, whether it be good or bad. (2 Cor. v. 10.)

Besides, the natural course of variation of *day*, and *night*, *summer*, and *winter*; the changes in *vegetation*, and the *corruption* of *grain*, and *seeds*, in order to the production of *plants*, *herbs*, and *flowers*, bears such a *resemblance* to a *resurrection*; that it would lead one to conclude that *man*, for whom these things are repaired, and revived, should be *restored to himself*.

But to pass from *possibility*, and *likelihood*, to *assurance* and *certainty*. As we conclude from the *power* of *God* that he *can*, so we must acknowledge from what he hath revealed that he *will* raise the dead. The *Jews* have insisted upon several places of the *Old Testament* to prove the *Resurrection*, which do but weakly infer it, and yet will not discern it to be meant in that express passage of *Job*. *I know that my redeemer liveth, and that he*

he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. (Job xix. 25, 26.) This cannot be intended of a restoration to temporal felicity; for he ushers in these words with a solemn prophetic wish, that they were now written, that they were printed in a book: that they were graven with an iron pen, and lead, in the rock for ever; (ver. 23, 24.) to remain as a lasting record of his hopes in futurity, which he had no occasion to be solicitous about, if he only expected an alteration of his circumstances, and the enjoyment of his former blessings in a little time. His friends urged that he was a sinner, and therefore concluded that he should never rise again. To remove which objection, he mentions his Redeemer on whom he placed his reliance. And he speaks of this opinion as what he entertained in common with those who believe in God; *I also know.* 'Tis plain that he meant Christ by his Redeemer, whom he represents as standing upon the earth at the Latter day, as his judge, and whose incarnation he refers to, when he declares he shall see God in his flesh. And these reasons will show that the resurrection of the body, and not
barely

barely a state of *future happiness* without it, was what he was confident of obtaining; though the *Jews* will not allow the promised *Messias* to be here foretold, and consequently do not insist on this *text* as a proof of the *resurrection*, though they believe it is declared by *Daniel*, in these Words, *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* (Dan. xii. 2.)

The *New Testament*, wherein *Christ* calls himself *the resurrection and the life**, will convince us that this Truth was to be deduced from the *Law*, for from thence he confuted the *Sadduces* who denied it, (telling them that they erred, *not knowing the scriptures nor the power of God*) from *God's* calling himself the *God of Abraham, Isaac, and Jacob*, which demonstrated that he had a *blessing and reward* in store for them. Several *Jews* draw the same argument from another *scripture*, where *God* says he was not known to those *patriarchs* by his name *Jehovah*, and yet established his covenant with them, to give (not their Sons but) *them the land of Canaan*, (Exod. vi. 3, 4.) which they were to live again to

* John xi. 25.

inherit.

inherit. St. Paul appealed to the *Pharisees* concerning the injustice of his being called in question, of the hope and resurrection of the dead, (Acts xxiii. 6.) And maintained before *Felix*, that they found no evil-doing in him while he stood before the Council, except for this one voice that he cried standing among them, touching the resurrection of the dead, I am called in question by you this day, (Acts xxiv. 20, 21.)

As our Saviour confirmed this truth to the *Jews*, so he taught it by his *Apostles* to the *Gentiles*.

And the more to establish us therein, we may find several instances of persons raised from the dead, both under the *old*, and *new Testament*: As the *Widow of Sarepta's Child*, (1 Kings xvii.) The son of the *Shunamite*, (2 Kings iv.) The dead man who was let down into *Elisha's tomb*, (2 Kings xiii. 21.) *Jairus's daughter* from the bed, (Mark v. 42.) and the *young man of Nain* from the bier, (Luke vii. 14, 15.) and *Lazarus* from the tomb, (John xi. 44.) Among the *Gentiles* there are some examples of men that revived after death.

But further, our Lord himself rose from the dead; and as St. Paul argues, if *Christ be preached that he rose from the dead,*

dead, how say some among you that there is no resurrection of the dead? (1 Cor. xv. 12.) Christ's resurrection not only proved the possibility of a resurrection, but was a sufficient foundation for our belief of a general resurrection. Because God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead, (Acts xvii. 31.) In Christ shall all be made alive, (1 Cor. xv. 22.)

We may consider the *future resurrection*, first in general, as *all men* shall rise; secondly, in the *resurrection* of the *elect* in particular.

First, He *rose* that he might rule over all both *dead, and living*. And for this purpose he will restore the *dead* to life. He is to destroy the *last enemy death* by a *general resurrection*. In that he *was dead* and is *alive*, he hath the *keys of Hell and of Death*, (Rev. i. 18.) He *rose* that He might be the *judge of all*, and therefore *all* shall rise that they may be *judged*.

But secondly, the *resurrection* of the *Elect*, is more especially to be inferred from *Christ's resurrection*, as they are

mem-

members of his body, as he is the first-fruits of them that slept, by whom they are sanctified, and accepted. If the spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you. (Rom. viii. 11.)

The *resurrection* requires that the *same soul* should be reunited to the *same body*. Our Saviour has assured us that the *soul* is not subject to *mortality* *. If the *same soul* were not to inform the *body*, the person would be, not a *revived*, but *another* and a *new man*. It would be a *production* of that which had never been, not a *second life*. The *bodies* also are distinguished from the *bodies* of all other *creatures*, and of all other *men*; and therefore it is necessary, every *soul* should have its *own body*. The *same flesh* which was *separated* must be *united*; the *tabernacle* which was *dissolved* must be *reared* again; the *temple* which was *destroy'd* must be *rebuilt*. *In my flesh, says Job, shall I see God, not in a body only, but in his own proper body. He that raised up Christ from the dead shall quicken our mortal bodies, (Rom. viii. 11.)* it is *this corruptible* which *must put on*

* Luke xii. 4.

incorruption, it is *this mortal* which *must put on immortality*, (1 Cor. xv. 53.)

The very name of *Resurrection* includes as much. For nothing but the *body falleth*, and therefore nothing but that can be said to *rise again*. Nothing but the body *dies*, and therefore nothing but that can *revive*. A man dieth only with reference to his *own flesh*, and therefore can rise with respect to no *other flesh* but his *own*.

Further, this appears from the *places* whence the *dead* are to *arise*; from the * *dust*, from the † *sea*, and the †† *grave*. Wherever the *bodies* remain after Death; whence the *same bodies* are to be delivered up. The *Judgment* that follows the *Resurrection* still more incontestably proves our Position. Men are therein to *receive the things done in the body*, (2 Cor. v. 10.) Now it agrees not with the nature of a *just retribution*, that a man should *receive in one body* the things *done in another*. God will destroy both the *body* and *soul* of the *wicked* in *Hell*: and they who *glorify* him in their *body*, and their *spirit*, shall themselves be *glorified* in their *body*

* Dan. xii. 2.

† Rev. xx. 13.

†† John v. 28.

and *spirit*. The *Apostle* teaches us to conclude in the passage above cited, that *if the spirit of him that raised up Jesus from the dead dwell in us, he which raised up Christ from the dead shall also quicken our mortal bodies.*

Again, the *bodies* of those who were translated into *Heaven*, and those who shall be found *alive* at *Christ's* coming, are and will be *the same* they had on *Earth*, and are only to be *changed*, that is *spiritualized*, and *glorified*; and it would be unaccountable if *these* should have the *same bodies*, and those which are summoned from the grave should have *others*. This would make a great *inequality* amongst the *Saints* in bliss.

To conclude, in the *Scripture-examples* of a *Resurrection*, the persons that rose had the *same bodies*. At our *Saviour's* death *the graves were opened*, and *many bodies of Saints which slept arose*, and *came out of the graves*, (Mat. xxvii. 52, 53.) the same no doubt that lay there. *Christ* raised himself with the *same body*. *Behold my hands and my feet, that it is I myself*, (Luke xxiv. 39.) And He shall also *change our vile body, that it may be fashioned like unto his glorious body*, (Phil. iii. 21.) But this alteration shall not be of

their *nature*, but of their *condition*; not of their *substance*, but their *qualities*.

We come now to state the *Latitude* of the *Resurrection*, to whom it belongs. Our *Saviour* proved the *Resurrection* of *God's* people only, from the *Law*, and *Job* mentions none but *himself*, and his *Redeemer*, so that we can only infer from him that *believers* shall rise. *Daniel* indeed, when he speaks of *many* that shall *awake*, informs us that some of them shall be *rewarded*, and others *punished*; and yet several of the *Jews* maintain the *resurrection* of the *just* alone: but we learn from the *Gospel*, that both *just*, and *unjust* shall arise, and not *some* only of each, but *all* of them *universally*. Many of the *Jews* in *St. Paul's* time believed this, as he bears them witness before *Felix*. *I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust, (Acts xxiv. 15.)* there is a *resurrection of life*, and of *damnation*, (*John v. 29.*) There is a *Kingdom of Heaven* prepared for the *just* to *inherit*, and *everlasting fire*, into which the *wicked* must *depart*. *In Christ shall all be made alive, (1 Cor. xv. 22.)* *The Hour is coming, in the which all that are in the*
graves

graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation, (John v. 28, 29.) Before him shall be gathered all nations, (Mat. xxv. 32.) We shall all stand before the judgment-seat of Christ, (Rom xiv. 10. 2 Cor. v. 10.) therefore all mankind universally must arise from the dead.

And this resurrection is future, and not past already*, as some contended in the Apostles time. It is the resurrection, at the † latter, or ‡ last-day. Christ is to raise up again, all that the Father gives him at the last day, (John vi. 40.) the harvest is the end of the world. The dead are to be awaked at the last trump, (1 Cor. xv. 52.) All that are in the graves shall then hear his voice, when he comes to Judgment.

Having thus shown that God hath revealed that there shall be a resurrection, and that of the body, which shall be the same that died, and that it is not past but to come hereafter; let us consider the necessity of believing this doctrine, and that first, that we may glorify God's infinite wisdom in distinctly knowing, and comprehending all the individual parts

* 2 Tim. ii. 18.

† Job xix. 25.

‡ John xi. 24.

of *human bodies*; and his *power* in *joyn- ing* and *incorporating* them again into *one flesh*: his *Justice* in *punishing* the *dis- obedient*, and *rewarding* his *servants*: his *mercy* in *promising* a *future life*, after we had incurred the sentence of *death*.

Secondly, that we may acknowledge the great and powerful work of our *re- demption*, by which *Christ* became the *resurrection*, and the *life*, and *hath abo- lished death*, and *hath brought life and immortality to light*, (2 Tim. i. 10.) and may ascribe *thanks* to *God* who *giveth us the victory through our Lord Jesus Christ*, (1 Cor. xv. 57.)

Thirdly, that we may be *strengthened* against the *fear of death* ourselves, and *comforted* upon the *death* of others. The sentence of *Death* would *affright* and *amaze* us, did we not look forward to the *repealing* of it in the *resurrection*, but thereupon we *cheerfully resign* our lives in *Faith*, and *forbear to sorrow as others which have no hope*, (1 Thess. iv. 13.)

Fourthly, that we may be *deterred* from *sin*, and *encouraged* in *goodness*, and *sup- ported* in *afflictions*. When we are per- suaded we shall *live again*, and be *judged*, we shall be afraid to commit wickedness, we shall strive to purify the *body*, when

we are convinced that it must first be the *Temple of the Holy Ghost*, before it can be raised to a state of *glory*; and with *St. Paul*, *having hope towards God* — *that there shall be a resurrection of the dead, both of the just, and unjust; we shall exercise ourselves herein to have always a conscience void of offence toward God, and toward men*, (Acts xxiv. 15, 16.) This will animate us to persevere in our duty without fainting, or reluctance. This will carry us through difficulties, and dangers, and lighten all calamity and distress. We shall always abound *in the work of the Lord, for as much as we know that our labour is not in vain in the Lord*, (1 Cor. xv. 58.)

Hence every one must acknowledge, that *God* hath determined that all men shall rise from *death*. That as the *souls* separated from the *bodies* live with him, the *bodies* that are *dissolved* into *dust*, shall be *collected*, and *reunited* to their *souls*, and the *same flesh* shall be *revived*; the *same bodies* which *fell* shall *rise*; and that this *universal Resurrection* of all mankind, both *just* and *unjust*, shall be effected at the *last day*, when the *trump* shall *sound*: and must confess that He believes *the Resurrection of the body*.

ARTICLE XII.

And the Life Everlasting.

THIS *Article* is found in many *an-
tient Creeds*, though not in all ;
and is joined in some with that which
goes before it. *The resurrection of the
body unto everlasting life.* It represents
the *state* of man after the *resurrection*, the
just shall rise to *everlasting happiness*, and
the *unjust* to *everlasting punishment*. For
though *everlasting life* is used in the
Scriptures, for the condition of *reward*
in *Heaven*, as the *resurrection of the
dead* is for a *blessed resurrection*, in con-
formity to that of *Christ* ; yet it may sig-
nify also in general the condition of the
righteous, and the *wicked*, and compre-
hend the *perpetual suffering* of the *wicked*,
as well as the *enjoyment* of the *righteous* ;
and is frequently taken in this sense by
the *Fathers*.

None shall ever *die* after the *resurrec-
tion* : the *union* of *soul* and *body* shall not
cease again, but shall continue to *Eter-
nity*.

They

They who die in their sins shall arise to *judgment*, and *condemnation*; and that they may undergo their deserved *punishment*, we are assured from *Scripture*, that neither their *persons*, nor *pains* shall know any end. The one shall not be *annihilated*, nor the other *eased* or *withdrawn*. The sentence will be, *depart from me, ye cursed, into everlasting fire*, (Mat. xxv. 41.) Though the *Scriptures* speak of their *destruction*, their *perishing* and *dying*, they explain the meaning to be their suffering *extreme torments*, not their being reduced to nothing: for other places declare they shall endure never-dying pains. *These shall go away into everlasting punishment, but the righteous into life eternal*, (Mat. xxv. 46.) If the *punishment* be *everlasting*, they on whom it is inflicted must *everlastingly subsist*. And *life eternal* may as well be supposed to *conclude*, as the *everlasting punishment* delivered in the same expression in the *original*.

We grant that some things of but a *limited duration* are called *eternal*; but 'tis otherwise with these punishments, which are described as *absolutely* so. 'Tis an *unquenchable fire*, (Mat. iii. 12.) *a fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched,*

ed, (Mar. ix. 45, 46.) *The smoke of their torment ascendeth up for ever and ever*, (Rev. xiv. 11.) *They shall be tormented day and night for ever and ever*, (chap. xx. 10.) 'Tis not only an *eternal effect*, as *total destruction* might be conceived to be, but a *never-ceasing efficiency*, a *constant torture*. And St. John explains the *second death*, not to be a *perishing*, but such *enduring of torment*. *The fearful, and unbelieving, &c. shall have their part in the lake which burneth with fire and brimstone: which is the second death*, (Rev. xxi. 8.) So that their being obnoxious to a *second death*, cannot prove that they are to be entirely *consumed*, but is only a different term to express their *eternal misery*; and *destruction*, or *perishing*, do not infer their *loss of being*, but according to the common forms of speaking, are consistent with their *continuance* in misery, and denote their excessive, and intolerable *anguish*: and thus St. Paul informs us, *they shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power*, (2 Theff. i. 9.)

And the *justice of God* will perpetually *inflict* these *punishments*, they must utterly despair of any *change* in their condition,

dition. The *mediatory Kingdom* of *Christ* will be *delivered up*, and they must be excluded from *salvation* for ever. Their *punishment* will be proportionable to their *demerits*. They shall be cast out from the presence, and enjoyment of *God*, they shall lament their *rejection* without glimpse of *hope*, or prospect of *remedy*; and shall be tormented with the *pain* of *sense*, and the *wrath* of *God* shall *abide* on them *for ever*.

Everlasting life with reference to the *just* doth not only signify *duration*, but together with that the *enjoyment* of what *God* hath *promised*, *Christ* hath *purchased*, and is *prepared* for them in the world to come. Indeed, a man may be said to have *eternal life* upon earth, as he is *prepared* for it, and *ordained* to it by *Faith* and *Obedience*. *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life*, (John v. 24.) and immediately after death, is admitted to the blessedness of *eternal life* in part, and in respect of his *soul*: but the full and perfect *life eternal*, will commence after the *resurrection*, and the sentence of *Christ's* *absolution*.

Life seems to imply *happiness*, and therefore to *live* is frequently understood to be *happy*. And this *life* of the *just* is not only a bare *natural existence*, but a *spiritual life* in *union* with *God*; and the happiness thereof may be considered,

First in respect of the *glorious transformation* of the *body*. *It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body*, (1 Cor. xv. 42, 43, 44.) This will be brought to pass by *Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself*, (Phil. iii. 21.)

Secondly in the perfection of the *soul*, in all its faculties. In the utmost improvement of the *understanding*. *Now we see through a glass darkly, but then face to face: now I know in part; but then shall I know even as also I am known*, (1 Cor. xiii. 12.) *We shall see God as he is*, (1 John iii. 2.) The *Will* shall be freed from all propensity to sin, and conformed to the will of *God*. It shall be determined to holiness; it shall chuse, and embrace
the

the *greatest good*, and the affections shall be placed upon it, and shall rest satisfied with absolute complacency in the full enjoyment of it: without pain, grief, labour, or want, or a possibility of offending *God*, or fear of being deprived of this blessedness. To assure us of which, it is called a *continuing City**, an *house Eternal in the Heavens*†, an *everlasting habitation*||, an *eternal inheritance*‡, *incorruptible, undefiled, and that fadeth not away*** , *immortality*, where there shall be *no more death* ††.

The belief of this *Article of Eternal life*, with regard to the *torments* of the *wicked*, is necessary to deter us from sin, to quicken us to *holiness of life*, and *true repentance*. *The wages of sin is death*. He who dieth in his sins without *repentance*, must be sentenced to *everlasting flames*. Were we to imagine the *punishment of sin* to be *small*, or *short*, we should have but weak motives to *virtue*, or *repentance*; but when we are convinced they are most *intense*, and *endless*, we shall be effectually incited to avoid and forsake them; upon seriously propo-

* Heb. xiii. 14.

|| Luke xvi. 9.

** 1 Pet. i. 4.

† 2 Cor. v. 1.

‡ Heb. ix. 15.

†† Rev. xxi. 4.

sing to ourselves this question, *who can dwell with everlasting burnings* * ?

Secondly, to create in us an *awe*, and *fear* of God who is a *consuming fire*. That we may reflect upon his *justice*, and the fierceness of his *anger*, and the certainty of his *threatning*, and may *tremble at his word*. Not putting the *terrors* of this world in ballance with those of the other, but following our *Saviour's* advice, *fear him which after he hath killed, hath power to cast into Hell; yea, I say unto you, fear him*, (Luke xii. 5.)

Thirdly, that we may set a due value upon *Christ's blood*, by which we were *ransomed* from an *Eternity* of torment. He who is sensible what it is to be banished from *Heaven*, and *depart* into the *fire prepared for the Devil, and his Angels* †, will highly prize that *offering*, by means of which he has hopes of escaping, and be unfeignedly thankful for so *plentiful* a redemption.

Again, the belief of *eternal life* in reference to the *just*, is necessary, first, that we may be enflamed with an earnest desire of inheriting the *Kingdom of Heaven*, and entering into the *Joy* of our

* Isaiah xxxiii. 14.

† Mat. xxv. 41.

*Lord**, and may consequently endeavour to attain that *Holiness*, without which *no man shall see him* †.

Secondly, that we may take off our *esteem* and *inclinations*, from the *pleasures*, and *advantages* of this *life*, and may despise all *enjoyments* on this side *Heaven*. That we may *set our affections on things above, not on things on the earth*, (Col. iii. 2.) That *where our treasure is, there our heart may be also*, (Mat. vi. 21.) That *forgetting those things which are behind, and reaching forth unto those things which are before, we may press toward the mark, for the prize of the high calling of God in Christ Jesus*, (Phil. iii. 13, 14.)

Thirdly, that we may be encouraged to *take up the Cross*, and cheerfully undergo *tribulation* for *righteousness sake*; being satisfied, that *the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*, (Rom. viii. 18.) And that *our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen,*

* Mat. xxv. 23.

† Heb. xii. 14.

but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal, (2 Cor. iv. 17, 18.)

From what has been said, each *Christian* will perceive, that he ought to assent to this as an undoubted truth, that the *unjust* shall be tormented for ever in *Hell* for their sins, and that they shall continue in *being* to endure those *pains* which *divine justice* will not cease to *inflict*. But that the *just* shall obtain an *eternal inheritance*, exempt from *death*, *sin*, and *sorrow*, filled with all *happiness*, and secured in the *absolute*, and *perpetual enjoyment* thereof, and shall remain with *God* and the *Lamb* for evermore: and will thus believe *The Life everlasting*.

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l. 23. after *said* instead of a period, place a comma.
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instead of *disease* read *decease*.

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